

The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, January 4, 1917

No. 1

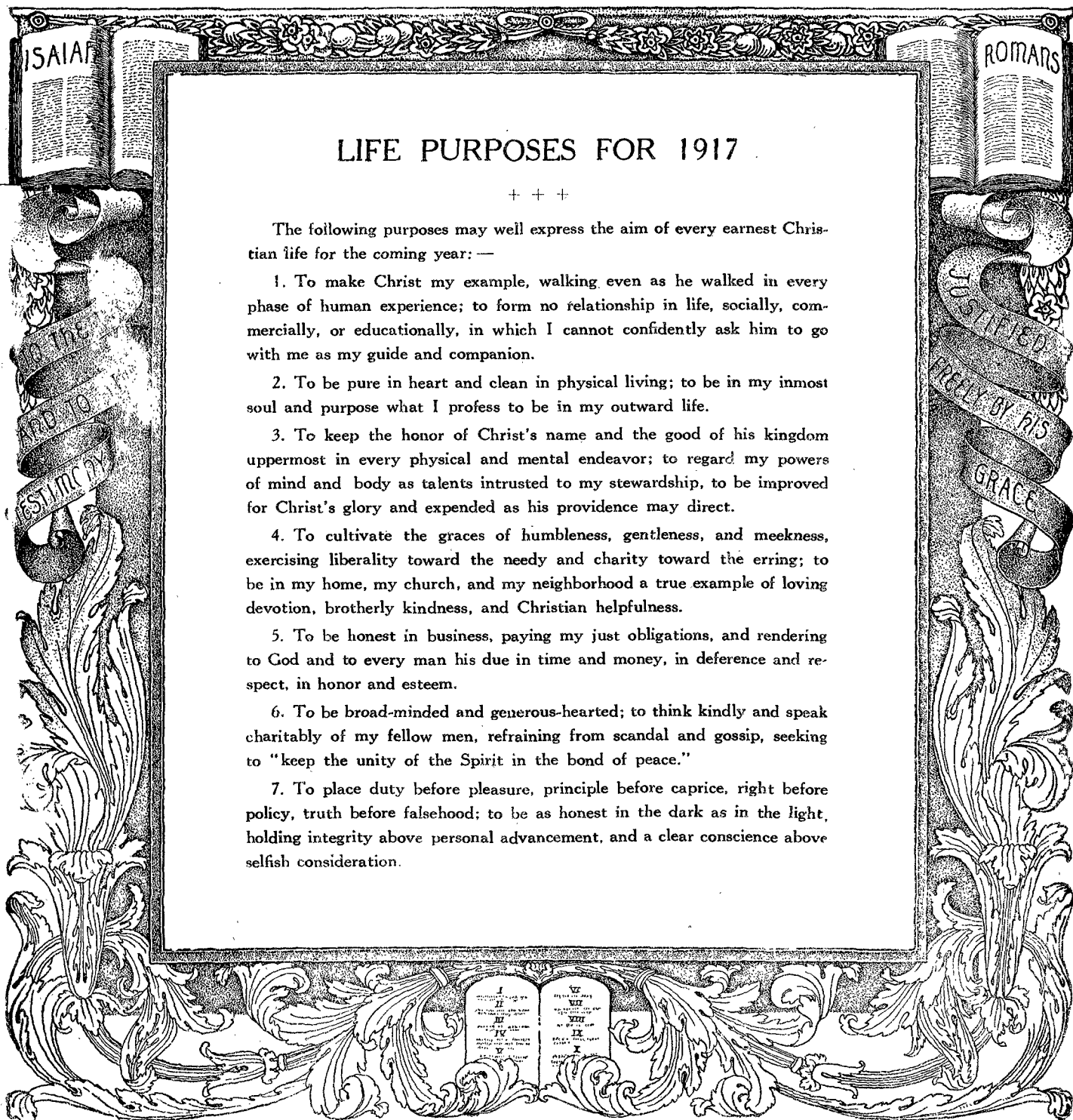
THE GOSPEL TO ALL NATIONS

LIFE PURPOSES FOR 1917

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The following purposes may well express the aim of every earnest Christian life for the coming year:—

1. To make Christ my example, walking even as he walked in every phase of human experience; to form no relationship in life, socially, commercially, or educationally, in which I cannot confidently ask him to go with me as my guide and companion.
2. To be pure in heart and clean in physical living; to be in my inmost soul and purpose what I profess to be in my outward life.
3. To keep the honor of Christ's name and the good of his kingdom uppermost in every physical and mental endeavor; to regard my powers of mind and body as talents intrusted to my stewardship, to be improved for Christ's glory and expended as his providence may direct.
4. To cultivate the graces of humbleness, gentleness, and meekness, exercising liberality toward the needy and charity toward the erring; to be in my home, my church, and my neighborhood a true example of loving devotion, brotherly kindness, and Christian helpfulness.
5. To be honest in business, paying my just obligations, and rendering to God and to every man his due in time and money, in deference and respect, in honor and esteem.
6. To be broad-minded and generous-hearted; to think kindly and speak charitably of my fellow men, refraining from scandal and gossip, seeking to "keep the unity of the Spirit in the bond of peace."
7. To place duty before pleasure, principle before caprice, right before policy, truth before falsehood; to be as honest in the dark as in the light, holding integrity above personal advancement, and a clear conscience above selfish consideration.



Note and Comment

The Principle of Tithing

It is very encouraging indeed to see how the principle of tithe paying is coming to be recognized by an increasing number of Christians of all churches. Robert E. Speer gave an address on the subject of "Proportionate Giving," at the Presbyterian Church Officers' Conference, Princeton, N. J., Sept. 25, 1916. By request, this paper was published in the *Missionary Review of the World* for December. We cannot reproduce this article as a whole, but with necessarily large omissions, we give the twelve reasons for tithe paying as Mr. Speer states them:—

"This matter of tithe giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideas; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day, accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. . . . The life principle and privilege of the tithe is a working scheme of proportionate giving, by which we can make the principle of stewardship actual and living. I should like to suggest just a few of these practical moral considerations on which it rests:—

"First of all, the gospel ought to lead and enable men to do more than pagans and Jews. . . .

"Secondly, the Jew and the pagan faced no less difficulties in the way of practicing a principle like this, than we face. . . .

"Thirdly, we need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives, and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving God his due. . . .

"In the fourth place, God never would have ordered it if it had been a mere transitory matter; if it had not been for our good. He does not need tithes for himself. All ten tenths of our wealth he can take away if he pleases. The principle of tithe giving is needed by man. He made it clear, not as something for that time only, but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature. . . .

"Fifthly, money is the most perilous thing with which we have to cope, next to the baser, sensual nature. It is one of the most dangerous forces with which we have to deal. Money—we all know how perilous it is, how constantly through the New Testament the warnings are given. . . . In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can think of friend after friend who in these last years has had wealth piled in upon him, and we have seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

"In the sixth place, our Lord himself recognized and approved the validity of the principle of the tithe. He said to the scribes and Pharisees: 'You give tithes, and this you ought to have done.' So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did Christ abrogate. He reënforced and sanctioned every one of them, and poured upon each one of them the burden of a greater obligation. He explicitly indorsed the tithe. 'You give tithes, and this you ought to have done.'

"Seventhly, there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day. Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim and adaptation. And if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe. And the gains of Sabbath keeping are the gains of tithe giving, too. I leave it to every one of you if the scrupulous recognition of the Sabbath day does not pour a holiness over a man's conception of trusteeship in regard to all his time. . . . Every argument for keeping the Sabbath day holy upholds the principle of the tithe.

"Eighth, it is the only sure way of giving God his right share. If we say with regard to every other obligation, 'Now I will scrupulously regard that what I owe to every other creditor I will certainly pay,' and then take the view that for the Lord of all we will pick up the crumbs that are left at the end, the chance is that he will get less than his right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of his kingdom what it needs, is to set aside carefully for him the first tenth. . . .

"Ninth, it is only so that the causes of Christ in the world will get what they need. They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe throughout the church would pour into all the treasuries of the agencies of the church and the great philanthropies and movements of charity and good will, all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental, ethical way.

"Tenth, I think every man will find, as every man who has passed through the

experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life. It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. . . .

"In the eleventh place, it may bring the great religious expansion and awakening for which we long.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' . . .

"Lastly, I believe in this principle because, regardless of anything that will flow from it, it is fundamentally right. It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right."

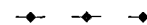


Students Oppose Dancing

It is gratifying to see the young awaking to the dangers which threaten their associates, and to see them using their best endeavors to safeguard them from the world's great evils. At a recent meeting of the Students' Young Men's Christian Association Conference, held at Lake Geneva, Wis., attended by nine hundred and three Christian students, the following resolution was unanimously adopted:—

"WHEREAS, Gambling, profanity, dishonesty, immodest dancing, and other social excesses, the use of tobacco and liquor, have become a menace to the student life of our universities and colleges, and are undermining character and destroying the capacity for Christian leadership,—

"Resolved, That we, the delegates to this conference, place ourselves on record as being unqualifiedly opposed to these destructive practices, and do hereby pledge ourselves, with the help of God, to the eradication of these evils from the student life of the colleges and universities of the Middle West."



"THE largest orders ever placed by the New York Bible Society have just been given to two publishing houses. One is to a house in London, England, for 150,000 copies of the Scriptures, the other is to a Western house for 100,000 volumes, making a total of 250,000 copies of the Scriptures. If all of the 250,000 volumes of the Scriptures just ordered were put together in line, they would reach for a distance of about twenty miles. All these volumes will be distributed in the city and harbor of New York. They will be given to immigrants landing at Ellis Island, to sailors on all kinds of vessels in the harbor, and to the people of the city, without regard to class or creed. The society is aiming to make it possible for every individual who desires the book to have a copy of the Scriptures in his own language."

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HOLY BIBLE THE FIELD IS THE WORLD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 4, 1917

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EDITORIAL

To the Fields in 1916

It is always an interesting task, at the end of a year, to make up the list of outgoing missionaries. This list has always included not only those going out from North America, but from Europe and the colonial bases of supply as well.

This year, naturally, the European departures are cut off, save for two workers sent out from England to join the Nigeria Mission staff. The war has tied up movements from Europe; and on this account also few departures have been chronicled from the colonial fields. So far as we have reports, the list for 1916 follows, and a remarkable document it is, truly, for these most strenuous times. It shows that the advent message is speeding on.

January

Mr. and Mrs. G. A. Roberts and daughter Ruth, of Arizona, to Kingston, Jamaica, West Indies.
Mr. and Mrs. W. E. Neff, of Kansas, to Venezuela, South America.

February

Forrest Washburn, of Philadelphia, Pa., to Cuba.
J. C. Brower and family, of Oklahoma, to Chile, South America.
S. E. Kellman and family, of Michigan, to Cuba.
Frank Smith, with his wife, Dr. Olive Smith, and daughter, of Loma Linda, to India.
Mr. and Mrs. Floyd Smith, of Washington Missionary College, to India.
W. P. Henderson and family, of Mountain View, Cal., to China.

March

F. G. Lane and family, of Southern New England, to Cuba.
Howard M. Lee and family and Mrs. W. M. Lee, to Korea (returning).
Mr. and Mrs. Josef Hall, of Takoma Park, to China.
Mr. and Mrs. H. W. Barrows, of Takoma Park, to China.
Mr. and Mrs. A. G. Stewart, of Fiji, to the New Hebrides.

April

Mr. and Mrs. C. A. Paap, of Australia, to South Africa.
Miss Susie Brown, of Loma Linda, to Salvador, Central America.
Mr. and Mrs. S. W. Carr, of Australia, to the island of Niue.
Mr. and Mrs. C. H. Parker, of New Hebrides, to Fiji.
Bernard Judge and family, of Australia, to Sumatra (returning).

May

A. B. Cole and family, of Takoma Park, to Japan.
C. E. Weeks, of the Northern Union Conference, to the Asiatic Division.

Mr. and Mrs. Gordon I. Mackenzie, of Illinois, to Peru, South America.
Mr. and Mrs. Miteli Nakasamai and child, of Australia, to New Guinea.

June

E. R. Button and family, of Takoma Park, to Jamaica, West Indies.
W. H. Williams and family, of Georgia, to Argentina, South America.
John Holder, of Ohio, to Panama.
H. J. Edmed and family, of South Africa, to England.
Mr. and Mrs. L. V. Bowerman, of Loma Linda, to Honolulu, H. I.
Miss Bertha Lofstad, of Seattle, Wash., to Honolulu, H. I.

July

Mr. and Mrs. Henry Brown, of Takoma Park, to southern Honduras, Central America.
Harry C. Brown, of California, to southern Honduras, Central America.
Mr. and Mrs. I. G. Knight, of Oregon, to British Guiana, South America.
Mr. and Mrs. Nels A. Johnson, of St. Helena, Cal., to Argentina, South America.
Mrs. Elizabeth Wright, of Michigan, to Porto Rico.
Dr. and Mrs. J. J. Bell, of Ireland, to South Africa.
J. Garfield Smalley, of Cincinnati, Ohio, to Honduras, Central America.

August

Mr. and Mrs. J. G. White and niece, of Melrose, to China.
Prof. and Mrs. H. O. Swartout, of Mount Vernon, Ohio, to China.
Mr. and Mrs. R. D. Loveland, of Loma Linda, to China.
Mr. and Mrs. O. F. Sevrans, of St. Helena, Cal., to the Philippines.
Prof. and Mrs. S. L. Frost, of South Lancaster, to the Asiatic Division.
Mr. and Mrs. Lyman Bowers, of South Lancaster, to China.
Prof. and Mrs. I. A. Steinel, of South Lancaster, to the Philippines.

O. B. Kuhn and family, of Takoma Park, to China.
Dr. and Mrs. J. N. Andrews, of Takoma Park, to China.
Mr. and Mrs. M. G. Conger, of Takoma Park, to China.
Mr. and Mrs. C. C. Morris, of Takoma Park, to China.
R. J. Brines and family, of Takoma Park, to China.
Mr. and Mrs. W. P. Barto, of Takoma Park, to Malaysia.
Mr. and Mrs. S. J. Jacques, of Takoma Park, to Japan.
Mr. and Mrs. C. E. Blandford, of Massachusetts, to China.
Mrs. J. E. Fulton, of California, to join husband in China.
Miss Jessie Fulton, of California, to China.
Mrs. C. E. Weeks, of Portland, Oregon, to China.
Mr. and Mrs. R. C. Porter, to China (returning).
Mr. and Mrs. R. F. Cottrell, to China (returning).
E. J. Urquhart and family, of California, to China.
H. B. Parker and family, of California, to China.

Mr. and Mrs. Dallas Kime, of College Place, Wash., to Malaysia.
Mr. and Mrs. W. I. Hilliard, of California, to China.
C. F. Lowry and family, of Tennessee, to Burma.
Miss Lena Mead, of California, to Singapore.

September

Miss Florence Crouch, of Michigan, to Cuba.
H. D. Casebeer and family, of St. Helena, Cal., to Porto Rico.
Miss Petra Tunheim, to Java, East Indies (returning).
Therlow Harper, of Michigan, to Cuba.
Mr. and Mrs. C. P. Martin, of Texas, to Cuba.
Mr. and Mrs. H. C. Kephart, of Washington, to Canal Zone, Panama.
F. C. Varney, of Tennessee, to Peru, South America.
Mr. and Mrs. Ellis P. Howard, of Takoma Park, to Peru, South America.
Mr. and Mrs. C. G. Howell, of Tennessee, to Bahama Islands.
Miss Deva Thorpe, of Australia, to the Tonga Islands.
Mr. and Mrs. J. E. Nash, of Australia, to Fiji.

October

Berger Johnson and family, of California, to Bocas del Toro, Panama.
C. P. Crager and family, of Takoma Park, to Argentina, South America.
Mr. and Mrs. A. G. Roth, of South Lancaster, Mass., to Haiti.
U. Bender and family, of Montana, to South Africa.
Prof. and Mrs. H. C. Patchett, of Indiana, to South Africa.
J. W. and Mrs. Cole, of Takoma Park, to Argentina, South America.
S. A. Nagel and family, of California, to China (returning).
Mr. and Mrs. A. J. Wearner, of California, to China.
Mr. and Mrs. E. C. Jacobsen, of Iowa, to Porto Rico.
J. S. Barrows and family, of Takoma Park, to the Philippines.
Mr. and Mrs. Nathan Brewer, of Maine, to China.

November

W. E. Gillis and family, to China (returning).
J. P. Anderson, to China (returning).
C. C. Crisler, of California, to the Asiatic Division.
Leo K. Chang, of Nebraska, to Hawaii.
Mrs. Lucy H. Groenewald, to South Africa (returning).
Mr. and Mrs. L. J. Borrowdale, of Ohio, to Peru, South America.
Mr. and Mrs. Ernest Ashton, of England, to Nigeria, West Africa.
Mr. and Mrs. Ray N. Studt, of Colorado, to Cuba.
Earl Shidler, to Cuba.

At Uncertain Dates

Mr. and Mrs. F. P. Stockil, of Natal, to Basutoland, South Africa.
Mr. and Mrs. Charles Sparrow, of Cape Colony, to Kafirland, South Africa.
Frank Macdonald, of Natal, to Basutoland, South Africa.
Mrs. C. Robinson, of Cape Province, to Nyasaland, British Central Africa.
Mrs. Hubert Sparrow, of Cape Province, to Rhodesia, South Africa.

The new departures, not counting those returning to mission fields from

furloughs, number 147. It is the largest number sent out in one year in our history, save the year of the last General Conference, 1913, when the list reached 157. This list is a marvel. And the fact that year after year similar lists, longer or shorter, have been made up, is a greater wonder. It is in itself evidence that this cause is under the guiding hand of God. The resources are his; and few though this people be, the living God bestows upon the believers the grace of liberal giving, and the grace of surrender to serve. Thus the advent movement expands and enlarges its activities year by year.

May the 1916 list inspire to yet greater faithfulness and liberality in 1917. This band of outgoing missionaries lays an added burden of prayer and missionary giving upon every heart that believes in the triumph of this message.

W. A. S.

Prohibition a World Question

Prohibition in the United States

THE campaign for prohibition in this country is making rapid advance. The recent elections are a matter of great encouragement to all friends of prohibition. A number of editorials in leading journals in this country, commenting upon the advance of prohibition, reflect the general sentiment that the doom of the liquor traffic is sealed. The *Independent* of New York says:—

"The meaning of this is plain. It is simply that the American people are becoming slowly but soundly convinced that alcohol is too dangerous to be allowed at large in the community. They know what the saloon does, they know what prohibition does, and they prefer the latter. They are shutting down on alcohol as they are shutting down on revolvers and sword canes, as they are shutting down on cocaine and opium, on dynamite and fast automobiles."

One of the most widely circulated and influential papers of the Middle West, the *Chicago Tribune*, comments:—

"Earlier successes might have been regarded as flashes of revolt against liquor, but it now becomes apparent that a steady, strong impulse is at work. This is not a flash, it is a progress."

The *Philadelphia North American*, characterizing the result of the election, says:—

"The liquor traffic met the most overwhelming condemnation that has been visited upon it in over half a century."

Figures have been compiled to show that out of a total of 2,543 counties in the United States, 2,238 are dry by either statute or local option. This leaves only 355 wet counties in the whole country, or more than 85 per cent of the United States has been redeemed from the curse of liquor. The following list of States in the order in which they have declared themselves for prohibition, may be of interest:—

Maine	1851	Washington	1914
Kansas	1881	Alabama	1915
North Dakota	1889	Arkansas	1915
Georgia	1907	Idaho	1915
Oklahoma	1907	Iowa	1915
Mississippi	1908	South Carolina	1915
North Carolina	1908	Montana	1916
Tennessee	1909	Michigan	1916
West Virginia	1912	Nebraska	1916
Arizona	1914	South Dakota	1916
Colorado	1914	Utah (pledged)	1916
Oregon	1914	Florida (pledged)	1916
Virginia	1914		

The prohibition movement has made such rapid forward strides in recent years that the liquor interests are coming to realize that something must be done. The *Literary Digest* for December 16 tells what some of these liquor interests are planning:—

"The United States Brewers' Association, at its annual convention in Cleveland, indorses a program of reform which aims to back-fire the prohibition movement by a thorough house cleaning. This program includes the abolition of treating, removal of saloon screens, closer supervision of licenses, abandonment of objectionable newspaper advertising, elimination of objectionable saloons, and the divorce of the liquor business from immoral resorts."

A striking statement of the present prospect for nation-wide prohibition is made by *Mida's Criterion*, a liquor journal:—

"Only eleven more States need adopt prohibition to give the required two thirds to adopt an amendment to the Federal Constitution, and then—curtain! . . . There is no indication that the prohibition forces are weakening any. They are growing stronger. . . Unless we carry our message all over this great land, there will be one unbroken stretch of hot sand from the Atlantic to the Pacific, and from the Canadian border to the Rio Grande."

The *Philadelphia North American* of November, 1916, in an article on prohibition, says:—

"It was only a few years ago that the *North American* put a strain upon its optimism, and awakened the solicitude of some of its friends, by predicting that eventually—perhaps within a century—the liquor traffic would be outlawed in the United States."

"But it was not long before this prophecy, which had been derided by the rum interests and their supporters, became a commonplace in our columns, although subject to drastic revision in the matter of time allowance. When Kansas joined Maine, and then North Dakota and Georgia and Oklahoma, we ventured to suggest that fifty years might complete the revolution. Alabama and Mississippi and North Carolina and Tennessee were added, and we reduced the interval to 'twenty-five years or less.' Later we found it required concentration to keep track of the changing map, and advanced the date. Finally we abandoned specific prophecy, and adopted the obvious formula that prohibition throughout the whole country was coming so fast that no one could rationally predict how long or how short the delay might be."

"Nearly two years ago the skeptical and unobservant were amazed to find that national prohibition, which they had considered a fad of fanatics, had challenged decision on the floor of Congress, and that an amendment to the Federal

Constitution, authorizing the State legislatures to vote upon the proposition, had received 197 votes, with only 189 against it."

No less a man than William Jennings Bryan has formally taken up the effort of placing a national prohibition plank in the Democratic platform for the election of 1920. It is surprising to find that many of the editorial writers are of the opinion that he may succeed in having this plank inserted. If so, doubtless the Republican party will also be forced to espouse national prohibition in political self-defense.

Prohibition in Great Britain

The prohibition movement is not limited at all to the United States of America. The English government has been taking vigorous measures to lessen the drink evil in Great Britain. The Liquor Control Board has compiled statistics which show that convictions for drunkenness in London, which were 45,540 for 1913-14, dropped to 37,570 in the following year, and to 20,477 in 1915-16. Several English journals, among them the *Tablet*, note that—

"the striking decrease in drunkenness demonstrated by figures just published, would seem to prove that if people cannot be made sober by legislation, they can at least be helped to less drunkenness by the removal of temptation."

Reports in the public press indicate that with the reorganization of the cabinet in England, it is probable that the new premier, Lloyd-George, will take even more vigorous measures in the promotion of prohibition in the British Empire.

Prohibition in France

Early in the European war France found it necessary to abolish the use of such beverages as absinth. The government has now decided on total prohibition throughout France of the consumption of such alcoholic beverages as the whiskies, brandies, and liquors. Premier Briand's declaration, before the Chamber of Deputies, on the subject, was:—

"The government will ask you to give it the faculty of solving by decrees all questions of interest in regard to the national defense which the laws are too slow to regulate. A particularly grave question which can be regulated only in war time, the solution of which involves the life of the country and its salvation, is the total suppression of the consumption of alcohol."—*New York Times*, Dec. 15, 1916.

Russia's Great Revolution

One of the most startling of victories for prohibition is seen in the great empire of Russia. Twenty years ago the Russian government took over the vodka traffic without any compensation to the sellers. Many of the restrictions which the friends of the liquor traffic in this country are urging were tried out by Russia during this nationalization

period. Vodka was sold for off-the-premise consumption only, in corked and sealed bottles; the vodka shops were closed early on pay days and closed on religious holidays; a portion of the profits from the sale of vodka were devoted to an educational temperance campaign; two uncles of the czar joined a movement for the moral uplift of the saloon. Within two years, however, it was found that restriction is a foe to profit, and, therefore, the national liquor business was thenceforth run for revenue only. During nineteen years of national control, the sale of vodka doubled, and the consumption increased threefold. Many considered that the defeat of Russia in the Russo-Japanese War was due to intemperance as much as to any one item.

Speaking of the conditions in Russia at the beginning of the present European war, the *Sunday School Times* says:—

"The beginning of the war found Russia with a shortage of war material and without the industrial means to provide them. The evils of vodka had grown to such proportions that in one year infant mortality had mounted to four and a half million; the ranks of her workmen were depleted by one million deaths from alcoholism and the sequestration of eight hundred thousand criminals in jails. The shortage of munitions and the lack of industrial material could not be remedied at once, but the drain on the nation's manhood could be stopped by a word.

"The word came, and it was heard throughout the world—Prohibition!

"And yet but a day before you would have been told in Russia, as we are now told in the United States, that prohibition was impracticable, and chiefly for the same reasons,—the necessity of the revenue for the support of the government, the impossibility of enforcement, and the inopportune time to burden the government with a drastic reform. But the impossible was the only possible remedy.

"Under instructions from the czar, all wine shops, beer saloons, and vodka shops were closed during the mobilization of the army. Instead of going off drunk, as they did during the war with Japan, the soldiers were sober, and they were moved with a rapidity that thwarted the plans of the enemy."

Prohibition during the time of mobilization proved so satisfactory that the czar issued a ukase abolishing the sale of vodka during the whole time of the war. Such great advantages resulted that the Russian people petitioned the czar for a perpetual prohibition. He responded with the famous telegram: "I had already decided to prohibit forever in Russia the government sale of vodka."

Many Russians are now petitioning the czar for a perpetual prohibition of the sale of wine, beer, and all forms of intoxicating drink. It is to be hoped that this wish may be realized.

In many other countries the use of alcohol is being circumscribed to a cer-

tain extent. People are becoming more and more enlightened as to the harmful effect of alcoholic beverages. Is it too much to hope that in the divine providence we shall yet see the awful curse of liquor banished from the world as far as can be done by government action, and that God's last message may go to a world sobered and ready to give the message candid consideration?

L. L. C.

Complete Salvation

THE completeness of personal salvation is expressed by the author of the epistle to the Hebrews as follows: "Wherefore he [Christ] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

It is not a partial, but a *complete* salvation for which the struggling heart yearns. We desire to be able to exclaim in triumphant tones, "I am saved," not in part, but wholly, to the very uttermost, as the text says.

The force of the text is greatly weakened by the unfortunate marginal reading, in the Authorized Version, where "evermore" carries the idea of duration rather than of completeness. While salvation will be forevermore, through all ages, as set forth in many texts, to make this particular text teach this, detracts from the mighty force of the apostle's statement, and destroys in part the meaning. The Authorized Revised Version gives "completely" in the margin, instead of "evermore." This translation is sustained by the best authorities on the Greek text, and by the ablest Bible expositors.

The words "to the uttermost" are from the Greek *eis to panteles*. According to Englishman's Greek Concordance, *panteles* occurs but twice in the New Testament,—in the text under consideration and in Luke 13:11: "Behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise [literally, not altogether, or completely] lift up herself."

Thayer's Greek-English Lexicon defines the Greek *eis to panteles* as follows: "Unto completeness, completely, perfectly, utterly."

Liddell and Scott define *panteles* as follows: "All complete, all perfect, entire, absolute, fully accomplished, comprising all."

Dr. Adam Clarke gives as the meaning of *eis to panteles*, "to all intents, degree, and purposes, and in and through all times."

Olshausen says, "*Eis to panteles* does not signify *evermore*, but completely, i. e., perfectly."

Lange says, "*Eis to panteles* is erroneously referred to time: the reference is not to his saving always, or for-

ever, but to his saving completely those that come unto him. The perpetuity of his priesthood enables him to carry through the salvation which he has commenced."

Dean Alford says, "Some take *eis to panteles* of time: He is able ever to save, or, he is able to save forever. But this is not the meaning of the word. Bleek has shown, by very many instances, that completeness, not duration, is its idea; as indeed its etymology would lead us to expect."

Delitzsch has the following: "*Eis to panteles*, perfectly, completely, to the very end, but without, necessarily, any reference to time. Christ is able to save in every way, in all respects, unto the uttermost; so that every want and need, in all its breadth and depth, is utterly done away."

It rejoices the tempted, buffeted heart to know that there is complete salvation. No matter what may be the environment, or how dark may be the crimson stain of sin, there is perfect and complete deliverance. Jesus is able to deliver, to make us white as snow.

"As white as snow! Oh, can it be
That those sweet words were meant for me?
Ah, what a rapture 'tis to know
That I may be as white as snow!"

"'As white as snow' was meant for thee.
And all who will from sin be free;
The rich, the poor, the high, the low,
Through *faith* may be as white as snow."

Sin is a disease, a scourge, a plague. But the plague in the heart can be stayed. There is a cure, a complete remedy, which can heal the most grievously stricken sinner. Captives, long shackled, and confined in the dungeon of sin's prison house, can rejoice. The mission of Jesus is to deliver those who are bound, to set at liberty the captives. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

G. B. T.

The Return of the Lord

UPON no Bible subject has there been more widespread agitation in the religious world than upon that pertaining to the second coming of Christ to this earth. Believed by the few but scouted by the many, it has nevertheless during the last few years, in some way and to some extent, commanded the attention of the majority. In the minds of the ungodly and the sinner, its contemplation is most unpleasant, for to them it means a day of retribution, a cutting short of their wrong purposes and their unholy plans. On the contrary, to the child of God it appears as the one desideratum, the goal of his expectations, the fruition of his hopes, the fulfilment of his cherished desires. To him the coming of Christ will be as the coming of a friend, a Saviour, a long-lost Brother.

He who loves Christ will love his appearing. I love my mother, my wife, my sister, my brother; and because I love them, I love to be near them. It is quite impossible for me to separate my love for them from my love of their personal presence. So it is with the love of the disciple for his Lord. If his love is for Christ in heaven and not on earth, far off and not near by, it is not true, genuine love. It is love in name only, and not in fact and in truth. And so we say again, We cannot separate our love of the Lord from our love of his personal presence.

But when Christ returns to this earth, will he come personally? By many it is thought that he will come only in a spiritual sense. That he comes in a spiritual sense through his representative, the Holy Spirit, we do not deny. But that he will come in a literal sense must be conceded from the plain declarations of Scripture on this point. He himself says: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

The statement of our Saviour in the above words is given new emphasis by the angels who appeared to the disciples at the time of his ascension, as brought to view in the first chapter of Acts: "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Verses 10, 11. To the disciples' sorrowful hearts these words of the angels came with sweet assurance. The same Jesus, with whom Peter, James, and John had associated for three years and a half, with whom they had been identified in joy and sorrow, in temptation and suffering, who had alleviated their distresses, satisfied all their temporal needs, and opened to their spiritual understanding divine truth, was to return to them once more. O, blessed thought!

And to the disciples today, living and laboring in the midst of trial and temptation, buffeted by the enemy, and finding comfort only in the promises of the Holy Scriptures and the assurance of Christ's Representative, do these words of the angels come with comfort and satisfaction. We ourselves as God's children, if faithful, are to behold the blessed Jesus; not another, but himself;

not his representative, but he himself, who died that we might live, who suffered debasement that we might enjoy exaltation. Says the inspired apostle, in writing to the Thessalonian church, "The Lord himself shall descend from heaven."

But these expressions prompt another inquiry: How will the Lord return? Will his coming be known to one of his children and not to another? Will he come, unheralded and unknown, as he did eighteen hundred years ago, a lowly babe born in Bethlehem's manger?—Ah, no indeed! but with all the pageant splendor of his celestial kingdom. By mighty signs and wonders will his approach be heralded. And when he appears in the celestial dome, attended by his bodyguard of shining ones, every eye shall behold him, and they also which pierced him. Matt. 24: 27; Rev. 1: 7.

Christ will come to claim his own, to receive his people home to the mansions he has gone to prepare for them. His voice will wake the sleeping dead. John 5: 28, 29. In response to that life-giving call, those who have been sleeping in Jesus, from the death of Abel down through the ages until the last disciple fell under the power of death, will come forth from their dusty beds shouting victory over death and the grave. 1 Cor. 15: 51-55. By the brightness of Christ's coming the living righteous are changed from mortality to immortality, and, with his children who have been awakened from their long sleep, will be caught up to meet their Lord in the air, and so shall they ever be with the Lord. "Wherefore," says the apostle, "comfort one another with these words." 1 Thess. 5: 16-18.

O glorious day soon to dawn! What a wonderful reunion will his coming bring! What a glad praise service will then be held! And when the sons of God, with their blessed Redeemer at their head, ascend to the city of God, how the universe will resound with shouts of joy and pæans of victory. Then, when we have awakened in his likeness (Ps. 17: 15), and been changed into his glorious image, we shall indeed be satisfied,—satisfied, and yet not satisfied; for every day will our hearts drink in new joys, every moment will witness a more perfect transformation into the divine image, and every word and act and phase of Divinity will manifest to our minds deeper riches of divine love, and enlarge our hearts to greater depths and breadths, and tune our tongues to loftier and sweeter notes of praise.

F. M. W.

My short days end, my lengthening days begin,
What matters more or less sun in the sky,
When all is sun within?

—Christina G. Rossetti.

The Departure from Simplicity

THE editor of the *Christian Witness*, in the issue of that paper for August 31, deplors the marked tendency witnessed in the great Christian church at the present time to depart from the simplicity of Bible teaching and practice, and cites the lack of aggressive and successful evangelistic effort, of Bible repentance, of old-fashioned revivals, and the old-time gift of exhortation. He feels that the old-time camp meetings and church gatherings have disappeared or have become half-breed Chautauquas, and draws this final and truthful conclusion:—

"We have maintained and still maintain that if the church will come back to the ways that originated the church, and without which there would have been no church, it will see the same old-time results. Perhaps the leaders of the church do not wish to see the same old-time results—the salvation of man. Perhaps they think culture and amusement are better than salvation. If so, the proof of their degeneracy is too manifest to be denied. If this world is saved, it will have to be by the old-time salvation."

Bibles by the Million

THE circulation of Bibles is increasing remarkably, even in the present time of war. Concerning the work of the British and Foreign Bible Society alone, the December number of the *Missionary Review of the World* gives these interesting figures:—

"From Berlin several hundred thousand books for German and Austrian troops, and for Russian, French, and British prisoners of war, have been distributed. About 1,300,000 volumes were circulated in the central European area. At one internment camp in France, German officers collected fourteen francs to send to the society by way of thanks for Testaments presented to them. Over half a million volumes have been presented to military hospitals in England and Wales alone. In the first twenty months of the war four and a half million volumes were distributed. China took 2,371,000 volumes, and India and Ceylon 1,088,000, while the English issue was 2,700,000—just double that of two years ago. Ten new languages—eight of them in Africa—have been added to the society's list of versions, making a total of 497 languages in which the Bible, in whole or in part, is published. Last year's total issue of volumes reached the unprecedented figure of 11,059,617. The society's expenditure, \$1,275,480, was, by severe economies, \$65,550 below that of the previous year, while the receipts, \$1,345,180, showed an increase of \$11,500."

"To take short views is a wonderful help in hard crises. 'Any one can carry his burden, however heavy, till nightfall; any one can do his work, however hard, for one day; any one can live sweetly, patiently, till the sun goes down,—and this is all that life ever really means.'"

Bible Studies

The Second Coming of Christ —No. 1

O. F. BUTCHER

Hope of the Church

"Now abideth faith, hope, charity."

1 Cor. 13:13. These three graces are all essential to a truly Christian life, but hope is the characteristic which especially makes one an optimist, and brings cheer and courage to the life. God has supplied the basis of an enduring hope.

When Adam and Eve had sinned and were expelled from the garden of Eden; when they had to till the ground upon which rested the curse of God; when they felt the sharpness of the thorns and thistles; when they realized what God meant when he said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19), they would have sunk down in utter despair if God had not first given them the basis of an enduring hope. Before they were driven from the garden, it was in their presence that God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head." Gen. 3:15. In this statement Adam and Eve were given the hope of deliverance.

It was in pursuance of this plan that Christ came to this earth to share our griefs and carry our sorrows. It was of the effect of his death upon the cross that he spoke when he said, "I, if I be lifted up from the earth, will draw all men unto me." John 12:32. As intelligent beings are drawn to Christ, they must necessarily be alienated from Satan, who is his great enemy. In fact, it was for this very purpose that Christ became a man, "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. Thus has been made certain the complete eradication of sin, and a clean universe which will endure forever.

It is the restoration of all things to their original purity and perfection that has been the hope of the church from the day that Adam and Eve left the garden of Eden to the present time. It was this hope that filled Enoch with courage, and caused him, even while surrounded with evil-doers, to say: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

Abraham had the same hope, for "he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

It was this hope which strengthened Job so that in the midst of his affliction he could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though

after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

The psalmist found in this truth consolation for those who had sacrificed much in this life for God, for he wrote: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. . . . Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5.

Christ himself sanctioned this hope when he said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. Realizing how despondent his disciples would be after his ascension, he commissioned two angels to say to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

And this same hope is kept alive and strengthened by many promises in the book of Revelation. The Sacred Canon closes with the assurance, "Surely I come quickly," and those who have been given a living hope through these promises, respond, "Even so, come, Lord Jesus." Rev. 22:20.

His Coming—Literal and Visible

"As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27, 28.

This scripture says that he will "appear." To *appear* means "to come or be in sight; to be in view; to become visible."—*Webster's Dictionary*. Then if he shall appear the second time, his coming must be visible rather than hidden or secret. If we were to understand this coming to refer to his coming to the individual at conversion or at death, then this scripture would be incorrect, for on such occasions he does not appear.

Christ's coming will in no way be hidden or secret. While on earth he said: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

The manner of Christ's return to this earth will be similar to the way in which he departed, and just as literal. When he ascended, the disciples witnessed the scene; and while they stood looking steadfastly toward heaven, two angels, who were standing by, said: "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. One of these disciples was later given a vision of the coming of Christ, of which he says, "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. All these scriptures show that Christ's second coming will be literal, as truly as was his first advent.

A Glorious Coming

When Christ comes to this earth the second time, it will be with "all the holy angels." Matt. 25:31. There will then be "silence in heaven" (Rev. 8:1), because those who are now offering in heaven songs of praise, saying, "Holy, holy, holy, Lord God Almighty" (Rev. 4:8), will accompany him as he comes to this earth.

Christ says: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. This shows that his coming will be with a threefold glory,—the glory of the Father, his own glory, and the combined glory of all the angels. Of the angels round about the throne it has been said: "The number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. This must be, at the least calculation, over one hundred million, and probably many times that number.

The glory of a single angel is very great. Daniel tells of one that he saw: "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:6. We are also given a description of the angel that came to the tomb of Christ at his resurrection: "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Matt. 28:3, 4. The glory of a single angel being so great, what must be the glory when they all come!

Christ's own glory also is very great. The prophet John saw him in vision, and he describes him thus: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." Rev. 1:14-17.

To this glory we must still add the glory of the Father; and of him we

read: "The Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Dan. 7:9, 10. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:28.

When we think of the brightness of the Father and the Son, with the added brightness of at least one hundred million angels, we can, perhaps, have some conception of the grand display of glory that will attend Christ at his coming. No wonder the Saviour says: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27); and "every eye shall see him" (Rev. 1:7).

The Time of Reward

It is at the second coming of Christ that the righteous receive their reward. "This we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep. For the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17, A. R. V.

This shows plainly that all who are saved will be brought into the personal presence of God at the same time. The same truth is very clearly stated in the letter to the Hebrews. After a long list of worthies are mentioned, such as Abel, Abraham, Samuel, David, and others, we read: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. In other words, all who are saved will be translated and made perfect at the same time, whether they have been laid to rest or are alive when our Lord comes.

Because it is a time of reward, we are to rejoice when we see the signs of his coming. The Saviour, after describing some of the signs to precede his return, says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25, 28.

The Meaning of His Coming

It was because of man's sin that the Lord said, "Cursed is the ground for thy sake: . . . thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 18); but "the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own

will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain with us until now." Rom. 8:19-22, A. R. V., margin.

Thus we see that when man is brought back to the innocency which he enjoyed in Eden, the earth also will be restored to its Edenic state. All this was made possible through the sacrifice of Christ; for the Son of man came "to seek and to save that which was lost." Luke 19:10. When he gave his life "a ransom for many" (Matt. 20:28), "the soldiers platted a crown of thorns, and put it on his head." John 19:2. This was a symbol of the curse that rested upon the earth; for it was thorns and thistles which the Lord said the earth should bring forth because of sin. The restoration pertains both to man and to the earth; and for this restoration "the whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

When that glad day comes, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Then we shall meet and greet our friends and loved ones with no further prospect of separation.

The gift of our Father will be immortality for mortality, health for sickness, life for death, homes for the homeless, hearing for the deaf, speech for the dumb. The young shall never grow old, and the aged shall renew their youth. There will be liberty for all captives. He will give beauty for ashes, the garment of praise for the spirit of heaviness; peace, sweet peace, for the troubled; rest, sweet rest, for the weary; joy, glad joy, for the saints of God. Huts will be exchanged for mansions, crowns will replace crosses, light will scatter darkness, harmony will chase away discord, and truth will dispel error. Sin, sorrow, and sickness will be forever done away. There will be no more night, nor tears, nor curse, nor death; no more war, bloodshed, anxiety, perplexity, or pain. With such a reward we shall enter into rest, our everlasting inheritance.

Questions

1. When were Adam and Eve given the hope of the restitution of all things?
2. How has Christ won the affection of the whole universe, and prepared the way for Satan's destruction?
3. In what statement did Enoch show that he hoped for a clean universe?
4. How did Abraham show that his hope was in the restoration of all things?
5. What was the thought that strengthened Job, and gave him hope while passing through affliction?
6. How did the psalmist give hope to those who had to sacrifice much for God?

7. In what way did Christ sanction this same hope?
8. How were the thoughts of the disciples directed to this hope when Jesus ascended?
9. By what promise do the closing words of the Sacred Canon reassure our hope?
10. Will the second coming of Christ be literal and visible, or spiritual and invisible?
11. What illustration did Jesus use to describe the brightness and publicity of his appearing?
12. How was the manner of his second coming described by the angels at the time of his ascension?
13. As John in vision beheld the second coming of Christ, how did he picture that event?
14. When Jesus comes to this earth the second time, who will accompany him?
15. How much glory does a single angel have?
16. What is the least estimate we can make as to the number of angels? Rev. 5:11.
- NOTE.—"Ten thousand times ten thousand" would be one hundred million; "thousands of thousands" could hardly be understood to mean less than two thousand times two thousand, which would be four million, making in all at least one hundred and four million.
17. John in vision saw Christ in his glorified form; how does he describe him?
18. What are some of the descriptions we find of the Father's glory?
19. When we think of this combined glory of the Father, of Christ, and of the angels, what words of Christ and of his beloved disciple come to mind?
20. What relation does the second coming of Christ bear to the reward of the saints?
21. Why does not God reward each one as soon as his work is completed?
22. When we see the signs of Christ's coming, of what are we to feel assured?
23. What condition came to this earth as a result of man's sin?
24. From what is the whole creation to be delivered?
25. How did Christ bear the curse of the earth as well as the sin of man?
26. What changes will take place in the people of God when the Saviour takes them to himself?

South Lancaster, Mass.

— ♦ — ♦ — ♦ —
 LORD, give to me the faithful heart,
 That never will from thee depart,
 A heart that's trustful, tender, kind,
 Courageous, pure, serene, resigned,
 A heart in which the Christ is guest,
 That's loyal to the highest, best!

— James Ramage.

— ♦ — ♦ — ♦ —
 "AN inborn charm of graciousness
 Makes sweet the smile and tone,
 Our dear Lord's best interpreters
 Are loyal human souls.
 The gospel of a life like this
 Is more than books or scrolls."

Is the Truth of Our Lord's Return a Practical Matter for Today?

A FEW years ago I was in the office of a business man who is a consecrated Christian and deeply interested in organized Christian work. As we were in conversation, I had occasion to mention the subject of the second coming of the Lord Jesus Christ, and I asked whether he had ever given any special study to this truth. "No," said he, "I have had to be a practical man all my life. As a business man I have had to confine myself to practical matters. I have never studied that subject."

On another occasion I occupied a seat on a suburban train with a Philadelphia lawyer. The subject of Christ's second coming was the theme of a series of meetings being held that week in the church which he attended. As we spoke together about this truth, he said, "I have never been specially interested in speculative matters of that sort."

Some years earlier, when leading a Sunday school teachers' meeting in a local church, I inquired how many of those present had specially studied the second coming of Christ. One woman, a very earnest and active teacher, said positively: "I have never studied it, and I am not interested in it. The only thing that interests me is to be busy here in this life doing God's will; and if I am doing that, I shall be ready when Christ comes, whenever that may be."

These three views, of two men and one woman, all of them Christians, are typical of the attitude of many Christian people today.

It was about five years ago, when, as I was visiting in the home of my friend, Robert E. Speer, and had been telling Mrs. Speer's mother . . . about the blessed way in which Christ had recently revolutionized my life through an utterly new experience, she said quietly to me:—

"Mr. Trumbull, have you ever specially studied the subject of the second coming of Christ?"

"No," said I, "I have not."

"Do so," she earnestly replied; "and do so at once; it is the key to the Bible."

I had never heard any one speak in that way before; or if I had, it had made no impression upon me. . . . But I took my friend at her word, and soon afterward started with my new study.

Now, I can only speak as a beginner in this great and wonderful field of prophecy, but I can speak as one who, from what little he has already found in the Word of God concerning the return of our Lord, has been enabled to realize what a sad mistake is being made by such persons as those three whom I quoted just now, who seem to think that an intelligent knowledge of the subject of the Lord's return has no practical bearing upon present-day life; because to me there came another great revolution as the Lord showed me the tremendous bearing of this wonderful truth upon practical, present-day life.

May I run over a few personal experiences of my own, to illustrate how and why I know this subject is a practical one?

I read a series of magazine articles in which a well-known writer took up church conditions and spiritual life. He claimed that church conditions were very lamentable, that religious life was declining rather than improving; and he did this in an honest, open-minded way. He gave what purported to be facts; but I said to myself, "It's 'up to me' to show how mistaken this man is. I must do it sometime. The church is all right. Christianity is going to prevail." Yet I confess that I dreaded getting into the subject, because I did not quite know how I was going to get out.

I read also another magazine article, entitled, "Blasting at the Rock of Ages," in which the writer endeavored to show that in our colleges the majority of the professors were sowing seeds of unbelief. He took his proof from the lips of the professors themselves. He made out a pretty good case; but I said to myself, "This is all nonsense. He has just taken a few detached sentences, not representative of the men who spoke them and not representative of our educational institutions. I shall be able to clear this up sometime."

One day one of the office staff of the *Sunday School Times* made the suggestion, "Would it not be well to take up in our paper a live topic that will interest every one, such as child labor and factory conditions? Here is a big problem which is certainly the business of a religious paper, and of the church of Christ." I said I would think about it. I rather shrank from entering upon it; yet was it not the duty of the church to solve such problems?

So I went on, facing these actual, not imaginary problems that current literature and everyday events were bringing before me.

Let me now go back to that leading business man who, when asked if he had ever studied the subject of our Lord's second coming, replied that he had not had time for such a thing, having had to be a practical man all his life. Shortly after the European war broke out, that man said to a friend that the outbreak of this tragic war had well-nigh shaken his Christian faith. He could not understand it; to him it was unexplainable. He had been giving his life and his money for the Christianizing of the world, and for the preventing of any such war as this.

Now, is it *practical* so to ignore a truth which is given to us throughout the Word of God, that when that which God's Word has plainly foretold comes to pass, we wonder whether our entire Christian faith has not been a mistake? Many a Christian has a lesson to learn, that to ignore this truth is the most impractical thing that a clear-seeing business man of affairs can do.

I found, after I had taken the advice of Mrs. Speer's mother and had begun to study the truth of the Lord's return, that these problems were cleared up in a way so satisfying, so illuminating, and so final that the unrest, the uneasiness, the fog and confusion of my mind, were taken away. I found that there was nothing in God's Word to the effect that

the observance of the Lord's day was going to increase in this age, until we finally had a Sabbath-keeping world. I found that what my magazine writer had said as to "Blasting at the Rock of Ages" in the colleges of our land was not only true, but was foretold, and was a clear fulfilment of prophecy; that for me to say it was not true was a most "visionary" thing. I realize now that the man who wrote the magazine article had gotten at facts, real facts, as to the increasing movement away from Christ. And the other magazine writer, who treated of the life of the churches, had also given facts, though I had unintelligently, with superficial and impractical optimism, supposed at the time they were not facts.

When I saw the Bible truth as to the foretold apostasy of the Christian church, I no longer wondered; I was no longer confused. God's Word gave me the answer. Prophecy was being *fulfilled, confirmed*, in the articles which I had read. I found as a practical man that I could not intelligently follow current events unless I had a clear understanding of prophecy concerning the course of this age.

I did not know what the business of the church was until I had studied the truth of the Lord's return. Then I found that it was not our Lord's commission that the church should devote itself to having factory conditions, or child labor conditions, made what they ought to be. Of course, I did know that every time an individual factory owner is brought into the liberty of the gospel, and allows the Lord to rule in his own life, he will have a better factory than before. I knew that temporal conditions would be made better in the administration of the individual Christian. His home, his factory, his employees, would be treated as Christ would have them treated; but as for making it the business of the church to deal directly with these temporal conditions, I saw from the Word that this would be to start up a blind alley. . . .

So you see, some of my perplexing problems have never been taken out of the pigeonholes where long ago I stored them "for further attention." They never will be taken out; they have been solved for me.

Efficiency is the great word today. We must learn how to capitalize our energy at one hundred per cent. Well, if a person wants to be efficient, he must know the truth as to our Lord's return. Ignorance of this subject means inefficiency while on this earth. If we want to know, first of all, what our duty is, and, secondly, how to do it, we must know God's program for this age. If we want to know how to capitalize our life, our time, our money, our energy, all our resources, to get the biggest present as well as future results, we must know what God has said concerning our Lord's return. That Christian woman who said in the Sunday school teachers' meeting that she was not interested in the subject, but she *was* interested in her present duty, did not realize that she *could not know her present duty*, and, there-

fore, of course, could not be sure of doing it, until she knew what God has revealed as to the real work and mission of the church in this age, in relation to the consummation of the age at Christ's coming.

I found that I had never understood my Bible until I began to see the truth of our Lord's return. My friend's word to me, "It is the key to the Scriptures," is absolutely true; and what a marvelous key it is to the marvelous Book! So, also, we cannot know what we ought to pray for until we see this truth. And as for missions, you know the old, threadbare statement, made in all sincerity by some even today, that belief in the personal return of our Lord to usher in the millennium "cuts the nerve of the foreign missionary enterprise"? That simply is not true, though Satan would like us to believe it. One cannot be wholly intelligent on missions, much less be a wholly efficient missionary, unless he knows the truth of the second coming. As Mr. R. V. Bingham (editor of the *Evangelical Christian*, of Toronto) has well said:—

"Undertaking missionary work without study of the prophetic teaching is like a builder without an architect erecting a building without plans. Studying prophecy without doing missionary work is in contrast like an architect without a builder, devoting his time to studying plans which are never executed."

The knowledge of the Lord's return is the secret of intelligent missionary activity; and missionary activity is the only true outlet of the knowledge of the Lord's return.

Some have had the experience of being brought into the truth of the Lord's return only after the Lord himself has succeeded in coming in his fulness into their life. There are many Christians, you know, saved completely from the penalty of sin, rejoicing in Christ as their Saviour, yet who are not saved from the power of their sin. They are saved but defeated, living day after day in habitual defeat, and not realizing that the Lord Jesus makes two offers—freedom from the *penalty* of their sin, and on the same terms (his exclusive work being accepted by faith) freedom from the *power* of their sin. When the Lord showed me that, a few years ago, it was then only that he was able to show me this other truth. A young woman writing to a friend the other day said, "Since I have learned to know the Lord Jesus in his fulness, I have so much wanted to know the book of the Revelation." May God bind these two things together for all of us! It has to be something tremendously practical to overcome the power of our sin.

May we, with the indwelling Christ reigning in our hearts, by surrender and faith be guarded from stumbling, that we may be set "before the presence of his glory without blemish in exceeding joy" (Jude 24, R. V.), "and not be ashamed before him at his coming" (1 John 2:28).—*Editorial in Sunday School Times, June 24, 1916.*



The New Year

WORTHIE HARRIS HOLDEN

New vistas of glory, new triumphs, appear
Through the gateway that opes at the call of
the year;

New heralds of heaven wherever we roam,
New trophies escorting our pilgrimage home.

The old has departed and left us for aye;
The new will out-splendor the lost yesterday.
They come with their bounties, the children of
morn;

So garner thy portion and be not forlorn.

Yet nearer and nearer that bright, regal day
Which shall know no tomorrow and ne'er fade
away,

For swiftly time urges and bears us along
To the glad, blessed new year of jubilee-song.

Portland, Ore.

On the Other Side

CLARENCE SANTEE

THE account of the third meeting of Christ with his disciples after his resurrection is recorded in John 21:3-6. Jesus found them back at their old occupation. Peter had told some of the disciples that he was going fishing, and they had replied that they would go too. They had fished all night, but had caught nothing. In their disappointment they must have recalled another time when they toiled all night with the same results. As the morning light revealed the shore line to the weary fishermen, they saw a man who called to them, asking if they had caught anything. They answered him, "No." He then told them to cast the net on the right side of the ship, and they should find. This they did, and a great number of fishes were inclosed in the net.

Once before, Christ had arrested these fishermen in their work, and called them to the ministry of saving souls. Luke 5:4-10. At that time Jesus, because of the multitude that lined the bank, had stepped into a boat and desired Peter to thrust out a little from land, and from that place he taught the people. After the lesson he asked Peter to launch out into the deep and let down his net.

Peter was discouraged at the prospect. He had been fishing all night, and in the morning had come back to the shore empty handed. But in obedience to Christ's request, he turned his boat out into the lake. This time his net inclosed so many fishes that both his own boat and that of his companions could not hold them all. Peter, realizing his lack of faith, and seeing the ease with which the Saviour could supply all his needs, fell down before him and confessed his sins. Verse 8. Jesus answered, "Fear not; from henceforth thou shalt catch men." Verse 10.

There are many today who, like Peter, become discouraged, and are so con-

cerned for their living that they have no time for the Lord's work. If they would only trust the Master, they would have every real need supplied. Phil. 4:19.

For a time the lesson Christ taught the disciples that day was borne in mind. Leaving their nets in the hands of others, they followed their Master; and during the three years of his ministry, events occurred that were destined to move the world to the end of time. They heard the teaching of Christ as he moved among men; saw the manifestation of his power to supply every need, even creating food for thousands by a word; they witnessed his arrest and condemnation as a malefactor, his crucifixion, death, burial, and resurrection; they saw the physical world shaken to its foundations, and the supremacy of Satan's kingdom overthrown.

After all these experiences with the Master in his work, these men turned again to their old occupation; but the blessing that had attended them in its pursuit in past years did not follow them when they again took it up. They had learned lessons, in the call they had received from the Master, that prevented them from offering the same prayer of faith for success in the old paths that had so often been made and answered before added responsibility had been placed upon them.

As the wanderer who, after many years, returns to his childhood home, seeking the old associations for rest and quiet, only to find all changed and disappointing; so the man who has been called out from the old paths, in which the blessing of God had been with him, into the public work of God, if he returns to the old way hoping for the quiet of other days, will find only disappointment. The blessing will not come. All things seem changed. He may labor hard, yet it will be disappointing and barren. "Lovest thou me more than these?" is a question that will come unbidden, until rest will be unknown.

"Great Fishes, a Hundred and Fifty" and Three"

How often we have labored, yet a large per cent of the result has seemed to be of no value. We have applied the parable of the fisherman who gathered both good and bad, saving the good and casting the bad away (Matt. 13:47, 48), and have been content. But is there not a better way? When they wholly followed the Lord and cast the net as he directed, even though it might seem to the weary fishermen without reason,—as, for instance, casting the net on the other side of the ship,—all the fish were good. There were none lost. Will greater success come by dropping our plans and our ways, and casting the net

on the opposite side, the side opposed to our own way of working? The other side was Christ's way, for it was he who directed.

If you have been standing where there is only darkness, choose the other side. If harsh words come unbidden, and the heart is cold and hard, try the other way. Let self go. Do not defend and protect it. If you have toiled all night and made no advancement, listen to the voice of Christ, and try *his* way. He will tell you where you will find success, and will not upbraid you. He will even tell you to bring the experience you have gained in your wrong course, and let it be a warning, while you accept his wisdom. But after finding *his* way, it will only imperil all for you to return to the old paths. The way of safety and courage is in pressing forward.

Lodi, Cal.

Communion with God

A. C. ANDERSON

PRAYER is not simply the speaking of words to the unseen God: lip service is meaningless without the heart's affection. He that ruleth in heaven and on the earth is our Saviour, and will work out all things for our good, if we will let him cleanse us from iniquity, and make us pure in heart and life. To cleanse and purify us he allows trials to come, but he measures every trial. He watches the furnace fire that must test every soul, so we are safe in his hand. The degree of heat will be no greater than is necessary to consume the dross.

"Man's necessity is God's opportunity." Jacob's great trial and fear drove him to God. It was when he found himself helpless and in trouble that he poured out his soul in earnest supplication to God, with the boldness which living faith alone can impart. The time of Jacob's trouble taught him to talk with God. He got into personal touch with God, and he prevailed because he persevered. The woman of Canaan, like Jacob, refused to take No for an answer, and to her Jesus said, "O woman, great is thy faith."

Many who undertake to talk with God do not prevail, because as one who speaks through a telephone, they hang up the receiver before the answer comes. Some will not pay the price of sending the message, and therefore receive no answer. Self must die; iniquity must be purged out, for "if I regard iniquity in my heart, the Lord will not hear me."

It is not necessary to become an expert electrician to send a telephonic message. One needs only to meet the requirements of the telephone company, and to speak the words; the wire will convey the message. So every earnest, sincere prayer will be conveyed by the Holy Spirit to God. The Holy Spirit is the instrument that conveys all messages to God. We do not understand just how this is done, but that does not prevent a message, sent in faith, from reaching its destination.

Through Christ we may present our petitions at the throne of grace, where

the great Operator is constantly receiving messages. Through him, unworthy as we are, we may obtain all spiritual blessings. We may know for ourselves the goodness and love of God. The psalmist tells us, "Taste and see that the Lord is good." Let us not rely upon the word of others, but let us go to God in prayer with all our troubles. Let us "taste and see" for ourselves that the Lord is good.

Wichita, Kans.

The Need of Kindness

ERNEST CLINTON KELLOGG

THOUGH outward appearances are often to the contrary, yet many a heart is sad. The trail of the serpent crosses every life. What a trail of trouble!—temptation followed by defeat; sickness followed by death; friendship followed by the traitor kiss; sacredly plighted love followed by heartless desertion.

How deeply grief enters some souls! Though every cloud may be silver lined, at times no sheen of the lining appears. How some hearts are wrung with anguish! There may be a smiling face, yet one little glimpse behind the smile is a revelation. The heart is sad and drear and chill, a storm center of sorrow, disappointment, and loneliness. One hurricane after another surges across the bitter waters, lashing them into a fury of despairing foam. Still the heart struggles steadily and bravely on.

In such conflict, considerate kindness, falling like gentle dew into the afflicted life, brings no less blessing than the sweetness of sympathy and the buoyancy of courage. It ministers double happiness,—happiness to him that gives, happiness to him that takes. It is a gift among the choicest of heaven, than which there is none better. May it not therefore be more abundantly exercised and its benign efficiency more bountifully extended?

College Place, Wash.

Confession Begets Confidence

E. HILLIARD

MANY poor people in our large cities are being brought into very close circumstances because of high prices. Fuel and provisions have reached an exorbitant figure. Not all the markets are controlled by supply and demand, but by greed for gain. In cold regions, with the thermometer below zero and still on the decline, the fire burning low or not at all, and the cupboard bare, it is a great temptation to secure relief in a way that would not receive a serious thought under more favorable circumstances. According to a daily paper, a practical illustration of this occurred in one of our large cities.

The night before Thanksgiving a window in the shop of a meat dealer was broken, and two large turkeys were stolen. The police were unable to apprehend the thief. About two weeks later the dealer received the following anonymous letter:—

"DEAR SIR: Inclosed you will find a ten-dollar bill for turkeys stolen from you Thanksgiving eve. Did not have money to pay for them. The turkeys were fine. Well, I can sleep with an easy conscience now. Cannot sign my name, as you will know me. Much obliged."

Some may think that the confession of sin lowers a man in the estimation of his fellow men. But in this case it proved to the contrary, at least in the mind of the meat dealer, for he said, "If he ever makes himself known and wants credit, I will give him the choice of the store."

It is a disgrace to sin, but honorable to confess. Especially is it so when the confession of unknown sin comes from the probings of conscience. It would be well if more would treat the penitent as this dealer is willing to treat his trespasser. Sincere confession reveals honesty of heart. Confidence in others begets confidence in return. It is Christ-like to forgive and forget.

St. Paul, Minn.

The Peace of God

J. E. EVANS

THE present is a time of uncertainty in the affairs of this world. It seems plain that we have reached the time spoken of by our Saviour, when the hearts of men would fail them for fear. It is also a time of strife and turmoil. The spirit of selfishness dominates the world. But while this is true in the world, and of the world, it should not be true in the lives of any of God's people; nor need it be true of his church.

The nations of earth expect to bring about peace by strife. Jesus said, "My peace I give unto you: not as the world giveth, give I unto you." The peace of God is not gained through strife, nor can it be enjoyed in strife. The Word of God says: "The servant of the Lord must not strive."

A study of the life and teaching of Jesus will make it easy to see why Christians are not of this world. Let this mark of distinction be carefully preserved. Jesus lived this blessed life for the salvation of a selfish and lost world, and he can do but little in the work of saving men unless his followers live the Christ-life.

"Let the peace of God rule in your hearts." What is this peace if it is not an abiding confidence in him who has promised help and protection to all who take their stand under his banner?

Artesia, Cal.

"Forgetting Those Things"

HAROLD MAYER

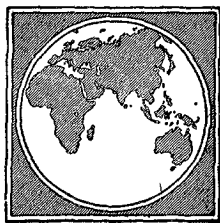
No longer mourn o'er disappointments,
And wring the hands, and cry, "Undone!"
Because of oft-repeated failures.
Look up, look up, disheartened one!

God finds no joy in human sorrow,
Pain caused by wrong he would relieve;
He offers us the present moment
In which to work, in which to live.

God understands the heart's desire,
What motives move the soul that tries.
If love to Christ has prompted service,
The work is blest; it satisfies.



THE WORLD-WIDE FIELD



Austral Union Conference

J. W. WESTPHAL

THE work in our Union is still making progress. In Uruguay three have recently been baptized, and three others have been received into the church. These were all Russians. Several in the vicinity of Paysandu are deeply interested in the truth, and we hope to see them take their stand for it soon. In another place a Waldensian who heard Sister White and others preach in Switzerland many years ago, has begun to keep the Sabbath, and some of his friends are interested. Two were baptized in Montevideo several months ago. The canvassers are meeting with good success.

Elder Mangold, superintendent of the Alto Parana Mission, reports having baptized a number in different places, and organized a church at Asuncion.

A number of companies have been organized in Argentina, at Buenos Aires, Crespo, Viale, and other places; and at La Plata a church has been organized. The work in this city began with the workers' institute preceding the Union Conference session last February. Two months ago a man came about two hundred miles to the school in Entre Rios, to be baptized. He had never seen an Adventist. Some years before that, he had received a copy of our missionary paper, *Señales de los Tiempos*, but gave it no special attention until the beginning of the war. Then he wrote for more reading matter, and has since bought copies of nearly all our Spanish books and tracts, and for a year has been keeping the Sabbath. Many of our brethren are taking hold nobly of home missionary work. The Argentine conference will begin within a week at Parana, where we hope for a profitable meeting. Public services are being held there, which will be continued during and after the conference.

At Punta Arenas, on the Strait of Magellan, the work is moving slowly. Brother A. G. Nelson reports a number of interested readers, and some very interesting experiences in treating the sick. We have arranged to send a laborer to make a public effort in that city. A letter from my brother at Cauquenes, Chile, says that he is having success, and that the leading people of the place are interested.

Financially, the prospects are forbidding. Little rain has fallen this year throughout Argentina and Uruguay. As a result, cattle are dying by the hundreds in Uruguay, and our brethren are losing heavily. In Argentina little was sown as compared with other years. A large part of what was sown did not come up, and the locusts are on hand

to take what little has survived the drouth. So in most places there is no hope of a crop. But we are not discouraged. The Lord will send deliverance from some quarter. His work will not stop.

The sanitarium has had the best patronage of any year. A new wing, which has been greatly needed for a long time, is being erected. While we shall build only as fast as means is at hand, we hope to be able to complete the first story immediately. The school has had a good attendance, but owing to the increased cost of living, it has suffered financially.



Building a Mission Hospital in India

V. L. MANN, M. D.

BECAUSE of our silence, some at home may think that we have forgotten the generosity of our people in giving us a Thirteenth Sabbath Offering for our India Union Medical Training School and Hospital. This is not the case, however, as hardly a day passes but something brings to remembrance the whole-hearted loyalty of our people in the homeland. In accordance with my promise to keep our people informed as to the expenditure of this means, I am going to relate how far we have proceeded with our work.

The first thing to be done after receiving the money was to select a suitable location. Our attention was attracted toward that interesting section, northwest India, of which the province of Punjab is a part.

When we arrived in Punjab, we had to decide whether to locate in a large city, where there are already plenty of medical facilities, or away from the city, where there is no medical work. It is customary for medical missionaries to settle in a city, and this seemed to be a good reason why we should get away from the city, out among a thickly settled village population where the people die by the hundreds without ever having an opportunity of seeing a physician.

With this idea in view, we selected a place, called Chuharkana,—a small village of about one thousand five hundred people,—on a branch railway line about thirty-four miles from Lahore. Lahore is the largest city in the northwest, having a population of 250,000 to 300,000. Thus we have all the advantages of a large city, and the additional advantage of carrying on the only medical work worth the name within a radius of thirty-four miles. This place, as a center, taps a village population upwards of half a million people.

Chuharkana is a place that the government considered when selecting the

headquarters of a new district, and the largest denomination working in the Punjab would have liked to make their district headquarters here had we not taken the opportunity first. Between us and Lahore there is very little, if any, mission work being done. It is a territory that has been opened to irrigation only this last year. With these improvements in process, the future promises many opportunities in the line of medical missionary work. Our confidence in our location has strengthened every day since we decided to come here.

The location selected, the next question was to find a plot of land for our work. And this was not easy, for in India it is difficult to purchase land. The first deal we tried fell through because the ten acres was owned directly and indirectly by twenty-seven land-owners, and it was impossible to get them all of the same mind at the same time long enough to clinch the deal. Eventually we succeeded in getting a plot of nearly ten acres almost directly in front of the station. It is located on a metaled road which goes all the way to Lahore. Building is now in progress. A bungalow and fence are being built, and a well is being dug. July 1 we started on the dispensary building. Another bungalow, a hospital, and workers' quarters will follow.

We cannot take the time to relate to you some of the apparently insurmountable difficulties we encountered in getting even thus far in our work in this most difficult field; but they were all overcome,—not without a struggle, but by wrestling with God for the blessing of victory. Faith is the missionary's food. Were it not so, he would pine away helpless, powerless, by the way. We thank God for the courage he places in our hearts to leave no stone unturned in fulfilling our mission, even under adverse circumstances. We also thank God for the liberal, self-sacrificing spirit he has instilled into the hearts of our people at home. This lightens the missionary's burden, for it provides the means for him to carry out his plans. The salvation of souls is our watchword, and God will give us fruit for our effort, in the form of sheaves of golden grain gleaned even from dark and heathen India.

Chuharkana, Punjab.



Progress in Salvador

MRS. ALMA G. BROWN

It is now one year since we arrived in this beautiful little republic to work for the Master. As we look back, we can say that the Lord has blessed us wonderfully as we have engaged in his work. Indeed, Salvador is ready for the message. People are coming long distances to inquire about the truth.

At first my husband and I were the only Sabbath keepers in this field, but today it is different. Last Sabbath we had the joy of seeing fourteen follow their Lord in baptism, and one was taken into the church on profession of faith. After the baptismal service, the Lord's Supper was celebrated. We were glad

to have Elder J. B. Stuyvesant, of Guatemala, with us on this occasion. He rendered valuable assistance in organizing the first Seventh-day Adventist church of Salvador. We were greatly encouraged by his visit.

There are twenty-five other persons here who keep the Sabbath and desire to follow the Lord, some of whom will be baptized before the end of the year [1916]. The power of the gospel of Jesus Christ is seen in the lives of these people, and their associates cannot help noticing the change in them. Our meetings are well attended, and all love to listen to the word of God. The believers manifest much earnestness in working for the Lord. They are anxious that others shall hear the glad news of salvation which they have learned to love.

My husband has been making trips to different places in the interior, where people are calling for help. One woman came three days by muleback to inquire about the truth, and begged my husband to go to her town to teach it to others. This woman is very faithful in her service to God. Every Sabbath she closes her store and holds Sabbath school. All her household and some of her friends attend these meetings. Today there are several Sabbath keepers in that town, awaiting baptism.

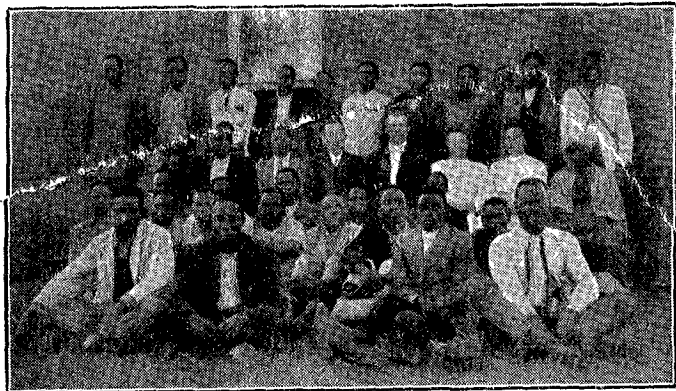
San Salvador.

Three Months in Rhodesia

W. R. WHITE

I HAVE just returned from a visit to our mission stations in Rhodesia. Mrs. White, and Brother G. H. Clark, our home missionary and young people's secretary, accompanied me on this trip.

At Solusi, the first mission visited, we held a ten days' Bible school with our native teachers and evangelists connected with this station. Thirty-four were present, and as we studied the great truths of the message, our hearts were drawn nearer to God, and we received



YOUNG PEOPLE'S SOCIETY ORGANIZED AT SOLUSI MISSION

new faith and courage. This is the first Bible school that was ever held with these native workers, and I believe they appreciated it to the utmost. They were very prompt in their attendance at the classes, and studied hard to grasp the truths we were endeavoring to teach them.

During our Bible school Brother Clark organized a young people's so-

ciety of fifty-one members at Solusi. About one hundred and twenty are studying the Standard of Attainment texts. While we possibly should not expect of this young people's society all that we could of our white societies, still we believe that as they work on under an organization which is officered by white teachers, they will be able to do much good for their own people. We believe that many of them will be able to learn the Standard of Attainment texts, as they have good memories, and are generally good in Bible. Possibly when it comes to denominational history, they may not do so well. But we believe many of them will pass their examinations in the Bible texts.

About twelve white workers also attended this Bible school, and we held evening services for them. The Lord came very near to us in these evening meetings, and greatly refreshed the hearts of all present.

Everything about Solusi Mission looks well. They had a fairly good crop the last year, which is helping them very much. The mission is kept in good shape, and is having a good influence in the surrounding country.

Brother and Sister R. P. Robinson have a large, flourishing school here, of about one hundred students. The school is doing good work, and the Lord is blessing it. Continually students are coming to us whom we have to turn away on account of lack of room to accommodate them. It is very hard to disappoint these promising young men and women when they desire to come to us and secure an education. In the school at the present are about a

dozen boys who have come from Basutoland, about three hundred miles away. They are much interested in their work, and are calling loudly for a white teacher to come to their country to open up work among their people. Many of these boys live in the village with the king of Barotseland, and are well acquainted with him. It may be that through them a way may be opened into that land, and we should make a move in that direction soon.

Our next Bible school was held at Somabula. This was a larger school than the one at Solusi. The accompanying photograph shows a long line of men who are all in the employ of the South African Union Conference, either

as evangelists, teachers, or farm employees. The two white men standing near the end of the line are Brethren J. N. de Beer and Hubert Sparrow, who have the Somabula Mission in charge.

At this Bible school over fifty were in attendance, and a good interest was manifested from first to last. On the Sabbath days some excellent revival services were held, and many sought the



EVANGELISTS, TEACHERS, AND MISSION FARM EMPLOYEES ATTENDING SOMABULA INSTITUTE

Lord for the first time. These students were gathered in from three missions, Somabula, Tsungwesi, and Glendale. Not all were able to come. We believe this school at Somabula was a great blessing to those in attendance, and that results will be seen in better work in the future.

(Concluded next week)

Niue Island

S. W. CARR

IN a previous report mention was made of our inability to select from the three properties offered us in three villages a site for the headquarters of our work. The Lord, however, had another place in view, and in marked answer to prayer he has led us to an excellent plot of land, suitable in many ways for our work.

It is situated at Makefu, about two and one-half miles from Alofi, the capital, where we are at present. It has many other advantages, among which are the following: good planting ground, good road, plenty of firewood, nearness to cave water (there are no rivers on Niue, and cave water is highly prized), and not too close to a native village. It is centrally situated for the whole island, the most distant village being about eleven miles away. The owner, too, has offered to help us in many ways, such as giving us seed for planting, coconuts, etc. He is willing to rent us his house, a good one, for a year or two, if necessary. This is quite a consideration, as building material is now very expensive because of the war. Our people and others favorable to our work are well pleased with the property.

We have not yet made final arrangements, but we see so clearly the Lord's guidance in it all that we hasten to pass on the good news. Niue is ripe for the message. While praying for other fields, do not forget this isolated island.



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.

Another Year

MRS. L. D. AVERY-STUTTLE

THE passing hour has come, is here,
That ushers in another year,—
Another year of joy and pain
For eager heart and aching brain,
For busy hands and plodding feet,
Of pain-fraught hours, of moments sweet,—

Another year, which brings to all
Some cups of bliss, some dregs of gall;
Some days of gloom, some cloudy skies,
When heart and hope and courage dies;
And some glad hours so full of cheer,
And some of hope, and some of fear.

But whether good or ill it seem,
Or pleasant as a passing dream,
Or bright with joy or dark with woe,
Or whether fraught with tears, we know,
Or gay or sad, it will not stay;
And once 'tis gone, 'tis gone for aye.

Then let us wisely, nobly live
The days our God is pleased to give,
So that each eve at set of sun
Our day's work may be nobly done;
We may have made some brother glad,
Soothed some lone heart bowed down and
sad,
Bound up some broken spirit drear,
And whispered kindly words of cheer.

It may be summer's fervid sun
May look upon our life work done;
Or springtime, with its perfume sweet,
May see our record all complete;
It may be winter's mantle white
May fold the silent form from sight,
And cherished friends may come to weep,
And silent stars their vigils keep,
Before again old earth shall run
Her course around the fiery sun.

Ah, none may know, and none may say;
Then wisely do thy tasks today.

Lansing, Mich.

The Sensitive Child

WORTHIE HARRIS HOLDEN

THERE is no stereotyped way of dealing with our children; they are as varied as the flowers in an old-fashioned garden. It is the sensitive plants that I wish to mention this time.

They are all about us, sprinkled in among the rank and file of the children. These are not sensitive in any bad sense. Their senses are acute. Their nerves respond to the slightest touch, as strings that vibrate in the lightest zephyr. Such souls are easily awakened to beauty and truth, or, when repulsed, are driven away from you, perhaps forever.

We have heard it said of some person that he "keeps in his shell." Probably this is a sensitive plant which so frequently was forced to shut up its leaves

in youth that it has formed the habit of doing so whenever any one approaches.

A child came to her guardian with her little troubles at school; but the adult made fun of her for giving any thought to such things. She never troubled her guardian again, but became a cold, unresponsive child. When her environment changed, and she was gradually drawn out of herself, she marveled at the discovery of her true nature.

A teacher I knew had a pupil whom she could not chide, because he would grieve so that his eyes would fill with tears at the thought that he had not attained the perfection she desired.

Here and there we meet such natures. They require tender leading. All that makes for sympathy of soul is inherent in these human sensitive plants. They feel keenly, and may develop to minister to those about them. They get more thrills from the music of life, and suffer more intensely from earth's miseries.

If we could remember never to repulse children, to listen to their trials even when imaginary, to warm by radiant love their dormant natures, then we should never chill their finer feelings, but foster their development. We cherish the fact as children of God that "he knoweth our frame," and is "touched with the feeling of our infirmities."

What a monotony if all were alike! He who makes each leaf and flower to differ, who created the stars unlike one another, has so ordered that there are no duplicates in the human family. How much we mothers gain in education and character building because each one of our charges differs from every other! It takes the patience and wisdom that God alone bestows to discriminate between, and know how to deal justly with, our children.

What You Should Know About Pneumonia

WHAT disease do busy men most dread?—Pneumonia. What disease will carry off one or more of the friends of each of us before next Easter Day?—Pneumonia. What disease is most fatal to men in the midst of life's activities?—Pneumonia. Of what disease can it be said that its victims may be selected with a reasonable degree of certainty in advance?—Pneumonia. Of what disease can it be said that from a given number who are stricken, those

who will recover and those who will die can be selected with a reasonable degree of accuracy?—Pneumonia.

Are men born with an inherent weakness that renders them susceptible to pneumonia, as is frequently the case with tuberculosis?—No. Then the susceptibility to pneumonia is an acquired one?—Yes, largely.

What is the type of man most susceptible to pneumonia?—He is naturally strong, has good digestion; he is overfed, overfat, overweight, frequently overworked, and often a heavy drinker.

At what age do men reach this condition?—Usually between thirty-five and sixty-five years.

In what men is the disease most fatal?—Those who habitually eat and drink too much.

How does excessive weight render men susceptible to pneumonia?—By crowding all the internal organs with layer upon layer of fat and compressing them so that they do not act freely or naturally; by compressing the heart and large blood vessels, retarding their expansion, and hindering the flow of the blood stream; by making a weight of fat that must be lifted with every heartbeat; also, by filling up the throat and nose and increasing their congestion, which in turn renders them susceptible to infection and the growth of infecting germs.

The Handicap of Extra Weight

How does the weight of fat the heart must lift affect it?—In time it wears out some of the muscular fibers of the heart, and weakens it. Every movement of one overweight is more difficult than before, and increases the heartbeat and the frequency of respiration, as will be noted by the increasing tendency to get short of breath on exercising. In addition, extra weight retards motion and makes exercise in the open air troublesome, until finally the victim's life is too largely spent within doors, and he breathes too much indoor, stale air, which lowers his vitality and increases his susceptibility to cold.

Are those susceptible to colds, the resulting nasal catarrh, tonsillitis, sinus infection, etc., susceptible to pneumonia, and why?—Yes, because the pockets of pus frequently remaining in the nostrils, the sinuses, the tonsils, or elsewhere, furnish a hiding place for infection, where it may lie dormant until it develops virulence, and finds lodgment in the lung and produces lobar pneumonia.

How does pneumonia kill?—By producing a toxin, or poison, that creates fever, becomes systemic, overburdens every organ and tissue, and destroys bodily resistance; by plugging the lung cells with exudate, and preventing the oxygenating of the blood and the removal of waste matter.

What organ gives out first in pneumonia, and why?—The heart; because the heart, in its effort to force the venous blood filled with waste matter through the plugged lung, and exchange the oxygenated blood for it, works excessively and becomes exhausted.

Why do the fat and florid men die of pneumonia, while the normal man is likely to get well?—Because the fat man starts with all his organs tired, and all his tissues burdened with waste and more or less poisonous matter, while his heart is already weakened and weighted down with a burden of fat. The normal man's organs are rested, his tissues are clean, his heart is strong, and will stand the strain longer and do its work more thoroughly while it lasts.

How long does the extra strain that pneumonia puts upon the heart last?—Only six days: in six days lobar pneumonia ends suddenly. A heart that can keep to work for six days will carry the patient through the disease. A heart that can work only five days and a half kills the patient.

Soot and Dust

What changes in human habits are co-incident with the increase of pneumonia?—A large increase in the number of city dwellers compared with the rural population. How does the shifting of population to cities affect the incidence of pneumonia?—By increasing the number whose vigor and resisting power is lessened by indoor life; by increasing the number who take little outdoor exercise; by favoring overindulgence in eating and drinking; by increasing the facilities for contact with infection; and last, but not least, by increasing the pollution of the air that is breathed both inside and outside of habitations, shops, and offices.

How do soot and dust aid in producing pneumonia?—By excluding the sunlight, especially the ultra-violet rays, which destroy infection very quickly when they reach it; by the irritant, if not poisonous, gases that accompany soot and smoke.

Is there any evidence that coal dust enters the lungs?—Yes. In post-mortem examinations of those who lived in a smoky atmosphere the lungs are found to be discolored by coal dust.

Are soot and dust irritants to the lungs and air passages?—Yes. May infection attach itself to dust particles and be conveyed to the breathing apparatus?—Yes.

Is it necessary to study elaborate medical evidence to understand that a smoke-laden atmosphere is undesirable?—No. The common-sense decision of the average man is sufficient.

Do women have lobar pneumonia?—Yes, but not so frequently as men. Why should women, who live indoor lives even more than do men, and are as frequently overfed and overfat, suffer less than do men?—There are two indiscretions indulged in by men that women as a rule do not commit,—the use and abuse of tobacco and intoxicants,—and these alone are doubtless sufficient to account for the difference. How does tobacco predispose one to pneumonia?—By keeping the lining membranes of the throat, nose, and air passages in a constant state of irritation and congestion, which renders them more susceptible to the lodgment of infectious

germs, and furnishes a site favorable to their multiplication.

How does the abuse of alcoholic drinks predispose one to pneumonia?—By numbing the sensibilities to cold and fatigue and favoring exposure to cold; by lowering the vital resistance, and leading to excesses of all kinds, and increasing the heartbeat to a degree that leads to or hastens exhaustion.

Is pneumonia a cold weather disease?—Not necessarily. The disease occurs in the tropics, and all through the summer, with us.

During what season is pneumonia most prevalent, and why?—In the winter months, because at this season people are inclined to eat more rich food, exercise less, and live indoors and breathe much more foul air than in summer.

Do outdoor workers have pneumonia, and why?—Yes. Outdoor workers are notoriously badly housed. The homes of farmers and workmen are shut up too tightly in winter, to keep out the cold and save fuel. They work hard in the daytime, get very hungry, eat too hurriedly and too much, and bolt their food.

How the Disease Spreads

How is pneumonia spread?—By infection of susceptibles. How does infection pass from the sick to the well?—Through the discharges from the mouth and nose only. Frequently the infection goes directly from lip to lip, as from husband to wife.

Those who have recovered from pneumonia are coughing and sneezing the infecting germs of pneumonia into the air that is to be breathed by others, every day for weeks and months, and there is evidence that it sometimes continues until the end of their lives. It finds lodgment upon handkerchiefs that others must handle, upon towels and clothing. It lights upon floors, sidewalks, and streets. It becomes attached to particles of dust that in time are wafted by favoring breezes again upon food, or directly into our nostrils, again to reproduce itself in a new victim, and so a continuous chain is established.

The same is somewhat true of those suffering from colds, and we have endeavored to show that those susceptible to colds are prone to have pus-bearing surfaces or pockets in their throat or nostrils, which furnish an abiding place and a hatching place for pneumonia.

May the teeth and gums be a factor in producing pneumonia?—Yes. Around the teeth or in the gums there are frequently found pus pockets or pus-producing surfaces unknown to the sufferer. The teeth and gums should be examined periodically to remove danger places, for the pus may infect the individual or others.

Should pneumonia be made a notifiable disease; that is, should the public health authorities be notified of the existence of pneumonia in a household, as is the case in diphtheria or smallpox?—Yes. Pneumonia is a public menace, and should be isolated, and all mouth and nose discharges should be

destroyed as long as they are infective, with as much care as in diphtheria. Supervision should continue as long as the infective germs may be found in the discharge from the mouth or nose on microscopic examination.

Can pneumonia be prevented, and how? Yes; by reducing the number of susceptibles. How can that be done?—By educating the masses in the ways of right living by keeping the facts constantly before them. To do this all the agencies for conveying intelligence will be necessary,—the public press, the universities, the schools, in addition to the public health agencies and the daily work of the medical profession. Men must learn what their daily need of food is, and avoid excess. They must learn that a fat man is a vulnerable man; each man must learn what his weight should be, and keep within that weight. Alcoholic beverages can be eliminated as intelligent understanding of human welfare advances. Sensible out-of-door life should be enforced, and ventilation of homes, shops, and offices improved.—*Arthur R. Reynolds, M. D., in the American Magazine.*

Advice to Shoppers*

BEFORE you set out to shop, know just what you want. Otherwise you are not likely to get it.

When shopping, look for what you want, not confusedly at everything that comes in your way.

Go to the best stores, if you want the best goods. To expect whole wool from shoddy "emporiums" is the shopper's fallacy.

There are bargains, sometimes, but on the average the best bargain is to pay a fair price.

Clear statements to clerks mean quick and accurate service. Clerks are not mind readers.

When you see what you want at a fair price, buy it. Do not waste time and strength in wild-goose chases after a possible "something I might like better."

After you have bought what you want, cease to look for it. If you keep on looking for it, you will be sure to fancy something else is better.

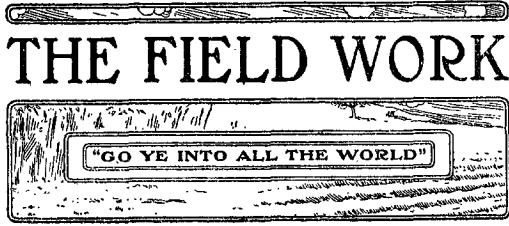
If a clerk makes a mistake, remember that you also have made one; possibly two.

When you get tired shopping, stop. Errands will keep better than you will.

Arrange your shopping in geographical order, even to aisles of stores, before you start out, and you will save half your steps.

Above all, in shopping keep the golden rule.—*Caleb Cobweb, in Christian Endeavor World.*

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—*Charles Kingsley.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"

Confidence

VIOLA SCOTT

O BOUNDLESS trust in God,
O faith in him complete,
That knows no faltering or fear,
Nor takes denial to its prayer.
Desiring only to be near
The Saviour's feet!

O matchless love of God!
O fulness of his word!
His promises are true and just,
Steadfast and sure. O child of dust,
How canst thou venture not to trust
The mighty Lord?

Ferry, Wash.

Denver, Colo.

WE are glad to report that the work in Denver is progressing. Many are accepting present truth for the first time, and the interest to hear is greater than ever before.

Sabbath, November 18, Elder T. B. Westbrook and the writer baptized twelve persons, and many others will soon be ready for this ordinance. Elder Westbrook has held eleven or twelve public services in the large city auditorium, and some have already decided to obey. The members of our six churches in Denver are greatly revived, and are much encouraged as they see so many uniting with them in the Lord's work. Brother and Sister Allen and Sister Duncan and Lowe find more than they can do in visiting and reading with the interested ones.

We earnestly request our people everywhere to pray for the success of the work in this place.

G. W. ANGLEBARGER.

The Week of Prayer a Precious Season at Union College and Other Schools

THE week of prayer has just closed, and we have experienced a most precious season here in Union College. Elder C. L. Benson was with us the entire time, and occupied the chapel hour at ten o'clock, the meetings continuing sometimes until twelve and even one o'clock. Many reconsecrated themselves to the service of God, and sixteen students gave their hearts to the Lord for the first time. Two of the nurses at the sanitarium were added to this number, making eighteen that were baptized last Sabbath. These were young people from twenty to twenty-eight years of age.

In a praise service held in Union College chapel the evening after the Sabbath, hundreds of testimonials were borne. One young man who had surrendered his heart to God for the first time, said: "I am thankful indeed that Union College was ever established as a training school for workers in this cause; and I am still more grateful that it is a good place to come to, to be born into the kingdom of God."

It would have done the patrons of Union College good could they have been present to hear the blessed experiences of the young people as related in their testimonies during the week of prayer and the evening following. Some young men who took their stand for God had resisted every appeal and effort for three years, but God's Spirit touched their hearts in a new way, and they made a noble surrender, and consecrated their lives to his service.

The amount raised by the students in the Ingathering campaign and in the Annual Offering was about \$500. This morning, December 13, another enterprise was presented to the student body, and in a few moments they raised \$500 to place in the chapel a new, much-needed piano.

Such manifestations of a self-sacrificing spirit and of coöperation are the best evidence that God has touched the hearts of the noble youth in Union College who are preparing for service. The patrons of this institution and our brethren everywhere have reason to praise God for the work that is being done for the young men and women in training at Union College.

During the year 1915, the students of Union sold \$16,000 worth of our publications. The goal for 1916 was \$30,000, and they fell only a little behind in reaching it, actually selling \$29,258 worth of our books. This effort not only gave these students a splendid experience in the field, and furnished a large number with means to return to college the present year, but it left in the homes of thousands of people in various States precious truths that will prove a savor of life to them. We are truly grateful to God for what he is doing for our young people.

Elder J. T. Boettcher reports splendid meetings during the week of prayer in the German Seminary at Clinton, Mo. Elder J. S. Rouse returns from Hastings, saying that he baptized eleven students who had given their hearts to God during the week of prayer. Elder W. W. Ruble, who was at Strode Industrial Academy, in Kansas, during a part of the week, reports a number of conversions at that place. Campion Academy, at Loveland, Colo., also reports a good work done. The Lord is working for the young in our institutions, and for this we praise him, and feel to dedicate our lives anew to his service.

R. A. UNDERWOOD.

The Week of Prayer at Washington Missionary College

THE keynote of the week of prayer at Washington Missionary College was whole-hearted dedication of the life to the finishing of God's work on earth. The special revival services, under the charge of Elder B. G. Wilkinson, brought rich spiritual blessings to the school. At the meeting on Tuesday morning, December 5, a number of the young people took their first stand for

the Saviour. These were soon joined by many of their fellow students who rose to their feet to express their need of a new experience in serving God. As the meeting continued, a tender spirit pervaded the room, and an increasing number of those present were convicted of their need and sought help, till it seemed as if nearly the whole school had pressed forward to the altar.

Again on Thursday the spirit moved powerfully on the hearts of many, and new victories were gained. The address on this occasion was especially directed toward helping those who had newly dedicated themselves to God to enjoy the privilege of a daily fellowship with him. Some of the temptations especially likely to draw away our young people were pointed out, and the great work remaining to be done was set forth in its magnitude.

The readings provided for the week were read by the president, Prof. B. F. Machlan, and by other members of the faculty. Prayer meetings were held in small groups, and much personal work was done. A very helpful address was given by Elder F. M. Wilcox on Friday evening, after which a consecration service was held. This service will long be remembered.

On the last Sabbath morning, following the reading, Elder I. H. Evans delivered an address, in which he seemed to sum up the most vital things of the week. The teachers and students all feel deeply grateful for the help received during this week of prayer, and believe it marks an era in the progress of the institution.

M. E. OLSEN.

Korea

I HAVE just returned from the Shanghai committee meeting. I arrived in Shanghai just in time to go out to meet the large party of missionaries. We were truly cheered to see so many recruits. Surely, they are a fine corps of workers. Brother and Sister E. J. Urquhart were assigned to south Korea. We are very thankful to have them with us. They are now in Keizan with Brother and Sister W. R. Smith.

In going to and returning from the Shanghai meeting, I visited several churches in Korea. This trip took one month. I have now been at home two days, and shall leave this afternoon for south Korea. I expect to be away visiting churches most of the time until the end of the year.

The believers throughout the field are well, and our work is making good progress.

C. L. BUTTERFIELD.

North Dakota and Manitoba

It was my privilege to be present at the dedication of the new church building at Bowdon. The membership here had outgrown the previous small building, and the brethren had put up a fine, presentable church. The dedicatory services were held in the English and German languages, and there must have been more than one thousand persons present. The president of the Northern Union, Elder Chas. Thompson, and the president of the North Dakota Conference, Elder S. E. Jackson, were also present. It is encouraging to see how the work of the Lord has prospered. Churches can be seen over all that vast stretch of land. In the North Dakota

Conference, the English, Scandinavian, Russian, and German churches all work together harmoniously.

November 14-30 I visited twelve churches, speaking three or four times every day. At Kief I saw the first Russian church in this country. I was forcibly reminded of the old homeland whence these believers came. The habits and customs at Kief are much as they were over in Russia. The chief difference is that these people have prospered, and are living in good homes and enjoying the privilege of meeting together. They very much desired that I should remain longer with them.

In Harvey, Dr. Reimche was successful in procuring the Methodist Episcopal church for the Sunday evening service. This church building was filled. The pastor himself assisted in the service. In McClusky the mayor invited us to speak in the city hall, and introduced the speaker to the congregation. The services were held in English, but by request I spoke in German at the close, as many could not understand English. At Woodworth, through the kindness of the pastor of the Methodist Episcopal church, we spoke in his church. The German Congregationalists at Streeter opened their house of worship for us. The building was crowded, and many stood outside at an open window and listened.

In going from place to place, I found that there is a hungering and thirsting for the message we believe to be due at this time. Elder Jackson accompanied me as far as McClusky, and from there Brother W. Wentland was with me. In every place we experienced much of God's blessing. Our young people have also been helped by these meetings. We only regret that we could not spend more time at each place. In some of the churches the brethren voluntarily took up a donation for the poor in Russia. This was forwarded to the treasurer of the conference, so that it could pass on through the regular channel to the emergency fund. May the blessing of God continue to rest upon the work in this field.

During the first two weeks in November I visited some of the German churches in the Manitoba Conference. I spoke three times in the English church at Winnipeg. We are sorry that there is no German worker in the conference who can labor among the thousands of immigrants in that province. There ought to be some one willing to engage in this work, for the field is ripe. If we do not go, somebody else will, and we shall lose the opportunity. In most of the places we visited, we had good meetings, and the people were encouraged by the message that was borne.

J. T. BOETTCHER.

A Visit to Eastern Canada

It was my privilege to spend the week of prayer at the Eastern Canadian Missionary Seminary, at Oshawa, Ontario. From the very first, there was manifest an excellent spirit on the part of the faculty and students; and as the meetings continued, the work of the Spirit seemed to deepen in individual hearts, until nearly every student made a public confession of surrender to God. A spirit of confession came into the meetings, and wrongs were made right on

the part of members of the faculty and the students. It is encouraging indeed to witness the operation of the Holy Spirit upon human hearts.

While the school is not so large as some others, yet a more excellent class of students is seldom seen in any institution. A number of the older students will be graduated this present school year. These are planning definitely to connect with the work of the message.

While in Canada, I also enjoyed meeting with the churches in Oshawa, Toronto, and Hamilton. The Oshawa church has been largely raised up through a series of meetings conducted during the past summer by Elder M. N. Campbell, the Union Conference president. These believers, though new in the faith, seemed to share with the older believers their keen appreciation of the readings and their significance at this time.

In Toronto we found the church building crowded with believers who manifested a live interest in the message and its progress in the world. The work in Toronto is being led by Elder McComas. The Lord's blessing is resting upon the work, and believers are being added to the church.

At Hamilton we found another church building full of believers. A few interested friends were also present. At Hamilton and Toronto the congregations have outgrown the seating capacity of the churches, and plans are being laid for larger ones. I greatly enjoyed meeting the believers in both these cities. Such appreciative and responsive attention as was given always serves as an inspiration to the speaker.

W. W. EASTMAN.

Harvest Ingathering at Bethel Academy

BETHEL Academy has passed its quota on the Harvest Ingathering by more than thirty-three per cent. The two whole days devoted to the campaign, besides other efforts that were made, brought our total up to \$165.49, which is \$45.49 above our quota, counting our total enrolment, plus the number of teachers, as a basis.

Some other figures worth considering are: This is an average of \$2.54 for every individual who took part, and of \$2 for the entire school enrolment. The largest amount raised by any one student was \$3.25. The goal was reached by a united effort. More than ninety per cent of the school engaged in the work. Everybody was enthusiastic. Considering the average age of our students, we think their work was good.

But the real cause of thankfulness is that there is in this experience a foundation for spiritual service. We are learning to look forward to a field of work for the Master, and even in school we are building up a life of service.

H. T. ELLIOTT.

Field Notes

THERE are sixteen members in the freshman class of the Loma Linda Medical College.

TEN persons were baptized and united with the church in Graysville, Tenn., on a recent Sabbath.

A SABBATH school was organized at Saco, Maine, recently.

DURING the past year forty-six have been baptized in the Arkansas Conference.

ELDER C. J. BUHALTS reports the recent opening of three church schools in west Texas.

ELDER M. A. HOLLISTER reports the baptism of five persons at the church in Salt Lake City, Utah, recently. Four of these have heard and accepted the gospel since camp meeting this year.

As the result of a recent tent effort at West Frankfort, southern Illinois, a new Sabbath school has been organized, which the workers in charge believe will grow into a strong company of believers.

ELDER U. D. PICKARD reports the baptism of several new believers and the organization of a church of fifteen members at Kinston, N. C. The new church building at High Point is nearing completion.

ELDER P. M. HANSON reports eight members added to the church at Chippewa Falls, south Wisconsin. Six new believers were recently baptized by Elder G. P. Gaede. These united with the Milwaukee church.

SEVENTY students of the Maplewood Academy, in Maple Plain, Minn., volunteered to engage in the Harvest Ingathering campaign. About five hundred papers were distributed, and at least one hundred dollars is expected as the result of their efforts.

REPORTING a visit to the Clinton German Seminary in Missouri, Elder R. A. Underwood says: "This school has the largest attendance of any year since it started, and there is a most excellent spirit of coöperation on the part of both faculty and students."

DURING the last three months eleven persons on Norfolk Island have taken their stand for the true Sabbath. A number of the young people took the Standard of Attainment examination in Bible doctrines, and fifteen passed with one hundred per cent.

A GOOD work is being done among the prisoners at the Tennessee State Penitentiary by Mrs. Geo. C. Pierce and L. R. Simhauser, the latter being assistant superintendent of the prison Sunday school. As the result of their efforts, a number of the inmates are rejoicing in a knowledge of the third angel's message.

A CLASS of seven recently finished the nurses' training course at the Sydney Sanitarium, Wahroonga, New South Wales, Australia. At the recent Queensland camp meeting thirty-seven were baptized. From Ballarat, Victoria, Elder E. H. Guilliard reports: "Once a week we go out into the country about eight miles and conduct cottage meetings. As a result of these, five adults and nine children have accepted the truth, and we believe that others will soon follow. There are a few more who are deeply interested, and are seriously considering their position."

News and Miscellany

Notes and clippings from the daily and weekly press

—Fifteen persons died this year from injuries received while playing football, according to figures compiled in Chicago a few days ago. Last year the number of deaths was sixteen, and two years ago fifteen were reported killed.

—What is believed to be the first treaty of its kind ever made between two countries was recently made between the United States and England for the protection of insectivorous birds on both sides of the Canadian boundary. The administration of the treaty will be left to local authorities in both nations.

—William Withers, a musical director and composer, died a few days ago at his home, in New York City. On the night that President Lincoln was shot at Ford's Theater, in Washington, Withers, who led the orchestra, attempted to stop Booth as he was escaping by a back stairway, and was stabbed in the neck by the assassin.

—Every member of President Wilson's Cabinet, with the possible exception of Attorney-General Gregory, is expected to remain in office after March 4, when the President's second term begins. It is learned definitely that all of them have been asked or will be asked to keep their posts. Reports concerning possible resignations have centered chiefly around Secretaries McAdoo, Houston, and Baker, and the Attorney-General.

—I. F. Stone, president of the National Aniline and Chemical Company, told members of the National Silk Association, in convention in Paterson, N. J., a few days ago, that dye-making factories in America are at present turning out enough dyes to supply the entire demand in this country. It is said that part of the "Deutschland's" cargo of dyes brought from Germany some time ago still remains unsold at the Baltimore warehouses.

—Direct diplomatic relations between Serbia and the United States for the first time have been opened with the appointment of Ljoubonir Milhailovitch as Serbia's first envoy extraordinary and minister plenipotentiary to this country. No date was set for the new minister's arrival, nor has any decision been reached as to whether this country will send a minister in return. The new minister formerly was *chargé* at Rome, and later minister to Montenegro, now resident in Paris. He is forty-three years old.

—China celebrated the fifth anniversary of the establishment of the republic with patriotic exercises in practically all parts of the country November 18, 1916. Peking was the scene of one of the most brilliant military reviews ever held in China. The capital city was gorgeously decorated with the five-barred flags of the republic, and great arches of brilliant colors were erected all along the ten-mile route from the Forbidden City to the Nanyuan parade ground, where 30,000 troops passed in review before Pres. Li Yuan-hung.

—A single spar containing about 6,000 feet of lumber was recently carried across the continent from Tacoma, Wash., to Brooklyn, N. Y. It is to be erected as a flagpole, on the country place of Joseph R. Lilly, Huntingdon, Long Island, and is 165 feet long, measures 28 inches at the butt and 14 inches at the top, and was cut from a tree 350 feet high and 150 years old. The train carrying this pole across the continent ran on a special low schedule.

Publishing Department

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

Notes by the Way — No. 2

ABOUT half past nine o'clock, on the morning of September 27, I came aboard the good ship "Makura," of the Canadian-Australian Royal Mail Line. As I entered cabin No. 93, in the second class, which was to be my quarters for the next eighteen days, the first thing to catch my eye on the wall in front of me was the following, which ever reminds one of what might happen:—

"Notice!"

"Life belts will be found in a rack on the roof of each state-room. To fit on, slip the head through the loop and tie the belt around the waist by the strings attached."

Thanks to our heavenly Father, we have had no occasion to "fit on" any of these belts. On the other hand, we have been blessed with fine weather and a smooth sea all the way. Some of the passengers were a little seasick during the first two days, but soon everybody was on deck, and enjoying the trip.

It is interesting to note what nations are carrying the shipping business in the Pacific. A recent report states that "before the war American shipping composed 21 per cent of the total, British 39 per cent, and Japanese 33 per cent." But at the time of this report "American shipping had fallen off to 2 per cent, the British to 30 per cent, while the Japanese had increased to 55 per cent, and Dutch shipping from practically nothing to 13 per cent. Japanese shipyards are taxed to the limit. Orders for ships from abroad have been refused, as the yards have booked orders for Japanese ships that will keep them busy for the next two years." We are now within twenty-four hours of Auckland, and the only ship we have met or passed was a four-masted schooner, just before reaching Suva, Fiji.

Vancouver is a good place from which to sail. As the boat glides down and out of Puget Sound, the last views one gets of America leave a very pleasant picture in the mind. We left dock just after noon, and about six o'clock that evening arrived at Victoria, British Columbia, from which port, after a short stop, we steamed out into the great deep.

After a week of fine sailing we arrived at Honolulu about eight o'clock Wednesday morning, October 4. We were all in hopes that the boat would spend the day there, but as soon as we

were tied up at the dock, a notice was put on the board stating that she would sail at noon. Two or three parties were made up among the passengers to go for sight-seeing automobile rides in and around the city, but I started out to find our missionaries located there. I soon got in touch with Brother L. T. Heaton, the field missionary secretary of the Hawaiian Mission, who took me out to the mission headquarters, where Elder F. H. Conway, the superintendent, lives. An announcement had been sent out to the members in the city that I would speak at the school at ten o'clock. When I reached the place, I found the school in session, with about twenty-five children present, in charge of Miss Bertha Lofstad, assisted by Sister Conway. A number of church members came in, and all listened attentively to a talk on the progress of the message, particularly in South America. At the close of this talk I had to return to the ship, as the hour for sailing was drawing near, so had no time for sight-seeing. But after all, the most interesting sights which a Seventh-day Adventist can see as he visits new places, are groups of believers who love this truth.

The brethren sounded no discouraging note regarding the progress of the work in the Hawaiian Mission. During the past summer Elder J. W. McCord, of California, went to Honolulu to conduct a tent effort. A very central location for the tent was secured, after much bitter opposition was overcome, and there was a fairly good attendance at the meetings. As a result of this effort about thirty were baptized. The city of Honolulu has a population of approximately 60,000, ninety per cent of whom are Japanese. In the island of Oahu, on which Honolulu is situated, there are ninety-seven heathen temples.

Brother Heaton was able to give a cheering report of the literature sales in those islands. During the year 1915 the sales of literature in the Hawaiian Mission field amounted to \$1,900. During the first eight months of 1916 the total sales have reached the encouraging sum of \$4,700. The brethren have their goal set at \$6,000 for the year. But this is not all. During the year that Brother Heaton has been in the islands engaged in the colporteur work, as a result of his labor nine persons have come into the truth. Just recently a police sergeant has given up his position, which was bringing him one hundred dollars a month, and he and his wife are both rejoicing in the truth. This, too, is the result of Brother Heaton's colporteur work. In every mission field where the people are able to read, our missionaries find that the circulation of our literature is one of the most important factors in bringing people into the truth.

Leaving Honolulu at noon October 4, eight days and a half of good sailing brought us to Suva, Fiji. On this part of the trip when the line is crossed at the one hundred and eightieth degree of longitude, a day is dropped, and we had the experience of going to bed on Tuesday night, the tenth, and waking up Thursday morning the twelfth of the month. As our boat, unfortunately, reached Suva just before midnight and left before six o'clock the next morning, I had no opportunity to meet our workers and church members on that island.

The Fiji Mission, which belongs to the Australasian Union Conference, had

at the close of 1914 ten churches and a total membership of 236, with eleven laborers. The first attempt to prepare literature on present truth in the Fijian language was made by Elder J. E. Fulton, while he was in charge of the Fiji Mission. As Brother Fulton was not very conversant with the language, he secured the help and criticisms of several reliable Fijians in preparing the manuscript of a tract. Among these was Pauliasi Bunoa, a native gospel minister. This man became interested, and as the manuscript grew from day to day his interest also grew. He soon became greatly agitated, and sought help on the Sabbath question from the white ministers. But as they could not satisfy him, he became a Seventh-day Adventist, and in 1906 was ordained to the gospel ministry. Brother Bunoa is still a faithful and energetic laborer in Fiji.

In the year 1900, while Brother Fulton was still laboring in Fiji, Brother J. M. Cole sent out to him a small printing press from Oregon. That same year Brother Fulton and his associates began to publish the *Rarama*, a small missionary paper in the Fijian tongue. This is now an eight-page monthly, and is published at the Avondale Press, in Cooranbong, Australia. An abridged edition of "The Great Controversy" has been published in Fijian, and also a Seventh-day Adventist hymn book, which is the first hymnal with music in that language. As in other fields, our literature has been one of the principal agencies in bringing people into the truth in Fiji. In 1907 Brother Fulton wrote: "The results of the circulation of our literature in Fiji have been beyond our expectations. One family was brought into the truth through reading a torn tract, and others were influenced in favor of it by one who had read the tract. In one section of the largest island, where we now have two churches, quite a number have accepted the truth largely through the printed page."

At the recent Union Conference council held in Australia, the Fiji, Samoa, Tongan (Friendly Islands), and Niue Missions were organized into a conference, which is called the Central Polynesian Conference, under the direction of Brother C. H. Parker.

N. Z. TOWN.

"A TIMID girl was selling the *Watchman* on the streets in one of our large cities. She approached a policeman and asked him to buy a *Watchman*. He looked at it a moment, recognized the magazine, and cursing the girl angrily, threw it into the gutter. She went away crying and almost discouraged. When the policeman returned over the same beat, the magazine was lying open. He stopped and looked at it, then picked it up, brushed off the dirt, and read enough to become interested. He put it in his pocket, and after returning home read it from cover to cover twice, and was so stirred over what he read that he did not go to bed that night. The next day he went to our church and stood up in the meeting and asked forgiveness of the girl for swearing. Since that time he has been a regular, interested attendant at the Sabbath meetings."

A MORNING Watch Calendar for every Seventh-day Adventist.

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 Relation Between the Schools and the Medical Profession

Abstract of talk given at Madison, Tenn., by E. M. Sanders, a Medical Practitioner of Nashville.

I HAVE been asked to say a few words in regard to the relationship between the workers of this institution and the medical profession. I came here as a representative of the medical profession, and more or less as the mouthpiece of the people, because I hear what the medical profession and the people say about you when you are not present.

I congratulate you on the work you are doing. It is much more far-reaching than you realize. This institution stands for a high plane of moral living. I never knew any other people so imbued with high standards of life as are those who established this institution and have made it what it is today. They deserve great credit.

There is certainly a need for the kind of work you are doing, although it is hard work and has been hard all along. That is why you have found your place—because there was a need for it, and that need grows greater each day. More people live in the cities and country towns than formerly. These small towns of yesterday are the busy little cities of today. They have their electric lights, late hours, coco-cola, stimulating drinks, heavy foods, overeating, sixteen- and eighteen-hour days. These conditions make necessary such places as this, where men and women can go for rest and receive treatments for mind, and body, and soul.

You have done a great deal, but what you have done is just a small beginning, though it is true it has been a wonderfully rapid work. There is a multiplying need for this work. We must depend upon you. I have talked to people who have met you only once. I have talked to people who have been here just one week. I have talked to people who have indirectly known of your work, and have not known you personally. And the influence of this work is beyond comprehension. The field has no limitations, and the possibilities for your work are beyond human conception.

The profession, the so-called regularly organized profession, has come to believe in this kind of institution, and you have even more friends among the laity than you have among the profession. But they will all come. The doctors will come—they have been coming.

It takes a long time to correct the false ideas of the people. An operation is a serious strain on the nervous system. It produces a shock and exhaustion, and it takes time to reproduce this waste, and to return to normal conditions. We are just getting the profession to the place where they realize this. Without this understanding and harmony, we could accomplish but little. If we work against you, we work against ourselves: your work will not be so sought for, and our work will not be so beneficial. There

must be harmony between the profession and your workers along these lines.

The country doctors must be brought into coöperation with you people who control these hill schools, and the doctors here should do their part in bringing this about. There are thousands of people in the country districts who are overworked, tired, and exhausted, who should be in these little institutions, where they can rest, where they will be away from the coffee pot, away from the strong pipe, from the Wine of Cardui and other patent medicines, a large per cent of which is alcohol, upon which they spend millions of dollars. These people need you. There is the broadest field of operation for these hill schools, with their treatment-rooms, their little sanitariums.

There is one idea I wish to emphasize, Stick to your work! I am glad to know of the way your workers have gone out among these people, saying, "I am not a graduate nurse. I am not a doctor. I am just a worker." If you stick to that policy, your candor, your honesty, and your fixedness of purpose will carry you to a great victory in the end.

There is one very serious question that I want to mention, the most serious problem in your work, as I see it from my position on the other side of the fence, and that is your problem of obtaining a medical education. Your work cannot go on without doctors among your own people. You must have them. You cannot run this sanitarium without practicing physicians. You do not need them in your hill schools, but you must have more physicians among your people than you have now; and you cannot have them under the present conditions.

The time has come when you cannot graduate your boys and girls from our medical schools, because we run our schools on Saturday; and as you will not go to school on Saturday, you lose two days out of the week. You will either have to give up your religion, or build you a medical school. To get your school on a different foundation, you will have to raise money. That movement must start somewhere and sometime, and the sooner the better. You must get an endowment for your school in order to run it.

I could not come out here and say anything without acknowledging to you for myself, my friends, and to the people at large, our appreciation of the great work that the little band of men and women who founded this institution have done. There are a few great people in this country, and these men and women have a place among them. I know of their work, and I know more about what they have accomplished among our people than you know. I know the grateful patients. I know the loyal appreciation and gratitude we have for these men and women who have come to the South and established this institution, laying the foundation for one of the greatest works that is being done in our country.

"A MAN'S future is his own. He makes it every day as he goes along. As a keen thinker says, 'What a man chooses today, he chooses for tomorrow; what he overcomes today, he is overcoming for tomorrow; what he yields to today, he is still more likely to yield to tomorrow.'"

Home Missionary Department

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

Efficiency

THE call in the business world today is for efficiency. There are training courses to promote efficiency. Experts are employed to study the operation of different concerns, to find out where they lack efficiency. Workers are expected to make every movement count, and to accomplish the greatest possible results with the least possible cost in time and money.

It is certainly no less essential that those who work for the Lord should strive for efficiency in service. Yet we find in most of our churches members who know no more about successful methods of soul-winning work than they did when they first joined the church. Our instructions are, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

What should we study in order to attain greater efficiency in the work of God? We may group the most important things under three headings,—God's Word, ourselves, mankind.

No one will question the need of more careful, prayerful study of God's Word, yet the need has not aroused us generally to give more earnest thought and time to this. Without it, full efficiency in service is impossible; therefore it is of first importance.

We need to study ourselves, to see if we are developing qualities that fit us to lead others to Christ. Are we becoming daily more patient, less easily irritated? Can we bear more kindly with the weaknesses and failings of others than we used to? Do we approach people with more tact than we did? Are we more burdened for souls than we were, more willing to sacrifice for them? If we are growing in these things, we are becoming better soul-winners.

We need to study mankind in order to know how to reach hearts with this last message. Ability to read men and women should be cultivated, that we may know how to approach them. We should know something of the circumstances of those we desire to help, in order to give them what they need.

All these things are essential to efficiency in God's service. But we must also have a deep conviction of the truth we teach. It must be a living principle in our own hearts, or we cannot give it to others. If we show by our lives that we do not believe the Lord is coming soon, our words will not convince men that he is coming.

We must develop a faith that never desponds, and practice an infinite patience. We may work long and earnestly without seeing results, but we must not become discouraged. We must press on with unwavering faith, and leave the results with the Lord. At the same time we need to study how we may help people to make decisions for the right. Some souls are lost because of failure to help them to take a definite stand at a critical time.

With these things goes the watching for and making of opportunities. Otherwise we may pass them by unheeded. They are not usually prominent enough to be seen unless they are watched for.

The things that are needed can be stated in few words, but it will take much time and thought to acquire them. This should not discourage us; for the higher the ideal, the greater the incentive to reach it. Let us, then, strive continually to develop efficiency in our work, and not be content to remain where we are in knowledge of methods of soul-winning work.

EDITH M. GRAHAM.

Missionary Volunteer Department

M. E. KERN
MATILDA BRICKSON
MRS. I. H. EVANS
MEADE MACGUIRE
C. L. BENSON
J. F. SIMON

Secretary
Assistant Secretary
Office Secretary
Field Secretaries

Our Need

ELIZABETH MAC HUGH

As workers who are linked with God,
We need to meet him in the mount;
We need to drink deep, copious drafts
From streams of which he is the fount;

That we may have persuasive power
With those who suffer thirst, to take
Of God's free fountain, pure and deep,
Which life renews for Jesus' sake.

Let no one then excuse neglect
Of opportunity God-given;
Improving it may mean, forsooth,
The saving of a soul for heaven.
Glenwood, N. C.

The Senior Bible Year

Assignment

Jan. 7. Gen. 23-25: Marriage of Isaac; Jacob and Esau.
Jan. 8. Gen. 26-27: Jacob deceived Isaac.
Jan. 9. Gen. 28-30: The vision of angels; marriage of Jacob.
Jan. 10. Gen. 31-33: A changed heart and a changed name.
Jan. 11. Gen. 34-36: God's covenant renewed to Jacob.
Jan. 12. Gen. 37-39: From sonship to slavery.
Jan. 13. Gen. 40-42: From prison to palace.

How to Read It

Read slowly, giving the Spirit of God a chance to speak, to suggest, to illumine the mind. Meditate at all times.

Turn your mind in leisure moments during the day to some great thought in the Bible.

Read the Bible. Read it in large portions, to get a working knowledge of its contents.

Read it through in a year; or read it by books, one book at a time, reading each book through two or three times. This knowledge is essential to any real study. It is a foundation.

Seek to understand the men that wrote it, and the times in which they wrote. This enables us to get at the heart of their message and to apply its principles to our own times.

Pray over the Bible. Seek the Spirit's leading in your study. Come to the Book in the presence of our Father. Realize that he is speaking to you. Seek to get a personal message from your reading. Do not say: "That was David, or Paul, or John, but it is not I. These

things do not happen today." The fact is that the Word speaks to you. Things happen today, as they have always happened, according to our faith.—*Selected.*

Educational Department

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

Among the Schools

FROM the sunny South up the Mississippi Valley to the frosty North stretches an almost continuous line of Seventh-day Adventist schools above the elementary grade. From central Texas, where almost perennial spring prevails, to North Dakota, where six inches of snow fell in October, runs a chain whose links comprise Southwestern Junior College, Strode Industrial Academy, Clinton German Seminary, Hill Agricultural Academy, Hastings Intermediate School, Union College, Oak Park Academy, Maplewood Academy, Danish-Norwegian Seminary, Plainview Academy, Sheyenne River Academy—ranging in rank through ten-grade, twelve-grade, fourteen-grade, and sixteen-grade classification.

These schools are located in three Unions: Southwestern, Central, and Northern—these three constituting the Union College district. It is a matter of much gratification that school constituencies with so wide a range of temperature and so great diversity of climate, soil, social, industrial, and racial conditions, blend so well in their educational views and cooperate so effectively in plans and policies. We can ascribe it to nothing else than "the unity of the faith." One here and there fears lest we keep too close together in running the same race to the same goal, but practically all believe and act upon the principle that our greatest safety and surest success in a common cause is to keep rank as we march on.

It is less than four years since the question of reducing our five colleges to three was seriously discussed. Each of the five seems now to have demonstrated its need to the denomination. Two in the West, two in the East, and one midway distribute the work well, and it will be long before we think of adding to the number. There is much room yet for all grades of schools to increase their efficiency within their present scope. That motto of Mount Vernon (Ohio) Academy, "Quality First," is worthy of adoption in principle by all our schools. With all the prosperity God has bestowed on our efforts, half of our youth of school age are not yet in our own schools. Here is a large field in which every school can recruit itself, and augment the laboring forces in all lands.

Union College

Centrally located in the United States, centrally situated among its affiliated schools, and still forming the apex of our student enrolment, Union College cannot do otherwise than command our interest, and exercise a far-reaching influence on our work. It is the second college established by the denomination, as such, being now in its twenty-sixth year. Though originally

located several miles out in the country, the city has overtaken it, and it now forms the plaza of Lincoln's largest suburb. No one regrets more than the teachers and managers themselves that this institution does not still enjoy all the rural advantages so wisely planned by its founders. On the other hand, no institution among us, similarly situated, is coping more successfully with the harder conditions imposed upon it than Union is doing today. It is easy and natural for the human heart to criticize what others are doing, but in this case let no one throw a stone till he first heeds that injunction of long ago, "Put yourself in his place."

The goal of enrolment for Union this year is four hundred, and with their present registration of three hundred and seventy-five, there is every prospect that the goal will be reached. How definitely, through the leadership of the teachers, this large student body are planning for service, is indicated by their own expressed purpose, as follows:—

For the ministry	25
For Bible work	11
For medical-evangelistic work.....	38
For Missionary Volunteer work....	4
For publishing work	4
For teaching	80
For foreign missions	123
For office work	13

Total 298

Every day the members of the faculty meet for prayer and counsel. The student band work was never before as active as now, nor included so nearly the entire student body. Missionary efforts are carried on in schoolhouses, jails, Sunday schools, neighboring churches and towns, and in the city of Lincoln. Though the week of prayer was still about two weeks distant while I was there, I heard no other one thing mentioned more often in prayers and conversation among students and teachers than this approaching season of blessing.

Among the industrial activities of Union may be found a productive farm of one hundred acres operated chiefly by student labor, one of the best of our school printing plants, and a fine Holstein dairy herd of thirty-two, mostly registered, and housed in a modern, thoroughly equipped dairy barn just being completed and already occupied. It is no small task to provide suitable and profitable employment for nearly four hundred students, but if Professor Morrison's expressed purposes are carried out, we shall see other industries, now in embryo, developed to a strength and dignity that are becoming to an institution of college rank.

While there, I was accorded the courtesy of a very enjoyable study with the faculty on our new plan of student recruiting and college extension work. Part of the teachers have already done something in this line, and a committee is giving special study to plans for its development.

Whatever may be the observation of others more frequently and intimately in touch with the work at Union, it is not too much for me to say sincerely, with all due deference to the faithful work of others in the past, that to me this college is today enjoying its best period of spiritual prosperity since I have known its work at all. Our leaders may look with bright hopes to the next

body of graduates for recruiting the field forces.

Hastings Intermediate School

Outside of Union College, which itself carries full academic work, Nebraska has only a ten-grade school at Hastings, the third city in size in the State and the headquarters of the local conference. No school I have visited on this tour is working under greater disadvantages in some respects. Its class work is held in the basement of the church. The boarding students are distributed in three or four different buildings in two different blocks on one of the main streets of the city. The dining-room and kitchen are crowded into the basement of one of these houses.

In spite of these hard conditions, however, Mrs. Manfull, the principal, with her assistants, is carrying the work well. She has the confidence and good will of the students, and there is a happy, industrious spirit in the school.

I was glad to learn that a committee has already been appointed to seek a new location in the country, where manual labor, more outdoor life, and the blessings of nature can be provided. Nebraska is a large and resourceful conference, and can be depended upon to develop this school to an equal state of efficiency with others.

W. E. HOWELL.

OBITUARIES

MILLISON.—Lee Anna Millison was born in Illinois, Feb. 24, 1864, and died in Denver, Colo., Sept. 28, 1916. She sleeps in Jesus. Her husband and three children survive.

G. W. ANGLEBARGER.

KERSEY.—Mattie R. Kersey died in Jericho, N. Y., Dec. 6, 1916, aged 30 years. She had just accepted the truths of the third angel's message, and fell asleep with a firm hope in the saving power of Jesus Christ.

GEORGE W. SPIES.

CALDWELL.—Elizabeth Caldwell died at her home, in Callery, Pa., Nov. 24, 1916, in her seventy-sixth year. She embraced the third angel's message about five years ago, and fell asleep rejoicing in her Saviour. One son, three daughters, and three sisters are left to mourn.

F. H. ROBBINS.

SURBER.—Maynard D. Surber was born Nov. 30, 1890, in Lafontaine, Kans., and died Sept. 20, 1916, in Thayer, Kans. Most of his life was spent in Kansas. Two years ago his health failed, and though no means were spared for his recovery, they all proved unavailing. He sleeps in the blessed hope, and we feel assured of his part in the first resurrection.

W. H. CLARK.

LUND.—Aron Lund was born in Sweden, Sept. 2, 1845. He was married to Miss Anna Olson in 1874, and they came to America in 1881, settling in the State of Minnesota. Seven children were born to them. In 1880 Brother Lund began the observance of the Sabbath, remaining a faithful member of the church at Artichoke, Minn., until called by death, Dec. 1, 1916. Five children survive.

N. R. NELSON.

ALLEN.—Mrs. Emily A. Allen was born March 15, 1849. She was married, in Pierpont, Ohio, July 2, 1871, to Leslie P. Allen, and became the mother of six children. Twenty-five years ago the light of the gospel came to her, and she became a Seventh-day Adventist. Three sons, one adopted daughter, and one brother are left to mourn her death, which occurred Dec. 4, 1916. She sleeps in hope of a part in the first resurrection.

W. F. SCHWARTZ.

WILSON.—Almira Wilson, of Erie, Pa., was born June 5, 1843, in Waterford, Pa., and died Oct. 25, 1916. She is survived by her only son, three sisters, and one brother. We feel confident that she sleeps in Jesus.

W. F. SCHWARTZ.

MILANO.—Mrs. Emma Milano was born in Italy, March 10, 1887, and died at her home, near Merced, Cal., Oct. 26, 1916. She accepted present truth a short time before her death, and though a great sufferer, seemed fully reconciled to the Lord's will. Her husband and three children mourn.

N. P. NEILSEN.

FRANK.—Mrs. Maggie Frank peacefully fell asleep in Jesus at her home, in Carthage, Ohio, Nov. 24, 1916, aged 70 years and 8 months. Seven years ago she embraced the faith held by Seventh-day Adventists, and was a faithful member of the Cincinnati church until her death. She leaves a sorrowing husband, one daughter, and one sister to mourn their loss.

J. H. BEHRENS.

MERRITT.—Mrs. Carrie Merritt was born in Iowa, Dec. 7, 1859, and died in Champaign, Ill., Oct. 27, 1916. Most of her life was spent in the State where she was born. About twenty years ago she united with the Seventh-day Adventist Church. She was a faithful, consistent Christian. Her loss is mourned by two sons, two daughters, and a large number of relatives and friends.

P. D. HANSON.

McVICKER.—Joseph R. McVicker was born in Humboldt, Kans., in 1880, and died near Mountain Home, Tex., Dec. 3, 1916. Brother McVicker lived in Texas about ten years, and five years ago accepted the third angel's message, uniting with the church at San Antonio. He sleeps in the hope of a soon-coming Saviour. His wife, mother, and one brother mourn.

E. L. NEFF.

WALDORF.—Minnie F. Waldorf was born Nov. 24, 1865, and fell asleep at her home, in Philip, S. Dak., Nov. 2, 1916. All her life she was a Sabbath-keeper, and her entire energy was devoted to the service of God. She rests in the blessed hope of a part in the first resurrection. Her devoted husband, one daughter, two sons, her parents, two brothers, and one sister mourn.

DELLA V. CANNON.

WELLS.—Ellen Frances Wells was born in Crawford County, Pennsylvania, Dec. 22, 1833. She was married to Mr. Wells in 1848, and to them were born nine children. Twenty-nine years ago she was left a widow. Sister Wells became a member of the Seventh-day Adventist church eight years ago, and remained faithful until her death, which occurred in Richmond, Cal., Dec. 1, 1916. Five children mourn.

ANDREW BRORSEN.

HUNT.—Nathan Hunt was born near Richmond, Ind., Sept. 4, 1835, and died at his home, near Maxwell, Ind., Nov. 9, 1916. Brother Hunt accepted present truth in 1888. In 1894-95, with his wife, he spent some time in Battle Creek, Mich., attending classes in the ministers' school of which Elder J. H. Durland was principal and the writer a teacher. His loss is mourned by his companion, several children, and a large circle of friends.

J. G. LAMSON.

STRAWN.—Walter Earl Strawn was born March 30, 1883, in Monroe, Jasper Co., Iowa, and died July 4, 1916, in Alamogordo, N. Mex. He was married to Ida Herzog in April, 1905. Soon after he accepted present truth, his wife died, leaving one daughter. In 1910 he was married to Ida Macomber, and to them were born four children. Brother Strawn was an active member of churches in Iowa, Texas, and Florida, and in Graysville, Tenn., frequently holding offices of responsibility in the place of his sojourn. During the last school year he was a student in the Southern Training School, seeking a better preparation for the work of God. His sorrowing loved ones look forward to the glad reunion when the Redeemer shall come to claim his own.

C. A. STRAWN.

SCARBROUGH.—Tally Scarbrough, four-year-old daughter of Brother and Sister Roscoe Scarbrough, died Dec. 7, 1916. The parents embraced the third angel's message a little over a year ago, and with their two surviving children wait for the glad resurrection morning when the family will be reunited. Words of consolation were spoken by the writer.
W. H. SMITH.

PAYNTER.—Lucy A. Paynter was born in Dividing Creek, N. J., Feb. 28, 1841, and died at her home, in Bridgeton, N. J., Nov. 23, 1916, after an illness of nine days. Sister Paynter was one of the first members of the Bridgeton church, which she served in various capacities for a number of years. She leaves to mourn their loss, her husband, one son, one brother, and one sister. She fell asleep in the hope of having a part in the first resurrection.
GEORGE W. SPIES.

COOK.—Joseph Cook was born in Dorchester Cape, New Brunswick, in June, 1842, and died at his home, in Hopewell Cape, New Brunswick, Oct. 28, 1916. He was twice married, his second wife preceding him in death only one month. Through the efforts of Elder G. E. Langdon, Brother Cook was led to accept present truth more than twenty years ago. We feel confident that he will have a part in the first resurrection.
GEO. H. SKINNER.

HARTIN.—Thomas M. Hartin was born in St. John, New Brunswick, July 7, 1854, and died in Moncton, New Brunswick, Nov. 12, 1916. He leaves a devoted companion, two sons, and two daughters to mourn their loss. Twenty years ago he first heard the gospel, and two years ago he took his stand for the third angel's message, uniting with the Moncton Seventh-day Adventist church. He was an active church member, creditably filling the office of deacon.
GEO. H. SKINNER.

GUNTHER.—Marie Unger was born in Germany, Feb. 29, 1864, and fell asleep in Jesus Nov. 9, 1916. She came to the United States when about sixteen years old, and in 1881 was married to George J. Gunther, who, with their two sons, is left to mourn. Our sister accepted the third angel's message and was baptized in March, 1916, becoming a member of the Staten Island church. She rests awaiting the call of the Life-giver.
H. C. J. WALLEKER.

CAMPBELL.—Mrs. Beulah R. Campbell, nee Vaughn, was born Dec. 29, 1894, in Minnesota, and died in Reeves, Ga., Nov. 12, 1916. She was baptized in early childhood, and her life of cheer and helpfulness bore constant witness to her faith. She was married to Harry A. Campbell in December, 1912. Recently they came to the Rural Training School, at Reeves, expecting to prepare for self-supporting work in the mountains. She is survived by her companion, her parents, two brothers, and three sisters.
A. W. SPAULDING.

BISEL.—George Bisel was born in Bedford County, Pennsylvania, Dec. 1, 1834, and died in Mount Vernon, Ohio, Nov. 15, 1916, in full confidence of a part in the first resurrection. In 1854 he was married to Sarah Algire, and to them were born seven children. Through the labors of Elders I. D. Van Horn and R. J. Lawrence, Brother Bisel accepted the third angel's message, and united with the Seventh-day Adventist church in 1869. He was one of the pioneer believers in Ohio, and for many years served as elder of his local church.
H. H. BURKHOLDER.

SUMMERTON.—Elizabeth Clark was born in Bangor, Wales, Nov. 28, 1841. In 1866 she came to Racine, Wis., where she was married to James Summerton on October 30. Later the family moved to Oxford, Wis., where she spent the remainder of her life. For twenty-four years she was a faithful member of the Seventh-day Adventist church at that place, having accepted the third angel's message through the efforts of Elder B. J. Cady. She fell asleep Nov. 15, 1916, hoping for a part in the first resurrection. She is survived by her husband, six sons, two daughters, and one sister.
F. F. PETERSEN.

FAHRNER.—Gottlieb Fahrner was born in Randolph County, West Virginia, April 7, 1875. At the age of thirty years he went to Farmville, Va., where, in 1905, he was married to Miss Frances Blanton, and to them were born four children. He was converted eight years ago, and united with the Seventh-day Adventist church at Guinea Mills, Va., his home town for ten years. His death occurred in Randolph County, Sept. 26, 1916. His wife, three sons, an aged mother, six brothers, and four sisters survive.
C. T. REDFIELD.

EMANS.—Nancy McClure Emans was born April 23, 1838, and died at the age of 78 years and 1 month. She was united in marriage with Theodore Emans Dec. 5, 1858, and for nearly threescore years this happy union was unbroken. From early girlhood she was a Christian, and her loyalty to God remained unshaken through all the years. Christianity was something real and practical to her, manifested in her devotion to her family and in her kindly regard for her neighbors and acquaintances. We can truly say that she helped to make this world a brighter, happier place. Her life work was finished on May 24, 1916. For fifty-eight years she was a subscriber to the REVIEW AND HERALD.
* * *

STUCKRATH.—Agatha Gaede was born in Kuban, Russia, Dec. 24, 1868. At the age of eleven she came with her parents to America, where the family settled in Marion County, Kansas. Five years later she was baptized, and at the age of nineteen embraced the third angel's message and united with the Seventh-day Adventist church. She received a nurses' training in the Battle Creek Sanitarium. In April, 1897, she was married to Elder Martin Stuckrath. They worked in Germany thirteen years, and in the States six years, the last two being spent in Texas, where she fell asleep in the hospital at Waco, on Nov. 20, 1916. She rests in the hope of a part in the first resurrection. Her husband, father, step-mother, three sisters, and six brothers are left to mourn.
G. P. GAEDE.

Appointments and Notices

Requests for Prayer

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

A sister in Oregon desires us to unite with her in praying that her children may give their hearts to God. They were all reared in the third angel's message, but have drifted away into the world.

From the same State comes the request of another sister: "Please pray that my husband may have a kind and tender spirit toward our children, and give up the drink habit; also that I may have the faith and courage to be true to what I know to be duty."

Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents answer these requests for literature, and are sending to our brethren and

sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. F. A. Lynn, Box 271, Dallas, S. Dak.
Elder L. G. Moore, 213 North Pine St., Lansing, Mich.

M. M. Jackson, Halliday, Ark. *Signs, Liberty, Watchman, Instructor, Life and Health*, and tracts.

Names of interested persons desired for use in missionary correspondence band work. Edward Quinn, Jr., 7 Denwood Ave., Takoma Park, D. C.

Mrs. Fred Klotz, 803 West Sixteenth St., Cheyenne, Wyo., desires to express her thanks for the papers which she has received, and requests a continuous supply.

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.
I. A. FORD, Secretary.

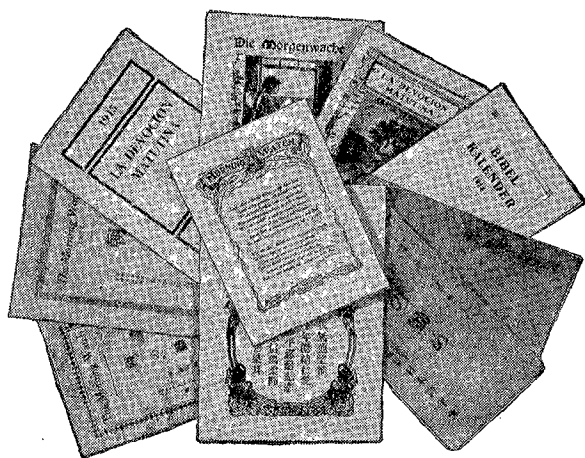
Washington Missionary College Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Missionary College Corporation will be held in the Seventh-day Adventist church in Takoma Park, Md., at 10 A. M., Jan. 29, 1917, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting.

The members of this corporation consist of the executive officers of the North American Division Conference; the presidents and educational secretaries of the Columbia, Atlantic, Southern, and Southeastern Union Conferences; all members of the board; the president of the college; the medical superintendent of the Washington Sanitarium; those members of the college faculty who are heads of departments; such members of the North American Division and General Conference Committees as may be present; the educational secretaries of the North American Division; and the members of the Columbia Union Conference Committee.

B. G. WILKINSON, President.
M. E. OLSEN, Secretary.

A Morning Watch Calendar for Every Seventh-day Adventist



The Morning Watch Calendar has been published in English, German, Spanish, Portuguese, Danish-Norwegian, Swedish, Finnish, Chinese, Japanese, and Korean.

"O Jehovah, in the morning shalt thou hear my voice;
In the morning will I order my prayer unto thee, and will
keep watch." Ps. 5:3, A. R. V.

OBSERVANCE OF THE MORNING WATCH

- Will sweeten your pleasures, lessen your sorrows, and multiply your power for service.
- Will strengthen your heart, your hand, your mind, for all the day may bring.
- Will give you each day a precious gem of eternal truth.
- Will cause harmful pleasures to lose their fascination.
- Will cause wealth and fame to fade in the light of eternal things.
- Will help you to keep sweet when things go wrong.
- Will give you a word "in season" to speak to a friend in need.
- Will so change you that you will find life's deepest joys in pleasing your Saviour.
- Will do more than any other one thing to fortify your heart against the enemy.
- Will draw you into closer friendship with the Master, "whom to know is life eternal."

FOR THESE REASONS AND OTHERS WE URGE YOU TO
OBSERVE THE MORNING WATCH

"Time must be redeemed from things temporal, for meditation on things eternal."—Mrs. E. G. White.

There can be no strong outer life of service without a strong inner life of prayer.

The Morning Watch Calendar for 1917 is based entirely upon the Psalms. It contains the usual sunset tables, as well as choice quotations and subjects for special prayer. It is suggested that each one also procure a vest-pocket edition of the Psalms. The Morning Watch Calendar, 5 cents, postpaid. The Psalms, cloth, flexible, cut flush, 5 cents, postpaid.

APPROPRIATE NEW YEAR'S GIFT

ORDER FROM YOUR TRACT SOCIETY

"AMERICAN · STATE · PAPERS"

This splendid volume of 800 pages is the most complete, reliable, and up-to-date information on Sunday legislation that has ever been issued. It is a compilation of valuable documents which acted a very important part in the history of our country during its colonial and national existence, and shows how Sunday laws which have come to be known as the "blue laws" have operated in bringing persecution upon honest, upright citizens.

In order to make it possible for every reader of the *Review* to secure a copy of this valuable book, it has just been REDUCED IN PRICE from \$1.25 to \$1 a copy.

In these days of Sunday agitation when such strong efforts are being made to induce Congress to make national Sunday laws, every reader of the *Review* should be informed with reference to the nature of these laws, and their operation.

Remember the price for this substantial, cloth-bound, 800-page book, postpaid, is now only \$1. Ten per cent higher in Canada.

SEND ALL ORDERS THROUGH YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., JANUARY 4, 1917

WORD has been received at the office of the steamship company in New York that the boat on which Elder W. A. Spicer sailed has arrived safely at its European port.

FREDERICK LEE and family, who are on furlough from central China, reached Washington last week. After spending a short time among friends here, they expect to go on to Maine, where Sister Lee's relatives reside.

IN answering a call from Cuba for help in the colporteur work, Earl Shidler, of Kansas, sailed from New Orleans for that field December 24. As Brother Shidler has been in Cuba before, he has a working knowledge of the Spanish language, and will be able to begin work at once.

LETTERS reached the Mission Board office last week from Brother Daniells, mailed at Manila, and from Brother Knox, mailed at Hongkong. In the Philippines plans were being formulated for the organization of that mission field into a conference. There are now about one thousand baptized believers, with two hundred or more other Sabbath keepers, organized into thirteen churches and thirty companies. This surely speaks of progress for the message in the Far East.

IN a recent report L. V. Finster tells of a very impressive baptismal scene at Kalumpit, P. I., when nineteen candidates went forward in baptism. Among these were two old men, of whom one was one hundred and ten years old, and the other over one hundred, who together went down into the water to follow their Lord in baptism. The older man's heart overflowed with joy on this occasion. It was a very impressive scene to the large congregation assembled to witness, for the first time, this divinely instituted ordinance.

"MOSES wist not that the skin of his face shone." The child of God will be ever sensible of his own weaknesses and failures; but he will never recognize his own goodness. His face may shine with the glory of God. Others may see it and take note of it, but he himself will be utterly unconscious of it. Consciousness of one's own goodness is but the satisfaction of his self-righteousness. The Christian may truly rejoice in the victories he gains over sin, but his rejoicing will be in Christ, and to him he will ascribe all the glory. The nearer one approaches the light, the more clearly are seen any defects in his attire; even so the nearer we come to the Light of life, the more unholy and unlovely our characters will appear. We may become perfect only through his grace and goodness. If we glory, let us glory in the Lord.

LAST week W. W. Prescott left Washington to attend a general meeting in Cuba, going by the Key West route.

Our Bible Studies

THIS number of the REVIEW contains the first of the series of Bible studies which we purpose to print during 1917. There will be nine different series of studies,—the Advent Series, the Prophetic Series, the Law and Sabbath Series, the Sanctuary Series, the Liberty Series, the Nature of Man Series, the Temperance Series, the Church Relationship Series, and the Home Series,—embracing fully fifty studies for the year. To every study will be appended a list of questions, emphasizing and giving point to the particular features of the study.

We have heard the statement many times during the last few years that Seventh-day Adventists are not generally so well informed regarding their doctrinal beliefs as they were years ago. We feel that on the part of many this is true. The design of these studies is to bring this knowledge within the reach of every family and every individual. We suggest that some time be taken every week in which the family can unite in going over the studies in the REVIEW, looking up the questions following the study. This will take but little time, half an hour or an hour at most, but in the course of the year it will afford a good general outline knowledge of the doctrines which we hold as a denomination. Will you not begin with this first number, and follow this plan in your individual or family study?

What Is Your Life?

It is well for us to consider what we are and whither our life is tending. Of ourselves we have by nature nothing of which to boast. Outside of Christ we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This is the lost and forlorn condition of every man and woman, so far as his own birthright and inheritance are concerned.

There is nothing in us to commend us to God. It is only as he in infinite mercy and love looks down in compassion upon us, and lays hold of us, redeeming us from our lost state and imparting to us his own grace of character, that we can become of any intrinsic value. It was in contemplation of this wonderful act of divine love that the apostle exclaimed: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

With the call to sonship there goes the power to enable us to enter this relationship. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Let us appreciate our glorious inheritance in Christ Jesus, and let us earnestly purpose that by his grace our lives shall become all that he designs. By coöperating with him, there may be wrought in our experience a work which will cause amazement even to the angels of God as they witness the transformation. Let us ever remember that we can do nothing of ourselves, but that we can do all things through Christ, who

strengthens us; and through his infinite mercy and transforming grace we, who were once "dead in trespasses and sins," without hope, and "without God in the world," may become "new creatures" in Christ Jesus, living through the year to come and through every succeeding year, and throughout the ceaseless ages of eternity, to the praise of his grace who has wrought for us so great a redemption.

The "Review" in Every Home

SHALL we be able during 1917 to place our church paper in the home of every English-speaking Seventh-day Adventist? The answer to this question must depend in a large measure upon our readers. If our brethren and sisters who read the REVIEW from week to week and who appreciate its worth, will see to it that in their churches every family becomes a subscriber, then our purpose in its circulation will be fully met.

We have reached the most important period in the world's history. Thrilling events are taking place around us. We are seeing with our own eyes the fulfillment of Bible prophecy. The message of the coming of the Lord is going out into all the world.

The REVIEW will seek faithfully to chronicle these events during the year to come. It will keep in touch with our missionaries in every field. This is the only paper in the denomination whose mission it is to do this. You cannot keep pace with the advancing message if you do not read the REVIEW. Will you not read it, and will you not seek to bring every Seventh-day Adventist into regular weekly touch with it during 1917?

The Advent Review and Sabbath Herald

General Church Paper of
the Seventh-day Adventists

*Devoted to the Proclamation of "the Faith
which was once delivered unto
the Saints"*

Issued Each Thursday by the

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ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT TO ANY INDIVIDUAL.

TERMS: IN ADVANCE

One Year.....\$2.25 Six Months.....\$1.25
Two Years.....\$4.00

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]