

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, February 15, 1917

No. 7

THE GOSPEL TO ALL NATIONS



ROMANS

“BE STILL, AND KNOW THAT I AM GOD”

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Psalm 46.

TO THE
AND TO THE
ESYMPHY

JUSTIFIED
FREELY BY HIS
GRACE



Note and Comment

Pray for Those in Authority

THE apostle Paul admonishes the believers that they should remember in prayer those who are in authority. How applicable is this admonition to us at the present time! President Wilson and his advisers are dealing with great international questions, perplexing problems which try their wisdom to the utmost. Let us pray God to give them wisdom in the trying situation which confronts them.

And let us pray not alone for the ruler of this nation, but for the rulers of every nation; for all who are in authority. Let us pray that the winds of war and strife may be held in check, in order that the everlasting gospel may have free course in going to earth's remotest bounds. This is a time for prayer, for serious thought, for sober speech.

A World War Impending

FEBRUARY 3, diplomatic relations between the United States and Germany were severed. Count von Bernstorff, the German ambassador to this country, was handed his passports, and Ambassador Gerard of Berlin was instructed to demand his passports immediately and to turn over the interests represented by his office to the Spanish ambassador.

This action was occasioned by the avowed purpose of Germany to employ submarine warfare in such a manner as was considered by President Wilson inimical to the rights and liberties of American citizens. Decision was made to place every department of the government, as far as possible, in immediate readiness for eventualities.

While the severing of diplomatic relations does not constitute a state of actual war, it is the prelude to that, and it will be a miracle in international diplomacy if actual conflict is averted. That this will be done is the hope cherished, but the developments of every hour up to this writing (February 6) appear to make the realization of this hope more difficult of accomplishment. What added factors to the world's great conflict will result from the participation of the United States it is difficult at this time to forecast. It is probable that other neutral nations will take the same position as this country has taken, thus widening still more the area and scope of the great war, which already, in the tribute it exacts and in the influence it exerts on every phase of human existence, is world-wide.

A Great National Crisis

The people of this country have looked upon the war from afar. While they have known something of its inconveniences, they have known nothing of its actual realization and horrors. The events of the last few days bring them

within its encircling folds as never before. That strong patriotism will be aroused throughout the country goes without saying. Indeed, the support accorded to President Wilson's stand by Congress, and the hearty, spontaneous acquiescence of the general public as expressed in the newspapers throughout the country, show that the nation has responded as one man. That a crisis is before us appears inevitable. And even if by some good turn of the wheel of fortune actual warfare should be averted at the present time, we cannot hope that for long the United States will be kept free from active participation in the great world-struggle. Indeed, it was in view of the impending struggle of the nations that such generous provision was made by the first session of the present Congress for a naval and military program far in excess of anything ever known before.

Hence, if it should turn so that we do not face actual war today, we know that we shall face such conditions tomorrow. We have come to the time when these questions are questions of present moment; questions for present and not future consideration. In the past we have looked forward to a future crisis. The crisis is here. We actually face it today.

The Hour of Opportunity

We see in the situation existing in this country a further fulfilment of the prophetic word. We should see in it also the time of great opportunity. The minds of men and women are agitated. They are ready to consider the meaning and significance of the stirring events in which they are participants.

As the sentiment of the nation has been awakened to respond to the call of patriotism, so there should be awakened in the heart of every Seventh-day Adventist a new sense of this call to service and of this day of opportunity. We shall indeed be recreant to the high trust committed to us if we fail to place before our friends and neighbors the literature which in this stirring time will give to them a knowledge of the truth and turn their minds to a contemplation of things of eternity.

Messengers of Peace

Partisan feeling will possess the great world; national animosities will be engendered; racial differences will be magnified. Let us keep this spirit of animosity and hatred out of our hearts. We are messengers of the Prince of Peace. We are ambassadors of the government of heaven. We are connected with a movement which has for its object the giving of the everlasting gospel to every nation, kindred, tongue, and people. Rev. 14: 6, 7. Our work is for Jew and Gentile; for white and black; for American and European; for African and Asiatic.

The love which actuated the Lord in

giving his life for poor lost humanity must actuate our hearts in our relation to our fellow men. God "hath made of one blood all nations of men for to dwell on all the face of the earth." He is "no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." We cannot recognize this great, broad, generous, world-encompassing truth and become partisans at heart in the world's mad strife. Let us in the stirring times before us, when so strong appeal will be made to natural feeling, keep ourselves free from the spirit of hatred and animosity.

The War and Self-Salvation

ONE of the effects of the present war upon the Christian faith is discussed by John C. Proctor in *Evangelical Christendom* (London) for November-December, 1916. He affirms that—

"Christian men are to be found who unhesitatingly declare their belief that a soldier's glorious death can atone for the sin of his past life."

He further states that these views "are held by many, both clerical and lay," but that the doctrine is "based solely on misdirected feelings of patriotism or misguided sentimentality."

To quote again:—

"Men have been gradually ruling sin out, proclaiming an inherent power in human nature to move ever upward to higher and nobler things, and, by reason of this belief, ruling out the doctrine of reconciliation through the death of the Lord Jesus Christ.

"This war has shown the worthlessness of all such human speculations, proving the fatal facility with which a nation can revert to its barbaric type of centuries ago through scattering to the winds the essentials of Christianity."

As to the merits of this new doctrine, a product of human philosophy under the inspiration of bloody warfare, the following opinions are expressed:—

"It is deplorable that men today should so completely misread the lessons of the war as to minimize sin and ignore the need of the sacrifice of the Lord Jesus Christ by asserting that a man's death for his country can atone for his own sin against God. . . .

"To consider that such a death in itself assures future happiness, is but a revival of the belief in the Valhalla of Scandinavian mythology, in which the souls of heroes slain in battle were supposed to dwell. . . .

"God forbid that the glorious heritage of the faith of ages past should be thus lightly cast away."

To first deny the need and the efficacy of the death of Christ for sin, and then to teach that the death of a man on the battle field while seeking to deal out death to others, will atone for his past sin,—such a perversion of the truth is worthy of the enemy of all righteousness. But the result is the same when salvation is attributed to any other means than the mediatorial work of Christ.

W. W. PRESCOTT.

The Advent HOLY BIBLE REVIEW IS THE FIELD IS THE WORLD And Sabbath HERALD

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

Vol. 94

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 15, 1917

No. 7

EDITORIAL

The Real Crisis

WE have spoken of the crisis of war. We know not how acute this may become in the days before us, or to what extent it may affect us in this country, even as it has affected our brethren and sisters in the Old World. One very pertinent question before the government officials at the present time is that of universal military service. It is already proposed to create an army of more than one million men. Whether this will be done by voluntary enlistment or by conscription, and how, in case of continued or prolonged war, the depleted ranks will be kept filled, only the future will reveal. This surely will bring a crisis in the experience of many American homes.

But in the days in which we live there is even a greater crisis than this facing every individual. It is the crisis which will arise in his own heart experience, pertaining to the relationship between himself and God. And that crisis we face today. It will remain with us till the trials and conflicts of this earthly life shall give place to the triumphs and joys of the eternal state. Above the conditions existing in this world; above the interests of property, of health, of even life itself, stand the interests of the soul.

Are We Ready?

Are we prepared for the coming of the Lord, of which these conditions are but the harbingers? Are we prepared to stand in that great day? This is a vital question,—a question for the serious, solemn, personal consideration of every reader. It is not the days of trouble in the future that need concern us. It is the relationship of the soul to Heaven today that requires our first concern. Standing right with God today will afford us strength to stand right tomorrow. Competing with the footmen will afford us strength to run with the horsemen.

We cannot better conditions in the world, but we may become agents in the hands of God in bettering conditions in individual lives. The conditions in the world at large will never become better this side of eternity. They will grow more complex and more complicated

continually. But in the midst of the turmoil and strife it is our privilege to enjoy in the consciousness of our own hearts the peace of heaven. Around us may be moving armies, feverish preparations for strife, bloodshed, turmoil, and commotion; but in the midst of it all we may maintain that peace which passeth all understanding, even that peace which has its wellspring in the great Fountain of peace above.

F. M. W.

How Providence Guided in the Lion Country

WE were sitting round the table at the Somabula Mission, in Rhodesia. The conversation turned to the subject of special providences in missionary life. "I will tell you an experience," said Supt. John de Beer, "in which I realized the intervening hand of Providence." Here is the story in his own words:—

"I was trekking from the Shangani outstation, on the way home to Somabula. It is over a hundred miles. I was driving with a full span,—sixteen oxen,—and besides was bringing along some loose cattle for Somabula. At night the cattle slept round the wagon.

"One of our outschool teachers, Oscar, was with me. His wife was waiting for him in one of the villages, not far from the road along which we were to pass. 'You go and get your wife from the village,' I said to Oscar that afternoon; 'we will go on to the fountains and outspan there tonight. Tomorrow morning you and your wife will join us there, and we will go on.'

"At the place where I intended to outspan for the night, there were a number of fountains, surrounded by bush. We were to reach the place before nightfall. That afternoon I fell asleep in the wagon, and slept soundly. It was the first time in my life, so far as I can remember, that I ever slept in a wagon while on trek. I cannot sleep when the wagon is going. I have not done such a thing since.

"But that afternoon I slept soundly on and on. When I awoke, it was getting dark.

"Where are we?' I called to the boys. 'Haven't we got to the fountains yet?'

"Oh, yes,' the driver said; 'we passed the fountains two or three miles back.' "Well, why didn't you stop there?' I said; for the boys knew that I had planned to outspan at that place; they heard me tell Oscar so. They did not know why they had not stopped.

"Oh, we passed them long ago!' they said.

"Well,' I said, 'you knew we wanted to outspan there. Now all we can do is to stop where we are and wait here for Oscar.'

"So we outspanned there, and spent the night. Next morning Oscar and his wife came. They went to the fountains, but did not find us there. 'Thank the Lord,' he said, when he saw us, 'that you did not stop at the fountains. How did it come that you did not stop there?'

"I told him how it was; that I had fallen asleep, and the boys had kept driving on until I woke up. 'Thank God for that!' he said. 'The people of the village told me that the lions had been down to the fountains every night for a week. Every night their tracks were left round the pools. If you had stopped there, the lions would surely have made you trouble and taken some of the cattle.'

"You see, with the loose cattle lying round the wagon, a number of cows and calves among them, we should have had little chance to escape loss to the mission.

"'Fundisi' [teacher], said Oscar, 'the Lord surely protected you last night. I did not sleep much last night for thinking and praying. I thought about your staying at those fountains, when the village people told me the lions were there.'

"Hearing this story from Oscar, I realized that truly the Lord had guided us. It was the first and only time in my life that I had gone soundly to sleep while traveling, and that sound sleep of hours had carried us past the point of danger, all unknown to us, and brought us to camp in a place of safety. If that is not protection from the Lord, I do not know what is."

And gratefully we join our missionary brother in recognizing the intervening hand of Providence in this experience in the mission wilds. W. A. S.

The Twenty-Cent-a-Week Fund Report for 1916

THE records for the year 1916 have been closed, and we are certain that our people everywhere are not only interested, but waiting to see the published report on the mission funds, which follows.

The year 1916 has been the most prosperous one commercially that the United States has ever known. The returns to the farmer and the manufacturer have greatly increased. This increase is also seen in the amount of tithes and offerings that have been paid by our own dear people for the support and exten-

sion of the interests of this denomination.

During the year 1915 \$692,477.71 was contributed by the members of our churches in the United States and Canada as offerings on the Twenty-cent-a-week Fund. For the year 1916 we received \$769,807.58. We have therefore increased our donations during the year 1916 by \$77,329.87.

There is another comparison that is interesting. For the year 1915, 68,478 members were asked to give \$701,402, but they contributed \$692,477.71. Thus there was a shortage of \$8,924.29 in reaching the goal. For the year 1916, 71,811 members were asked to contribute \$741,982.80, and they paid \$769,807.58, or \$27,824.78 in excess of the requirement.

The average weekly per capita donation for the year 1915 was 19.44 cents. For the year 1916 the per capita donation is 20.61 cents.

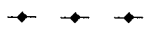
The North American Division Conference is composed of twelve Union Conferences and seventy-two local conferences. Three of the twelve Union Conferences contributed more than 20 cents a week per member; eight contributed between 15 and 20 cents; while only one failed in reaching 15 cents a week per member.

Of the seventy-two local conferences that comprise the twelve Unions of the Division, forty-six conferences contributed more than 20 cents a week per member, while twenty-six conferences fell short of the goal.

In harmony with the policy followed since the starting of this Twenty-cent-a-week Fund, we have distributed to the Union Conferences for service in the North American Division \$214,533.38 of the past year's donations, while the remainder, \$555,274.20, has been or is to be used in the mission fields outside of the North American Division.

The Mission Board is very grateful for this liberal donation from our people for the year 1916, and we trust that its expenditure will bring a large harvest of souls from the many nations where our work is now represented. The expense of the work for the year 1917 will be greater than ever before, hence we ask for the continued prayers and offerings of our people for its support.

W. T. KNOX, *Treasurer.*



Too Strong

We are prone to attribute our lack of success, or of personal victory over sin, to the fact that we are so weak. We talk much of our weakness, and allow it to discourage us. In thinking the matter over, it has occurred to the writer that our trouble is not that we are so weak, but that in our own estimation we are *so strong*. We rely alto-

Statement of Twenty-Cent-a-Week Fund for Twelve Months Ending December 31, 1916

CONFERENCES	Member-ship	Amt. \$10.40 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	874	\$ 9,089.60	\$ 9,174.20	\$	\$ 84.60
Greater New York	1,321	13,738.40	16,766.20		3,027.80
Maine	449	4,669.60	6,378.43		1,708.83
Massachusetts	1,425	14,820.00	17,321.56		2,501.56
Northern New England	618	6,427.20	5,803.40	623.80	
Southern New England	477	4,960.80	6,212.27		1,251.47
Western New York	836	8,694.40	11,498.14		2,803.74
Bermuda	62	644.80	431.17	213.63	
Totals	6,062	63,044.80	73,585.37	837.43	11,378.00
CENTRAL UNION					
Colorado	1,891	19,666.40	19,861.35		194.95
Kansas	2,148	22,339.20	23,718.36		1,379.16
Missouri	1,295	13,468.00	13,582.57		114.57
Nebraska	2,072	21,548.80	21,855.32		306.52
Wyoming	539	5,605.60	7,561.31		1,955.71
Totals	7,945	82,628.00	86,578.91		3,950.91
COLUMBIA UNION					
Chesapeake	725	7,540.00	6,656.13	883.87	
District of Columbia	877	9,120.80	9,906.03		785.23
Eastern Pennsylvania	1,150	11,960.00	13,621.66		1,661.66
New Jersey	906	9,422.40	9,832.95		410.55
Ohio	2,100	21,840.00	26,060.98		4,220.98
Virginia	514	5,064.80	5,068.23		3.43
West Pennsylvania	810	8,424.00	9,494.53		1,070.53
West Virginia	240	2,496.00	3,032.31		536.31
Totals	7,322	75,868.00	83,672.82	883.87	8,688.69
EASTERN CANADIAN UNION					
Maritime	266	2,766.40	3,013.26		246.86
Ontario	550	5,720.00	6,663.82		943.82
Quebec	150	1,560.00	2,053.38		493.38
Newfoundland	62	644.80	1,090.99		446.19
Totals	1,028	10,691.20	12,821.45		2,130.25
LAKE UNION					
East Michigan	1,680	17,472.00	20,834.26		3,362.26
Indiana	1,665	17,316.00	17,484.52		168.52
Northern Illinois	1,487	15,464.80	18,455.55		2,990.75
North Michigan	857	8,912.80	6,876.61	2,036.19	
North Wisconsin	652	6,780.80	5,828.46	952.34	
South Wisconsin	1,915	19,916.00	24,996.23		5,080.23
West Michigan	2,591	26,946.40	27,811.51		865.11
Southern Illinois	661	6,874.40	10,664.04		3,789.64
Totals	11,508	119,683.20	132,951.18	2,988.53	16,256.51
NORTHERN UNION					
Iowa	2,398	24,939.20	29,710.72		4,771.52
Minnesota	1,775	18,460.00	21,588.10		3,128.10
North Dakota	1,325	13,780.00	16,520.78		2,740.78
South Dakota	944	9,817.60	12,375.40		2,557.80
Totals	6,442	66,996.80	80,195.00		13,198.20
NORTH PACIFIC UNION					
Montana	502	5,220.80	5,808.69		587.89
Southern Idaho	852	8,860.80	9,268.97		408.17
Southern Oregon	721	7,498.40	5,623.80	1,874.60	
Upper Columbia	2,365	24,596.00	25,387.52		791.52
Western Oregon	2,220	23,088.00	17,316.00	5,772.00	
Western Washington	2,016	20,966.40	16,849.94	4,116.46	
Totals	8,676	90,230.40	80,254.92	11,763.06	1,787.58
PACIFIC UNION					
Arizona	331	3,442.40	2,341.23	1,101.17	
California	1,620	16,848.00	17,203.08		355.08
Central California	1,322	13,748.80	12,991.29	757.51	
Inter-Mountain	648	6,739.20	4,876.83	1,862.37	
Northern California	1,617	16,816.80	12,612.28	4,204.52	
Northwestern California	1,261	13,114.40	12,861.08	253.32	
Southern California	2,163	22,495.20	20,371.38	2,123.82	
Southeastern California	1,645	17,108.00	15,652.23	1,455.77	
Nevada	200	2,080.00	2,491.49		411.49
Totals	10,807	112,392.80	101,400.89	11,758.48	766.57

SOUTHEASTERN UNION

Cumberland	604	\$6,073.60	\$3,773.90	\$2,299.70	\$
Florida	815	8,073.00	9,663.40		1,590.40
Georgia	491	4,758.00	3,622.80	1,135.20	
North Carolina	554	5,283.20	3,524.19	1,759.01	
South Carolina	295	2,670.20	3,080.84		410.64
Totals	2,759	26,858.00	23,665.13	5,193.91	2,001.04

SOUTHERN UNION

Alabama	666	6,208.80	3,594.36	2,614.44	
Kentucky	601	5,808.40	3,090.50	2,717.90	
Louisiana	428	4,154.80	3,588.79	566.01	
Mississippi	343	3,122.60	2,057.62	1,064.98	
Tennessee River	717	7,209.80	6,080.79	1,129.01	
Totals	2,755	26,504.40	18,412.06	8,092.34	

SOUTHWESTERN UNION

Arkansas	364	3,681.60	2,860.69	820.91	
New Mexico	258	2,652.00	2,684.40		32.40
North Texas	1,456	14,986.40	7,867.82	7,118.58	
Oklahoma	1,900	19,541.60	25,935.29		6,393.69
South Texas	434	4,456.40	4,494.92		38.52
West Texas	250	2,579.20	2,600.00		20.80
Totals	4,662	47,897.20	46,443.12	7,939.49	6,485.41

WESTERN CANADIAN UNION

Alberta	721	7,498.40	12,168.82		4,670.42
British Columbia	452	4,700.80	3,788.11	912.69	
Manitoba	242	2,516.80	3,439.89		923.09
Saskatchewan	430	4,472.00	10,429.91		5,957.91
Totals	1,845	19,188.00	29,826.73	912.69	11,551.42

Summary

UNIONS

Atlantic	6,062	\$ 63,044.80	\$ 73,585.37	\$ 837.43	\$11,378.00
Central	7,945	82,628.00	86,578.91		3,950.91
Columbia	7,322	75,868.00	83,672.82	883.87	8,688.69
Eastern Canadian	1,028	10,691.20	12,821.45		2,130.25
Lake	11,508	119,683.20	132,951.18	2,988.53	16,256.51
Northern	6,442	66,996.80	80,195.00		13,198.20
North Pacific	8,676	90,230.40	80,254.92	11,763.06	1,787.58
Pacific	10,807	112,392.80	101,400.89	11,758.48	766.57
Southeastern	2,759	26,858.00	23,665.13	5,193.91	2,001.04
Southern	2,755	26,504.40	18,412.06	8,092.34	
Southwestern	4,662	47,897.20	46,443.12	7,939.49	6,485.41
Western Canadian	1,845	19,188.00	29,826.73	912.69	11,551.42
Totals	71,811	741,982.80	769,807.58	50,369.80	78,194.58
Net amount over		27,824.78		27,824.78	
		\$769,807.58	\$769,807.58	\$78,194.58	\$78,194.58

NOTE.—In the Southern Union 826, in the Southeastern 706, in the Southwestern 226, and in the Virginia Conference 108 members have been figured at the rate of 15 instead of 20 cents.

gether too much on our own strength. We trust in our own strength more than we are free to admit.

The apostle Paul said, "When I am weak, then am I strong." 2 Cor. 12: 10. The Lord encouraged him in the midst of his affliction and persecution by the assuring words, "My strength is made perfect in weakness." It is to those who are weak, who realize that they have no power in and of themselves, that the Lord can manifest his strength. It was for those who were "without strength" that Jesus died. This strength is laid hold of by faith. To the strong and self-sufficient, who trust in their own strength and understanding, he cannot manifest his power, lest they take glory to themselves instead of magnifying the Lord. Such are too strong.

Our weakness should not discourage us. We read of some who "out of

weakness were made strong." Blessed weakness! Glorious strength! Though weak and helpless, they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." Weak?—Yes, indeed. But strengthened by the power of Omnipotence, they "waxed valiant in fight, turned to flight the armies of the aliens." And the blessedness of it all is that God will do as much for poor weak souls today as in ages past. Recognizing that we can of our own selves do nothing, through faith in the promises of God we lay hold of his mighty power. Then, though weak and helpless, we are strong to resist the tempter's power, and to fight the daily battles of the Christian life. Our danger is not so much in feeling that we are weak as that we are strong.

The Lord does not trust his power to man until man is humble and empty, and conscious of his helplessness. Only such can the Lord strengthen. Even Jesus learned obedience by the things he suffered. "I am a worm, and no man," is a prophecy of our Redeemer. The inflated soul the Lord cannot strengthen. Such trust in their own sufficiency. It is when we are willing to be accounted mere worms, foolish, weak, and base, that we can become the vehicle of God's power. We must be brought to our own wits' end before God can begin in us the work he desires to do. When we reach this point, there is no limit to our strength and usefulness. It is then that God can bring victory into our experience, as he has promised.

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 29-31. Our greatest weakness is trusting in our own strength. Our greatest strength is in recognizing that we have no might or power, but that God's power will be made perfect in our weakness.

Gideon's army was too large. It was too strong. If victory perched on the banner of the thirty-two thousand, they would attribute it to their own strength. But when they were reduced to utter helplessness, a mere three hundred, then God could work. The three hundred knew they could not win the victory in their own strength against a host who "lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." Judges 7: 12. But knowing they were weak, and trusting in the word, "Arise; for the Lord hath delivered into your hand the host of Midian," they emerged from the conflict a conquering host.

We must not at the present time overlook the lesson which this contains. Our strength is not in material things. The strength of a church or of a denomination is not in numbers, but in vital connection with the God of power. Trusting in him, a few, though weak, may be invincible conquerors.

G. B. T.

SUFFER me to recommend to you one of the most useful lessons of life, the knowledge and study of yourself. There you run the greatest hazard of being deceived. Self-love and partiality cast a mist before the eyes, and there is no knowledge so hard to be acquired, nor of more benefit when once thoroughly understood.— *Abigail Adams to her son.*



THE SERMON



Our Responsibility*

TEXT: "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

I need not argue that this is a message which we as a people profess to understand and believe. If I should ask you tonight who are to proclaim this message, you would say that it can be proclaimed only by the people who believe it. If I should ask a Methodist minister, "What is this message?" he would answer, "I do not know;" and he would tell the truth, for he does not know. If I should ask a Baptist, "What is this message that I have read in Revelation?" he would say, "I do not know. It is a mystery to me." If I should go to a Catholic priest and say, "Tell me what this message is which I read in Revelation," he would say, "I cannot; it is something hidden and mysterious." But if I should hand this book to you tonight, and ask you, "What is this message?" there is not one here who could not tell me. You would say:—

"This is a message to be given just preceding the coming of Christ in the clouds of heaven; it is a threefold message; it is world-wide in its extent; it announces the hour of judgment and the fall of Babylon, and warns against the worship of the beast and his image, and the reception of his mark."

This is what you would say to me, for you know what this message is. You know it is the last message of mercy to this lost world. It precedes and proclaims the second coming of Christ. And you answer truly, for the very next event, described in the following verses, sets before us the coming of Christ:—

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the

harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

This being the message that we as a people believe and profess to be giving to the world, I hold that every workman is under bonds faithfully to do his part. I do not think there is any difference in responsibility among us, save as we have different opportunities and varying intelligence. Every one here tonight must answer to God for the faithfulness he shows in his work.

In connection with this message are certain doctrines that must be taught to the people. They are definite doctrines; the lines are clearly drawn. You and I know these doctrines by heart. They embrace the coming of Jesus Christ to this earth, and the announcement to the world, through prophecy, through the interpretation of the Word of God, that this is the generation which will see the close of earth's history. Every one who believes the third angel's message believes that doctrine. It embraces the telling to men and women who are careless and indifferent, that the supreme court of the universe is in session, that every human being has a case pending in that court, and that the eternal destiny of each is at stake. The world does not know that. Its hurrying millions have no idea of such a thing. Business men are engrossed in buying and selling, farmers are busy with their planting and reaping, society people are absorbed in fashion and amusements, each following his vocation in life, and all as absolutely ignorant that that awful hour has come as if they were not intelligent human beings. They do not know it, but you do. You know to a certainty that the judgment hour began in 1844, and you know to a certainty that the judgment hour is near its close. This third angel's message brings an announcement, a warning, to the world that the hour of God's judgment is come.

Then here is the doctrine of Sabbath reform. That belongs to this message; for the prophet said, "Here are they that keep the commandments of God." And yet the great mass of men and women, even professed Christian men and women, do not understand wherein they are not keeping the law of God. But you and I know that there is a reformation to be brought about in the world in respect to keeping the divine law, and that all the powers of this earth will array themselves against the word of God. We cannot shirk the responsibility of giving that message to the world. I hold, therefore, that every man who believes this message is under bonds before God to give it to those who do not know it. And it is to be given in God's way, not in our way.

There is a great sealing work going on,—a work by which the Lord is bring-

ing out a people to be translated. They are to be sealed with the seal of the living God. But the people of the world are practically ignorant of this. You know it. You have read these prophecies in Revelation in which an angel is represented as crying out to the four angels to hold the winds a little longer, until the servants of God are sealed. You know that those angels are now letting loose of the winds, and that war and destruction are sweeping over the earth. Men and women are anxiously seeking to understand this situation. In cities, on railroads, everywhere, men are inquiring, "What do these things mean?" You have the key to the explanation; you have light for the world. Do you think you can pocket that light, hide it through indifference, and yet escape the responsibility? I trow not.

No other delusion has ever so fastened itself on the hearts and lives of men as the doctrine of Spiritualism. It is everywhere, even among the churches. It is in every heathen land. There is not a heathen that lives who does not believe sincerely—ignorantly, to be sure—in the doctrines taught by Spiritualism. The heathen picture the world—the air, the trees, the rivers, the mountains, the earth—as filled with the spirits of the gods and of the dead.

You know the truth concerning man's nature. You know the only means through which man can receive immortality and eternal life. God has given you that knowledge. I hold, therefore, that the people having this light and knowledge must assume responsibility for it. They must use such means as the Spirit of God, their common sense, and their consecration suggest to their hearts as best adapted to give this message to as many as it is possible for them to reach. None can delegate that responsibility to others. It is a responsibility, my friends, that God will hold us accountable for. You and I must some day stand before God and answer for our life work.

Our business is to prepare a people for the coming of Jesus Christ,—to get a people ready for translation; to warn the whole world of its impending doom. It is the greatest responsibility that ever fell to any class of men in any generation. No other people that ever lived on earth have ever assumed such a responsibility. No other generation ever saw a class of men who made such a profession as you and I make. No other people ever lived who have undertaken so mighty a work as we have assumed. We base our faith on the prophecies, and on our understanding and interpretation of Scripture. Our work is to find men and women who will give their lives without reserve to God, who will separate from sin, and allow the grace of God to fit them for heaven. That is our work. Ours is a message that will constrain us to go out into the world and persuade men and women to keep the commandments of God and the faith of Jesus Christ.

In Rev. 14:1-5, we read of the kind of men and women that God's people are to

*Sermon by Elder I. H. Evans, delivered Thursday, June 8, 1916, during the Medical Convention held at the Madison (Wis.) Sanitarium.

develop: "I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

This is a wonderful description. The men and women here spoken of have reached a state of Christian perfection in which God can say that they are without fault before his throne,—no guile, no deceit, no lie in their mouth; no deception in their life. God says there will be one hundred and forty-four thousand such persons. You and I, through the ministry of the word and the Holy Spirit, are to search out this company, to get them in training, and to teach them how to live such lives as that.

With this let us read that other scripture, the fifteenth psalm, which seems also to belong to this people who are to stand before the Lord: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

That is a wonderful description. It speaks of a man who lives without deception, whose life is truth. It is a blessed experience for a man to be able to live so that there is no shadow in his life, nothing but straight, honest living before God; nothing done in secret that is not as right and just as what is done openly.

Then the declaration, "Nor taketh up a reproach against his neighbor," emphasizes a noble attribute of his heart. It is a wonderful thing that a man may be absolutely silent about the weaknesses and failings of his neighbor. Nor is it because he is a moral weakling that he is silent about his neighbor, for we read that in his eyes "a vile person is contemned."

Sometimes I fear the medical work has a tendency to familiarize your lives with sin. One can hardly look at a man who is sick without knowing that sin brought him into that condition. The

doctors and nurses have to do with sin in a more tangible way than preachers. We deal with it from a spiritual point of view; you see the results of sin worked out in the flesh. Practically every disease you have to contend with is the result of sin, either directly or indirectly. I do not mean to say that every disease is directly caused by a man's own transgression of physical law: but if it is not his own, it is somebody's; for there is no disease that is not the result of transgression. Of all our workers, physicians and nurses see humanity in its very worst form. They are more familiar with sin, its results, and what it does to the physical body, than any other class of workers.

Yet the Scriptures say that the man who is to stand before the throne of God, is he "in whose eyes a vile person is contemned." You see what sin has done for a man. You do not loathe the individual, and refuse to stretch out a helping hand to him; but you are not to familiarize yourself with sin; you are never to let it fasten its fangs in your life. What you see in others will be a double warning to you; and though you hate sin, you will try to save the sinner.

"He honoreth them that fear the Lord." It does not make any difference who you are or what line of work you are carrying, it is your business to get men and women to measure up to this high standard of Christian morality; to hold in honor, not those who are wealthy or in high position, but those who fear the Lord. So we must never forget that the whole duty of man is, as the wise man says, to "fear God, and keep his commandments." There is nothing else that you can bring into your life that will take the place of obedience and faith. What can you teach other men that will take the place of what God sets forth as man's chief duty?

Our sanitariums, represented here tonight, were planned and established and are carried on for the one purpose of getting men and women to heed this last message and to prepare for translation. They were not started nor are they operated from the professional viewpoint. It was not our objective to educate persons to become merely professionals, or to have a class of doctors who should reach a high standing in the world and nurses who should have national recognition. The basic principle in the founding of these institutions was to bring the third angel's message before a class of people whom we could not reach otherwise. Shall we drift away from this objective? Shall we put managers into these institutions who do not believe this message? Shall we place at the head of these institutions men who have lost their way, even though they profess this message? As well might a minister who does not believe this message go out with a tent and try to preach it, as for a doctor who does not feel in full sympathy with this truth to go into a sanitarium and try to make it a success. Neither could do good work, or meet the ideal of the denomination. Neither could succeed, from the stand-

point of the third angel's message. He who would succeed must believe the whole message. He cannot win men to accept these unpopular doctrines until they burn in his very soul.

Once our publishing houses drifted into commercial work, and for years they floundered, doing some work for our denomination, but much for the world. At present nearly every machine is running full time printing present truth. Since we set ourselves to the task of caring for the work of the message, the blessing of God has followed our publishing houses. Today they are doing a larger work than ever before. A few years ago we were selling three hundred thousand dollars' worth of literature a year; today we are selling two million five hundred thousand dollars' worth, and every page of it bears on some phase of our message.

Our business is to swing all our institutions into giving the third angel's message. Every sanitarium ought to be manned with workers whose hearts burn with a desire to bring the truth to every inmate in the institution. It is just as much the purpose, the duty, and should be just as truly the objective, of a physician to bring lost souls to Jesus Christ, as it is the duty of a minister to bring souls to Christ. It cannot be that God has called this denomination to stand by institutions that are simply professional, that do not represent the third angel's message, nor work for its interest. The message does call men to carry and proclaim the message of Revelation 14 to all the world.

I hold that every sanitarium, regardless of location, should make its prime object the winning of souls to Christ, and the giving of the truth of God to those who come to it. This should be the business of every man who goes into one of these institutions.

Every worker in our sanitariums, from the physician in chief to the call boy, ought to be there because he has a living connection with the throne of God. That should be the qualification of every minister who is sent forth to preach. He should not preach because he is eloquent or learned, but because he has put sin out of his own heart, and believes in Jesus Christ as the sinner's Saviour. It is his duty to exhaust all the resources at his command to persuade sinners to accept salvation.

Every man who comes into one of our institutions is to do this noble work. It does not matter what line of work he may carry, he has the responsibility of winning souls to Christ. He may say, "I am not willing." If that be so, then he is not the man to stand at the head of a denominational institution which is trying to give this message to the world.

If I do not give myself chiefly to this message, then the men who are responsible for assigning me my work ought to ask me to lay it down. It does not matter how they may look upon me as a man, nor does their personal friendship for me matter. Personal regard is not enough. To fill the responsible positions to which I have been assigned, I must

believe with all my heart in the third angel's message. If I am found to have another objective, another goal, shifting and turning this denomination out of its plain, true path of duty, my brethren cannot evade the responsibility of calling to me to halt. They should say, "Evans, you are wrong. You have the wrong vision. You must step aside, and let a man of faith, who sees more clearly what we should do, take your place." And every loyal Seventh-day Adventist will stand by his brethren in this, without regard to his love for me.

It is our duty to see that this great work of God which we represent is managed and directed by men who love and fear God, and who have a clear vision of what to do and how to do it; and we must insist that a man who is not working in correct lines shall give place to a man who will. This applies to every worker throughout the whole denomination.

Why should men come to a sanitarium of which you have charge, or of which you have the business management, and secure healing for their bodies, but find no hope in God, no soul-saving light? It is your privilege, my friends, to give every patient the blessed news of salvation from sin through faith in Jesus Christ. And men appreciate that more highly than you imagine.

I was in Jamaica at the time of the great earthquake there. The lights were all out in the city, and darkness reigned supreme, save for the illumination from the city's burning. A thousand people had been killed or wounded. Ninety-eight per cent of the houses had been thrown down or damaged. The city was burning, and the water works were destroyed. I wanted to see what I could do to help; so about 2 A. M. I went to the city hospital. As I passed through the gateway, I saw two men lying on the ground, groaning. I thought I would see what I could do for them. I bent over one man and said, "Are you very sick?"—"O, yes, I am dying." I said, "What can I do for you?" "I do not know," he replied; "your voice sounds like that of a Christian. If you are a Christian, pray for me. I am dying, and there is no need of doing anything to save my life. Pray for my poor soul, for I am a sinner." If I could help him to find Christ, it would be worth more to him than anything else. I knelt down there and tried to pray that God would forgive this poor sinner, and save his soul.

No one feels the need of a Saviour more than people who are sick. Many of them would listen with undivided interest if you doctors and nurses would tell them that God loves them, and that Jesus Christ will forgive their sins. That kind of healing is worth infinitely more to them than anything else you can do. If you were to choose between having your own soul washed and cleansed from sin or having your body healed, you would take the cleansing of the soul. No other ministry can compare with that of helping a soul to find God. I believe it is the duty of each of

us to make this soul-saving work the supreme effort of life. It is greater than all professional skill. I should like to see you the leading physicians of the world, but I should rather see you with hearts that are broken and tender and able to lead lost souls to Christ. It would be greater, and of far more worth, for you to win souls to Christ than to be the greatest surgeon in the world, if by being that you lost your way and failed to lead others to Christ.

While I was coming to this meeting, a fellow passenger on the train sat down opposite me and said, "Are you a minister?" Being answered in the affirmative, he said, "I want to talk with you about the Bible. I want to ask you if you know anything about prophecy, and what this great war means. I am wonderfully stirred up. I do not understand the Bible, and am in great need of somebody to tell me something about what these things mean. I want help and light."

I tried to explain a few points to him, and promised to send him a book that would give him a full explanation of the prophecies. Men want light. They are hungry for truth. We have it, and never can we be free to hide our light under a bushel.

With this great objective before us, of giving this message to the world, we must have spiritual doctors as leaders. We cannot afford to keep as business managers men who are not spiritual. I do not care how good a manager you are, nor how far you can see a dollar, nor how sharp you are in a bargain,—that is not what our sanitariums want, either in doctors or in business managers. We want noble-hearted, big-souled men,—men who love sinners, and who are not afraid to get down on their knees in their business offices and pray with them. Why should not our business managers seek to become acquainted with the business men of the world, and use every possible means to bring them to a knowledge of Christ? It is your business to see that these men become acquainted with God. That is one great purpose for which we have these institutions.

You are an auxiliary to the evangelistic work. Many will come to our institutions who would not go to a tent to hear preaching. They do not know anything about our doctrines. God sends them to our sanitariums that you may enlighten their souls. From the head physician down, every employee in the institution, by talks, by prayer, by every influence that he can exert over these patients, should endeavor to persuade them to believe the truth.

We must have not only skilled but consecrated physicians,—men who have learned to know Christ's sufferings, and have entered into those sufferings with their Master. Our physicians and business managers must learn to pour out their souls in prayer, to wrestle with God; they must look up to the throne of God with the eye of faith, and learn to talk with the great King of the universe. He will send light into their own

souls, and make them active in saving others.

The doctor needs everything that the minister of the gospel needs. He must meet the opposition and prejudice of the outside world, and to refute arguments that are brought against him by professional men. But you are working for a class of people who have put themselves under your absolute control. Just as truly, then, as the minister is trying to win men to Christ, so ought it to be your main object to win men to Christ. Every institution ought to keep this great purpose in view constantly.

Do you say that such work is humiliating, that you cannot stoop to that work? You do not have to stoop to it. No man ever had to stoop to do God's work. It is the most exalting occupation that men can engage in. There is no humility about it. To bring yourself up high enough to do that work, you must exercise all the earnestness and faith that you can command. We have a great and exalted work before us.

This work of soul-saving brings the greatest reward that any man can have. All the money in the world, and every indulgence that money can bring, are of little value in comparison with the worth of a soul. Were you to gain all the popularity that men could heap upon you, and lose your soul, it would not pay you.

There is a wonderful reward in bringing souls to Christ Jesus. You remember what Daniel said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." James wrote, "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Paul said: "We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Brethren, it is a terrible thing for a man's whole life work to be burned up. For a man to work all his days, and then, when it comes to the end, have everything consumed, is terrible. But that will be the experience of every one who does not bring eternity into his life work. Everything that is material in this world will be destroyed, but work for the souls of men will reach into the life to come. Nothing else can yield such lasting joy as to give ourselves without reserve to bringing men to Christ.

Bible Studies

The Millennium

O. F. BUTCHER

HOPE is one of the greatest essentials in any successful life, but a hope that is without foundation, doomed only to meet disappointment, is one of the greatest snares that the devil has ever employed. It lulls its possessor to sleep in a feeling of security when the greatest dangers or disasters await him. In the Christian's experience it means eternal loss, perhaps eternal death. "The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web." Job 8:13, 14.

Just as the spider's web catches the unwary fly and makes him the property of his enemy, so the false hope catches the hypocritical and superficial student of the Word of God, and brings him under the control of the great deceiver and wrecker of souls. Of such a nature was the hope entertained by the Babel builders. They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. But the very hope which they cherished was destined to bring them a most bitter disappointment. They undertook the work, as they said, lest they be scattered abroad upon the face of the earth; but they were scattered abroad, and there began the confusion of tongues which has kept the peoples of this earth separated from one another to this day.

When Israel had rejected God's counsel, they presumed to go up against their enemies to possess the land of Canaan. But their hope brought them only bitter disappointment; for the "Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them." Num. 14:44, 45. At the time of the Babylonian captivity, Israel was resting upon a false hope. Hananiah, a false prophet, declared that within two years Israel would be restored to their own land, although God had plainly told them through the prophet Jeremiah that their captivity would be for seventy years. Jer. 28:1-17; 25:9, 11. This false hope made far more bitter the experience through which they passed as captives in a foreign land.

It is characteristic of false prophets to speak smooth words, for a message that is pleasing to the ear is more readily accepted. Jer. 23:16, 17. So it was at the first advent of Christ, the messages which were most readily believed were those which made it appear that the Messiah was coming to establish a temporal reign, that Israel should rule over their hated masters, the Romans, and that the rich robes and mansions of their conquerors would be theirs. This led the Jews to try to take Jesus by force and make him king. John 6:15. When Jesus refused to be made king, their false hope caused many to reject the

Saviour, and brought terrible retribution upon Jerusalem and the whole Jewish nation. Luke 13:34, 35.

No Temporal Millennium

There exists in the hearts of many Christians today a false hope. It is the belief in a thousand years' reign of peace before the close of this world's history; and this false hope is just as truly unfitting many for the things that are coming upon the earth, as did a similar false belief affect the Jews in the days of Christ. The prophet Isaiah foresaw this, and predicted that "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:3, 4.

But God's message for this time sounds very different. He says: "Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:10-12.

Paul, in his second letter to Timothy, says: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. The descriptions that are given of the second coming of Christ show that it will not be at a time when all have accepted him and are ready to welcome his appearing; for of that time it is said: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17. It is then that the wicked will be destroyed by the brightness of his coming. 2 Thess. 2:8.

It is when Jesus comes as "King of kings, and Lord of lords," that there is in progress the greatest war of the ages. The prophet thus describes it: "I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of

them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:16-18. The remnant who are not slain in the war will be destroyed by the word that proceeds out of the mouth of him who is "King of kings, and Lord of lords;" and all the fowls will be filled with their flesh. Chap. 19:21.

It is then, when the earth is left without an inhabitant, that Satan is bound and cast into the bottomless pit. That binding consists in his being confined to this earth, with no human being left alive for him to deceive.

The True Millennium

This earth in its chaotic state, following the coming of Christ, may well be called a bottomless pit. Jeremiah saw that condition, and he thus describes it: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate." Jer. 4:23-27.

This is the description of this earth when Satan is confined here for a thousand years. During that time he has no nations to deceive. It is not until the end of that period that the wicked are raised to receive their final punishment; for, says the prophet, "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5. Then Satan begins again his work of deception. He is "loosed a little season."

Thus far we have noted only the fate of the wicked at the second coming of Christ; but what happens to the righteous? In Paul's first letter to the Thessalonians we are informed that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ["This is the first resurrection." Rev. 20:5.] then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:16, 17.

Their work with Christ is described in the book of Revelation. The apostle says: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

At the end of this thousand years occurs that glorious event described by

John when he says: "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them." Chap. 21: 2, 3.

Then occurs the second resurrection, in which come up the wicked of all ages. It is then that the sea gives up its dead, and the graves deliver up the dead which are in them. Chap. 20: 13. Then Satan's activities will be renewed; he is loosed, and goes out once more "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Verses 7, 8. But as they gather round the city, the sentence pronounced against them is according to what had been written in the judgment books (verse 12), and fire comes down from God out of heaven and devours them (verse 9). It is then that the devil himself meets his final doom. Verse 10. A hope which leads one to expect harmony and peace at any time short of that day, will be like the spider's web, which simply ensnares and leads to ruin and destruction.

It is when the universe has been cleansed that "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. And of that time the prophet speaks when he says: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Chap. 5: 13. Let us center our hopes on that day, and we shall never be disappointed.

Questions

1. To what may the hypocrite's hope be compared?
2. What are some of the instances where a false hope has brought only bitter disappointment?
3. What did this false hope lead some of the Jews to undertake to do with Jesus?
4. What did it mean to the Jews and their house of worship when they rejected Jesus because of their false hope?
5. What did the prophet Isaiah say would be the talk of many people in the last days?
6. While the people are talking peace, what is God's message through the prophet Joel?
7. How does Paul describe the last days?
8. At the second appearing of Christ, what will many say which shows that they are unprepared to meet him?
9. What will happen to many at the second coming of Christ which shows that they are not living in the millennium?
10. What shows that the nations have not reached a state of peace when Christ comes?
11. In what condition will the earth be left after the appearing of Christ?
12. At what time will the resurrection of the righteous take place?
13. When will the wicked be raised to receive their final punishment?

14. What will be the occupation of the righteous between the time of their resurrection and the time of the resurrection of the wicked?

15. At the close of the thousand years, what change takes place in the position of the New Jerusalem?

16. As the wicked come from their graves, what is the effect upon Satan?

17. What happens to the wicked as they gather round the city of God?

18. What are the comforting words for the sorrowing when the righteous are saved and the wicked destroyed?

19. How does the prophet describe the condition of the universe after the wicked are destroyed?



A Bible Reading on the Millennium

1. WHAT text definitely brings the millennium to view? Rev. 20: 4.

2. Whom does Paul say the saints are to judge? 1 Cor. 6: 1-3.

NOTE.—From these scriptures it is plain that the saints of all ages are to be engaged with Christ in a work of "judgment" during the millennium, or one thousand years.

3. What prophecy had Paul upon which to base his statement? Dan. 7: 21, 22.

4. How many resurrections are there to be? John 5: 28, 29.

5. What class only have part in the first resurrection? Rev. 20: 6.

6. What will Christ do with the saints when he comes? John 14: 3.

NOTE.—In other words, Christ will take them to heaven, there to live and reign with him during the one thousand years.

7. Where did John, in vision, see the saints? Rev. 7: 9.

8. What becomes of the living wicked when Christ comes? Luke 17: 26-30.

9. What does the apostle Paul say concerning this? 1 Thess. 5: 3.

10. What description does the prophet Jeremiah give of the earth during this time? Jer. 4: 23-26.

NOTE.—At the coming of Christ the earth is reduced to a chaotic state—to a mass of ruins. The heavens depart as a scroll when it is rolled together; mountains are moved out of their places; and the earth is left a dark, dreary, desolate waste. See Isa. 24: 1-3; Rev. 6: 14-17.

11. How does Isaiah speak of the wicked at this time? Isa. 24: 21, 22.

12. How long is Satan to be imprisoned on this earth? Rev. 20: 1-3.

NOTE.—The word here translated "bottomless pit," is the word used in the Septuagint translation of Gen. 1: 2,— "darkness was upon the face of the deep." A more literal translation would be "abyss." It is a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition. In this condition it will remain during the one thousand years. This will be the dreary prison house of Satan during that period. Here, in the midst of the moldering bones of wicked dead, slain at Christ's second coming; the broken-down cities; and the wreck and ruin of all the pomp and power of this world, Satan will have opportunity to reflect upon the results of his rebellion against God. But the prophecy of Isaiah says,

"After many days shall they be visited."

13. The righteous dead are raised at Christ's second coming. When will the rest of the dead, the wicked, be raised? Verse 5.

NOTES.—From this we see that the beginning and the close of the millennium, or one thousand years, are marked by the two resurrections.

The word "millennium" is from two Latin words, *mille*, meaning "thousand," and *annus*, "year"—a thousand years. It covers the time during which Satan is to be bound and wicked men and angels judged. This period is bounded by distinct events. Its beginning is marked by the close of probation, the pouring out of the seven last plagues, the second coming of Christ, and the resurrection of the righteous dead. It closes with the resurrection of the wicked and their final destruction in the lake of fire.

14. What change is made in Satan's condition at the close of the one thousand years? Verse 3.

NOTE.—At the close of the one thousand years, Christ, accompanied by the saints, comes to the earth again, to execute judgment upon the wicked, and to prepare the earth, by a re-creation, for the eternal abode of the righteous. At this time, in answer to the summons of Christ, the wicked dead of all ages awake to life. This is the second resurrection, the resurrection unto damnation. The wicked come forth with the same rebellious spirit which possessed them in this life. Then Satan is loosed from his long period of captivity and inactivity.

15. As soon as the wicked are raised, what does Satan at once proceed to do? Verses 7, 8.

16. Against whom do the wicked go to make war, and what is the outcome? Verse 9.

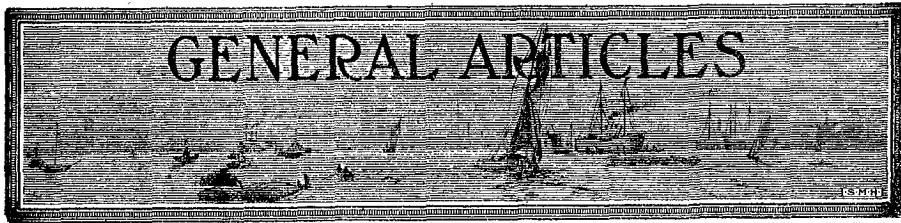
The millennium is the great sabbath of rest, both for the earth and for God's people. For six thousand years the earth and its inhabitants have been groaning under the curse of sin. The millennium, the seventh thousand, will be a sabbath of rest and release; for, says the prophet concerning the land, "as long as she lay desolate she kept sabbath." 2 Chron. 36: 21. "There remaineth therefore a rest ["keeping of a sabbath," margin] to the people of God." Heb. 4: 9. This precedes the new earth state.—"Bible Readings for the Home Circle," pp. 355-359.



EVERY man must patiently abide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous defection, but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, that when the occasion comes, he may be equal to the occasion.—*Longfellow*.



I WOULD rather have a man who sometimes caught fire at the wrong spark, than one so damp and flabby that you never could get a spark of enthusiasm out of him.—*Henry van Dyke*.



Rejoice and Be Glad

MRS. EMILY HAFFORD

REJOICE and be glad, though thick darkness
enshroud thee,
The bow of God's promise encircles the
gloom;
Though sorrow and doubt like a garment sur-
round thee,
God's love and his power have sundered
the tomb.

'Tis the purpose of God that in realms of
bright glory
His saints shall forever forget this dark
hour;
The chast'ning, though grievous, in his sight
is needful,
That they be prepared to behold him in
power.

Then lift up your heads and rejoice, ye his
people!
In infinite love he is holding the cup;
'Tis gall to thy lips, but to purge thee from
evil,
In wisdom and mercy, he bids thee to sup-

Rejoice and be glad, he is guiding thy foot-
steps;
The tempter is holden by Wisdom's own
hand;
His power and deceit and God's great pro-
tection
The future will show—we shall then un-
derstand.
Fennville, Mich.

Another Thought or Two—No. 5

J. G. LAMSON

You and I have no right to get it into our heads or into our hearts that Zion is a long way off and apart from the heart of God. Although Zion's walls are so badly marred, God will not desert her. Those who will not become repairers of the breach and the restorers of paths to dwell in, will be replaced by those who will be faithful. But oh, what an awful thing it is for a man who has once helped rebuild the wall, to turn his back deliberately on the blessed city! "The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of the church is treachery to him who has bought mankind with the blood of his only begotten Son."

Who is the mighty King that calls Zion his "fortress"? It is the God who gave his Son, and there is but one such God in all the universe. That God, that mighty King, that all-powerful Potentate, is the one who owns and guards and rules and—loves his fortress. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard."—*Testimonies for the Church*, Vol. VII, p. 16.

"From the beginning, faithful souls have constituted the church on earth," and, also, from the very first, unfaithful souls have scorned reproof, stiffened their necks at rebuke, shut their eyes to

the light, turned their backs on the sanctuary in the midst of the city, and made the wild, final, fatal plunge over the walls into the abysmal blackness of the night beyond. What a pity!

From the beginning there have been "those who are at ease in Zion," who "cry peace and safety, while Heaven declares that swift destruction is about to come on the transgressor."—*Id.*, Vol. V, p. 233. And yet, "in every age the Lord has had his watchmen, who have borne a faithful testimony to the generation in which they lived." So also, in every age, "many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger, and lift the voice of warning, are themselves asleep." Those sleepy watchmen are just as guilty of treachery to their Lord as is the traitor who sells out to the enemy and opens the outer gate.

Do we not stand in the presence of the enemy every day? Are we not ever at war? Has peace been declared between Michael and the dragon? What comes to the watchman who, having enlisted in an army, is placed as a sentinel on guard, and then goes to sleep? He is shot, unless perchance a merciful Lincoln pardons him. What will happen to one who proves traitor to God's cause? He "shall surely die." To human eyes he may have a name to live, but God, who sees all things, knows that he is dead. What a pity! He did not guard the interests of Zion; he did not give the warning when the enemy came like a flood; he did not watch over against his own house even; and now he is over there under guard himself, awaiting the day of execution. What a pity! But there is yet hope; for the God who filled Lincoln with compassion, is himself all compassion, and the poor condemned soul may be pardoned, restored, and even recommissioned for service if he will shake off his slumber, bestir himself to action, acknowledge his wicked slothfulness, and step into the ranks. What mercy! What untold condescension!

Preparation for the Latter Rain

MRS. E. M. PEBBLES

WHEN the eyes of the world are turned upon the remnant church because she is under persecution, they will see a church which has heard the command, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." She has heard and obeyed, because the power to do so is in the command. They will behold a church "fair as the moon, clear as the sun, and terrible as an army with banners." They will see a holy nation, a peculiar people, walking upon

"a straight and narrow path, cast up high above the world." But between now and then there is going to be a putting away of much that is hindering her progress.

The story reading and the moving picture show will have to go, and the precious time now consumed in hurtful amusements will be devoted to prayer and seeking the Lord. The feasting will be exchanged for fasting, according to the divine command: "Therefore . . . turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." Joel 2:12.

Who that has by faith obtained a view of the beauty, the glory, of that heavenly abode,—that city which hath foundations, whose builder and maker is God, whose streets are paved with gold, whose gates are of pearl, whose day never dims, for the Lamb is the light thereof,—could possibly be pleased and entertained with the tinsel of the vaudeville? We hope to receive one of the mansions which our Saviour has gone to prepare in that heavenly home. We hope one day to stand with the redeemed upon the glassy sea, and sing the song of redemption. We hope to listen to those holy beings who forever sing, "Holy, holy, holy, Lord God Almighty;" to those "harpers harping with their harps," discoursing sweeter music than this earth at its best has ever produced. How then can we be pleased with the ragtime of the present day?

The story of Enoch's life is told in few words: "Enoch walked with God: and he was not; for God took him." Gen. 5:24. Enoch was a type of the remnant church expecting translation. Are we walking with God and satisfied with the contemplation of heavenly things, or do the story paper and magazine still claim a part of our time and affection? If so, then is our spiritual sight still clouded, our vision dim.

Spirit of the living God, go through our midst. Purely purge away our dross and take away our sin. Clothe us with the robe of thy righteousness,—that robe which has "not one thread of human invention." Attune our ears to heavenly music. Anoint our eyes with heavenly eyesalve, that we may see. Enrich us not with bank accounts, but with the gold tried in the fire.

"Without Fault Before the Throne of God"

J. M. HOPKINS

THE people of God who will be translated when Jesus comes, will be "without fault before the throne of God." To be without fault before God is indeed a happy condition; and we believe that no requirement of our heavenly Father should be regarded as an arbitrary law, an irksome duty, but as a happy, delightful privilege. So we are glad that our Lord has so graciously signified in his Word the life he would have us live, the soul character he would have us possess. "In their mouth was found no guile." Rev. 14:5. "Keep thy tongue from

evil, and thy lips from speaking guile." Ps. 34: 13. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Peter 2: 1. We sometimes ask, "Is this possible?—Yes, for the Master said of Nathanael, "Behold an Israelite indeed, in whom is no guile." John 1: 47.

The words we speak are the sure index to the heart. We talk about what we think about. "As he thinketh in his heart, so is he." Prov. 23: 7. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12: 34, 35.

Then if in our mouth shall be found "no guile," it certainly logically and Scripturally follows that in our hearts there is no guile. No one need be mistaken. A fountain cannot send forth "sweet water and bitter." James 3: 11.

Does it seem a hard proposition? As we examine ourselves, as we remember how wickedly, how foolishly, we have so many times spoken, do we become discouraged and think the effort to overcome is almost hopeless? At such a time it is well to remember there is always help in Christ. And as the Word and the Spirit reveal our mistakes and wrongs, let us not become discouraged, but let us praise our God that he so graciously discovers these evils to us, and from grateful hearts for this revelation of our condition, let us send up to the throne of grace an earnest petition for needed help to put away every wrong, and measure up to the standard God has established.

In our inmost souls we long to be pure. Our high sense of Christian manhood and womanhood, our deep sense of self-respect, indeed, every consideration, should appeal to us to be true to every principle of right.

This is our privilege; yes, a heaven-bestowed privilege,—not a cold, iron-clad duty, but a joyous, glad privilege. If we would only always remember that our dear heavenly Father loves us, and that all his blessed appointments are appointments of love for our highest joy and blessing, then his service would be sweet to our souls.

Roseburg, Ore.

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He is Coming

MRS. J. E. BAILEY

He is coming! How it gladdens
Every soul who loves the Lord,
Who is keeping his commandments,
Trusting only in his word.

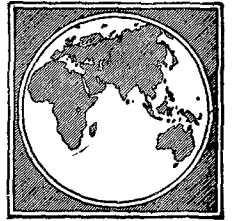
He is coming! Blessed Jesus,
Our Redeemer, Saviour, Friend.
Oh, be ready, waiting, watching,
For the swiftly coming end!

He is coming! Haste, O haste thee,
King of kings and Lord of lords;
Come and take us in fulfilment
Of the promise of thy words.

He is coming! Joy forever
Then will be the saints' reward;
Then with all our sleeping loved ones
We shall reign with him, our Lord.
Cottonwood, Idaho.



THE WORLD-WIDE FIELD



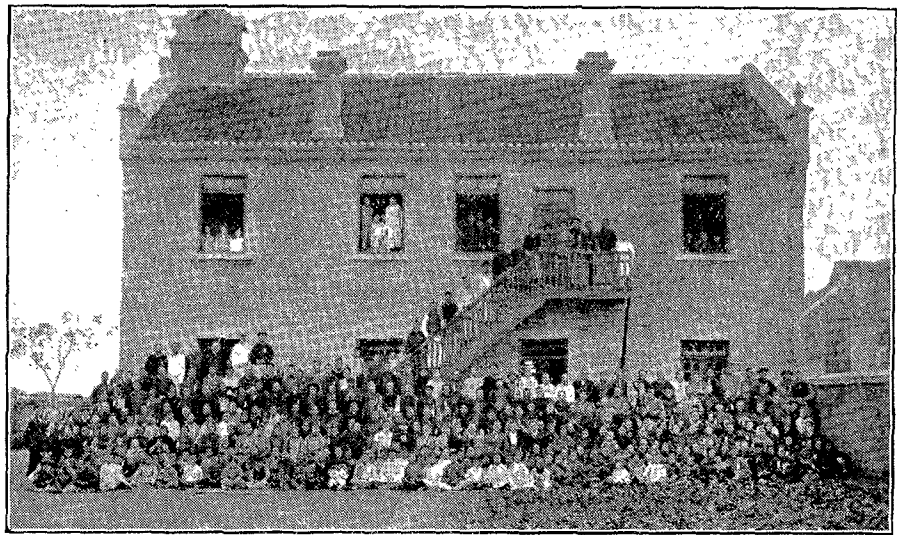
Honan, China

O. J. GIBSON

FOR about three months I have had it in mind to write you a few words concerning our new church and school building, but the press of my regular work has made it quite impossible to accomplish my desire. For years, in Honan, we have felt the need of a suitable church and school building at this our central station. At our general meeting in November of last year, the subject was presented to our people assembled, and at that time pledges and donations to the amount of \$400 were taken toward the structure. We almost promised them the building within a year; for we

modated in the chapel without crowding or adding extra seats.

On Sabbath, October 28, the first Sabbath of our general meeting, dedicatory services were held. In spite of the inclemency of the weather our house was filled with an appreciative audience; for they, with us, realized that the hope of a year ago had already materialized. We had decorated the chapel with the flags of all nations, picture scrolls, bunting, and draperies; and to the front above the blackboard in three characters, "The Lord Loves Man," showed off to good advantage, having been prepared as an expression of our gratitude to him for hopes realized. The dedicatory sermon was preached in the morn-



NEW SCHOOL BUILDING AT YEN-CHENG, HONAN

Classrooms above, chapel below. (Picture taken at dedication.)

felt the need was imperative, and believed the money would be forthcoming.

When we began to make preparations for building, we were confronted with the fact that our funds for the work were not sufficient, and that our only hope was in getting a special grant from the Division Conference Committee which would warrant us in the undertaking. This concession was obtained, and the contract was let on April 14, the building to be completed the first of August. This meant hard work for us during the summer, but regardless of the difficulties which confronted us, we went ahead. With the blessing of God, we were able to complete the work in time to start school in the new building the first of September. Our school furnishings were very incomplete, but we began our work with a mind to make the best of the situation.

The building is a brick structure, thirty-five by fifty-five feet, with chapel below and six classrooms above, provided with good light and ventilation. According to our seating arrangement, three hundred and forty can be accom-

ing by Elder R. F. Cottrell. In the afternoon opportunity was given for a number to speak relative to the progress of the work in the province the past ten years. To hear these good reports and to see our house at the time so well filled, was an inspiration to all, and when the opportunity was given, all unitedly expressed the desire of triumphing with the work which God has seen fit to commit to his children. May God bless and prosper his cause of truth here, is our prayer; and to this end we work. "Except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain." This is our first church and school building to be erected in central China. We would ask that the work and workers here be remembered by each reader at the throne of grace.

Yen-cheng, Honan.

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LIVINGSTONE said, "The happiest day I ever spent was the day I decided to give myself to Africa." Would that more people could have such happy days.
—N. H. Mission Vanguard.

Notes from Brazil — No. 1

An Important Committee Meeting

O. MONTGOMERY

THE annual meeting of the Brazilian Union Committee was held at Sao Bernardo, Sao Paulo, Brazil, September 14-21. All the members of the committee were present but Elder A. Rockel, president of the Santa Catharina Conference, who, because of illness, was not able to attend. Besides the regular business of the committee and the many minor items which always come into committee meetings for consideration, there were a few matters of unusual interest which made this a very important meeting. The young people's department and the colporteur work each came in for its share of consideration. It was planned so to arrange the work that the Union home missionary secretary can spend the larger portion of his time in the field. The importance and necessity of this branch of the work were strongly urged. The Ministerial Reading Course was recommended for the workers in this field who can read English. A committee was appointed to select suitable books in the Portuguese language, for those workers who cannot read English.

A call was made for Brother Gil Jurno, a nurse at the sanitarium in Argentina, to connect with the work in the city of Sao Paulo. Sister Corinne Hoy, a Bible worker in Sao Paulo, was recommended to connect with the Rjo Grande do Sul Conference.

There were four members of the South American Division Conference Committee present at this meeting, and plans for the work of the new North Brazil Union Mission, the organization of which was recommended by the Division Conference at its recent session, were considered with the Brazilian Union Conference Committee. The following workers were released by the Brazilian Union to connect with this new Union mission:—

Elder John Lipke, superintendent of Sao Paulo Mission, was asked to take the superintendency of the Union; Brother L. Lotz, who is connected with the publishing house and is also secretary of the Brazilian Union, to take the work of secretary-treasurer; and Brother R. M. Carter, Union field secretary, to take the same work in the new field. In addition to these general workers it was also arranged that Sister Blanche Davis and Zacharias M. Rodrigues, Bible workers, together with three colporteurs, make that their field of labor.

With Elders R. Wilfart and M. Kumpel, who are already in that field, this plan will provide a splendid force of tried workers, every one of whom has the language and is accustomed to conditions in Brazil. The very generous attitude of the brethren of the Brazilian Union Conference toward this sister Union Mission field, is a good indication of their deep interest in the success of this advance move. Not only did they give some of their best workers, but the publishing house gave a thousand dollars' worth of books as a start for the

work there. The carrying out of these plans depends upon the ability of the Mission Board to provide the amount asked for in our 1917 budget.

The organization of this Union Mission will greatly strengthen the work in this republic. It not only means a closer supervision and stronger manning of that particular field, but it also means that the brethren of the Brazilian Union Conference will be free to press forward strongly in the unworked portions of their field, where are some of the richest and best districts in the country, that have scarcely been touched as yet.

Because of the very high prices on paper it was decided not to attempt the publication of any new books at present, though the brethren feel that there is need of them. It was thought best to go forward with the translation and preparation of the manuscript of "Patriarchs and Prophets," and of "Bible Readings" suitable for this field, so that there may be no delay in getting out the books as soon as prices drop sufficiently to warrant the purchase of paper.

There is an urgent need of more editorial help for this office. Practically everything produced has to be translated. All this, as well as all the regular editorial work, falls upon one man, who does not have the best of health. A suitable assistant must be secured as soon as possible, to help bear the burden.

The present and future plans for the new school were given very careful study. A clear financial policy was outlined, with every man resolved that not one dollar of debt shall be allowed to come upon the school, either in further building or operating. It was found that a readjustment of the tuition required time. An educational day, to be observed in all the churches, was planned for. The scholarship plan is to be placed before the young people throughout the field. The churches will be asked to contribute to the educational fund, from which worthy young people will be helped to attend the school. Well-to-do brethren will be urged to assist promising students from their private resources. Nearly all the people are poor, some very poor; so every available means will be used to help the students meet their expenses in the school, that there be no embarrassment to the institution.

June 1 was fixed as the date for the opening of the new school year. Elder E. C. Ehlers was asked to connect with the school as teacher of Bible and Portuguese. The other members of the faculty, Brother J. H. Boehm as business manager, Sister Boehm as matron, and Brother P. Hennig as teacher, will continue their work with the school.

Brother W. H. Williams, our Division Conference auditor, presented to the committee a detailed outline of the new system of reporting and accounting which was recommended by the Division Conference and is being installed in each field. This was unanimously adopted, and put in operation while Brother Williams was here. This system will prove a wonderful blessing, and

will go far toward unifying our work in this field.

By a little preliminary work and careful planning, the committee was able to finish its work several days ahead of schedule time, and the brethren returned to their respective fields with good courage to push forward the work with renewed energy.

West Java

I. C. SCHMIDT

WE are happy to announce that Sister Petra Tunheim arrived last Sunday. I cannot express to you in words the joy it brought to my heart to have her come at this time, when we need her so much. Never have we been so busy as since we started building. Today we also began the Harvest Ingathering work. Sister Tunheim visited some of her friends and acquaintances, and received sixty dollars in two and one-half hours' work, using eighteen papers. We expect our Harvest Ingathering work to yield quite a little sum this year.

About a month ago Elder F. A. Detamore came to help us get a start on the building. We worked hard for about three weeks, and then we had to go without having received permission to build. About a week ago we received a verbal permission to go ahead with the building, and are to get the official permission this week. We find that prices have gone up considerably since the war started. Had we even been able to start the building last April, when the committee was here, we might have built for \$1,200, but now it will be difficult to build with \$1,500. We have let the contract for \$800, and are buying our own material. We are doing the best we can, and some of the business men are favoring us with their lowest prices. I believe that when we get ready to build a church, we shall be able to collect quite a little. We have a good location, and people are already inquiring when we will start the church. Rent is very high here in Batavia.

I wish I had time to tell you all about the work that enters into the erection of a building in a foreign country. We build of brick. The lumber that is used for the doors and windows is brought to the place in logs, where we have it sawed by coolies, because it is cheaper that way. We pay fourteen cents a square meter for having it sawed. This estimate is in gold; it would be thirty-five cents of the native money.

Our Chinese worker is doing well. A week ago five persons were baptized.

AFRICA has a population of 175,000,000. There are said to be laboring there more than 2,000 Protestant missionaries, with 13,000 native assistants and 225,000 communicants in the churches.

NOTWITHSTANDING all that English people have done to benefit India, the missionaries have done more than all the other agencies combined.—*Lord Lawrence.*



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.

Six Years Old

SHOULD I kiss him, or shake hands?
Tell me what his case demands.
Should my hungry arms inclose
His wee form? and should the rose
That he uses for a mouth
Meet my own? The jasmined South
Holds no balm so sweet as this
Nectar in my laddie's kiss.

Yet he's six brave summers old—
Calls himself a man, I'm told!
At my tiresome journey's end,
As my homeward way I wend,
Should I greet the babe of yore
As I greeted him before?
Or within his presence stand
Gravely tendering my hand?

Neither baby, now, nor boy;
Spurning every childish toy,
Swaggering with mannish stride,
Hands in pockets, feet set wide,
Scorning as effeminate
Huggings at the garden gate!
On the border line he stands—
Shall I kiss him, or shake hands?

—Strickland Gillilan.

The Children's Hour as an Educational Opportunity

L. L. CAVINESS

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."
—Longfellow.

THE children's hour is a beautiful custom, which should not be allowed to fall into disuse. Those fathers who fail to give their children a little of their time in the evening after they come home from work, are missing a rare opportunity of making them chums and companions.

Not only does the children's hour offer a rare opportunity to get and keep on friendly and confidential terms with the children, but it offers a rare educational opportunity as well. The education of a child should not be delayed until he is formally sent to school; the parents at home should be the child's first teachers.

"Parents should be the only teachers of their children until they have reached eight or ten years of age."—*Testimonies for the Church*, Vol. III, p. 137.

"The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his education is to a great degree in her hands. To her first is given opportunity to mold the character for good or for evil."—*Education*, p. 275.

"Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. . . . They should also understand the laws of mental development and moral training."—*Id.*, p. 276.

Believing that the observance of the children's hour is a duty as well as a privilege, the writer has made it a habit in his home; and every evening his little twenty-one-months-old son looks forward to it with evident joy. Yet the hour is not spent simply as a romp. While there is a real danger in giving a child formal lessons too soon, even where the home is the schoolroom, there is no reason why the child's play should not be so directed as to be both interesting and instructive to him. The little mind will think; why not direct the thinking to profitable ends? Merely to state the position taken by some—if not by their words, at least by their actions—that the child should be given no profitable information until of school age, is sufficient to prove the fallacy of the theory.

It has been the conviction of the writer that he would be remiss in his duty if he failed to take advantage of the educational opportunities of the evening play hour of father and son. In relating his experience it is with the hope that some other father may be encouraged to improve the opportunity which the active little body and eager little mind in his own home offer him.

While the child's active play period commences when he begins to creep, there is much that can be done in play to help the child to keenness and accuracy in the use of his five senses, even before that time. Exercise of the senses strengthens them. Play can also be used to increase the child's control of his muscles. We hung little knitted balls and rattles over the baby's bed so that he could handle and hit them. He was early allowed to handle small books; and when he was a year old, he was given several little books of his own. As a result, friends have remarked on the control he has of his hands, and the care with which he handles books.

After the child began to creep, little games were played by placing some plaything on the floor at a distance from him, and allowing him to crawl to get it. The sense of mastery in reaching

the object, was itself a sufficient reward in the game. A bit later an open staircase threatened trouble; but acting on the principle that, where possible, danger should be overcome by teaching the child to take care of itself, the boy was taught how to climb up the stairs safely. At the first sign of a desire to come down, he was taught how to do that also. As a result, the problem of the staircase was solved.

The blocks which were given him when nine months old have proved one of the most educational of the child's playthings. (Such blocks can be purchased in almost any store where children's playthings are sold.) At present his usual way of asking that some one play with him, is to say, "Play blocks." On two sides of these blocks are pictures of animals. The placing of these pictures right side up in a row, naming them as we placed them in position, soon proved an interesting game. As a result, the little boy now knows the name of all the animals represented, with perhaps one or two exceptions. In the case of the donkey, some one called it a mule, and the boy promptly called it a "mule-horse." And "mule-horse" it has remained.

On the other sides of the blocks are letters and figures. As soon as the child showed any interest in the letters, he was told their names, and taught how to place them right side up. He now knows by name about half the letters of the alphabet. These have not been learned by rote, but as the child's interest directed. O was learned because it is round like a moon; Q because it resembles O, but has a tail; etc. When he has one letter, he finds it an interesting game to try to find another of the same kind. He then places the two side by side. This he will do even with letters whose names he has not mastered.

He has not yet learned any figures, though his mother has taught him to count up to ten. Perhaps it might be well to relate how he began to count. A young man who likes children was visiting us. While seated, he would place the boy astride his foot and count one, two, three; then raising his foot, he would toss the boy up into his lap. Naturally the child enjoyed it. When one time the young man waited longer than usual between "one" and "two," the baby prompted him by saying "two." It was then the work of only a few moments till the child did all the counting himself.

The books given the baby on his first birthday have proved very entertaining and instructive. They were a well-bound set of four small-sized nature guide-books,—one each on birds, flowers, butterflies, and trees. (The Pocket Nature Library, Doubleday, Page & Co., Garden City, N. Y.) Nothing pleases the boy more than to sit quietly looking at the pictures and listening while his grown-up friends tell him about the birds, flowers, trees, and butterflies.

Naturally, he is most interested in the pictures of those things which he sees on his daily outdoor walks. Whenever

during the day he asks for his books, his mother lets him have them, and often he looks at them unsupervised, but he has not yet torn out a single leaf. When once he got the corner of one book wet by putting it in his mouth, he was not allowed to have the books for a day, and was told why. This was effective.

All the family were surprised two or three months ago to find that the little boy could tell his books apart without looking inside. He would pick up the Bird Guide and say "bird book," before he had opened it to see any of the pictures. The words "bird," "tree," "flower," and "butterfly" had been shown him on the covers, but with no thought of his learning them. Evidently, finding the information useful in picking out the book he wanted, he learned to recognize these words. Do not misunderstand, he does not read yet, but he does distinguish these words on the covers of his books. He rarely makes a mistake; and when he does, he corrects it if his attention is called to the word he has missed.

One evening while looking in his father's pockets, as babies will do, he found a pencil and a notebook. Thinking it a good opportunity, his father showed him the use of pencil and paper. After that the boy considered no evening play hour complete without a little fun with pencil and paper. As a result he can now hold the pencil in either hand and mark on the paper, even making circles. He knows "papa," "mamma," and his own name when he sees them written. He has once tried to write his own name, asking his father to help him.

After the play hour his mother gets him ready for bed. Then the boy looks up at a picture of the child Jesus (Hofmann's) over the mantel, and asks his mamma to sing "Jesus 'oves me" or "itt'e 'tars" (Little stars). After a song or two, he is put to bed along with "teddy bear," and sleeps till morning.

"I was thirty-four, and past,
Such a learned mortal!
When he came from out the vast,
Knocking at the portal.

"I was very big, you see,
He a tiny creature;
So I said, 'To him I'll be
Guide, protector, teacher.'

"For a while it worked all right,
Without clash or scruple;
Then I woke to find one night,
I'd become the pupil.

"How it happened I don't know,—
Maybe 'twas the weather,—
But since then we're working so;
Growing up together."

Intestinal Worms

Roundworms

THE most common of intestinal parasites, or worms, found in children are the roundworm, the threadworm, tapeworm, and hookworm.

One thing of especial interest is common to every one afflicted with intestinal worms. That is the presence of anemia, whether in children or grown people.

The roundworm is found almost always in the small intestine. It is five

to ten inches long, round in form, and very closely resembles in appearance the ordinary angleworm. Large numbers of them may exist at one time. They have been known to become so numerous as to get up into the stomach, and in some instances as high as the tube leading from the mouth to the stomach.

These worms develop from little eggs, which are taken into the stomach in uncooked food, and occasionally in drinking water. The eggs are oval in form, and have a covering or capsule.

When roundworms are present in the intestine in any considerable number, the child will be troubled with colic and constipation. Sometimes constipation will alternate with severe diarrhea. A child so afflicted cannot sit still, and constantly tosses about in his sleep, often moaning.

At the very beginning of roundworms, there may be no symptoms at all. Children have been found to have many roundworms in the intestines without showing any symptoms, the first evidence being when the worm was passed from the bowel. Occasionally a little patient will have convulsions, and one little child was known to have three or four convulsions in one day, before it was discovered that in the movement of the bowels roundworms were present.

To get rid of them give two to four teaspoonfuls of castor oil,—depending, of course, on the age of the child,—and early in the morning, two hours before any breakfast, one grain of santonin to a child under two years of age, and one and one-half grains to a child between two and four; over four years of age two grains are given in a little sugar of milk.

The bowel movements should be watched carefully for the presence of roundworms; and if they appear, the treatment must be repeated in three days' time, and again in about a week.

Threadworms

Threadworms or pinworms, as they are often called, are the ones most often found in young children. Especially is this true of children who live in cities. Threadworms, or pinworms, live in the large bowel, and especially in the lower part of the large bowel, where they attach themselves to the delicate membrane. The pinworm is a very small, insignificant-looking object of light color, and from one quarter to one half an inch long, and in diameter about the size of an ordinary pin. They also come from a tiny egg, and are taken into the stomach with raw fruit and uncooked vegetables.

When the child has pinworms, there is almost always an irritation and itching with a prickling sensation within and around the rectum. The child will complain of this at night in bed, because the pinworms become especially active at this time. Should you have any doubt as to their presence, give the little patient a full dose of castor oil, at least two teaspoonfuls, and keep the discharge for inspection. If pinworms are present, they will be found imbedded in mucus, which is nearly always passed.

The pinworm looks like a little piece of white thread from one quarter to an eighth of an inch in length. In trying to get rid of pinworms, santonin, which we use in getting rid of roundworms, is of practically no value. In fact, drugs of any kind taken internally seem to be of little use. After the third year, turpentine, one drop on a lump of sugar, given immediately after meals, is probably the most valuable remedy. You will find that to eradicate pinworms entirely, it will be necessary to resort to local injections into the bowel, and there are two things on which you can rely, which if persistently used, will eradicate them entirely,—the infusion of garlic or of quassia. Before giving it, the mucus must be washed out of the bowel, so that the medicine may come directly in contact with the lining.

To do this irrigate the bowel with a solution of one tablespoonful of borax to a pint of water. For this purpose it would be best to procure a number 18 or 20 catheter. The tube should be inserted into the bowel ten to twelve inches. After it is used, the child should be encouraged to expel as much of it as possible. When this is done, it will be wise to place the child, lying, upon the left side, and then allow eight ounces of the infusion of quassia or garlic to run slowly into the bowel. Keep the child lying down as long as possible; it will help to retain the infusion in the bowel much longer. It will be necessary to do this once a day for at least four weeks.

Tapeworms

Tapeworms may be found either in children or grown people. The tapeworm is a long, flattened, shiny parasite, consisting of a head and hundreds of little individual segments. Each one of these little segments contains numbers of eggs. When they become detached from the tapeworm, and are taken into the body of any animal, the eggs continue to live on the tissues of that animal, and grow around themselves a dense covering, or capsule. In this capsule, the eggs hatch the head of the tapeworm. When meat containing these little eggs is insufficiently cooked, they are taken into the stomach, where the digestive fluids break open the capsule, and liberate the head of the tapeworm, which attaches itself to the delicate membrane lining the intestines, and grows rapidly.

There are three kinds of tapeworms,—the type which comes from infected beef, called *Tenia saginata*; the kind that comes from infected pork, called *Tenia solium*, and lastly those which come from infected fish, called *Bothriocephalus latus*. The type of worm which comes from eating fish usually grows to much greater length than the other two varieties.

The segments of the tapeworm are broad and flat, and the head is oval in outline. When either a child or a grown person is afflicted with tapeworm, digestive disturbances are always present.

The appetite is in excess of normal, but one peculiar fact about the appetite is that it is extremely variable. Large quantities of food may be taken

at one time, and there will be a complete loss of appetite at another. There is almost always colicky pain in the bowel, and diarrhea is usually present, with, as a rule, a steady loss in weight. Sometimes, both in children and grown people, the first warning will be the passing of some few segments of the worm.

To get rid of tapeworm, a full dose of castor oil should be given at bedtime; to a child one-half to one ounce, and to a grown person much larger doses. Early the next morning, an hour and a half or two hours before breakfast, one half a teaspoonful of oleoresin of malefern is usually sufficient entirely to eradicate the worm. It is always advisable to watch carefully for the head; because if that is not passed, the worm will continue to grow.

Hookworm

Hookworm is found almost exclusively in southern countries, the Southern States of this country and the West Indies.

The hookworm is found in the soil, and many persons who live in the community where the hookworm is present will be found to be infected. Infection takes place through the skin of the hands, or through the bare feet, or through the stomach by eating raw fruit or vegetables which contain a little dirt clinging to them. The hookworm is very small, little thicker than a pin, about one-half inch in length, with a characteristic hooked end.

Persons afflicted with hookworm become very pale and anemic, because the worm lives upon the blood of its victim. Persons suffering from hookworm usually have severe disturbances in the stomach and bowels. The face and ankles swell, and streaks of blood are usually found in the bowel movements. Hookworms will be found in the stools after careful examination by means of a magnifying glass. There is but one drug that is effective in removing hookworms, and that should at all times be given under the direction of a physician. — *The Mother's Magazine.*

The Happy Orphan

MRS. D. A. FITCH

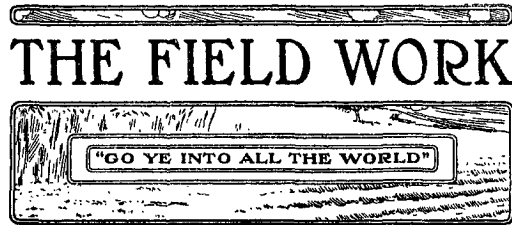
PHIL'S mother was a "model housekeeper," but like all others the time came when she had to resign her work.

In his orphaned condition Phil sought the association of a motherly neighbor. In her sympathetic effort to comfort the boy, she said, "It is too bad, Phil, that your mother had to die. You will be lonesome without her."

"Yes," said Phil, "but maybe I can eat a piece of bread and butter now without standing over the wood box."

"DID you tackle the trouble that came your way

- With a resolute heart and cheertful?
- Or hide your face from the light of day
- With a craven heart and fearful?
- O! a trouble's a ton, or a trouble's an ounce,
- Or a trouble is what you make it;
- And it isn't the fact that you're hurt that counts,
- But only, how did you take it?"



Four Years and More in Eastern Pennsylvania

IN 1912 the call came for me to leave Colorado and take up still heavier responsibilities in the Eastern Pennsylvania Conference. There are five million inhabitants in this conference, which includes the great city of Philadelphia; and how to reach these with the third angel's message is a tremendous problem. Had I not learned during my previous twenty-four years of service that the Lord is ever present with those who walk in the path of duty, and that no other path is safe for the servant of God, I should have shrunk from taking part in so great a task. To show the intense need of the East it is only necessary to state that in our Eastern Pennsylvania Conference alone there are almost as many inhabitants as in the Pacific Union and North Pacific Union Conferences.

On my arrival in the field, I received a most hearty welcome from both workers and people, and their united, whole-hearted coöperation has been a constant encouragement. I believe that a people more loyal and devoted to the truth cannot be found anywhere. I feel that the hand of the Lord led me to this part of the old conservative East to add my little effort to the labors of others at a time when the Lord is opening doors on every hand for the entrance of this message. See "Testimonies for the Church," Vol. I, pp. 146-149, and Vol. IX, pp. 99-101. With the coöperation of faithful workers and people, the work has advanced steadily in the Eastern Pennsylvania Conference, as is indicated by the figures which are given in this report.

The Lord had blessed the work under the administration of my predecessor, Elder W. H. Heckman. When I arrived, Nov. 8, 1912, I found an actual church membership of 1,150, with a general determination to push the work forward at home and abroad. When the books were closed for the year 1912, it was found that the receipts of tithe (actually belonging to 1912) reached the sum of \$19,935.91. The gifts to foreign missions amounted to \$9,928.51. As we adopted the plan of closing our books on January 10, crediting the past year with money actually paid in to our churches within the year which ended December 31, the figures given are a true comparison from year to year. The following figures are indeed encouraging to our people and workers in this conference: —

Tithe Receipts

1912	.....	\$19,935.91
1913	.....	20,852.60
1914	(including a \$2,000 "windfall")	23,676.58
1915	.....	22,091.50
1916	.....	28,594.07

Total tithe received ... \$115,151.56

Out of this sum of \$115,151.56, we have sent out of our conference the reg-

ular per cents, as follows: To the General Conference for the Sustentation Fund, \$6,615.20; to the Columbia Union Conference, \$11,643.71; and to the North American Mission Fund, \$17,938.87. This makes a total of \$36,197.78 of our tithe that we have sent out of our conference during this time. In addition to this, at the request of the Union Conference we have just voted to pay into it in the future an extra five per cent to help create a Union Mission fund to be used in the needy fields of the Union.

It means much to us to know that while during the year 1912 this conference had received considerable sums of money from the North American Mission Fund to help it carry forward the home work, and in the year 1913 also received over \$1,000 from this fund, since Dec. 31, 1913, not one dollar has been received from any fund outside of our own conference. We have been entirely self-supporting, and have been able to send in the amounts already mentioned, to help other fields.

Our offerings to foreign missions have been as follows: —

1912	.....	\$ 9,927.51
1913	.....	10,532.50
1914	.....	12,010.00
1915	.....	12,211.37
1916	.....	13,621.66

Total \$58,303.04

The membership of our Sabbath schools in 1912 was 1,187; it has now increased to 1,490, and all the regular offerings are going to foreign missions. That there is a growing interest in foreign missions the following figures will show: —

1912	.....	\$ 2,959.12
1913	.....	3,733.51
1914	.....	4,297.73
1915	.....	5,108.92
1916	.....	6,000.00

Total \$22,099.28

These Sabbath school figures cause us to rejoice — 2,000; 3,000; 4,000; 5,000; 6,000 dollars for missions! They are moving in the right direction.

It will be seen from the foregoing that our people in this conference have during this time brought to God in tithes and in offerings to missions \$173,454.60.

Besides all this, they have paid their home church expenses, cared for their poor, used \$25,000 worth of our publications in doing home missionary work, and built or purchased eight church buildings and one church school building, valued in all at \$15,000; and these new properties are practically all paid for. We now have twenty church buildings and one schoolhouse, with a total valuation of \$60,000.

Our Harvest Ingathering work is growing stronger and more productive every year. For the encouragement of others, we mention one sister, Mrs. E. M. Butts, over sixty years of age and a member of the Wellsboro church, who by the faithful gathering of small offer-

ings was blessed of God in bringing into the treasury \$381 in 1916. From 1912 to 1916 she collected and sent in \$1,126.

Circulation of Literature

During this time there have been sold by our faithful colporteurs, and sold and given away by our members in their home neighborhoods, books, tracts, and periodicals to the value of \$71,673.92. Of this amount fully \$25,000 represents home missionary work done by our churches. While we are thankful for this excellent record of work, we desire to see the output of the precious pages containing present truth greatly increased by the addition of more colporteurs, and by the members of our churches engaging more earnestly than ever in the home missionary work. This will strengthen our churches spiritually, bring the light of truth to honest waiting hearts, and hasten the coming of that day when, the work being finished, we shall enter the gates of pearl.

Educational

In 1912 we had only one church school. We now have four good church schools, with the prospect of others starting this year. The sentiment in favor of church schools is growing rapidly. For this we are very grateful.

Young People's Work

Our young people's work is showing a strong growth and most encouraging development in its various departments of activity and study. Forty-four of our young people are attending Washington Missionary College and other of our higher institutions, preparing for the work. A number have entered the work at home, some have gone to the foreign fields, and others are expecting to go.

Debts Paid and Claims Released

Some old obligations,—contracts and claims,—amounting to about \$4,600 if pressed to their limit in settlement, a few of which caused us perplexity because they bound the conference to financial obligations far into the future, have all been settled and the contracts ended. For this freedom we all rejoice.

The tract society entered the year 1917 with \$2,301.42, and the conference with \$2,749.55 cash above all liabilities to poor fund, tent fund, etc., and with a few accounts receivable. Thus we had a total cash balance of \$5,050.97 above all liabilities.

Membership Increase

In spite of many removals to the West and elsewhere, some apostasies and numerous deaths, our membership has grown from 1,150 in 1912, to 1,400 on Dec. 31, 1916; and the number of Sabbath keepers altogether, including those who are not yet baptized and those who are baptized and are members of new companies waiting to be organized into churches, has increased from 1,200 to over 1,500 at the present time.

The Coming Philadelphia Theater Effort

In closing, we appeal to our people throughout this conference to be very faithful in paying in the Lord's tithe promptly, because we must not only carry on the work already in hand, increase still more the number of workers in our conference at large, and prepare to meet the cost of a strong campaign in the tent work throughout the conference this coming summer, but we are uniting

with the Columbia Union Conference in a great union theater effort to warn the city of Philadelphia. These meetings will start in the Garrick Theater, one of the finest in the city, Sunday night, February 25, and will continue for ten Sunday nights. On March 12, the week-night meetings will start in Parkway Hall, two and one-half squares north of the Garrick Theater, and will continue for seven or eight weeks in connection with the Sunday night meetings in the theater. Prof. B. G. Wilkinson will be the speaker in these meetings. Pray for their success, and that special grace may be given to Brother Wilkinson and to all the workers connected with this great effort. Pray that the trumpet of warning and entreaty may be given a certain sound, that its clear notes may awaken many honest hearts in this great city to hear and accept the gracious invitation in this last call to the marriage supper of the Lamb. H. M. J. RICHARDS.



An Interesting Campaign with a Threefold Purpose

At the Loma Linda Council, held a little more than one year ago, the mission fields called for \$100,000 more than was given in 1915, and for two hundred new missionaries. No more solemn or insistent call has ever come to this denomination. The call for two hundred new workers indicated that the providence of God was more rapidly opening doors into the regions beyond than we were able to enter. We were therefore facing a crisis in our work, arising not so much from a lack of means as from a shortage of workers.

To assist in meeting this situation, the writer was asked to remain in this country for a time to assist in a campaign in the Eastern and Southern States: First, so to set the situation in the mission fields before the churches that the Twenty-cent-a-week Fund would overflow; second, to appeal in the most forcible manner possible to every young person in the churches to definitely volunteer and train for some place in the finishing of the work; and third, to raise the funds necessary to equip and provide facilities for all our schools in the five Union Conferences of the East and South, so that they may train for service the large number of young men and women within their borders. This involves a half-dozen schools, and all improvements must be made by money raised in advance, thus avoiding debt and inaugurating a new era in our institutional policy.

I am glad to report a very interesting and profitable campaign in the Columbia Union Conference. The conference officers and church members have united heartily to make the campaign a success. No discordant note has been struck, and the unity of the believers has been accompanied by many evidences of the manifest working of the Holy Spirit.

As a result, we are glad to report that in spite of a heavy contribution to the Washington Missionary College and Mount Vernon Academy, the mission offerings for the year were \$83,672.82, or \$10,099.79 more than in 1915, and \$7,804 in excess of the twenty-cent quota for the year, thus raising the average gifts for missions in the Union to twenty-two cents a week per member.

During the meetings held, several hundred young people have definitely consecrated their lives to the finishing of the

work. We are glad to report that the three leading schools of the Union are filled with an earnest class of students.

At the same time, \$36,000 has been raised in cash and pledges for the two schools, all pledges to be paid before June 1, 1917. About \$10,000 of this money is in the treasury at the present time. We were anxious not to interfere with the raising of mission funds, so the collection of the larger part of the pledges is left for the first six months of this year.

To those unacquainted with the situation, the necessity of expending so much money for our schools in the East may not be apparent. It must be remembered that the work of this message first went west and built itself up, establishing such institutions as the cause demanded. Now the message has returned to the East with power, as is proved by the large increase in membership and contributions. But the East finds itself without the equipment of the West in the matter of schools and colleges. There are several academies in this part of the country, and the college for the East is in Washington, D. C. With three hundred students enrolled, this college has been trying to carry forward its work in quarters built to accommodate one hundred and fifty students; and there is a prospect of four hundred for next year. It is the old problem of trying to put a quart into a pint; it cannot be done. Mount Vernon Academy is determined to follow the light given us, and is planning to invest at least \$4,000 in its industrial departments.

It should be a matter of great encouragement to our brethren and sisters of the Western States to know that the East is rallying to the call, and is giving the large sums necessary to provide these facilities.

The writer wishes to ascribe the success attained thus far in this campaign to the hearty coöperation of all the believers, under the guidance of the Holy Spirit. I have never engaged in a campaign that has been more pleasant, and the fact that the people are coming forward willingly to provide the facilities, necessary to train their share of the thousands of workers required for the finishing of the work, is one of the striking evidences that the end is near.

GEO. F. ENOCH.



Field Notes

TEN new members were recently added to the church at Ruthven, Iowa.

ELDER I. M. MARTIN reports a deep interest in the meetings which he is conducting in Key West, Fla. His is the first effort of this kind ever held in that city.

ELDER GEORGE HARLOW writes, reporting the Hupeh general meeting recently held in China: "We were glad to witness the baptism of sixty-two candidates last Friday. There were others who presented themselves for this rite, but that we might become certain of their Christian experience, we advised them to defer the matter. This large number are no doubt the fruits of the combined labors of former workers and of those now in the field. We are thankful for the Lord's help in giving such a harvest of souls, and ask an interest in the prayers of all our Asiatic Division workers for more fruit in the future."

Report of Harvest Ingathering Returns for 1916

I AM sure that all our people will read and study and compare this good report with the keenest interest. It shows clearly what has been done, and points out unmistakably what might be done if all would take hold with the enthusiasm that some have evidenced. We regret that we cannot give the results by churches, for that would make a most interesting report. Many churches, both large and small, reached the goal of \$5 per capita.

The conferences that reached their proportion of our general goal of \$100,000 are indicated by a figure 1; those who doubled this amount, by figure 2, and so on. It is interesting to note that our smallest mission, Newfoundland, has figure 6.

The result of this united effort has cheered our hearts, and we wish we could, in behalf of the department, personally thank every one who helped to make possible such a showing. There are still greater things in store for us.

"All that other folks can do,
Why with patience, cannot you?
Only keep this rule in view,
Try, try, try, again."

F. W. PAAP.

At the Singapore Training School twenty-five students have recently received baptism. The superintendent relates these interesting items: "We received word through one of our students that there was a relative of his in Penang who had studied the truth and desired baptism. I visited him, and persuaded him to come to school to prepare for the work of the Lord. This man has been a preacher in the Basle Mission for over twenty years, and is well educated in Chinese. He has five bright children, three of whom are in school. He is now teaching advanced classes in the Chinese language in the school. During vacation many of the boys went to towns near by to canvass and to take subscriptions. They have never had any instruction in this kind of work, but they are anxious to begin. In Malacca two boys took in, in two days, about twenty-two dollars' (gold) worth of orders. The following is a report of seven of the older boys and two teachers, for the period of the vacation: 236 magazines sold, 248 papers sold, 306 books sold, 181 tracts given away, 101 subscriptions taken, 49 missionary visits, 36 Bible readings, 32 hours Christian help work."

SOME years ago a young man living in Minnesota rented a house to a family, and when they left he found a discarded copy of "Thoughts on Daniel and the Revelation." This he read several times, and later "The Great Controversy" fell into his hands. Last year he purchased "Practical Guide to Health," from a canvasser, discovered that it was a Seventh-day Adventist book, procured other literature, and came in touch with some of our workers. Today he is a Seventh-day Adventist.

THE church building at Ketchum, Okla., was destroyed by fire a few weeks ago. Plans are on foot for rebuilding immediately. Elder I. A. Crane reports that seven in this field have accepted the third angel's message under his labors.

Report of the Harvest Ingathering Campaign for 1916

Conferences	Membership	Amt. at \$1.25 per member	Amount received	Amt. rec'd per capita
1 ATLANTIC UNION				
1 Eastern New York	874	\$ 1,075.02	\$ 1,853.30	\$ 2.12
1 Greater New York	1,605	1,974.15	2,973.54	1.85
2 Maine	624	767.52	1,607.16	2.58
2 Massachusetts	1,605	1,974.15	4,349.28	2.70
1 Northern New England	641	788.43	1,498.09	2.34
2 Southern New England	530	651.90	1,552.46	2.93
1 Western New York	869	1,068.87	1,820.82	2.10
Bermuda	62	76.26	66.76	1.08
Totals	6,810	8,376.30	15,721.41	2.31
1 CENTRAL UNION				
Colorado	2,432	2,991.36	1,868.29	.76
1 Kansas	2,644	3,252.12	4,329.22	1.67
2 Missouri	1,368	1,682.64	3,546.16	2.69
1 Nebraska	2,323	2,857.29	3,184.98	1.37
Wyoming	570	701.10	602.88	1.06
Totals	9,337	11,484.51	13,531.53	1.45
1 COLUMBIA UNION				
2 Chesapeake	725	891.75	1,807.95	2.49
1 District of Columbia	936	1,151.28	2,174.13	2.32
1 Eastern Pennsylvania	1,327	1,632.21	2,370.92	1.78
2 New Jersey	1,118	1,375.14	3,034.02	2.80
1 Ohio	2,310	2,841.30	5,011.94	2.17
1 Virginia	635	781.05	923.29	1.45
2 W. Pennsylvania	984	1,210.32	2,488.74	2.53
2 West Virginia	295	362.85	911.38	3.09
Totals	8,330	10,245.90	18,722.37	2.25
3 EASTERN CANADIAN UNION				
3 Maritime	274	337.02	1,034.89	3.78
2 Ontario	644	792.12	2,151.98	3.34
3 Quebec	184	226.32	699.25	3.80
6 Newfoundland	57	70.11	456.23	8.00
Totals	1,159	1,425.57	4,342.35	3.75
1 LAKE UNION				
1 East Michigan	1,790	2,201.70	2,338.21	1.31
1 Indiana	1,786	2,196.78	3,075.08	1.72
2 Northern Illinois	1,687	2,075.01	4,878.59	2.89
North Michigan	1,000	1,230.00	1,153.43	1.15
1 Wisconsin	2,646	3,254.58	3,929.25	1.48
West Michigan	2,639	3,245.97	2,976.52	1.15
1 Southern Illinois	748	920.04	1,397.61	1.89
Totals	12,296	15,124.08	19,748.69	1.61
1 NORTHERN UNION				
2 Iowa	2,672	3,286.56	7,328.72	2.74
1 Minnesota	1,880	2,312.40	3,681.60	1.95
North Dakota	1,465	1,801.95	1,107.60	.76
1 South Dakota	1,139	1,400.97	1,493.73	1.31
Totals	7,156	8,801.88	13,611.65	1.90
NORTH PACIFIC UNION				
1 Montana	701	862.23	947.79	1.35
Southern Idaho	1,067	1,312.41	1,297.38	1.22
Southern Oregon	847	1,041.81	544.54	.64
Upper Columbia	2,478	3,047.94	2,606.74	1.05
Western Oregon	2,492	3,065.16	1,765.35	.71
Western Washington	2,361	2,904.03	2,346.55	.95
Totals	9,946	12,233.58	9,508.35	.96
PACIFIC UNION				
Arizona	487	599.01	307.39	.63
California	1,778	2,186.94	1,964.77	1.11
Central California	1,721	2,116.83	1,366.65	.79
Inter-Mountain	745	916.35	643.75	.87
Northern California	1,759	2,163.57	1,955.82	1.11
Northwestern California	1,439	1,769.97	1,674.88	1.16
Southeastern California	2,006	2,467.38	1,324.04	.66
1 Southern California	2,344	2,883.12	3,088.69	1.32
8 Nevada	246	302.58	977.46	3.97
Totals	12,525	15,405.75	13,303.45	1.07

SOUTHEASTERN UNION

¹ Cumberland	664	\$ 816.72	\$ 910.55	\$ 1.39
Florida	1,077	1,324.71	979.55	.91
Georgia	607	746.61	663.77	1.09
North Carolina	678	833.94	482.35	.71
¹ South Carolina	441	542.43	833.89	1.39
Totals	3,467	4,264.41	3,870.11	1.12

¹ SOUTHERN UNION

Alabama	703	864.69	730.17	1.04
Kentucky	717	881.91	763.52	1.06
¹ Louisiana	535	658.05	1,013.08	1.89
Mississippi	411	505.53	393.10	.96
¹ Tennessee River	894	1,099.62	1,365.37	1.53
Totals	3,260	4,009.80	4,265.24	1.31

SOUTHWESTERN UNION

Arkansas	366	450.18	237.74	.65
¹ New Mexico	297	365.31	416.03	1.50
N. Texas	1,301	1,600.23	736.36	.57
¹ Oklahoma	1,950	2,398.50	2,785.56	1.43
¹ S. Texas	407	500.61	548.29	1.35
W. Texas	276	339.48	168.19	.61
Totals	4,597	5,654.31	4,892.17	1.06

¹ WESTERN CANADIAN UNION

¹ Alberta	997	1,226.31	2,194.57	2.20
¹ British Columbia	474	583.02	896.05	1.90
¹ Manitoba	287	353.01	404.47	1.41
¹ Saskatchewan	651	800.73	940.69	1.44
Totals	2,409	2,963.07	4,435.78	1.84

Grand Totals for

¹ N. American Division	81,292	\$100,000.00	\$125,953.10	\$1.55
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'Bodily exercise,' says the apostle, 'profiteth little.' . . .

"Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. When presented in this manner, truth loses much of its sweetness, its force and solemnity. But if the voice is toned right, if it has solemnity, and is so modulated as to be even pathetic, it will produce a much better impression. This was the tone in which Christ taught his disciples. He impressed them with solemnity; he spoke in a pathetic manner. But this loud hallooing—what does it do? It does not give the people any more exalted views of the truth, and does not impress them any more deeply. It only causes a disagreeable sensation to the hearers, and wears out the vocal organs of the speaker."—*Gospel Workers*, pp. 90, 91 (old ed., pp. 147-149).

F. D. STARR.

Present-day Revivals

REVIVAL or evangelistic meetings are one of the means appointed by the Lord for the salvation of souls. Every true minister of the Lord Jesus Christ ought to be an evangelist. The apostle Paul, in writing to Timothy, seems to suggest that by being an evangelist he would give the final proof of his call to the gospel ministry. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. Through the clear, strong preaching of the gospel in a revival meeting the writer first found peace with God, and surely this has been the experience of many others.

Of recent years, however, there has been a growing tendency on the part of large communities to unite in holding revival meetings. In order to secure a large attendance, quite frequently speakers have been brought from a long distance and at a large outlay of means. Possibly, in consequence of this, the speakers have felt it incumbent upon them to speak and act in a manner materially different from the regular pastors, in order to draw and hold large audiences. In some cases the speakers have used means which, to say the very least, seem questionable from the standpoint of the high and holy calling of the gospel minister. The following incident will serve to illustrate this point:—

A certain evangelist, in order to emphasize his ability to win souls from Satan's power, resorted to the following expedient: He selected two high school boys; one was dressed all in red to represent the devil, the other was dressed to represent the evangelist. The boy who represented the evangelist chased the boy who represented the devil from one part of the tabernacle to another. In and out among the congregation, over the backs of the seats, in wild confusion the two boys ran; then, as planned, the boy who was dressed in red ran up on the platform where the ministers were sitting, and the boy who represented the evangelist caught him and threw him on his back on the platform, amid a storm of applause from the large audience. Later, the boy who was dressed in red went out into the congregation and led another boy up to the front seat, and the daily paper, in commenting on the affair, said in large headlines that the devil had brought a soul to Christ. It is a little hard to understand how any one could

The Gospel Ministry

That Echoing Church

RECENTLY I attended some sessions of a large conference at which were present two hundred or more ministers, including the bishop. The conference was held in a large and costly edifice, which echoed and rang to such an extent as seriously to interfere with my ability to understand what was said. The speaker's utterances were so indistinct that one could scarcely distinguish words at all. I made inquiry about the defect in the building, and was told by a prominent business resident that everything that could be suggested to remedy the fault had been tried, but without effect. Wires had been stretched across the room, the dome had been covered with some kind of fabric, and other things had been done.

But to my surprise at the next session I attended I could hear nearly every word without difficulty. It was not, however, a preaching service. The secretary was reading a list of statistics, and a financial report was also rendered, but of course no attempt was made to preach. The bishop also read a list of appointments, and I had no trouble in hearing the names distinctly, though unacquainted with the persons mentioned.

The next session was used by the home and foreign mission secretary, and I was intensely interested in his description of the wonderful development of Alaska and the evangelical work being done there. I congratulated myself that I was to enjoy that address. But after speaking so as to be understood for perhaps fifteen minutes, he raised his voice to a higher pitch, waxed eloquent, soared aloft in his address, talked rapidly and spoke into the air; the church rang,

echoed, reverberated, and resounded, and I might about as well have been outside of the house in a thunderstorm, so far as getting any information was concerned.

I began musing as to which needed adjusting and remodeling—the house or the speakers. The house seemed to stand the test when subjected to the tones of the expert reader, rendering his statements with a clear, deliberate voice, but to become very nervous, as it were, when exposed to the rapid shouting of the pulpit orator. It seemed evident that the house was not altogether at fault.

As public speakers, we might learn a lesson from this incident, and perhaps correct some long-standing habits. Here is some much-needed instruction which the Lord has graciously given us:—

"Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. While teaching the people their duty to obey God's moral law, they should not be found violating his physical laws. Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. If they will observe this simple rule, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession. . . .

"Those who talk rapidly, from the throat, jumbling the words together, and raising their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. . . . It is no evidence that a man has zeal for God because he works himself up into a frenzy of excitement and gesticulation.

imagine that the Lord Jesus, if he were in this world, would have any part in meetings where such methods are used.

We have a very strong desire to be kept from being narrow-minded; we believe that the Lord has many ways of working for the salvation of precious souls, and that to us many of those ways may seem strange; yet it is hard to believe that any one who has had the clear light of the third angel's message can derive much benefit from attending such revival meetings.

So at the risk of being considered bigoted and narrow-minded, I have decided that, so far as I am concerned, I cannot conscientiously cooperate with those who are holding revival meetings similar in character to the one just described.

W. D. MACLAY.

Missionary Volunteer Department

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The Master's Words

"Heaven and earth shall pass away: but my words shall not pass away." Luke 21:33.

THEY have not passed away. The ages lie
In myriad heaps of ashes, cold and gray,
Upon the moorlands, stretching far away
Into the past, where, gaunt against the sky,
A cross once stood and raised its arms on high.

Gone is the cross, and likewise gone are they
Who saw the Master lifted up that day
To perish, that the world might never die,
But have eternal life.

Caiaphas lies
To sleep his last, and Herod's bones are dust,
Judea's mem'ry is a thing of rust,
Which time shall sweep away. The arching
skies
Themselves shall pass, the earth itself decay;
But Christ's sweet words shall never pass
away.

— Equitable Record.

The Senior Bible Year

Feb. 18. Num. 20-21: Sin of Moses and Aaron: life for a look.
Feb. 19. Num. 22-24: "The hire of wrong-doing."
Feb. 20. Num. 25-27: The second census; the new leader.
Feb. 21. Num. 28-30: Offerings and vows.
Feb. 22. Num. 31-32: Conquest of Midian.
Feb. 23. Num. 33-34: Encampments; boundaries of Canaan.
Feb. 24. Num. 35-36: Cities of refuge.

Cities of Refuge

Each week's assignment has a number of interesting topics which naturally entice the reader to further investigation. Doubtless many are following up some of these subjects and noting others for future study.

The cities of refuge, the conditions of society indicated by this custom of private vengeance, and how the Lord, while not abolishing the custom, interposed a merciful provision, furnish topics for interesting study. These cities were Hebron in Judah, Shechem in Ephraim, and Kedesh in Naphtali, on the west of Jordan; and Bezer in Reuben, Ramoth in Gilead, and Golan in Manasseh, on the east. A glance at the map will reveal the fact that there was

a city of refuge within a half day's journey of every part of the country.

What an excellent symbol were these cities of the refuge provided in Christ! "The same merciful Saviour who appointed those temporal cities of refuge, has by the shedding of his own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of his hands the souls that go to him for pardon."—*"Patriarchs and Prophets," p. 516.*

The Book of Leviticus

It is always well after reading a book to look over it again, try to think through it, and fasten in mind its general outline. It is an excellent plan to write out an analysis, with divisions and subdivisions. A brief outline of Leviticus is as follows:—

1. Law of sacrifice. Chapters 1-7.
 2. Consecration of priesthood. Chapters 8-10.
 3. Law of clean and unclean; day of atonement. Chapters 11-16.
 4. Law of holiness. Chapters 17-27.
- "Leviticus" pertains to the Levites, or sons of Levi. The Jews sometimes call it the "Law of the Priests." It was a kind of manual for the priests. The book contains civil, ceremonial, moral, religious, and sanitary laws. It also contains three historical references. The time covered by the book is one month, as the last chronological statement in Exodus (40:17) mentions the first day of the first month of the second year of the exodus, and Numbers (1:1) begins with the first day of the second month of the same year.

If any one is tempted to think this book uninteresting, let him remember that it was from Lev. 19:18 that Jesus quoted his second great commandment of the law, "Thou shalt love thy neighbor as thyself." Matt. 22:39.

The Book of Numbers

In the Hebrew Bible this book is called *b'midhbar* ("in the wilderness"), which is the fifth word of Num. 1:1. This is a very fitting title, for it records the fortunes of Israel in the Sinaitic desert. In the first Greek translation of the Old Testament—the Septuagint—the book was called "Arithmio," and in the Latin Vulgate "Numeri." These words, like our English title, refer to the two censuses which were taken,—one at Sinai at the beginning, and the other on the plains of Moab at the close of the wanderings. The time covered is about thirty-eight years.

THE educational situation in Korea is giving missionaries much anxious thought. Since the Japanese annexation, a policy of Japanizing Korea has been pursued by the government. An order forbidding Christian instruction is evidently intended to separate religion and education. Ten years were granted mission schools to comply with this order. Another difficulty is the Japanese regulation that ceremonial worship shall be observed by the schools before the picture of the emperor annually, on his birthday. Last year an order was given to celebrate in all mission schools with fitting ceremony the late empress dowager's death. This is looked upon by the Koreans as ancestor worship. The government has issued a small textbook on morals, which is to be used in every mission school. One chapter requires

worship at the graves of ancestors. Christian children are taught to make an offering at their ancestors' graves and bow down before them. Three articles are of special interest in this connection: One in the January *International Review of Missions*, under the heading, "Japanese Nationalism and Mission Schools in Chosen;" one in the December *Missionary Review of the World*, "Religious Liberty in Korea;" and "The Problems of Chosen," in the January issue of the same magazine.

Religious Liberty Department

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

Religious Liberty Day

LET all our people remember February 24, the fourth Sabbath in February. That is Religious Liberty Day. A very interesting program has been arranged for the occasion. This is found in the *Church Officers' Gazette* for February, and separate programs have been sent to each local church elder. We sincerely trust that each church elder, pastor, or minister will carry out the program for Religious Liberty Day, and notify the church members on the previous Sabbath to come prepared to give a liberal offering for the religious liberty work for the year to come. The church treasurer is to send direct to the conference treasurer the offering taken on that day for the religious liberty fund. It is the only means the Religious Liberty Department receives to carry forward this important branch of the work.

There never was greater necessity for vigilant effort in defense of religious liberty principles than at the present time. Religious organizations are pressing their pet measures for stricter Sunday observance before Congress and most of our State legislatures. Five Sunday bills are now pending in Congress. To date, one of these measures has come up on the Senate calendar for passage on nine different occasions, but friends of religious liberty in the Senate have succeeded so far in staying its passage. The Pastors' Federation, of Washington, D. C., is putting forth special efforts at present to push through Congress one of these measures, which was introduced at their request.

Nearly every State legislature has had from one to six Sunday measures introduced during the past month. Religious organizations are back of nearly all of them. A number of these bills refer to the whole Sunday-law issue and the existing Sunday measures to a referendum vote of the people. This means that State-wide campaigns will be carried on in the different States, the same as were carried on last year in Oregon, and the previous year in California. This will afford us a great opportunity to get religious liberty principles before the public.

We must prepare ourselves to meet the issue as was done in California and Oregon. It will mean that we must increase our offerings for this line of work as we have never done before. God is opening these avenues before us, and we must make the most of our opportunities when these crises come. Under such

circumstances the public will listen and read, and the people are compelled to make decisions for or against the false sabbath. We have a heaven-born commission to warn these people before they make these decisions. The people themselves are to make the image to the beast, and to enforce his mark, and the issue is being put before them now. Now is our time to educate.

The *Liberty* magazine is sounding the note of warning. It is doing a noble work among the legislators, judges, and lawyers. It is also creating a favorable sentiment among the common people. We ought to place each issue in the hands of all these prominent men of the legal profession, as well as in the hands of newspaper editors. Let our churches resolve to do this, and on Religious Liberty Day lay plans for such work. The publishers will mail each number to any judge, lawyer, or newspaper editor at five cents a copy. Each church should take a club of *Liberty* magazines. A club of four subscriptions can be obtained at a dollar for a whole year, including all extras issued. If a club of fifty copies is ordered, the magazine can be secured at four cents a copy.

May the Spirit of God mightily move our people to do something unusual on Religious Liberty Day. A great crisis is just ahead of us, and now, if ever, is our time to work.

C. S. LONGACRE.

News and Miscellany

Notes and clippings from the daily and weekly press

— The European war is costing \$105,000,000 a day, or enough to pay for two Panama Canals each week.

— A bill to remove the State capital of Washington from Olympia to Tacoma is being initiated among the voters of that State. The measure comes before the legislature early in 1917.

— Throughout France the one hundred and twenty-seventh anniversary of the fall of the Bastille was recently celebrated. English troops made their first parade appearance in Paris since the Battle of Waterloo.

— After many persons had given up in despair, a Chinaman perfected a shorthand system for the Chinese language, and has opened schools in China. The system, as described in advices to the Commerce Department today, permits a speed of 140 words a minute.

— Troop movements preliminary to withdrawal of the American expedition from Mexico, are being carried out at the southern extremity of the American line, under War Department orders; and as soon as they are complete, the main body of the expedition will start north.

— Dealers who handle cold-storage eggs must stamp each egg separately, according to Justice Bijur of the supreme court in New York. Unless the eggs are stamped individually, he said, their identity becomes lost after they are removed from the original packages; many times they get mixed with fresh eggs.

— A bid of \$1,000 was made at Chicago, a few weeks ago, for the original manuscript of the late Eugene Field's poem, "Little Boy Blue," which was contributed to the allied bazaar for Slason Thompson, an intimate friend of the poet's.

— More than a million jobs in the United States, it is authoritatively stated, are closed to the man who drinks intoxicating liquors. And this means not only that the employee shall abstain while on duty, but that he shall not frequent drinking places while off duty.

— President Wilson recently signed a bill raising the homestead unit from a maximum of 320 acres to 640 acres on arid, semiarid, nonirrigable, and non-timbered public lands. The law, which is strongly indorsed by the Interior Department, is accounted of great importance to the Western States, as the number of cattle raised in them will be greatly increased, it is believed.

— After being open continuously to the public for two years, the Panama-California International Exposition at San Diego closed at midnight December 31. During the last year the attendance was reported to be over 2,500,000, slightly under the number for the year before. The final day was marked by a special program, which included a sham battle in which United States soldiers took part.

— To provide all the winter luxuries of Palm Beach, within fifty minutes of Columbus Circle, is the plan of a group of prominent New Yorkers, who have announced the completion of plans for a \$500,000, all-year clubhouse, to be built on a sixty-five-acre tract on Manursing Island, in Long Island Sound, off Rye, N. Y. The principal feature of the clubhouse will be a glass-domed swimming pool of sea water, drawn through pipes reaching three miles out into Long Island Sound, and kept at the exact temperature of the ocean at Palm Beach.

— Vincent Astor, one of the world's richest young men, was one of the chief mourners recently at the funeral of Mitchell Morton, the colored janitor for twenty years in the offices of the Astor estate in Twenty-sixth Street. Not only were the offices closed during the services in Mount Olivet Baptist Church in West Fifty-third Street, but Mr. Astor, the entire office force, and a number of prominent persons attended the funeral. It was one of the greatest tributes of wealth to faithful services performed in a lowly capacity that New York has ever seen.

— The magnificent new naval wireless station at San Diego, Cal., was formally opened by President Wilson on January 26. Its opening marks an era in direct communication service of the navy between the Atlantic and Pacific coasts. This enormous station is more powerful and more modern than any other in the service. Its equipment is so adjusted and of such power that communicating with Arlington will be a normal service, not an extraordinary service, as is the case with San Francisco and Puget Sound. It is the most powerful station in the world, with the possible exception of the two German stations that send to Sayville and Tuckerton.

— The famous monastery of the Trappist monks at Oka, Quebec, was destroyed by fire recently. No lives were lost. The property loss is estimated at about a quarter of a million dollars. The cheese factory and agricultural and experimental farm buildings operated by the monks, were saved.

— Rufus Holder, of Baltimore, Md., twelve years old, is believed to be the youngest preacher in the country. During a series of revival meetings recently, he asked permission of his father, who is an ordained minister, to address the congregation. His efforts met with such success that he now frequently delivers a short sermon from a chosen text.

— The giant telescope, upon which the students of the Engineering Department of the University of Nebraska have been working for seven years, is almost finished. The telescope is eighteen feet long, and requires an observatory dome twenty-six feet in diameter. If this instrument had been purchased, it would have cost the university almost \$6,000.

— A question-naire addressed by Dr. J. H. Leuba, professor of psychology in Bryn Mawr College, to several thousand prominent American scholars, including historians, physical scientists, biological scientists, sociologists, psychologists, etc., has brought out information which indicates that an astonishingly large percentage of these men are disbelievers in, or entertain doubts as to, a personal God and immortality. The replies show that a little less than forty-two per cent of these intellectual leaders are believers in God, and that a little more than fifty-three per cent are nonbelievers.

— Following an epidemic of tonsillitis which broke out in one of the dormitories at the University of Wisconsin some time ago, scientists, investigating to learn how the germs had been transmitted, came to the conclusion that the bubble fountains in use there were mainly to blame. The water pressure in them was so low that no one could drink without touching his lips to the rim. Even when the water was made to spout four inches high, it was found that germs remained dancing in the column from two to one hundred minutes. To avoid this difficulty, which, it is said, is always present in fountains having a vertical column of spouting water, it was recommended that all fountains should be inclined at an angle of about fifty degrees.

— The United States Department of Agriculture announces that there is a shortage of about 900,000,000 bushels of foodstuffs in this country this year, including corn, wheat, barley, rye, potatoes, beans, etc. In fact, nearly every staple used in this country is far below the usual production. This means that prices will soar to even greater heights than they have unless extreme measures are taken, and also that there will be some things that people cannot buy, no matter how much they are willing to pay. Some relief is afforded by the rice crop, which is about 13,000,000 bushels over the amount harvested last year. Rice is a nourishing and wholesome food product. Though people in this country seldom use it for a staple diet, as they do meat and potatoes, it can be made to take the place of both if cooked properly.

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A Great Crisis Has Come!

During the last few days the United States government has severed its diplomatic relations with the government of Germany, and has recalled its ambassador from the Court of Berlin.

The next logical step will be the declaration of war, which President Wilson stated a few days ago to the joint session of Congress would follow immediately in case Germany persisted in carrying out her threat to sink boats carrying American citizens, without first warning and saving the passengers. This declaration may be made at any time. Indeed, it may occur even before these lines reach the readers of the REVIEW.

It is expected that other neutral nations, such as Spain, Norway, Holland, and South American countries, will follow the example of the United States in this matter. Thus, nearly all the powers of Europe and America are being drawn into this whirlpool of destruction.

The movements of the present day are rapid ones. Surely we are in the perilous times spoken of in God's Word, when men's hearts are "failing them for fear."

All these things are omens of the close of probation, the battle of Armageddon, and the coming of the Lord to establish the everlasting kingdom; but how few there are who know it! Our time in which to warn them is getting short. Now is our opportunity; for many will give heed to the Word now, as they see the fulfillment of prophecy, who would not have done so in the past. Books that deal with the present situation should be scattered as the autumn leaves. Such books as--

ARMAGEDDON

and

THE WORLD'S CRISIS

which explain the meaning of the present situation, should be placed in every home in the land. They sell at sight. Strong paper covers, 25 cents. A million copies should be circulated during the next few weeks.

Order from your tract society.



WASHINGTON, D. C., FEBRUARY 15, 1917

BROTHER and Sister W. E. Lanier, recently from the Philippines, are staying at the Washington (D. C.) Sanitarium. Brother Lanier was home missionary secretary in the Philippine Mission.

"BROTHER and Sister J. I. Robison, who came from the States to South Africa about two years ago, have just lost their little boy, Jamie, aged sixteen months," is the sad news which comes to us in a personal note from Elder W. B. White.

PROF. FREDERICK GRIGGS, writing from India, tells of the encouraging growth of the work in that field. He says: "There has been a twenty-five-per-cent increase in church membership during the last year. The work for native people is getting under headway, and I think that before many years we shall see thousands of souls gathered out from this great land."

MR. and Mrs. Charles Satterlee, of Cattaraugus, N. Y., write: "We are not strangers to our good church paper, the REVIEW AND HERALD, as we began to take it with Volume XIII, and have continued to Volume XCIV, without missing one issue. Our files are complete for these many years. We feel that we cannot do without this good paper. It has kept our love for present truth alive for sixty years. Please continue our subscription."

ATTENTION is called to the annual clubbing offers, notice of which appears on another page. By taking advantage of these offers one can save an amount which makes the investment very profitable. These are times when every believer needs to make sure that he is building on a solid foundation. The reading of our denominational literature is a great help in establishing us in the truth. Therefore we cannot urge too strongly the reading of as many of our periodicals as possible.

TELLING of the way books are sold in Honduras, Brother Gilbert Schwerin, a colporteur in that country, writes: "The canvasser in Honduras learns to go where duty calls, whether it be over a swampy plain, up the steep, rocky sides of a mountain, through regions where there are many cañons, or where he must swim wide deep rivers. Out in a swampy district, far from all friends, and not knowing whether we had the right trail, we sent our prayers up to God to guide us. It was not long until we were led to the telegraph line, and from there we had no reason for losing the trail. The song, 'He Leadeth Me,' was sung with gladness, for we knew God alone had led us."

CONCERNING the increased circulation of our Bengali magazine, *Yuga Lakhyan*, Brother L. G. Mookerjee, the editor, writes: "This year we have 1,500 subscribers, and we printed 10,000 copies of the last issue. Of the present issue, which is now on the press, we are printing 12,000 copies. We are known all over Bengal through *Yuga Lakhyan*."

BECAUSE of the difficulties in mission work in war time in East Africa, the Victoria Nyanza Mission field, with its twelve mission stations, has only one mission family. Formerly there were twenty or more workers in the field. Some of them are now in prison camps in India. Brother and Sister V. E. Toppenberg are the only workers remaining. Owing to failing health, Sister Toppenberg has probably left for Cape Town. Brother Toppenberg, who has been more than seven years without furlough, and is not well, is remaining to look after the work in different stations, doing what he can until release comes. The work and workers in East Africa should have the prayers of our people.

BROTHER E. C. SILSBEE, superintendent of the Orange Free State Conference and the Basutoland Mission, writes of the work as follows: "I now have more calls to visit interested ones and to baptize new Sabbath keepers than I can fill for several months to come. I just returned this week from Herschel district, which borders on Basutoland, where I baptized four new Sabbath keepers, and several others will be ready on my next visit. At another place, Parys, eleven have been waiting for baptism for some time, and there are at least four different places where there are urgent calls to visit interested ones among the natives."

Time for Action

THE prospect that the United States, and other neutrals as well, will be drawn into the great world war, opens before Seventh-day Adventists an unparalleled opportunity to publish the third angel's message. The problem of the past has been to create an interest. This is no longer a problem. The whole world is asking, "What does it mean? Are we nearing the end? What do the prophecies say about these things?"

Seventh-day Adventists are set as watchmen upon the walls of Zion, to warn the world. Light has been shining upon our pathway for years. We have been looking for these things. Now they are here. Shall we hide our light under a bushel, or shall we hold it aloft, where our friends and neighbors and the whole world can see it and be warned? Read *Eze. 3: 17-21*.

The Review and Herald office, as in the past, is endeavoring to provide literature in season for such times of crisis. The War Extra and the Eastern Question Extra were issued at a time when they were read with great interest. Nearly three million copies of these Extras were distributed. Now a far greater opportunity has come. The war is being brought to our very doors. Men who were careless and intent upon money making will now listen and read. Our editors have studied and prayed over this

matter, and have decided to unite in preparing special matter for No. 5 of the *Present Truth*. The following outline of subjects will indicate sufficiently the character of this number:—

The Present Truth War Special

1. The World on Fire—What do These Things Mean?
2. The Stupendous Cost Staggering Humanity.
3. The United States and All Neutrals Becoming Involved.
4. The "Angry" Nations Fulfilling Prophecy.
"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.
5. Peace Movements a Sign of the Times.
6. Peace and the Vatican.
7. The Everlasting Gospel—Mankind's Only Hope for Salvation and Peace.

Prices are the same as for all other numbers of the *Present Truth*. It should be ready by February 15. Send orders as quickly as possible. Paper is expensive and difficult to obtain quickly. You can cooperate by sending your orders promptly. Our presses will run night and day, three shifts, if necessary, to meet the demands.

Brethren and sisters, now is the time to work. In a few days even our work may be carried on under far more difficult circumstances. Now is the time also to sell "The World's Crisis" and "Armageddon." These books will sell readily, and they certainly proclaim the truth for this time. The Lord expects every man to do his duty in this time of crisis and opportunity.

E. R. PALMER.

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