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The Advent Review and Sabbath Herald



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No. 49

THE GOSPEL TO ALL NATIONS

An Appeal to the American People

THE WHITE HOUSE

WASHINGTON

ONE year ago, in compliance with resolutions passed by the Senate and by the House of Representatives, I appointed days upon which the people of the United States might make such contributions as they felt disposed for the aid of the stricken Armenian and Syrian peoples.

American diplomatic and consular representatives and other American residents recently returned from western Asia, assure me that many thousands of lives were saved from starvation by the gifts of the American people last winter. They also bring full assurance of the continued, effective distribution of relief, and report that the suffering and death from exposure and starvation will inevitably be very much greater this winter than last, unless the survivors can be helped by further contributions from America.

Reports indicate that of orphans alone there are more than 400,000, besides women and other dependent children, reaching a total of more than 2,000,000 destitute survivors. The situation is so distressing as to make a special appeal to the sympathies of all.

In view of the urgent need I call again upon the people of the United States to make such further contributions as they feel disposed, in their sympathy and generosity, for the aid of these suffering peoples. Contributions may be made through the American Red Cross, Washington, D. C., or direct to the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, treasurer, One Madison Avenue, New York City.

WOODROW WILSON.

29 October, 1917.



"THE BREAKDOWN OF PROTESTANTISM"

A SEVERE ARRAIGNMENT—IS IT TRUE?

Is Protestantism disintegrating? Is it losing the force and spirit which once characterized its onward sweep in the great religious world? Are the elements of disintegration impairing its usefulness? This is the serious arraignment made by J. D. Tibbits, a writer in the Catholic weekly *America*, of September 1. Contrasting, under the above quoted title, the Protestantism of today with Protestantism of a hundred years ago, Mr. Tibbits declares:

"Every student of history is obliged to admit that the Protestantism of a hundred years ago was a religion both of force and of power. To this fact many causes doubtless contributed; but it can hardly be questioned that the primary cause was to be found in the note of positiveness which was then universally characteristic of its teaching. It stood for a definite idea, both as regards this world and the next. That it disregard, disbelief, and denial of the Holy no support in reason is not at all to the point. It was definite and positive none the less, and as long as its foundations were unquestioned or were explained with some measure of plausibility, the power and force remained. It is true that the various sects differed among themselves upon many points of doctrine, but there was a much larger body of doctrine which practically all regarded as fundamental. Thus one might or might not believe in infant baptism; but to deny the trinity, or the divinity of Christ, was unthinkable."

The Causes of the Breakdown

This writer believes that he can divine the causes of changes which have taken place. First, there has been a great lowering of the intellectual standard of the ministers and teachers in the Protestant Church. He admits that there are found among Protestants today many great scholars, but these he believes are very largely confined to seminaries and institutions of learning rather than to the ministry, and contends that the standard of the ministry has steadily deteriorated. In consequence, the Protestant clergymen have become religious entertainers rather than religious leaders, and the independence of the pulpit has been sacrificed to the likes and dislikes of the congregation.

The breakdown of Protestantism, he argues, is not confined alone to its intellectual aspect, but is seen in the departure of its religious teachers from the virile religious principles which they preached a hundred years ago. He says:

"The absurdity to which Protestantism is reduced is not merely confined to its intellectual aspect, but it has invaded, and seriously invaded, the field of ethics. The curious notion that somehow or other theological speculation is a form of spiritual progress, has been transferred to the domain of morality, with the inevitable result that many of its truths are sharing the same

fate as those of theology. Principles which a century ago it would have been impious to question, are now legitimate subjects for debate; while it is becoming increasingly apparent that for the really serious evils of the day, Protestantism possesses no remedy. All that remains to it is a capacity to discuss them.

"Yet were further proof of the completeness of its breakdown required, it would be found in the character of the appeals which it is constantly making to a generation, for the most part, indifferent. To the educated it offers the superficially plausible theology of the *Outlook* type. To others it offers various forms of recreation and entertainment, either within or without the pulpit."

All this, he charges, is the legitimate fruit of the Reformation of the sixteenth century.

Disintegrating Influences

Without contrasting in a retaliatory spirit the weaknesses of the Catholic Church and its failures through the centuries, is it not well for us to consider whether this arraignment of Protestantism is proved to be true by the actual conditions which exist? This Catholic writer is not alone in feeling that the elements of disintegration are at work in the great Protestant Church. Again and again during the last few decades the cry of warning has been sounded by many Protestant clergymen high in the councils of their respective churches.

The decline in the spirit of Protestantism, we believe, is due primarily to its wide departure from the great foundation of its faith and principles,—the Word of God. There was a time when the advocates of infidelity and skepticism were found outside the church of Christ. Their utterances were open and blatant. By ridicule and invective they sought to cast discredit upon the Scriptures of truth and the Christian religion. Such men as Thomas Paine and Robert G. Ingersoll were known as the outspoken enemies of the religion of Christ. But during the last few decades the great enemy of God has shifted his point and manner of attack. He has found, inside of the church, emissaries to carry forward his work. By the teaching of higher criticism, so called, the very foundation doctrines of the Bible have been assailed. We find men today who have taken holy orders discounting not alone the Word of God as a literary and historical production, but the cardinal doctrines upon which the whole scheme of salvation is based. The virgin birth of Christ is counted as a myth, his miracles are regarded as mere fables, and the record of his resurrection is held to be a pure fabrication.

Speaking of the spirit of skepticism which is pervading the great Christian world at the present time, the *Bible Champion* for April, 1916, con-

tains the following significant utterance:

"Every thoughtful Christian is filled with perplexity and alarm when he considers the religious conditions almost universally prevalent. The gross sins in private life, the appalling corruption in public life, the indecency and licentiousness of popular amusements, the profanation of the Sabbath, the indifference and contempt of the majority for religion, the decreasing attendance of church members upon church worship,—all of these evils are the direct results of the greatest evil of all—the disregard, disbelief, and denial of the Holy Scriptures as the Word of God. The infidelity of the past has largely disappeared, but it has been revealed in a more dangerous form. The same doctrines concerning the Bible which were proclaimed by Paine and Ingersoll are taught today in Christian pulpits, Christian schools, and Christian books and periodicals."

Similarly, John McDowell, D. D., in the *Record of Christian Work*, speaks of the changed attitude with which many are regarding the fundamentals of religion at the present time:

"Too many are treating religion today as though it were an incidental of life, rather than an essential; a luxury, rather than a necessity; a mere external form of life, rather than a vital principle in life. Men are not asking in our day what kind of religion is needed, but 'Is religion needed?' The materialistic philosopher, the atheistic socialist, and the nominal religionist are answering this far-reaching question in the negative. The real denial of God in our day is not the denial of his existence, but of his reign. Over against this materialism and paganism, the followers of Christ are challenged to maintain that religion is essential to life; that it is not 'the cake of life,' but 'the bread of life;' and that no theory can be true to the facts of man's nature, which disregards religion as an internal, inalienable factor in his consciousness."

This condition of affairs is viewed with alarm by Dr. W. E. McCulloch, in the *United Presbyterian*. Of the indifference existing in the Christian Church and of the new spirit which should be infused into the lives of its members, he says:

"While reports from certain portions of the field were encouraging, there was general agreement that the church of Christ in America is manifestly lacking in power. There is a most alarming amount of spiritual indifference within the church. A very considerable portion of its membership is sadly lacking in the elements of vital religion. As regards increase, the church is hardly keeping pace with the population in percentage of growth. The passion for winning souls to Christ is the possession of the few. We need a new enthusiasm, a new aggressiveness, that shall be Pentecostal in its transforming, conquering power."

The Message for Today

Such quotations might be multiplied manifold; but why do so? Every intelligent man knows the situation which exists, without any enumeration of facts and figures. This great change in Protestantism

(Continued on page 5)

The Advent REVIEW HOLY BIBLE IS THE FIELD OF 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

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No. 49

EDITORIAL

FORGIVENESS

A FEW days ago I read of the following touching incident:

"During the American Revolution a Dunker leader named Miller was grievously insulted by a man named Wildman, who was afterward sentenced to be hanged as a British spy. Miller went to General Washington and begged for Wildman's life. The commander in chief replied: 'I should like to release Wildman because he is your friend, but I cannot even for that consideration.' 'Friend!' cried Miller, 'he is not my friend; he is only my enemy, and therefore I want to save him.' The general was so touched that he forgave the man."

Befriending his enemy! Pleading for that enemy's life! What a noble, godlike spirit this reveals in the heart of this Christian man!

How sad it is that we find those in the church who carry hatred and bitterness in the heart against some one who they think has in some way injured them! They feel that an injustice has been done them by some word or some act, so a grudge is harbored in the heart, and an unforgiving spirit cherished. Such can never grow in grace. Hatred, revengeful feelings, and strife harbored in the heart eat like gangrene, and sooner or later will destroy every principle of the gospel in the soul.

Some say, "I cannot forgive." Then it is of no use to pray, for Jesus says:

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25, 26.

No man has received forgiveness for his own sins who carries in his heart an unforgiving spirit. And if our sins are not forgiven, we are under condemnation and have no hope of salvation.

The Saviour on the cross prayed for his enemies. When Judas, with a kiss, betrayed his Lord in the garden, Jesus called him "friend." We are instructed that "if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

To say, "I cannot forgive," limits the power of God. There is nothing too hard for the Lord. If we seek God for victory over our hateful, revengeful spirit, surrendering our hearts fully to him, he will take this hideous monster from us, and give us instead his own Spirit, and make us in deed and in truth the children of the Most High.

G. B. T.

HOW THE PERUVIAN RELIGIOUS LIBERTY BILL WAS PASSED

As readers will recall, a few years ago the legislature of Peru rescinded Article IV of their constitution, which for hundreds of years had prohibited the teaching of any other than the Roman Catholic religion in Peru. One part of the story of this repeal is more familiar to us than to the general public.

We know how the persecution of our Indian brethren near Lake Titicaca led to investigations and agitations that helped the liberal element in Peru to put through the bill repealing the repressive clause.

But in the *Christian Herald* of October 3 appears an interview with President Pardo, of Peru, in the course of which the interviewer gives some interesting particulars regarding the passage of the religious liberty bill, of which we had not learned before. We quote from this article by Mr. Clayton Sedgwick Cooper, as follows:

"What," we asked, "do you expect will be the result of the new bill regarding religious worship? Will it make any radical change in the religious loyalty of the people? In other words, is it the opening wedge for the separation of church and state in your country?"

"It was evident from the reply of the president that the bill was not considered by him as seriously affecting the religious situation, but rather as giving formal expression to a condition which had already existed as an unwritten law for some time.

"The law," he said, "was a political measure making a necessary concession to the Liberals, who had been demanding this measure for some time."

"His position in this matter was made more clear to me afterward, when I learned the circumstances under which the bill was passed. As a matter of fact, the president did not sign this freedom-of-worship measure after it was passed by Congress and sent to him for signature. The influence of his family, especially that of his mother,—who, since her husband's death, has devoted her energies and wealth almost exclusively to the church,—was the strong force in his decision in this matter. According to Peruvian law, however, bills passed by Congress become laws after the lapse of ten days, even if the president does not sign them.

"There have probably been no more interesting events in recent years in Lima than those attending the fight relative to this bill. The priests exerted their utmost power to block the measure, and were able to ally the women of the country, as a mass, on their side. Utterly contrary to the secluded habits of the Peruvian women, they marched the streets in processions, in protest against this measure, giving to Peruvian men one of the most unique spectacles in the history of the country, where a suffragette has hardly been heard of up to the present time. When the bill was finally read in the senate, the galleries were packed with women, and while the speaker was reading it, a fanatical priest leaped over the railing, seized the bill from the hand of the reader, and tore it into shreds, stamping it on the floor. This was the sign for a wild burst of applause on the part of the women, who proceeded to throw bunches of hay from the galleries down upon the heads of the deputies, signifying that these dignified Peruvian officials were donkeys.

"In spite of these unusual protests the bill was carried, and the perennial clause in the old law, stating that no religion other than that of the Catholic Church shall be permitted in the country, was legislated away, and Peru took a long step forward in the matter of modern progress and enlightenment. This measure furnished an opportunity to see the real sentiment of the men of Peru in relation to religion. I spoke with many of the citizens of Lima regarding this matter, and the answer almost universally was: 'We men do not give much attention to the church. It is a matter for our women and children largely. The church is not really a vital concern to us.'"

This is the general condition amid which our missionaries are laboring in the Latin American fields,—on the one side, blind superstition easily stirred to fanaticism; and on the other, the natural fruitage, negation and infidelity. "All we men know of religion," said one young man in Cuba, "is that we are baptized by the priest when we are born, and

buried by him when we are dead. That is all we know of religion."

But these lands covered with spiritual darkness are to have their opportunity, and God's providence is breaking down barriers and inviting us to go in with the message that can save to the uttermost.

W. A. S.

THE LARGE-CITY PROBLEM

THE problem of taking God's message for the present time to the great cities of the world is one which has been repeatedly urged upon us by the Spirit of prophecy, and which is now demanding and receiving greater consideration by our people than ever before. Though the passages are doubtless very familiar to our readers, we quote a few paragraphs from Volume IX of "Testimonies for the Church: "

"Behold the cities, and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities? A few have felt the burden, but in comparison with the great need and the many opportunities, but little attention has been given to this work."

"I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of the truth. In some of the cities where the message of the second coming of the Lord was first given, we are compelled to take up the work as if it were a new field. How much longer will these barren fields, these unworked cities, be passed by? Without delay, the sowing of the seed should begin in many, many places."

"My brethren and sisters, do we take into consideration the needs of the large cities of the East? Do we not know that they must be warned of Christ's near approach? The work we have to do is a wonderfully great work. There is a world to be saved; there are souls to be labored for in the cities of the East, in the States where the message of the coming of our Lord was first preached. Who will give themselves to do this line of missionary work? There are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message. Those who have had every advantage of knowing the truth, who have received instruction line upon line, precept upon precept, here a little and there a little, have a great responsibility resting upon them in these souls who have never heard the last gospel message."—Pages 97, 98, 123, 134.

In order to deepen our appreciation of this problem of city work, it may be interesting to consider some statistics on the subject. While, according to the 1917 World Almanac and Encyclopedia, the population of the United States is less than one sixteenth the population of the world, almost one sixth of the places given by that annual in the table of "Largest Cities in the World" are located within the confines of the United States. Thus this great problem, though world-wide, is especially im-

portant in the very country where the message of the second advent first started.

There are within the United States seventy-one cities whose population numbers one hundred thousand or more, according to an estimate made for Jan. 1, 1917. (See World Almanac.) The inhabitants of these cities totaled approximately twenty-five millions, or about one fourth the total number of persons in the whole country. This means that in carrying out the Master's command to preach the gospel of the kingdom to every creature, we will find every fourth man in the United States in a large city.

The location of these large cities is also a matter to be considered. They are located within the boundaries of our Union conferences, as follows:

Atlantic Union

New York: Albany, Buffalo, New York City, Rochester, Syracuse.
Massachusetts: Boston, Cambridge, Fall River, Lowell, Lawrence, Lynn, New Bedford, Springfield, Worcester.
Connecticut: Bridgeport, Hartford, New Haven, Waterbury.
Rhode Island: Providence.

Columbia Union

Delaware: Wilmington.
District of Columbia: Washington.
Maryland: Baltimore.
New Jersey: Camden, Jersey City, Newark, Paterson, Trenton.
Pennsylvania: Philadelphia, Pittsburgh, Reading, Scranton.
Ohio: Akron, Cincinnati, Cleveland, Columbus, Dayton, Toledo, Youngstown.
Virginia: Richmond.

Lake Union

Illinois: Chicago.
Indiana: Indianapolis.
Michigan: Detroit, Grand Rapids.
Wisconsin: Milwaukee.

Southern Union

Alabama: Birmingham.
Kentucky: Louisville.
Louisiana: New Orleans.
Tennessee: Memphis, Nashville.

Central Union

Colorado: Denver.
Kansas: Kansas City.
Missouri: Kansas City, St. Louis.
Nebraska: Omaha.

Northern Union

Iowa: Des Moines.
Minnesota: Duluth, Minneapolis, St. Paul.

North Pacific Union

Oregon: Portland.
Washington: Seattle, Spokane, Tacoma.

Pacific Union

California: Los Angeles, Oakland, San Francisco.
Utah: Salt Lake City.

Southwestern Union

Texas: Dallas, Ft. Worth, San Antonio.

Southeastern Union

Georgia: Atlanta.

Doubtless in a large number of these places special city evangelistic efforts have been conducted during the last twelve months. Not having complete information at hand, we cannot say of just which cities this is true; but it is quite probable that some of them have received no help from any city evangelist during the present year. Shall we not all pray that God will raise up city workers and means so that the year 1918 may see a great work done in each of the large cities named in the above list, as well as in many smaller which are not included? May God make us willing in the day of his power. Let us attempt great things for God, and we may expect great things from him.

L. L. C.

SPEAK TO YOUR FRIEND ABOUT HIS SOUL

MANY souls can be won to Christ by the personal touch. Ofttimes those who seem to be indifferent about the future have a longing in their heart for a better life, and are waiting for some one to ask them to give their heart to the Lord. A well-known minister relates the following personal experience:

"I had a sad experience at college. I roomed with a man when I was a student for the ministry, and never spoke to him about his soul. When the day of my graduation came, and I was bidding him good-by, he said, 'By the way, why have you never spoken to me about becoming a Christian?' I would rather he had struck me. I said, 'Because I thought you did not care.' 'Care!' he said; 'there has never been a day that I did not want you to speak; there has never been a night that I did not hope you would speak.' I had lost an opportunity. I fear some day I must answer for it."

Are you a student in a college or an academy? Speak a word of encouragement to your roommate. Are you a farmer? As opportunity offers, speak to your brother farmer about his soul. In every walk of life we are constantly in touch with those who are in need of help—those who are journeying toward the lake of fire. One would be sadly remiss in duty if he saw a blind man walking toward a precipice and failed to warn him of his danger. To go and gather up the mangled remains of such a one, and know that it had been within our power to be his savior, would be a mournful task. But sadder still is it to know that a friend, a neighbor, a relative, is eternally lost who, had we done all we ought for his salvation, might have been saved to enjoy, through all the countless ages, the unspeakable bliss of the kingdom of God. Truly we should work today, for ere long the night cometh when no man can work.

G. B. T.

OUT OF TOUCH WITH GOD

A CHRISTIAN cannot thrive and grow heavenward without drawing his nourishment from the True Vine. He may belong to the church, keep up the outward forms of worship and service, even pay his tithes and offerings, but he cannot grow into Christlikeness without being directly connected with the Source of strength from above.

The spiritual life has to be nourished; the soul has to absorb spiritual things, the new heart has to be fed from sources outside of itself, or it withers and dies as the physical body wastes away if it is not properly supplied with the right kind of food.

This spiritual sustenance is gained through soul contact with God. Many things are auxiliary helps to growth in the divine life, but the one great reservoir of spiritual power and life is God himself. From him all spiritual uplifting power and influence must emanate. To be in touch with God by direct contact means renewed life and constant re-creation. God is the life of the universe. To be in touch with him by such means as connects your soul to him, means growth and ultimate godlikeness.

It is impossible to be directly connected with God, to be in touch with him, and not have present spiritual life and power. No man can be in touch with God's throne and not receive divine power for himself, and be enabled to impart spiritual help to others. The very fact that one is in touch with God makes him dynamic in spiritual force, life, and energy.

In many a great electrical plant which man has built, power is generated for the machinery of a great manufacturing city. The cables are laid from this power house to every street and building in the city, in all their ramifications, long distances and short, to large plants and small. Now let us suppose everything is in readiness, and the lever connecting all these cables with the source of power is turned; what results? Instantly power is distributed in every direction, ten thousand wheels begin whirling, and continue as long as the connection remains. Just as soon as the connection is broken, not a wheel moves. All machinery remains stationary, though complete in itself, because there is no power.

So it is in the Christian life. Connected with God, the Christian is a source of light and power. His strength is not inherent in himself, but is wholly dependent on his being connected with the Lord.

That connection has to be made by each Christian for himself. The church is not the cable which supplies

that connection. The preacher may have that contact himself, but neither he nor any other person has exclusive control either of the power or of the way to obtain the power. Each Christian must make his own contact with the Source of power. There is no formal rule to follow, no royal highway over which all must travel, in coming in touch with God. Each must take full responsibility for making and maintaining this connection, or all spiritual growth and progress must cease.

One may see this spiritual power manifested in others, may be in the building where great spiritual dynamic forces are working mightily, yet be wholly unchanged and untouched by it. It is essential that one seek for himself this vital connection with God, to experience what God can do for those connected with the power divine.

To be out of touch with God leaves the Christian like other men, strong or weak according to his native ability and acquired training, but he cannot be a spiritual power, controlled by God. To be out of touch with God does not mean one is a weakling, or lacks ability or influence: it does mean that only human and not divine power emanates from him, and that the Holy Ghost cannot use him as a channel of communication.

King Saul was once in touch with God. He was strong, handsome, a physical giant, and while connected with God, he was a spiritual force coöperating with the prophet Samuel in leading Israel to follow the Lord. Later in life he lost this touch with the Lord; God withdrew the Holy Spirit from him; and though Saul was still king, and retained his striking personality, he had ceased to be a channel of communication between God and his people. From the day God forsook Saul, his life was one of weakness and human endeavor. God no longer led him on to victories on the field of battle, nor taught him wisdom in the council chamber. His work and life were the measure of a man of his capacity.

The same is seen in the life of Samson. When shorn of his locks, the Philistines were his equals, and had little difficulty in putting out his eyes and compelling him to do servile labor. Disconnected from God, Samson was no stronger than the heathen about him.

Thus it is with each of us. Connected with God, our power for good is according to the will of God and the work he would have us do; but disconnected from him, we are like other men about us, neither better nor

worse, but strong or weak according to our several abilities.

It is pitiful for a Christian to be like Saul, forsaken of God because of sin, or like poor blind Samson, turning the mill of the Philistines; but that is our condition when disconnected from the Lord.

Many of our best friends may not realize that we are out of touch with God, but one can know it himself if he will but examine his own heart, and carefully weigh his thoughts and motives. To be out of touch with God is death and ruin. To be in touch with God is spiritual life, growth, and victory.

I. H. EVANS.



"THE BREAKDOWN OF PROTESTANTISM"

(Continued from page 2)

is due, we are constrained to believe, not to the lower standard of intellectualism of its religious teachers, but to its wide divergence from the path and principles of truth. Every movement, in order to be a living power, must be progressive. It cannot stand still. To cease to go forward is to stagnate. This, from our viewpoint, is the great difficulty with Protestantism at the present time.

The Reformation of the sixteenth century was a movement pulsating with spiritual life and power. It was this because it threw off the shackles of Rome, broke away from the dead forms and pagan philosophies which had held it in bondage for centuries, and essayed to walk in the fulness of a new experience. Failing to advance with the light of God, to stand as his herald in the succeeding eras of the world's history, growing rich and prosperous through worldly affiliation, the church has lost its old-time power and simplicity.

That this state of the church would be reached, is a matter of prophetic record. In the third chapter of Second Timothy, in the seventeenth chapter of the Revelation, and in other scriptures we may read of the spiritual declension which was to overtake the great professed Christian church in the last days. The remedy may be found only in a return to the Word of God, only in a recognition of the great prophetic truths which are due to the world in this day and generation.

It is refreshing to note that this blindness which is overtaking the professed Israel of God is recognized not alone by Catholic writers, but by many earnest, sincere Christians in the great Protestant church itself. These deplore the existing conditions. Their hearts are longing for a return to the old-time paths of Christian living and

simplicity and power. And Heaven recognizes their heart-longings. In the doctrines of Christ's second coming, in the truths for these last days, in the messages for this generation, we believe these heart-longings may be satisfied. Upon us who recognize the evils which are threatening Christianity at the present day, upon us who understand the message for this time, there rests the responsibility of giving to others that answer from the Word of God which will quiet their fears and clear away their doubts. Let us be faithful to this Heaven-appointed task.

F. M. W.



INTOXICANTS AND MISSIONS

In many mission fields havoc is being wrought by intoxicating liquors exported from the very countries from which came the missionaries who are trying to bring the Christian religion to the people of these foreign lands. A year ago last June a movement was launched to secure "a national and international agreement to stop the sending of liquor into any part of Christian missionary fields."

Concerning the need of such a movement the *Missionary Review of the World* for October says:

"How great need there is for its work is evident from the appalling facts of the American rum trade with Africa. For instance: The *Boston Herald*, in April, 1916, reported: 'For transporting rum from Boston to the west coast of Africa, \$40,000 will be received by the owners of the four-masted schooner, "Fred W. Thurlow," which has just completed loading at the Charles River stores. The "Thurlow" will carry more than 200,000 gallons for the natives. She is the twelfth ship from the port with a rum cargo in a year. The increase in the demand for Boston rum is said to be due to stoppage of shipment from England. Another ship will leave here with another cargo as soon as a sailing vessel can be procured.' The following figures show how the United States has taken over this trade of England with Africa: 'Exports of spirits from America to Africa, shipped to meet the cutting off of British shipments because of the war, increased from 1,663,000 gallons for the year ending June 30, 1915, to 5,850,000 for the nine months ending March, 1916.'"

It has been pointed out "that legislation recently considered in Congress bearing on the import and export of intoxicants might be made to include a provision which would bring this infamous trade to an end." We hope this may be brought about, and in this hope we are sure all right-minded Americans will heartily join.

L. L. C.



I EXPECT to find the solution of problems before me as President in the proportion that I am faithful in the study of the Word of God.—*Woodrow Wilson, quoted in the Independent.*

GENERAL ARTICLES

THE FINISHING OF THE WORK

J. E. FULTON

As the time comes for the message heralding Christ's second coming to be preached to every nation, an angel is seen flying through "the midst of heaven," indicating that this message is to be carried with rapidity. Time is short, for the last generation is here, and a great work is to be accomplished. A large portion of the world is heathen, and other large sections are bound in superstitions and false religions. In order therefore to make known this important truth, it is given in a "loud voice," indicating the power which is to accompany the preaching of these tidings to men in all lands. As the message is soon to close its warning cry, a mighty angel comes from heaven, "having great power," and the earth is "lightened with his glory." Rev. 18:1. This indicates the mighty power of the Holy Spirit which must attend the preaching of this message. It is not by man's power, wisdom, or numbers, "but by my Spirit, saith the Lord of hosts." Thus great mountains of apparent impossibilities shall become plains. Zech. 4:6, 7.

The stupendous task before us, and the apparent impossibility of accomplishing it, should, in a way, be an encouragement to us. Man's extremity is God's opportunity. The Red Sea, the waste, howling wilderness, and the swelling Jordan are no obstacles to the onward work of God. God has spoken. His work will be accomplished, and it will be finished on time. For the Lord will execute his word upon the earth, finishing it and cutting it short. Rom. 9:28. It is vain for us to calculate on a human basis the time it will take for God to do his work. He has a thousand ways and ten thousand agencies we know nothing about. A mighty angel comes down from heaven with the prophetic book open. Rev. 10:1, 2. This revelation of prophetic truth, said to be carried by sea and land, indicates again its world-wide scope. After a certain time this mighty angel announces that "there should be time ["delay," R. V.] no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:6, 7. The mystery of God, or his everlasting gospel, is to be finished. We are living in the days when the work is being finished.

In the fulfilment of God's word, marvelous changes have taken place in our world. A hundred years ago it was most difficult to enter these

Eastern countries to preach the gospel. Missionaries had to battle against great odds. The people inhabiting these lands seemed determined to shut out the messengers of the gospel and their message. But now the scene has changed. While difficulties are still numerous, opportunity to preach the gospel is freely granted. Doors are open everywhere. That this change should have been brought about so suddenly, so abruptly, is one of the great miracles of God's grace. The "fulness of the time" has come. The hour has struck for God's great work to be done; and in harmony with God's call the work has started and is gathering out a people from the nations of the earth.

A hundred years ago, when missionary work was in its infancy in India, there was but a handful of missionaries. Today there are 2,500, representing seventy-seven societies. At that time only a few thousand dollars was spent yearly. Now these societies pour a stream of money into India, equaling \$2,500,000 annually. In the census reports giving the number of adherents to the faiths of India, the Christian religion stands fifth, there being a Christian population of nearly three million. Yet many writers and tourists, overlooking the faithful work of the missionary, publish to the world that Christian missions are a failure in India.

In accordance with the needs of the hour, agencies to aid in quickly finishing this work have been multiplied in a marvelous way,—facilities for travel, such as steamships, trains, and electrical vehicles of various sorts. Instead of wretched little vessels such as Paul used in his missionary tours in the Mediterranean, missionaries in Eastern lands today have fast ocean liners to carry them at sea, and fast express trains to carry them from place to place on land. Besides the means of transit, the cable and the telegraph and a thousand other agencies have come to the aid of the missionary at just the time appointed.

But in addition to the work noble missionaries of various denominations have accomplished, the third angel's message, in accordance with the prophecies already mentioned, is now speeding its way around the earth. Its work is not to belittle or to tear down what other Christian workers have built up, but it is a definite call to all the world. It is the last great message, pointing out in a very definite manner the errors in doctrine of these last days, and calling the attention of all the world, heathen and Christian alike, to the nearness of the end and of our Lord's second advent.

For many years Christian people interested in the evangelization of the world have earnestly prayed that the closed doors in mission lands might be opened for the proclamation of the gospel. Now we should join in a new prayer, or rather in an old prayer with a new emphasis, the prayer which Jesus taught his disciples to pray so long ago: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:37, 38. There are many reasons now why we should approach the throne of grace in most earnest prayer that he who answered petitions for the opening of mission fields so long closed, will now be pleased to fill the many calls that come from lands far and near. As the church coöperates with her Lord in this petition, a mighty power will come to God's people, and the work will be quickly finished.

A TIMELY ADMONITION

MRS. M. E. STEWARD

THE question is asked, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

After enumerating several conditions of escape from this everlasting fire, the reply continues: "He . . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Here is a definite time when one is obliged to stop his ears and shut his eyes to avoid the frightfulness. When were the shedding of blood and unheard-of iniquity so lawless, so surprisingly overwhelming, and so nearly universal as just now? The context fixes the application of this scripture near the end of this world, when the new creation is about to be ushered in.

God could not accept for translation into a holy world those familiar with cruelty and vice. The constant contact with or beholding of crime and bloodshed has a tendency to harden the heart, and render it less impressionable to the influence of the Holy Spirit. It is not so quick to catch the "still small voice" that speaks to the soul in gentleness and tenderness.

Is not the reading of detailed accounts of battles in the war regions, and the following of cases of crime through civil courts, included in this category? Do not the headings of articles usually afford a sufficient synopsis of world events? One's thoughts are directed and shaped largely by one's reading. Is it not far better to heed Philippians 4:8?

We may safely dwell on the characteristics of Jesus, endeavoring to get clear mental pictures of him in the incidents of his earthly life. "He who beholds the Saviour's matchless love, will be elevated in thought, pu-

rified in heart, transformed in character."—*The Desire of Ages*, p. 661.

Precious promises are his who fulfils the requirements of Isaiah 33:15. "He shall dwell on high;" his "fellowship is with the Father, and with his Son Jesus Christ," while angels are his companions and ministering spirits. "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

A PROPITIUS OCCASION

WELLS ALLEN RUBLE, M. D.

ALL who read these pages are doubtless in support of the effort of the government to conserve food. This movement comprises an educational campaign upon food elements, food combinations, and food values that has never before been undertaken. For economic reasons the nations are urging right principles of living, and even in some cases are enforcing rational methods in the use of food.

Look for a moment at what has been accomplished of late in this line. For many years the question of prohibition of the liquor industry has been before the world as a moral question. The demand for economy in waging this war has accomplished in many nations in a few months what could not otherwise have been accomplished in many years.

Already we hear the intimation that the millions of dollars worse than squandered in the use of tobacco, should be conserved and put to better use. We may hope that the next great reform movement, after prohibition of alcohol is accomplished, will be the prohibition of the tobacco habit.

The advantages of a fleshless diet have been advocated by many for long years, together with warnings against the dangers from excessive use of animal food. Today this is a national and an international question. A department of the government in this country has been organized to educate the people in the principles of economy in food. In this study the great cost of flesh foods as compared with foods of better quality from the vegetable kingdom, is causing a mighty agitation in favor of meatless meals and meatless days and meatless menus entirely.

The writer recently attended a convention called in Washington, where the strongest arguments for a fleshless diet were urged, and this by men high in educational and governmental circles. It was pointed out that it takes from four to seven pounds of grain to produce a pound of meat when fed to cattle, and that when obtained, a pound of meat has not so much nutriment in it as a pound of grain. Then, too, it was shown that many of the degenerative diseases, such as Bright's disease, diabetes, and gouty diseases, are largely caused by

a flesh diet. Such discussion was a large part of the convention work.

The government has established a food conservation bureau, with representatives from all the religious denominations, to agitate this question among the various churches. Dr. G. H. Heald and Brother L. A. Hansen are members of this committee, and have office desks in this food administration building. They are giving much time to forwarding this movement. Not only will our efforts as a denomination be along the same educational lines healthwise that they have been for a half century, but we will go far beyond the mere matter of seven meatless meals a week. Shall we not as a people take this as an occasion to accept all the light given us in the matter of healthful living? Shall we not all endeavor to come up to the high standard that we have advocated for so many years, and eliminate from our diet all flesh foods, and have all our meals meatless meals? Not only should we do this, but we should study this subject from the Bible and the Testimonies, and seek to reach the standard which will be required of those who expect translation. Is not this a propitious time for this movement?

It is sincerely hoped that our people will accept this as an occasion to take a long forward step. This will accomplish among us all that the nation desires in the way of conserving food, but it will be done on our part from a motive of meeting a far higher purpose,—that of preparing to meet the Lord.

The following resolution was passed by the late special council of the General and Division Conference Committees, called in Washington recently to consider matters pertaining to the war situation:

Voted, That we urge our people to accept the present world crisis as an occasion to conform fully in their manner of life to the principles of healthful living that have been advocated by Seventh-day Adventists for more than half a century; and, further, that we encourage our ministers, physicians, and other workers to give greater publicity to these principles."

Melrose, Mass.

THE SAD RESULTS OF NEGLECTING TO WATCH AND PRAY

DANIEL NETTLETON

"REMEMBER therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

As I was on my way by boat to Seattle, Washington, an incident occurred which helped me to understand better, and made more impressive, the words of the text at the head of this article.

It was a beautiful spring day; no clouds, no wind, a calm on the sea. The golden sunlight was flooding

mountain, vale, and water. The green forests of fir, refreshed by the last rains, were smiling their thankfulness. Beautiful Puget Sound never appeared more lovely. As our good ship "Kulshan" was plowing through the placid waters of the sound, we passed a small rowboat in which a man and woman were seemingly having a very happy time, fishing, talking, laughing, all unmindful of the waves started by our ship. They were not watching, and so were not prepared for the shock of the waves that struck with force and capsized their small craft, throwing them into the water.

Fortunately, they were rescued; but had they been watching and been ready to meet the waves in a proper way, they could have avoided a plunge into the cold sea, and what might have been death by drowning. In a similar manner many of God's professed people go along their way, careless, neglecting to watch and pray, and when some great wave of temptation strikes them, they are unprepared and are overthrown, and sin and shame, with bitter tears of regret, are their portion.

If David had watched and prayed and been seeking to save some one instead of indolently sleeping that pleasant eventide, he would not have been overcome by temptation, and then have had to write with bitter tears, "Against Thee, thee only, have I sinned, and done this evil in thy sight," and that dark blot on his otherwise illustrious life would not have been made.

If Samson had watched and prayed and kept the covenant of his God, instead of sleeping in the lap of Delilah, he would not have been defeated, nor lost his eyes, nor been made to grind in the prison house of his enemies. The battle was lost while he was sleeping.

O brother, watch and pray, lest you enter into temptation! You can be made strong, you can be strengthened with all might according to His glorious power, if you will seek the Lord with all your heart; but if you fail to do this, like Samson, you will awake some sad day to find, as he did, that the Lord has departed from you.

If the people of Jerusalem had been watching and praying when Christ came, they would have known the "time of their visitation," and Jesus would not have needed to weep over their city, and speak those sad words which were a revelation of the self-security and blind condition of the Jews:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee

one stone upon another; because thou knewest not the time of thy visitation."

If the disciples had watched and prayed with their Master in the garden, they would not all have forsaken him when the mob came to take him. If Peter had been less trustful of himself, had he followed the example of his Lord more earnestly, he would have been saved his sad fall, and later his bitter tears of regret and shame. The disciples lost much by sleeping.

The Lord has spoken to us by the Spirit of prophecy in the following words:

"Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

"Those who exercise but little faith now, are in the greatest danger of falling under the power of Satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement.

"We should now acquaint ourselves with God by proving his promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with his approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands."—*The Great Controversy*, pp. 621, 622.

The Lord lays special emphasis on the necessity for his church to watch and pray as the time of his second coming draws near. He says:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The time of the end is a prayerless, gay, "merry-go-round," pleasure-loving age.

John Bunyan, in his "Pilgrim's Progress," represents Christian and Hopeful, just before they enter the Celestial City, as passing through the "Enchanted Ground." The air and influence of the "Enchanted Ground" made them very drowsy; indeed, they observed many fellow pilgrims who had come from the city of "Destruction" and had passed all the dangers of the way, sleeping here, overcome by this stupefying,—the love of this world,—all unmindful of the "eternal weight of glory" and the joy of their Lord, that were so near, and awaited them at the end of their way. It was only by earnest and persevering efforts, and by helping one an-

other, saying, "Let us not sleep, as do others," that they were successful in passing through this, the devil's last snare for Christians.

Our Lord's words of warning to his remnant people are:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."



"I AM THE LIGHT OF THE WORLD"

JOSEPH E. STEED

"I AM the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. These are the words of Jesus Christ, spoken to the Jews at the time of the celebration of the symbol of their wilderness wanderings, just as the rising sun began to shed its rays over the beautiful city of Jerusalem and the temple.

What a beautiful figure of his own life and work while in this world! Just as the sun is an attractive power to every living thing upon this earth, so the Sun of Righteousness will be the great drawing power to every one who looks up to him: "In him was life; and the life was the light of men." John 1:4.

Light is the symbol of life, and an evidence of the divine presence. The light, shining from the faintest star, finds its source in the "Father of lights." The life that Jesus lived was the reflex of the Father's character and his attitude toward humanity. The Father's love continually flowed through Christ to those with whom he came in contact. His arms were ever outstretched to draw men to himself that they might partake of his divine character, and walk in that light that ever shone through him who alone could say, "I am the light of the world."

While upon this earth it was his mission to reveal the Father's attitude to sinful man. He said: "I have declared unto them thy name," "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation,"—"and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:26; Ex. 34:6, 7.

It was the Saviour's great delight to do his Father's will. He says: "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. Jesus said to Philip: "He that hath seen me hath seen the Father." John 14:9.

The Father's loving character was reflected through the Son, so that the life that was lived by Jesus Christ on this earth, was the light shining from the Father's presence in the courts of glory to this dark, sinful world to brighten the path leading to the home of light and love.

Before Jesus Christ left this earth, he committed that work to his followers. He said: "Ye are the light of the world." Matt. 5:14. Just as his life had been shining out to men, so would our lives be a drawing power to men, who would see him in us. If we receive his life into our lives, it must shine out in light to others. Sinful men in this world can see Christ in the flesh only as they see his life outshining through his followers. Men were not attracted to Christ because of his personal appearance; oftentimes men were disappointed when they looked upon him and saw only a man, poor in this world's goods. But when they came in contact with him, his life impressed them, and many "wondered at the gracious words which proceeded out of his mouth." Luke 4:22.

How important it is, then, that our lives should be the true reflection of his life. Men must see that life lived over again. The power is in the life that is lived. There is more power in what men do than in what they say. If the love of Christ shines out through our lives, we shall see fruit garnered into his eternal kingdom.

"He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Not only does Jesus ask his followers to take his place on earth, living his life, but he has promised the power required from day to day. This life can be lived only by keeping a living connection with the Source of life. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:57. This is the secret of a consecrated life,—a living connection with Christ, in whom all life centers, and he lives by the Father, who is the "fountain of life." Ps. 36:9. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

Samoa.



No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. Every time a resolve or a fine glow of feeling evaporates without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.—*William James.*

IN MISSION LANDS

WITH THE WORKERS OF THE NORTH CHINA UNION

C. C. CRISLER

A GENERAL workers' meeting and institute has been in progress at Hankow, China, since September 29, continuing until October 20. All the foreign laborers from Honan, Hunan, and Hupeh Provinces, and the mission directors of the Anhwei, Kiang-su, Shan-tung, Kiang-si, and Shen-si Provinces, are in attendance, together with upwards of thirty native evangelists and other workers from Honan, an equal number from Hunan, and nearly as many from Hupeh, with a few from Kiang-si and Shen-si. Owing to adverse financial conditions, the workers from Szechuan had been advised not to come.

From the first, the institute has been characterized by an earnestness and a unanimity of sentiment that cannot but bring very definite results in soul-winning when the workers return to their appointed fields. Conditions in the North China Union demand the utmost consecration and the most persevering endeavor. Within the boundaries of this newly formed Union there dwell almost one sixth of all the people on the globe. The task which our brethren in the North China Union face is a stupendous one. Looking to themselves, and to the resources apparently available, they have felt utterly unable to advance; but they are determinedly looking away from the things that are seen to the things that are not seen. In Jesus, the great leader of our missionary advance, they find strength and courage and full assurance of victory. With living faith they are laying hold on the power of Omnipotence, and by his grace they are planning in a very definite way to press forward unitedly for the accomplishment of the task God has intrusted to their hands.

A faith such as is being revealed here in the heart of the land of Sinim, is enough to stir one's soul to the very depths. It is a faith such as the pioneers of the third angel's message manifested when, in the face of bitter opposition, and with exceedingly limited resources, they confidently declared, "We go forward by faith." The brethren of the North China Union are nerved by the gospel command, "Go ye into all the world;" and they know that the One who gave this command is by their side as they advance. In a very special way they are heartened by the assurance, "Lo, I am with you alway, even unto the end of the world."

The adverse rates of exchange and other unfavorable financial conditions,

together with the heavy demands of a constantly enlarging work, have drained the North China Union treasury to the extent that serious proposals are being made to have all laborers spend the month of November in a Harvest Ingathering campaign in the walled cities and villages of their territory, in the hope of gathering in funds from the distribution of a Mandarin edition of twenty thousand papers published especially for this work of soliciting funds. These papers are already in hand, and the workers are receiving daily instruction in proper methods of making such a campaign successful, both as a soul-winning agency and as a means of raising funds. During the month of December, all laborers, both Chinese and foreign, may be asked to support themselves, at least to a very considerable extent, through the sale of Mandarin and Wenli books and other publications.

Yet, notwithstanding these extraordinary measures which our brethren are compelled to adopt in order to supplement the funds granted them in their 1917 budget, they are, nevertheless, laying broad and far-reaching plans for a steady advance in evangelistic effort during the year 1918. Our leaders are urging that we can no longer be content with ordinary results, but must henceforth expect great things from God. This will necessarily require deep consecration and most painstaking and persevering labor; for those who have been long in the darkness of heathenism must needs be taught patiently, line upon line, precept upon precept, here a little and there a little. Yet in the everlasting gospel which we proclaim there is a mighty transforming power that works miracles of grace upon human hearts; and our laborers know that so long as they maintain their connection with Heaven, the people will respond to their ministry, and many precious souls will be given them for their hire.

It has been an inspiration to spend ten days with this group of God's messengers, and to witness their devotion and their strong faith in "the God of the impossible," as they are pleased to term the Great Leader of our missionary advance. Already, in the North China Union, God is demonstrating that many things which have hitherto seemed impossible of accomplishment are actually within the reach of those who choose to exercise strong faith, and who resolutely advance in humility of heart, gathering strength continually as they go forward. The church of Asia in this

part of the Asiatic Division Conference is rising in the fulness of her God-given power; and from the brethren and sisters of the North China Union there is even now shining forth the glorious light which is so soon to enlighten the whole earth and prepare the way for the coming of Jesus. When a group of workers in any field unite in putting away every known sin, and arm for determined conflict with the forces of darkness, Jehovah of hosts will unite his strength with their weakness, and thus the church of God will become "fair as the moon, clear as the sun, and terrible as an army with banners."

Hankow, China.

A MISSIONARY TOUR IN EAST BENGAL

(Continued)

MRS. L. G. MOOKERJEE

ON the morning of the sixteenth we were a little late in starting out to the villages. A very old Hindu gentleman of a high-caste family, who had visited us on several occasions, came looking very happy, to dine with us at home. My husband had talked with him before on the subjects of creation, the fall, and the plan of salvation. The old gentleman was of a religious turn of mind, and this morning his face beamed with happiness as he told us that he believed on Christ and was thinking of him and earnestly praying to him. He said: "My brother tells me I have lost my head in my old age, and that I should stop praying to Christ. But my heart is happy. I know Christ is the Saviour, and I shall continue to pray to him. I want to thank you for all the spiritual help you have given me." Once more he came to see us, and tears filled his eyes as we wished him good-by.

While sitting on the veranda of the bungalow, we saw children passing on their way to school. I called a little boy and girl to the door to see their books. The boy was about nine years old, and the girl seven, brother and sister. The boy carried a little mat about two feet square, which provided their seat in school. In their hands were dried strips of palm leaves, which served as exercise books. They carried a little stone jar of ink made from the juice of a certain kind of berry, and a pen cut from a little bamboo stick. Thus part of their school supplies were very crude and inexpensive.

This same morning a number of boys from the high school a few miles distant called for a few minutes as they passed. The leader of the party of boys did all the talking. He was extremely polite, and was very anxious to make the most of this opportunity to practice his English. If we addressed him in Bengali, he replied in English, so we continued the conversation in English. We asked

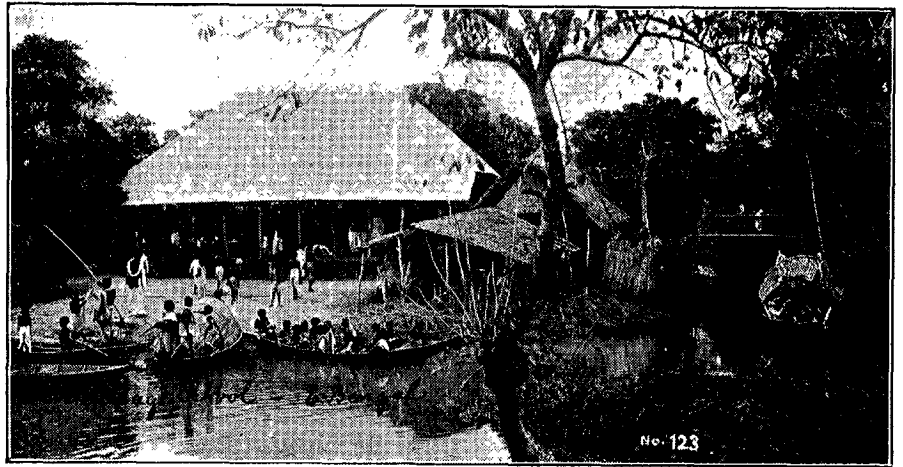
him how far he expected to pursue his studies. He replied, "Up to M. A." Then we inquired, "What is your ambition after securing the M. A. degree?" His reply was rather amusing, "I feel delicacy to express here, but I will go to England and cut a figure." He is no doubt a bright boy, and probably will make a mark in the world, according to his desire.

In the cool of the evening, just before Sabbath, we went to a village where several people are studying the truth. We had a service with eighteen persons at the beginning of the Sabbath. One of our workers visits these people frequently, and we hope before long some of them will take their stand with us. They are independent farmers, so have no obstacles to meet in Sabbath observance.

An independent farmer in these districts means a man who has sufficient land on which to grow his year's supply of rice and *dahl* (lentil). As far as cash is concerned, the farmers

eral of the men are independent farmers. One of our evangelists is laboring in these villages, doing his utmost to instruct them more fully in the message.

Early on the morning of the nineteenth we packed our things and sent a man out in search of a rowboat to take us to the steamer station a few miles distant. By the time a boat could be secured, the water in the canal was very low on account of ebb tide (the canals are connected with the rivers), so we had to wait till 2 P. M. before starting for the station. After rowing for an hour, we came to a place where the water was so shallow that the boat stuck. As our time was limited, we had to get out and walk half a mile, also to have men take our luggage out of the boat and carry it the same distance. With a great deal of difficulty several men pushed the empty boat until they reached the place where we were waiting. From this time on, the water was quite deep, so we had no further trouble.



AN EAST BENGAL VILLAGE SCHOOL

have none, but having a year's supply of food in the home, they can get along with but little help from outside. The men who have more land, cultivate rice for sale in addition to their own supply. This class of people are well off for villagers, as they have sufficient money for clothing, house repairs, land rent, etc., in addition to their year's food. However poor they are, these people all own their homes. In most cases these homes are simply huts with mud walls and thatch or corrugated iron roofs.

Sabbath, March 17, was a banner day for us. In the afternoon we went to a village about two miles from the bungalow to conduct an afternoon service with a company of new Sabbath keepers, representing families from four villages within a radius of eight miles. About thirty men and women were present at this first Sabbath meeting. We had been in touch with some of these people for a number of months, and rejoiced to hear ten of them publicly testify that they had decided to identify themselves with Seventh-day Adventists. Sev-

At seven-thirty we were aboard the steamer for Madaripur, our next stopping place. We had not been on the boat long before a heavy storm broke upon us,—a "northwester," as the people call these storms, which are very frequent from the end of March till May, often causing a great deal of damage. An English officer of the company requested us to shut ourselves in the saloon until the storm was over. We were thankful this storm did not prove to be of the most severe type; it lasted only about half an hour.

At 11 P. M. we reached Madaripur, a fairly large city. Several European officers live in one section of the city, and the government has also provided a good dak bungalow in the same locality.

As we were getting off the steamer we saw eighteen policemen with thirty prisoners waiting to get on the boat. We were told these prisoners were *dacoits* (thieves and murderers). East Bengal is noted for *dacoits*, who go in a gang, often numbering from ten to fifty, plundering the homes of

wealthy people. Oftentimes they announce that they intend going to a house on a certain night. When they arrive, they usually ask for the key of the safe. Unless the members of the unfortunate family yield to the requests of the *dacoits*, they are in danger of their lives.

Five coolies (porters) took our luggage on their heads, and we walked to the dak bungalow, reaching it about midnight. As we passed by the government treasury, an armed policeman called out to us, "Citizen or foe?" We replied, "Citizen." After nine at night every one passing by this building must give an account of himself.

We had made this day's call at Madaripur to visit a Mohammedan gentleman whose work had transferred him to that place from Dacca a few weeks before. While living in Dacca he came every evening to our home for a Bible study with my husband. He also read a number of Christian books with which we supplied him; one of them, written especially to meet the arguments of Mohammedans against Christianity, helped him a great deal after he left Dacca for his new work, which throws him in contact chiefly with Mohammedans. We are convinced that at heart he is a Christian. Although very few Mohammedan people ever embrace Christianity, yet we do expect to see this man become a Christian. He is very seriously weighing the matter in his mind, and we were glad for another opportunity of spending a few hours with him in further study.

Also, while in Madaripur we were able to buy some bread, which was a great treat to us, for we had not been able to get any for a number of days. We also longed for a good drink of water, but for this we had to wait a little longer, so we bought a fresh supply of green coconuts. At half-past eleven at night we again went aboard the steamer, which remained in the ghat until four o'clock in the morning, when we sailed for Gopalganj, arriving there about noon.

(To be concluded next week)



THE ISLES SHALL WAIT

C. E. WEAKS

"SURELY the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far."

For the past nine days, while we have been sailing down the China coast between Shanghai and Singapore, this text has been much in my mind. To the east and west, to the north and south of us lie great heathen fields, with their millions awaiting the coming of the gospel herald. As we sail south we leave behind us Manchuria, Korea, and the Island Empire—Japan—fields entered and giving promise of an abundant harvest. But so few are the laborers that they have to work beyond their

strength in endeavoring to press into the openings God is making on every side. Only twenty foreign couples, with their native associates, to answer the calls coming from the nearly one hundred million souls of the East Asian Union Conference!

To the right on the mainland is that greatest of empires, numerically speaking,—China,—with its more than four hundred million people, the majority of whom, as regards spiritual things, know not their right hand from their left; and yet those millions must be warned of the coming storm. While a great work has already been done in China, for God has worked marvelously for us, there still remains much to be done. Near where we are passing lie Hainan, and Annam, and Siam, and Yunnan, all unentered, excepting as the colporteur has gone there with his books. Still farther inland lie many other great provinces unentered—provinces representing scores of millions of human beings whose gods are dumb idols. For centuries China has been sleeping; now she is awakening. She is looking, listening, for what is coming across sea and land from supposedly civilized and Christian lands. Before it is too late may the gospel story be told in this land, far and near! Though China is at war, comparative peace reigns, and we can push forward our work unhindered.

To our left and before us are the great waiting island fields. Almost within sight of our ship we passed by Formosa; and we are passing this interesting island by, with its almost four million people, from year to year in our mission operation. Yet it is a land that has responded readily to the gospel invitation as it has been extended by other bodies of missionaries. The third angel's message must go there to do its work.

Then, but a short distance farther south lie our Far-Eastern United States possessions, the Philippines. In no other land are we getting greater returns for the efforts put forth. Hundreds are coming to us every year. They are coming faster than our little force of workers can properly instruct them. We do not want them to come less rapidly, but we do want additional workers to assist in caring for those who come. But ten foreign families on the islands, and only half of these free for direct evangelical work! Only three families outside the city of Manila!

Farther south lie the greatest island fields that confront us—the Dutch East Indies. Here we have begun work, but only begun. This field covers a distance east and west of four thousand miles, reaching from Sumatra on the west to Dutch New Guinea on the east. Java alone contains thirty-three million people, though the area is only that of the State of New York. For these millions we have but three families! Sumatra also has been entered, and

but little more. Borneo waits! Brother and Sister R. P. Montgomery remained alone by their post until broken health compelled them to leave. Brother and Sister Roy Mershon went out to hold the ground already taken, and to push on into new fields, but the strain was too great. Sister Mershon sleeps from her labor, and Borneo again waits. We must send two families to stand together in these far outposts. Any other policy is disastrous to both the work and the workers.

The scores of other islands of the Malay Archipelago wait, but they must not wait much longer; and they will not. God is the Author and Finisher of this movement. He says: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." Surely they have been waiting, but as if impatient, they have, as it were, taken the initiative, and their sons are coming. Literature found its way to the distant south island of Timor. Some of Timor's sons grasped the message, boarded a merchant ship plying among the islands, and after weeks of delay reached our headquarters at Singapore, where they spent some time in training, and have now gone forth to labor in the ripening island field.

May the men and means speedily be provided in order that the waiting isles may hear the message of the coming Redeemer.



A CATHOLIC CEREMONY IN A CATHOLIC LAND

E. W. THURBER

It is not surprising that in Mexico Romanism found a fertile field for growth, when we see how closely some of its customs resemble those of the heathen Aztecs. Prescott, in his "Conquest of Mexico," says of the Aztec religious customs:

"The great cities were divided into districts, placed under the charge of a sort of parochial clergy, who regulated every act of religion within their precincts. It is remarkable that they administered the rites of confession and absolution. The secrets of the confessional were held inviolable, and penances were imposed of much the same kind as those enjoined in the Roman Catholic Church."

It seems that the Catholic conquerors took over many of the heathen temples, and substituted their own images of the Virgin for those of the heathen deities, so that the Aztec was troubled with no great change of worship when he changed religions.

While in Mexico we witnessed the annual performance of a ceremony for the origin of which we are somewhat at a loss to account. We do not know from what brand of superstition it is borrowed. This custom is the blessing of animals. It was conducted in churches in the suburbs of the city. We visited the church of

the Virgin of Guadalupe, where was gathered probably a larger crowd than at any of the other churches. As we entered the broad street leading to the church, it seemed that all the city was going that way. We met people returning,—women with cages of birds and parrots; boys with puppies or kittens in their arms; others with chickens peeping in their hands, ducklings, hens, roosters, and turkeys, all stained evidently with water colors,—and the effect was novel. There were pink cats, blue puppies, and even dogs stained with red and green, which, with white, are the national colors. The larger animals were decorated with ribbon or streamers of tissue paper. As we neared the church, a black sheep which had thus far walked along willingly, refused to go farther, and so the woman took him up in her arms and walked along beside us. There were goats, rabbits, cows, horses, mules, burros, oxen, and even turtles.

On arriving at the church, we found the crowd pressing around a balcony at the side of the building. There on the balcony was a priest with a pail of water and a tin sprinkler, and by his side two boys, one with a burning candle, and one with a small wooden cross. This year there were police to expedite the movements of the people past the balcony, and they would call out, "Come here and be blessed." As the people passed by, carrying or leading the animals, the priest would take his sprinkler from the pail and sprinkle the water over the animals and the people. It is believed that this ceremony will preserve the animals from sickness or accident during the coming year. It is estimated that not less than three thousand animals were brought to this church alone for this ceremony. Soon afterward we visited a family whose pet dog was stained green, showing that he had been blessed.

RHODESIA-NYASALAND MISSION

Matandani Outschools

THE following extracts are copied from a letter written by Brother H. J. Hurlow while on an outschool trip in Nyasaland before leaving on government service:

"I am writing this in a native village about twenty miles from home. The boys are taking my tent down, and getting ready to start for another village about six miles farther on. I have examined the school here, which was opened this year, and find a most excellent interest.

"Just around here, within a radius of perhaps six miles from the central village, are six or eight villages. In the past all the children attended the one village school, some walking more than six miles each way, but this year we obtained permission from the government to open this new school, making two in this locality.

"Last Saturday evening I received word from the teacher of the central village that he needed my help, and that is why I am here just now. The trouble is over certain ancient customs,—wicked, beastly customs, which are associated with drinking and dancing and much sin. The young people in our schools, both boys and girls, have come to a place where they will not join in these customs. As a result the headman of this central village and the old women are annoyed, and have been trying to rouse the chief men of the other villages, but the latter are content to let the young people have their way. By stopping this business the headman may lose little presents of cloth and a few six-pences, and the old women will lose their evil influence. As the young people get wiser, they will not believe their old fables, but it is a continual fight against the evil one in his own stronghold."

"Later: I am now at the central village. It is about two o'clock, and the sun is sweltering hot. I have made arrangements to meet the leading men of the surrounding villages tomorrow morning, but this afternoon and evening I will spend with the school and Bible class members, and help them to stand firm. The old women have a tremendous influence in the villages; and they are the hardest to reach. But O if we can get hold of these young women by the grace of God, and help them to become good Christian wives and mothers, what a difference it will make to the work of the message!

"And it is encouraging to see a different class of girls growing up, girls who have an ambition to learn, and who are making good progress in their classes. They are breaking away from the bands of Satan, and it shows the wonderful saving power of God."

"Two days later: I am now at home, and must close my letter. We had a most excellent meeting. The fathers and five or six of the old mothers were present, and the members of the Bible class. I hardly knew what to say to these old people, some of whom had never been inside a church, but I had sought God for help, and I preached the simple gospel of salvation from sin through the power of our crucified and risen Saviour. Then I gave them the opportunity to ask questions, and in the end they acknowledged that their custom was evil, or "as nothing," and a great victory was gained for our young people who had taken such a noble stand for the right.

"We feel to thank God, and to press on in the good work."

From Bulawayo

In a letter written from Bulawayo during the Rhodesian council meeting, Sister Gibson says:

"We met Brethren J. N. de Beer and F. B. Jewell at Gwelo, and journeyed to Bulawayo with them, where

we were met by my husband [T. J. Gibson] and Mrs. W. C. Walston. Elder W. B. White, Elder U. Bender, and Brother F. R. Stockil's family arrived a few minutes after we did.

"Ever since we were settled we have been very busy in the meetings. This is the first general meeting we have ever had in Rhodesia, and it will give a wonderful impetus to the work, unifying and strengthening it. Already quite a number of matters have been settled which will save us all a great deal of anxiety.

"We are so glad Elder White is with us. He has given us good counsel, or as the natives say, "good words." On Sabbath we had an excellent meeting. Brother White spoke on the work of the Holy Spirit, and we enjoyed a good social meeting later.

"After the meeting Mr. Gibson, Julia, and I are to visit Solusi. We have never been there, so we appreciate the privilege."

TRUE LIBERTY

THERE is true liberty only in obedience to God. Willing, loving service for Christ is a free service. Declares the Master: "If the Son . . . shall make you free, ye shall be free indeed." Man outside of Christ may profess his independence, but in reality he is a bond-servant,—a servant to his own unholy passions; to the evil, selfish motives and purposes which possess his life; to Satan, the great author of evil. This relationship is well expressed in "The Desire of Ages," page 466:

"Every soul that refuses to give himself to God, is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. 'If the Son therefore shall make you free, ye shall be free indeed.' 'The law of the Spirit of life in Christ Jesus' sets us 'free from the law of sin and death.'

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."

WHAT we are is God's gift to us; what we make of ourselves is our gift to God.—From Louise Stockton Andrews's Bible.



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

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.

LOVE'S FULFILLING

Oh, Love is weak

Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
A joy to seek.

When Love is strong,
It never tarries to take heed,
Or know if its return exceed
Its gift; in its sweet haste no greed,
No strife belong.

It hardly asks
If it be loved at all: to take
So barren seems, when it can make
Such bliss for the beloved's sake,
Of bitter tasks!

So much we miss
If Love is weak; so much we gain
If Love is strong; God thinks no pain
Too sharp or lasting to ordain
To teach us this.

—Helen Hunt Jackson.

A PRESENT-HOUR OPPORTUNITY

MRS. W. T. BLAND

THERE has never been a better time for Sabbath keepers to prove their love for their fellow men than now. To a real Christian woman, one who, like our Lord, loves to go "about doing good," it is an opportunity.

How sweet it sounds to us, and how eagerly we believe that it means us first of all, when we hear read, "Ye are a chosen generation, a royal priesthood, . . . a peculiar people." In explaining that verse in Sabbath school a teacher said to her class, "Yes, we are a peculiar people; we don't wear flowers, and we don't eat meat."

Oh, we study and think too superficially! We put our own interpretations on the Word of God instead of taking the trouble to find his definitions and explanations of his own Word. The "peculiar" people that he gave his life to purify were peculiar in that they were "zealous of good works." And now we have the opportunity of proving to the world that we are indeed what for fifty years we have claimed to be.

How many times we have wished that we might have some topic of conversation in which all were interested, that we might use to introduce that all-absorbing theme, the soon-coming of our Lord. *We have it now.* The only trouble is that unless we speak quickly, we shall not be the ones to

introduce it; already it is common talk.

There are many lines of work which we can take up, each one valuable and necessary; but perhaps there is none that appeals to every woman more strongly than the making of surgical dressings and hospital garments, a work which is under the direct supervision of the Red Cross.

Surely there is not a woman in our ranks, but is both willing and anxious to "do her bit" in these different lines which our government has outlined for us. A short time ago I attended a large gathering of active Red Cross workers, and the speaker, a woman widely known, said, "Next to the coming of Christ, the Red Cross work is the most important thing in the world."

The door is thrown open. We can get close to the people. They welcome any kind of help, most of all spiritual help, for the world is hungry for the bread of life to be broken to them, and anxious to be told how they can secure the garments of salvation. "Consider how great things our Lord hath done for you;" and when your neighbor or your sister in the church or a stranger asks "bread," be ready to respond liberally.

This, however, will take study and prayer and self-effacement. The Lord cannot work through bigotry and pride and narrow-mindedness. The message we give must be fresh from the throne of God.

Surely we now have a common ground. Our own boys are called away from us; we may never see them again. Although we are sick at heart, and our lives altogether broken up, yet we have been looking forward for years to a "time of trouble," and now that it is here, we ought to be able to see one ray of light, and have one grain of comfort which our neighbor probably does not have. Is it possible that we are so selfish, that we care so little for the terrible suffering that frail women and little children have already undergone, that we would deny them help?

"O great Elder Brother! who feared not to die
That all might be kinsmen under God's sky,
Come journey thou with us. Though limping and lame
And faulty and feeble and covered with shame,
Thou canst redeem us."

TAKING CHILDREN TOO SERIOUSLY

WHEN my first baby was very young, and I was bracing myself with all the serious-minded intensity of the modern young mother to do the right thing or die in the attempt, I remember seeking out my doctor with this impassioned plea for a definite rule of hygiene: "I want your trained scientific conclusion on a matter about which people seem to differ radically. One set of women tell me the baby will certainly have cholera morbus and die if she isn't swathed in woolen, and another set say she will burst into prickly heat and hives if she has anything but the finest linen next her delicate skin. Now, which is right?"

The doctor looked at me whimsically. "Let me tell you one thing, although doctors usually keep it a secret from mothers: A healthy baby is very apt to grow up all right, no matter what form of mania his mother's conscientiousness takes. Whether you use linen or cotton or woolen, if you keep your baby warm and dry and clean and comfortable, you can't keep her from growing up, no matter how much you worry over her!"

At the time I thought this the most evasive of generalizations, and could extract only a chilly comfort from it; but the conversation has come back into my mind many times, and I have learned to smile with my wise doctor over the needless trouble we all put ourselves to "when hot for certainties in this our life." I have begun to see the folly of trying to be the motive power in the rushing advance of the children on to maturity. It is not only wise but infinitely comforting to realize that we have done everything humanly possible when we keep the boat comfortable, scraped clear of barnacles, and headed in the right direction; and that we must, whether willing or not, leave the rest to a power immeasurably greater than any we personally can furnish. We cannot do the children's growing for them. All that we can do is to supply the right background for their growth.

If it were not a spectacle so infinitely familiar to us all, it would be astounding to observe the almost perfect unanimity with which, from wholesome, healthy homes and sane and cheerful families, there emerges a new crop of wholesome, healthy, sane inhabitants of the world. We are blunted to the wonder of it by the same dulness of eye which prevents our taking in the miracle of gardening. We put a row of seeds in the ground, pull out the worst of the weeds beside them, cultivate the ground a little, and occasionally put on a little water. That is all we have to do, all we can do; yet somehow out of every small, dry, horny scrap we put in the ground, emerges a tall and complex organism, which produces fruit or flowers or edible roots, according to its nature, not in the least

according to anything that we have done.

Somehow, if children are given plenty of sleep and enough nourishing food, a reasonable amount of instruction, not an overwhelming amount of scoldings, and a great deal of love, even misguided love, they develop from the troublesome, boisterous, immature beings over whose faults and failings we wring our hands in anguish, into useful and conscientious members of the community, who in turn worry themselves into a fever lest they may not be doing all they should for *their* children. All that we have done by worrying over them and by seeing dreadful possibilities in each of their foibles is to embitter in their lives a few hours which otherwise would have been sweet.

We are not content to do the best we can; we insist upon doing the best we can, and then fretting about it into the bargain. We poison each small emergency with the anguish of apprehension until it swells up morbidly into a crisis, a deadly and irrevocable turning-point. We face our undertaking with the fear of failure in our hearts, and, brooding over the possibilities of unhappiness involved in every trait of the children, we succeed effectively in destroying a good deal of the happiness they might be having at the present moment.

We can see no desirable future possible for Peter, because of his incorrigible carelessness. He is really impossible. No threats, prizes, or exhortations can make him keep his room neat, or prevent him from leaving his bicycle out in the rain overnight, or induce him to tie his necktie properly. He is hopelessly at loose ends always; and as we prod and poke at him with various reforming devices, we peer anxiously and faint-heartedly into the busy, hard-headed, bitterly competitive world, in which poor Peter's faults will forever condemn him to failure.

But when Peter grows up, there is something more to him than carelessness, as there has always been something more to him than carelessness. That, though still troublesome, is almost lost sight of in the brilliance of a charming and winning personality. Unsoured by our loyal attempts to make him over into something he can never be, Peter looks upon the world and, with an irresistible smile, sees that it is good, and has an instinctive perception of the companionable lying latent in even the most misanthropic of his fellows, and a magical capacity for drawing it out of them.

And then, although Peter is still careless, his integrity is of the rock-ribbed variety,—as it always has been, only we have been so busy moaning over his inability to remember to hang up his overcoat that we could never see it. And, furthermore, Peter's judgment is sound, as it was even in his childhood, though we forgot to take it into consideration as we

exclaimed about the valuable book left face downward on the grass.

In short, Peter is a great success. He is not the kind of success we thought he ought to be. He is not so much of a success as he undoubtedly would have been if he had been able, as no one is, to combine quite contradictory good qualities,—to be scrupulously exact, neat, and accurate, and yet possess the great fund of charitable tolerance and kindly divination of character which makes his presence an inspiration. But the fact remains that Peter is a distinct credit to us.

There is another fact which remains also. We might have begun long ago, not to relax our efforts to train Peter,—for they may have done some good, after all,—but after having done our best to train him, we might have begun to take pleasure in Peter's personality, and to enjoy the sunshine he cast about him always.—*Selected.*

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NOT YET

MY boy Bert, with dancing eyes,
Flushed and eager went from play
Half a dozen times a day,
Straight to where a red book lies
On the lowest library shelf,
Found the page all by himself,
Where a lion is portrayed
Springing toward a shrieking maid.
Long he looked at this attraction;
Then remarked with satisfaction,
Flinging back his curls of jet:
"The lion hasn't got her yet."

That was years and years ago;
Still the trembling little maid
In the red book is portrayed
Facing her terrific foe;
And my boy, with dancing eyes,
Views them now without surprise.
When my heart is full of fear,
Fancying there is trouble near,
And I dread what is to be,
Then he breaks out laughingly:
"Auntie, don't you fuss and fret;
The lion hasn't got her yet!"

— *Wide Awake.*

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FAITH'S REWARD

WILLIAM W. RICE

MRS. HARDING, a little careworn woman, prematurely gray and old, was pressing her petition at the throne of love. "O Father! remember thy promise to rebuke the devourer, and save my boy," she pleaded, and her face, deeply furrowed, lighted up with a smile of confidence as with a child-like trust she rested on the promises of God.

Fifteen years before, her husband, with his wife and little James, had left the New England town where they had lived, and secured a small farm, where they might keep the Lord's Sabbath. Not being by nature or experience a farmer, Mr. Harding had experimented with the little run-down place till his faith and courage were about exhausted, and he was prevented from giving up and going back to his former position only by the unflinching courage of his

wife. At last, worn out with the struggle, he died.

For three years now, Mrs. Harding had worked alone, striving to train Jimmie for the Lord, and hoping that, as God accepted Samuel of old, so he would take her boy, and give him a place in the work. Now, however, it seemed as if her hopes were to be blasted, and all her efforts vain. James, a sturdy lad of seventeen, was beginning to show the result of the wavering example of his father. Being offered a lucrative position if he would work on "Saturday," he began to argue that it wasn't necessary, nor even right, to struggle on in poverty when he might provide the comforts of life for his mother if he would only give up the Sabbath. "After all," he reasoned, "why isn't one day as good as another?"

With the anxious fear that her boy would be lost to the truth she loved, the mother watched the struggle. For ten years she had prayed and hoped, and at times despaired, as she had seen the wavering life of her husband; and when he had been laid away in the little country cemetery, and the realization had come to her that she must now be father as well as mother to the fourteen-year-old boy who was fast coming to the place where he must face the world as a man, there came a feeling that there had been something wrong during the years that had passed, something that had prevented the blessing of God from coming in its fulness. Was it keeping the Sabbath?—No! they had sacrificed in order to keep God's holy day. Was it in any of the many things that are revealed to those who study God's Word with enlightened eyes? She tried to think of the various duties and obligations of a child of God, but nothing seemed to offer a reason for the struggle that had been so severe.

After setting things to rights, and going for one more look at her sleeping boy, Mrs. Harding took her Bible, and slowly turned its pages, longing for a message from her heavenly Father. Presently her eyes were drawn, as by a magnet, to the words, "Ye are cursed with a curse." Like a flash, the conviction came to her that her Father was speaking *to her*. "Ye have robbed me,"—and her mind quickly recalled the struggle when pinching want had led her husband to appropriate the tithe to tide them over a time of need, intending to return it. Often it had never been refunded. This had been done again and again, until they had ceased paying tithe. Clearly now she could see that God had been testing them, and they had failed. How real, now, seemed the word of God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing."

With deep repentance Mrs. Harding confessed her sin, and prayed for forgiveness, till peace came, and she went to rest feeling that somehow all would be well.

For three years she had been faithful, even in the little things. The vegetables from the little garden, a gift from a friend, the slight increase from the farm, all were tithed along with her earnings and those of James. When she sent her tithes to the church of which she was a member, with a confession of her unfaithfulness in the past, there were some who said she ought not to give so much when she had so little; but the blessing of God was on her offering, and others were led by her example to be more faithful.

But now she faced a crisis. James had been graduated from high school with honors. Offered a situation where business prospects appeared good, and weakened by many of the teachings of the school and also by the wavering example of his father, he faltered in his allegiance to God, and it seemed as if the efforts of the mother had been in vain. He must decide in two weeks. What should he do? If he accepted, he could make his mother's life so much easier.

With what forebodings the mother watched and prayed, each day looking for some token that right had gained the victory, and each night pleading that God would overrule and grant her petition. Now but one day remained, and the decision had not been made. James showed that the struggle was becoming acute, yet he hesitated. That night the mother pleaded for hours, until gradually there came over her a sweet consciousness of peace, and she retired, still weeping, but this time the tears were of joy.

The next morning Mrs. Harding eagerly watched for some evidence that would confirm the experience of the previous night, but apparently the struggle was only the more fierce. James ate very little for breakfast, kissed his mother good-by, and left without any word of hope. Almost she was led to doubt, but persistently resisted the temptation throughout the day, and at nightfall she saw him returning. Anxiously she awaited him until she heard him whistling a missionary tune; then she could keep back the tears no longer.

"Why, mumsy!" he said as he slipped his arm around her. "Why, mumsy! what is the matter?"

Then she told him of her two weeks of pleading for him, of her anxiety and almost despair; of her claiming God's promise, and how she knew it had been fulfilled when she heard him whistling.

That evening was a happy one in the little farmhouse, and Mrs. Harding renewed her pledge of faithfulness as she knelt with James while he laid his life and his all on the altar of service for God.



PRESENT CONDITIONS AND PROSPECTS IN CHINA

THE plan of circulating our literature, as given to this people many years ago, is just the plan for China; the records made by some of our men are, we believe, unsurpassed. In the first twelve months our subscription list grew from less than twelve hundred to about forty thousand paid annual subscriptions. As many as five thousand subscriptions were received in a single month.

This record was attended by some remarkable results. One boy secured fifty-four annual subscriptions in one day. In doing so his personal earnings were equal to the monthly salary paid to many of our native evangelists. Another worker secured forty annual subscriptions between the hours of 5:30 and 9 P. M. Word has just been received from far-away Szechuan, on the borders of Tibet, that one of our colporteurs there secured two hundred eight annual subscriptions in seven days.

A large number of the churches raised up in China are the direct result of this work, and at the present time our force of workers is inadequate to deal with the many interests springing up in the wake of the colporteur.

In 1916 we began work with our first little subscription book, placing six boys in the field to make what was termed "the experiment;" now we have a strong force of men selling subscription books in China.

Our prices and plans are so arranged that the work, from the colporteur up to the publishing house, is conducted on an entirely self-supporting basis. The regular scholarship plan is being generally adopted. Heretofore much of the money used to support students in school came from the regular mission funds, but plans were laid at the late Asiatic Division Conference to make our schools self-supporting within a given period of time. Our brethren are counting on our literature work, through the scholarship plan, to contribute largely in bringing about the change. By the time this is read, a number of young men will be in our schools with earned scholarships.

H. M. BLUNDEN.

A REMINISCENCE OF OUR LITERATURE WORK IN CHINA

THE development of our literature work in China is a story of thrilling interest. In June, 1905, the first copy of our Chinese paper, then called the *Fuh-in-Hsuen Pao*, was printed in Shang Tsai Hsien, Honan, Dr. H. W. Miller acting as editor. It was largely due to his earnest efforts that this small beginning in the literature work was made. When I joined Dr. Miller in June, 1906, the monthly output was about five hundred copies. Now there are over fifty thousand copies sold monthly by our colporteurs. When it is remembered that the paper having the largest circulation of any published by other Christian missions in China has a monthly circulation of not more than seven thousand copies, it will be seen that we have great cause for encouragement. Some of these societies have been at work in China almost one hundred years.

The work of scattering our literature may be compared to seed sowing, and the evangelistic work to reaping, and so "both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth."

Note a few instances: Pastor Liu Djen Bang, one of the first men to be ordained to the gospel ministry in Mandarin China, was first interested in this message by receiving a few copies of the Chinese magazine. The living preacher, Dr. A. C. Selmon, watered the seed thus sown, and today Pastor Liu is a leader in our Chinese church.

Pastor Liu later sent a few copies of our paper to a native pastor in Anhwei. This man's heart was stirred, and he wrote an earnest appeal for some one to come and further explain the truth to him. Pastor Liu and I made the trip to Ying-shang-hsien in a small house-boat. We were delayed by adverse winds and snowstorms, but after six days we arrived. The first night Pastor Han kept us up until past midnight, explaining the message to him. Before we left, eight had signed the covenant to keep the commandments of God and the faith of Jesus. Since then Pastor Han and his workers have been faithful in proclaiming the message, and now scores of young people in the province of Anhwei are preparing to be gospel workers.

In the province of Kiang-si a great interest has been aroused by our literature. We have had a foreign worker there only a short time, but for some years our colporteurs from Hunan have been working that territory.

Another opening that has come to us as a direct result of our literature work is that in Gospel Village, in the province of Shen-si. This was also to us an unentered province, but the literature has pioneered the way. A native pastor of an independent church, while traveling on the train received some copies of our Chinese *Signs of the Times* from a colporteur. After reading these he longed for more light, and sent to the workers in Honan for more literature and the living preacher. Dr. Selmon and Brother Fred Lee, in response to this pastor's earnest request, made the perilous journey to that place, and report this as one of the most remarkable openings that has yet come to our people in China.

The above items reveal the fact that the opening of the work in the three provinces of Anhwei, Kiang-si, and Shen-si are the direct results of the literature work in China.

What is our duty at this time? Is it to sit down satisfied with what has been accomplished? A work of tremendous proportions still lies before us unfinished, and this work can be finished only by strengthening our publishing work in these heathen fields. Remember, fourteen hundred heathen in China have sunk into Christless graves during the last hour! Thirty-three thousand will pass today, forever beyond our reach. Can the church of God sit with folded hands while these multitudes are perishing for the lack of that knowledge which we possess so richly and which has made us what we are?

Brethren and sisters, will you not on the thirteenth Sabbath of this quarter respond

to this appeal by saying: We will do our best in helping to contribute the needed means for strengthening the publishing work in these Far Eastern fields; we will deny ourselves in the embellishment of our homes, in the adornment of our persons, and in the gratification of appetite; we will give of the means intrusted to us to the cause of God, and we will devote ourselves unreservedly to his work?

F. A. ALLUM.

PACIFIC UNION COLLEGE HARVEST INGATHERING CAMPAIGN

THE hearts of teachers and students in Pacific Union College are full of joy and thankfulness these days because of the marked success and blessings God has given us in our Harvest Ingathering campaign. According to the notification sent us by the local conference, our quota of funds to be raised in this campaign was \$585. However, we set our stakes for \$600, and are pleased to announce to the REVIEW AND HERALD family that at the end of the first week of our campaign we had secured over \$500 in cash, and by the end of the second week the record stood at \$611.80. From our experience in this campaign, we have felt that one thing that greatly helped us in fulfilling our hopes was the promptness with which we took up the work.

After the Harvest Ingathering work had been outlined by the president of the local conference, the committee of five teachers appointed to have the work in charge, immediately laid plans, and within a week our campaign was under way. Classes for instruction were organized, one for those who were to engage in the field work of soliciting, and another, the correspondence band, for those who would be unable to take up field work, but who could write letters. These classes met every day.

It was decided to make October 10 and 11 field days for those teachers and students who were to go out soliciting. Situated as we are, in a mountainous country eight miles from town, it was impossible for us to take all who wanted to go. However, about forty stout-hearted, energetic young men and women were carried down the hill, followed by the prayers of those who had to be left behind. Six autos were to go to different towns in the neighboring country. One company of young men, with two of the teachers, went to San Francisco to solicit from the business men. In the evening of the following day we all returned to the college, and when it was announced in the chapel the next day that we had raised \$450 in two days' work, we all felt very happy.

Our chapel exercises the next day after the campaign were a mighty inspiration. Many unusual and interesting experiences were told, and proved blessings to all of us. We can relate but two of them.

As Mrs. C. W. Irwin, the wife of our college president, was walking in the morning through a street in a certain town, she met a company of young women with knitting bags hanging from their arms. She judged that they were engaged in Red Cross relief work, and entered into conversation with them as they all walked down the street together. Finally, she told them of her work. They became very much interested, and told her that they belonged to a certain school and were holding a sewing class for war purposes. Their class met that afternoon at two o'clock, and they wanted her to meet their teacher and classmates. Mrs. Irwin met with them at the appointed time, and when she presented the Harvest Ingathering work, was given \$9 by the class.

One young man had been out the past summer canvassing for "Bible Readings" in the vicinity near where he solicited for missions. To his joyful surprise he found a woman who was keeping the Sabbath as a result of his selling a friend of hers a copy of "Bible Readings."

We also received a great blessing when the small company of students who went out on October 15 and 16 reported their experiences the next day in chapel. The good financial success they had, brought us a long step nearer our goal.

Many letters have been sent out by our loyal students in the correspondence band, and we expect good returns from these, so that when the full returns are in, we hope to go beyond our goal by quite a little sum.

In closing we, the teachers and students of Pacific Union College, wish to say that we are glad we can have a share in this great work of sending the message to all parts of the world. Let us all do our best to hasten the finishing of the work. If any have not yet engaged in this missions enterprise, we would say, "Do it now." Procrastination is the thief of time in the Harvest Ingathering campaign.

W. G. WIRTH.

PHILADELPHIA, PA.

It has been some time since our last report appeared in the REVIEW. This has not been because we have had nothing to report. It has not been because we have taken a long vacation from the work, for at no time during the thirty-three years in which I have been directly and constantly connected with the work, have I been busier, nor have I ever seen more encouraging omens of the speedy and glorious triumph of the third angel's message.

After the meetings in the Garrick Theater closed, there was a very large amount of follow-up work to do, more, in fact, than we were able to accomplish with our limited number of workers.

On July 22, in company with Brother C. H. Patterson, with Sister Parsons and Sister Kimmel as Bible workers, and Brother David Summers as tent master — an earnest and faithful band of workers — we began a series of tent-meetings at the corner of Broad and Bristol Streets, in north Philadelphia. The people in this section of the city seem much more conservative and more difficult to reach than in West Philadelphia, where the larger part of our work has been done. For two weeks it seemed as if the effort would be a complete failure, but by earnest prayer and hard work, with extensive advertising, the tide was turned, and I can truthfully say that I have never held a more interesting and encouraging series of tent-meetings in all my experience.

We kept our tent up till November 4. Our tent was absolutely water-tight, the walls were staked down and banked, the people entered by a regular wooden door, there was a thick layer of shavings on the floor, and the tent was comfortably heated with three stoves. Our tent was thus rendered so comfortable and cozy that the attendance was excellent till the very last. Our expenses were heavy, but the offerings were unusually large, \$733.25. We sold over \$150 worth of tracts and books, among them a number of copies of "The Great Controversy" and "Daniel and the Revelation." Thirty persons signified their intention to keep the Sabbath and by God's grace prepare for the coming of Christ, but there are so many others who are deeply interested that it seems as if the real work had but just begun.

Among those who have begun to keep the Sabbath is the treasurer and manager of a large manufacturing company employing two hundred men. His wife has taken a firm and intelligent stand with him, and they are meeting perplexities and strong opposition with courage and firmness. A railroad engineer has signed the covenant, also a man who in 1906 kept the Sabbath for several months without knowing that there was another Sabbath-keeper in all the world. He had no other literature than the Bible in his studies on this question. For two years he studied in a theological school, but left it in disgust because they forbade the study of the prophecies and many other important Bible truths. He rejoices to find a people who study all the Bible and who keep all the commandments.

Among those deeply interested, and apparently on the point of taking his stand, is a druggist who owns two drug stores, and who has a very intelligent knowledge of the truth, no doubt largely because he has been reading the *Signs of the Times* for two years. Pray for this earnest and sincere gentleman, who, with others who have already taken their stand, and others who seem to be just on the point of doing so, might be a real help to our work in this great city.

On November 25 Elder B. G. Wilkinson opened a second series of meetings in the Garrick Theater. We are hoping and expecting that this series of meetings will prove to be an additional harvest of the seed sown in the first series held last winter and spring. That first series of Garrick Theater meetings was a great success, not only in the number of souls who accepted the message of truth, but in arousing the people of this conservative city to an interest in the tremendous, soul-stirring truths committed to this people. Many prominent people who had known nothing whatever of our work before, are now deeply interested. Let us remember that Philadelphia is directly mentioned by the Spirit of prophecy as one of the cities of the East in which the message is to go with mighty power. (See "Testimonies for the Church," Vol. IX, p. 99.) Elder D. A. Parsons, president of Eastern Pennsylvania Conference, and Professor Wilkinson, with strong faith in this prophecy, have labored earnestly in Pittsburgh and this city to see this great work accomplished. With them in this effort will be associated Elders O. F. Schwedrat, Chas. Baierle, Dr. Morgan, and others.

The nations are "angry," the very pillars of civilization are tottering to their fall, and the ends of the world are come. Surely the devil has come down in "great wrath," knowing "that he hath but a short time."

Pray that Heaven may richly bless the work in Philadelphia and the other cities of the East.

J. S. WASHBURN.

"AFTER MANY DAYS"

ILLUSTRATING the words of Scripture, "Cast thy bread upon the waters: for thou shalt find it after many days," and, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," the following extract from a letter received recently from Elder W. W. Miller, who is laboring in Springfield, Ohio, is to the point:

"Regarding Mrs. — and her mother, will say that I visited them a few days ago, and had a good talk with them.

"Thirty years ago they heard Elders J. W. Raymond and F. Peabody preach in Huntingdon, Pennsylvania, and they were

very much impressed with the truth and with the lives of the two men. Wars that are now being staged in the world were preached at that time, and these women can now see that the truth never fails, though sometimes long delayed. That which was preached then has now awakened a new interest in their hearts to investigate further, which they are doing. The Sabbath is troubling them, and they asked me to send them reading matter that will make it plain that the seventh day is the Sabbath. I have done so. The mother is eighty-five years old, and is convinced about the Sabbath. The daughter said she would keep it if she thought God required it.

"I got in touch with them in this way: They wrote to Battle Creek to the Review and Herald Publishing Association, not knowing the office had been moved to Washington, to send them the REVIEW. Some one in Battle Creek forwarded the card to the branch office in Indiana, and they sent it to the Ohio tract society, and they sent it to me. When I called on Mrs. — and her mother, and showed them the card, and asked them why they sent for the REVIEW, they told me their experience. 'Thirty years ago,' they said, 'we believed what the Adventists said then, but would like to know what they say now.' I am so glad we have a truth that stands fast forever.

"In closing I will say that if strangers are asking for the REVIEW that they may know what the present situation in the world means, how much more should our own people see the need of having the REVIEW in their homes at the present time, that they may know about the progress of the third angel's message in the world."

The hearts of these now aged servants of the Lord who at that time labored in Pennsylvania, were greatly cheered when informed that this slumbering gospel seed which God enabled them to sow, is now being enlivened by the Spirit of the Lord to spring up and grow. It also should be an encouragement to all of us to labor on with firm faith in the promise which God gave through the apostle Paul: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

T. E. BOWEN.

ELDER WILLIAM COVERT

ELDER WILLIAM COVERT was born in Indiana, Feb. 1, 1842, and died in Aurora, Ill., at the age of seventy-six. He is survived by his wife, Mrs. Flora C. Covert; one daughter, Mrs. Dr. Satterlee, of Danville, Ill.; and two sons, Prof. Alvin C., of Monticello, Fla., and John, of Battle Creek, Mich.; also by several brothers and sisters, as well as a foster daughter, Mrs. Golden Covert-Williamson, of Chattanooga, Tenn.

Elder Covert was a minister in the Seventh-day Adventist church for forty-five years. He served as pastor of various churches, and as president of a number of local conferences. He was the first president of the Indiana Conference, which was organized forty-five years ago. He also served as president of the State conferences of Tennessee, Vermont, Wisconsin, and Northern Illinois. In one of these conferences he filled this office for nine years, in another eight, and in another five. Elder Covert served during his long period of active service on the executive and directing boards of some of our most important institutions, being a member of the Battle Creek Sanitarium Board, of the Tri-City Sanitarium Board, of the Madison Sanitarium Board, and of the board of Emmanuel Missionary College and of the Fox River and Bethel Academies. He was instrumen-

tal in establishing a number of academies in the various conferences where he served as president.

Elder Covert was not only a good pastor and a good president, but also a good writer. He was a frequent contributor to our church periodicals. He was a hard worker, and served his God and the interests of his work here on earth with unreserved consecration. He never spared himself, and worked almost as actively as in former years until a week before his death. A few hours before he was prostrated by a stroke of apoplexy he was planning an active campaign for Harvest Ingathering, a work in which he was more than ordinarily interested.

Our brother had a great love for the work of God, not alone in the homeland, but in foreign fields as well. He was an active missionary, and for that reason was always successful in gathering funds for foreign missions. He constantly thought of and prayed for the work in foreign fields. Notwithstanding the fact that his strength was beginning to fail a year ago, he was successful in gathering the largest amount for the Harvest Ingathering campaign of any one person in the United States. His love for this work was so great that frequently during the last weeks of his life he lamented that he could not do this year what he had been able to do in former years. It was hard for him to lay aside the burden and rest, but if any man ever deserved a quiet, peaceful sleep in Jesus, it was our beloved brother, a veteran soldier of the cross. We shall always remember him as one of our most earnest workers in the Master's cause.

J. H. SCHILLING.

NEWSPAPER REPORTING IN IOWA

HAVING received some special instruction from Brother W. L. Burgan in sermon reporting for newspapers, I left Washington Missionary College last spring with a desire to put the theory into practice.

Those in charge of the tent effort at Charles City, Iowa, with which I connected, readily agreed that we should do some work in this line, and the Lord saw fit to bless our efforts. Charles City has both a daily and a weekly paper. Both editors were friendly from the beginning, and consented to print our articles. From the very first, few issues of the daily paper came out without brief accounts of our sermons. Neither was the editor sparing with his headlines. As we visited the people, we found that many had been following the newspaper accounts, who had not been regular attendants at the meetings. Others, who were not regular subscribers to the paper, were gathering up old copies from their friends, that they might read the accounts of the sermons.

Contrary to our expectation, the testing truths of the message were also accepted by the newspapers for publication. Three-quarter-column reports on both the Sabbath question and the signs of the times were printed on the first page of the weekly. A part of one front-page article was devoted to the "mark of the beast." The accounts were published as long as the effort lasted, which was until camp-meeting began.

During the Marshalltown camp-meeting, I was asked to assist in reporting for the Marshalltown *Times-Republican*. This paper has a circulation of about 15,000. We found the editor ready to publish all that was written. As Elders A. G. Daniells and W. A. Spieer were both present at the meeting, they, with other speakers, furnished plenty of good material with which to supply the space allotted to us. Most issues contained at least one and one-half columns.

Elder Daniells's article concerning the world war covered nearly two columns.

The editor was especially interested in the gifts of our people to missions, and made the matter a special feature in his headlines. Such news was telephoned to him immediately, a courtesy which he very much appreciated.

From reports that reached the camp from time to time, it seemed that Marshalltown was very much awake to the fact that an Adventist conference and camp-meeting was in progress at Riverview Park. It is to be hoped that much good was accomplished in getting the message before many who did not actually attend the meetings.

Among those who assisted in newspaper reporting during the summer season were Prof. W. C. Hannah, of Des Moines; and Brother H. A. Johnston, of Cedar Rapids. Elder A. R. Ogden, president of the Iowa Conference, is a firm believer in this kind of work, and is ever ready to give his co-operation. It is to be hoped that this branch of God's work may receive hearty support in every conference.

I. V. COUNSELL.

HURLBUTT FARM SANITARIUM

HURLBUTT FARM SANITARIUM is situated at Reeves, Ga., on the main line of the Southern Railway between Chattanooga, Tenn., and Rome, Ga. The Hurlbutt Farm consists of a tract of land of about 600 acres in a beautiful river valley. The sanitarium is well equipped, and is under the direct management of Dr. O. M. Hayward, who is well known to most of our people in the South. Until recently the Hurlbutt Farm board has been operating a small rural training school, but on counsel given them by the Union and local conferences, as well as the Division Conference, they have agreed to drop the training-school work entirely, and devote their interests wholly to the building up of a strong sanitarium work. Sister Hurlbutt, for whom this farm has been named, has expended many thousands of dollars in purchasing and equipping the plant. She has spared no expense in trying to put everything in proper shape to make it possible to do good strong work, and we bespeak for this institution the hearty support and good will of all our brethren in the South. Wherever he is known, Dr. Hayward is recognized as a physician of exceptional abilities, and he is also an earnest missionary worker. He has connected with him at present some consecrated young men and women, who are doing all in their power to build up a strong work for the Lord in this place. This work is entirely self-supporting, and with the present plan of operation it has the full sympathy and confidence of our organization.

From a letter just received from Dr. Hayward I quote the following interesting items:

"At a meeting of the board of directors of Hurlbutt Farm, held Nov. 5, 1917, arrangements were made to discontinue the present school management, releasing the principal and other teachers for other lines of work or for work in other places, thus separating from Hurlbutt Farm the idea of a Seventh-day Adventist training school. It was further arranged to continue the work of Hurlbutt Farm under the name of Hurlbutt Farm Sanitarium.

"The farm itself, comprising the river-bottom land and the farm stock and equipment, was placed under a separate management, and a strong effort will be made to place both the farm and the sanitarium on a self-supporting basis, and produce an

income sufficient to carry on strong lines of missionary work. For success in this a competent company of missionary helpers is required.

"Our children on the place and the helpers needed in the work must of course be given consideration. A simple family school will be maintained.

"In looking over our records, we find that in the last ten months the actual charity work done by the sanitarium department is represented by the following:

Nurses' treatments	331
Hours of nursing	1,025
Physician's office treatments.....	1,253
Surgical operations	18
Professional visits	30

"It will be admitted that this is a fairly good showing of charitable work on a total business for the ten months of \$4,418.75. The unfinished condition of the sanitarium has made it impossible to advertise or to care for a large patronage.

"The sanitarium building, with its equipment, is now very nearly completed. It is heated and lighted, and open for business."

W. H. BRANSON.

Food Conservation

FALSE REPORTS

THREE successive buying drives on salt, laundry blue, and matches, by housewives throughout the eastern part of the country, are the result of the latest efforts of enemy propagandists. This is the belief of the United States Food Administration, after its attention has been called to a temporary embarrassment on the part of retailers, caused by unusually large purchases of the above commodities by women in various localities. These excessive buying campaigns have started from rumors of a threatened shortage in the three articles, and have caused the panicky housewives to stock up with them in sufficient quantities to last their families for more than a year.

The Food Administration announces that there is no actual shortage in either salt, matches, or laundry blue; that the national stock is as large as ever, with no possibility of a shortage with a normal demand on the part of the consumer, and that rumors of any such shortage can be attributed only to enemies of the government, who wish to upset the even course of trade and spread dissatisfaction with war conditions. It is pointed out that a temporary shortage in a particular locality may be caused at any time if the people in that locality make twenty or thirty times their normal purchases.

The drive on salt in the present instance seems to have begun in New York City something over a week ago, and spread as far as Boston and Washington, where many storekeepers absolutely sold out of the commodity in a couple of days. Reports have reached Washington of similar conditions as far west as Ohio. Housekeepers purchased as high as twenty-five bags of salt, and there is one instance of a man who bought a whole barrel,—enough to last his family for a lifetime.

Immediately following the excessive purchases of salt, came the case of laundry blue, based on a report that this article, since it contained Prussian blue, would soon be unobtainable. People seemed to have the false impression that Prussian blue must come from Germany. The third wave of big buying has been centered on matches, and its origin has been traced to Jersey City.

The fact that the buying drives have come in successive waves points to organized effort, and it is the belief of the Food Administration that false rumors concerning other commodities may be expected. It therefore warns the housewife to disregard any such reports, and not to overstock, since such procedure works actual harm, and may cause real shortages for a time in particular localities. G. H. HEALD, M. D.

OBJECTIONS TO SHIPMENT OF CORN TO ALLIES EXPLAINED

MANY persons, when asked to sign the card pledging themselves to follow out the directions and advice of the United States Food Administration in the matter of food use, have raised the question, Why is it that corn, potato flour, and other foodstuffs which the Food Administrator asks us to substitute for wheat, are not shipped to the Allies, so that they may make the substitution, thereby making it unnecessary for the American people to cut down on their wheat consumption?

Already Adulterating Bread

The answer to this objection is contained in a statement issued today by the United States Food Administration, which calls attention to the fact that European nations are already using from twenty to fifty per cent of corn, potato, and the other adulterants in the manufacture of their daily bread. The British government requires a twenty-per-cent adulteration in all wheat bread, and will permit a maximum of fifty per cent. Adulteration beyond fifty per cent, it has been found, does not make a healthful loaf.

Cornmeal Would Spoil

In the case of corn, it is pointed out that this commodity in the form of meal cannot be shipped, because it would spoil in transit. As to the whole grain, there is the objection that the people on the other side have no mills in which to grind it. Furthermore, corn bread cannot be baked successfully in bakeries, on which European people depend almost exclusively for their bread. In addition, it does not keep well, and with the dearth of paper in Europe, it would be difficult for purchasers to carry it home.—*The Official Bulletin, Friday, Nov. 2, 1917.*

A CIRCULAR TRACT, ILLUSTRATED

THE *Instructor Anti-Tobacco Annual* has issued an eight-page illustrated circular, envelope size, briefly advertizing the annual, but devoting the greater part to facts against the use of tobacco. This circular attracted the attention of some of the best educators, and they immediately ordered enough to supply all the boys in their schools. They stated in connection with their order, that the circular contained enough startling facts to set the boys to thinking, and that, being condensed and made attractive and impressive by illustrations, it would serve more effectively, in the beginning, than something more elaborate; that it would be a winged seed thought of warning to thousands of innocent youth, and tend to lead them to serious reflections and a deeper study of the whole tobacco problem.

These circulars should be placed in all public schools in sufficient quantities to supply all the male pupils. Most school authorities will welcome such matter. The circulars will be furnished for the cost of postage, ten cents a hundred. Order of the *Instructor Anti-Tobacco Annual*, Takoma Park, Washington, D. C.

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
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THE MORNING WATCH FOR 1918

Be Systematic

"I BELIEVE we ought to utilize the Morning Watch in our entire denominational work. First, I should like to see our ministry adopt the Morning Watch, and rein ourselves up on it, and discipline ourselves to regular and systematic use of the Morning Watch as a part of our Christian experience."—*I. H. Evans.*

Making the Most of the Morning Watch

I have been studying the Morning Watch Calendar for 1918, and am deeply impressed with the beneficence of the plan, and find myself forming the determination to make more out of this splendid means of grace than I have ever done before.

Two things a man must do to become a Christian and to stay a Christian—he must daily pray and daily read the Word of God.

"Restraining prayer, we cease to fight;

Prayer makes the Christian's armor bright;

And Satan trembles when he sees

The weakest saint upon his knees."

Seeing, then, that we must pray in order to live spiritually, why not pray systematically, according to some plan? If we must read the Bible, why not read it to some purpose? What would we think of a man who should eat at any time of day or night as he happened to find food, or should go carelessly without food for days? Would we not say: "My friend, you do yourself harm by such irregularity. You may be eating as much as you should, and you may be getting a sufficient variety of food; but you do not know; nobody knows. You should give this important matter more thought, and so eat as properly to sustain your body for life's duties."

Not that the Christian should not think of the Word of God, and silently breathe a prayer to our heavenly Father at any time of day or night and many times a day. He should; but that is digesting the spiritual food he has already taken, and there should be stated times of taking spiritual food, that it may be constantly in his soul for assimilation, and may be giving him strength for every task.

And this is what the Morning Watch does for us. Jesus often went out for meditation and prayer "a great while before day;" so the Morning Watch invites us to waken a bit early, that we may be calmed and strengthened for the day's experiences by communion with God and meditation upon his Word. It provides a plan of devotional Bible study.

During 1918 the Morning Watch follows the topics of that wonderful book, "Steps to Christ," leading our feet step by step along a glorious path lighted by the lamp of God's Word. It suggests other parallel readings from "Ministry of Healing," "Christ's Object Lessons," etc. It suggests subjects for prayer appropriate to each month. It teaches us to unite service with prayer, to pray and read that we may be strengthened to serve, and furnishes a convenient plan for recording the activities which our service should take. It provides

a "Sunset Table," that we may not miss that good old custom of greeting the beginning and closing hours of the Sabbath with prayer and praise.

Shall we not make the most of this beautiful plan by entering heartily into its spirit? In the home, let us pause before the morning meal, or at its close, while parents and children unite in repeating the scripture for the day and in asking the Father's blessing before we separate for our several duties. As students in our schools, let us commit the texts at night before retiring, that we may meditate upon them in the morning before the "lights come on." As nurses in our sanitariums, with our time broken by unexpected emergency duties, let us have the Morning Watch-text copied on a slip of paper, perhaps, to ponder when there come a few moments of respite, and talk about it to needy patients dying for the water of life. Whatever may be our class or occupation, let us resolve, as the new year draws nigh, that we will try to make the most of the Morning Watch.

So shall our lives in nineteen hundred eighteen be more fruitful in kind words and loving deeds.

C. C. LEWIS.

If I Were in School Again

"Backward, turn backward, O Time, in your flight!" Have you ever wished that the dear old school days might come back to you, so that you could improve their golden opportunities more fully? I have. Since leaving college for the work of the Lord, there is one blessed privilege which I now enjoy that was neglected in those busy days. It is the *Morning Watch*. What a protection against discouragement it would have been, what a source of wisdom, what a tower of strength! From the ringing of the rising bell to "lights out" in the evening, every moment was so full that a real season of Bible study, meditation, and prayer was crowded out. A prayer each night and morning was usually the sum of each day's devotion. How much I missed by neglecting a real devotional hour with the Master!

Students, do not make the same mistake. The *Morning Watch* will bring you faith, strength of purpose, courage, joy. Keep your daily tryst with Jesus. The little *Morning Watch* Calendar will greatly help you. Have you one?

A FORMER STUDENT.

Jesus Used It

"The early morning often found him [Jesus] in some secluded place, meditating, searching the Scriptures, or in prayer."—*Ministry of Healing*, p. 52.

Lincoln Was a Bible Student

Abraham Lincoln's mother said, "I would rather my son would be able to read his Bible than to own a farm, if he can have but one." There is no evidence that Lincoln ever owned a farm (save a tract of land out West which was given him), or that he ever had money enough to buy one. But he was a thorough Bible student, and a man who knew how to wrestle with God in prayer.

To all parents who, like Lincoln's mother, are anxious to have their sons and daughters study the Bible prayerfully, we recommend the little *Morning Watch* Calendar. It has been prepared especially to help our young people to form the habit of regular secret prayer and personal Bible study.

Give It to Your Friends

You enjoy the *Morning Watch*. You try to observe it faithfully. You know you cannot get along without this morning appointment with your Master. But there are some who do not observe the *Morning Watch*, who do not know its value. Think what they are missing! They are sustain-

ing irreparable loss. But what are you doing to persuade them to meet God alone in prayer each morning?

They can observe the *Morning Watch* without the calendar prepared by the Missionary Volunteer Department, for the *Morning Watch* simply means spending some time at the beginning of the day alone with God, reading his Sacred Word, spreading before him our petitions "with prayer and thanksgiving." It is beginning the day with God.

But the *Morning Watch* Calendar is a silent invitation to keep this important appointment. It is more. It is a daily reminder, and gives the help needed for making the most of this appointment with God. For 1918 it explains briefly, in choice texts, what the Christian life is and how one may obtain power to live it. The calendar may lead your friends to see the importance of the *Morning Watch*, and help them to keep it profitably. Then will you not pass out to them this silent invitation to observe the *Morning Watch*?

MATILDA ERICKSON.

Around the World

The *Morning Watch* Calendar has gone around the world. It has made friends everywhere, and is now printed in English, Spanish, German, Finnish, Japanese, Korean, Chinese, Danish-Norwegian, and Portuguese.

Give a copy of the calendar to your friends when you wish them a happy New Year.

THE SENIOR BIBLE YEAR ASSIGNMENT

- December 9. 2 Timothy: Endurance; perilous times; crown of reward.
December 10. Titus: Church order and discipline.
December 11. Philemon: Justice and mercy.
December 12. Heb. 1-3: Divinity, power, and majesty of Christ.
December 13. Heb. 4-6: Our merciful and faithful High Priest.
December 14. Heb. 7-9: Melchizedek and Christ: the old and the new.
December 15. Heb. 10, 11: Christ's atonement; faith illustrated.

FIRST AND SECOND TIMOTHY

To Lystra, in Lycaonia, Paul and Barnabas fled from the persecution of Iconium during the apostle's first missionary journey, in A. D. 44. "And there they preached the gospel." Among their hearers was the youthful Timothy, son of a Jewish mother and a Greek father, who was destined to become, in later years, so closely associated with the great apostle to the Gentiles. Under the ministry of Paul and Barnabas at Lystra, Timothy was converted. Here, too, he gained an insight into the persecution and suffering that attended those who gave their lives in that age to the preaching of the gospel.

Seven years later, during the course of Paul's second missionary journey, Timothy was chosen to be his companion in labor and travel. "Paul saw that Timothy was faithful, steadfast, and true. . . . Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul's helper." From this time till the end of Paul's life, Timothy was closely associated with him, either sharing his journeys and ministry, or remaining at some station with new believers, to build them up in the faith.

After the first imprisonment at Rome, which Timothy shared with him, Paul returned to Asia Minor with this beloved young man, and established him in charge of the church at Ephesus. This was a very difficult post, on account of the licentious worship of Diana at the great temple, and because of

heresies which had crept into the church itself. This letter, written by Paul probably from Macedonia, for which he had left Asia Minor, is a general epistle of instruction on the conduct of his ministry. The date lies between A. D. 64 and A. D. 67.—*Amos R. Wells*.

A peculiar interest attaches to this, Paul's last letter, written at Rome, in the prison cell from which he was to be led forth to a martyr's death. Timothy had been left in charge of the church at Ephesus, a position calling for great faith, tact, and insight. While Paul longed to see the young man, whom he calls "my dearly beloved son," he realized that, "under the most favorable circumstances several months must pass before Timothy could reach Rome from Asia Minor." Even then he might not find Paul alive. So, though urging Timothy to come to Rome with all haste, Paul took occasion to write in this last letter such tender farewells, with such timely instruction and earnest admonition to the gospel minister, as would be the greatest help to Timothy in the event of his not reaching Rome in time to receive Paul's parting words in person.

ALEXANDER THE COPPERSMITH

The authenticity of almost every book of the Bible is clearly indicated by its lack of clearness! I mean this: that the writer takes it for granted that his readers will know all about scores of persons and events that were perfectly understood by the men of those times and are entirely lost to modern understanding. Therefore the bare allusion that sufficed then leaves us in great perplexity, yet at the same time mightily confirms our faith.

Of this nature are the three mentions of an Alexander in connection with the life of Paul. Some hold that they are separate, some identify all as one, and some bring only two of them together, nor always the same two! We would not have it otherwise.

Of these three Alexanders, "Alexander the coppersmith" is most often thought about. He is the one against whom Paul warned Timothy in his second letter. "He did me much evil. He greatly withstood our words. The Lord will render to him according to his works. Beware of him, son Timothy."

Another Alexander appears in the first letter to Timothy. This Alexander is one who has made shipwreck of his faith; he has thrust aside all considerations of conscience; Paul had handed the blasphemer over to Satan; he had given him up as hopeless; he was good only as a terrible warning to Timothy.

The third Alexander was the Jew who, in the riot at Ephesus, was put forward by the other Jews to defend their race against the antagonism which Paul's bold preaching had excited against all Jews of the city. That Jew might have been a smith, a shrine maker, one of those whose idolatrous craft was endangered by the new teaching.

Now, whether these three Alexanders were the same or not, it is evident that they had all set themselves in opposition to the great new good that had come into the world. They were all blasphemers of the truth; that is, of God, who is the Truth.

It does me good to note the substantial manliness with which Paul writes concerning Alexander the coppersmith. . . . He does not pretend that Alexander accomplished nothing. He recognized the "much evil" that the bad man wrought. "Look out for him," he says to Timothy, "for he can do as much again." But with confidence Paul

hands the mischief-maker over to the righteous handling of God. "The Lord will pay him back," says Paul, grimly.

The apostle had tried to win Alexander. We may be sure of that. Paul was the most winsome of men; and if he could write concerning any one, "He hath greatly withstood our words," we may be certain that that man was a sinner against much light and much love. But, having done his best and having been definitely rejected, Paul knows a Judge in whose care he can leave all his enemies.

Thus, like him, we may leave behind us both our foes and our fears!—*Amos R. Wells.*

TITUS

"Titus, a Greek, was in charge of the church in Crete, a church exposed to many dangers from the lying, immorality, and fickleness of the people. Paul wrote this letter sometime between A. D. 64 and A. D. 67, to give him just such counsel as he gave Timothy in his first letter to him. Probably Paul had won Titus on his first missionary journey. He was not circumcised, and Paul took him up to that momentous council at Jerusalem, that the necessity for circumcision might be decided. Paul had sent him several times as his ambassador to Corinth.—*Amos R. Wells.*

Because they deal so largely with the duties and responsibilities of pastors, the two epistles to Timothy and the epistle to Titus are called the Pastoral Epistles.

PHILEMON

This epistle was written by Paul, A. D. 62, from Rome, and sent by Onesimus to Philemon, one of the Christian converts, resident at Colosse, and a man of some importance in that city. Onesimus, a domestic servant or slave, having fled from his master, Philemon, and come to Rome, was converted to the faith of Christ through the apostle's ministry, and on his return to Colosse was intrusted with this letter, in which, after an affectionate salutation and commendation, Paul pleads earnestly for Onesimus to be received back again, speaking of him as a son whom he had begotten in his bonds, and as a brother beloved, and promising to compensate Philemon for any loss he might have sustained through his servant's wrongdoings. He expresses a confidence that his request will be more than complied with, entertains a hope of a personal visit shortly, and concludes with salutations and a loving benediction. The style of this brief letter is most conciliatory, loving, persuasive, and courteous in the extreme. Note especially the equality before God of the servant and the master, the earnest pleading of Paul for his son in the faith, and the exquisite tenderness of heart displayed.—*Anderson.*

HEBREWS

This epistle, which is supposed to have been written to the Hebrew Christians in Palestine, was designed to comfort them for what they had lost, and to strengthen them to endure persecution. In accepting Christ, these believers had lost much that was very precious to them. In this letter, Paul shows them how far Christ is superior to all these—"to angels, Moses, the ancient priesthood, taking these points in order. The apostle goes on to contrast the glorious new covenant with the old one, and closes with a splendid picture of faith and other virtues."

"The whole carefully sustained argument in the epistle is . . . to show, once for all, the supremacy of Christ over prophets, angels, Moses, and the old covenant; in fact, the superiority of Christianity to Judaism in every particular. 'The law is shown to

be the divinely appointed preparation for the gospel;' the law made nothing perfect, it was the shadow and symbol, of which the reality is Christ. In the eleventh and twelfth chapters there is a magnificent showing of the faith of the Old Testament worthies, who believed in God and who walked by faith and not by sight. The Jewish Christians are earnestly exhorted to an imitation of this faith in their trials. Christ, who has passed into the heavens, is their high priest, above all high priests, the Son of God, the Heir of all things, and ready to save them with an everlasting salvation."

Home Missionary Department

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

HOME MISSIONARY RALLY DAYS SOUTHEASTERN UNION COLORED CAMP-MEETINGS

OUR camp-meetings in the Southeastern Union Mission are in the past, but the great work accomplished thereby will, I trust, live on forever and bring forth fruit in the kingdom.

In addition to our regular institute work, we held what we called "Field Day," and "Home Missionary Rally Day," both of which were high days at the camp. Some very interesting and remarkable experiences were related by the workers on Field Day. One sister, about seventy-five years old, sold enough small books and magazines to pay all her expenses, and then put a dollar in the Sabbath school offering. Hundreds of tracts were given away, and a large number of small books and magazines were sold. But the best part of it all was the fact that about a score of workers were encouraged to take up regular magazine work, and went back to their home churches, where they are doing well in the work.

At the Home Missionary Rally we had all the members present from the different churches gather together. Each local elder carried a pennant made from white cardboard cut the right shape and size, on which was printed in various colors the name of the place from which his church came. The missionary secretary stood next, and the others in order, according to their office. The ministers headed the line with a larger banner on which was printed in large black letters, "The Commandments of God and the Faith of Jesus." All marched by companies into the large tent to the music of "Onward, Christian Soldiers," and sat together in the order of the march.

We had made a number of special charts for the occasion. One showed the work done by the Union, one showed it as done by States, and one showed the amount collected in the Harvest Ingathering campaign of 1916, by churches, putting those which had done the best at the top. One gave the colored population of this Union, divided by the church membership of each State, thus showing each one how many persons he will have to reach in order to warn them all. At the bottom of this chart were these words: "A job for every member—Every member on the job." There were also a number of other appropriate mottoes and banners, arranged so that all could see them while the explanations were made.

All things being ready, the rapid fring began. Each secretary had been instructed

to rise and report as the name of his church was called, and they did it in a beautiful way, reading the annual report, and giving a few words of cheer and general interest, none of them consuming more than five minutes. Some of the reports were so small that it made the readers blush with shame, but they stood firm, and the delegation pledged themselves to see that next year is better. This proved to be an excellent plan to show the value of reporting, and already the results are being seen.

When the Special Sales Day came, dozens of our home workers carried away armfuls of small books, tracts, etc. We feel that a new era has begun for this home missionary work. "We are Climbing Jacob's Ladder" is one of the "folk songs" we love to sing, and we mean it too. By the help of the Lord we are going to do more in every branch of the work during 1917-1918.

ANNA KNIGHT.

Religious Liberty Department

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

SOME OF OUR RELIGIOUS LAWS

THE writer has in the past few weeks referred several times to the fact that notwithstanding the great progress made by the fathers of this republic in the direction of religious liberty, we nevertheless have today only religious toleration instead of complete religious liberty. Religious liberty means the perfect equality of all men before the law as concerns their religious faith and practice. It means that civil government shall concern itself only with the temporal affairs of men, and not at all with spiritual matters. But while the American people, as States and as a nation, have approximated this ideal quite closely in some respects, we have never attained to it fully, as is witnessed by our laws, both State and national, both Constitutional and statutory.

For example, Section 1, Article XIX, of the constitution of Arkansas, provides that—

"No person who denies the being of a God shall hold any office in the civil departments of this State, nor be competent to testify as a witness in any court."

This section not only denies some of the rights of citizenship to atheists, but in making them incompetent as witnesses, it in a measure protects criminals, and in other cases deprives honest men of witnesses by whom they might establish just claims as against dishonest debtors. We have no sympathy whatever with the denial of the being of God; but it should not be forgotten that many persons who avow a belief in the divine Being, and who even make a profession of religion do not scruple to commit perjury, while some atheists are good citizens, and their testimony is as worthy of credence as that of other men.

Section 1, Article VII, of the Connecticut constitution, declares it to be "the duty of all men to worship the Supreme Being, the great Creator and Preserver of the universe." The same section tells also how members of any religious sect may withdraw therefrom so as not to be liable for any "tax" levied upon them by their own religious society for religious purposes.

Section 1, Article I, of the constitution of Delaware, also declares that "it is the duty of all men frequently to assemble together for the public worship of Almighty

God," and that "piety and morality . . . are thereby promoted." But aside from this declaration, all men are left free in matters of religion.

The Florida Declaration of Rights gives broad and seemingly ample guaranties of religious liberty, but qualifies them by specifying that—

"The liberty of conscience hereby secured shall not be so construed as to justify licentiousness, or practices subversive of, or inconsistent with, the peace or moral safety of the State or society." Any court having the disposition to do so would be able to "drive a coach and four" through any such declaration of rights because of the wide range of meanings attached to the word "moral" in its various forms.

The Georgia guaranty of religious liberty is in like manner limited by the words:

"But the right of liberty of conscience shall not be so construed as to . . . justify practices inconsistent with the peace and safety of the State."

This makes the whole question a matter of judicial decision, and gives Georgia a government in this respect, not of the constitution, but of the courts. Several other States have similar constitutional provisions.

In Maryland no person "otherwise competent" shall "be deemed incompetent as a witness, or juror, on account of his religious belief: *Provided*, he believes in the existence of God, and that, under his dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefore in this world or the world to come." And further, that no religious test for office shall be applied "other than a declaration of belief in the existence of God."

Section 18, Article III, of the constitution of Mississippi, provides that "the Holy Bible" shall not be excluded "from use in any public school of this State." And Section 265, Article XIV, says that "no person who denies the existence of a Supreme Being shall hold any office in this State."

Article 6, of the New Hampshire Bill of Rights, reads as follows:

"As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection; and as a knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity, and of public instruction in morality and religion; *Therefore*, to promote these important purposes, the people of this State have a right to empower, and do hereby fully empower, the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State, to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality."

Section 26, of the New Mexico Bill of Rights, contains this:

"The natural right of the people to one day of rest in every seven is hereby acknowledged."

In North Carolina, "all persons who shall deny the being of Almighty God" are excluded from holding office. It is also declared that religion and morality are "necessary to good government;" for this reason "schools and the means of education shall forever be encouraged."

Ohio declares "religion, morality, and knowledge" to be essential to good government, but imposes no religious test as a qualification for office or citizenship.

In Pennsylvania, "no person who acknowledges the being of a God and a future state of rewards and punishments shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this commonwealth."

"No person who denies the existence of a Supreme Being" can hold any office in South Carolina. The same is true of Tennessee.

Article 3, of the Vermont Declaration of Rights, declares that—

"Every sect or denomination of Christians ought to observe the Sabbath, or Lord's day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God."

These provisions are significant, but the several laws enacted under them are of even more striking interest, and will require one or more additional articles.

C. P. BOLLMAN.

THIRTY-SEVEN persons have been baptized in Fiji during the past year, and thirty-six others are keeping the Sabbath, six of whom are natives of India.

FROM Springfield, Mass., Elder M. R. Coon writes: "On Sabbath, October 6, it was my privilege to bury twenty-five persons with their Lord in baptism."

TWELVE new believers were baptized by Elder H. C. Hartwell on a recent trip among the churches in the Eastern New York Conference.

A NEW Sabbath school, with a membership of eighteen, has been organized at Smith's Falls, Ontario, as a result of meetings held there the past summer. Between fifteen and twenty are keeping the Sabbath, and others are deeply interested.

OBITUARIES

Camell.—Irene Dompier was born in Roxbury, Vt., Aug. 12, 1860. Her parents were believers in the third angel's message. All her life she loved the truth, and fell asleep Oct. 24, 1917, hoping for a part in the first resurrection. She is survived by her husband and one daughter.
C. H. Castle.

Cooper.—W. L. Cooper was born in Cleveland, Tenn., April 2, 1854, and died at the Kansas Sanitarium, Wichita, Kans., Oct. 17, 1917, aged sixty-three years. He had been a firm believer in present truth for fifteen years, and was active in church service. He is survived by nine of his twelve children. Words of consolation were spoken at the funeral service by Reverend Mitchell, of the Methodist Episcopal Church, South.
Leslie L. Cooper.

Armstrong.—Edward Armstrong was born at Bardney, Lincolnshire, England, in 1841, and died at Watford, England, Oct. 10, 1917. Brought up in the Wesleyan-Methodist Church, in which he was an active worker, he was brought in contact with the third angel's message in 1882. Elder A. A. John held meetings in Uleby, then his home, and the Wesleyan church selected Brother Armstrong to refute the Adventist teachings. His failure to find any evidence for Sunday keeping led him to cast in his lot with the commandment-keepers, much to the discomfort of those who were depending on him to defend first-day observance. At that time he was a baker, and supplied the Earl of Yarborough and practically all of the community with bread. A serious problem confronted him in the matter of conducting his business while still observing the Sabbath. The Lord intervened, however, and wrought in such a remarkable way that he was able to continue his business and patronage for several years, observing the Sabbath the while. This provision of divine care was a standing witness to the power of God to help his people, and made a profound impression on all who knew of it. Three of his sons are ordained ministers in our work in England, and one is a foreman in the British publishing house. His eight children were brought up to fear the Lord, and to be an honor to his cause. The funeral service was conducted by the writer, assisted by Elders W. T. Bartlett and W. H. Meredith.
M. N. Campbell.

Timm.—Henry Timm was born in Germany, and died at Arlington, Wash., March 19, 1917. Brother Timm was well known in Seattle, and was faithful and loyal to the truth of God. He sleeps awaiting the call of the Life-giver.
T. L. Copeland.

Thomas.—Mrs. Catherine Thomas, beloved wife of Lucene Thomas, was born in Germany. Her parents came to America in her early childhood. Her death occurred Nov. 11, 1917, her age being about seventy-nine years. Eight of her nine children were present at the funeral service. Sister Thomas was an exemplary Christian, and for the last years of her life was a devoted member of the Seventh-day Adventist church.
J. O. Miller.

Mitchell.—Lizzie A. Dorcas was born in Ohio, Jan. 17, 1848. She was married to Thos. A. Mitchell, July 8, 1871. Her death occurred at Marion, Iowa, Nov. 6, 1917. Her husband, one son, three daughters, six brothers, and two sisters mourn. Mother was a Seventh-day Adventist all of her life, and the hope of her Saviour's soon coming was her great comfort during four months of illness. We feel confident that she sleeps in Jesus.
Mabel M. Hess.

Carpenter.—Annie M. Carpenter was born in Peace Dale, R. I., Nov. 18, 1835. Through the efforts of Elder M. E. Cornell and Elder and Mrs. James White she accepted the third angel's message, and to the end of her life remained an active worker in the Seventh-day Adventist church. She is survived by a daughter. Her funeral services were held Oct. 1, 1917, and she was laid to rest beside her husband, who died twenty-eight years ago.
F. M. Dana.

Howes.—Francis Henry Howes was born in Onondaga County, N. Y., May 1, 1835. His early life was spent in Granby, N. Y. During the Civil War he served in Company E, 24th New York Volunteer Infantry. The later years of his life were spent on a farm near Northstar, Mich., and there he died Feb. 27, 1917. He is survived by two sons, a stepdaughter, and two sisters. About forty years ago he united with the Seventh-day Adventist church at Ithaca, Mich., remaining faithful to the end.
A. J. Clark.

Sargeant.—Miss Nellie Anne Sargeant was born aboard ship, at sea, Oct. 20, 1864, and died Oct. 24, 1917. When a small child she was adopted by Brother and Sister J. H. Sargeant, with whom she lived until her death, the past nine years of her life being spent at Hope-Well, Ore. She was converted and united with the Seventh-day Adventist church in 1914. Her life gave assurance that she will hear her Master's call in the great reunion day. Her father, brother, and other relatives survive.
H. W. Cottrell.

Boone.—Mrs. Sarah Jane Boone died Nov. 1, 1917, at Pendleton, Ind., aged 78 years, 6 months, and 23 days. She was the daughter of David C. Johnston, of Anderson, Ind., and came to Pendleton early in life. She was twice married. Her first husband was Webster Bowen, by whom she had three children. Her second husband was David Boone, and to them was born one son. She was an earnest member of the Seventh-day Adventist church, holding fellowship with the company at Anderson until her death.
J. G. Lamson.

Keller.—Dr. Louise J. Keller was born in Ontario, Canada, March 28, 1834. From Canada she moved to Bay City, Mich., and there practiced medicine for some time. About fourteen years ago she moved to Battle Creek. She cherished the truths of the third angel's message, and though unable to take an active part in church work during her declining years, remained faithful to the end of life. Her death occurred in Kalamazoo, Mich., Oct. 31, 1917. She is survived by her niece and one granddaughter.
O. F. Gaylord.

Hickox.—Belle Frances Hickox died at Sanitarium, Cal., Oct. 17, 1917. The funeral services were held in the St. Helena church, and were conducted by Elder M. A. Hollister, assisted by Elders J. N. Loughborough and A. Nelson. At the age of sixteen Sister Hickox accepted the third angel's message, and has been a successful Bible worker for the past fifteen years. She is also remembered as one who loved to sing the sweet songs of Zion, and though for a time she sleeps, we believe that soon with immortal lips she will join the angelic choir in praises to the King. Elder Loughborough stated that he had known the deceased from childhood. She had been to him like a daughter, and he was now a mourner. He then feelingly read these verses, composed in 1853 by Annie K. Smith:

"Passed away from earth forever,
Free from all its pain and fears,
She again will join us never
While we tread this vale of tears.

"Yet again we hope to meet her,
When the day of life has fled;
Then in heaven with joy we'll greet her,
Where no parting tears are shed."

Six young sisters, dressed in white, gently bore her remains to its last resting place in the St. Helena Cemetery, there to await the great trumpet call.
S. T. Hare.

Smith.—Died in Houston, Tex., Nov. 1, 1917, Anna Smith, daughter of Brother and Sister J. H. Smith, aged seven years. She bore the suffering of her short illness patiently, and we believe will come forth in the resurrection morning. E. L. Neff.

Wilson.—Mrs. Lucy Wilson died Nov. 18, 1917, aged fifty-eight years. She was a faithful member of the Seventh-day Adventist church at Locust Branch, Ky. Her husband and four children are left to mourn. We believe we shall meet her in the first resurrection. O. A. Dow.

Lambert.—Lillian Fern Lambert was born at Hill City, S. Dak., May 18, 1901, and died at Read Island, British Columbia, Oct. 25, 1917. Lillian was taught the truths of the third angel's message from early childhood, and gave evidence in her life of an indwelling Saviour. She fell asleep with perfect trust in God. J. H. Lambert.

Maynard.—Leander W. Maynard, for nearly twenty years a believer in the third angel's message, died in his seventieth year, at his home in Rome, Pa., Nov. 14, 1917. For years he was elder of the Orwell church, and held this office when called by death. He was married to Cynthia Wattles in 1874, who died eight years ago. He is survived by one daughter. He was an active Christian worker all his life, and we believe he sleeps in Jesus. Mrs. D. W. Allen.

Risley.—Mrs. Ellen S. Edmunds Lane Risley was born June 28, 1844. She was married to Elbert B. Lane at Banfield, Mich., with whom she labored in gospel work until his death in 1881. After this she continued evangelistic work and temperance lecturing for several years, but later devoted her time largely to nursing. In 1904 she was married to George E. Risley, who died in September, 1907. Mrs. Risley's life was one of unselfish devotion to the cause she loved. Her death was caused by an accident, Nov. 1, 1917. She is survived by her son, a grandson, and one sister. O. F. Gaylord.

Rolph.—Gerome Rolph was born in New York State, Jan. 2, 1848. He served in the Union army in 1865, receiving his discharge in September of that year. Dec. 21, 1871, he was married to Miss Cordelia Lake, and to them were born four children. Brother Rolph accepted present truth in 1882. His wife died in 1898, and later he came to Florida. In 1906 he took Miss Annie Denmark as his second wife, and two sons and one daughter were born to this union. Brother Rolph was true to his convictions; he was a Bible Christian. He died at White Springs, Fla., Nov. 6, 1917. Thos. G. Barr.

Welsh.—Patience Crocker was born April 14, 1819, in Franklin County, Indiana. She was married to David Welsh in March, 1839, and to them were born three daughters. The family located in Martinsburg, Iowa, in 1854, and there ten years later the husband and father died. In 1886 Sister Welsh went to Sigourney, Iowa, and until her death made her home with her daughter at that place. She had been an Adventist for forty-four years, and her beautiful life was an inspiration to all who knew her. She fell asleep in the blessed hope of Christ's soon coming, Oct. 3, 1917. Grace Shanafelt.

Hooper.—Joseph Hooper was born in Plymouth, England, Oct. 20, 1848. He spent his early life in his native land, coming to America in 1867, and settling in Cobourg, Canada. In the fall of 1869 he came to Edenville, Mich., where he resided until his death. He was married in October, 1865, to Isabella McAllister, of Vernonville, Canada. To them were born three daughters. Mrs. Hooper died April 19, 1914, and later Brother Hooper was married to Mrs. Lizzie Ford. Through the efforts of Elder Joseph Bates, Brother Hooper united with the Seventh-day Adventist church, remaining faithful until his death, which occurred Oct. 13, 1917. His wife and daughters survive. E. A. Bristol.

Brown.—Loren T. Brown, second son of R. J. and Mrs. Brown, was born at Kuling, Kiang-su, July 17, 1916, and died in Nanking, Sept. 22, 1917, after but a few days' illness from a complication of amebic dysentery and malarial fever. Loren was a child beautiful in features and disposition, and being naturally possessed of a rugged constitution, his death came as a distinct shock to his parents. His first serious symptom was a violent convulsion, which led to the immediate calling in of local medical assistance; and this aid was supplemented by that of Dr. Bertha Selmon, who was hastily summoned by wire. However, nothing availed to check the violence of the disease, and the little sufferer fell quietly asleep just as the reddening dawn heralded the approach of another Sabbath day. By invitation Elder R. F. Cottrill and the writer conducted the funeral service, words of comfort from 2 Sam. 14:14 and Jer. 31:15 being spoken to the bereaved parents and sympathizing friends. A beautiful casket was made for the deceased by Dr. C. C. Landis and other Shanghai friends, and the body was tenderly placed therein and laid to rest in the foreign cemetery at Nanking, close beside the grave of Sister O. H. Davis. Together these await the call of the Lifegiver on the morning of the first resurrection. To that day do the trusting parents look with expectation. James E. Shultz.

Barber.—Clara L'Heureux was born in Canada, June 18, 1867. She was married to Mr. Barber July 4, 1898, and four children were born to them, three of whom survive. About eight years ago the family moved to Providence, R. I., and there she fell asleep Nov. 8, 1917. She accepted present truth several years ago, and remained faithful to the end of her life. H. C. J. Walleker.

Haughey.—Mrs. Lavina Paullin Haughey was born near Jamestown, Ohio, May 4, 1835. At the age of eighteen she was married to John Q. A. Haughey at Xenia, Ohio. To this union were born four sons. From early childhood Sister Haughey was a sincere Christian, and in 1868, with her husband, accepted the third angel's message, remaining faithful until her death, which occurred at Battle Creek, Mich., Oct. 30, 1917. O. F. Gaylord.

Kemp.—Lydia Kemp, aged eighty-three years, died Oct. 30, 1917, in Norfolk, Va. She had spent the morning working with the Harvest Ingathering Watchman, and dropped dead on her way home. She was baptized Oct. 8, 1914, and was an earnest member of Seventh-day Adventist Church No. 2, at Newport News, Va. She sold many papers, books, and magazines. She is mourned by many relatives and friends. W. H. Sebastian.

Melser.—Esther Pauline Melser was born in Phoenixville, Pa., March 15, 1898. She was an obedient child, and at an early age accepted Jesus Christ as her Saviour. A few months before her death she learned of the third angel's message, and accepted the truths held by this people. She fell asleep in hope Nov. 8, 1917. A sorrowing husband, her parents, three sisters, and three brothers mourn. H. G. Gauker.

Rensaa.—Inga Maria Beckman was born in Christiania, Norway, Jan. 18, 1866. Upon coming to America she settled in Chicago, Ill., and there was married to Mr. Rensaa in July, 1905. Seven years later they moved to Duluth, Minn., and there she fell asleep Nov. 2, 1917. She accepted the third angel's message three years ago. Her husband is left to mourn, and he doubly feels his bereavement, for he is totally blind. C. V. Anderson.

Herlbert.—Edward D. Herlbert was born near Silverlake, Ind., July 11, 1842. He served his country during the Civil War, receiving an honorable discharge in October, 1865. He was married to Sarah E. Cowgill Dec. 1, 1872, and to them were born three children, all of whom are deceased. His wife died in 1879. He was married to Lucretia Berry in 1885, and the following year they settled in St. Johns, Ore., where he fell asleep Nov. 10, 1917. Brother Herlbert accepted present truth in 1876. He was elder of the St. Johns church, and will be sadly missed by its members, who loved him dearly, and who were greatly beloved by him. He was laid away to await the call of the Lifegiver, when we shall meet him again if we are faithful. Mrs. J. C. Scott.

Appointments and Notices

ADDRESSES WANTED

Information concerning the whereabouts of Mrs. Nellie Hensey Jacobs is desired by Mrs. Etta Taylor, 362 California Ave., Santa Cruz, Cal.

REQUEST FOR PRAYER

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

"Please pray earnestly for my healing," is the request of one reader of the Review.

PUBLICATIONS WANTED

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

Mrs. Katharine Rock, R. F. D. 5, Indiana, Pa. Care of J. W. Watt. A continuous supply.

"THE SIGNS OF THE TIMES"

Some Changes

There will be thirty-six pages—eight more than formerly—in the January number of the Signs Magazine. In response to numerous requests, a page will hereafter be given to short answers to Bible questions. On another page, edited by Dr. George Thomason, will be found answers to health questions, comments on conservation, and advice such as only a doctor can give. Nor are these all the new features to appear in the Signs Magazine. Look for that other interest-creating, attention-holding page on significant church movements.

The recently recommended changes in prices, excepting subscription rates, will also become effective with the January number. They are as follows: 5 to 40 copies, 8 cents each; 50 or more, 7 cents each; selling price to the public, 15 cents. Agents will be allowed sixty cents commission on each yearly subscription taken at \$1.50.

"We Are Able"

Some Calebs among our Signs workers will reason something like this: We can sell our bigger, better, brighter, beautifully printed Signs Magazine at 15 cents. Of course we can. Our customers expect to pay more than formerly for everything they buy, and only wonder when they are able to secure anything at all at the old price. The fifteen-cent price will help to make the magazine self-sustaining, and at the same time we shall be benefited too, for our profits on, say fifty copies, will be \$4 as against \$3 at the old ten-cent price.

THE SIGNS of the Times MAGAZINE



The January Number

is unquestionably the finest thing of its kind ever turned out by our Pacific Press friends, both from the standpoint of variety and quality of subject matter and typography. A justifiable feeling of pride will attend the handing of a copy to friends and neighbors. Get one, and note the expressive frontispiece picture and other fitting illustrations. Consider the value from a worker's standpoint of the double-page center opening of "Camera News." Read Brother Spaulding's thought-compelling article entitled, "Who Sired Autocracy?" Read "A Challenge to Skeptics" (the "70 weeks' prophecy"). Read "Opium's American Rival." Read the powerful Sabbath story-article, "Steadman of the Ambulance Corps." Yes, read these and the others too, for they are equally good. The Signs Magazine is exerting a powerful influence in some places. Let it help you in your December efforts.

"OVER THE TOP"

Under this very suggestive title the new January Watchman comes out with a cover design that will strongly appeal to every reader. In the carrying of the printed page from house to house we believe that our own people could well profit by the grim determination that is here shown on the face of "Uncle Sam," and manifest the same earnestness in circulating gospel literature.

The new January Watchman will contain some exceptional articles. One of them is, "The Great War—What Will Be Its Result?" This question is on the mind of the world at large. Can it be answered? The pictorial section will be increased to four pages, and among the interesting features will be the Red Cross at work. The January issue will be increased by four extra pages, making thirty-six pages, all told, of intensely interesting reading matter; and it will be profusely illustrated.

This is an excellent number, and thousands should be distributed, as it will sell at sight. A January Watchman Field Day might be a good suggestion. This would be fulfilling the scripture, "The Lord gave the word; great was the company of those that published it." Ps. 68:11.

**A NEW
BOOK**

OUR DAY
In the Light of Prophecy

By W. A. SPICER

THE great fundamental principles of the gospel as taught in the Word of God are clearly and simply told, using the Bible as its own interpreter. The topical arrangement of subjects in thirty-four chapters, culminating in a comforting description of the Home of the Saved, will awaken the interest of the reader in Bible Study.

The Chapter Headings are as Follows:

The Book That Speaks to Our Day
The Witness of the Centuries
Prophetic Outline of the World's History
The Second Coming of Christ
Signs of the Approaching End
The Lisbon Earthquake of 1755
The Dark Day of 1780
The Falling Stars of 1833
The Meaning of Present-Day Conditions
The Historic Prophecy of Daniel 7
The 1260 Years of Daniel's Prophecy
The Dawn of a New Era
The Work of the "Little Horn" Power
The Bible Sabbath
Glimpses of Sabbath Keeping After
New Testament Times
The Law of God

Justification by Faith
Baptism
The Prophecy of Daniel 8
The Cleansing of the Sanctuary in Type
and Antitype
A Great Prophetic Period
The Prophecy Fulfilled
A World-Wide Movement
The Judgment-Hour Message
The Origin of Evil
Spiritualism: Ancient and Modern
Life Only in Christ
The End of the Wicked
Angels: Their Ministry
The Time of the End
The Eastern Question
Armageddon
The Millennium
The Home of the Saved

THE book contains 384 pages, is printed from new plates, on a superior quality of tinted paper, embellished with 154 illustrations, 61 of which are full page. It will soon be on sale at all our publishing houses and branches.

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The Review and Herald Publishing Assn.

Takoma Park Station, WASHINGTON, D. C.



WASHINGTON, D. C., DECEMBER 6, 1917

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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

EARLY in 1918 we plan to begin our regular Bible Studies. During the year four different series will be printed: (1) The Second Advent of Christ; (2) The Law and the Gospel; (3) The Sanctuary; (4) Life Only in Christ. We shall also publish a series of weekly studies in the Testimonies. These we believe will be greatly appreciated by our readers. Please read the second page of the Week of Prayer number of the REVIEW for an extended statement of our schedule for 1918. You cannot afford to miss the good things which the REVIEW will contain.

We appreciate very greatly the spirit of cooperation shown by our conference officers in extending the circulation of the REVIEW AND HERALD. Appeals in behalf of the REVIEW have appeared in a number of our Union Conference papers. We believe that we shall receive the same spirit of cooperation from each reader of the REVIEW. Yet if every one who reads this paper would take it upon himself to find out what families in his church are without its weekly visits, and would put forth a little personal effort to secure subscriptions, the influence of the REVIEW might be greatly extended. Let us make it our aim to place our general church paper in the home of every Sabbath-keeping Adventist before the close of 1918.

NOVEMBER 25 Elder B. G. Wilkinson began a second series of meetings in the Garrick Theater, Philadelphia. The house, which has a seating capacity of about two thousand, was filled to overflowing, and from one to two thousand were turned away. We trust that this second effort will be even more successful than was the first in extending a knowledge of the truth in this great city. A similar report comes from Brother W. L. Burgan, of meetings in Detroit, Mich., conducted by Elder A. V. Cotton. On the opening night of this series an attendance of 1,500 was reported, which increased the next Sunday night to 2,500; and the following Sunday night, November 18, to 3,000 or more. Brother Cotton is using a large number of the *Present Truth* in connection with his effort, and with excellent success. We hope that the efforts in these two great centers, as well as in every other great city, will be abundantly blessed of the Lord in bringing a knowledge of these times and the message for this hour before those who know it not. Let us remember our workers in these great cities, and hold them up before the Lord, that they may have wisdom and strength for all their labors.

COLLECTION IN ALL OUR CHURCHES FOR DESTITUTE ARMENIANS AND SYRIANS

THE readers of the REVIEW will be glad to know that in response to President Wilson's appeal in behalf of the Armenians and Syrians, as printed on the first page of this issue of the REVIEW, asking the people of the United States to make such "further contributions as they feel disposed, in their sympathy and generosity, for the aid of these suffering peoples," the General Conference and North American Division Conference Executive Committees voted that a collection be taken in all our churches Sabbath, January 12, 1918, to help these unfortunate people in their hour of suffering.

The situation in western Asia is beyond description. The needs of the poor people are such that life can be preserved only through the kindness and charity of others. The National Relief Committee soliciting funds for these distressed peoples speaks of their situation in a recent document sent forth, as follows:

"Reports regarding the atrocities, deportations, and sufferings among the peoples of western Asia have been so terrible as almost to challenge belief. They do stagger the imagination of those who were not eyewitnesses.

"Personal testimony of many who lived through the earlier period, and information furnished by American ambassadors, consuls, teachers, physicians, missionaries, and business men who have recently returned from Turkey to America, confirm the worst. Documentary evidence of an overwhelming character is also abundant.

"At a history-making conference held in New York in September, 1917, and participated in by 139 representatives of the above classes,—the very people who know most about actual conditions in the afflicted territory,—the following statements were unanimously agreed to as well within the facts:

"At least 1,000,000 Armenians and Syrians in Turkey have perished during the past two years from massacre, deportation, exposure, starvation, disease.

"Over 2,000,000 are now homeless and in dire distress. Thousands of Greeks deported from the seacoast of Asia Minor are now in danger of starvation.

"400,000 of those in need are orphans.

"Little children scarcely able to feed themselves live absolutely alone in deserted homes.

"75,000 children under twelve years of age are starving in Syria and the Lebanon alone.

"Sufferers in the Lebanon district recently were dying at the rate of 1,000 a day.

"500,000 refugees have fled the Turkish dominions, and in their temporary homes cry for help.

"Relief work still goes on in Turkey, uninterrupted by break of diplomatic relations. It is freely administered in Persia, the Caucasus, and elsewhere.

"Distribution is wisely and economically made by absolutely reliable agents.

"Every dollar contributed goes for relief, none for expenses.

"\$30,000,000 will be required for this winter's needs. \$5 per month will save a life."

Our leading brethren felt that our churches would gladly respond to this appeal in behalf of these poor sufferers. When we think that five dollars will save one human being

from starvation and death, we can realize to some extent the good our money will do.

The action of the committee reads thus:

"In view of the widespread suffering in Armenia-Syria and the solicitation of the National Committee which has been appointed to solicit funds to relieve this suffering, it was—

"Voted, That in order to give our people an opportunity to contribute to the relief of these suffering people, we request that in all our churches, Sabbath, January 12, 1918, a collection be made for the Armenian-Syrian Fund; this offering to be passed on to the Division conference treasurer through the usual channels."

Do not forget the day when the offering is to be taken,—Sabbath, January 12, 1918. We hope our people will give liberally to the relief of these sufferers. Other articles will appear in the REVIEW concerning the situation in western Asia, setting forth the necessity for a liberal collection.

I. H. EVANS,

President North American Division
Conference.

HARVEST INGATHERING

EVERY believer in this great world-wide movement will be pleased to learn that more than \$50,000 from the 1917 Harvest Ingathering campaign has already reached the treasury at headquarters. This represents a good gain over last year's report at this time, and is better than one third of our goal.

If every one in the whole field were as faithful, as earnest, and as persistent as Elder C. K. Reiswig, of Lacombe, Alberta, what a sum we could raise! He writes as follows:

"About the Harvest Ingathering, I will say that we have had wonderful success so far. The Lord has blessed our effort. In three weeks' time we gathered \$769.90. My wife and I want to raise our goal of \$1,000. I supposed we would have it by this time, but we were badly snowed in at the place where we were, and ran out of papers. So we got hold of some of last year's papers. They averaged us \$3.75 a paper."

Many are doing much better than they did last year. Our institutions are doing splendidly. We trust that every lover of the third angel's message will be stirred to action in this mighty united effort.

F. W. PAAP.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was
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Issued Each Thursday by the

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