

The Advent Review and Sabbath Herald

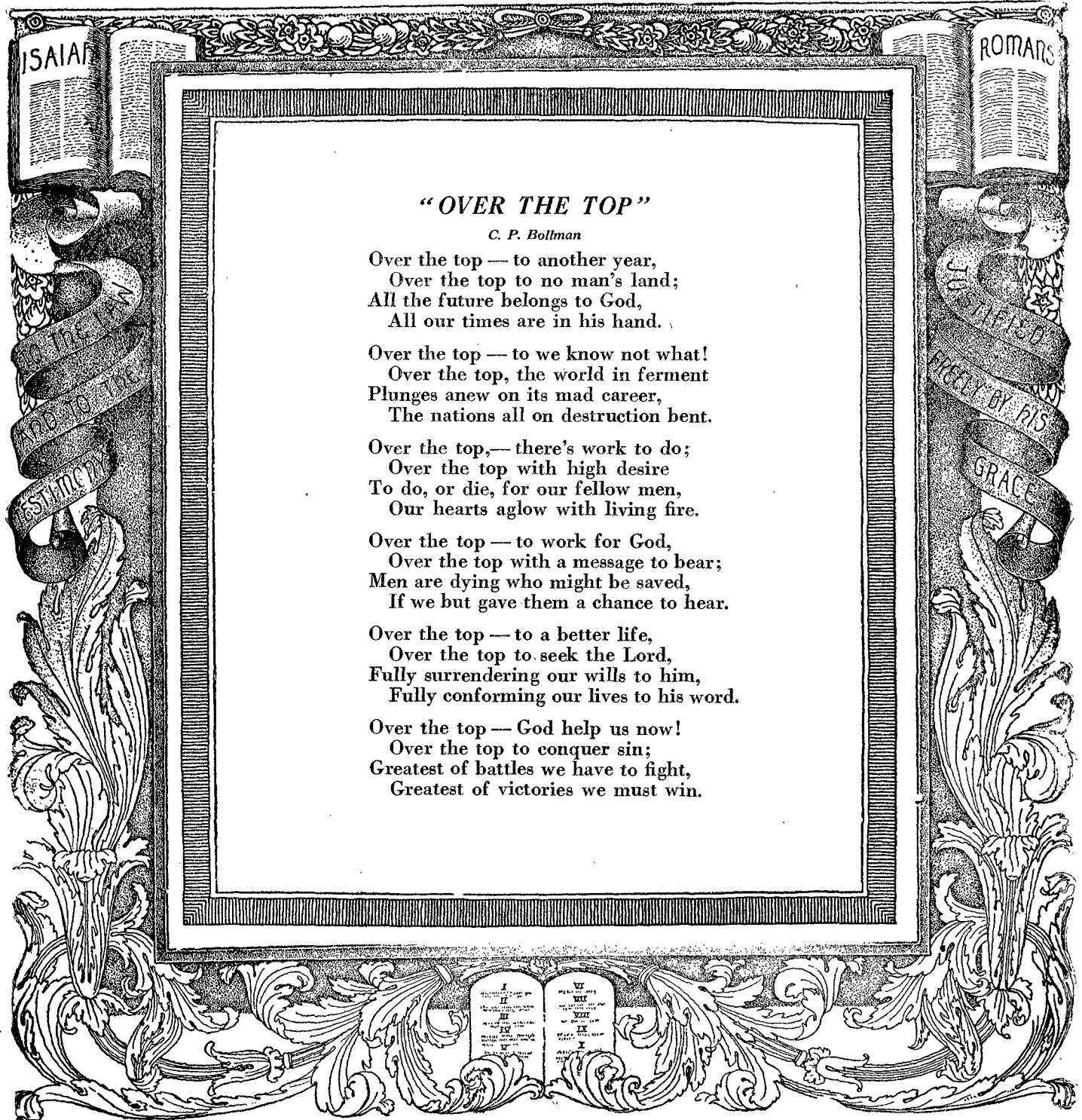


Vol. 94

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No. 52

THE GOSPEL TO ALL NATIONS



“OVER THE TOP”

C. P. Bollman

Over the top — to another year,
Over the top to no man's land;
All the future belongs to God,
All our times are in his hand.

Over the top — to we know not what!
Over the top, the world in ferment
Plunges anew on its mad career,
The nations all on destruction bent.

Over the top,— there's work to do;
Over the top with high desire
To do, or die, for our fellow men,
Our hearts aglow with living fire.

Over the top — to work for God,
Over the top with a message to bear;
Men are dying who might be saved,
If we but gave them a chance to hear.

Over the top — to a better life,
Over the top to seek the Lord,
Fully surrendering our wills to him,
Fully conforming our lives to his word.

Over the top — God help us now!
Over the top to conquer sin;
Greatest of battles we have to fight,
Greatest of victories we must win.

THE OUTLOOK FOR SEVENTH-DAY ADVENTIST LITERATURE

THE new year 1918 presents to Seventh-day Adventists unparalleled opportunities for the distribution of literature. Great things are happening in our world today, and all men are interested in the outcome. Any man, or any group of men, who can throw light upon present-day problems will have a large and interested audience. Multitudes are being swept along with the mighty current of events, and are being engulfed in the whirlpool of destruction; but there are many, still, who think seriously, who are studying their Bibles, and who are seeking earnestly for the light. This is a great day of opportunity for the church of Christ.

A change has come in the habits and thoughts and tastes of the people. Business is rapidly being revolutionized to meet the needs of the hour. Business men who have been unable to adjust themselves quickly to the new conditions, have been swept into bankruptcy, while others, more alert, are enjoying unparalleled prosperity.

The effect of these war conditions upon the sale of literature in this country is dealt with in the Literary Section of the *New York Times* of Nov. 11, 1917. Under the title, "Review of Books," the editor presents quotations in which "leading publishers describe some interesting changes in the demand for books brought about since this country entered the great conflict." The testimony of the leading publishers of books in America is given in reply to the question, "What effect will American participation in the world war have upon American literature?" We take the liberty of quoting at length from this review; for every line of it will be intensely interesting and instructive to all who are engaged in the circulation of Seventh-day Adventist literature. The writer says:

"This autumn makes the first publishing season this country has had in full since America entered the conflict, and the currents of popular interest which its output encounters will be an indication of how deeply into the mental and moral structure of the nation the roots of thought and feeling are striking, and upon that will depend the measure of final influence the war will have upon our literature. . . .

"The *New York Times* Review of Books has asked the leading publishers to point out briefly the chief lines in which interest in books is manifest this fall, how the taste of readers is being influenced by American participation in the war; what kinds of books are this fall selling most easily and rapidly. Their replies will be found most interesting. They indicate that the people of the United States are already undergoing a stiffening of moral fiber, a broadening of outlook, a deepening and enriching of intellectual interests that are of the greatest

promise. Perhaps the one item of largest consequence upon which they are practically agreed is that fiction of the lighter sort is hard hit. . . .

"Harper & Brothers, who are this year celebrating their centennial and can look back for comparison over a hundred years of experience, mention a very noticeable falling off in the sales of fiction. . . . They find that standard books are in greater demand, and report that in the book trade the conviction is strong that the interest of the reading public this year in so-called 'serious' books—which includes, generally, most non-fiction volumes—is stronger than ever before. It is most noteworthy that the Harpers say they are now producing more books than ever before in all their long history. . . .

"Houghton Mifflin Company report that 'the most marked effect of American participation in the war upon book sales has been to stimulate still further public interest in the best war books. . . . Books of this sort, judging from our own experience, are selling and will sell during the coming months in a larger volume than at any time since the beginning of the war. . . .

"The Macmillan Company, which a few months ago reported that during the last year it had sold more books than during any previous year of its existence, finds no sign this fall of any diminution in the volume of its business. It says that although there was general apprehension during the first few months after the entry of the United States into the war as to the effect upon the publication of books, those fears are proved by the fall sales to have been groundless, while the outlook is very promising. . . .

"Dodd, Mead & Co., who have had seventy-five years and more of experience in the publishing business, consider the present conditions 'unprecedented in the history of publishing,' but say that certain definite tendencies are now recognizable. These tendencies are especially marked with regard to fiction and war books, and concerning them this house says: 'Since April, 1917, there has been a distinct falling off in interest, and consequently in sales, of light and frothy fiction, and the best sellers of the present season are doubtless of the war-book variety. In regard to fiction, we feel in a general way that the public demands thoughtful books, . . . and that such books should be either directly or indirectly connected with the war is inevitable.' . . . This house notes the enormous demand in this country following the breaking out of the war for histories and books relating to the causes of the conflict. . . . 'Thoughtful volumes on subjects of international importance are gaining ground, and there is an excellent hearing for books dealing with spiritual things, as the war has turned people's thoughts in this direction.'

"Henry Holt & Co. believe that war conditions 'have certainly hurt the demand for most fiction.' . . .

"The John Lane Company reports 'an unabated vigor' in the sale of books. 'The only perceptible effect,' it says, 'of the war on the book trade is a change of current. The problem novel lies on the shelf unheeded, and the call of the moment is for authoritative testimony on the subject of the war.' . . . This firm finds that 'fiction dealing with events or conditions prior to 1914 seems to be looked upon as almost prehistoric,' but also it says that few of its books in antequar days sold any better than do some of its war books. It shares with several other publishing houses the conviction that were it not for the interest in books about or touched by the war the pub-

lishing business would have suffered a hard blow. . . .

"E. P. Dutton & Co., also large publishers of war books, add their testimony to the keen interest of American readers in books of that kind. Novels, they declare, have not nearly the large sale they had three years ago. . . . Sales of the great old books of the world, the classics of all lines of literature, they say, are constantly increasing, and appear to have been stimulated by the war. But the great demand of readers just now they find to be for war books of many kinds, and the Duttons think that in this situation is proof that the American people 'are now more mentally alert and spiritually alive than they have been for a generation' The demand is largely for accounts of personal experience, but there is widespread interest also, they say, in memoirs of men and women whose lives and observations touched European politics and policies before the war, in books of international relations, books dealing with the history and modern conditions of European nations, and books that will help the readers to form their individual opinions about the settlement of the war and the establishment of a real and lasting peace. In general, the Duttons sum up their view of the situation in this sentence: 'More current books are being sold now than usual, and the greatest interest lies in the direction of books about the war.'

If Seventh-day Adventist publishers were to make their report also on this point, the above descriptions would need only a slight paraphrase to report the situation as it stands today. The demand for our literature is rapidly increasing. Men's minds are taking a serious turn. They want an answer to the question, "What do these things mean?" No other publishers in the world are in the favorable position that we occupy for answering this question. The world is looking to us for an answer.

Immediately when the news of the capture of Jerusalem by the English troops was flashed over the wires, newspaper men communicated with our General Conference headquarters to learn from us the meaning of this event. The reason for this is that they are well aware that our speakers and our publications deal with the prophecies of the Bible, which are the only true source of information on this great question.

The sale of the books in the World's Crisis Series since the beginning of the war, is without precedent in the history of our publishing work. No publishers, we believe, can offer a more striking illustration of the trend of public demand and of the opportunity of the present hour than is shown by the following report of sales of this class of literature in North America up to Nov. 1, 1917:

	No. Copies
The World War (8 months' sales).....	651,370
The World's Crisis.....	303,925
Armageddon.....	203,866
The Shadow of the Bottle.....	132,777

(Continued on page 5)

The Advent HOLY BIBLE **REVIEW** **AND Sabbath** **HERALD**

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 27, 1917

No. 52

EDITORIAL

THE TRUE RESTORATION OF ISRAEL

It was in B. C. 40 that Herod, the rival of Antigonus for the Jewish throne, fled to Rome, ingratiated himself into favor with the Roman leaders, and was recognized by the Roman Senate as the king of the Jews. With Roman aid Herod returned to Palestine, and after a three years' struggle, defeated and put to death his rival, the last of the Maccabean rulers. Herod the Idumean, though not of Jewish birth, occupied the throne at the time when the wise men of the East sought Him who was *born king of the Jews*. Yet Christ did not restore the kingdom to Israel at his first advent. In A. D. 14 Judea was reduced to the rank of a Roman province, and in A. D. 70 Jerusalem was destroyed, and the Jewish people were scattered throughout all the world.

The word of divine prophecy had said that after three overturnings,—by Medo-Persia, by Greece, and by Rome,—the Jewish nation should be no more *until* the coming of Christ (Eze. 21: 27), referring in this case to the second advent, as we know, and not to the first, as the Jews wrongly supposed.

Yet during the centuries of their dispersion among all nations, the Jews have continued to cherish the hope that the time would come for the re-establishment of a Jewish state in Palestine. The publication by Dr. Theodore Herzl, in 1896, of a pamphlet entitled "The Jewish State," resulted in a call being issued for a Jewish congress, which was held the following year at Basel, Switzerland. At that time the Zionist organization was launched which today has branches throughout the world. The editor of the *American Hebrew*, Mr. Herman Bernstein, states the purpose of the movement in a sentence, thus:

"The Zionist organization undertook firstly, political negotiations for recognition of the Jewish nationality and its claims on Palestine; and secondly, the fostering of a national colonization in the Holy Land."

In the latter purpose considerable success has attended the efforts of the

Zionists. Many prosperous colonies have been established, and the colloquial use of Hebrew has been revived among the Jews, of the Palestine colonies especially. Speaking of these colonies, Mr. Bernstein says:

"The Jewish population of Palestine now bears a higher proportion to the total number of inhabitants of the country than does the Jewish population in any other country of the world."

Until recently, however, the effort to obtain recognition of Jewish national claims on Palestine had not succeeded so well. The sultan of Turkey seemed favorable at one time to the establishment in Palestine of a Jewish tribute-paying state under the suzerainty of the sultan, but the whole scheme fell through. The prospects now again seem favorable for a Jewish state under either English or French protection. As early as March, just before his army reached Gaza, a semi-official statement on the subject was made by Gen. Sir Archibald Murray:

"What shall we do with Palestine, which is now about to be stripped from the Turkish yoke?" he inquired, and answering his own question, he says:

"Beyond doubt we will revive the Jewish Palestine of ancient days, and give to the Jews the possibility of realizing their ancient hope. Not all Jews will return to Palestine, but large numbers will. The new Jewish state, under either English or French protection, will become the spiritual and cultural center of all Jewry. The Jews will at last have their own homeland and their own nationality. Hopes which have sustained them through the centuries will now be realized."—*Washington Herald*, Dec. 12, 1917.

The success of the British military operations in Palestine during November, culminating in the capture of Jerusalem, December 10, together with the formal statement by Arthur Balfour, the British foreign minister, that the British government viewed with favor the establishment in Palestine of a national home for the Jews, makes it seem probable that the world may soon see an attempted restoration of Israel.

But it cannot long succeed. The true restored kingdom of Israel is one in which Christ himself shall reign; and not over Israel after the flesh, but over the true Israel, the spiritual seed of Abraham, even as Paul has said:

"Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7, 29.

The enemy of our souls would be pleased to have us lose sight of the true nature of the Bible promises made to Abraham and to David. Thus he might cause us to cease "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," as the time for the fulfilment of the prophecies which cluster around the true "restoration of the kingdom to Israel." A literal restoration may be attempted; and it may even seem to be a success for a time. But the rightful rulership of the Israel of God belongs to Christ, and the divine promise is, "I will give it him."

It would be idle speculation to attempt to give in detail events which may yet take place in Jerusalem, but whether the result be obtained by diplomacy or by force of arms, we know on the authority of the Holy Scriptures that "the king of the north"

"shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

"And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11: 45; 12: 1.

Let us cling fast to our confidence that the time of the deliverance of God's people and of the true restoration of Israel is at hand. Soon will be heard those "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

L. L. C.

DELIVERED FROM THE BASUTO RAIDERS

WHILE visiting South African missions, I met the daughter of one of the pioneer missionary families of Africa—Mother Jeffrey, mother of Elder E. W. H. Jeffrey, superintendent of our Kafirland Missions. Our aged sister could tell many a story of the early days of African missions. Her father was William Shepstone, one of those men of God whose work on the frontiers, in the early colonial times, forms a bright chapter in the history of South Africa. One providence of those times was recounted by Mother Jeffrey. I reproduce the story from my notes of her narrative:

"My father had a station near the border of Basutoland. Trouble had broken out, and the Basutos were trying to drive back the white settlers. My father was active in working for peace. Sekonyele, chief of one party of the Basutos, said to his chiefs, 'We must kill the missionary first. We shall never get on until we have driven out the mission. Then we shall be able to do something.'

"Everything was prepared for the raid upon the mission station. Friendly Basutos brought word to my father that he and his family must fly for their lives, as that day the war party was coming to kill them.

"But the missionary could not flee. Even that very day a little girl had been born to the mission family. The mother could not travel. They could not escape by flight. All the missionary could do was to put his family under the protection of God, and await his merciful providences.

"That afternoon the Basutos came over the border, riding down upon the mission. But as they rode on, Sekonyele's horse fell. It was pulled up, but stumbled again and again. And many of the horses of the war party kept falling and stumbling as they tried to come along. So remarkable and unusual was it that Sekonyele became afraid. He called to his chiefs, saying, 'The great God is against us today. It is not good to try to kill this missionary. Let us go back.' And he called off his people, and back the war party swept, over the border again, into Basutoland. The missionary family was saved.

"A little time after, the chief said to my father: 'Your God protected you that day. We would have killed every man, woman, and child when we came if we had been able to reach you then. Your God surely helped you.'

"Then the Basutos learned why it was that my father and mother could not flee from them at the time—that the birth of the baby girl had held them at the mission. They were so convinced that God had turned them back on account of this, that they gave a name to the girl, after their own custom. They called her Ma-Sekonyele, that is, the mother of Sekonyele. 'For,' they said, 'this baby was Sekonyele's mother that day; she would not let him come, and turned him back. She shall be called Ma-Sekonyele.'

"So my father and mother knew that God had indeed protected them in their helplessness, and had borne a witness to those wild Basutos that he was with the missionaries."

And to us this story bears witness yet again to the reality of the ministry

of heavenly angels in these modern times, and to the ever-watchful providence of the living God.

W. A. S.

— — — SPIRITUAL FULLNESS

It is extremely sad that in their Christian life so many are satisfied with a feeble spiritual existence when they might be strong in the Lord and in the power of his might. We deplore our emptiness, when we might continually know the blessing of a divine fulness. In his Sermon on the Mount Jesus said:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Note the fulness he has promised. If we hunger we "shall be filled." Filled, not with pride and selfishness and evil of all kinds, but "filled with all the fulness of God." Eph. 3:19.

The apostle Paul had assurance of this deep Christian experience. Writing to the church at Rome, he said:

"I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Rom. 15:29.

The Lord is no respecter of persons. What he was to Paul he is willing to be to each of his children who trust him. We, too, can claim this blessed assurance of divine fulness. Possibly we are given all the blessings that the Lord can safely intrust to us, lest being lifted up with pride we fall into the condemnation of the devil. Even Paul was given "a thorn in the flesh," lest through the abundance of the revelations given to him he "should be exalted above measure."

The apostle wrote to the Ephesian church, exhorting them to "be filled with the Spirit." Eph. 5:18. The apostles received such a spiritual fulness on the day of Pentecost, when they were all "filled with the Holy Ghost." And all the fulness of the Spirit which the Ephesian church could receive from the Lord, our church today may experience. Why then this emptiness?

Fulness of victory, too, is promised. We are to be "more than conquerors through Him that loved us." Rom. 8:37. Christ spoiled the principalities and powers of darkness, "triumphing over them." So we meet a defeated foe, and in Jesus' name can be victorious in every battle.

We often think of Jacob's experience, and the wonderful victory he won in prayer. Many things show his great weakness. He was common clay. By nature he was a schemer. He came by it honestly; his mother taught him how to cheat and defraud. He lied to his aged, blind father, and took from his brother the birthright.

This spirit of craftiness was manifested in his dealings later in life. But the crisis came in his life, as it will in your life and mine. Everything was at stake. Having sent his family and all that he had over the brook Jabbok, he turned aside in the brush to pray. One night alone with God wrought the great change in Jacob. Determined that he would not let the angel go until he had the blessing, he won the greatest victory possible to man. Ere he left, the angel said:

"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

From being a supplanter, a deceiver, Jacob became a prevailer, a prince of God. Thus feeble, erring man saw "God face to face." This is indeed fulness of victory. And the best of it all is that we, too, may experience the same victory that Jacob did. Unless we do, I greatly fear we can never sit with him in the kingdom.

A fulness of peace, too, have all they that love the law of Jehovah. Jesus had no estate to leave his followers when he died on the cross. All that we read about was a seamless coat, for which lots were cast. But he left that which was of far greater value,—his peace.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

It is our privilege to enjoy this peace, though in sorrow, distress, and deep affliction. Though war may be waged about us, we may yet enjoy this peace, even in abundant measure.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

Peace like a river—like an Amazon or a Mississippi, full and strong, flowing on in its majesty and power to water and refresh others. Truly none should worry or fret when such abundance of peace is given us from the Lord. It is a gift. "My peace I give unto you." We can have it if we will but take it. The Lord will not force this priceless gift upon us; but if we but reach forth the hand of faith, it is ours to enjoy in the midst of all life's turmoil and strife. And this peace brings us joy, even "joy unspeakable and full of glory." 1 Peter 1:8.

Here is a joy so great, so full, so abundant, that it is beyond the power of expression. And all this fulness of joy is promised to the believing Christian.

"Now the God of hope fill you with all joy and peace in believing, that ye may

abound in hope, through the power of the Holy Ghost." Rom. 15: 13.

Then I think of our final entrance into the kingdom of our Lord. We hear some say, "I shall be satisfied if I can but squeeze into the kingdom." Well, dear trusting child of God, if you are there you will not merely squeeze in. You are promised an *abundant entrance*.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 10, 11.

As we study the wonderful promises made to the children of the Lord, we may well exclaim with the apostle:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom. 11: 33-36.

G. B. T.

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THE OUTLOOK FOR SEVENTH-DAY ADVENTIST LITERATURE

(Continued from page 2)

	No. copies
The Other Side of Death.....	106,054
The Return of Jesus.....	100,000
The Vatican and the War.....	70,995
The Christian Sabbath.....	47,040
World Problems (recently published)	36,287
His Glorious Appearing (new form just published)	15,000
Our Paradise Home (new form just published)	12,418
Total sales.....	1,679,732

Now is our day of opportunity. Just now, if we discern clearly the meaning of the times, we will improve the opportunities that are pressing around the opening doors of the new year. There is no other literature like ours. No other books or periodicals will satisfy the heart-hunger of the world, like ours. Our books have never before sold so readily as they do today. The hour has struck; the opportunity is here. The question is, Will every Seventh-day Adventist improve the opportunity?

E. R. PALMER.

◆ ◆ ◆
A SALVATION ARMY officer was asked to explain the great success of the Salvation Army with drunkards. The officer said he believed it was because "once they get hold of a man they never let him go." Ah, what a great thing that is, "Never let him go!" Some churches are good at getting, but poor at keeping sinners in the fold.—*The Expositor*.

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LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—*Abraham Lincoln*.

**THE GATHERING OF ISRAEL
GOD'S UNCHANGEABLE PURPOSE TO PEOPLE THE EARTH WITH A HOLY RACE**

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Eze. 37: 21.

The Zionist Movement

On this and similar promises in the Old Testament Scriptures is based the so-called Zionist Movement. This movement, for the last two decades, has been creating a sentiment favoring the setting apart of Palestine as a home for the Jews, and the revival as far as possible of the Jewish state. The work which this movement has accomplished for the Jewish people is expressed by Dr. Max Nordau, in the *American Jewish Chronicle* for December 7, in the following words:

"Zionism is today firmly established in the mind of the Jewish people and before the world. If at the beginning it seemed chimerical to some, it is at the present moment generally recognized as one of the serious political movements of our time. The laggards have been unable to gain a foothold. So much the worse for them. They are a negligible quantity. But all the valiant youth of Israel who have the vitality and the vigor are unconditionally for us. Zionism has filled them with enthusiasm. It has endowed them with its greatest possession: an ideal which gives a meaning and an object to life. It has taught them to be proud of their race and their history, to regard misunderstanding with pity and to scorn the hateful calumnies of our enemies and energetically to assert their ethnic personality in face of the world."

Infusion of New Hope

The recent statement of the British ministry, virtually pledging the British government to the realization of the Zionist propaganda, has given new impetus to the movement. Of this Mr. Nordau says:

"We are at the turning-point of world history. The gigantic war which is desolating humanity has inflicted more tortures on us than on any other people. We know our losses, our sufferings, and our tears. But we are sustained in the midst of these disasters by the certainty that we are approaching the culmination of our national destiny. In the vast redistribution of territory that will take place, a place will be made for us, exactly the place which we will be capable of occupying to good purpose. All the belligerents are ready to take our claim to Palestine into consideration, and it is for us to convince them that Zionism is not a war of words, but an active force, that we have not only a vague desire, but the serious resolve and the means to realize in the land of Israel a great work of reconstruction."

The Zionist leaders recognize that it will require more than acquiescence of one of the great powers to make possible this great national reorganization; that in the final settlement of the present conflict, Jerusalem cannot be made the pawn of war, but that there must be a united sentiment on the part of all the belligerents in making Palestine the home of the Jews.

Declares the editor of the *Chronicle* in the issue for November 16:

"No British or American statesman believes that the establishment of the Jewish homeland in Palestine is possible without the consent of all the great powers, irrespective of their present mutual relations."

In the same number of the journal Dr. Isaac Straus writes:

"What the near future will be, what political move will follow this first British enunciation, no one knows today. The war is still in full swing, and we must guard against all eventualities. . . . A Jewish Palestine cannot become a matter for the great powers to bargain with in the settlement of their political differences, and every premature step on our part must therefore be avoided. When the peace conference convenes, there must be unanimity about the settlement of the Jewish question, and no political bargaining about it."

The Zionist Movement Not Fulfilling Prophecy

In the kaleidoscopic changes of the present age we would not wish to venture the prediction that the hope of the Zionists would never in any measure or for any length of time be fulfilled. It is barely possible that they may be. We are, however, quite willing to assert this proposition with all emphasis; that whatever proportions the Zionist Movement may assume in the future, it will not be in response to the prophecies of the Scriptures, or in the fulfilment of any of the promises made to this greatly persecuted and widely dispersed nation. The Scriptures clearly indicate that these promises were made to the spiritual seed of Abraham, Isaac, and Jacob, and not to their literal descendants. This will be clearly shown as we proceed with this study.

God's Original Design

We come now to the consideration of God's original design in the peopling of this earth. This is clearly stated by the prophet Isaiah:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45: 18.

After the creation of the world, it was given to mankind as an everlasting abode. The psalmist declares:

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."

This gift of God to the children of men carried with it both possession of territory and dominion to rule.

"God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 27, 28.

As a type of their fuller possession of the earth, God bestowed upon our first parents the garden of Eden as a

home. From this place they were to reach out and multiply and subdue the whole earth. The gift of God was given on conditions of obedience. These conditions Adam and Eve forfeited, and in consequence they were driven out from their Eden home, and became wanderers upon the face of the earth. Genesis 3. The terrible fruits of their sin were soon manifest, and Adam's posterity widely departed from God. In consequence, the earth was destroyed by a flood of waters. Another terrible apostasy followed, resulting in the Heaven-defying effort on the plain of Shinar to build a tower which should reach unto heaven. God confounded the speech of the human family, and scattered them abroad on the face of the earth.

God's Purpose Unchanged

But notwithstanding this expression of his displeasure, his purpose to give the earth to a holy people remained unchanged. He saw among earth's multitudes a man who possessed in his heart a love for right and truth, so he chose Abraham as the father of a new line, promising that through his seed should all nations of the earth be blessed, and that through this seed Abraham himself should come into possession of the land.

"The Lord said unto Abram, after that Lot was separated from him, Lift up now thine art, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13: 14-17.

This promise included not merely the land of Canaan, but the whole world, and was bestowed upon Abraham, not through the law of literal descent, but through the righteousness of faith.

"The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

Christ, the Promised Seed

While Abraham's seed through whom the promise was to be fulfilled was to be one of his literal descendants, he was to be one who in his own preëminent right, through the grace of his righteousness and the merit of his character, possessed the power to make possible the realization of the promise. This was Jesus Christ. That Christ was the Seed through whom the promise was to be fulfilled the apostle Paul emphatically declares:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3: 16.

This promise to Abraham included all that was embraced in the gift of this earth to our first parents. It included not alone possession of territory, but also authority to rule. Abraham's seed should possess "the gate of his enemies."

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 16-18.

The Heirs of the Promise

Abraham's literal descendants were counted as partakers with him only as they entered into the promise through faith in the Seed. In other words, the children of faith in Christ Jesus were counted the children of Abraham, heirs of the divine promise.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

The Meaning of "Israel"

This brings us to the consideration of what is meant by the term "Israel." The original definition of the term is "a prince that has power to prevail with God and with men." See Gen. 32: 28. It is a designation of spiritual character, rather than of blood relationship or distinctive nationality, and is so used throughout the Bible. The apostle Paul declares:

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

When about to baptize the Roman centurion, the apostle Peter declared:

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34, 35.

Of this work of grace among the Gentiles, James the apostle bears this record:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15: 14-17.

By the beautiful illustration of the olive tree in the eleventh chapter of Romans, the apostle again emphasizes this spiritual truth. Referring to the natural branches of the olive tree as the Jewish nation, the apostle says: "Because of unbelief they were

broken off, and thou standest by faith." Verse 20. In place of these natural branches which were broken off, the Gentile nations were grafted in, and the apostle declares that those who fell by unbelief, the natural branches, "if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." We must therefore conclude that the promise to Abraham, to Isaac, and to Jacob was made, not to the Jews after the flesh, but to spiritual Israel, embracing in the plan and purpose of God men and women of righteous character of every nationality in every age.

Literal Canaan Typical of Heavenly Canaan

And throughout the history of Israel this purpose on the part of God was maintained and this idea was kept before them. Repeatedly, God promised to bestow not only the land of Canaan but the entire earth upon Abraham, Isaac, and Jacob. And when David came into possession of literal Palestine, the Lord emphasized anew that this literal possession was only typical of the greater inheritance which he had in store for them in the future.

The record of David's reign is, "The Lord had given him rest round about from all his enemies." 2 Sam. 7: 1. The throne and kingdom of Israel had been securely established in the land of Canaan, and even in this time of national prosperity God points Israel to another time and another state wherein the fulness of his promise to Abraham, Isaac, and Jacob was to be realized.

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7: 10.

The Promise of Eternal Dominion to David

At this time the Lord promised to establish David's house in Israel forever:

"Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." Verse 16.

The analysis of this promise proves it to be identical with the promise made to Abraham. The maintenance of David's throne forever was not to come through an unbroken succession of rulership from father to son, but was to come through the Lord Jesus Christ as the seed of David, the same as Christ was the seed of Abraham. The angel, in promising a son to Mary, declares of him:

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Jerusalem to Stand Forever

Had David remained true to God, it is possible that this promise might have been fulfilled to David in an unbroken succession of literal reign on the part of his sons; for the Lord promised that if his people would walk in his ways and keep his commandments, Jerusalem should stand forever.

"It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever." Jer. 17: 24, 25.

In just what manner this promise would have been fulfilled if David's descendants had remained true to God, is not revealed. We may know only the course of events which did occur, not what might have been.

Captivity of the Ten Tribes

But Israel rebelled against God. Solomon, the direct descendant from David, led Israel into apostasy, and though he himself repented at last, his departure from God had prepared the way for the still greater apostasy which followed under his son Rehoboam.

Under Rehoboam's reign Israel was divided into two kingdoms. This king refused to accede to the demands of ten of the tribes to lessen the laboriousness of the royal service they were required to render. In consequence they revolted and chose Jeroboam as king. Their history throughout was rapidly downward. But few if any redeeming traits of character were possessed by any of their kings. Finally their iniquity became so great that God sold them into the hands of the Assyrians. They were carried away captive, and Assyrian colonists were settled in the land of Israel. The Sacred Record declares:

"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." 2 Kings 17: 6, 24.

The Captivity of Judah

Two tribes remained with Rehoboam. Under his reign and the reign of his successors Judah passed through a complex and checkered history. Again and again God sought through his prophets to bring his people back to the standard of right-

eousness. Again and again they responded to the appeals sent them. Under Josiah and Hezekiah and other godly kings Judah became a power in the earth, a beacon light for truth and righteousness among the heathen nations of the old world. But finally their downward course became so marked and their apostasy from God so deep seated that divine appeals no longer met with response. At last, in the reign of Zedekiah, the Lord brought against Judah the armies of Nebuchadnezzar, and this remaining kingdom was dispersed among the nations of men. See 2 Chron. 36: 11-21.

"I Will Overturn, Overturn, Overturn"

Zedekiah was the last of David's literal seed to sit upon the throne of Israel. After this dispersion of the twelve tribes among the nations of the Old World, various efforts were made to gather them again to their own land. Special efforts, headed by Ezra, Nehemiah, and others, were made under the reign of Cyrus, Darius, and Artaxerxes. And under the last-named king these efforts were successful in the partial revival of the Jewish state. But this existed, not as an independent nationality, but wholly as a Persian colony.

With the capture of Zedekiah, the Lord, through Ezekiel, uttered this solemn prophetic declaration:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21: 25-27.

This scripture indicates that there were to be three overturnings of rulership in this world. When the diadem was taken from the head of Zedekiah, the kingdom of Israel and world dominion passed to Nebuchadnezzar. All the kingdoms of the earth were subject to his sovereignty. Babylonian rule continued till it was succeeded by Medo-Persia in 538 B. C. This constituted the first overturning. Medo-Persian rule continued till it was succeeded by Grecian. This constituted the second overturning. The passing of world dominion to Rome constituted the third overturning.

The Coming of the Seed

The prophecy declares, "It shall be no more, until he come whose right it is; and I will give it him." To whom does this refer? It certainly can refer to none other than to the seed of Abraham, who was to possess "the gate of his enemies;" to the One in David's line who was to perpetuate to all eternity the rule of David upon his throne. This seed of Abraham,

this son of David, is none other than the Lord Jesus Christ, and upon him at his second coming will the kingdom be bestowed.

Isaiah utters this beautiful prophecy concerning the rulership and kingdom of Christ:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

Christ, at his first advent, likens himself to a certain nobleman who "went into a far country to receive for himself a kingdom, and to return." Luke 19: 12.

The psalmist describes how Christ, the Seed, shall possess the "gate of his enemies:":

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2: 7-9.

Time of the Kingdom

The bestowal of this kingdom takes place in connection with the last great judgment. In describing the scene he witnessed in holy vision the prophet declares:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Verses 13, 14.

And concerning the future state, after the nations of men have run their course and human history is closed, Daniel says in verse 27:

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Abraham was Not Disappointed

It is to this time that the Israel of God in every age have looked forward.

It is the time to which Abraham, Isaac, and Jacob looked for obtaining their possession through the promised Seed. Abraham did not die a disappointed man, although, as Stephen declares, God gave him no inheritance in the land of Canaan, "no, not so much as to set his foot on; yet he promised that he would give it to him for a possession." Acts 7:5. Abraham believed God, and it was accounted to him for righteousness, for he looked beyond this present evil world for the fulfilment of the promise. To this the apostle Paul bears definite testimony in Hebrews 11: 8-10:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Nor did the children of faith who counted their descent from Abraham feel that God had been untrue to his promise. The record of them is:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11: 13, 16.

David Died in Hope

David also, through faith, grasped the fulfilment of God's promise to him. Declares the Lord through Israel's king:

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89: 34-37.

How is this promise to receive its fulfilment? Abraham, Isaac, and Jacob have long since passed away. Millions of their literal descendants after the flesh are in their graves. Multitudes of the children of faith have died in hope. David, to whom the promise was renewed, has died; but God's word cannot be broken. He is the same yesterday, today, and forever. So far as the carrying out of his promises is concerned, a thousand years are with him as one day, and one day as a thousand years. Long ages may pass away, but the promises of God are as fresh in his mind as though they were made but yesterday. Those promises will be fulfilled. They can be fulfilled only by God's bringing to life again those to whom long ages ago the promises were made. The

promises can be fulfilled only as God takes this sin-cursed earth and brings it back to its Edenic beauty, giving it to Abraham, and through his Seed to the righteous of every age, as an everlasting possession.

And this hope in the resurrection, and in the fulfilment of the promises of God through the resurrection, has been the hope of the church in every age. It is the hope expressed by Peter in his memorable sermon on the day of Pentecost:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 2: 29-32.

The Hope of the Apostle Paul

The apostle Paul sets forth the resurrection as the hope of the church. It was for this hope that his work was called in question by the opposers of the gospel (Acts 23:6), and in his defense before Agrippa the apostle plainly declares that for his faith in the resurrection of the Lord Jesus was he brought into judgment, "for the hope of the promise made of God unto our fathers."

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 6-8.

It is through the resurrection from the dead that the gathering of Israel is to take place. Hear the prophet Isaiah:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

The Valley of Dry Bones

This gathering of Israel through the resurrection is graphically portrayed in the thirty-seventh chapter of Ezekiel. The prophet represents himself as walking through a valley of dry bones:

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

"Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus

saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you; and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Eze. 37: 1-10.

The Resurrection from the Dead

We do not need to speculate as to the meaning of this scripture. The following verses afford a very full and complete explanation as to the means by which these dry bones are caused to live and show that it is through the power of the resurrection:

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Verses 11-14.

This work of restoration in the last great day, which is wrought through the power of God in bringing from their graves his children from every age, is represented as the gathering of Israel. He says:

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Verse 21.

The Throne of David Reestablished

And when God gathers his people, Israel shall be one, the tribes shall again be reunited, and the throne of David shall be established, and Christ, the Son of David, the Seed of Abraham, shall sit upon that throne.

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and

observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Verses 22-27.

It is worth while to compare the promise in the above scripture, that God's tabernacle shall be among his people and that he shall dwell with them, with the following words found in the twenty-first chapter of Revelation, verses 3-5:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

The prophet Jeremiah, speaking of this glad gathering time, declares:

"Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." Jer. 31: 10-12.

The Territory of the Kingdom

As the power of God brings up from the dead the children of Israel of every age, transforming them from mortality to immortality, from corruption to incorruption (1 Cor. 15: 51-55), he prepares for them an inheritance, eternal and undefiled. This earth is brought back to the same state of beauty and purity and blessedness that it had when it came forth from the hand of its Creator. Declares the prophet:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be

unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 1-6, 10.

The First Dominion Restored

To the first Adam was given the first dominion. He lost it through sin. Christ, the second Adam, by the sacrifice of himself bought back man from the bondage of Satan, and redeemed the lost inheritance. Rom. 8: 19-23.

"Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

Through Christ, the Tower of the flock, the eternal purpose of God in peopling this world with a holy race will be fulfilled. Through the power of his righteousness and the might of his strong arm the gathering of Israel will take place.

This is the only gathering to which the Israel of God may look forward today. The literal seed of Abraham may still look for the coming of the Messiah. Politicians and statesmen may hold out to them the hope of returning national prosperity, and this hope for a little time may meet with partial realization. But it is not the great consummation set before the Israel of God in the Scriptures of truth that the gathering of the nation will be fulfilled by the return of a few thousand Jews to the land of Canaan. It will be fulfilled only when that great multitude which no man can number, gathered from all the nations of the earth, and from every generation, will sit down with Abraham, Isaac, and Jacob in the kingdom of our God. Matt. 8: 11, 12.

The Eternal Rest

Israel after the flesh could not enter into the rest of God because of unbelief. Hebrews 4. Into the eternal rest spiritual Israel will enter, when they are gathered from all lands at the second coming of Christ.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 10-12.

For that eternal rest and for that glad day of gathering let us look forward in hope.

F. M. W.

"AN ALARMING WEAKNESS"

ARE we as a church producing Christian activities faster than we are producing Christian experience and Christian faith? This John R. Mott declares is an alarming weakness among Christians at the present time. He says:

"An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening acquaintance with our God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

We can never be saved by organization nor even by denominational or individual activity. The one condition of salvation laid down in the Word of God is faith in the Lord Jesus Christ. Genuine faith in the Lord Jesus will lead to a change of heart, a transformation of life, the acceptance of Christ's righteousness in place of a life of sin. The possession of this righteousness will constitute the one passport of entrance into the heavenly kingdom. No man will be saved by his good works, but every good man will perform good works. He will perform them not as a means to the acquirement of goodness, but as a result of his faith in the Lord Jesus Christ. He will possess faith that works.

The nearer one comes to Christ and the more of his spirit one possesses, the more earnestly will he labor for his Master. His service will be rendered, not as a means to an end, but in expression of his love for the One who has done so much for him.

We need an increase of denominational and individual activities. But let us not rely upon these as a means whereby we may gain a home in the kingdom of God. We cannot purchase heaven by the payment of tithes or by our gifts to foreign missions. But if we dedicate all to Christ, placing all upon the altar, we shall not be remiss, but rather most anxious to render to God his own, and to give expression to our gratitude for the great love he has shown us in the gift of his Son.



A LETTER from Elder Stemple White, of Duluth, Minn., tells of his baptizing twenty-two persons near Virginia, in that conference, recently. These took their stand as the result of a summer tent-meeting. Others will be ready for baptism soon. Brother White declares that "there is the same power back of the word as in Paul's day." He continues: "How thankful we should be for this blessed truth, and how untiringly we should labor to win souls!" This, we are glad to say, is the shout of victory coming in from our workers in every part of the great harvest field. God is waiting to shower rich blessings upon those who will open their hearts to receive them.

GENERAL ARTICLES



FORTH FROM YOUR PAST "IN NEWNESS OF LIFE"

J. M. HOPKINS

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." 1 Peter 4: 3.

Truly this text is a pen-picture of a very depraved condition of the heart and life. Nor is it an isolated text, for all through the Book of God we find the same exposures of human sinfulness, pictures so dark that one cannot behold them without being filled with sadness and revolt.

But while this is true, while the Lord has with unerring pen so unqualifiedly shown and denounced this awful state, he has most graciously provided a perfect remedy, a perfect cleansing and renewing for even the most defiled. Said the angel to Mary concerning Christ:

"Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21.

And David takes up the heavenly strain in these sweet words:

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people." Ps. 89: 19.

The beloved Paul adds this strong testimony, which has brought encouragement and strength to many who have realized their condition in a life of transgression, and have longed for salvation:

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

Saved from sin; saved from the power of the enemy; saved from self-destruction; saved from a life of depravity and wretchedness and helplessness and hopelessness! saved to a life of purity, of holy joy, of usefulness, of peace, of high, noble aspiration and endeavor and accomplishment! Saved from a life that holds out no hope for aught beyond this present world; saved to a life made beautiful and glad and blessed, and that looks forward to an eternity of glory, of growth, of development, of progress through eternal ages, not only in one world, but through the vast universe of God; saved to be with God, with Christ, with angels and the redeemed of all ages, to share those joys and glories with those whom we have loved in earth-life,—O what a vision is presented before the child of God!

And this is contemplated and comprehended in those words in Romans 6: 1-4:

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Then those other significant words:

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

If you would read a Bible description of this wonderful change in life, turn to Galatians 5: 19-25. Both sides, both conditions, are here clearly given.

In this connection I wish to quote those beautiful lines by Amos R. Wells:

"Forth from your lowly past! In humble-wise

Up to the highest heaven lift your eyes,
No glories that the heroes ever knew,
But God has placed them waiting there
for you.

"Forth from your evil past! The shame
and sin—

Dare now to live as they had never been.
In Jesus cleansed and in his sureness sure
Know that the years to come are sweet
and pure.

"Forth from your troubled past! How dark
the days,

How dreary and perplexed your wander-
ing ways!
Forget those fears and tears and scenes
abhorred,
And enter all the joyance of your Lord.

"Forth from your lonely past! No comrade
knew

Your inner warfare for the good and
true;
But in the time to come, till time shall
end,
You shall not lack a Comrade and a
Friend.

"Forth from your past! 'Twas given you
to build

A future from it, all with blessings filled.
Enter its open gate, its liberal door,
And live its happy lord forevermore."
Roseburg, Oregon.

FORGIVING OUR DEBTORS

MEADE MAC GUIRE

SINCE we are "manifestly declared to be the epistle of Christ," "known and read of all men," it is exceedingly important that the living epistles should read the same as the written Word.

There is one important point on which it seems hard for some to manifest this harmony. The Word says we are to pray, "Forgive us our debts, as we forgive our debtors." But in the lives of some we should surely read, "Do not forgive us our debts as we forgive others." Otherwise, there would be no pardon for them. The only direct comment the Lord made on the prayer he taught his disciples was:

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 12-15.

Even more startling, if possible, is the lesson concerning a "certain king, which would take account of his servants." See Matt. 18: 23-30.

"When he had begun to reckon, one was brought unto him, which owed him ten thousand talents. [In our money this would probably be at least \$300,000,000.] But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made."

But the servant fell down and begged the king to have mercy, solemnly promising to pay all—a promise it was manifestly impossible for him to keep.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest."

This servant fell down and begged his lord to have patience, agreeing to pay all—which he probably could have done. But the creditor would not wait, but "cast him into prison, till he should pay the debt."

How unspeakably contemptible and mean must be the servant who will cheerfully accept forgiveness for a debt of \$300,000,000, but refuses to forgive a fellow servant, and consigns him to the dungeon till he has paid the last cent of a debt of \$15.50! Even this vast difference must fall short of the immeasurable contrast between our offenses against God and any injuries our fellow men could possibly inflict upon us.

VENTILATION

WELLS ALLEN RUBLE, M. D.

THE importance of air in maintaining the health of the system is intimated by the brief time that the human organism can subsist without it. There are three important substances taken into the body upon which it depends for existence. These are food, water, and air. The body can endure a fast of weeks without receiving any new supply of food. It can endure deprivation of water for days, but it cannot be deprived of air for even a few minutes without suffering great inconvenience and even loss of life.

Ventilation may be considered under two phases: first, ventilation of the body itself; and second, ventilation of the dwellings in which we pass most of our time.

Again: ventilation of the body may be classified under two heads; namely, external respiration and internal respiration. External respiration is the process of bringing the air in contact with the surfaces of the body that are able to absorb the oxygen from the air. This is breathing. Internal respiration is the process of carrying the oxygen from the lungs to every part of the body, so that it reaches every individual cell. External respiration is largely under individual control. Internal respiration is almost entirely beyond human control. Consequently, the individual is responsible only for breathing well.

The capacity of the lungs is considered under four divisions,—tidal air, complementary air, supplemental air, and residual air. The most important is the first, which is concerned in ordinary breathing.

In normal breathing one inhales and exhales about thirty cubic inches of air. This amount is called *tidal air*. After one has inhaled an ordinary breath, he can draw in by forced inspiration a much greater amount of air than in ordinary breathing. This air amounts to about one hundred and twenty cubic inches, and is known as *complementary air*. Likewise, after an ordinary exhalation of air a much greater amount can be forced out of the lungs. This amounts to about one hundred cubic inches, and is called *supplemental air*. After all this, there is always a certain amount of air that cannot be forced out. This is called *residual air*, and amounts to about one hundred cubic inches of air which is in continuous contact with the surface of the lungs—the oxygen-absorbing surface.

The first three of these amounts—tidal air, complementary air, and supplemental air—are taken together, and constitute what is known as the vital capacity.

This constitutes what is known as external respiration; that is, the circulation of the air up to the moist lining of the lungs.

By the internal circulation of air the oxygen in the air, coming in contact with the lining of the lungs, passes through it and is taken up by the red blood cells and by the fluid part of the blood, and is carried to every part of the body, where it comes in contact with the cells.

Each cell of the body is a little furnace. It combines the food which comes to it in the blood with the oxygen from the red cells, and makes heat. Just as fuel in a furnace, coming in contact with the oxygen of the air under the influence of heat, produces more heat; so the fuel (food) in the blood, coming in contact and uniting with oxygen from the air, pro-

duces heat. The part that undergoes combustion in both cases is carbon. This carbon uniting with oxygen produces carbon dioxide, or carbonic acid gas (CO_2). The red cells then take this CO_2 into their own bodies, and carry it back to the lungs, where it is thrown out into the air again. This process of the air passing from the lungs through the blood to the cells and back again to the lungs, is known as internal circulation.

The body is constantly throwing off impurities into the air through the lungs. These are carbonic acid gas and other poisonous substances produced in the body. It is these latter that make the air in a room where many people have been congregated for a long time, seem so stifling and sickening to one entering from out of doors. These other poisonous substances are exhaled in amounts quite constantly proportionate to the amount of carbonic acid gas exhaled, so that they may be estimated by computing the quantity of carbonic acid gas that is exhaled.

Air is considered pure that contains not more than four parts in 10,000 of carbonic acid and its accompanying impurities. When the amount of carbonic acid gas, whose formula is CO_2 , is increased to six parts in 10,000, it is injurious to breathe.

The amount of CO_2 exhaled each hour is about two thirds of a cubic foot. Since the addition of two parts in 10,000 of CO_2 added to pure air makes it impure, two thirds of a cubic foot of CO_2 would vitiate, or render impure, approximately 3,000 cubic feet of air. In other words, 3,000 cubic feet of pure air should be furnished to every person each hour. This means that all the air in a room 15 x 20 x 10 feet would need to be changed every hour in order to keep it pure. For a room one third as large, or 10 x 10 x 10 feet, the air would need to be changed every twenty minutes, or three times an hour.

The best way in which to furnish this constant supply of fresh air is a very important matter. Nearly every one is interested in his own home more than in any other building. There are several ways in which the home may be ventilated. The one that is probably the most common is the natural method—through windows, doors, cracks, and crevices. This method is coming into favor again, even in public buildings. It is recognized that the pure, free air right from out of doors is best. Many devices can easily be adapted to the home, and should be studied into thoroughly. Many thousand people die annually from diseases such as colds, influenza, grip, pneumonia, tuberculosis, etc., through neglect of the simple rules of ventilation. Get a school hygiene, and become informed on this important subject.

A good way to provide for ventilation in constructing a house is by the hot-air-furnace system. Fresh air is brought into the air space around the firebox and is heated before entering the room. In this way an abundance of fresh, warmed, and moistened air may be furnished to the household. Steam or hot-water pipes may be so arranged that the air coming into the house from out of doors will pass directly over them and become warmed before entering the rooms. These are ideal ways of heating and ventilating a home.

The importance of living as much of the time as possible in the out-of-door air can hardly be overestimated. Sleeping-porches have rightfully become very popular in certain parts of the country. They should be more popular everywhere. The places where they are the most popular, however, are just the places where they are the least needed so far as the home population is concerned. In the high, pure air of Colorado, sleeping-porches are almost superfluous for the local dwellers. In fact, the people who have made them so common there are people who were afraid of fresh air, or for other reasons would not use it at home, but who, becoming tubercular, have gone to Colorado in search of health. If fresh air and sleeping-porches are healthful out there for one almost dead with consumption, why are they not good at home before one gets sick? Try it; an ounce of prevention in this matter is worth a ton of cure.

Then some people do not know how to breathe. They do not seem to know what the diaphragm was made for. In many cases it is about as immovable as the floor of the attic, and about as useful, too, so far as respiration is concerned. The diaphragm was made to go up and down three or four inches with each breath. Breathe deeply. Expand the lungs to their capacity often. Take a full breath and walk twenty, forty, fifty steps without exhaling. Breathe through the nose, not through the mouth. Keep the chest up, and make the abdominal muscles work in breathing.

If a few of these simple rules were observed, nine tenths of the sickness from colds, grip, pneumonia, and tuberculosis might be avoided.

Melrose, Mass.

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 "BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—*Psalms 133*.

◆ ◆ ◆
 "Good luck is a lazy man's estimate of a worker's success."

IN MISSION LANDS

OUR LITERATURE IN THE ASIATIC DIVISION

J. E. FULTON

COLPORTEUR work, or selling religious literature from door to door, started in the early days of the Reformation, and was greatly blessed as a means of disseminating the light God had for those days, and many of the monks who received the gospel of grace found an honorable means of livelihood in circulating the printed page prepared by Luther and other Reformers. The Reformation has not ended yet, and until God's work is finished in the earth, books, magazines, and pamphlets on God's truth for these times must be written, printed, and circulated. An ever-increasing army of laborers along these three lines is steadily pushing forward in this God-appointed work.

Years ago we thought that only in the more civilized lands could this work be carried forward successfully, hardly dreaming that such an enterprise could be successful in heathen lands. But we have passed the experimental stage in mission lands, for it has been fully demonstrated that our message-filled literature can be sold to non-Christians in Eastern lands, and sold on the commission basis, affording a profit to both the publishers and our native colporteurs. It is not done without effort, however, for it has taken much thought and labor to build up and strengthen this branch of the work,—to prepare suitable literature and to train the native canvassers,—but it is being done.

Today in the Far East our colporteurs are wending their way in and out of great walled cities, villages, and along the waterways, selling literature. Take a map and find Manchuria. Look up the city of Tsitsikar, where we have a colporteur working. See how far north our Chinese colporteurs have penetrated. Up along the Sungari River to the borders of Siberia these faithful men have been sowing the seed. Again, in south-western China, in Yunnan, which borders on Tibet and Burma, excellent success has attended the efforts of two of our native colporteurs, who have taken five hundred yearly subscriptions for our Chinese *Signs of the Times* in eleven days. This is an unentered province, but there is little doubt that soon, as a result of the literature sold, calls for evangelistic laborers will be heard saying, as from Macedonia of old, "Come over and help us."

Besides the magazine in Chinese, a health book has reached its third edition in a little over a year. An edi-

tion of "The World War" is being rushed through the press, and will be selling long before this is read.

In the Philippines wonderful success is attending our literature work. Brother R. A. Caldwell still is blessed as he sells the Spanish books, and a number of Filipinos are circulating our message-filled literature. Elder L. V. Finster writes:

"We were quite shocked last week to get a report from Bernabe Cupino for one week amounting to pesos 339.50, and another from Mendoza for pesos 209. This was done by native boys working among Roman Catholics with a religious book. Taking into account the conditions, I consider these almost equal to the American or Australian record-breaking reports."

In India, literature in different dialects has been published, and men are pushing its sale. Some of our Australian colporteurs are taking language study preparatory to training workers among our Indian brethren. A great work is to be done in the Indian Empire.

Mission work cannot be truly successful where the printed page is not freely used. Every wide-awake missionary, therefore, is anxious to see tracts, papers, and books prepared in the language of his district. It costs money to do all this, but it pays. Until this work is placed on a self-supporting basis in every field, it is a call to our brethren in the homelands to help with their means. Printing plants must be established, manned, and fully equipped. In most cases, aside from editors and managers, native brethren can be trained to be skilful workmen, and in many cases these brethren can carry important responsibilities.

This message is to be carried to the world in this generation, and this being so, it can be readily seen that we must quickly employ the publishing agency to its fullest extent. No other such rapid means can be employed to hasten on to all the world the knowledge of the Saviour's soon coming. It is truly a miracle how God works. We have men in Eastern lands circulating our literature who only a few years ago were idol worshippers. We have in mind a Chinese robber who was converted, became a canvasser, and now often speaks to his former companions of what God has done for his soul. Men who only a short time ago were in the darkness of heathenism, have developed from canvassers into ministers of the gospel.

In many places in the Far East the light kindled by our colporteurs is springing up. Much faster than we can fill them, calls come from those

who have read the truth in our papers and want the evangelist to come to instruct them fully. Literature is one of the greatest evangelizing agencies. This has been demonstrated in the homelands, and is no less true in the foreign fields. In fact, we believe that in some of our mission lands it has proved to be especially so. We have in mind a company of Sabbath keepers in a general meeting in Fiji of whom it was ascertained that fully one third of them had accepted the message through the printed page. In one part of the same group of islands, three organized churches were largely the result of literature circulated in the district. Some native laborers were developed out of that interest who are pushing on the work today. Our literature work is therefore an evangelizing agency of the highest order in mission lands.

To equip our offices of publication for these great language areas, to secure and send men to these fields to foster this line of effort, will mean further gifts and sacrifices; but we feel sure that God will move on hearts, for this is a great work and must be quickly done.

A PAGAN INDIAN'S FAITH IN PRAYER

ORNO FOLLETT

WHILE itinerating among the Navajo Indians recently, I called on a family where a young man about seventeen or eighteen years old was ill with a severe attack of *la grippe*. The *axelithine* (medicine man) had preceded me, and had drawn upon the young man's chest a picture of a Navajo god having twenty-four eyes, with streamers running from it to different parts of the body. The eyes were supposed to see and frighten away the host of evil spirits who are supposed by the pagan Navajos to cause sickness and ill fortune.

Relatives of the patient were lounging upon sheepskins about the fire; and while the wind from outside whipped in, filling the atmosphere of the hogan with dust and ashes, and betimes whiffing the smoke from the open fire into our faces, I endeavored to explain to these poor heathen the futility of depending upon such methods for healing power.

But before I had proceeded far in my reasoning, my old friend, Atsidi-bi-gey, interrupted me as follows:

"Sometimes the white man's medicine is good, sometimes it cures, but very, very often when we take our sick to the missionary doctor or the government doctor, they do not get well. They die! Our medicine men do not depend upon medicine alone for healing. They pray. They pray a great deal. Sometimes they pray for many nights. The prayers are good for medicine. The gods can heal when we pray for help."

Such, dear reader, was the argument, as nearly as I am able to translate it into English, of this poor heathen Navajo. And what a splen-

did argument it is, if those prayers be offered to the true God, the Creator of all things, instead of to gods of wood or stone, or paintings in sand or flesh!

Surely there are precious souls among these praying heathen, whom our God would have sought out to become jewels in his crown through the ceaseless ages.

Thoreau, New Mexico.

THE OPPORTUNITY IN KIANG-SI PROVINCE, CHINA

JOSEF W. HALL

It is wonderful the way openings are presenting themselves to us in Kiang-si. I have a letter from a man in King-teh-chen, the great porcelain manufacturing center, in the extreme northeast of the province, who has become acquainted with our message through Tan Sien Sung, one of our canvassers. He is an innkeeper, and Mr. Tan stayed in his inn for some time. [It will be noted that the names of the Chinese, like many other things Chinese, are reversed. The family name, or surname, comes first, with the given names last.] He wishes to attend our Shanghai school, and offers to pay his own way. Another man on the other side of the province, who has become acquainted with us through our magazine and the personal efforts of our canvasser Liao Sien Sung, writes similarly, asking to attend the school at Shanghai the coming winter. He has also heard of the Hankow workers' institute which convenes next month, and wishes to attend that. I judge from his letter that he is an evangelist of another mission. I have answered him that the way is open to him if he can bear his own expenses.

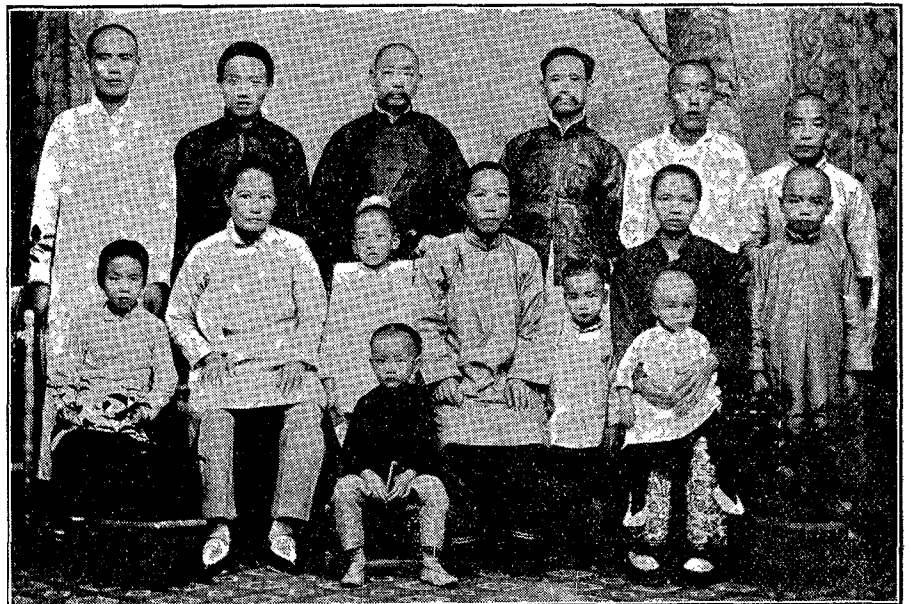
In Fu-chau, the largest city of central eastern Kiang-si, we have one or two baptized members who have gathered several believers about them. I have received request through our colporteurs from some of the gentry of the city to open a chapel there.

The Kian-fu request for a chapel has grown in intensity until it is no longer a request but a demand. Kian-fu is the third city in size and importance in the province, and lies at the head of steam navigation on Kan-kiang, the trade artery of the province. It is a very busy and influential commercial center. I have just received a fine photograph of the Kian-fu company. Our field colporteur secretary, Dziao Sien Sung, organized the baptized brethren into a Sabbath school at this place at the beginning of the summer, and these brethren have gathered thirty or forty members into the Sabbath school, making it one of the most thriving and best conducted in the province. The donations have been good. These brethren have already rented a place in which to conduct their Sabbath school. They offer a good measure of self-support if we will send a preacher

to take charge there. The leading man in this company, Liu Sien Sung, has a prosperous bamboo factory in the city. He was formerly a helper in our Nan-chang chapel, and his heart is in the work.

Our canvasser Li Sien Sung, in working through the Wanansien district midway between Kian-fu and the great city of the extreme south, Kan-chau, has been besieged by the people with petitions to open work in their district. But perhaps the most interesting call has come from the tea-growing district of the northwest. We have a chapel and growing company in Yining-chau, the largest city in that district. I quote from a letter dated August 31, just received from Wang Gin Men, our evangelist at the above place:

"On the twenty-sixth we went to the outlying districts to preach, and met with an unusual opportunity. At Yang Mei Yien



THE NEW COMPANY OF BELIEVERS AT KIAN-FU, KIANG-SI PROVINCE, CHINA

and Tah Twan, believers welcomed us. It is a long distance to these places, requiring five days to make the round trip from Hsiu Sui, overland by chair. [Hsiu Sui is the same place as Yining-chau.] The brethren in Tah Twan are very zealous. There are ten or twenty who believe the message of our church. They have prepared to welcome our mission to their town by raising forty strings [about \$30, Mexican] to help in the expense of opening a chapel. However, according to the custom of our church, I could not promise them anything myself, but the matter will have to pass through the committee."

Forty strings would probably take a pawn (in China, buildings are pawned the same as personal property in America, and the pawnee has the right to hold the property as long as desired, and receives back his pawn money when he turns it back) on a place in a small country district like this; all we would have to do would be to supply the evangelist and keep up repairs and expenses. The tea district is considered rich, and this place ought to become self-supporting in time. Including this place, I believe three stations could be opened in

Kiang-si, the local believers furnishing the chapel and the mission furnishing the evangelist. I do not know how we can look for anything better on the very start than an opportunity to open in this way. Usually, we consider that a church has done very well if it can be brought up to this measure of self-support after several years of labor.

The measure of self-support which has been practically forced on Kiang-si Mission through the deficiency in our budget, I consider to be a fine development, but of course we must have some money before we can make any further progress, even in the line of self-support.

It is by taking advantage of these opportunities to start in on the right principle among substantial communities that we shall eventually raise up a self-sustaining constituency in China. The old companies, which

have been carried by the mission since they were raised up, will perhaps have to be so carried for a time at least. We have an interesting commentary on this in our own little mission. The Kan-chau church, in the year since the Kan-chau chapel was opened, has given in donations about \$150. The Nan-chang church, largest and oldest in the mission, with an ordained pastor for evangelist, does very poorly in comparison with this, and campaigns in giving do not seem to meet with enthusiasm there. It is hard for the old native workers to realize that a new day has dawned in self-support.

(To be concluded)

"TRUE greatness is to take the common things of life and walk bravely among them."

TIME, indeed, is a sacred gift, and each day is a little life.—*Sir John Lubbock.*

"In everything give thanks."

IN THE SOUTH CARIBBEAN CONFERENCE

E. C. BOGER

RECENTLY I visited a company in south Trinidad, where two meetings were held and nine believers baptized. I was very much pleased with the baptismal class. They had been fully instructed by the local leader, so when I asked if they understood the principle of tithe paying, they pulled the receipts out of their pockets to show they were already paying tithe. Fully two hundred witnessed the ordinance, and paid very good attention. There is a good interest in that part of the island. In fact, interests are springing up so fast that we hardly know just what to do with them.

Last week I visited another place on the island and baptized ten. These people—that is, most of them—lived in St. Pierre, Martinique, before the great eruption, and speak French. When we secure a field agent, we hope that he will be able to train some of these brethren so that they can go to the French islands and canvass.

I am leaving tonight for Tobago. I expect to spend two weeks there with the two churches. They have had no one with them for two years, I believe.

I received word from Brethren I. G. Knight and A. E. Riley, of British Guiana, that they had pitched their tent on the main street of New Amsterdam and were having good audiences each night. They were in the fourth week of meetings, and twenty-four had signed the pledge to keep the commandments of God. I believe that this effort will be a great help to that church. Brother Riley will stay and follow up the interest.

Elder M. B. Butterfield writes that he has baptized sixty as a result of the tent effort in Barbados. We may plan to conduct another effort there soon. There are so many calls for meetings that we hardly know where to go first.

Our people are taking hold of the Harvest Ingathering work this year as never before. All our papers have been apportioned, and in many of the churches they have disposed of their quota. Of course, funds do not come in here in large amounts, but nevertheless the small amounts count up in the aggregate. This kind of work gives our people a good experience and helps to create an interest.

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"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, my food, and summer rain
Knocked on my sullen heart in vain—
Lord, they most pointed pleasure take,
And stab my spirit broad awake."

— Stevenson.



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.

O LITTLE TOWN OF BETHLEHEM

O LITTLE town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming;
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy Child of Bethlehem,
Descend to us, we pray!
Cast out our sin and enter in,—
Be born in us today.
We hear the Christmas angels
The great glad tidings tell,—
Oh, come to us, abide with us,
Our Lord Emmanuel!

— Phillips Brooks.

THE MORNING WATCH IN THE HOME

MATILDA ERICKSON

JOHN G. PATON, in his description of his three-room cottage home, dwells with particular emphasis upon the "closet" between the other two rooms. Of this closet he says:

"This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door;' and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us. . . . We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a newborn smile that always was dawning on my father's face; it was a reflection from the divine Presence, in the consciousness of which he lived.

Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles."

If, back in the 40's of the last century, John G. Paton's father found it necessary often to be alone with God each day, in order to save his children from drifting into the world, how can we sufficiently emphasize the urgency of prayer now? Never in the history of Christianity has the need of prayer been so apparent as it is today. The current that has from time immemorial carried careless ones away from God, has become a rushing torrent today, and it requires human determination and superhuman power to withstand it.

There were eleven children in the Paton family, but their father found time to meet God alone each morning; for he realized his great need. Daily he pleaded with his heavenly Ally for help, nor did he plead in vain. God never disappoints those who come to him for help. He is the ally of every praying father and mother; and this is his message to them: "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Then "whatever resolutions we fail to form, let us not fail to form the undiscourageable resolution to preserve henceforth a zone of stillness around our lives," that God may direct us and strengthen us in our work for the youth.

Such a resolution demands that we spend much time alone with God. Of all hours of the day, however, the morning is the golden opportunity for prayer. The shadows of night have separated us from the turmoil of yesterday; the open conflict of today has not yet overtaken us. God is waiting to give us his program for the day, and to supply us with strength and courage to do our appointed work in his own way. We cannot afford to miss this appointment. Before starting out on the day's journey we should test the conscience by his Word, to make sure that this compass will guide us aright. We should linger in the chamber of prayer, that he may give us a true vision of life; that he may fill us with just the blessings he wishes

us to carry to others during the busy hours of the day; and finally, that he may give us rest from all things that annoy, so that we, too, may serve "and not be weary."

During the last ten years the Missionary Volunteer Department has worked unceasingly to establish the Morning Watch habit among our young people everywhere. The little Morning Watch Calendar, published for this purpose, has gone into all parts of the world. It is now published in English, German, Spanish, Danish-Norwegian, Portuguese, Japanese, Korean, and Finnish; and the circulation has grown from six thousand to more than sixty thousand in the English language alone.

The Morning Watch, as promoted by the Missionary Volunteer Department, has been a great blessing to fathers and mothers as well as to young people. But it can do far more for all than it has yet accomplished. It will revolutionize the lives of all who make it a Medo-Persian part of their daily program. To the parents who, like John G. Paton's father, are wrestling with God to save their children, we recommend the Morning Watch for them and the young people in their homes; and we pray that during 1918 our Seventh-day Adventist fathers and mothers may find in the Morning Watch the help they need for the problems with which they are wrestling, and rest from all their cares.

A SONG IN THE AIR

As soon as the children were snugly tucked into bed, Nancy Holden whisked into the clothes press of her own room, and tugged out an enormous pasteboard box. She skipped down the stairs, holding the box high, and ran into the parlor, where her husband was already setting up the little Christmas tree.

"Here are the decorations, Ralph, just as we packed them away last year. What a prettily shaped tree, and, oh, how good it smells!" She sniffed the sweet, piny fragrance delightedly.

"Well, it's steady now; we can put on the ornaments." He straightened up, panting a little; he was wonderfully good-looking, Nancy thought, with his kind blue eyes and thick, dark hair beginning to show white lines at the temples.

Nancy was ten years younger than her husband, slim and girlish, with brown eyes through which her feelings showed with an almost childlike frankness.

"This tinsel star goes right at the top." She handed it up for Ralph to fasten. "Don't you think it gives a sort of 'air' to the whole tree? Aren't we wise to do all this tonight, so we won't be rushed at the last minute?"

Happily they worked together, winding yards of tinsel rope in and out among the branches, snapping on small colored candles, and hanging

bright, glittering baubles and gay red bells to the green limbs.

"It's the loveliest we've ever done!" pronounced Nancy, enthusiastically. "Now for the presents. I want you to look at Beth's coat since I've finished it; it is as pretty as if bought at the Little Shop."

Ralph took the diminutive garment, and surveyed it at arm's length; then, with an appreciative smile, he nodded at his wife.

"Beth's a winner, all right. There's something about her —"

He turned rather abruptly away, and tenderly folded the small coat into its box again.

"How is the money holding out?" he asked, anxiously. "Could you get Dud's new cart? I know I didn't give you much to begin with. I wish I had more to —"

"Oh, the money held out wonderfully," she hurried to relieve him. "You see, I've made so many of the things myself that they haven't cost much. Look at the menagerie!"

Whereupon she marched out upon the table a rabbit, a camel, and an elephant, made of cloth, and stuffed plump.

"Made from paper patterns," she triumphed. "Doesn't that shoe-button eye give the elephant a wise expression? These animals offset Beth's dolly that shuts its eyes and goes to sleep. Well, Ralph-boy, I guess we're through. I'll lock the door while you put out the hall light. And *tiptoe!* Oh, if they should hear us!"

The day before Christmas! What other day of the whole year equals it, with its atmosphere of suppressed excitement, its hurry, its mysteries, its anxieties, its spicy scents, and its bustling sounds?

Nancy joined the bundle-laden shoppers trooping along in the crisp air, and nodded brightly to her neighbors. She bought her tissue paper and holly ribbon, and then her last, most loving, purchase, a new and desired book for Ralph.

Then she crossed the sidewalk to put into the pot of the Salvation Army man the dollar with which she and Ralph always finished their Christmas preparations.

At the church, where she stopped to help, she found there was little left to do except admire. Mrs. Blight came hurrying toward her with a little anxious pucker between her brows.

"O Mrs. Holden, it's so stupid of me, but I haven't brought you the items for all these things, as I promised to do, so that you could verify the bills before paying them! I was just wondering if you would mind stepping back to the house with me now."

"Of course I'll come," and together they walked the two blocks to the beautiful home of the Blights. While the list was changing hands, Mrs. Blight nodded her pretty head toward a closed door at the end of the hall.

"The children's tree is in there," she laughed. "Would you like to see it? We finished it last night."

"I'd love to," responded Nancy, heartily.

A handsome green spruce stretched its graceful branches far above their heads, and from all over it twinkled tiny electric lights of red and blue and yellow and green. From its very top an exquisite star of light sent down its soft, bright radiance.

"It's beautiful," murmured Nancy. Her eyes were fixed upon that wonderful star.

"It is pretty, isn't it? And electricity is so safe, don't you think?"

"Yes," conceded Nancy, a trifle blankly, because the House of Holden was still guiltless of electric wires.

"Your little girl is such a dear," went on Mrs. Blight, charmingly. "I've noticed her in church."

Nancy warmed to that. "She is going to have a new coat for Christmas!" she exclaimed, impulsively.

"Oh, how cunning! So is my Louise. I think they must be about the same age. . . . Six in June? Louise's birthday is in May. Don't you love to fit them out? Was your little girl's coat like this? I found it at the Little Shop."

She pulled out the jauntiest garment imaginable. Nancy stared at it, fascinated, noting the original and experienced touches which gave it distinction.

"No," she faltered. "Beth's was — brown."

"I see. And you have a small boy, too, haven't you? This is Buster's velocipede. Here are his animals."

Nancy managed to turn her reluctant eyes from the rubber-tired, rubber-handled, rubber-pedaled velocipede, on which she was picturing her own Dudley, to the procession which Mrs. Blight had started passing before her on the floor.

There was a rabbit that actually hopped, and bit at a carrot as he did it; there was a camel that swayed along in regular humping camel style; there was an elephant with a leisurely swing that tossed his tail and twisted his trunk; these delightful animals plunged Nancy Holden into a state of deep depression.

"I've always kept the children's presents very simple," she tried to explain. "It seemed foolish and — and extravagant for us."

"That's exactly the way I feel!" broke in Mrs. Blight earnestly, as if she had found a kindred spirit. "I tell Mr. Blight that it's perfect nonsense to be extravagant over children. My sister-in-law has bought her boy a regular miniature motor car. It was really very expensive, and Buster will be exactly as happy with his cheap little velocipede. Then there are dolls — I've bought only one for Louise."

She opened a box, and handed out a beautiful French doll of exquisite coloring and golden hair, and an elaborate outfit.

"I'm sure that one doll will give Louise as much pleasure as a retinue," went on Mrs. Blight, cheerfully. "If you press it in the back, you will find a spring that makes it say, 'Mamma,'" Mrs. Blight chattered companionably on. "I've bought only a few simple toys because we are not to be here long anyway. After Christmas we are all going down to Pinehurst. Mr. Blight hasn't felt very well of late; he thinks he doesn't sleep, but people always sleep more than they realize, don't you think? The doctor says it's overwork, and that he must have a change."

Mrs. Blight hospitably accompanied Nancy to the door. "I'm really glad I forgot my list," she laughed, "we've had such a nice visit. Good night, and Merry Christmas!"

"Merry Christmas!" Nancy replied. She was proud of the gay ring she managed to give the words, when there was such an ache in the back of her throat, and her heart was a chunk of lead.

"It's a shame, shame, *shame!*" she cried rebelliously to herself. "Why should those children have such beautiful things, and mine have so little? Just think how Beth would look in that coat, and how Dudley would love that velocipede! I wish I hadn't given the dollar to the Salvation Army, then I could at least have bought the elephant! But then the other animals would have looked perfectly *silly* beside it! Poor people ought not to marry and have children at all," she decided bitterly, "then they wouldn't want nice things for them so terribly."

She let herself in at the front door, and slipped into the parlor, dumped her bundles down on the table, and stood regarding the efforts of the night before. "You are simply common," she announced to the little Christmas tree. "You are perfectly dead," she announced to the tinsel star. "You are *cheap*," she announced to the menagerie. Contempt could go no further.

Just then she heard steps on the piazza, and turned back mechanically to open the front door, and admit Mrs. Lewis, who came once a week to bring eggs. She was tall, and her big frame was rather gaunt-looking, in spite of being wrapped in a woolen muffler.

"I'm afraid I'm late with the eggs, I hope you didn't need them earlier. It's kind of a busy time today. I was wondering if you'd like any popcorn to string for your Christmas tree."

"No," said Nancy, lifelessly, "we've finished the tree. What did I do with my purse? I must have left it in here."

She went back to the parlor and was counting out some change when a queer, muffled sort of gasp from behind made her turn quickly. In the doorway stood the egg woman, her eyes hungrily taking in the details of the Christmas scene.

"Oh," she broke out, tensely, "what an elegant tree! We've fixed

one for the children, but it isn't as big as that. We couldn't begin to cover one that size. I hung a big red apple right on the top of ours, and I thought it looked sort of gay, till I saw your star."

Nancy stood looking at her in a kind of daze. She could not think of anything to say.

"I don't wonder you don't want any popcorn with all that shiny stuff," went on Mrs. Lewis grimly. "I see you've made some animals. I saw them advertised in the magazines you gave me, and I knew I could manage them if I could get hold of the patterns, but I didn't have the money to spend. I cut some little ones out of carrots. Oh, look at that doll! I believe she shuts her eyes! I've made Janie a rag baby, but I guess she's kind of a staring-looking thing. I pinked her cheeks with beet juice; we *did* have plenty of beet juice!" she ended, caustically.

Suddenly a veil seemed to be lifted before Nancy's eyes, and she looked straight into the other woman's heart, and saw there all the discouragement, all the longing, which had just now filled her own.

"Janie will love her rag baby! I had one when I was a child, and I know. I used to take her to bed with me, and I wouldn't have exchanged her for a princess.

"I do want some popcorn for the tree," went on Nancy, more calmly. "I think it would break the— the monotony of so much tinsel. I'd be glad to trade some of these ropes for some of your corn."

She pulled off several yards of the stuff, and hung it over the other woman's arm. Then she gathered up the menagerie, and crowded the animals in, too.

"I want you to take them home," she urged. "Oh, but you *must!* I can make more tonight. I have all the materials, and they don't take any time to put together. I love to make them."

"Thank you!" said Mrs. Lewis steadily. "Maybe you don't know what it means—" She turned and hurried out.

Nancy ran after her. "Oh, wait! You've forgotten your money!"

Mrs. Lewis turned, smiling through tears.

"Well, I never! It wouldn't do to forget that. It's going for Janie's hair ribbons. My husband is to meet me down town and help select them. He thinks Janie's curls are about the cutest things in the world. He's been peddling winter squashes all day to get some skates for little Ben. He hates peddling, too. He isn't much of a talker, but he does set great store by his children."

"So does my husband!" thrilled Nancy, joyfully. "O Mrs. Lewis, we're so rich!"

Nancy skipped blithely into the house and her heart felt like a lark. Her lips opened in a carol.

"There's a song in the air!

There's a star in the sky!

There's a mother's deep prayer

And a baby's low cry!

And the star rains its fire while the beautiful sing,

For the manger in Bethlehem cradles a King."

"Why"—she stopped in sudden revelation—"Mary didn't have anything at all to give her child, but there was a song in the air!"

She was still singing happily when, two hours later, she ran down to her waiting husband.

"O Ralph, we have such lots to do! You light up a blazing fire, and pop that corn while I make some more animals. I gave ours to Mrs. Lewis, because we had so much. Isn't it fun to hurry things through at the last minute! Why, I wouldn't feel as if it were Christmas Eve if we didn't have to rush."

Suddenly Ralph came over to where his wife sat, and swiftly gathered her into his arms.

"Your present is in that little box, Nancy, and it hardly cost anything at all. But oh, my dear! I ran against Blight in the jewelry store. He's in bad shape with his nerves. He was getting a sapphire bracelet for his wife. I thought it was pretty handsome, but it seems she's rather expecting a new automobile, and he can't get it. That is, he can't if he takes a trip to Pinehurst, and he doesn't dare not do that. He thinks everything of his wife, I could see that, but he says she's always been used to having what she wants, and he doesn't know how she'll take it. Then I thought of my Nancy," he whispered huskily, "and I knew how *she'd* take it if I came to her with *empty hands!*"

In a passion of feeling, Nancy caught his hands and pressed them to her lips.

"I love your hands!" she cried. "And it's only when they're empty that I can put mine in them. When you hold me tight like this, I'm too happy for words, and when I think of the children upstairs, I can almost hear the song in the air! Ralph, do you suppose people could be any happier, *and live?*"—*Woman's Home Companion.*

◆ ◆ ◆
To a father who admitted in court that he did not know how his son, then under arrest, had been spending his evenings or what he had been doing, the judge put some questions that other fathers might well ask themselves: "Do you keep a horse?" "Yes, Your Honor." "Where is it now?" "In the barn." "You know where it is every night, don't you? You lock the barn door to keep the horse safe, and you feed it and care for it, don't you?" "Yes, sir." "Which do you think the most of, the horse or the boy?" "The boy, of course." "Then see that you treat him as well as you treat the horse."—*Youth's Companion.*



THE WORLD-WIDE FIELD

EVANGELISTIC EFFORT IN DETROIT, MICHIGAN

We are sure that the readers of the REVIEW AND HERALD will be happy to learn that the Lord is continuing to bless the Detroit evangelistic effort in a marked manner. Up to December 9, there had been six Sunday night meetings, with a strong interest manifested. The meetings are held by Elder A. V. Cotton in what is known as the Arcadia Auditorium, which has a seating capacity of 4,000, and the attendance has averaged from 1,200 to 3,500. The size of the audiences at these meetings is the more remarkable when we consider that in past years the Detroit newspapers have been quite unsparing in printing reports attacking and ridiculing our work, and as a result prejudice has become deep-rooted there.

The auditorium is on Woodward Avenue, the main thoroughfare of the city, running north and south, and well down town. It is undoubtedly the best-known assembly hall in the city, and something is going on there every night in the week. Our workers were fortunate in securing the place for this special effort of six Sunday night meetings; and after those had been held, they engaged it for the remaining Sunday nights in December, and also during January and February. The meeting of January 13 will be held in the morning, as that night had been previously engaged by others months before.

Elder Cotton has already entered into the great fundamentals of the message, and the people in Detroit are receiving them very cordially. It is encouraging to watch the interest manifested by strong-minded men and women as the Bible is unfolded to them. During the first six Sunday night meetings, nearly a thousand copies of the small books, such as "The World War," "The Other Side of Death," and "The Return of Jesus," were sold.

On several evenings a thousand copies of the *Present Truth*, treating on the subject presented from the platform, were given away, and more could have been used had they been on hand, so eager were the people to get reading matter.

It will be gratifying to learn that some of the prejudice in that great center of 800,000 souls, which is now recognized as the fourth largest city in America, has been broken down, and that a favorable entrance is also being made into the columns of the newspapers. Free announcements about the meetings are published on the church page of the papers every Saturday.

The *Times* for two successive weeks published a two-column report of the Sunday evening sermon. A report of the sermon is also printed in the *Free Press*, the morning paper, every week, which the brethren pay for at a special rate. This paper has a circulation of 165,000 copies, and is read in many parts of the State. The circulation of the *Times* is about 40,000. Already some encouraging requests for more literature on the subjects presented, have come from readers of these papers, and the indications are that much good seed is being sown which some day will bear fruit for the kingdom of heaven. Smaller papers in different parts of the State are also publishing reports free

of charge, so that our cause is being advertised quite extensively in Michigan.

Elder Cotton will take up the Sabbath question at the beginning of the new year, and he asks that our people remember him before the throne of grace, praying that many souls may decide for the right in that part of the field.

Brother L. C. Metcalf is doing good work as musical leader. He has organized a chorus of about one hundred fifty voices from the Detroit churches. The good musical program rendered each week has been the means of attracting the crowds to the meetings early, and their appreciation is evident from the manner in which these efforts are received. A competent corps of Bible workers are assisting in the work; also Brother Frank M. Dudley, who is in charge of the important work of visiting the interested persons in their homes.

WALTER L. BURGAN.



THE "PRESENT TRUTH" A PIONEER

The *Present Truth* is a great soul-winner.

It was the first periodical issued by the pioneers of this movement for the proclamation of the truths of the third angel's message.

It was dedicated to its work as no other periodical has ever been, by the prayers and tears, the untiring labors and unstinted sacrifices, of those who remained true to God and to his truth, after the trials and disappointment of the 1844 movement.

This pioneer paper began without a home. No publishing house, no editorial office, no subscription list, no constituency, no money!

The editor, Elder James White, traveled almost constantly. His printer was any printer he could find. His editorial office was his bedroom, his buggy, or a fence corner by the roadside.

His subscription list was the names and addresses of all whom he could locate who might still be clinging to the faith of the advent message.

His funds were donations solicited through his paper, and a share of the meager earnings of his own hands.

After eleven monthly issues had been published, the *Present Truth* was merged into the REVIEW AND HERALD, where, for sixty-seven years, it lived in the spirit and the purposes of the church paper of this movement.

The "Present Truth" Revived

With the beginning of the great world war in 1914, *Present Truth* was again needed for the great work.

The simplicity of style, the clean-cut Bible doctrines which have made this movement what it is, the inexpensive form of publishing much in little, economy in publishing and handling, and the small price with profit to no one,—all these vital campaign features were necessary in reviving *Present Truth* so that millions of copies could come easily within the means of Seventh-day Adventists, and be used by them in answering the world's universal question, "What do these things mean?"

All are acquainted with its mission thus far. With the beginning of the new year,

1918, the year which promises to offer this movement the greatest opportunities in its history for the circulation of literature, plans are being laid to make each number of the *Present Truth* a mighty document in the hands of our workers and laity for proclaiming God's message to the world.

In some respects *Present Truth* will be even less expensive and more available than during previous years. Regardless of expense and effort, the publishers and the leading men of the General Conference will unite in this grand purpose.

During 1917 the twenty-four numbers of the old REVIEW Extra series were republished in *Present Truth* form.

This series at first was issued as extras to the REVIEW, but the government finally ruled that these extras could not be regularly sent out at newspaper postage rates as extras of the REVIEW.

For a time it looked as if the Present Truth Series had finished its work; but God gave favor with the government, and an order was issued to post offices to continue handling the Extras as second-class matter until we had time to issue the Present Truth Series under its own name. This was accomplished during the year 1917.

Now the Present Truth Series is complete, and all the numbers from 1 to 24, as given in the following list, can be obtained, at any time, at the advertised rates:

1. The Inspiration of the Bible.
2. The Origin of Sin.
3. The Great Prophetic Dream.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Beasts of Daniel 7.
10. The Papacy.
11. The 2300 Days.
12. The Sanctuary.
13. The Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.
17. The Messages of Revelation 14.
18. The United States in Prophecy.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Conflict Ended.

Plans for 1918

Beginning with the January number for 1918, the *Present Truth* will be issued monthly at the following subscription rates:

Single subscription	\$.15
Seven subscriptions to one or more addresses	1.00
In quantities, same as Present Truth Series:	
1-20 copies, each	\$.01
25 copies20
50 copies35
100 copies60
1,000 copies	5.00

Every subscription for the REVIEW AND HERALD will include a subscription for the corresponding period to the *Present Truth*. This means that every subscriber for the REVIEW will receive the *Present Truth* free, and through its presence will be able, from month to month, to decide intelligently how many papers he or she should order for neighborhood missionary work.

The One-Topic Plan

Each number during the year will carry an important, definite, completed message to the people, the one-topic plan of past is-

sues to be continued during the coming year. This is the strong, winning feature of *Present Truth*—the consecutive, interlocking teaching of the fundamentals of the message.

The topics for 1918 are as follows, subject to such changes as the exigencies of the times may demand:

1. January, "The World in Ferment."
2. February, "After the War—What?"
3. March, "Armageddon—The Last Great Battle."
4. April, "Prophecy Fulfilled and Fulfilling."
5. May, "Signs of the Times."
6. June, "Christ's Second Coming."
7. July, "The Sabbath."
8. August, "The Change of the Sabbath."
9. September, "The Last Gospel Message."
10. October, "The Sanctuary."
11. November, "The Judgment."
12. December, "The Reward of the Saints."

Arrangements have been made for Elder A. G. Daniels, Elder W. A. Spicer, and Elder F. M. Wilcox to provide the subject matter for the first four numbers.

No labor is being spared by these men in their effort to make each number a mighty weapon for the truth. This will be the policy throughout the year.

PROVIDENCES IN CONNECTION WITH THE PUBLICATION OF "PRESENT TRUTH"

The War Extra

When the great European war broke out, the hearts of men were greatly stirred, and there sprang to the lips of the people, regardless of creed, the question, "What do these things mean?" Instinctively they turned to Seventh-day Adventists—who teach the prophecies—for an answer. The day war was declared, when on my way home from the office a man of the world stopped me and said, "Mr. Palmer, what do these things mean?" The question, coming from an earnest inquirer, struck me as a vital one, requiring an intelligent, proper answer. I replied as best I could, giving him my conscientious conviction. He said, "I am inclined to believe you are right, and that the prophecies you have been preaching are coming true."

This little circumstance led to our calling a committee of editors the next morning to consider what could be done to answer this question. The result was that the War Extra was published. The outcome has been most encouraging. During the twenty-one days following the announcement of this Extra one million copies were sold. This was the first time in our history that a million copies of any one periodical had been distributed. The circulation of this little sheet reached 1,495,900 copies.

The Eastern Question Extra

When in the development of the war it seemed evident that Turkey would become involved, we began to make preparations to answer questions which would naturally arise as to the meaning of that event. We were therefore not taken by surprise on the morning when the daily papers contained the announcement, "Turkey enters the war."

Within one hour after this announcement appeared, editors were preparing copy, the artist was selecting illustrations, the Publishing Department of the General Conference was preparing circular letters, and the periodical department was writing the announcements. During the next twenty days after the announcement of this Extra, orders amounted to 45,000 copies per day.

The Washington Post Office Department placed a special mail car on our siding daily for these Extras, so that trains might not be delayed in taking on the heavy mail.

Including 300,000 copies circulated by the Southern Publishing Association, 1,590,770 copies of the Eastern Question Extra were distributed.

The Circulation to Date of the War Extras and "Present Truth"

War Extra	1,495,900
Eastern Question Extra	1,590,770
Present Truth No. 1	631,134
Present Truth No. 2	520,041
Present Truth No. 3	530,597
Present Truth No. 4	572,997
Present Truth No. 5	933,587
Present Truth No. 6	488,374
Present Truth No. 7	395,186
Present Truth No. 8	368,208
Present Truth No. 9	322,892
Present Truth No. 10	296,749
Present Truth No. 11	292,349
Present Truth No. 12	305,870
Present Truth No. 13	302,185
Present Truth No. 14	339,362
Present Truth No. 15	353,354
Present Truth No. 16	374,343
Present Truth No. 17	353,857
Present Truth No. 18	277,187
Present Truth No. 19	169,784
Present Truth No. 20	261,324
Present Truth No. 21	251,209
Present Truth No. 22	511,599
Present Truth No. 23	193,572
Present Truth No. 24	179,504

Total 12,408,934

Present Truth being an attractive, one-topic, illustrated periodical, mailed at pound rates, and cheap in price, it can be generously used through the mails or in miscellaneous missionary work. Not only is it in all features well adapted to all kinds of missionary work, but it is rapidly producing evidences of an abundance of fruit. It is awakening a commendable missionary spirit in the churches, and helping to stimulate confidence in the belief that the church is called to the heralding of the present-day message, and that, under God, they can meet the call.

How to Use "Present Truth" in Missionary Work

The following are some of the successful methods by which the *Present Truth* is being used in missionary work:

1. *Neighborhood Distribution.*—Within reasonable distance of your home there may be fifty families. You can be God's messenger in that community. Send for a club of fifty copies of the *Present Truth* and distribute them monthly. The expense will be thirty-five cents a month. A thousand copies distributed monthly would cost only five dollars. Each person should have a definite territory, and the papers, beginning with No. 1 and continuing in their order at stated times, should be placed in every home in that territory. At the beginning the worker should personally meet a representative of each home, and explain his plan of supplying the papers, secure permission to leave the papers, and if possible a promise to read them. After the first visit it will not be necessary to meet the people until they begin to ask questions, which many will do within a very short time. Some may request the papers stopped, but many will read and become interested through the great power of the message itself, and with added interest when given in printed, topical form, each issue complete in itself, yet impressively associated with, and convincingly a part of, the previous topic studied and comprehended. Those who thus read *Present Truth* will grow into a knowledge of the truth even faster than those who attend a course of lectures given in a hall or tent.

Those working in this way with *Present Truth*, will soon have not only interested readers, but believers in the great gospel message.

2. *The Relatives and Friends Plan.*—Every Seventh-day Adventist has relatives, friends, and neighbors not in the truth. He longs to carry the truth to such by some effective method. Select seven such names and send them to the tract society office with one dollar, and the *Present Truth* will be sent to the seven addresses for one year. Only five dollars will send the *Present Truth* to thirty-five homes for a year.

3. *By Post.*—This is the good old method, a real soul-saving plan. Instead of sending names and addresses to the publisher, order your papers in a club and send them out yourself by post, accompanied by personal letters.

4. *Harvest Ingathering Plan.*—Some of our people have been using the *Present Truth* to prepare the way for the Harvest Ingathering campaign. Without exception, those who have followed this plan have not only interested many people in the truth, but have greatly increased the success of their Harvest Ingathering work, for they were calling on those to whom they had been giving for some time, and few refused to give to missions.

5. *Preparing the Way.*—By the systematic distribution of the *Present Truth* Series, a church can prepare the way for successful evangelistic efforts. If you want a minister to preach in your town or neighborhood, the way can be prepared for a successful effort by the use of *Present Truth*.

6. *With Hall and Tent Meetings.*—The *Present Truth* should be used in connection with every hall and tent effort. Copies can be distributed freely to all who attend the meetings, and thousands of people who cannot be persuaded to attend the public services will read the truth and keep pace with the meetings at their homes.

All these plans are good. Can you not select the one that suits your convenience best, and join in the great world-wide effort during 1918 to publish the third angel's message? All that is said concerning the twelve numbers of the *Present Truth* for 1918 can be applied to the *Present Truth* Series issued during 1917. The prices for quantities are the same. The only difference is in the subscription rate. The subscription price for the twenty-four numbers of the series mailed monthly is twenty-five cents.

E. R. PALMER.

FIELD NOTES

A CHURCH of sixteen members has been organized at Newberry, S. C.

ELDER O. F. FRANK reports thirteen new Sabbath keepers at Fullerton, La.

A NEW Sabbath school has been organized at Redding, Maine, by Elder A. J. Verrill.

A SABBATH school of twenty-eight members has been organized at Queen's Park, West Australia.

NINE persons were baptized by Elder K. C. Russell at the time of the recent colporteurs' institute at Syracuse, N. Y.

ELDER C. B. HAYNES reports the close of the tent effort in Charleston, S. C., with an excellent interest. They are holding a series of Sunday night meetings, and conducting Bible readings with many interested families.

The Gospel Ministry

MEN WANTED!

SPEAKING with direct reference to the work of God in the last days, one writer has truthfully said that the greatest need of the world today is men. When we consider the matter in its various bearings as related to that work, the statement has in it the show of absolute truth. It seems to be more and more difficult to secure real, living men, men who can do things, to fill the many places that are calling for help.

Men are wanted who are successful in their work; men who have a vision of what God expects of them in such a time as this; men who are filled with the Holy Ghost and with power; men who, though tactful, work and live always from a settled principle of right, instead of from policy or in a scheming manner; men who put their whole being into their work, saying with Paul: "This one thing I do;" men who need holding back instead of prodding; men who return to the cause an honest equivalent for the money paid them, who do not shirk or take things easy because it is in their power to do so; men who have not ceased to occupy their spare moments in study and self-improvement; men who receive an unction from heaven by talking with God, and who depend fully upon God, praying as if everything depended on God, and working as if everything depended upon themselves; men who are not satisfied unless they succeed, and who will wrestle with God until they do succeed; men who are filled with the love of Christ, and in whose hearts there burns a passion for souls that nothing can quench; men who pray for the success of other men, and who rejoice when others succeed; men who are sufficiently humble to counsel with their fellow men, but who do not fear man, because One who is higher than man presides over their destinies. God give us such men!

No man who has qualifications like these will long need to look for a place in God's work. The place is looking for the man, for the want of this kind of men is everywhere apparent. Many times in planning our work we say, "If we only had the right man for that place!" We then appeal to the leading brethren for such a man as we need. The reply to our appeal in one instance was: "I do not know of a man in the world for you." Now, by this it was not implied that such a man was not in existence, but that all the men of the type we needed were fully occupied, and that no one would release them.

The exigencies of the situation demand that every man connected with the work of God ask himself the question, Am I the kind of man that is so sorely needed everywhere; and if I am not, why am I not? If, on looking the matter squarely in the face, we decide that the results of our labors determine that we are not that kind of men, it might be well to ask ourselves a few questions somewhat like the following:

1. Is my life fully surrendered to God, or am I keeping something in reserve?
2. Do I understand the science of wrestling with God in prayer?
3. Do I study, read, and meditate as I should in preparation for my work?
4. Do I trust to presenting the forms of the message to convert people to the truth, and then feel that I have done my duty; or do I depend upon God in prayer to send the Holy Spirit to do the work?
5. Do I work as if I really believe what I am teaching, or am I content to have a

place in the work of the Lord because I need a livelihood?

6. Shall I be guiltless in the day of God if I continue to take the Lord's money and do not deliver a just equivalent in souls converted to the truth?

7. Were I employed by a business firm, would my services be retained if I returned no greater equivalent than I do to the conference?

There are other hindrances to success, such as bad manners, sarcasm, lack of neatness in dress, and other external things; but I fully believe that among the greatest obstacles is a lack of devotion, of study, and of hard work, and of that mighty prayer that moves the arm of God. There are men of only ordinary ability, with little training, who are successful in winning souls. There are others with splendid talent and education who are not generally successful. My observation is that the former are praying, trusting, working, believing men, while the latter pray less, believe less, work less, and trust more in their abilities to do the work.

Then, too, there is a class of prosy men who need awakening and arousing to the realities of their high calling. They need to realize that their efforts should, in some degree at least, correspond with the importance and the greatness of their work. Prosy, lifeless sermons are not in demand anywhere, and the man who preaches them is not in demand. This is an age of life and activity, and we must realize that we should be living men, for we have a living truth.

No man can express in words the greatness of the responsibility thus placed upon him as an ambassador of Christ. He is to be a minuteman, standing between the living and the dead. Acting in this capacity, he must, in the nature of things, be fully awake and alert. He must be free from the blood of all men, so that in the great day of God it cannot be charged that while professing to be a watchman on the walls of Zion, he was sleeping at his post.

Dear brethren in the ministry, earth's shadows are deepening, and the long night approaches when no man can work. May we so live and labor that at the last we may hear from the lips of our divine Master the glad words, "Well done!"

W. A. GOSMER.

THE HOLY SPIRIT AND THE MINISTRY

God gives his Spirit to all his children; for "if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. In Old Testament times, saints of God possessed this gift. The Holy Spirit is the agency in conversion. Christians are born of the Spirit. John 3. One of the offices of the Spirit is to convict of sin. John 16: 8. After convicting and converting, this same Spirit becomes a Comforter to abide with us forever. John 14: 16, 17. On accepting Christ in conversion, under the influence of the Spirit, we become sons of God. John 1: 12. And to God's sons the Spirit of God belongs; it is bestowed as a birthright gift. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4: 6. Those "who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind."—*The Desire of Ages*, p. 827.

But a very special phase of the Holy

Spirit's work, or endowment of his power, belongs to the ministry. More is meant by this endowment than is called for in the life of every Christian. It is an extraordinary operation of the Spirit's power.

In the great gospel commission, where direction is given to God's servants to go into all the world to preach, to teach, and to baptize, the power of the Spirit, so necessary to success in such an important undertaking, is directly inferred as awaiting our demand. "All power is given unto me in heaven and in earth," Christ said. "Go ye therefore, and make disciples of all nations." Matt. 28: 18, 19, margin. Without this power the worker can accomplish nothing against the powers of evil.

Certain definite promises have been made by God concerning the power he will bestow on certain conditions. His promise of the Holy Spirit as an agency of divine power on behalf of the worker, is called the "promise of the Father." It was the especially solicited gift of Christ for the disciples. When he was about to leave them, he gave the assurance, "I will pray the Father, and he shall give you another Comforter." Twenty-seven centuries before, through the prophet Joel, the promise had been made: "It shall come to pass afterward, that I will pour out my Spirit." Kingdoms rose and fell while the promise tarried. Now the Saviour himself points to a time beyond his ascension for the realization of the oft-repeated assurance.

Wait for the Promise

It is both interesting and full of meaning to us to study the instruction given by Jesus to his disciples concerning the baptism of the Holy Spirit. These were his last words before leaving them. He had said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." And now as he is about to ascend, he gives his parting command, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49. "And, being assembled together with them, [he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 4.

Those days of waiting were not days of idle expectancy. They were days of heart searching and confession. Herein lies a lesson and an example for God's servants today. Those days were days of prayer. Jesus said that he would pray the Father that the blessing might be sent; but on the part of the disciples there must be a deep interest and appreciation of the blessing, for the Spirit would not come unwelcomed and unexpected. "Waiting" in the Scripture is sometimes the language of experience. (See Ps. 62: 1; 130: 5.) "Waiting! the all-comprehensive word to indicate the attitude of disciples toward the promise of the Father. *Waiting!* it includes the denial of self, its wisdom or strength; separation from all else; surrender and preparedness for all the Spirit should claim; joyful faith in what Christ did, and confident expectation of what he is going to do. *Wait! Tarry!* the one final condition imposed by the ascending Lord for the fulfilment of the promise."

Are we willing to wait in this way? In our work have we become accustomed to waiting for God to lead,—waiting in expectancy, and looking for the promise of power? And with what confidence we should wait; for the assurance is made: "The promise is

unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Pentecost was an example of the results of waiting for the Spirit's power. It was a pattern day, and it was the purpose of God that there should be many showers of similar blessing through the ages. Studying the history of the church, we find that there have been many such precious seasons. We should therefore come to God with boldness, claiming for our ministry the blessings that have made others strong, and which the time demands we should have.

"The grace of God enlarges and multiplies their [the workers'] faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through coöperation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

The Early and the Latter Rain

By the prophet Joel there was given a definite promise of an early and a latter rain. Joel's prophecy was quoted by Peter on the day of Pentecost, and applied to the wonderful work there accomplished by the Spirit. What wonders the Spirit worked in the lives of those who came under the blessed influence! And in a very special manner did a change come over the workers. Peter, who had denied his Master, and the other disciples, who had failed their Lord, in the critical hour just before his crucifixion, were made new men, were clothed with holy zeal and given a new power. The work was no longer mechanical. They were filled with boldness, and amid great peril and opposition they proclaimed the word. And what glorious results followed! Thousands were converted in a day. The church was built up and became what it was designed to be, a great missionary agency in the world.

It was to the disciples laboring for the salvation of men and women who knew not Christ, that this great outpouring was given. At that period of the world's history there was great darkness; cruel and unsympathetic rulers sat upon the thrones. Idol gods were everywhere worshiped, and it was forbidden to speak against them. The Christians came in direct conflict with these laws, and persecution and death was often the result. Even in Judea, the land of their nativity, the disciples had no safety. Here designing priests worked for their destruction. But gradually the Spirit of God gave wonderful victories to the apostles; thousands turned from idolatry to the worship of the true God, and the Christian church grew and was triumphant.

A Similar Work Today

Today the world is dark and full of evil. Heathenism prevails in the Eastern, and unbelief in the Western world. Those who bear the last message are a little band, and unpopular. Against all these odds how can such a great work be accomplished by so small a company? We reply, It is only as we are baptized by the Holy Spirit. Our faith and hope all center in the promise of the Spirit.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word."

"The disciples did not ask for a blessing for themselves. They were weighted with

the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*Testimonies for the Church*, Vol. VIII, pp. 20, 21.

The third angel's message is to be given with a loud voice, and is to be preached in all the world. The power required to proclaim this message with the "loud voice" is the power of the Holy Spirit. This is represented by the mighty angel coming down from heaven, the whole earth being lighted with his glory. Rev. 18:1. God's Spirit is waiting to be bestowed. Many will share in its power. Only those who receive this power will be successful workers for God. Only as we are baptized with this power can we accomplish the great work waiting to be accomplished.

Reasons for Our Lack of Power

It is well for us to note some of the reasons for the lack of power so often manifest in our ministry. We need the Holy Spirit; our work demands it, and we utterly fail without it. Moreover, this power awaits our demand and reception. God is willing to bestow. It is a power rightfully belonging to the true church of God.

1. As ministers and workers we do not appreciate the gift as we should.

"Christ declared that the divine influence of the Spirit was to be with his followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drouth, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."—*Id.*, p. 21.

2. Unbelief. Were there strong faith the blessing would be ours, but doubt brings defeat and robs us of power.

3. Lack of prayer. Waiting on God brought the blessing to the early church; it will bring the same blessing today. But we neglect to pray. Our prayers are oft-times hurried and weak. It is earnestness that brings God near. Let us pray for the Spirit of intercession.

4. Lack of Bible study. Not only should the Bible be studied so we may be able to present its truths to others, but we must feed upon the word ourselves. Let us never forget that the Bible is the sword of the Spirit. God's words are spirit and life.

5. Sin. It may be some little sin; but sin, however small, cherished in the heart, eventually neutralizes the power of the gospel. We cannot be used as channels of the Spirit while sin obstructs the way. A small pin often stops great machinery; even so, a small sin may drive away the Holy Spirit. God gives his Spirit to those "who obey him." Acts 5:32. Let us often ask ourselves the question, Are our lives, as ministers and workers, fully surrendered? Anciently an Achan in the camp of Israel hindered many; and too frequently it is the same today.

6. Self-satisfaction. Many are satisfied with common gifts and graces, and do not realize that they are in need of more. Unless such obtain a vision of their own needs and a burden for souls, no demand for the Spirit will be made. Many of our workers need to examine carefully their hearts.

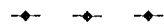
7. Lack of vision and sympathy. We need to understand and appreciate the world's needs. We all need a burden for souls, and a sympathy for mankind such as characterized Jesus. Under such a burden our hearts will cry out for the Spirit to make us true ministers. Let us pray for a vision of the world's needs.

8. Lack of unity. We need to draw together as workers. At Pentecost "they all continued with one accord." They put away their differences. Instead of criticizing one another, they prayed one for another. Then came the "rushing mighty wind" and the descent of the Spirit. Today there are differences between workers that pride hinders from being put away. Many are thus shorn of power, and God's work is greatly hindered. On the other hand, if we press together, one can chase a thousand, and two put ten thousand to flight.

How much we need this gift! With a world to save, and all the powers of darkness arrayed against us, we must claim the promised power. God is no respecter of persons in the bestowal of his gifts. He is as ready to bless in Asia as in America or Australia; he is as willing to give of his Spirit to the native worker as to the foreign worker; and so all our laborers everywhere should press their petitions to God for the endowment of the Holy Spirit. Let every hindering cause be put out of the way. Let unbelief, carelessness, and every other sin be confessed and forgiven, and thus make room for the indwelling of the Spirit. Then, having purified our hearts and lives, let us seek most earnestly for the special gift that will make us true and successful soul-winners. The promise is: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

In the last days there are men and women who will be true witnesses for God. This scripture will be fulfilled through some one. Will it be through you and through me? We have the opportunity to witness for the great King, if we will. We may be the individuals through whom this work will be accomplished. Let us then, just now, open our hearts as never before, to receive that power that will herald this gospel message to the ends of the earth, and prepare a people to welcome the coming King.

J. E. FULTON.



THERE is a plant in South America called the "pitcher plant," on the stalk of which, below each leaf, is a little cuplike formation, which is always full of water. When it is very small it is full, as it grows larger it is still full, and when it reaches its maturity it is full. All that God asks is that the heart should be cleansed from sin, and be full of love, whether it be the tender heart of the little child, with feeble powers of loving, or of the full-grown man.—*Christian Advocate*.



"THERE is a difference between wanting what we cannot have and aspiring to what we are not yet able to attain. The one is folly, the other is faith."

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THE SENIOR BIBLE YEAR ASSIGNMENT

December 30. Review the New Testament, noting that it contains 4 Gospels, 1 historical book, 14 Pauline epistles, 7 general epistles, and 1 book of prophecy—27 books in all.

December 31. Take this time for a general review of the whole Bible, book by book. Taking each in its turn, ask yourself, (1) by whom it was written; (2) its great object; (3) the leading truths, or events, or persons described therein.

THE BIBLE YEAR

During the last two years there have appeared in this department of the REVIEW weekly assignments and notes for the aid of those who were reading the Bible through by course. This plan was put in operation especially for the Missionary Volunteers, but many older persons have availed themselves of these helps.

Inasmuch as there is in preparation a little book to contain the best of these notes, which will be printed early in 1918, it has been thought best not to give the assignments in the REVIEW during the coming year. The daily assignments have been printed on a little folder, suitable for slipping into the Bible. A copy may be obtained by individuals or societies desiring it from the conference Missionary Volunteer secretary.

Religious Liberty Department

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

THE PRACTICAL WORKING OF SUNDAY LAWS

THERE have been in this country, ever since quite an early period of its history, people who have been observers of the seventh day of the week instead of the first day. And during all these years there have been occasional cases of religious persecution. But for the most part the seventh-day observers were not active in propagating their doctrines, and so attracted little attention, and as a rule, were not molested, even though they did more or less work on Sunday. Indeed, a number of the States enacted exemption clauses permitting observers of the seventh day to devote Sunday to secular pursuits, provided they did not disturb others in the observance of that day.

But by and by there arose the Seventh-day Adventists, a sect of people who are very active in propagating their doctrines, and immediately persecution by means of Sunday laws became quite common. This is demonstrated by the following statement, quoted from "Religious Liberty in America," p. 318:

"Between the years 1885 and 1896 more than one hundred Christian observers of the seventh day of the week in this country were arrested, and either fined or imprisoned, for the performance of the most common and unobtrusive labor of the farm and home. These God-fearing Christian men, most of

them poor men, were mulcted of \$2,269.69 for fines, and were compelled to serve 1,438 days in prison. Of this time 445 days were spent in the chain-gang. Since that time, there have been other arrests, but definite information as to the exact number is not at hand. The States in which these arrests occurred are Alabama, California, Georgia, Maryland, Michigan, North Carolina, Pennsylvania, Arkansas, Florida, Illinois, Indiana, Massachusetts, Mississippi, Ohio, Tennessee, and Texas."

One of the cases referred to is related by the same writer as follows:

"A minister of the gospel, J. W. Scoles, was arrested in the town of Springdale, Ark., in 1885, tried, and convicted, for painting on a meeting-house,—quiet work which could in no possible way have disturbed any one in the observance of Sunday. His case was appealed to the supreme court of the State, and went against him. His indictment, as well as the indictment of five others, was obtained in this manner: J. A. Armstrong, of Springdale, was called before the grand jury and asked if he knew of any violations of the Sunday law. He testified that he did.

"Grand Jury: Who are they?"

"Armstrong: The Frisco Railroad is running trains every Sunday.

"G. J.: Do you know of any others?"

"A.: Yes; the hotels of this place are open, and do a full run of business on Sunday on on other days.

"G. J.: Do you know of any others?"

"A.: Yes, sir; the drug stores and barber shops all keep open, and do business every Sunday.

"G. J.: Do you know of any others?"

"A.: Yes; the livery stables do more business on Sunday than on any other day of the week."

"So the record goes on, the grand jury asking for others, and Mr. Armstrong giving information similar to the above; but the grand jury was not satisfied. It knew all this before, and did not consider the 'peace and dignity of the State' threatened thereby; but there was one class of people whose violation of the State Sunday law it could not brook, a class of the most inoffensive and conscientious citizens of the State, a religious people, whose offense consisted not so much in working on Sunday, along with their neighbors, as in refraining from work and attending divine worship on the seventh day of the week. This was shown by the following question by the grand jury, and by the indictments following the answer, the indictments being issued against seventh-day observers only:

"Grand Jury: Do you know of any Seventh-day Adventists who ever work on Sunday?"

"Armstrong: Yes, sir."

"Mr. Armstrong was then compelled to give the names of five of his brethren whom he knew to have worked on Sunday, and all five, with himself, were at once indicted, and none of the other violators of the Sunday law were molested by the grand jury. Some of these Christian men paid their fines and trial costs, others went to prison. Some who were not able to pay had their meager possessions levied on and sold at sheriff's sale. The same experience has been met by these people in other States, notably in Tennessee, Maryland, and Georgia. . . . Again and again has it been demonstrated that men who were accustomed to work on Sunday without let or hindrance while professing no religion, or while belonging to some Sunday-keeping church, were quickly arrested when it became known that they had adopted a faith in which rest and wor-

ship on the seventh day of the week, Saturday, was a matter of religious conviction."—*Religious Liberty in America*, pp. 319, 320.

A much more recent incident illustrative of the spirit which is fostered by such laws is thus told on page 321 of the same book:

"In Takoma Park, Md., in the autumn of 1912, there occurred an incident which illustrates the condition. A Sabbath-keeping Christian who owned a small plot of ground near his residence had given permission to his young son to do some quiet work on Sunday on the inside of a small building on the plot mentioned, and had cautioned him not to do anything that might cause annoyance to his neighbors. The boy finished the work he was given permission to do, and then came on the outside of the building and did some work in the open which he had not been authorized to do. A Sunday-keeping neighbor came to the boy's father and reminded him that there was a very strict Sunday law in Maryland, and called his attention to what the boy was doing. The father replied that the boy had not been given permission to do that work, and was not expected to do it. 'But,' said he, 'your neighbor just across the street from where my boy is working works openly every Sunday, hammering and sawing and doing other work much more noisy than any that we have ever done.' 'O, well,' replied the neighbor, 'he is one of us!'"

By "one of us" was meant "one of our faith and general practice." In other words, the person who complained of the quiet work done by the boy whose father was a Sabbath keeper meant practically this:

The man to whom you refer as sawing and hammering on Sunday professes to observe that day. His church teaches that it is sin to work upon it. When he does work on Sunday, his act, though it is a confession of weakness and inconsistency on his part, is not a rebuke and a protest as is your act of working on Sunday or allowing members of your family to work. When you work on Sunday or when your son works, you say to us all by your acts, "I do not believe in Sunday," and this after you had said, by resting on the previous day, "I believe in the sacredness and binding obligation of the seventh day." Therefore, your Sunday work is an annoyance, while the work done on that day by my neighbor who does not keep the seventh day does not disturb me at all.

The writer has had personal knowledge of scores of cases of prosecution of seventh-day observers for Sunday work, and in practically all of them the motive back of the prosecution was religious prejudice, not zeal for the maintenance of the civil law. In all these cases the purpose was to deter others from embracing the seventh-day Sabbath and to discourage, if possible, those who were observing it. The enemies of the Sabbatharians themselves being the judges, they were in all other respects "model citizens," "good neighbors," and "good Christians." Their only fault was the fault found with Daniel; namely, pertaining to the law of their God.

In deciding the King case in Memphis, Tenn., some years ago, United States Judge Hammond dismissed the writ of habeas corpus sued out by King, and remanded the petitioners to the custody of the State. Nevertheless his honor admitted that King's prosecution was persecution, and that the Sunday keepers had secured through the law a great advantage, to which they adhered with "great tenacity." Judge Hammond's opinion, however, was that the courts could not undo what had been done, "however

done," and that the only appeal of King and his coreligionists was to the legislature and not to the courts.

Judge Cooley, the great jurist and noted writer on legal questions, expresses similar sentiments. The trouble is that the people refuse to abide by the constitutional safeguards of religious liberty that they themselves have provided. These safeguards are operative and effective in behalf of a considerable minority, but are not effective in behalf of what might be regarded as an insignificant minority.

The theory of law is that the law, and especially constitutional law, is made for the protection of the minority, and that even one man, supported by the constitution, may safely oppose the entire population of the State; but in practice it is not so. The Constitution of the United States says that "Congress shall make no law respecting an establishment, of religion, or prohibiting the free exercise thereof," but a large and constantly increasing number of the people are demanding religious legislation, and Congress is showing more and more disposition to yield to the demand, and will yet do so. In like manner, all the State constitutions contain seemingly ample guaranties of the rights of conscience, but under the most of them, yea, in nearly all, Sunday laws of more or less stringency have been enacted, and have been sustained by the courts. Thus are we brought face to face with the fact that our only hope is in God. He has in a measure restrained the forces of evil thus far, and he will restrain them until his work is finished, making even the wrath of men to praise him and restraining the remainder of wrath. He will openly vindicate his law and his cause in his own good time. C. P. BOLLMAN.

Food Conservation

OUR FOOD CONSERVATION REPORTS

We are sure our people will be interested to know something about the weekly report plan proposed a few weeks ago in behalf of food conservation. Of course it is too early to state anything as to the total results, but we can report on the manner in which the plan has been taken hold of by our people. We hope to have definite data to present after the reporting campaign has ended.

We have received many letters from conference officers, church elders, and others, indicating that in general our people have taken hold of the plan with the usual interest shown any movement recommended for our adoption. In very few instances has any question been raised as to the wisdom or propriety of the thing. Some have taken pains to write us at length, offering helpful suggestions. In some cases where the literature and report cards had not been received, pains were taken to secure the same, so as to take part in the work. Through mistake, quite a few reports have been sent to our office, and from these we could see that a good proportion of our people were reporting, at least in some churches, and that the reports were holding up well to more than the figures asked by the United States Food Administration. All reports sent us have been forwarded to the government office, where the tabulation is made.

Of course this reporting feature is not the real gist of the food conservation question. This has served to call the attention of the people to the need of conservation, and to interest them in systematic methods of carrying it out. It has been an educa-

tional measure for the housekeepers of this country.

We had a personal letter from Mr. Herbert Hoover, the United States Food Administrator, a few days ago, thanking us for our part in this work, and stating that we would probably see more radical measures adopted for food control than have yet been put into operation in this country. The general sentiment among those close to the Food Administration is that we are in for a long, hard pull to get through all that is before us on the food question. Even should the war cease soon, conditions in the world will demand great carefulness in the use of foodstuffs. The reduced production of several countries, the disabled state of many people, and the unsettled conditions in general will cause a shortage in food material. No predictions of any value are made as to the probable duration of the war, so whatever is before us — war or peace — we must prepare for unusual conditions.

Again, we would suggest to our own people that with the knowledge of food values that we have, and with our experience in the economical use of foods, we are in a position, not only to adapt ourselves to the changed conditions now with us, but to help others meet them. Certainly there must rest an obligation on us in proportion to our preparation to do. Can we think otherwise than that we have been given our health and food principles for just such a time as this? May we arise to the occasion.

L. A. HANSEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—The 1917 Chicago city directory shows a population of over 2,600,000, about 40,000 above the number recorded a year ago. Over 9,600 Johnsons are listed, this being the highest number recorded of any one name in the city. Smiths run second, with about 7,000; Browns third, and Joneses fourth.

—Though government mints are working twenty-four hours each day and seven days a week coining pennies, the shortage of one-cent pieces throughout the country, instead of being relieved, is becoming more acute. This is due chiefly to the odd prices that are charged for articles, requiring pennies with which to make change.

—A 120-acre government tract, which was loaned to the Boy Scouts of the District of Columbia last spring for crop raising, has yielded about 8,000 bushels of corn. The crop was sold for \$8,500. The cost of labor and machinery used in planting and caring for it amounted to \$1,500, leaving a net profit of about \$7,000.

—A general agreement exists among educators and public men that there should be no interference with the continuing of the study of the German language in high schools and colleges, the United States Bureau of Education announces. Many educational institutions throughout the country have discontinued teaching German since the war began, and have substituted for it French, Italian, or Spanish. The Bureau holds that the study of German should not be given up on account of the war. A knowledge of it is now more important than it ever was heretofore, it declares.

—At the request of the Council of National Defense a number of automobile manufacturing concerns have given up making pleasure cars; and are devoting their energies to turning out war trucks and airplane parts for government use.

—The first license granted by the Experts Administrative Board went to Roald Amundsen, the explorer, giving him permission to take a quantity of foodstuffs on his voyage next summer to the north pole. The explorer plans to enter the polar sea at the Bering Sea entrance, and drift thence across to Greenland or Spitzbergen. The course, he believes, will carry him near enough to the north pole to afford him an opportunity of making a quick trip there from the ship, by sledge or airplane.

—It is estimated that about 47,000 horses and mules are killed or injured every month on the Western front. The injured animals are cared for at veterinary hospitals,—sometimes operations are necessary,—and many of them are made fit for further service. In this country similar hospitals are maintained, where unsound horses are treated to fit them for war service. A veterinary relief station in the West is at present endeavoring to care for between 6,000 and 7,000 horses and mules, and carloads more are coming in every day. Secretary of War Baker announces that the equipment of these hospitals is inadequate for doing the large amount of work that is necessary. Nearly 1,000,000 animals have been sent to Europe at an enormous cost, and thousands more have been discarded because they were unfit for service.

—Weeds are kept down in Hawaiian cane fields by spreading light-weight tar or asphalt felt paper over them immediately after a crop has been harvested. The paper is held in place by stones and rubbish piled on it. The new shoots which spring from the stubble are usually stiff and sharp enough to punch holes for themselves in the paper, but the weeds that ordinarily grow in the cane fields are unable to do this. In some cases the punching-through process is hurried along by cutting little slits at points where elevations in the paper indicate the growing cane shoots. The paper absorbs and retains in the surface soil the heat of the sun, which promotes the growth of the cane and at the same time hastens the death of the weeds which spring up. It is said that this ingenious treatment cuts down the labor of growing cane, and at the same time increases the yield on the average about ten tons per acre.

WHAT A CONFERENCE PRESIDENT SAYS ABOUT THE NEW BOOK, "OUR DAY"

THE opportunity to give a comprehensive view of God's message to the world for our time which is afforded in the book, "Our Day in the Light of Prophecy," is to my mind a splendid one. While we have many excellent and extensive treatises on various points of our message in this day of hurry, there are many people who will not stop long enough to study these larger books. But in this little work we have a sufficiently comprehensive view of all the important features of the third angel's message to enable even those who run to read. We believe that amid the multitude of books this latest addition to our library fills a real need, and we not only bespeak for it the personal study of our people, but we are sure that they

will find it a book that they can use in missionary efforts to bring the light of God's truth to their neighbors and friends.

W. A. WESTWORTH.

OBITUARIES

Downey.—Mrs. Laura Elizabeth Downey was born in Detroit, Mich., Sept. 30, 1830, and died at the home of her daughter in Paicines, Nov. 26, 1917. She united with the Seventh-day Adventist church at Petaluma, Cal., in 1896, and was indeed a faithful servant of the Lord. She fell asleep hoping for a part in the first resurrection. Two children mourn. W. F. Hills.

Mills.—Mrs. Hannah Ward Mills was born in Huntington, Ohio, Aug. 17, 1840, and died in Northstar, Mich., Nov. 7, 1917. About one year and a half ago she heard and accepted the third angel's message, and from that time until her death kept the Sabbath of the Lord. She fell asleep in hope, and we expect to meet her in the glad resurrection morning.

Mrs. Aurilla Hoffman.

Richman.—John G. Richman, aged seventy-six years, fell asleep at Haddonfield, a suburb of Camden, N. J., Nov. 27, 1917. He accepted the Sabbath truth late in life, and was always faithful. His loss is mourned by his wife, three daughters, and one son. He was laid to rest in the village cemetery of Woodstown, N. J., his early home, to await the call of the Life-giver. G. E. Langdon.

Buckminister.—O. R. Buckminister was born in Osage County, Kans., March 10, 1871, and died at his home near Merced, Cal., Sept. 18, 1917. He accepted the third angel's message under the labors of Elders C. N. Martin and J. R. Patterson, at Corning, Cal., and was baptized July 5, 1908. He remained faithful to the message until called by death. His wife, one daughter, four brothers, and two sisters survive. N. P. Neilsen.

Gibbons.—Mrs. Mary Gibbons died at her home in Fulton, N. Y., Oct. 20, 1917, aged seventy-two years. She is survived by her husband, one daughter, two sisters, and one brother. Sister Gibbons accepted the third angel's message twenty-six years ago, under the labors of Elders A. E. Place and L. M. Cobb, and remained loyal to the end of her life. She sleeps in "that blessed hope."

L. H. King, Jr.

Huntley.—Susan A. Wise was born in Crawford County, Ohio, April 5, 1835. In 1853 she was united in marriage to Ezra Stiles Huntley, who died in 1878. For about fifty-five years Sister Huntley was a faithful member of the Seventh-day Adventist church. On November 11 she sustained a serious injury, and six days later fell asleep at Battle Creek, Mich., in her eighty-fifth year. Three of her seven children are left to mourn. O. F. Gaylord.

Ames.—Carlton Edwin Ames was born in Hastings, Nebr., Jan. 24, 1898. Left an orphan and homeless at the age of three months, he was adopted by Sister Jessie Ames. At the age of fourteen he was baptized, after which he attended Union College for three years. Then he came West to care for his mother. He was a devoted son, a support and comfort to his mother and family. Besides the mother, three sisters, and two brothers, he leaves a wife and infant daughter. D. T. Fero.

Longwell.—Caroline Longwell was born Jan. 10, 1870, and died at her home in Minneapolis, Minn., Nov. 16, 1917. She was married to James Longwell in 1897, and to them were born two daughters, who, with the husband, her mother, and seven sisters and two brothers, are left to mourn. In 1905 Sister Longwell accepted the third angel's message, and remained a devoted servant of the Lord to the end of her life. She was a devoted wife, a faithful mother, and a sincere Christian. P. G. Stanley.

Busk.—Mary A. Roblee was born in Warren County, New York, July 16, 1858. In 1874 she was married to E. I. Busk, and they settled in Battle Creek, Mich., where they made their home for forty-two years. Five children were born to them. Three of these, with the bereaved husband, one sister, and one brother, mourn her death, which occurred at the home of her son in Des Moines, Iowa, Oct. 18, 1917. The deceased embraced the third angel's message in 1883, and was a faithful follower of the Master to the end of her life. She sleeps in Jesus. E. I. Busk.

Hardy.—Almira Willie Jones was born in Ohio, Jan. 18, 1838. When she was five years of age her family moved to Beloit, Wis., and in the fall of 1855 she was married to Allen R. Hardy. They made their home at Durand, Wis. In 1862 she heard and accepted present truth. Later her faith grew cold, but in 1875 she was rebaptized, and remained faithful to the truths of the third angel's message to the end of her life. She fell asleep in Jesus at Redlands, Cal., March 28, 1917, leaving a daughter to mourn, also a brother and sister.

Mrs. F. C. Korn.

Kinyer.—C. S. Kinyer was born near Richmond, Va., June 20, 1841. In 1870 he, with his family, moved to Grayson County, Texas, and some twelve years later settled in Boone County, Arkansas. In the summer of 1892 he accepted present truth, and from that time until called by death was a faithful member of the Seventh-day Adventist church. About fifteen years ago, with several other families, he moved to Afton, Indian Territory, and started one of the first church schools conducted in Oklahoma. He later became a charter member of the Ketchum (Oklahoma) church, and fell asleep at his home in this place Nov. 12, 1917. He rests in hope. Seven children, all in the truth, one a foreign missionary, are left to mourn.

Ezra Tillman.

Sommerville.—Dr. J. A. Sommerville was born in Lexington, Ind., April 18, 1841, and died at Anaheim, Cal., Oct. 31, 1917. The deceased lived in Indiana until the outbreak of the Civil War, when he enlisted in the Union army. In 1865 he was married to Miss Nettie Miller, and to them were born eight children. Later the family moved to Arkansas, and there he heard and accepted the third angel's message. For several years he was an active minister, and served for a time as president of the Arkansas Conference. Army service had broken his health, however, and after a stroke of paralysis two years ago, his strength gradually failed. He sleeps in Jesus.

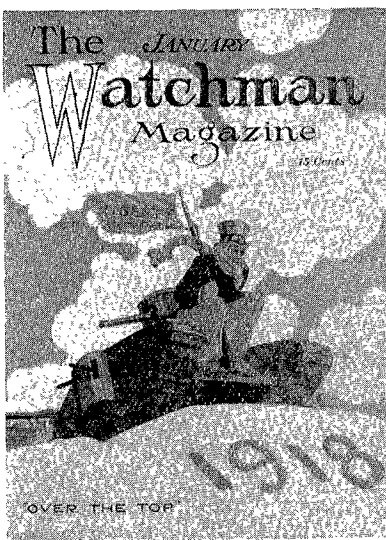
W. F. Martin.

Davis.—Sister Amy Davis, a charter member of the Seventh-day Adventist church in Camden, N. J., died Nov. 27, 1917, aged eighty-six years. She loved God's truth, and sleeps in hope of a part in the first resurrection. One son and his family mourn. G. E. Langdon.

Appointments and Notices

A NEW YEAR'S GIFT

The world at this season of the year offers many attractive things that may be purchased for holiday gifts, but the things of this world we know are only temporal, and, as a people who believe in the soon coming of Christ, we seek for the things that will endure throughout eternity. What a blessing it is that we have such a lasting gift as contained in the truth-filled pages of our publications.



The Watchman Magazine has recently placed with the tract societies a very attractive holiday card in a neat envelope, which may be purchased, and which represents one year's subscription to the Watchman Magazine. You can mail this card or give it to some friend the same as a holiday gift, and the magazine will be sent every month for a year. Let us take advantage of every opportunity afforded by the world to carry present truth to our relatives, friends, and neighbors, and thus finish the work.

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. W. J. Walter, 305 Ruh Bldg., Fond du Lac, Wis. Any publications suitable for missionary work, excepting the Review.

Martha E. Gatlin, 1851 Rosselle St., Jacksonville, Fla. Continuous supply of Instructor, Watchman, and Signs (monthly).

Mr. J. R. Baugh, 716 Michigan Ave., Schenectady, N. Y. Would be especially glad of Signs, Watchman, Liberty, Life and Health, and Present Truth.

Ernest Giles, R. F. D. No. 2, care Scott Hotel, Puyallup, Wash., desires to secure Volumes I, II, III, IV, and V of "Testimonies for the Church," and will be glad to pay a nominal price for these copies if the reading matter is intact. Write before sending books.

ADDRESS WANTED

Any one knowing the whereabouts of Daniel Showalter, who was a boy in the Haskell Home at Battle Creek, Mich., in 1894, will confer a favor by sending his address to Mrs. J. Stewart Christiansen, 1121 Humboldt St., Santa Rosa, Cal.

EXTENSION OF TIME

A request has come to the Pacific Press Publishing Association from the missionary department of the North American Division Conference to extend the time of putting into effect the new prices on the weekly Signs one month, or until Feb. 1, 1918. The reason given is that the entire field is now tied up in the Harvest Ingathering campaign, and two campaigns cannot be carried on very successfully at the same time.

The request has been duly considered by the Pacific Press Board, and granted. This concession means considerable to the publishers. It also means much in a financial way to the churches and to our people generally. We are glad to accommodate the field in extending the time, and confidently believe the biggest campaign ever waged in behalf of a single periodical will be carried on during the month of January. It ought to mean a list for the weekly of at least 100,000 copies.

James Cochran, Circulation Manager.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held at the Washington Sanitarium, Takoma Park, Md., Feb. 12, 1918, at 7:30 P. M., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting. This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference; the members of the board of directors of the Washington (D. C.) Sanitarium Association; and the physicians under the employ of the association.

W. T. Knox, President.
H. W. Miller, Secretary.

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the fourteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., at 7 P. M., Feb. 11, 1918, for the election of six trustees for the coming year, to take the place of six whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.
F. M. Wilcox, President.
L. W. Graham, Secretary.



WASHINGTON, D. C., DECEMBER 27, 1917

EDITOR FRANCIS McLELLAN WILCOX
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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.

A MEMORABLE victory for prohibition was gained December 17, when the House of Representatives, by a two-thirds vote, concurred in a previous action of the Senate, to submit to the States a Constitutional amendment in favor of prohibition. More will be said about this next week.

THE last mail from England brought word that Brother D. C. Babcock and his wife and three children had just arrived from Algeria, West Africa. He is very ill with what is known as sleeping-sickness. They suffered a very severe experience en route, their boat being torpedoed, and the passengers having to take to the lifeboats. They lost practically all their belongings at sea. Let us remember these faithful missionaries in our prayers.

LAST week, returning after a year's furlough, Brother Frederick Lee, with his wife and two children, and also Mrs. Bothilda Miller, sailed from Vancouver for China on the S. S. "Empress of Asia." It was a great pleasure to these faithful workers to be afforded this season of rest in the homeland; but the greater joy of turning their faces once more toward China was very apparent. Sister Miller is leaving her son to pursue his studies at Pacific Union College.

FOR some months Brother Orley Ford, who finished the college course at Walla Walla last spring, and his wife (formerly Lillian Shafer) have been under appointment by the Mission Board for work among the Indians of the Lake Titicaca region, Peru. They sailed last week from New Orleans, and are the last of the five couples allotted to that field for 1917. They will receive a warm welcome from the other workers there, who have long awaited their coming.

THE recent pronouncement of the British ministry that Palestine would be devoted to a great national Jewish home, has revived much agitation throughout the world regarding the return of Israel. A number of inquiries have come in from the field, asking us to deal with this question in the REVIEW. In response to this demand we have given more than ordinary space to an editorial in consideration of this question. We hope that our brethren and sisters will find the articles in this number on "The Gathering of Israel" helpful in presenting this important subject from the standpoint of the Scriptures before their friends and neighbors.

ALL will be pleased to learn that the Harvest Ingathering campaign figures to date (December 19) show a gain over last year of nearly thirty thousand dollars.

ON December 22 Dr. and Mrs. H. C. James left San Francisco on the S. S. "China," sailing for China, where they go to answer another plea for help in that great and needy field. Dr. James is a graduate of the Loma Linda College of Medical Evangelists, and leaves a good practice in responding to this call.

GOOD reports are coming in from the week of prayer recently observed by our churches. Elders R. D. Quinn, K. C. Russell, and D. H. Kress, who are holding meetings with the church in College View, Nebr., report excellent meetings. The last Sabbath of the occasion was one of marked blessing. The entire student body moved forward in a new consecration to God. As a result of the meeting a number will desire baptism. Ten thousand dollars was given by the College View Church to the cause of missions. It was decided to continue the meetings another week. Elder A. G. Daniells left Washington last week to join the brethren in their work in College View.

IN view of Sabbath, January 12, being set apart for an offering to the starving Armenian and Syrian refugees, the following cablegram from Wm. T. Ellis and Charles H. Beury, sent out to Persia and Southern Russia by the American Committee for Armenian and Syrian Relief, to investigate conditions, going at their own expense, will be of interest to our people. This cablegram was sent October 9: "If what we saw today in Sunni Mosque, Urumiah, could be transplanted ten hours westward to Madison Square, New York, every newspaper in America would ring with story of most abject spectacle in world at war, and millions for relief would follow straightway. Refugees from mountain villages, driven from ripening crops, living unsheltered on stones, indescribable rags, starvation, sickness, and filth, human beings in state of Oriental street dogs, with whom they compete for offal. Work already done by Americans for Armenians, Syrians, and Assyrians, is national triumph, but vastness of continuing need is overwhelming."

SPECIAL DELIVERANCES IN THE HALIFAX DISASTER

FROM a personal letter written by Elder J. L. Wilson, president of the Maritime Conference, to Elder W. W. Eastman of the General Conference, we glean the following interesting items regarding the deliverance of our brethren and sisters in the great disaster which wrought such ruin in the city of Halifax, Nova Scotia. While our church building was destroyed, and some of our brethren and sisters lost their homes, it is gratifying to learn that there was no loss of life among our church membership:

"I went to Halifax the day of the explosion. The condition is indescribable. The papers picture it no worse than it is. About two thousand have lost their lives, about twice as many are wounded, and more than

twenty thousand are homeless. Many are living in tents, with the thermometer registering twenty below zero. There is scarcely a window left in any building for more than four miles from the place of the explosion.

"Our church building is a total wreck. The pews in it were broken to kindling wood, and I fear we shall have to ask our brethren in different places to help us get re-established.

"I found Brother and Sister Chapman and family safe, but every window had been knocked out of their house. I inquired for the rest of the Sabbath-keepers, and found that they were all safe, although three of them had wounds on their heads and faces, but nothing serious.

"You will remember Sister Hayward. Her house was smashed to kindling wood. A boy was blown out of another house right into her husband's arms, and she says they walked from the debris just as though they were on a smooth floor, with nothing in their way. All the houses around there,—east, west, north, south,—right up to their house, were burned up, and hundreds of people were burned up with them, but not so much as a splinter of their house was burned. Others of our people were delivered in a similar way, although some lost all their earthly possessions.

"Sister Locke you will remember also. When the calamity came, she and another sister and the children were on their knees having worship. The whole side of her house went out about three inches, and then stopped. Not a window in her house was broken, but in every place adjoining hers the windows were all knocked out. She has been able to take care of quite a number.

"Sister Case was standing at the telephone when the explosion came. Her house, likewise, was smashed to pieces, and she was protected in that one place just as if a little room had been built around her. They had to dig her out, and found that she had not received even a scratch.

"Relief is coming from all over the continent. The only thing we shall need help in will be the rebuilding of the church. The work all over the conference is in a prosperous condition.

"The ninety-first psalm was verily fulfilled in behalf of the Seventh-day Adventists in Halifax; although many of them lived right in the center of the destroyed area, they miraculously escaped. I do not think we shall live to see anything like it unless it be the seven last plagues. Those who passed through it can truly say, with one of old, 'O that Thou wouldst hide me . . . until thy wrath be past!'"

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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