

The Advent Review and Sabbath Herald



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No. 1

THE GOSPEL TO ALL NATIONS

A New Year of Victory

HOW fast the years come and go! It does not seem twelve long months-- fifty-two weeks-- three hundred sixty-five days-- since first we began to write 1917. But now 1917 has gone; it will nevermore return. Only in memory shall we live over again its hopes and fears, its successes and failures, its joys and sorrows. For some its pathway has been strewn with flowers; others have found only the briars and thorns. It has brought to some new hopes, enlarged opportunities, achievement of cherished plans. To others have come blasted ambitions, shattered ideals, heart-breaking disappointments. Some have met failure and defeat in Christian experience, others progress and victory. The memory of the past will prove a curse to the extent that we live under the pall and shadow of its failures and sorrows. It will prove a blessing to the extent that we learn from past experiences lessons for future need.

Another new year! How strange it seems to write 1918! What will be its record? What will it bring of good or of ill? of progress or of retrogression? There can be no standing still; not to advance is to fall back. Our times are in God's hands. By his grace we may make the future what we will in its influence upon our eternal destiny. The future, as the past, may bring trials and tears. The road may lead over stony places where we shall suffer bruises and bleeding. We may lose position, property, friends, and even health, but these experiences may prove God's workmen to chisel and polish us, as rough, unhewn stones, for his heavenly temple. By submitting to him our wills, by permitting him to choose our ways and work out his great purpose in our lives, we may make of 1918 a triumphant success.

Let us say with the great apostle: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We face a future of momentous possibilities. We know not what strange and mysterious experiences may come to the nations of earth or to us as individuals; but the loving and all-wise Father knows, and we may rest securely in his care. He says to us as to Joshua, when he was facing a strange and unknown world: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Note and Comment

OFFICIAL LIST OF NATIONS AT WAR

WE reproduce for the benefit of our readers the following revised list of nations now at war or which have severed diplomatic relations, as published in the *Official Bulletin* of December 11, 1917:

Declarations of War

- Austria against Belgium, Aug. 28, 1914.
 Austria against Japan, Aug. 27, 1914.
 Austria against Montenegro, Aug. 9, 1914.
 Austria against Russia, Aug. 6, 1914.
 Austria against Serbia, July 28, 1914.
 Bulgaria against Serbia, Oct. 14, 1915.
 China against Austria, Aug. 14, 1917.
 China against Germany, Aug. 14, 1917.
 Cuba against Germany, April 7, 1917.
 France against Austria, Aug. 13, 1914.
 France against Bulgaria, Oct. 16, 1915.
 France against Germany, Aug. 3, 1914.
 France against Turkey, Nov. 5, 1914.
 Germany against Belgium, Aug. 4, 1914.
 Germany against France, Aug. 3, 1914.
 Germany against Portugal, March 9, 1916.
 Germany against Rumania, Sept. 14, 1916.
 Germany against Russia, Aug. 1, 1914.
 Great Britain against Austria, Aug. 13, 1914.
 Great Britain against Bulgaria, Oct. 15, 1915.
 Great Britain against Germany, Aug. 4, 1914.
 Great Britain against Turkey, Nov. 5, 1914.
 Greece against Bulgaria, Nov. 28, 1916.
 (Provisional government.)
 Greece against Bulgaria, July 2, 1917.
 (Government of Alexander.)
 Greece against Germany, Nov. 28, 1916.
 (Provisional government.)
 Greece against Germany, July 2, 1917.
 (Government of Alexander.)
 Italy against Austria, May 24, 1915.
 Italy against Bulgaria, Oct. 19, 1915.
 Italy against Germany, Aug. 23, 1916.
 Italy against Turkey, Aug. 21, 1915.
 Japan against Germany, Aug. 23, 1917.
 Liberia against Germany, Aug. 4, 1917.
 Montenegro against Austria, Aug. 8, 1914.
 Montenegro against Germany, Aug. 9, 1914.
 Panama against Germany, April 7, 1917.
 Portugal against Germany, Nov. 23, 1914.
 (Resolution passed authorizing military intervention as ally of England.)
 Portugal against Germany, May 19, 1915.
 (Military aid granted.)
 Rumania against Austria, Aug. 27, 1916.
 (Allies of Austria also consider it a declaration.)
 Russia against Bulgaria, Oct. 19, 1915.
 Russia against Turkey, Nov. 3, 1914.
 San Marino against Austria, May 24, 1915.
 Serbia against Bulgaria, Oct. 16, 1915.
 Serbia against Germany, Aug. 9, 1914.
 Serbia against Turkey, Dec. 2, 1914.
 Siam against Austria, July 22, 1917.
 Siam against Germany, July 22, 1917.
 Turkey against Allies, Nov. 23, 1914.
 Turkey against Rumania, Aug. 29, 1916.
 United States against Germany, April 6, 1917.
 Brazil against Germany, Oct. 26, 1917.

Severance of Diplomatic Relations

- Austria against Japan, Aug. 26, 1914.
 Austria against Portugal, March 16, 1916.
 Austria against Serbia, July 26, 1914.
 Austria against United States, April 8, 1917.
 Bolivia against Germany, April 14, 1917.
 Brazil against Germany, April 11, 1917.
 China against Germany, March 14, 1917.
 Costa Rica against Germany, Sept. 21, 1917.
 Egypt against Germany, Aug. 13, 1914.

France against Austria, Aug. 10, 1914.

Greece against Turkey, July 2, 1917.

(Government of Alexander.)

Greece against Austria, July 2, 1917.

(Government of Alexander.)

Guatemala against Germany, April 27, 1917.

Haiti against Germany, June 17, 1917.

Honduras against Germany, May 17, 1917.

Nicaragua against Germany, May 18, 1917.

Peru against Germany, Oct. 6, 1917.

Turkey against United States, April 20, 1917.

United States against Germany, Feb. 3, 1917.

Uruguay against Germany, Oct. 7, 1917.



A DEATH-BED REFLECTION

WHEN one faces death, one's estimate of the relative importance of things may change. The change of attitude toward foreign missions of a dying soldier may help us to appreciate with a renewed keenness the real importance of this work. We quote from the *Missionary Review of the World* for September, 1917:

"Lying here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting [writes a gallant soldier of Kitchener's army a month before he died], I have been thinking.

"You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of foreign missions?—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa, and Uganda when I was sick.

"I do not remember giving a single penny to foreign missions in my life. It was easy to prate about their uselessness—all so cheap and popular too. Even as I traveled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

"When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random for want of something better to do one night, I was struck by the words of John 17: 3: 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' I could not forget those words these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

"I've found a Friend, oh, such a Friend!
 He loved me ere I knew him;
 He drew me with the cords of love,
 And thus he bound me to him.
 And round my heart still closely twine
 Those ties which naught can sever,
 For I am his and he is mine,
 Forever and forever."

"I realize now that this Friend cares for every savage of our race, even as he cares for me; and why should he not?"

"Ah, there is the secret of my contempt for foreign missions! I had not then that life eternal, Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

"As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—we have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds: a few vagrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been had somebody taken me in hand early enough. Why does our church keep foreign missions so much in the background? How is it that I was left so long a scoffer?"

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."



DISTRIBUTION OF JEWS

IN view of the interest aroused in things Jewish through the recent developments in Palestine, the statistics contained in the following paragraph are worthy of a few moments' consideration:

"One of the most interesting facts revealed by the Jewish Year Book is the wonderful numerical growth of the Jews in our Eastern metropolis. In 1905 the Jewish population of New York City was 672,000. In 1907 it had increased to 850,000. Five years later it was 975,000, and in 1917 it had reached the grand total of 1,350,000. The complete number of Jews in the United States is 3,012,141, or three per cent of the entire population. Russia is the only country where these figures are exceeded. Its Jewish population is 6,946,090. Austria-Hungary has 2,258,262 Jews. No other country remotely approaches the million mark. The Jews in Palestine number 100,000. Throughout all Asia, the ancient home of the race, there are no more than 499,679 Jews. According to the revised figures, the total number of Jews in the world today is 13,980,715. They are divided among continents as follows: Europe, 9,986,447; America, 3,094,309; Asia, 499,679; Africa, 380,865; and Australia, 19,415."—*America*, Nov. 17, 1917.

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

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

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No. 1

EDITORIAL

APOSTOLIC SUCCESSION

THE JEWS claimed to be children of Abraham. They took delight in regarding themselves as the literal descendants of Abraham, Isaac, and Jacob. They sustained this relationship, of course, in so far as human descent is concerned, but according to Heaven's reckoning they were not the children of this worthy patriarch. Christ declared that the only just way in which a claim to this relationship could be made was in a spiritual sense. For them to be the children of Abraham it was necessary to do the works of Abraham. The descent was recognized, not through the flesh, but by faith. Declares the apostle Paul: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The claim of apostolic succession is made by some today. They hold that ministerial ordination is valid only as it has come down through this succession. Apostolic descent, the same as Abrahamic descent, should be reckoned from the spiritual and not the natural basis. We today are the lawful successors of the apostles only as we do the works of the apostles. The mantle and spirit of Elijah descending upon Elisha constituted him, like his predecessor, a devoted prophet of the Lord. The apostolic mantle of power will bring forth in the lives of those upon whom it falls, the same spirit of devotion, humility, and consecration as controlled the lives of these great teachers.

TWO PROVIDENCES OF THE SEA

A MAN of business, but an active missionary, was Thomas Chalkley, a Quaker, in the early colonial times in America. His "Journal," published in New York in 1808, bears witness to his faith in a heavenly Father's providence.

In 1707 he sailed for the West Indies, on a missionary visit to the island peoples. On the way from the island of St. Kitts to Jamaica he had

an experience of merciful deliverance which he tells as follows:

"In our way to Jamaica we saw a small privateer that gave us chase, and it being calm, she rowed up toward us. The master prepared the vessel to fight, hoisting up his mainsail and putting out our colors.

"In the interim some were bold and some sorrowful. One came to me and asked what I thought of it. I told him I thought I was as willing to go to heaven as himself was; to which he said nothing, but turned away from me.

"Another asked me what I would do now. I told him I would pray that they might be made better, and that they might be made fit to die.

"Then in the midst of their hurry, in secret I begged of the Almighty, in the name and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding blood, well knowing that few of them were fit to die. And even while I was thus concerned, the Lord answered my desire and prayer; for in a few minutes the wind sprang up, and we soon left them out of sight, our vessel sailing extraordinarily well."

Some years later Mr. Chalkley sailed from the Bermuda Islands for America, with a cargo of his own goods; for his business was carried on for the purpose of supporting his missionary undertakings. By calms and by contrary winds the ship's progress was discouraging. The crew of twelve found themselves far at sea, with food gone and starvation threatening. The "Journal" says:

"The people began to murmur, and told dismal stories about people eating one another for want of provisions; and the wind being still against us, and, for aught we could see, like to continue, they murmured more and more, and at last against me in particular, because the vessel and cargo was consigned to me, and was under my care; so that my inward exercise was great about it; for neither myself nor any in the vessel did imagine that we should be half so long as we were on the voyage.

"But since it was so, I seriously considered the matter; and to stop their murmuring I told them they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said: 'God bless you! I will not eat any of you.' Another said he would die before he would eat any of me. And so said several.

"I can truly say, on that occasion, at that time, my life was not dear to me, and that I was serious and ingenuous in my proposition. And as I was leaning over the side of the vessel, thoughtfully considering my proposal to the company, and looking in my mind to Him that made me, a very large dolphin came up toward the top, or surface, of the water and looked me in the face.

"I called to the people to put a hook into the sea, and take him; for here is one come to redeem me (said I to them). And they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself: I think he was about six feet long, and the largest that ever I saw.

"This plainly showed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence, and murmured no more. We caught enough to eat plentifully of till we got into the capes of Delaware. Thus I saw it was good to depend upon the Almighty, and rely upon his eternal arm, which in a peculiar manner did preserve us safe to our desired port."

This "Journal" of the godly Quaker missionary and man of business shows a life of incessant activity — journeyings by sea and land, among the colonists and in the Indian wilds, everywhere experiencing the protecting and delivering mercies of God, who knoweth those that put their trust in him.

W. A. S.

THE BEST THANKS

It is right that we should express to God, both secretly and publicly, our thanks for the blessings which he bestows upon us. The following story, however, suggests a better way of showing our gratitude for God's benefits than by the mere expression of our thanks in words:

"A father gave to each of his two little sons a pony and cart, and in the evening he asked them how they had enjoyed them.

"I have had such fine fun every minute of the day," exclaimed one. "Oh, how I thank you!"

"A shadow fell upon the father's face. He turned to the other. 'And you?' he asked.

"'First,' said the boy, 'I took the little cripple across the street out for a ride. Then I hauled a tired washwoman's basket for her. Then I drove on an errand for mother. And the rest of the day I lent the pony and cart to little sister. I give you, dear father, the thanks of all of these.'

"The father's face lit up like a lantern."—*Christian Herald*, Nov. 28, 1917.

Let us, then, express our thanks to God in service as well as in words. Probably there never was a time in the whole history of the world when there were more abundant opportunities of showing in this way our appreciation of the blessings we enjoy. The recitals appearing in the daily papers, of the wretchedness, misery, and want which are spreading over the whole world in these days, make one grow sick at heart. While doing all we can to relieve those who suffer, it is well for us to remember that we can only help to alleviate; nothing can end the world's troubles save the second advent of our blessed Lord. And we can hasten that happy day by more diligence and earnestness in forwarding the advent message to earth's remotest bounds; for Christ himself has said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

May the time soon come for the fulfilment of the prophecy found in the concluding book of the Bible:

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

L. L. C.

WRECKERS

OF the apostle Paul before his conversion on the way to Damascus we read, "As for Saul, he made havoc of the church." Acts 8:3. It is comparatively easy to tear down that which some one else has built up. It requires much less skill to pull down than to build up.

In different parts of the country there are professional "wreckers." Their business is to tear down. With tools and equipment in hand, they can in a comparatively short time reduce to rubbish a large and useful building. They pull down with ease what some one else by skill and perseverance built up.

A builder begins at the bottom, at the foundation. "Wreckers" begin at the top, removing a brick here and a brick there, a shingle here and a shingle there, a board here and a board there. A little dynamite and a few implements of destruction make the work of demolition quite simple. It is easy to be a destroyer.

There are "wreckers" in national affairs. Our government has been built up through much anxious thought and careful study. It was founded upon the pillars of justice and equity, guaranteeing civil and religious liberty to all its citizens.

But it is easier to tear down the pillars of a nation than to build them up. Let the seeds of discontent be sown, and like the work of Lucifer, they bear baneful fruit. As the sapping and mining goes on, the constitutional guaranties of a great republic become weakened; and when the professional "wreckers" have done their work, the nation finds itself honeycombed with division, and anarchy and revolution follow.

The church has not been spared this experience. It has had its "wreckers." The church in the wilderness had those connected with it, in one way and another, who endeavored to tear in pieces the nation which God himself was leading from Egypt to the land of promise. The mutterings and murmurs of discontent were heard from time to time. On one occasion the leadership of Moses was so far set aside that a molten calf was chosen in his stead. Then, as now, those who stood in responsible places were subjected to criticism, and their motives were impugned. Under the garb of great sincerity and spiritual foresight efforts were made to impair the influence of those who were faithfully following the pillar of cloud.

This class mustered considerable strength on one occasion when Korah, Dathan, Abiram, and On took men, and "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown," and gathered themselves against Moses and Aaron. It appeared that this faction had sufficient strength to wreck almost the whole exodus movement; for they were "princes," and "men of renown" who were opposing God's work.

Of course they had their sympathizers; such men always do. When those who had been "leading brethren" in the congregation, rose up and said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them," these unsanctified sympathizers were all ready to say, "Amen." The entire movement, and the special work the Lord was doing, was lost sight of, and they felt that they were doing God's will in criticizing and hindering the great movement.

But standing by and sympathizing with this work received an awful rebuke from the Lord, when he said to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment." Num. 16:20, 21. Later the earth itself opened its mouth and swallowed them up, with their sympathizers, their houses, and all their

goods. The Lord in a most signal manner manifested his displeasure against the efforts made to hinder his special work on earth, and against manifesting unholy sympathy with such work. "The earth closed upon them," and they forever "perished from among the congregation." There is a lesson in this for God's people today. We should heed the terrible warning which it contains.

Paul warned us against these "wreckers" in the following words:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28-30.

These destroyers of the flock were of two classes,—"wolves," who are a danger from *without*, and those from *within* who would speak perverse things. It makes but little difference how perversely a man may speak, there are always some individuals who have so little understanding of the truth that they will give unwise sympathy to these "wells without water, clouds that are carried with a tempest," and surrender the entire message and work of God to follow them in their unwise course. By "good words and fair speeches" they "deceive the hearts of the simple."

We have no doubt but that as the perils of the conflict thicken, and the enemy makes his final assaults on the last message of salvation, we shall see many depart from the faith, and endeavor to pull down what they helped to rear. A number of such efforts have already been made; others will follow. But God will care for his truth, and vindicate as in the past the loyalty of his people. G. B. T.

THE TRIUMPHS OF PROHIBITION

THE House of Representatives voted, December 17, by eight more than the necessary two-thirds majority, in favor of submitting to the people a prohibition amendment. The joint resolution had already been passed by the Senate. To adjust slight differences, the amended resolution as adopted by the House was reintroduced into the Senate and passed that body Dec. 18, 1917, with a good margin. The people of the United States are now assured the right to vote on a prohibition amendment to the Constitution. There seems but little doubt that the proposed amendment will be ratified by the necessary number of States, long before the ex-

piration of the seven-year period set in the joint resolution.

Prohibition sentiment has grown up gradually; but recently the forward momentum of the movement has been greatly accelerated by the exigencies of the world war. At present writing (Dec. 24, 1917) prohibition is in force in the following twenty-two States and in one District:

Maine, Virginia, West Virginia, North Carolina, Georgia, Alabama, Mississippi, Tennessee, Arkansas, Oklahoma, Kansas, North Dakota, Iowa, Colorado, Nebraska, Idaho, Oregon, Washington, Arizona, South Dakota, Utah, District of Columbia.

Furthermore, prohibition has been adopted and will go into effect in Alaska, Jan. 1, 1918; Indiana, April 2, 1918; Michigan, April 30, 1918; New Hampshire, May 1 1918; Montana, Dec. 31, 1919.

On September 11, at 11 p. m., the manufacture of distilled liquor ceased in the United States by Presidential decree in accordance with an act of Congress. No more can be made for beverage purposes during the time of the war; but this does not hinder the sale of liquor in "wet" territory, because the liquor interests have a two years' supply of distilled liquors on hand. Since July 1, 1917, however, the shipping of alcoholic beverages in interstate commerce into dry States has been forbidden by act of Congress.

Prohibition in Canada

Since the province of British Columbia became prohibition territory on October 1, all the provinces of Canada, except Quebec, are now dry. Even the province of Quebec is 80 per cent dry, having 976 dry and only 182 wet municipalities.

Prohibition in Porto Rico

In a popular vote taken in Porto Rico this fall on the question of prohibition, because many of the inhabitants could not read, the vote was taken for the coconut (temperance) or for the bottle (license). The coconut won.

The Year 1917

This has been a year which will ever be memorable in prohibition annals. "The Supreme Court decision, sustaining the Webb-Kenyon Act, was a challenge to the nation to destroy the liquor traffic as a menace to the public welfare. Congress immediately responded by enacting prohibition laws for Porto Rico, Alaska, the District of Columbia, the antiliquor advertising and so-called bone-dry acts, additional prohibition legislation for the Indians, provided \$10,000 extra for the Anti-Alcohol Congress, and added other important legislation."

And now in the very closing days of the year, Congress has voted to

submit a national prohibition amendment to the people for their approval. There is still a great need for legislation to protect from the evils of alcohol the native races of Africa and other places; also bills for prohibition in Guam, Hawaii, and the Philippines should be passed. It is surely a standing rebuke to our civilization that we allow the export for money profit of that which brings destruction and death to the users, while American missionaries are being sent out to the same countries to persuade the same people to give up their drunkenness and all their other wicked habits, and to serve the Lord Jesus.

The work done in suppressing the liquor traffic among Indians is worthy of special mention, and is but an illustration of what should be done among other native peoples. We quote from the *Missionary Review of the World*:

"Suppression of the liquor traffic among Indians has been one of the most noteworthy accomplishments of the Department of the Interior during the régime of the present Commissioner of Indian Affairs, Cato Sells. The Indian is an especially easy prey to the demoralizing effects of liquor, so that a campaign has been waged against everything producing an effect of intoxication, not only whisky and beer, but extracts, peyote, mescal, and tulapai. The fines for violation of liquor laws have met the cost of enforcing these laws; among employees in the Indian service the drink habit is now considered cause for dismissal."

God grant that the closing message of his grace may be heard by a sane and sober world, and that the second advent of our Lord and Master may be hastened. When he comes, not only will be wiped away the tears of hungry children who have been robbed of food that their fathers might have the drink which makes the users worse than beasts, but all pain and sorrow shall be done away; for at that blessed time "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."

L. L. C.



THE EDITOR'S MAIL BAG

SEVERAL have written during the last few weeks expressing appreciation of various articles which have appeared in the REVIEW. Some of these letters have told of the manner in which the Lord has blessed the writers as they have sought to render to him his own in tithes and offerings. Some extracts will, we feel sure, be read with interest by our subscribers.

A brother in New York State says:

"I know that it pays to be honest with the Lord. He provides every blessing that we receive. It is an insult to rob

God (Mal. 3:8) and then ask him for his blessing. We should never regard Sabbath observance and tithing as stern duties. God is love. We know by experience the temptation to neglect the paying of the tithe. A number of times we fell behind in our duty for several months before we came to realize that the Lord's portion should be paid first. The faithful payment of tithe as soon as money is received is a constant expression of our gratitude, and we thus recognize that God is the giver of all good and is pledged to care for us if we faithfully do our part. The great lesson the Lord wants us to learn in this life is to get rid entirely of selfishness. The Lord has made us his stewards. Let us be faithful to the trust he has placed in us."

An afflicted brother in New Mexico, who is able to get about only by the use of a wheel chair, writes:

"I know there is blessing in the payment of a faithful tithe, and in the observance of the Sabbath of the Lord. The Lord will supply all our needs if we can claim his promise."

During all the years of his affliction, this brother has seen the fulfillment of God's promises.

A brother in Wisconsin writes that in answer to prayer the Lord turned aside the ravages of the army worm which was destroying surrounding fields and which threatened his garden. He believes this was in fulfillment of the promise in Malachi 3, that the Lord would rebuke the devourer.

A similar incident is related by a brother in Oklahoma. He writes that several times in his experience when the country was experiencing great drouth his crops were marvelously preserved and the Lord blessed him with abundant fruitage. This he also believes is in fulfillment of the promise of God to bless those who render to him his own.

A brother in California writes that he has made the Lord a partner in his business. Rendering to God a faithful tithe of his income, he was prospered in his business and enabled to pay off considerable indebtedness. He then decided to devote to the Lord's service one fourth of his income. He is operating a wholesale business, and the closing of it on the Sabbath has necessitated considerable loss, yet he feels that the Lord is fulfilling to him the promises of his Word.

An interesting letter comes from a brother living in one of the large cities of the East. He is in the employ of a large railroad. He tells of the manner in which the Lord has fulfilled his promises to him:

"When I began keeping the Sabbath, my salary was \$70.55 per month. Out of this amount I was endeavoring to buy a home, pay \$5 per month premium on a \$2,000 life insurance policy I was carrying, also dues for a beneficial organization of which I was a member. At the best, with my salary as it was, it was a case of nip and tuck to make ends meet.

You can, no doubt, appreciate just how we felt when confronted with what we came to learn was a duty to God as well as a privilege.

"On a bright, cheerful Sabbath morning, Sept. 13, 1913, my dear wife and I were buried in baptism by the whole-hearted servant of the Lord who so faithfully and clearly brought to us the message for our souls' salvation.

"We then began, with God's help, to live a life of obedience to his eternal law. We paid all our obligations in the church we had just left, and began giving God one tenth of all our increase. When we receive gifts from our relatives or friends, we apprise them, setting what we feel to be a fair value on them, and then tithe that amount also. I do not know that this is particularly necessary, but we enjoy doing it nevertheless.

"You may ask how, if we were just able to get along with the salary I was making, we could make out after deducting \$7.06, the amount of tithe. Well, it was this way: I had been laying aside \$5 each month for my insurance, but now, instead, I gave the Lord his own. The following March brought to my door a notice from the insurance company that \$59.34 was again due on my policy. In the meantime we had learned something from the Spirit of prophecy concerning life insurance, so I canceled my policy; I also left my lodge, and we placed ourselves completely at the mercy of Him who died that we might live. In canceling my insurance I lost somewhere about \$200. Notice how God works and repays.

"In 2 Timothy 2:15 it says: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.' Primarily, I believe this has reference to the Word of God, but likewise do I believe that God will bless an honest endeavor to study whereby one might receive recognition in his place of employment. This, with the help of my wife, I did night after night, until on April 16, 1915, I was appointed to have charge of the very class of work for which I had been preparing, with a substantial increase in my salary of \$19.25 per month. To be brief, I will itemize my advances to date, and let you judge if God has not opened for me 'the windows of heaven, and poured out a blessing, until it be more than enough [quotation from Hebrew Bible. Translation by Isaac Leeser, Bloch Pub. Co., N. Y., 1905]. Mal. 3:10.

Baptized, Sept. 13, 1913; salary.....	\$ 70.55
April 16, 1915; salary.....	89.80
Aug. 1, 1916; salary.....	102.60
May 1, 1917; salary.....	112.20
Oct. 1, 1917; salary.....	118.60

Total....Fulfillment of God's promises

"By reference to Malachi, third chapter, tenth verse, it will be seen that God asks us to bring all the tithes into the storehouse. I would say to the brother or sister who has enlisted under the banner of the third angel's message, but who is not giving a faithful tithe unto the Lord and as a result thereof is not prospering as he thinks he ought, first obey faithfully the admonition of this verse, and then prove God. In other words, here is a duty we must perform to God,—a blessed privilege. He says: 'Give me that which is mine, and be faithful therein; and notice just how and in what ways I will give you blessings, even far beyond your expectations.' Wife and daughter and I stand ready to witness to the fulfill-

ment of God's promises as a result of faithful stewardship.

"I might incidentally add that I am employed by one of the largest railroads in the United States, at one of their big terminal stations. I am now in my sixteenth year of continued service. It has been our earnest prayer that I might so live before my superiors that I may obtain favor in their sight. I ask again, Has not God been faithful to his promise? I have yet the first time to be refused a privilege. My working conditions are excellent, and I love my work. Could a man ask more? Understand that before I accepted the truth, conditions were far different than at present."

Such experiences, we are sure, have been duplicated many times in the lives of our brethren and sisters generally. Mercenary motives should not actuate any one in the payment of tithe. We should render to God his own in time and money in gratitude for all that he has done for us. We should return him this service even though the path of obedience may lead over rough places, and bring to us trials and difficulties. When we make up our minds to obey God because it is right to do so, regardless of temporal results, we may be sure that the Lord will be faithful in the fulfilment of his part of the mutual relationship existing between us.

F. M. W.

FAITH VERSUS PRESUMPTION

IN commissioning his servants to preach the gospel to all the world, the Saviour promised that if they drank any deadly thing it should not hurt them, and that they could take up serpents without injury. Trust in this promise does not lead one to disregard personal safety. Divine protection was never promised in order that Christ's followers might make a display of supernatural power. For one willingly to drink deadly poison, or purposely to handle venomous reptiles, in order that the Lord might manifest his protective care, would serve to make this divine provision a matter of merchandise.

A recent newspaper report tells of a young girl, a member of a fanatical movement, who sought to handle before onlookers a venomous reptile in the belief that she possessed so much of the Holy Spirit that no injury could come to her. The result was that she was bitten, and died several hours later in great agony. Hers was presumption, and not faith. Faith would have led her to keep as far away from danger as possible, trusting to the protection guaranteed in the promise in event of necessary exposure.

BROTHER W. S. HYATT, president of the Natal-Transvaal Conference, South Africa, writes:

"I wish to mention the use we are making of our good papers. Doubtless you have heard that we are sending them all over our field like the autumn leaves. Our conference has been using a club of 3,000 nearly all the time for the past three years, and these are being sent largely to the farmers. From this work we have seen results that have greatly encouraged us, and quite a number have accepted the message. This year we have canvassed for the papers, having taken over 3,000 subscriptions thus far. We placed two of our lady workers in Pretoria, and now have 1,000 subscribers in that city alone."

RECENTLY Elder F. L. Perry, president of the Chile Conference, South America, wrote:

"This present year is our banner year in the book work. Sales have gone even beyond our expectations. Now we are hoping to see the total amount for the year reach \$100,000, Chilean money, and I believe that we can do it. It is true that we have been working quite largely with 'Practical Guide,' and some are afraid that we cannot do so well with other books. This may be true. Our aim this year has been to get our canvassers out of debt, and also to put the tract society on a good financial basis. We have now attained these objects, and believe that the Lord will help us as we undertake to circulate 'The Great Controversy.' We are thankful to the Lord for these blessings."

ALL will be interested in the following extracts from a letter written by Elder W. C. Walston, superintendent of Solusi Mission, after his return home from camp-meeting. He says:

"We arrived at the mission May 25, and found all the family well and very glad to have us back. The work was prospering nicely in all departments, so our home coming was quite a pleasant affair.

"We met Elder and Mrs. U. Bender at Mafeking, and we all came out to the mission. Sister Bender remained ten days, and seemed to enjoy her visit very much. We learn that they are now pretty well settled in their new home in Bulawayo.

"We are harvesting, and I am pleased to tell you we are having very good crops. The late rains brought on the mealies (corn), and we shall have one thousand bags, and I think rather more.

"The interest in the school has kept up, and we have many students."

ELDER J. S. JAMES, of the Asiatic Division, writes under date of November 13, as follows:

"The joint ministerial institute and conference has just closed in Tokio. We have had a most successful meeting. The blessing of the Lord was with us in a marked manner. Elder W. W. Prescott's studies were much appreciated. Japan is now a fully organized conference. An excellent spirit prevails, and the Japanese brethren are taking hold in a very earnest way. Brother Prescott and I are now on our way to Korea to attend local meetings. I left Mrs. James in Yokohama yesterday, preparing to sail for the States on the steamship 'Tenyu Maru.' She will be with our boys at St. Helena during the winter and spring, while I am attending meetings here in the division."

STUDIES IN THE TESTIMONIES

THE STUDY OF THE BIBLE

EDITH M. GRAHAM

1. What attitude do Seventh-day Adventists take toward the Bible as an authority?

"The Bible is our rule of faith and doctrine."—*Gospel Workers*, p. 249.

2. What does the Bible contain?

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come."—*Education*, p. 123.

3. Is it possible for a person of ordinary intelligence to understand it?

"The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God."—*Steps to Christ*, p. 94.

4. Because the Bible may be understood by the common people, will it be sufficient to give it a casual reading?

"The most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.'"—*Education*, p. 123.

5. In what way are the treasures of truth to be obtained from the Bible?

"There must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's Word, but to study it with whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding."—*Christ's Object Lessons*, p. 111.

6. What depends on our knowing what the Bible contains?

"Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's Word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and his will in regard to you."—*Christ's Object Lessons*, p. 111.

7. What should we do before studying the Bible?

"Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given."—*Steps to Christ*, p. 96.

8. What is it that will give strength to our spiritual nature?

"Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' And he explains himself by saying, 'The words that I speak unto you, they are spirit, and they are life.' Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy; it is what we meditate upon that will give tone and strength to our spiritual nature."—*Steps to Christ*, p. 93.

9. What effect does Bible study have on the mind?

"In searching out the various parts and studying their relationship, the highest faculties of the human mind are called into intense activity. No one can engage in such study without developing mental power."—*Education*, p. 124.

10. What will best develop the intellect and increase mental power?

"Not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth. As a safeguard against this degeneracy and a stimulus to development, nothing else can equal the study of God's Word. As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite cannot but expand and strengthen."—*Education*, p. 124.

11. What still more important effect does Bible study have?

"Even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God's Word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development."—*Education*, pp. 124, 125.

12. What follows the duty to know what the Scriptures contain?

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example."—*The Great Controversy*, p. 598.

13. What is one reason why some do not understand the Bible?

"One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness."—*The Great Controversy*, p. 599.

14. What is it that transforms the character?

"The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."—*Ministry of Healing*, p. 425.

15. Can the claim that science has proved the Bible to be untrue be sustained?

"It is the entrance of God's Word that 'giveth light; it giveth understanding unto the simple.' Ps. 119:130. His Word is given for our instruction; there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard. . . .

"God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in his created works. Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which he works."—*Counsels to Teachers*, pp. 425, 426.

16. What people will the Lord have upon the earth in these last days?

"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—*The Great Controversy*, p. 595.

17. What great test is coming to each one of God's people?

"Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed

in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?—"The Great Controversy," pp. 593, 594.

18. By what are many controlled?

"Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light."—"The Great Controversy," p. 597.

19. How may we overcome Satan?

"Christ's example is before us. He overcame Satan, showing us how we may also overcome. Christ resisted Satan with scripture. He might have had recourse to his own divine power and used his own words; but he said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' To the second temptation he said, 'It is written again, Thou shalt not tempt the Lord thy God.' Christ's example is before us. If the Sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the Word of God is neglected, and disaster and defeat follow."—"Testimonies for the Church," Vol. IV, pp. 45, 46.

20. What alone will keep God's people from being deceived by the signs and wonders that Satan will do in the last days?

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon his Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."—"The Great Controversy," pp. 625, 626.

GENERAL ARTICLES

WHEN CHRIST SHALL APPEAR

L. D. SANTEE

How long shall I look for the Saviour,
From morn till the day groweth late?
How many more times in the twilight
Shall I pray and his coming await?
O I yearn to exchange time's brief season
For eternity's glory-crowned year;
And I look and I long, for that reason,
For the hour when Christ shall appear.

How soon shall I meet with responses
From lips that grew dearer with years,
That failed in the midst of life's journey,
And were buried in sadness and tears?
How soon shall I clasp the dear fingers,
The hand that each clasp made more dear,
Not for aye will time's sad season linger,
For Christ will in heaven appear.

The trumpet of God wakes to beauty
Our loved from earth's populous loam.
On earth they were faithful to duty,
And angels will welcome them home.
I joy that the signs are fulfilling,
And I say with delight, "He is near."
All his servants, obedient and willing,
Will be ransomed when Christ shall appear.

Pasadena, Cal.



"MEAT IN DUE SEASON"

T. E. BOWEN

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Matt. 24: 45-47.

This is an important statement of the Master. It applies to that period of earth's history when the gospel is closing. As a man who has committed his goods and all his household affairs to servants and has gone on a long journey, very unexpectedly returns and surprises them, so Jesus, the divine Master, will unexpectedly return to inspect the work his earthly servants have been doing.

This time of sudden coming here referred to does not apply to the Master's return to earth in power and great glory to get his faithful servants, but to a point of time just prior to his second advent, when his work as mediator ends, and he leaves the holy place of the sanctuary. His servants will not then be laboring for the fallen; for the work of the gospel will have been finished, and the day of salvation be past. Then will follow the time of trouble, when the plagues will be poured out upon the finally impenitent.

There are only two classes of servants here spoken of—the "faithful servant" and the "evil servant." The faithful servant is found giving meat in due season. He is engaged

in giving out spiritual food that is appropriate and needful to prepare a people for the coming of the Lord. The evil servant is found doing nothing. He no doubt believes in the coming of his Lord, in a general way, but in his heart he is saying, "My Lord delayeth his coming." He does not count the coming of his Lord as imminent. This is the evil servant's general attitude. At all events, he is not engaged in giving spiritual meat to the household when his Lord comes in unexpectedly upon him. Instead, he is conducting himself much as other people do, unconcerned, eating and drinking, and talking about this servant and that one in an unfriendly, unchristian manner, as though no special obligation were resting upon him. In fact, he is living carelessly, and actually accomplishing nothing but harm in the family of his Lord. He may even have grown old in the service. One thing is certain, he is unprepared to face his Lord. The one thing he does not really want, is that his Lord shall come home—at least not just yet.

But notice! this is the very thing that takes place: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

Will he afterward be sorry? Will he covet, above everything else, the preparation that some of his fellow servants have who are ready to welcome their Lord, as, unannounced, he comes from his long journey? Taking the simile of the bridegroom coming suddenly, the Master says:

"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins [the evil servants, who in heart were saying, "My Lord delayeth his coming"], saying, Lord, Lord, open to us."

Were they admitted?

"He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 10-13.

The world plans for generations to come. So did the people in Noah's day. But shall we? Many wanted admittance into the ark when the flood came. Multitudes will seek God when the pangs of the day of God's wrath take hold of them. But this is not sorrow for sin. It is sorrow for sin's result—sorrow for the payment of sin's wages.

This time after the door is shut is described in these words in "Early Writings," page 281:

"Then I saw Jesus lay off his priestly attire, and clothe himself with his most kingly robes. Upon his head were many crowns, a crown within a crown. Sur-

rounded by the angelic host, he left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing him. Others rushed to the people of God and begged to be taught how they might escape his judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. . . . And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, 'Too late! too late!'

It is among this class that the evil servant will find himself. His portion is "with the hypocrites."

It is because the Lord loves us that he tells us these things before they come to pass. He wants none of us to share this terrible experience, so he forewarns us. If the world presses in upon us, let us go to the Master and pray that all inordinate love of these things, so soon to pass away, may be taken from us. If a lethargy steals over us toward the work assigned us of giving the last warning message, let us arouse, and watch and pray; and go to work for Christ, whether we feel like it or not.

"Be ye also ready," is the Master's word to us today. In some manner let us be engaged in giving the world spiritual "meat in due season," faithful at our post of duty, that we may share in the blessing of that "servant, whom his Lord when he cometh shall find so doing."

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POWER TO OVERCOME SIN

W. J. STONE

THE human race has been wrestling with the question of power to overcome sin ever since the fall of man, and it is still above all other questions to those striving for the victory.

When we read such texts as 1 John 5:4: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," many question: "Have I been born of God? Have I really been converted? If so, why am I overcome so often? How can I obtain power to overcome?"

The text says, "This is the victory that overcometh the world, *even* our faith." Then it is "faith," or the power of the mind to grasp the promises of God and appropriate them, that keeps the flesh, or carnal mind, in subjection; for as a man "thinketh in his heart, so is he." With God's help, and a resolute determination, we can largely control our thoughts.

We cannot place too much stress upon the question of faith, for it is faith that wins in the victorious life; and we cannot approach God with any degree of confidence without it.

"Without faith it is impossible to please him: for he that cometh to God must believe

that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Then we must first settle the question that "God is," and that he is just what his Word teaches that he is, and that he is able to fulfil and will fulfil every promise of help and salvation from sin. If we will arm our minds with this truth, I believe the victory is half won. Implicit confidence in the promises and power of God, opens the avenue for their fulfilment in us. Faith will then lay hold of such texts as Romans 8:28:

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."

If God loves us more than an earthly parent loves his child, will he allow anything that is not for our good in the development of character to come upon us?—Certainly he will not. Then why not settle this question individually for ourselves, that, with the help the Lord has promised, we will never murmur at our lot, but believe that God is overruling all for our good?

Lack of faith, unwavering faith, robs us of many blessings, and much of the power of God. We must "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

If we will come to God with that simple confidence with which a child comes to its earthly parent, we may prove the truthfulness of Hebrews 11:1:

"Now faith is the substance ["ground, or, confidence," margin] of things hoped for, the evidence of things not seen."

Faith will materialize the blessing sought. It brings the substance.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Verse 3.

From this we understand that the material world upon which we live was not formed out of a substance that already existed, but that God spoke the word, and that word materialized the object that God designed, so that the earth upon which we live and walk is simply a materialization of the word of God: "He spake, and it was; he commanded, and it stood fast." If the old earth upon which we tread so safely and confidently, was spoken into existence by the word of God, can we not with the same confidence of safety, step out on all the word of God, knowing that he will fulfil every promise for our good?

Why do we doubt God and his promises, when he created all things, and upholds all things by the word of his power? We have received from him every blessing that we enjoy. We are told in his Word that "in him we live, and move, and have our being;"

"he giveth to all life, and breath, and all things." We could not live for one hour without his power. Then why not trust him in all things? He not only created us and sustains us, but when we went astray from him, he redeemed us at infinite cost.

The Lord, through his servant, has spoken very encouraging words to us upon this point:

"Shall we not strive to use to the very best of our ability the little time that is left us in this life, adding grace to grace, power to power, making it manifest that we have a source of power in the heavens above? Christ says, 'All power is given unto me in heaven and in earth.' Matt. 28:18. What is this power given to him for?—For us. He desires us to realize that he has returned to heaven as our Elder Brother, and that the measureless power given him has been placed at our disposal."—*Testimonies for the Church*, Vol. IX, p. 136.

In harmony with this, Paul says:

"I can do all things through Christ which strengtheneth me." "Strengthened with all might, according to his glorious power, unto all patience and long-suffering." "Whereunto I also labor, striving according to his working, which worketh in me mightily."

God has given to us the power of choice, and if we choose God's way, submitting wholly to him, he will work mightily for us.

"Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve him. You can give him your will; he will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon him, your thoughts will be in harmony with him."—*Steps to Christ*, p. 52.

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THE CHORUS AND THE CHOIR

W. C. JOHN

THE question may be asked, What do we live for? The answer given may be utilitarian or idealistic. But whatever the answer may be, it is true that we labor from day to day with the hope of fulfilling an aspiration or realizing an ideal. When the Sabbath comes, we cast away worldly cares, and seek God's house. And why do we thus suddenly divest ourselves of our temporal relationships? Why do we throw aside our working garments, and put on the vestments we deem appropriate for the sanctuary? Is it not to hear words from the throne of God, to listen to words of wise counsel? Yes, but more than that. That is merely passive, although important. The act of worship does not reach its fulness and unity until every soul in the sacred precinct joins full voiced in hymns of praise. This is the praise of creatures renewed in God's image, those whose first hours of consecration at the altar were accompanied by divine melodies.

But there are other occasions when the congregation needs the edification

gained by the singing of great experiences, historic and vital moments in the life of Israel or of the Christian church. This is the realm of the choir or the chorus, whose music, in expanded forms and harmonies, leads us to the loftiest feelings of praise and adoration of the Creator, as well as gives to us for the moment, in happy, yet oft too flitting, memories an insight into heaven and the new earth.

Witness the spiritual power and uplift of the wonderful choruses of "The Messiah," "Elijah," and "St. Paul," and of many cantatas. Even in the simpler choruses and hymns we can stir those who do not believe in God, and melt their hearts by the power of his Word sung with spirit and with consecration. The climax of Christian experience is the hour of praise. The Israelites, after their trying experiences in the flight from Egypt and the passage through the Red Sea, sang with Moses this song unto the Lord:

"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

Miriam, who led the chorus of women, with their timbrels, answered:

"Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

When David returned from his victory over the Philistine, he was met by singers with instruments of music, who expressed their joy in song.

The climax of the inspired poetry of David culminates in the last two psalms, beginning with the words:

"Praise ye the Lord.

Sing unto the Lord a new song,
And his praise in the congregation of saints,"

and ending with,

"Let everything that hath breath praise the Lord.

Praise ye the Lord."

In the final scenes of this earth's struggles the redeemed will join in the chorus with—

"the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth."

These are the climaxes of praise, the choruses of those who are bound for Zion.

Too often the happiness of the home is marred by thoughtless, unkind words. May it never be said of us—

"We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lip with the curve impatient,
Ah, brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of morn."

WHEN DAY SHALL AWAKEN

WORTHIE HARRIS HOLDEN

O shadows of earth that flit or fall
Across the pathway of life for all,
And night that drapes with a sable pall,
Ye know ye are doomed, and your doom is one,

For shadows must flee at the rising sun
When glorious Day his throne hath won.

O souls that are sick from a sin-cursed
breath,

O hearts that fear what the future hath,
And ye who mourn 'neath the scourge of death,

Be comforted, then, for the morn is near
When God himself shall dry every tear,
As the Lord of life shall with power appear.

Ye watchmen on Zion's wall, cry out!
To the whole wide world give the warning shout!

For sin lurks in ambush all about,
And evil advances with stealthy tread
To number his victims among the dead
When Day shall awaken and Night be fled.

PRAYER THAT BRINGS A REVIVAL

DANIEL NETTLETON

IN Paul's description of the last days, which he says are "perilous," he states that the people will be "lovers of pleasures more than lovers of God." And these sinful pleasure lovers, he says, will have a "form of godliness," but will deny the power thereof. From these the faithful, earnest pilgrims are exhorted to turn away, and to run with patience the race set before them, "looking unto Jesus, . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." O brother, watch and pray, lest coming suddenly He find you sleeping!

The experience of Elijah in the days of King Ahab is a lesson for God's people in our days. In a time of great dearth and spiritual darkness, the sinful, pleasure-loving king went up to eat and drink, but Elijah went up to Mt. Carmel to watch and pray; and as he prayed and watched for God's token of answered prayer, there was seen the "little cloud . . . like a man's hand," and soon afterward there was an abundance of rain. So God's people, like Elijah, are to ask "of the Lord rain in the time of the latter rain," and he will "give them showers of rain." And as a result of these "showers of rain," there will be a great revival among God's people, and as on the day of Pentecost, there will be "gladness and singleness of heart," and the Lord will add to the church daily such as shall be saved.

Andrew Murray tells in the following words how a true revival may come to the church of God:

"Let all who are burdened with the lack of spirituality, with the low state of the life of God in believers, listen to the call that comes to all. If there is to be a revival, a mighty, divine revival, it will need, on our part, corresponding whole-heartedness in prayer and faith. Let not one believer think himself too weak to help, or imagine he will not be missed. If he first begin, the gift that is in him may be so stirred, that, for his circle or neighborhood, he shall be God's chosen intercessor. Let us think of the need of souls, of all the sins and failings among God's people, of the little power there is in so much of the preaching, and begin to cry every day, 'Wilt thou not revive us again, that thy people may rejoice in thee?' And let us have the truth graven deep in our hearts: every revival comes, as Pentecost came, as the fruit of united, continued prayer. The coming revival must begin with a great prayer revival. It is in the closet, with the door shut, that the sound of abundance of rain will first be heard. An increase of secret prayer with ministers and members will be the sure harbinger of blessing."

If you would be among that glad company who shall lift up their heads when Christ shall appear in all his glory, and say, "Lo, this is our God; we have waited for him, and he will save us;" and if you would be presented without fault before the presence of his glory, you must remember the words of Christ in Revelation 16:15:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Let us then—

"Watch and pray, nor leave our post of duty

Till we hear the Bridegroom's voice.

Then with him the marriage feast partaking,

We shall evermore rejoice.

"Watch and pray, the Lord commandeth;
Watch and pray, 'twill not be long;
Soon he'll gather home his loved ones
To that happy vale of song."

Port Townsend, Wash.

A THOUGHT FROM THE FLOWERS

A. W. MYERS

WE were looking at the display of chrysanthemums at an exposition, great globes showing all the tints and shades of gold and crimson, when a voice arrested our attention, "I have a posy at home that I always called a 'chrysanthemum;' but I shall go home and call it a weed." The speaker's face has gone from my memory, but her words of homely wisdom have helped me at times when some new vision has shown me that my posies were only weeds.

Let us not cling to the weeds, but exchange them for flowers of true grace and beauty. May we get such a view of the white robes of Christ's righteousness that our own righteousness may indeed appear as filthy rags.

Angelica, N. Y.

HIS GRACE IS SUFFICIENT

WILLIAM BRICKEY

I LIFTED the cross that He gave me,
And thought it too heavy to bear;
I cried in deep anguish, "Lord, save me,
And suffer me not to despair!"
Then came back the answer impassioned
From him who once hung on the tree,
In tenderest tones of compassion:
"My grace is sufficient for thee."

O then it was glory to bear it,
Despising the shame it might bring;
For when it seemed heavy, he'd share it,
And songs of rejoicing I'd sing.
Each song that I sang seemed completer,
And brought divine comfort to me;
His answer grew sweeter and sweeter:
"My grace is sufficient for thee."

And thus I gave vent to my feeling
Till song was my constant employ.
His grace had brought balm for my healing,
My mourning was turned into joy.
When earth has revealed her last pages,
The King in his beauty I'll see,
And sing on throughout endless ages,
"His grace is sufficient for me."

Kamiah, Idaho.

THE REFRESHING FROM THE PRESENCE OF THE LORD

D. H. KRESS

THERE can be no doubt in the mind of any one, whether a student of prophecy or merely an observer of transpiring events, that we are living in the time when the nations are angry, a time of national trouble such as has never before been witnessed. We have not yet reached the Armageddon predicted in the Word of God. Before that time is reached the declaration will have gone forth in heaven:

"He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still. . . Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Just as this work of judgment is closing in heaven, and the Spirit of God is in a measure being withdrawn from the wicked, the nations will begin to manifest the anger which will culminate in Armageddon. At that time, we are told,

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12: 10.

The omens are fast fulfilling which indicate that the work in the heavenly sanctuary is about to close. While that work is closing, God's people will receive the latter rain, the refreshing from the presence of the Lord, which will seal the saints for eternity. The nations are angry now, but are still being held in check. They will be held in check until the servants of God are sealed in their foreheads. We are now living in the time when in a special manner we are

to witness the outpouring of the Holy Spirit for service.

In the Spirit of prophecy the demands of the law, by which is the knowledge of sin, are drawn out in detail. A study of the books which God has given us cannot fail of leading to repentance and a great reformatory movement. The sick will be healed, and other miracles will be wrought. At this time the Sabbath will be proclaimed more fully, and many who have been standing on the threshold of the kingdom, will recognize this work as of God, and will then join in the work of proclaiming the everlasting gospel with the loud cry of the third angel, and the earth will be "lightened" with the glory of God. Then it will be said among the heathen, "The Lord hath done great things for them;" and we shall be able to respond, "The Lord hath done great things for us; whereof we are glad."

He that then "goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6. When the joy of salvation is restored, transgressors will be taught God's way, and sinners will be converted. Results will follow. Thousands will be converted. A superior class of people will forsake all to unite in proclaiming the second coming of Christ. In the supplement of "Early Writings," page 85, concerning this time we read:

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble we were filled with the Holy Ghost, as we went forth and proclaimed the Sabbath more fully." "The commencement of the time of trouble," here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

On page 71 we read:

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it

really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."

These are solemn words; words which should stir the soul of every believer. They should lead to repentance, confession, and a putting away of sins.

We are told to "ask" for rain "in the time of the latter rain," and to "repent, . . . and be converted," that our "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things." Now is the time to prepare for the reception of the Holy Spirit by repentance and confession of sins, that our sins may be blotted out when the time of refreshing, or "latter rain," shall come.

THE ARK

H. A. ST. JOHN

IN the Holy Bible we read the interesting account of the journey of the ancient Israel of God from Egypt to the land of Canaan. During the last part of their journey their enemies tried hard to overcome them; but Israel had with them a chest of wood, all covered over with gold, which they called the sacred ark; and because of its presence they gained a great victory.

When ancient Israel met the foe,
That aimed at them a deadly blow,
That blow fell widely of the mark,
For Israel had a sacred ark.

And when the Israel of God came to the border of the Promised Land, there was the river Jordan, right in their way. The river was very high, overflowing all its banks, and they did not have a single boat. What should they do? The Lord told Israel and the priests bearing the ark, to march right up to the water's edge. They did so, and lo! the waters divided, leaving a wide, dry road for the people, and they all went over dry-shod. How wonderful that was!

And when they came to Jordan's tide,—
Caused its deep waters to divide,
They had no boat in which t' embark,
They crossed because they had the ark.

Now they are in the Promised Land. But close by stands the mighty city Jericho, filled with their wicked enemies, and surrounded by a very high wall. How can they ever take that city? The Lord told them to march

around the city very quietly, once each day for six days, and on the seventh day to go around seven times, always bearing the sacred ark, and not speaking a word. They did just as the Lord told them. And when they got around the last time, they gave a mighty shout, and down tumbled the walls. And thus their enemies were delivered into their hands.

They marched around old Jericho,
Its towering walls were laid full low.
Hear ye the mighty shouting? Hark!
They triumph, for they have the ark.

But now you inquire, What was there about that little ark that gave them such wonderful power? It was only a chest of wood. But I must tell you: The holy law of God, the ten commandments, written by the finger of God on two tables of stone, was in that ark, and when Israel loved and obeyed that law, they had God's power with them.

Whence was the power by which it wrought,
And to its bearers victory brought?
'Twas but a chest of wood, but mark:
The law of God was in the ark!

In this wicked world there are many who do not obey that law of love, and some oppose it. They will not have the power of God, for they have not the ark.

When men oppose that law of love,
They lack the wisdom from above;
Deluded souls, they're in the dark,
Without God's law, without the ark.

The remnant church, in the last days, see with the eye of faith the sacred ark in the temple of God in heaven. They are learning to love and obey that holy law, and in a little while they too will triumph, and go to the heavenly Canaan.

The remnant in these latter days
Will triumph sure—give God the praise!
They of the beast refuse the mark;
They keep God's law, they've found the ark.

But there is something more than the law needed; we must keep the faith of Jesus too, for thus the Holy Bible says. The commandments of God and the faith of Jesus will shield us in the day of wrath, and give us a home in the New Jerusalem, and a right to the tree of life. We can keep God's law only by the grace and strength of Jesus Christ.

The faith of Jesus too we need,
For thus the flying angel said,
Commands of God and Jesus' faith
Will shield us in the day of wrath.

And when the day of wrath is o'er,
And Jesus comes in mighty power,
The saints will then immortal be,
And reign with Christ eternally."

"MAKE few promises; keep those you make."

LEARN to read slow: all other graces
Will follow in their proper places.

—William Walker.

IN MISSION LANDS

BATAVIA, JAVA

PETRA TUNHEIM

THERE is perhaps no other word in the English language so sweet to us missionaries as the word "home." We think we have learned to really appreciate its sweetness this last month, since moving into our new mission homes built with the many gifts of our kind friends in the homeland. After two years of packing and unpacking and turning trunks upside down every little while, it surely is pleasant to be settled in comfortable homes. With some galvanized wire netting brought from America, a carpenter built small sleeping-rooms on our back verandas. How much more pleasant to sleep out in the cool night air than indoors under a hot mosquito net!

We take this opportunity to thank our dear friends at home who have so kindly given toward these two com-

Perhaps interested friends would be pleased to learn how the work here is progressing. I have about as many Bible readers as I can conveniently care for. Some of these readers are nearly ready for baptism, and others are showing a good interest. Among these is a Javanese young man who has kept the Sabbath for some time. He is not in a position to earn wages, having to care for his guardian. One day at the close of our reading he said to me, "Do you think Brother Schmidt will be angry with me because I do not pay tithe? I do not earn any wages, and therefore have none to pay." Not having studied this subject with him as yet, I asked him how he learned about tithing. He said, "I read about it in Leviticus 27; and therefore I knew the Lord wanted us to pay tithe. I have, however, a little put aside that I have received as gifts from friends—fifty cents; take this twenty cents gold as my



MISSION HOMES IN BATAVIA, JAVA

fortable homes. To do so, you may have denied yourselves some real comforts, but remember that you have made some others comfortable, and have enabled them to preserve better health in this hot tropical climate. Brother and Sister I. C. Schmidt occupy the right-hand cottage shown in the picture, and Brother and Sister Melvin Munson and I are enjoying the comforts of the one at the left.

But this home is only for a little time. Down in my heart this morning there is such an inexpressible longing for a much grander home on the new earth. Never before in my twenty-six years of joy in this glorious message, have I had such an earnest desire for perfect holiness, for complete victory over every sin, day by day and moment by moment, that I may be quickly prepared for that happy home beyond, which is now almost in sight.

tithe." It quite touched me when the poor boy handed me the twenty cents, for I knew how much it cost him to deny himself little dainties and eatables that are continually carried about on the streets and that boys are naturally fond of eating. This boy is bright and quick to learn. As I review the readings with him, I find he can answer nearly every question I ask. How good to find such loyal ones, even in this dark Mohammedan land!

Pray that the eyes of the Lord will run to and fro over the city of Batavia, and seek out the honest in heart to accept the message.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.

—Rebecca B. Foresman.

THE OPPORTUNITY IN KIANG-SI PROVINCE, CHINA

(Concluded)

JOSEF W. HALL.

PREVIOUS to last June we had in Kiang-si but one canvasser in the field working intermittently. In June and July we put seven or eight new men into the field, mostly students from the Shanghai training school, and under the efficient leadership of our field agent, Dziao Wen Li Sien Sung, they have done, on the whole, very well, having made weekly sales as high as \$43 on the magazine, and \$85 and \$130 on the health book. This latter, I believe, is a record for China. We have tried to manage our colporteur work so that there will be no loss to the mission from the seemingly unavoidable canvassers' debts. It has been a very trying task, but one, I believe, worth while. So far, the colporteur work has paid for itself; that is, the tract society profits have met the field agent's salary, postage expense, etc., and we are not falling behind in our account with the publishing house. What our colporteur work is doing in the way of interesting persons in the gospel and opening the way, may be seen from the interests mentioned in a former article.

Our tithes and offerings are helping us to meet the pinch of the sinking exchange and serve to encourage and comfort our hearts a great deal. But for some reason the entire item looking forward to extension of the work was dropped out of our present budget. [Brother Hall had it "through a lamentable misunderstanding this item was omitted," etc. The fact is that nearly all advance items in all the budgets had to be cut out because there was not enough money in the mission treasury to answer these calls. The "lamentable" part of it is that not enough mission funds are being provided to meet the actual needs of this expanding cause.]

Among other things, this has left us without means of paying for the support of our students at the Shanghai training school the past year, and also without the means to help students to attend school during this present term. Our students have not yet reached the place where they can pay their own way entirely, and school industries have not yet been provided which will enable them to do so; yet our missions cannot attempt progress or extension without having trained workers ready to go into the field in an increasing number every year.

The people of Kiang-si Province have in the past been considered as opposed to foreign influence. The "Lord of Heaven" Church, with her French "godfather," as the Catholic Church has named itself and its priests in this country, obtained a foothold in Kiang-si several hundred years ago, and has persisted through

many hard experiences. Today Kiang-si is one of the strongholds of the Catholic Church in China. Soon after the first Protestant missionaries entered the province, some fifty years ago, serious strife broke out between the adherents of the Catholic and the Protestant missions. There has been intermittent trouble ever since, and at times there has been mob violence. This has caused Christianity in general to suffer the contempt, and in some places the extreme ill will, of the heathen population. I have been told that there are districts where it is as much as a man's life is worth even to mention the name of Jesus. I am glad to say that this dissension has always been discountenanced by the leaders of the churches, and has in the main been carried on by rowdies who have attached themselves to the missions. Conditions have been much improved, however, of late years, and the barriers of prejudice and indifference are disappearing, although some persecution occurs in country districts following the revival of idol worship. In the main a great door lies open before all Christian missions in Kiang-si Province today.

Our work in Kiang-si has been in operation only a little over a year, and we now have sixty-one baptized believers, with perhaps a hundred more interested people keeping the Sabbath, more or less "according to knowledge," throughout the province. We had no foreign resident in Kiang-si until last winter, when Elder W. E. Gillis, now treasurer of the North China Union Conference, on return from furlough settled in Kiu-kiang. The result attained certainly speaks well for the efforts of the native pastor and evangelists, and for those of the foreign workers who have helped as they could from neighboring provinces in founding the work. Our organized church at Kan-chau, situated from two to three weeks' journey above the head of steam navigation on a river with rapids, has never yet been visited by one of our foreign brethren. And only a few miles from this city is a company of forty or fifty people, claiming to be a "Seventh-day Mission Church," who have been visited but once by even a native evangelist. We hope to get down into this district as soon as possible, and bury ourselves (in work) there for two months. But surely Kiang-si, one of the large provinces of China, nearly one fifth as large as the United States, with a population of more than sixteen million, should not be left with only three foreign workers, and not even a budget with which to develop native workers!

We pray for help, and we beseech the brethren in the homeland for means. Twenty dollars a week would double our whole provincial budget. How can we walk blindly past such open doors as these? When "this gospel of the kingdom shall be preached

in all the world for a witness," then shall the end come. Perhaps when we pray, "How long, O Lord, how long?" the Lord will leave us to answer the question ourselves.

OUR INTERESTING SURROUNDINGS

S. M. KONIGMACHER

FOR some time a lion has been in the district, and some think it is the presence of this lion in the vicinity that has kept the wild hogs out of the gardens.

My boy saw it one evening on his return from the mine, and two nights ago it entered a village hut about a mile away, and killed a man. Last night we thought our landlord was going out to shoot it; and later when he returned, we heard him say, "I got it," but instead of the man-eater being the subject of his remarks, it was only a little deer which he had wounded and which had run away into the bush.

On my last visit among the villages I saw very little game, only one flock of guinea fowl; and I heard a hyena crying in the night.

A leopard scratched its way into a goat kraal in the village across the vlei and killed four goats. The boys said they saw it afterward in a tree.

The presence of a man-eater makes us feel a little nervous, as we have no gun, and it is doubtful whether one would be able to get the animal if it was seen close by.

GLENDALE, SOUTH AFRICA

T. J. GIBSON

LAST month we visited seven of our outschools. For several months past, William, one of our native evangelists, has been stationed at Hanke, our first school in the Selukwe Reserve, and has visited and held meetings at scores of the kraals in the vicinity of the schools throughout the reserve. On all sides, as a result of this work and the energetic efforts of these teachers, calls have come to open up outschools. We have responded with teachers to four of these calls.

Our Selukwe work is demonstrating that a strong native work can be built up with tried and faithful native workers under regular and careful supervision, and we can begin to see how, with God's approval and blessing, the message will spread, even through the great sections of Africa as yet unreached.

As our Selukwe work can be reached more conveniently and at less expense from Gwelo than from Victoria, it was decided at the council meeting held in Bulawayo that it be transferred to the Somabula Mission. This step has been contemplated for some time. We trust, however, that before it takes place, we may have the privilege of baptizing and organizing into a company the class that has been waiting so long.

At Glendale, our industrial work has brought us greater returns than heretofore. Though the district has suffered from partial drouth for two years, last season brought us fair results, and there has been a steady increase in the cattle herd.

It was our privilege to attend the Rhodesian council meeting at Bulawayo, where many phases of the work

All the meetings were well attended, and the workers manifested a deep interest in the subjects presented by the brethren who bore the burden of the meetings. It was felt that God drew near, and the testimony of all was that the meetings were of great profit.

The meeting on Sabbath was of special interest. Some of our brethren

baptism, and on Thursday morning a baptismal service was held at Royal Lakes, a most beautiful resort near the city. Seventeen candidates were buried with their Lord in baptism. As we rode along the beautiful drives on our way to these lakes, we passed imposing and magnificently adorned pagodas covered with gold leaf, shining brightly in the sunlight. Many images could be seen here and there, before whom tens of thousands fall in worship. How it made our hearts rejoice that God has brought some from idolatry to see the sacred truth of these last days!

Among those baptized special mention should be made of a company of Telugus who have been studying the truth with a young brother who is one of their countrymen. This brother, although not a paid laborer, has spent much time instructing these young men.

Our workers in Burma have now returned to their fields of labor, refreshed and encouraged. We believe that God is about to do a work through them in this "land of the pagoda" that will bring glory to his name in winning precious souls. Evidences of his leading can already be discerned. Pray for the work in this interesting field.

BRITISH GUIANA

MRS. I. G. KNIGHT

MANY in the homeland have their eyes turned toward British Guiana, and will rejoice with us in the progress of the message here. The year 1917 has been a very busy one for us. The days slip away into weeks, the weeks into months, so rapidly that we are unable to do all that we plan to do, although we are busy from morn till night. But this is a glorious work, and we never tire of it.

There are many needy ones here. Some seek spiritual meat, some temporal food. While circumstances often compel us to turn away empty handed those asking for temporal food, we are glad that we have never been forced by circumstances to turn away the hungry heart that longs for the bread of life. God has given us a



TELUGU BROTHERS WON TO THE TRUTH IN RANGOON

were considered and plans laid for uniform and aggressive work. We are assured that much blessing and greater results will come from united efforts. Since the meeting, we have been visiting at the Solusi Mission, and have enjoyed a stay of nearly two weeks. As we return to Glendale in time to reopen school, it is with renewed courage for the work. Mrs. Gibson will remain at Solusi to attend the institute for our European teachers, which will be held here the first week in August.

THE BURMA ANNUAL COUNCIL

J. E. FULTON

THE annual council of workers in Burma was held in Rangoon, September 20-25. Both native and foreign workers were present, and a considerable number of our church members were also in attendance. It was very encouraging to meet our native force of laborers, six being present at the meeting. Two of these are teachers in our school at Meiktila, but both preach the message. We are thankful to God for these good brethren.

Besides the local laborers, Elders F. H. De Vinney, and C. E. Weeks, and the writer, of the Asiatic Division Conference; and Elder W. W. Fletcher, president of the India Union, were also present at the council. As our native laborers are, generally speaking, good English students, the meetings were conducted in English, with the exception of one afternoon meeting daily, which was an interpreted service, benefiting both English and Burmese brethren and sisters.

connected with the church felt the need of drawing near to God. A revival service was held, and quite a number responded, yielding their hearts to the Saviour. A number who have been studying the truth made a definite decision to yield their hearts to God, and came forward for the first time. While the service was held in English, workers understanding the other languages co-operated, laboring with those who understood but little English, and a number of these also joined in the consecration service. In the testimonies that were given at the close of our good service, those who had come forward spoke their praise to God in five different languages; namely, English, Burmese, Telugu, Hindustani, and Chinese. It was most encouraging to see persons of so many different languages all yielding to the Lord, and being made one in Christ Jesus.

A number had been preparing for



BURMA WORKERS IN COUNCIL, SEPTEMBER 20-25, 1917

good supply of this to hand out to them, and O the joy of seeing them feed upon the word! It repays us for all our efforts.

This morning a poor old man came to us, and with tears running down his cheeks said, "Pray for me, that I may get the victory over the tobacco habit. I have been attending your meetings, and I learn that my body is the temple of God. Last night on reaching home, I looked at my hands, so filthy; my clothes, so untidy; and then at my old pipe lying on the table, and I said to myself, 'You are a fine temple, aren't you?' O pray, do pray for me!"

Our tent has been pitched here in New Amsterdam about six weeks. The interest has been good; the tent would not hold the crowds. Already twenty-seven have said they would keep the Sabbath, and we feel confident that others also will step out to obey God. The tent company consists of Elder I. G. Knight; A. E. Riley, one of our native preachers; Miss Eloise Burrowes, a native Bible worker; and myself. A well-to-do Chinaman, in inviting his friends to attend the meetings, said, "You are missing a feast, and the food is so sweet." Two women and a boy walk eight miles to attend, and are now anxious to be baptized.

I thought when I began this letter that I could picture to you the great need of this poor people, but I cannot. The pen will not paint it. I can only sum it all up in these words, Brethren, pray and give, for we need both prayers and means.



MOSLEM SUPERSTITION

"Few people are aware of the gross superstition which exists among the Moslems," writes a mission worker in Tunis. "So many think that because the followers of the false prophet have taken the name of believers they have a real faith and trust in God, relying upon him alone. Such is not the case, for from the highly educated Mohammedan to the most ignorant, all believe in demons, evil spirits, the evil eye, sorcery, etc. Of course, against these some charm must be employed. These charms take various forms."

Amulets have been used in all generations, and the Moslems have the greatest faith in them. You will see them sewed on to the children's fez caps or suspended by a string around their necks. For headache the *talib*, or charm-writer, draws a square on a piece of paper, around the sides of which he writes: "To heal him in his sufferings, God gives to man one of his names." Across the middle is written, "It is Mohammed." Inside the square is written, "By his power this thing is a sacred ark." One is left to imagine what this means, but if the piece of paper is carefully folded and sewed to the fez cap, the wearer is free from headache.—*Missionary Review*.



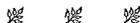
Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

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.

A HAPPY NEW YEAR TO YOU!

NEW mercies, new blessings, new light on thy way;
 New courage, new hope, and new strength for each day;
 New notes of thanksgiving, new chords of delight,
 New praise in the morning, new songs in the night;
 New wine in thy chalice, new altars to raise;
 New fruits for thy Master, new garments of praise;
 New gifts from his treasures, new smiles from his face;
 New streams from the Fountain of infinite grace;
 New stars for thy crown, and new tokens of love;
 New gleams of the glory that waits thee above;
 New light of his countenance full and unpriced;
 All this be the joy of thy new life in Christ!

—Frances R. Havergal.



A NEW YEAR'S GREETING

DEAR friend of mine, the year is new;
 I wish a Happy Year for you!
 Whatever lies within its hand,
 Easy, or hard to understand,
 Whether it bring you smiles or tears,
 Filling your heart with hopes or fears,
 May He who marks the sparrow's fall
 Protect and guide you through it all;
 Good cheer to you, O friend of mine!
 The human walks with the divine!
 The earthly life may heavenly be
 Since Jesus walked by Galilee;
 The path you tread has once been trod
 By him who is the Son of God.
 Fear not the future; trust it all
 To him who marks the sparrow's fall.
 Dear friend of mine, the year is new,
 God grant a Happy Year to you!

—Chas. M. Sheldon.



SETTING ONE'S SAILS

MRS. I. H. EVANS

THE wind that blows one ship south blows another north; the harbor reached does not depend on the direction from which the wind comes, but on the setting of the sails.

As at sea, so in life. The goal we reach is not wholly dependent on conditions nor environment, but on how we set our sails. Circumstances that bring to one man fortune and success bring to another poverty and failure. What means promotion and upward growth to one, may mean stagnation and retrogression to another. The conditions may be the same, but the goal reached depends on how the sails are set.

Two young men start in life with apparently equal native ability and

training. How will they close their careers? One may rise in influence, responsibility, and efficiency, while the other may gradually weaken in all these; and when they close their lives, they may be as far apart as the east is from the west.

Two young men start in the same line of activity as merchants, teachers, clergymen, or some other professional or vocational calling. One rises higher and higher, the other falls lower and lower. Where lies the difference? Each had the same opportunities; judged by appearances, each had the same possibilities. Why are the goals reached so far apart? The same wind sent one in one direction, the other in the opposite. The reason?—They set their sails differently.

Which way are you going? Some are going north, some south; some one way, others another. It's the same wind to all, but the way each goes depends on his purpose, his aim, on how he sets his sails.

The same truth, the same Christ, that saves some will prove the condemnation of others. Circumstances that drive some nearer to God lead others to let go their hold and drift. All depends on the personal attitude, on how the individual sets his sails. One sees hope, growth, progress, and is illuminated by optimism in the cause of God; another sees apostasy, paralysis, and is filled with pessimism. The outlook depends largely on the setting of the sails, and the reaching of the goal is dependent not on the wind, not on outward conditions or associations, but on the individual.

How are you setting your sails for the new year? Are you determined to have love in your home, joy in your heart, and victory in your life? You may—if you will. It will be a hard year, a sorrowful year, a year of grief for the world and of individual heartache; those who keep their faith unshaken, their trust firm, will not be found among life's drifters. They will set their sails, and by watchfulness and vigilance reach their desired harbor.



THE MOTHER'S SONG

ALBERT CAREY

THAT Italian lad, Emilio del Testa, who was taken from his mother's garden in sunny Italy during an invasion

made by the terrible Turks, never forgot the little song his mother sang to him as she drew him to her heart of love while he was but a tender child. Only five brief years had fallen on his little head when on that fateful day he found himself carried away from mother, love, and home, to be trained among the foes of his native land.

At twenty, in the ranks of the fierce Janizaries, he was chosen to participate in another attack on his flowery native shores. Left wounded by his comrades as they were driven off by the defenders of Italy, he was carried away to an old castle, where he lay in a feverish mania. He heard a voice outside the castle wall. It bore the melody of that same song of the days of infancy. In broken tones he joined the strain, and the singer outside heard the echo of her song within. In haste she pressed her way to the bedside of the soldier lad; and mother and son, through the sweetness of that song, were again in each other's arms.

Two young men were gambling in a den in the far-away land of China. They were American born, and each had learned a Christian song. One sat back and carelessly began to hum:

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer to my home today,
Than e'er I've been before."

The strain caught a chord in his companion's heart,—a chord that vibrated, that swelled into a great anthem of purity and love. That song of his earliest days drew him back to his mother's God, and the hour of defeat in a foreign gambling den was the hour of victory over the enemy of the soul to one who had learned in childhood a song that had touched the vibrant heartstrings of his little life.

MOTHERS, never fail to give your child a song. Select the best, the sweetest, the simplest, the most saving, and sing it over and over. At the nighttime, when the twilight shadows creep, and slumber steals its victim for the hour of rest, let the thoughts swing out in dreamland with the memory of that song. Or, when pain of hurt or fall brings the tear-dimmed visage to your knee, be sure to seal the care and comfort that you give with the magic of its charm. It will bring solace to your own tired heart as well as to the quivering emotions of your little one. And some day, when you meet beyond the breaking storms of life, the symphony of that sweet lay will bring you both to Him who wipes away all tears and gives perfect rest.

Attune the heart in infancy to harmonies divine, and all the hosts of darkness cannot efface the result. The melodies of unfallen worlds will waken in the heart again the song once loved, and heaven will be sweeter for the charms of that soft music learned upon the mother's knee.

Portland, Ore.

CHILDREN

CHILDREN are what the mothers are.
No fondest father's fondest care
Can fashion so the infant heart.
As those creative beams that dart,
With all their hopes and fears, upon
The cradle of a sleeping son.

His startled eyes with wonder see
A father near him on his knees,
Who wishes all the while to trace
The mother in his future face;
But 'tis to her alone uprising
His waking arms; to her, those eyes
Open with joy and not surprise.

—Walter Savage Landor.



THE CAUSE OF HEADACHE

G. H. HEALD, M. D.

THE normal condition of the healthy body is one of comfort. Any discomfort is a warning that something is not right; that there is a screw loose here, or a hot box there, or some oil needed elsewhere. Every pain is a warning of some threatened danger. As a protection to the body, sentinels and outposts have been established at every important point; some on the surface, some within. When some of the tissues are becoming too warm for the best interest of the body, certain of these sentries send a warning to the brain. Others send a signal of distress when the tissues are becoming too cold. In case of pressure or violence or the corrosive action of chemicals, other sentries send appropriate and perhaps peremptory warning signals. If the tissues are running short of food or water, still other sentries send the proper notification to headquarters. And these warnings are usually given in such vigorous language (pain, discomfort) as to compel attention. It is by heeding these various messages that the body escapes harm.

The commander of an army camp or garrison posts a line of pickets or sentries whose duty it is to give warning of the approach of the enemy. Suppose that in a certain instance one of the pickets sends word to the officer of the guard, about midnight, that he sees evidence of the advance of the enemy, and the officer, not desiring to be disturbed, rolls over muttering something very uncomplimentary about the sentry. Soon the sentry sends another message, saying, "The enemy is advancing!" The officer, enraged at being awakened from his sleep, sends word back to have the sentry put in the guardhouse!

Such an officer would certainly pay dearly for such folly. But do not many persons treat their body pickets in just that way? If a grain of sand gets into the eye, the eye picket sends a very vigorous message saying that the eye is in great danger, and that relief must be sent quickly. One way to get quick relief is to quiet the picket, so that his complaint cannot be heard. We may do that by placing a drop of cocaine solution in the eye. There will be quick relief from pain, but the grain of sand will go on cut-

ting until the sight is lost. A much better procedure is to heed the warning of the picket and remove the grain of sand, even though the pain may be thereby continued a little longer than with the use of cocaine.

In the same way, any pain—a headache, for instance—is a warning that something is wrong in the body machinery—something that if not remedied will lead to more serious consequences. As with the injured eye, so with any pain, one may take a short cut by rendering the sentry or the messenger unconscious. There are numerous "headache remedies" that can do that, and they are all as dangerous, and as potent for evil, as that drop of cocaine, which was used to relieve the pain in the eye, when the grain of sand should have been removed. Do not put your sentries out of commission, but prepare to meet the enemy! Do not deaden the nerve, but remove the evil! Such is the warning that should be heeded by every sufferer from headache.



MY STOVES AND I

MRS. ANDREW SPEEDIE

SOMETIMES the drafts of my cook-stove are clogged with soot, the fire box filled with clinkers, the ash pan running over. The room is filled with smoke, and the oven refuses to bake.

What must be done? Only three things: Ashes must be emptied, the draft chambers swept out, the coal stirred up. Only when the oxygen flows freely through the live coals will the stove cease to smoke and the oven begin to heat. What has made the change? Obedience to the laws of ventilation, upon which combustion in the stove depends.

So it is with my life at times. My spiritual drafts get clogged, I have the "blues," and cannot keep my thoughts where they should be. Like Paul, "that which I do I allow not: for what I would, that do I not; but what I hate, that do I." I live in Romans 7, and am accordingly wretched.

What must I do? Only three things: Remove the ashes of disappointment, clear away the sooty cobwebs of doubt, and shake out the clinkers of self. The smoldering coals of truth will awake, the spirit of life will flow through them, the atmosphere around me will be warmed, and my life will fulfil its purpose. I shall step over into Romans 8, and be free.

What has made the change? Obedience to the law of the Spirit, the principles upon which the Christian life depends.

Again, my life is like my heating stove, which has but one thing to do: namely, heat the room in which it is placed. Yet at times it does not do that. Why?—Because the draft is clogged. The coal has been shoveled in so freely as completely to bury the

grate, and allow no air to pass through the living coals at the bottom. To open the side draft and the front draft and the pipe draft will not do any good until an opening is made through which the oxygen may pass.

The purpose of my life is to warm the room where God has placed me. It matters not whether the room is small and damp and gloomy, or spacious and light and airy. I am there to warm the space about me with the love of God; and this I cannot do unless I have his Spirit flowing freely through my life, imparting warmth and heat and power.

"My hearth is bright with ruddy light;
The cheery flames aspire;
The wood's brave soul glows in the coal,
And cheery burns the fire.

"But, narrowing back, the fireplace black
Confines the flame's clear will,
And dark and high to the silent sky
The chimney rises still,—
A gloomy frame for the eager flame,
And a gloomy upward way;
But light and heat and the fire complete
These narrowing bounds obey.

"So my fortunes dim, and my sorrows grim,
That press all darkly nigh,
Their draft austere I fight and fear,
But it draws my soul on high!"

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"THANK YOU"

POLITENESS, to be perfect, should be spontaneous. The child who is prodiged to say, "Thank you," and repeats the word after the mother (or refuses to repeat it), does not display thankfulness; rather, he shows his training, and offers another occasion for drill.

I adopted a different method with my little boy, and with the co-operation of his father, I have had very satisfactory results. We have never asked him nor told him to say, "Thank you;" but on every occasion since he was born, I may almost say, we have thanked him when he has handed us a toy, given up a thing he must not have, or done a little errand. We were curious to see whether he would form this habit from imitation as he did others, and learn to use the word correctly and spontaneously.

When he was two years old, he began. I had not let him eat berries all summer; but at the close of the season I picked several, and put them into his little hand.

"Thank you, mamma," came very promptly. With tears in my eyes, I ran in to tell his father.

Since then he has used the word regularly, both at the table and in his play. Often he will thank me when I put on his shoes or coat, and once he did so when I lifted him over a muddy place in the street.

The experience has given us keen pleasure, and we are overwhelmed with the responsibility of conducting ourselves irreproachably in the presence of this little imitator.—*Flora Huntley.*



USING THE PRESS

In an effort now in progress in Tacoma, Wash., the conference accepted the free services offered by a publicity expert, and received from him an itemized statement showing the paid advertising placed by him for the first nine days of the four weeks' meeting, and the free write-ups published in the four papers of that city. The total is interesting, and tells its own story.

At first the paid ads. were necessarily the larger in number, but as the editors began to appreciate the articles, the number of free write-ups increased. Often each of the four papers had an article. Each article was, of course, different from any of the others, yet all gave the pith of the sermons,—the second advent, the Sabbath reform, tithing, and other points of our faith.

The carefully itemized statement for the first nine days shows a total of 107 inches of paid advertising, which at an average cost of 70 cents per inch, would amount to \$75; while the 118½ inches of free write-ups, averaging 11 lines to the inch, or about 1,300 lines in all, at an average cost of 50 cents per line, would amount to \$650!

The lectures were given to an audience of from 200 to 400 people each evening; but the four papers claim a combined circulation of 75,000 or more copies, probably closer to 100,000. Even estimating the circulation at 50,000, what a vast difference between the number reached by an intelligent use of the papers and the small band of hearers that can be accommodated in a theater or hall! As I was temporarily connected with the effort, the results interested me greatly.

JOHN H. HARTOG.

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WEEK OF PRAYER AT SOUTH LANCASTER AND MELROSE

Most of the week of prayer I spent with the teachers and students of South Lancaster Academy. The regular class work of the students was reduced sufficiently to give time for special meetings during the week. An hour or more each day in the chapel was devoted to spiritual uplift. The whole school was divided into prayer bands, with student teachers in charge, and opportunity was given for these bands to have special services for prayer and consecration. In the evening the students in the school homes met for an hour to hear the readings and to engage in such other spiritual exercises as seemed appropriate. Meetings were also held each night for the church.

Prof. M. E. Olsen, the principal, and his associate teachers had anticipated the week of prayer in their plans for the school, and heartily entered into all that pertained to the spiritual uplift of the students. Elder R. J. Bryant, president of the Northern New England Conference, spent most of the week in South Lancaster, and his efforts were much appreciated. The leaders of the prayer bands and other older students manifested unusual interest in, and a burden for, the soul welfare of their fellow students.

The general surrender to the Lord of both church members and students in South Lancaster was encouraging. The progress of the work in mission fields, the calls for workers, and the need of means to advance the work make strong appeals to the students, and many young people in the school are preparing to have a part in the work. On the last Sabbath sixteen students were buried with their Lord in baptism.

One day spent at Melrose gave me some idea of the spiritual tone of the sanitarium workers. Doctors, nurses, and others connected with the work unitedly pressed together in full surrender to God. Their testimonies showed a growing spirit of consecration to the Master. A short service was also held with the workers at the Attleboro Sanitarium. At Melrose the sanitarium family have been conducting a splendid Harvest Ingathering campaign, and over \$800 has thus far been collected.

Our workers, both at South Lancaster and Melrose, are unitedly reaching out after more of God's Spirit and power in their work. It was a pleasure to be associated with them for a few days; and we believe God will hear their earnest prayers and will grant them a special blessing in their labors for him.

J. L. SHAW.

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A NEW THING IN CHINA

This year the workers in China published a Harvest Ingathering number of the Chinese *Signs of the Times*. In sending a copy of this number to the General Conference Publishing Department, Brother C. C. Crisler wrote:

"A Mandarin edition of 20,000 has been printed at a cost of about \$1,000 Mex., and it is definitely planned to make these bring in at least \$5,000 Mex., thus netting the North China Union about \$4,000 Mex., to assist them in meeting, in part, the excessive expenses caused by a rapidly developing work and by adverse exchange. A Wenli edition will be issued soon by the South China Union."

Regarding the launching of this new undertaking in China, Brother H. M. Blunden writes as follows:

"Notwithstanding that at present I am carrying the burden not only of the home missionary and publishing departments, but also of superintending the Hupeh Province, in which Hankow is located, the work of pushing the Harvest Ingathering campaign has been allotted to my department. These additional burdens have been thrust upon me because of the dreadful shortage of men in this field. Many of us simply have to double up like this in order to keep things going at all.

"In undertaking this Harvest Ingathering work I felt that it would be imperative that I personally demonstrate that the thing could be made a real success in this country, and then I could say to the brethren, 'Come on,' and they would have confidence in following the lead given. I am inclosing a copy of a letter that I have just written to the brethren in this union

which gives the result of my work up to date."

The following is his letter to the North China Union workers:

"HANKOW, Nov. 4, 1917.

"DEAR WORKERS IN THE NORTH CHINA UNION:

"I thought that a few words regarding the beginning we have made in Hupeh with the Harvest Ingathering paper would be of interest, and possibly of some help to you in pushing the work in your fields. Our experiences have convinced us even thus early that we have made no mistake in launching this campaign, and that it has great promise in it for the future as we strive to attain self-support in our native work.

"During the first afternoon we were out, Brother F. A. Allum and I collected \$50 among the shopkeepers along a short block in Hankow. The following day we continued our work among the small shopkeepers, and succeeded in collecting \$112, working from 10 A. M. to 5 P. M. I can assure you we went home feeling very happy.

"The following day I went out alone, and decided to study how to hunt bigger game than the small shopkeeper. I had secured the name of one comprador of an English firm in the city (a comprador is the Chinese middleman who represents the firm in their buying and selling), and felt that if I could only get a start with this class of men I could do far better. The Lord helped me, and from the first man I secured \$25 without any difficulty. When I had secured the \$25, I presented my donation card and had him sign it. Before leaving him I asked this man to give me the names of some of his comprador friends or others who might be willing to follow his good example. This he readily did, writing a list of ten names. Thus, during this day I secured \$165 in seven hours, and used only 26 papers. I got one donation for \$50 during the day.

"On Friday last I went out again. That day the Lord blessed me with the amount of \$202. During the day I got \$50 from one man, \$30 from another, and \$25 from two others. During the last forty minutes I worked, I visited three of these rich men, and secured \$50, \$30, and \$25 respectively from them.

"It seems wonderful that these men, who never saw us before, will, after a few minutes' interview, give us such sums of money. The Lord's Spirit is certainly with us to help us.

"The Lord blessed me with \$445 in three days' work, and all of this amount is in hand now, with the exception of \$25, which I have to return to collect.

"I have an appointment with the manager of the Chinese Insurance Company on Tuesday, who is going to accompany me to many of his friends and help me to secure their donations.

"I feel sure, brethren, that if we get under this burden we can demonstrate the success of this venture, if such we may call it. I know that many of our foreign workers will plead lack of time, but in these strenuous times we may all plead that, and the work would not be done.

"I have set my goal at \$1,000, and feel sure that by the help of God I shall reach it.

"The Lord has promised that 'the wealth of the Gentiles shall come unto thee,' and he stands ready to show us that he means literally what he says. Who will join enthusiastically in this

campaign to prove that through this means and others, self-support is actually within our grasp? Let us demonstrate it during this month, and I believe we shall have done the best month's work since we came to China.

"[Signed] H. M. BLUNDEN."

Brother Blunden closes his personal letter to the Publishing Department with this:

"P. S.—You will be interested to know that since I wrote the above yesterday morning, I have been out one more day in the Harvest Ingathering and have secured \$200 more. The Lord is certainly blessing me greatly. I now have \$645 for four days' work. I am going after another \$200 today. H. M. B."

N. Z. TOWN.

AN ESTIMATE OF THE "REVIEW"

A RECENT letter from Brother N. J. Waldorf, of the Victoria Tract Society, Australia, expresses this high estimate of the REVIEW AND HERALD:

"I am addressing this letter to you instead of to the subscription department, because I want to say a few words of appreciation in regard to the good old REVIEW AND SABBATH HERALD. It is over fourteen years since I came to Australia, and during this time I have been a constant reader of the REVIEW. Just as soon as the mail from America arrives and the paper comes to hand, no matter what hour of the night it may be, the REVIEW must be read. As a rule, the issues are read twice, very often three times. In my estimation the REVIEW—

1. Is an organ of church discipline.
2. Contains our marching orders.
3. Records our victories.
4. Never sounds the note of retreat.
5. Contains the message of God for today.
6. Unifies all who read its spirit-filled messages."

We appreciate these good words, and hope that the REVIEW may reach more fully than ever before this high standard during the coming year.

Now is the time to send in subscriptions for *Present Truth* for 1918. It will be issued monthly during this year, and will cover twelve new and important message subjects. All subscriptions should be sent in as early as possible, in order to begin with number one of the new volume, and to complete the annual series without having to send for back numbers. By January 30 all 1918 subscriptions should be in.

EVERY one has his weak points; every one has his faults. We may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven.—*A. P. Stanley.*

A LITTLE blind boy, when asked what "forgiveness" was, replied, "It is the odor that flowers breathe out when trampled on."

THE greatest and sublimest power is often simple patience.—*Horace Bushnell.*

LORD JESUS, QUICKLY COME

"In the last days grievous times shall come." 2 Tim. 3:1.

"Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places." Matt. 24:6, 7.

"This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14.

O PRINCE of Peace, who once didst rise
In splendid triumph to the skies,
Before the rapt disciples' eyes,
Lord Jesus, quickly come!
All nation sighs at thy delay,
Thy people cry, "No longer stay"—
For thy appearance all things pray,
Lord Jesus, quickly come!

Hear thou the whole creation's groan,
The war-swept nations' plaintive moan,
The lands made deserts all forlorn—
Lord Jesus, quickly come!
See signals of distress unfurled
By states on stormy billows hurled;
Thou Polestar of a shipwrecked world,
Lord Jesus, quickly come!

Hush the fierce blast of war's alarms,
The tocsin's toll, the clash of arms.
Incarnate Love, exert thy charms—
Lord Jesus, quickly come!
Walk once again upon the face
Of this sad earth's tempestuous seas,
And still the waves, O Prince of Peace—
Lord Jesus, quickly come!

Lo, thy fair church, with garments torn,
Of her celestial radiance shorn,
Upturns her face with watching worn—
Lord Jesus, quickly come!
Her trickling tears, her piteous cries,
Her struggles, fears, and agonies,
Appeal to thy deep sympathies—
Lord Jesus, quickly come!

By doubts and sorrows inly pressed,
By foes beleaguered and oppressed,
Hear the strong cry of world unrest!
Lord Jesus, quickly come!
Hope of the sacramental host,
Their only glory, joy, and boast,
Without thy advent all is lost—
Lord Jesus, quickly come!

Flush the dark firmament afar,
Above the crimson cloud of war,
Shine forth, O lustrous Morning Star—
Lord Jesus, quickly come!
Break through these lowering clouds of
night,
Put these sepulchral shades to flight;
Flash out, O resurrection light—
Lord Jesus, quickly come!

Come with thy beauteous diadem,
Come with embattled cherubim,
Come with the shout of seraphim,—
Lord Jesus, quickly come!
Come on thy seat of radiant cloud,
Come with Archangel's trumpet loud,
Come, Saviour, let the heavens be bowed—
Lord Jesus, quickly come!

And when the astonished heavens shall flee,
When powers of earth and hell to thee
Shall bend the reverential knee,—
In that great day of doom,
Be ours the happy lot to stand
Among the white-robed, ransomed band,
And hear thee say, with outstretched hand,
"Ye blessed children, come!"
—*John Temple Graves, in Hearst's Magazine*
for December, 1917.

Medical Missionary Department

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

NO CLOUD, NO RAINBOW

ARCHER T. SHEARER

WHEN Jehovah brought the deluge
To an ancient, sinful world,
Then a sign of gracious promise
To the faithful he unfurled.

In the cloud behold a rainbow,
And its lovely colors show
As a token that no longer
Need we fear the water's flow.

Son of man, I pray consider
As you view the wonder fair,
Would you e'er have seen that glory
Had there been no storm cloud there?

As the heaviest of rainstorms
Brings the brightest bow to view,
So the deeper is our sorrow,
Greater is the promise true.

'Twas to those "who sat in darkness"
That the gospel light was sent;
'Twas to Him who tasted sorrow
That celestial angels went.

Seven colors has the rainbow
As it in the storm cloud flames;
Seven promises the Saviour
To the overcomer names.

Cease to bow yourself in sorrow;
Cease to harbor grief and care;
Cease to turn your glances earthward;
You will find no comfort there.

Raise your eyes to heaven, brother;
And, your teardrops glowing through,
Lo, the emblem of God's promise,
See it shining there, for you!

See, and "understand the vision,"
Brood no more in doubts and fears;
Would you ever see that glory
If there were no falling tears?

So, my brother, cease to murmur;
Drop the lead and take the gold;
Raise your eyes, and see the story
Of his love to us unfold.

Nor will sorrow long continue;
For we hear the Saviour say
We shall see him in his glory,
When he wipes the tears away!
Flagstaff, Ariz.

❖ ❖ ❖

THE ST. HELENA SANITARIUM

EVERYTHING about the St. Helena Sanitarium combines to make one's stay there, be it long or short, an enjoyable experience. The very situation of the institution is beautiful. The building itself affords many comforts. The service is all that one could ask. Everything speaks welcome in full, from the extra-large-sized individual cream pitchers served one to the "make-yourself-at-home" which allows one freedom of the place. At least so we have always found it.

One of our first sanitariums, this institution has grown to be one of our largest and busiest. It has built for itself a solid constituency and a definite field of

splendid usefulness. It has had its trying experiences, its periods of discouragement, but it has gone through all with courage and come out the stronger.

The spirit dominating the work and policy of this sanitarium may be seen in its action a few months ago in voting \$5,000 to the establishment of treatment-rooms in China, besides a substantial amount for maintenance for a time; and this is not the first time that the St. Helena Sanitarium has given help to the work outside its own immediate field. A very nice thing about it is that the workers count it a privilege to do this; they seem to think that it is the duty of a stronger institution to help the weaker.

That the medical work of this sanitarium stands high is evidenced in the liberal patronage accorded it, and which is constantly growing. Dr. F. B. Jones, the superintendent, has a strong corps of assistants and helpers. An equipment that is quite complete helps to make good service possible.

The new hydrotherapy building makes a most desirable addition. It is well built and modern to the last thing in its appointments and equipment. It adds much to the value and service of the institution.

Plans have been laid for the erection of a nurses' dormitory, to cost approximately \$15,000, from funds already in hand for the purpose. This is to be a three-story building, containing parlors, library, sewing-room, laundry, and trunk-room, besides thirty-five living-rooms, with a private sleeping-porch connecting with each room. Two sprays and an ample number of bathtubs will be installed, and there will be running water in each room. Surely this will be a pleasant home for the nurses, and they deserve it.

An analysis of the patronage of 1916 reveals the fact that more than 94 per cent of the patients came from the State of California. In numbers the record of patients runs thus: Bay cities (San Francisco, Oakland, etc.), 472; California, outside of Bay cities, 593; other far Western States, 37; Eastern, 16; outside and Hawaiian Islands, 10,—a total for the year of 1,128, the Eastern States giving less than one and one-half per cent of the patronage. So the tourists from the East do not play as large a part in the support of our California sanitariums as some of us have thought.

A few figures showing the volume of business done may be of interest. As already stated, the number of patients for 1916 was 1,128. For the first nine months of 1917 the number was 1,194, with an average stay of 22 days, making 3,748 patient weeks, and an average daily patronage of 96.

For 1916 the total net charges to patients amounted to \$126,215.18, while for the first nine months of 1917 the amount was \$125,766.06. This last figure was \$94,000 for the same period of 1916. In this period for 1917 the pay roll in operating departments amounted to \$44,266.75. The meals served the patients were 85,611. The number of bathroom treatments given was 35,832.

There is a volume of business about the institution that makes big figures when all are put down, and means a lot of work to accomplish. There are the doctors' examinations and special treatments, the X-ray work, the surgery, the nursing, the training-school work, and the care of a large family of helpers. To make a work

of such magnitude a success requires careful management, the best of co-operation, and above all, the blessing of God.

Numerous industries and departments are operated. Stretched along for some distance on the mountain side, the sanitarium and its associated buildings look like a village. Here you will find a well-stocked store, with post office in connection, a garage, carpenter shop, paint shop, wood yard, laundry, and other useful and needful enterprises, besides several cottages. Down in the valley is a truck garden. A few miles above is a sawmill, working up the timber from land belonging to the sanitarium. A telephone system, an electric light line, quite a good-sized sewer system with a septic tank, a water system with a pipe line, large springs, and a reservoir represent other necessary facilities.

The store, under the name of the Sanitarium Mercantile Company, does an annual business of about \$60,000 or more. The Crystal Springs Laundry, as that department is called, does a yearly business of about \$15,000.

The work of the institution reaches out still farther. Under its ownership and direction the St. Helena Food Company does a manufacturing and sales business in a regular line of health foods, and they are good foods, too. In San Francisco a vegetarian cafeteria is operated, located at 714 Market Street, in the heart of the business section. There is also a city branch medical office, where the sanitarium doctors have hours. The food factory and the cafeteria shared some of the gain for 1916 of almost \$16,000.

We have appreciated receiving monthly summaries and other statistical reports, giving many interesting details concerning the work of the institution. Chas. E. Rice, the business manager, has developed an accounting system that enables him to secure readily facts and figures regarding the operation of various departments and of the institution as a whole. It seems to us this must be valuable in many ways.

In one statement we notice, among many other items, to a fraction of a cent just what percentage relation the pay roll holds to the net charges to patients. A certain standard has already been set of what is a safe maximum in this ratio. With figures always available as to what the ratio is, it can more easily be kept within the accepted standard.

Another item shows the ratio of collections to the net charges, important information to have from time to time, for the collection of bills is essential, and to be done efficiently needs careful attention. We find a variable showing in this respect in our various institutions, some running almost 100 per cent, and others much below that.

The exact cost of the bathroom treatments is shown in detail, covering labor, laundry, supplies, etc., and for both the men's and the women's department. Also the cost of meals is given, including the cost of food, labor, etc. In the store it is known just what it costs to sell a dollar's worth of goods, and the cost of other items in doing business. The ratio of expense on various items to the income in the laundry is also known.

Thus in various departments is it known just what it costs to operate and how the cost is distributed. This information is valuable in helping department heads the better to economize. We understand that this system of accounting adds

but little to the bookkeeping expense or labor, when once in operation. That it pays in efficiency seems apparent.

At the time of our last visit, special meetings were being held in behalf of the sanitarium family. The chairman of the Board, J. L. McElhany, was spending a week in, this effort, assisted by the local chaplains, Elders R. W. Munson and S. T. Hare. The spiritual interest was highly gratifying.

We say again, the St. Helena Sanitarium is a good place to visit. One cannot help being impressed that its work is most commendable, and that the institution is being used of God to the blessing of many.

L. A. HANSEN.

Home Missionary Department

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

SOME "WATCHMAN" FIELD NOTES

"SON of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Eze. 3: 17.

Those who know the Lord are to give the unsaved warning from him. The warning may be given in many ways, but no way is more successful than the circulation of literature. Among various classes of literature our magazines have an important place. That some people appreciate this the following experiences will show.

Sold in Army Camps

Mrs. F. T. Sevier, who is selling the *Watchman* magazine at the army training camps located at Chattanooga, Tenn., reports that she finds the *Watchman* so easy to sell that she sold over 500 copies of the magazine between Saturday night and Sunday night. The dangers of war lead people to think more of God, and a ready sale for our magazines is found.

"Watchman" in Demand

A business man in Baltimore, Md., writes: "Please advise me if there is any news dealer in Baltimore, Md., from whom I may procure the *Watchman* for the months of October, November, and December, 1917, and thereafter. I received from a friend a copy of your September issue, and as it in great part agrees with my recent religious instructions, I would gladly hear more of the same."

A 1911 "Watchman" Still in Service

A woman in Hecla, S. Dak., writes: "Please send me a sample copy of your publication, the *Watchman*. I came across a copy of the June, 1911, number a few days ago, and if you still print the magazine, I should like to subscribe for it." Many subscriptions could be obtained if our church members were alive to the opportunities afforded by our magazines.

Passes the "Watchman" on to Others

"I have been a subscriber to the *Watchman* nearly two years, and desire to continue my subscription, as it is of too much value to let it slip by. I am almost the only one at this place who indorses the Advent faith, therefore I cannot do without the *Watchman*, and not knowing the expiration of my subscription, I now renew to keep it coming. There are a few here who love to read the *Watchman*

when I have finished with it; so I keep it going, sowing the good seed of the kingdom of Christ, with the hope of good results for the everlasting kingdom. I pray God for your good work."

"J. R. VARNER."

Send It to the Public Library

"Find inclosed one dollar for renewal of subscription to the *Watchman*. I gladly improve the opportunity. We do enjoy its contents so much. I live with my son-in-law and his wife, so they have the privilege of sharing in the precious truth it gives, and then I send it with others of our publications to the public library or to different individuals. Have been sending twenty-five copies of Present Truth Series by mail this present year. Our Father only can give the increase. May his abundant blessing be in your hearts and upon your important work. From your aged sister,

"[Signed] Mrs. S. D. Stone, nearly 77."

In every church there should be a number of members who will be responsible for circulating ten or five magazines each week. People are perplexed and distressed at present conditions, and they welcome anything that throws any light on the situation. Now is the time to supply them with that which we alone can give them, the truth of God. Who will volunteer to take some magazines out each week? The pathway to eternal life is to be found in the pages of our publications. Let us hasten on with the work of sowing precious seed, and then let us pray that the harvest may be great.

EDITH M. GRAHAM.

Missionary Volunteer Department

M. E. KERN - - - Secretary
MAYILDA BRICKSON } - Assistant Secretaries
ELLA IDEN }
MRS. I. H. EVANS } - Office Secretary
MEADE MACGUIRE }
C. L. BENSON } - Field Secretaries
J. F. SIMON }

PERSONAL DEVOTION

THERE positively is nothing that can take the place of personal devotion to our heavenly Father. If we do not "take time to be holy" ourselves, it is an impossibility for us to help another on to "higher ground." No amount of so-called missionary work, or any other form or outward display, can make up for our neglect of personal devotion. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."

Without this supreme love for God it is impossible for us to have an unselfish love for our fellow men. Just as soon as we permit any earthly interest to intrude between us and our Saviour, we lose ground spiritually. We know how useless it is to expect a third party to interpret satisfactorily our deep, devoted love for an earthly object. We do not use proxies under such circumstances; we desire to talk face to face, and pour out our heart's devotion, not only in words but by every act of endearment known to the human mind. Oh, how much more earnest and single-hearted should be our worship of him who wore the thorny crown for us! If we fail to pray in secret and dig deep for the hidden treasures of his Holy Word, we soon find our-

selves on the "sinking sands;" we stammer and halt when asked to pray or speak in public; we are not familiar with the language of the heavenly country, and cannot spontaneously give utterance to its speech.

I wish to ask at this point if there has ever been offered us anything so helpful to personal devotion as the plan of the Morning Watch. And what a help to this period of study, meditation, and prayer is our Morning Watch Calendar! Who can fail to appreciate anything so full of gems? But, friends, are we profiting by this as we should? I fear we are not. Too often we listen to the tempter, who says: "Wait until after breakfast." "No time now; noon will do." "You will have more time after school, or in the evening." Now is the accepted time, and if we do not resolutely turn to our Morning Watch, we lose one of the sweetest blessings the day can bring to us. It is sad to think that we permit anything to rob us of this precious privilege; for it is we who are robbed, not the Lord, though we dishonor him by our neglect.

Prayer is the Christian's life; it "is the soul's sincere desire, uttered or unexpressed." In prayer we may open our hearts to God as to a friend. Prayer is the key that unlocks not only the heavenly store for us, but also hard hearts and forbidding natures. It is the sweetener of life, and the solder of all Christian endeavor; by it, through faith, we can obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, from weakness become strong, and realize all the other precious possibilities of Hebrews 11.

As we go apart for our Morning Watch, it is an encouragement to know that so many are at the same time pleading with the Lord for the same blessing. This is especially comforting when the suggestion is, "Pray for unconverted friends." Of course, each pleader murmurs a special name, but all feel strengthened by the knowledge that the Morning Watch band is united in this petition. Or perhaps we are to pray for our missionaries in some particular field. If we have a dear one there, it is such a sweet comfort to know that our entire "watch" prays just then for our loved one.

The Morning Watch has a blessing for every life, but those who will be most benefited by a faithful adherence to the plan are our dear young people. I wonder how many are faithful to the Morning Watch. Let us not neglect this pleasing means of grace.

The Morning Watch brings us close to our Saviour in the early morning hours, ere the "fret and fume" of the often exceedingly trying day is upon us. It is a little haven of refuge into which we may flee for a few moments, and there be shielded from the enemy's fiery darts, and receive grace and strength for the day. Let us drink deeply of this precious fountain, and grow up into the "full stature" that can be ours by righteousness through faith.

It is so sweet to remember that "Jesus knows all about our struggles," and that "he will guide till the day is done."

"God hath not promised skies ever blue,
Flower-strewn pathways always for you;
God hath not promised sun without rain,
Joy without sorrow, peace without pain;
But God hath promised strength from above,
Unfailing sympathy, undying love."

IDA CARMICHAEL.

Food Conservation

ECONOMY OF FOOD FOR OTHERS' NEED

ADDITIONAL instructions to the already familiar Home Card are to be issued shortly in card form by the United States Food Administration. To the wheatless and meatless days is added a porkless day, and to each day a wheatless and meatless meal. The consumer is urged to use sugar on the basis of three pounds per person per month.

Hoarding in the household, it is declared, is not only unnecessary, "but it is selfish and is a cause of high prices." Propaganda against conservation and increased production is branded as "direct assistance to the enemy."

"As a nation we eat and waste 80 per cent more protein than we require to maintain health," the directions declare. "Therefore, we can reduce the amount of meat we eat without harm. We eat and waste 240 per cent more fat than is necessary."

The new card follows:

"UNITED STATES FOOD ADMINISTRATION

"Additional Directions to
First Home Card

"Read again your original Home Card. If you have lost it, apply for another to the Federal Food Administrator for your State.

"(Shield)

"(Insignia)

"The Food Administration, aside from those general directions, asks every one to maintain rigidly a minimum of at least:

"*One wheatless* day each week and one *wheatless meal* each day; the wheatless day to be Wednesday. By wheatless we mean to eat no wheat products.

"*One meatless* day each week, which shall be Tuesday, and one meatless meal each day. By meatless we mean to eat no red meat—beef, pork, mutton, veal, lamb; no preserved meat—beef, bacon, ham, or lard.

"*One porkless* day each week in addition to Tuesday, which shall be Saturday. By porkless we mean no fresh or salted pork, bacon, lard, or ham.

"*Sugar*.—You can materially reduce sugar by reducing the use of candy and sweet drinks. We will make every endeavor to see that the country is provided with a supply of household sugar on the basis of three pounds of sugar for each person per month. Do not consume more.

"*Human Foodstuffs Comprise Three Principal Elements*:

"*Protein*: Mainly present in meat, beans, fish, poultry, milk, and to some extent in grains.

"*Fats*: That is, butter, cream, lard, bacon, margarine, cooking fats, beans, cottonseed oil and other vegetable oils.

"*Carbohydrates*: Grains, sugar, potatoes, and other vegetables.

"As a nation we eat and waste 80 per cent more protein than we require to maintain health. Therefore, we can reduce the amount of meat we eat without harm.

"We eat and waste 240 per cent more fat than is necessary.

"Of the carbohydrates we can just as well consume corn, oats, and the other cereals as wheat, and we have abundant supplies of potatoes and vegetables.

"Do not limit your supplies of milk and table butter, but consume it all. Don't waste any.

"You can reduce the consumption of fats by reducing pastry and fried foods.

"Remember the gospel of the clean plate, the serving of small portions, the purchase of less supplies.

"*Hoarding*.—Any person in the United States who buys more foodstuffs than he customarily keeps at home in peace times is defeating the Food Administration in its purpose to secure a just distribution of food and in its great endeavors to reduce prices. The hoarding of food in households is not only unnecessary, as the Government is protecting the food supply of our people, but it is selfish and is a cause of high prices.

"Such actions multiplied by thousands increase the demands upon our railways for cars, and already, because of our military demands, it is with extreme difficulty we can now move the vitally necessary food to markets.

"There is much insidious propaganda in the country against conservation and increased production. All opposition to these services is direct assistance to the enemy."

The reverse side of the card carries a message to those who have signed the Pledge Card of the Food Administration. It is as follows:

"UNITED STATES FOOD ADMINISTRATION

"WASHINGTON, December, 1917.

"(Shield)

"(Insignia)

"TO MEMBERS OF THE UNITED STATES FOOD ADMINISTRATION:

"The food situation in Europe is far graver than when the preliminary survey of the food supply of the world for this year was made. We have an abundance for ourselves, and it is the firm policy of the Food Administration, by the prevention of exports, to retain for our people an ample supply of every essential foodstuff. The harvests of our Allies have proved less than we had contemplated, and the great curtailment of shipping by the submarines during the last few months has further prevented them from access to more remote markets. Beyond the demands of the Allies there is a call upon us by the friendly neutrals for food supplies, and if we cannot at least in part respond to these neutral calls, starvation on an unparalleled scale must ensue.

"Food has now taken a dominant position in the war, and we must ask the American people to sacrifice far more than was at first thought necessary. We have exported the whole of the surplus of the wheat from this harvest after reserving to ourselves an amount sufficient for our normal consumption of seed and flour until the next harvest, and therefore the amount of wheat flour that the United States can contribute to mix with the war bread of our Allies during this winter will be simply the amount that our people reduce their consumption month by month. In other words, every grain of wheat or its products that the Allies receive from the United States from now on will be exactly the amount which our people have saved each month on their behalf.

"The Allies today ask for 25 per cent more meat and fats (pork, dairy products, and vegetable oils) than we consider our monthly production permits us to send them without trenching on our own supplies, or, on the other hand, unless we

can consume less. Due to the shortage in shipping, our available sugar supplies must be less than normal from the present time forward.

"Thus every particle of diminished consumption by the American people is one particle more for the soldiers, men, women, and children of our allies, and for the starving people in other countries. This is a personal obligation upon every one of us toward some individual abroad who will suffer privation to the extent of our own individual negligence.

"If we are to reduce the consumption of the few products which we should export abroad, we will need to eat a larger proportion of many different foodstuffs which we cannot export and which we have at home. For this reason we *must not waste any* foodstuffs. A great many individuals in our population eat far more food than is necessary to maintain their health and strength. In this emergency only the simplest of living is patriotic. We want no person in the United States to eat less than is required for good health and full strength, for in this emergency America requires every atom of the productive power of our people. While many can eat less, all of our population can substitute other foodstuffs for the few that are vitally needed for export.

"We must not overlook the fact that Russia collapsed not because of the Germans on her borders, but largely because of the failure to organize and feed her own citizens, and, if we are to emerge victorious from this war, we cannot risk the collapse of another of our Allies from this same cause. There is no waste of food among any of our Allies—there is the most drastic reduction in their consumption; there is actual privation among their women and children; there is starvation in Belgium.

"We have already issued a series of suggestions in the Home Card—a card that is now hanging in over ten millions of homes. These suggestions have already shown important results, and to these we now add others. The problem of saving in food is a local and individual one, so that more precise and definite rules just to all cannot be formulated. It is a matter for the conscientious consideration of every individual that he or she should eat only that which is necessary to maintain bodily health and strength and unselfishly to select those foodstuffs the use of which relieves international necessities. In this winter of 1918 lies the period when there will be tested in this great free country of ours the question as to whether or not our people are capable of voluntary individual self-sacrifice to save the world.

"[Signed] HERBERT HOOVER,
United States Food Administrator."

We learn from the *Southern Union Worker* that the Southern Publishing Association has opened a free night school for the benefit of its employees. Prof. A. W. Spaulding has been chosen principal. A school of this character has been conducted successfully for some years by the Pacific Press Publishing Association, and it is now in successful operation. A similar school was carried on for some time by the Review and Herald Publishing Association, until the enlargement of the scope of the Washington Missionary College in close proximity to the office offered excellent advantages for pursuing additional school work.

OBITUARIES

Bringle.—Opal Alberta Bringle was born in Hutchinson, Kans., Dec. 17, 1914, and died at Zillah, Wash., Nov. 25, 1917. She trusted fully in her Saviour, and was not afraid to die. Her parents, three sisters, and one brother mourn, but they sorrow in hope.

A. M. Dart.

Pope.—Charles Pope was born July 4, 1842, and died at Baltimore, Md., Nov. 21, 1917. He was a member of the Seventh-day Adventist church for more than thirty-five years. Two sisters mourn. His last words were expressive of faith and confidence in the truth.

A. S. Booth.

Irons.—Isaac L. Irons was born April 12, 1856, in Linesville, Pa., and died Sept. 5, 1917, in the Meadville Hospital. He is survived by a wife and four children, six brothers, and four sisters. Twenty-nine years ago he united with the Seventh-day Adventist church, and remained faithful to the end of his life.

W. F. Schwartz.

Rosa.—Thomas S. Rosa, of Erie, Pa., died June 3, 1917. He was born May 10, 1850, near Little Falls, N. Y. He is survived by a faithful wife, two daughters, and one son. While not a member of any church, he believed in the truths held by Seventh-day Adventists, and his home was always open to our workers.

W. F. Schwartz.

Brownell.—Hollis Edmund Brownell died at Friendship, N. Y., aged 79 years, 3 months, and 8 days. His birthplace was Parishville, N. Y. About twenty-one years ago he accepted the third angel's message, and from that time until his death was a consistent follower of his Lord. He is survived by two daughters.

R. B. Clapp.

Dinges.—Mrs. T. L. Dinges was born in Baltimore, Md., Aug. 2, 1890, and died Dec. 12, 1917. She accepted the third angel's message last summer, and united with the Seventh-day Adventist church. We believe that she sleeps in assurance of the life to come. Her husband, parents, two brothers, and six sisters mourn.

A. S. Booth.

Byers.—Albert Milton Byers was born in Dodge, Ind., April 1, 1860, and died in Ann Arbor, Mich., in the State Hospital, July 6, 1917. In 1880 he was married to Estella Lee, and to them were born five sons and four daughters. His faithful companion, with one son and four daughters, is left to mourn. In 1885 the deceased, through personal Bible study, accepted the third angel's message, and united with the Seventh-day Adventist church at Bloomingdale, Mich. At the time of his death he held membership at Mesick, Mich. He sleeps in hope.

F. J. Harris.

Appointments and Notices

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. H. J. Groves, 18 Tallman St., Bath, Maine. Watchman, Signs, and Instructor.

Walter Blackburn, 47 Stillman Ave., Westerly, R. I., care of Mrs. H. K. Livingston. Signs, Instructor, Life and Health, and Little Friend.

ADDRESS WANTED

Any one knowing the whereabouts of Miss Ella Langtry, who was married in Imlay City, Mich., in 1889, will confer a great favor by communicating with Miss Cassie Reed, 229 Mariposa Ave., Los Angeles, Cal.

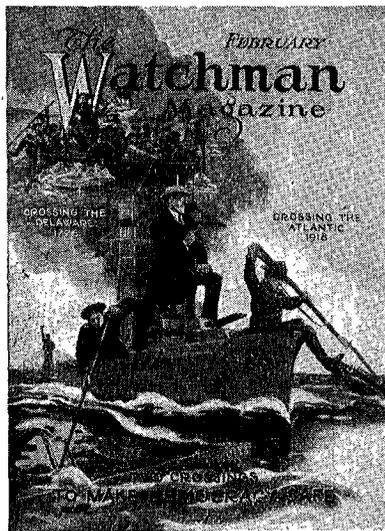
"TO MAKE DEMOCRACY SAFE — THE TWO CROSSINGS"

This is the title of the new February Watchman cover. It is one of the most timely covers that has been produced. A fairly good idea of it may be obtained from the cut shown herewith, which shows Washington crossing the Delaware in 1776, and Wilson in 1918 leading this nation across the Atlantic in one supreme effort to make democracy safe.

Several stirring articles appear in the February issue. "After the War—?????" What will be the outcome of the great conflict? Will it be a new world modeled on Christian principles? Will war be forever eliminated? Will the millennium be in sight? or will evil still rule the nations? These questions are being asked all over the world today. How many of your friends are asking these same questions?

Another stirring article will be from the pen of Carlyle B. Haynes. It will be the divine outline of history from Babylon to the present day and the quickly coming kingdom of Christ, and is entitled, "Plain Directions from the Controller of Events."

"The Last Night in Sodom," by Arthur W. Spaulding, written in story form, is destined to make many a person realize the present condition of affairs in this world.



These are but three of many extra-good articles by favorite writers. Several beautifully colored pictures will also add greatly to the general attractiveness of the February Watchman. Please order early through your tract society, as for several months we have been unable to fill many of the orders received.

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.

A WORLD-IN-PERPLEXITY NUMBER OF THE "PRESENT TRUTH"

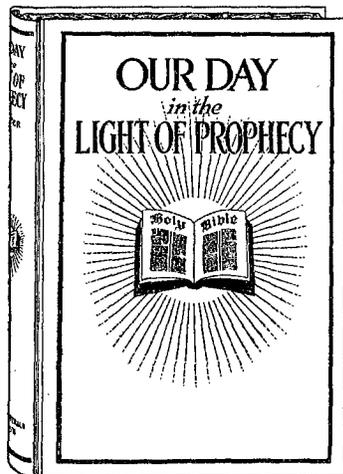
THE January number of *Present Truth*, now ready to mail, is one of the most timely, best set, message-filled, soul-stirring issues ever put out. It was written by Elder A. G. Daniells, and is the climax of all his previous presentations of the present-day world crisis. It will bring to the world a lucid, thrilling message that will command the attention of all classes, and lead to serious consideration and conviction.

The following outline of topics will reveal the minutia of the presentation of the great world message completely covered in this, one of the most important issues of *Present Truth* yet published:

A World in Perplexity

- I. *The Way to Peace.*
 - a. A World in Ferment.
 - b. Strange Cross-Current.
 - c. "A Fit of Political Alcoholism."
 - d. A Deep-Seated Discontent.
- II. *The Background of a World-Tragedy.*
- III. *The Remedy.*
 - a. God's Eternal Purpose.
 - b. Christ Identified with Man.
 - c. Prophecies Relating to the First Advent.
 - d. Prophecies Relating to the Second Advent.
 - e. The Value of Biblical Prophecy.
- IV. *Heralds of the Coming King.*
 - a. Distress of Nations.
- V. *The Last Call to Men.*
 - a. The Message.
 - b. The Object.
 - c. The Scope.
 - d. The Way Prepared.
- VI. *The Climax.*

Because the matter presented in this number is so intimately associated with current events in which the people are intensely interested, it cannot fail in securing attention and reasonable consideration. The conclusions reached are made so apparent through present conditions it would seem that every reader would be able to recognize the call of the advent message made in this number of *Present Truth*. If our people recognize the merits of this number and the possible results of its generous circulation, a million copies will be used within a short time. It will be furnished at the regular *Present Truth* bulk prices.



WHAT OUR WORKERS ARE SAYING
about the

NEW BOOK

OUR DAY

In the Light of Prophecy

Cloth, \$2.00; Half leather, \$3.00; Full leather, \$4.00

From an Editor:

"Having read the manuscript of 'Our Day in the Light of Prophecy' before it was printed, and having examined the finished book, I want to say that in my opinion it is one of the best that has ever been printed. Not only is the mechanical work on this book as nearly perfect as possible in a world of imperfections, but from the brief 'Foreword' to the last line of the closing chapter, it is written in a most clear and pleasing style. It is one of the most readable of books, and cannot fail to be extremely popular. It will be a worthy ornament to the center table, a valuable addition to the library of any family."

From a Conference President:

"I have just perused the copy of 'Our Day in the Light of Prophecy.' This is an excellent work, and especially adapted to our time. This book should have a wide circulation, as its influence will surely bring many into the truth. The material and workmanship of the book are good, and the many beautiful illustrations make it very attractive."

From a Union Conference Field Missionary Secretary:

"I must say that I regard the new book, 'Our Day in the Light of Prophecy,' very highly, and certainly believe it will take its place among our leading subscription books; in fact, I do not know of a book that we have of the same size that appeals to me more, and we will endeavor to do it justice in this part of the field."

From a Tract Society Secretary:

"Have just received a copy of the book, 'Our Day in the Light of Prophecy,' and think it is a splendid book and one that certainly can be sold. While I have not had time to read it, I have looked it over carefully, and am much pleased with the illustrations and make-up of the book."

From a Conference Field Missionary Secretary:

"I am of the opinion that it will be a great seller. The best part of it is that it covers every phase of the message and brings out the different points in such an easy, clear-cut way that I believe many people will be brought into the truth by reading it. I wish I might spend a few weeks in the field with it, and demonstrate what could be done in this field. I am sure that you can count on us for doing our part in the sale of it."

From a Union Conference President:

"I have looked over the book, 'Our Day in the Light of Prophecy,' with much interest. I like it, and believe that this book of Elder Spicer's will have a large sale."

Review and Herald Publishing Assn., Washington, D. C.



WASHINGTON, D. C., JANUARY 3, 1918

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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.

THE statistical report of the North American Division Conference for the third quarter of 1917 has just been compiled by Brother H. E. Rogers. This gives the membership of our churches in the United States portion of the division as 83,239.

WE are glad to learn that the South African Union Conference has been able to send two missionaries to look after the work abandoned without oversight in the Victoria Nyanza portion of former German East Africa. Elder P. Smailes and Brother I. R. Evanson were selected for this work.

A RECENT convention of the national W. C. T. U. brought several of our brethren and sisters from adjoining States to Washington. Among these was Dr. Hilborn, of Akron, Ohio, who has charge of the Department of Temperance and Missions in that State. Sister Hilborn spent several days at the Washington Missionary College, giving several excellent and greatly appreciated lectures.

SEVERAL have inquired the time when Seventh-day Adventists first officially declared themselves noncombatants. The first declaration of this kind was made by the executive committee of the General Conference of Seventh-day Adventists under date of Aug. 2, 1864. By instruction of the committee, Elder J. N. Andrews went to Washington and filed this statement with Provost Marshal General Fry, Aug. 30, 1864. Acknowledgment of this statement was made by the provost marshal general under date of Sept. 1, 1864. At the third annual session of the General Conference of Seventh-day Adventists of America, held in Battle Creek, Mich., May 17, 1865, action was taken making similar declaration of noncombatancy. This action was published in the REVIEW of May 23, 1865. At the meeting of the executive committee of the North American Division Conference, held in Huntsville, Ala., April 18, 1917, the action of the General Conference of 1865 in making declaration of noncombatancy, was adopted as expressing the principles of the Seventh-day Adventists of the North American Division Conference. This declaration was filed with the War Department at Washington, April 26, 1917, and published in the REVIEW AND HERALD, June 14, 1917.

COLLECTION FOR SUFFERING ARMENIANS AND SYRIANS

SABBATH, JANUARY 12

THE present condition of the Armenian and Syrian people is bitter and heart-rending. Robert E. Speer, chairman of the War-Time Commission for Armenian and Syrian Relief, states that between one and two million have perished from massacre, starvation, and exposure since the war began.

President Wilson, in compliance with resolutions passed by the Senate and House of Representatives, has made a second appeal to the people of the United States, asking them to help these suffering peoples.

In harmony with this appeal, as previously published, the General and North American Division Conference Executive Committees appointed Sabbath, January 12, as the day for a collection in all our churches to help these destitute people, many of whom in the mountains and isolated places are perishing for want of food and clothing.

The latest word coming through the magazine *New Armenia*, published in New York, is:

"There are 20,000 fatherless children of Armenian and Syrian refugees who are in need of immediate aid to save them from demoralization and starvation. In the mountains of Caucasus, where the winters are severe, there are 300,000, mostly women and children, as the men were massacred by the Turks."

"A thousand deaths a day from starvation out of a population of 350,000 in the Lebanon Mountains near Beirut, Syria, is the toll of famine conditions there resulting from the war."

"Syria and Palestine have no story of massacre or deportation, but these districts, once prosperous and self-supporting, are now caught in the world strife, and the people are slowly but surely starving to death through no fault of their own."

A late document published by the Armenian and Syrian Relief Committee speaks further of the condition of these distressed people:

"In every place the refugees were found to be in great need of clothing and bedding. Many, many families have but one or two quilts as their total bedding, which are used as covering, while the members of the family lie on the dirt floor of stables and basements, some of which are very cold."

"Mothers come to us and say, 'It is not for ourselves we plead, but for our little ones; we gladly give them all we have, but still they are hungry. Oh! do help us, or our minds will give way under the continuous pleadings of our children for bread.' We do what we can, but thousands are in need of food, clothing, and clean homes."

"So far as Syria is concerned, Beirut, Palestine, and the Lebanon have suffered most. Many villages have become depopulated. An American passing through a village last summer saw only one house open. The people had either migrated or perished. In one doorway sat a little girl, apparently alone in the world. She kept saying over and over, 'I'm hungry! I'm hungry!' The children in all the villages look like old men and women."

Many other reports raise the same call of need. These distressed and starving people are looking to America for help.

We trust our churches will make a liberal offering for these destitute and needy Armenian and Syrian people. Do not forget the offering is to be taken Sabbath, January 12. Church elders should announce the time one week in advance, that all our people may come prepared to give liberally.

J. L. SHAW.

"THE FALL OF JERUSALEM AND THE RETURN OF THE JEWS"

A NEW TRACT

DECEMBER 11, 1917, the entire Christian world, as well as Jews and Mohammedans, was thrilled and startled by the news that Jerusalem had fallen on the previous day. This brings to an end Mohammedan rule in Jerusalem, which has been exercised over the Holy City since the time of Frederick II, the last Christian ruler of Jerusalem. Whatever may prove to be the strategic importance of this victory to the Allied forces, there is no event of the war which has so appealed to the entire religious world as the downfall of this city. Throughout this country mass meetings have been held in which Catholics, Protestants, and Jews have united in the celebration of the event. The Jews particularly look upon the event as opening the way for the speedy realization of their hopes in the creation of a new Jewish state in Palestine.

The minds of all classes are greatly stirred over this question. It is believed by many that the prophecies in the Bible concerning the return of the Jews will meet with a speedy fulfillment. The Review and Herald has copy ready for a large illustrated tract, with cover, entitled "The Fall of Jerusalem," which deals with this question. It considers the prophecies relating to the return of the Jews, and shows how and when they will meet their fulfillment. This is the opportune time for the circulation of literature treating upon this subject. Thousands of copies of this new tract should be circulated. Single copies, 5 cents; discount on quantities. Order of your tract society.

The Advent Review and Sabbath Herald

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

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