

The Advent Review and Sabbath Herald



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No. 3

THE GOSPEL TO ALL NATIONS

A Message of Greeting from Russia

[In response to a message of greeting and counsel from the General Conference.]

The East and West Russian Union Conferences in session in the city of Saratov, to the General Conference Committee of Seventh-day Adventists, Washington, D. C.: Greeting!

Referring to your fatherly greeting and counsel, our combined conferences of the East and West Russian Unions in session voted that the following resolution be sent to the General Conference Committee:

“Greetings to our fathers in the message, and brethren in the truth in America, and by them to all our brethren in the entire world:

“The Lord has done great things for his people in Russia. He has sent deliverance to the captives, and our tongues are full of praise. Glory, glory and adoration to him alone!

“We were made very happy and our hearts were made very tender as we received your kind letter, seeing in this, that a chain of love and truth unites us in that hope of the eternal gospel as a people. In the spirit of this faith and in the interest of the oneness of the work and the progress of the message, we found it necessary of late, and seemingly unavoidable, to reorganize according to the general rules, so as to unite us even more fully with one another.

“We assure you that we shall use the precious moments of time, and the freedom both civil and religious, only to the honor of God and to the blessings of our fellow men, without regard of confessions, persons, nations, or languages. Together with you and with all of our brethren in the whole world, we desire to go hand in hand until the work of God will be finished on earth in great glory. For your fatherly care, counsel, and prayers shall we ever be thankful.

“Peace, grace, and love remain forever with you all.

“ [Signed for the conferences] {

O. E. Reinke
H. J. Loeb sack
J. F. Ginter.”

The combined union committees voted that Brother O. E. Reinke take charge of the great Siberian Union and represent in the whole the General Conference.

H. J. L.
J. F. G.

AN OPEN LETTER TO OUR YOUNG MEN IN CAMP AND FIELD

DEAR BRETHREN:

As my thoughts go out from day to day over the great world field, I think of you who are in the service of your country. Some of you are in training camps preparing for service in the field; others are already at the front. I think of how you have left home and friends; of how your life plans have been sacrificed, at least temporarily; and of how you face a future of danger and uncertainty. You are brought into new and strange environment; under conditions which will prove trying alike to your patience and endurance. These changes in your life have entailed real sacrifice in feeling and in temporal interest; a sacrifice to you, a sacrifice to your fathers and mothers, your brothers and sisters, and perhaps to wives or sweethearts, whom you have left at home. Only those who have formed a part of such family circles can sense the sadness of the separation. Let this bond of love and affection encircle you during the separation, and turn your thoughts to the old home and to those who pray for you in your absence and who, on the conclusion of peace, will eagerly and joyfully await your return.

While your leaving home required the sacrifice of home associations and blessings, it did not require the sacrifice of your qualities of heart and life, or of your relationship to Christ. Indeed, the sacrifice of the former may, by your co-operation with the great Architect of your life, serve to enhance and ennoble and strengthen the latter qualities. You may carry Christ with you to the camp, to the field, to earth's remotest bounds. You may find in your loneliness, in your trials, in times of imminent danger, a communion with him, sweeter and more satisfying than any communion you might enjoy with earthly friends. In that communion, with your broader opportunities for Christian labor, with your new viewpoints of observation and study, you may find enlargement of heart, clearer perspective of earth's values as compared with the things of God, growth in grace, and perfection of life. This will be possible only as you keep your purposes pure, your motives true, and your lives loyal to Christ and to his truth.

Be true to Christ. Make his service first. Your obligations to him are paramount. Take his holy law as the standard of your conduct. Daily study his Word and listen to his voice speaking to you through its instructions. The help you may be able to pass on to others will be the help you, yourself, will receive from Christ

through his Holy Spirit, from day to day in your own personal experience. Take time to pray. Cultivate the spirit of prayer so that even when you cannot assume the physical attitude of prayer your heart can ascend to God and your faith can grasp his promises. Remember that you stand as representatives of Christ and of his church. Others will judge, and they will have a right to judge, by your conduct, the denomination you represent. Be true to the faith of that denomination. Do not parade your religion. Do not make it obnoxious to those round about you. On the other hand do not be ashamed of it. Do not cover it up. Do not be afraid to kneel down and pray and to let your companions know that Christ is your Saviour.

Be true to yourself. Keep your conscience clear. Keep yourself up to the level of your own self-respect. Do not do in the dark what you would not do in the light. Do not do among strangers what you would not do back in the old home circle. As you walk about, as you associate with your companions, do so with the consciousness in your own heart that you are what you profess to be, true in purpose, in motive, and in thought to your highest ideals. Live as you will wish you had lived as you look back upon your experience after you return home. We would say to you in the words of the great apostle to Timothy, "Keep thyself pure." Safeguard the morals and virtue of every woman you meet as you would wish others to safeguard the virtue of your mother, sisters, wife, or sweetheart. Remember that the path to the house of the harlot leads down to death, and in the great majority of cases to utter and final separation from God. See Proverbs 7.

You will find many leisure hours. Do not permit this time to go to waste. Do not spend it in revelry, frivolity, or trifling, but rather in self-improvement. The Master has a work for you to do in his great army in the days to come. Improve every opportunity to fit yourself for efficient service. Follow definite lines of reading and of study, making up as far as possible the loss you will sustain in not being able to engage in regular school work.

Be true to your fellow men. Do not betray the confidence they repose in you. Do not disappoint their expectations. Live among them as did Daniel in Babylon, as did Joseph in Egypt, an example of loyalty to truth, of purity of heart, of sobriety of conduct. See in those with whom you associate the purchase of Christ's sacrifice, judgment-bound souls, and recognize that Christ's providence has brought you in touch with them that

you may represent his character. Be true to the trust he commits to you. While you cannot engage in wild revelry, in smoking and drinking and gambling, as some of your companions may, in your personal associations be companionable. Do not hold yourself aloof from your associates. Be a friend; a brother; a kind, generous-hearted, genial Christian man.

Be true to your country. Next to your duty to God comes your duty to your country in your present relationship. Seek to perform that duty as true men. The United States Government has made liberal provision for those whose religious convictions will not permit them to take part in active warfare. In this it has shown a high consideration for the conscientious convictions of a small minority of its citizens. It proves the earnest purpose of our lawmakers to preserve even in times of national crisis and war the high principles of civil and religious liberty upon which this nation was founded. As members of the Seventh-day Adventist Church you naturally will be entitled to this exemption provided your personal convictions are in harmony with the noncombatant principles which have been held by the church throughout its history. This will entitle you to assignment to some noncombatant corps or hospital service.

Whatever may be the work to which you are assigned, be true to your trust. Do cheerfully and heartily the tasks which fall to your lot. Christians ought to be subject to those in authority "not only for wrath, but also for conscience' sake." Rom. 13:5. Perform your duties as unto God and not as unto men. If at times things are not so pleasant or agreeable as you might wish, remember that the Government is engaged in a great life-and-death struggle; that it has great and insuperable difficulties with which to cope. Therefore do not find fault or criticize, but rather pray for those in authority, in harmony with the exhortation of the apostle. 1 Tim. 2: 1-3.

Be courteous, respectful, and deferential to those who are placed in authority over you. If you have requests to prefer for special religious privileges, make them, not in a spirit of demand, but in meekness and humility. Be so circumspect in your deportment, in the discharge of your duties, that it may be said of you, as it was said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

So live and labor from day to day that you will be able to hold in your

(Continued on page 5)

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

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 17, 1918

No. 3

EDITORIAL

MESSAGE FROM THE CHURCHES IN RUSSIA

NOTWITHSTANDING the unsettled conditions in Russia, our brethren and sisters there have evidently been able to revive and reorganize their work in a way that gives them great hope for the future of the cause of the advent message in that great country.

It was a wonderful thing when religious liberty came to them, after the years of stern regulation and oft-times repression of religious activity. It brought some of the workers out of prison and exile, and enabled the churches once again to meet in conference for the organization of their work.

In anticipation of their conference last autumn, the General Conference Committee sent to the believers a message of greeting and of counsel. In reply the brethren there assembled in conference have sent to the General Conference and to the believers the message which appears on our first page this week. The expressions of oneness in the work of God will touch a responsive chord in all hearts.

W. A. S.

THE REMNANT CHURCH NOT BABYLON

FROM time to time the claim has been made in one way or another that the remnant church is either a part of Babylon, or that because of its lack of spiritual fervor the Most High is about to spew the movement out of his mouth, and raise up another people to do the work that this people was chosen to do. The Laodicean message is referred to as applying specially to Seventh-day Adventists, and the coldness in the church is pointed to as proof that the church is in this Laodicean state.

That the religious condition of the world just before the coming of the Lord is set forth as a Laodicean condition, we are quite well aware. The whole of Christendom is in this Laodicean state. There is a moral declen-

sion. Great denominations that were once moved by the power and spiritual fire of the Holy Ghost, have lost it, and today are weak and apparently unable to convert sinners as in days gone by. That some of our churches and people are in this state, we admit with sorrow. But that this movement is in the same Laodicean condition as popular Christendom, we do not believe. Notwithstanding our mistakes, we do not believe that the Lord will cast away this people and raise up another to finish the work. Many, we know, will fail to enter in, through unbelief. It was so in the Exodus movement. Many carcasses were left in the wilderness, among them being the carcasses of those who rose up in rebellion against the leaders of the movement. But the same movement that left Egypt entered Canaan. So it will be now. Some will fail, but the same reformatory movement that began this work will finish it, and enter the Promised Land.

Some years ago a pamphlet was published and circulated, denouncing the third angel's message as Babylon, and, as is usual with such efforts, the Testimonies were used to support this claim. Portions of private letters, without the writer's permission, were used as "Unpublished Testimony." A number of articles were written by the servant of the Lord, and published in the REVIEW AND HERALD, rebuking this error and the wrong use of the Testimonies to support it. She very strongly reprov'd those who took unwarranted liberties with private letters, and wrested and misapplied the Testimonies in support of what they were pleased to call "new light."

We will quote a few paragraphs from these articles. Concerning the use of private letters without the writer's permission, she said:

"Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness.

Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false."

Concerning the efforts to tear down what the Lord has built up, while claiming advance light, we quote the following clear statement:

"For years I have borne my testimony to the effect that when any one arises claiming to have great light, and yet advocating the tearing down of that which the Lord through his human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home."

Here is another paragraph, equally clear, on this question:

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has he given a message to him, but he has run before he was sent."

The following statement is also made concerning the exalted position of the movement:

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard."

Again she says:

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice

to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus?"

Though ancient Israel had sinned, when Balaam, for reward, sought to curse them, the Lord testified through him: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Num. 23:21. It is not a light thing with God for a man to speak against his people and work.

The wrong of perverting the Testimonies from their true teaching in support of some erroneous position is rebuked in the following language:

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By thus misusing the Testimonies souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth."

These statements should be carefully studied. It is Satan's plan to undermine the confidence of God's people in the work of this message. Satan did the same work in heaven, under the garb of loyalty and a deep and sincere desire to reform things that he considered wrong. His plan is much the same today. To denounce the work of God, and to seek to destroy confidence in the movement by veiled statements and guarded thrusts at those whom God is using to carry forward his work, is not the way to correct existing evils, save souls, or advance the message. This message is a fulfillment of prophecy, and will triumph, even though those who believe it may err.

G. B. T.

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BABYLON IN THE NEW TESTAMENT

A STUDY of the use of the name "Babylon" in the New Testament leads one to the conclusion that, with four exceptions, the name is generally

used in that portion of Scripture with a figurative or symbolic meaning. Let us consider in detail the occurrence of the word.

In the eleventh, twelfth, and seventeenth verses of the first chapter of Matthew, reference is plainly made to the literal Babylon situated in the Mesopotamia valley. The same is also true of the mention of the name found in the forty-third verse of the seventh chapter of Acts.

In all other cases, there are strong reasons for believing that the New Testament writers used the name in a symbolic sense, and intended to refer to that which they could not name openly, the city of Rome.

In the first place, in New Testament times, Babylon was already in ruins. While the Babylonian kingdom was overthrown in 538 B. C., the city continued for a considerable time later. Concerning the time of the downfall of the city, we quote from the "International Standard Bible Encyclopedia," article "Babel, Babylon," page 355:

"The downfall of Babylon as a city began with the founding of Seleucia on the Tigris, in the reign of Seleucus Nicator (after 312 B. C.). The inhabitants of Babylon soon began to migrate to this new site, and the ruined houses and walls of the old capital ultimately became the haunts of robbers and outlaws. It is said that the walls were demolished by later (Seleucid) kings on that account, and it is not improbable that, with the walls, any houses which may have remained habitable were cleared away. Fortunately, the palaces restored by Nebuchadnezzar were too firmly built to be easily demolished, hence their preservation to the present day."

In the second place, a number of the characteristics ascribed to this Babylon of the New Testament writers, have applied to no other city in the world than Rome. She is said to rule over kings of the earth (Rev. 17:18); she sits on seven mountains (Rev. 17:9); she is the center of the world's merchandise (Rev. 18:3, 11-13); she is the corrupter of nations (Rev. 17:2; 18:3; 19:2); and lastly, she is the persecutor of the saints of the Most High (Rev. 17:6).

It is a matter of interest also that Rome is spoken of as Babylon in the Sibylline Oracles. The same comparison also often occurs in the Jewish apocalyptic literature.

All of these characteristics enumerated above, while they apply to pagan Rome, also apply equally, or to even greater extent, to papal Rome. It is striking that the Papacy, in its official name, still has the name of this world city, for the name of the church is the Roman Catholic Church. The head of this church, has claimed, and still claims, to rule over the kings of all the earth. The seven mountains

of Rome continue to this day. The luxurious worship of the Catholic Church is the means of enriching many merchants, for no other church depends so much upon magnificence of church buildings and expensiveness of priestly robes and extravagant use of candles and many other articles in its service. As a corrupter of nations the Papacy has surely had no equal. It has always been known as able to attain its purpose through crafty diplomacy, when other means fail; and as a persecuting power it also has excelled, having established a tribunal known as the Holy Inquisition, under which countless thousands of victims perished.

Outside of these references to Babylon in the book of Revelation, there remains only one other, and that is in 1 Peter 5:13, where the epistle is said to have been written from Babylon. This has long been thought to refer to Rome, both because the Mesopotamian Babylon was then in ruins, and because there is no evidence that Peter ever went there. The whole passage, "She that is in Babylon, elect together with you" (A. R. V.), seems to be figurative, and therefore would be understood by the reader to refer to Rome. This use of the name Babylon for the wicked city of Rome, seems to have been well understood in those early days by Christians and even by Jews.

It is not necessary to urge, as some have since the time of the Reformation, that literal Babylon is meant in this epistle of Peter, in order to avoid the claims of the Roman Catholic Church that Peter established himself as pope at Rome. That Peter was at Rome seems, on the whole, probable, but it goes without saying that there is absolutely no proof that he ever claimed to be or attempted to make himself a pope.

It is well to have clearly in mind the reasons for believing that the Babylon of the New Testament is Rome, lest some of the interpreters of prophecy who are now publishing their views in many journals, mislead any with the idea that literal Babylon is again to be restored, and that this must take place before the coming of Christ. We should not postpone in our mind the time of that advent with any idea that such a restoration must take place before the return of our blessed Lord and Master, which all worldly events now prove to be very near.

I. L. C.

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"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

THE VOICE OF WARNING IN THE AFRICAN "BUSH" WHAT SHALL BE OUR ANSWER IN 1918?

WE were sitting around the table after the evening meal at the Sombula Mission, in Matabeleland, talking of the hand of God in mission history.

"It is a remarkable fact," I was saying, "that in the hundred years of missions there is no case yet on record of a missionary's being killed by a wild beast or the bite of a serpent."

"Well, do you know," said Brother George Hutchinson, a young colonial missionary, "that reminds me of an experience." And he told us the following story:

"One day I was walking along the path through the bush, here on this very station. I carried a gun, lying over my arm, not knowing what sort of animal I might meet in the bush.

"I looked up and about, as I walked, strolling unconcernedly along, not looking at the familiar path beneath my feet. Suddenly a voice said to me, 'Look down!'"

Just here we stopped the story by asking, "Now, how did you hear this voice? How did it sound?"

"Well," was the reply, "I can hardly tell, save that it came to my senses just as clear and distinct as though your own voice said it here, 'Look down!'"

The young man continued the story:

"I looked down, at the call of the voice; and there, upon the path, just ahead, lay a huge snake, ready to strike at the next step. It was six feet long, I should say, a slate-colored *momba*, whose poison is fatal. I had just time to turn the gun down in my arms, without stopping to put it to the shoulder, and blow the snake's head off. It was one of the narrowest escapes I ever had; and I thanked God for that warning, 'Look down!'"

Thank God, there is One who knows the path that every one of his children is taking, whether in the African bush or in the common routine of the daily life at home. His angels are all about. From how many dangers unseen, or ways of evil unperceived, their ministry has guarded us we shall never know in this life. But the guardian angels are there, camping round about those that fear him.

And the army of missionaries, in bush and rock and jungle, surely owe the remarkable hundred-year record of protection from death by beast or serpent to Divine Providence, making good the promise to the first apostolic missionaries: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19.

W. A. S.

"CHARITY suffereth long, and is kind; charity envieth not."

GOD has marvelously blessed the work in foreign fields during the eventful year just past. War, pestilence, famine, earthquake, and fire have stimulated rather than retarded the message in its steady advance in many lands. In some countries where the war has raged most fiercely the chariot of truth still moves on. Tithes and offerings have increased. The circulation of literature has grown, and the gain in membership has not been lessened. Note the following report of missionaries sent to mission lands in 1916. We take this information from the pamphlet "The Missionary Candidate and Candidate Secretary," by Fennel P. Turner, general secretary of the Student Volunteer Movement:

"The total missionaries sent out by various denominational American and Canadian boards and societies during the year 1916 numbered 772. Of these there were 308 men, classified as follows: 103 ordained ministers, 160 laymen, 20 doctors, and 25 Y. M. C. A. workers. The number of women sent totaled 464, classified as follows: Unmarried, 238; married, 210; doctors, 4; Y. M. C. A. workers, 12."

For the same period, counting workers of all classes, both men and women, the Seventh-day Adventist Mission Board sent out from America 128. These figures indicate that for every six missionaries sent out from America and Canada by other boards and societies listed by the Student Volunteer Movement during the year 1916, more than one was sent by the Seventh-day Adventist Board to some needy field across the seas.

When we consider the size of the Seventh-day Adventist denomination in America, the many fields in which work is being carried forward and must be supported, the above comparison gives us gratitude and good cheer. It is but a promise of what a small people, trusting in the great Leader, may do in carrying the gospel to the world.

The present seems a favorable time to extend our work in countries that were once closed. Marvelous changes are going on in Eastern lands. "The Far East is seething with new national and international life." To a large degree Asia, Africa, and South America are open, and more favorable for the entrance of missionaries than ever before during the history of modern missions. How long these conditions will remain we do not know. Leaders in these great mission fields tell us of new interests springing up and advanced moves under consideration. In distant places people are reaching out for light and truth. The Macedonian calls are pressing in.

Another year of missionary effort is before us. What shall be the record in 1918?

At the autumn council in Minneapolis, in answer to the calls from the fields, plans were laid to send out about one hundred workers during the coming year. The urgent requests from China were narrowed down to seven couples. The far-distant province of Szechuan, reaching up to the borders of Tibet, with a population of nearly seventy million people, asked for three couples, but only one couple was provided for in the budget of 1918. For other provinces with immense populations, where only one or two workers are pioneering the work, like provision was made. For our growing work in the Philippines one couple was assigned, and likewise for Korea and Japan; four couples for Malaysia; ten couples for the various language areas and lines of work in India and Burma; four for South Africa; five for the Northern Latin-American fields; seven couples for South America; five for the West Indies; and one for Hawaii.

To send this number of workers in 1918 and support the growing work in all these fields, is the largest task our people in the homeland have ever undertaken. It means raising a million dollars for missions. It means even more: it means sending a hundred or more of our most earnest, consecrated, well-trained young men and women beyond the seas. What shall be our answer to such a program? Shall we not resolve that during 1918 we will give as never before, and while giving pray the Lord of the harvest to "send forth laborers into his harvest?"

J. L. SHAW,

Assistant Secretary General Conference.

AN OPEN LETTER TO OUR YOUNG MEN IN CAMP AND FIELD

(Continued from page 2)

heart continually the consciousness of Christ's abiding Spirit. You will face situations which will try your faith to the utmost. Any hour may bring to you problems which only Divine wisdom can help you to solve. Oftentimes in your personal relationships it will be a question not alone of what you should do, but a question as well of how you should do it. God in his overruling providence has permitted you to come into the position in which you find yourself today. Believe that he in his great power is able to work every experience out for your good. Rom. 8:28. Perhaps he has brought you into the position where you are today in order to represent through your life the qualities of his character, the principles of his saving truth.

And remember that daily the prayers of your relatives, and of your brethren and sisters in the church, are ascending to God in your behalf. In the consciousness of this great concert of prayer find hope and courage. Keep in close touch with the home and church folks. Write them as freely as your environment will permit, of your experiences, of your tests and trials. Write them words of courage and of strength, for in seeking to pass on to others the spirit of courage, you will find that this spirit reacts in your own lives.

Safeguard your health. Your work will necessarily be strenuous and exacting. But excesses which undermine health, you can avoid. It is unthinkable that you will ever drink alcoholic beverages. As far as possible obtain regular rest and sleep. Think purely, live nobly. Be an optimist. Think, talk, and act courage. Radiate good cheer to others. These habits and this spirit will go far to keep you healthy and happy.

Some in the environment in which you are placed will grow weak. They will lose their bearings. They will drift with the tide. They will take on the form and feature, the mold and coloring, of the unusual associations and circumstances which come into their lives. Conversely, you may grow strong in this same environment. The very discipline which at times will appear exacting and perhaps in some instances overbearing, if submitted to in the right spirit will broaden and develop your Christian manhood.

In closing let me give you the words of the Lord to Joshua, when he was called upon to face a new and untried world, and to shoulder heavy and exacting responsibilities: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? 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." Joshua 1: 7-9.

In the bonds of Christian love and fellowship,

Very sincerely your friend and brother,

FRANCIS M. WILCOX.

GENERAL ARTICLES

OUR MIGHTY HELPER

WORTHIE HARRIS HOLDEN

O MIGHTY One of Israel,
Defender of our race,
Our weakness grasps thy mightiness,
And seeks thy hiding place.

Strong in thy might, we cannot fail
Though foes press every side,
The arms of heaven will prevail
Whatever else betide.

We laud thy power, bless thy love,
And sing thy wondrous grace,
While yearning for the harp above
And vision of thy face.

Teach us the patience of the Christ;
Like him to work thy will;
That life with thee in earth and heaven
Thy glory may fulfil.

VOWS — PLEDGES

J. N. LOUGHBOROUGH

"OFFER unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 14, 15.

The neglect to pay vows is thus noted in Volume IV of "Testimonies for the Church," page 470:

"When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance his sacred work.

"When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money than a pledge made to God.

"Persons who thus pledge to their fellow men, do not generally think of asking to be released from their pledges. A vow made to God, the Giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, 'rob God'? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?"

Let us consider by the side of this testimony what the Scriptures say of such neglect:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5: 4-6.

In the early days of our introducing a systematic plan of raising means for the support of the ministry, as I was taking pledges for the same, there were two brothers in the company, the youngest of whom was dependent on his elder brother, even for his food. The elder brother was not in that meeting when the pledges were taken, but he afterward pledged when he had opportunity. The younger brother was in the meeting, and pledged twenty-five cents a week for the year. On going home, he reported to his brother what he had done. His brother said to him, "Why did you make that pledge? You have no money with which to pay it."

"Oh," said the younger brother, "I did not expect to pay that when I pledged it, but as the rest were pledging I thought I would pledge too."

The elder brother said, "Look here; that pledge was made to the Lord; you cannot get out of that pledge that way. You have got to pay it, and I will see that you do." So he did; he made sure that his brother's pledge was paid — every dollar.

The elder brother had the correct view of such pledges, and practiced faithfully for life the paying of his tithes and pledges to God. Let us do our work faithfully as unto God, and not simply to man.

Sanitarium, Cal.

THE LOVE OF GOD

CLARENCE SANTEE

A THEME so broad, so deep, that man has never been able to see more than fleeting shadows of its reality, nor had strength of hand to gather more than a few pebbles from the priceless treasures of the great ocean of that infinite love!

By means of the prophet's pen our God exclaims:

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3.

When Adam sinned he saw the love of God in the promise of the Seed which, said the Lord to the serpent, "shall bruise thy head." Gen. 3: 15. As men departed farther and farther from God, and their minds became more and more dull of comprehension, the Lord sought out expressions that were more simple, and he has given illustrations that are forcible, and that cannot be misunderstood.

It is said that there are tribes existing which have no word with which to express the emotion of love. Their lives of sin, and continual burden bearing, their darkness and suffering, have quenched the endearing thought, until the word has been forgotten.

The Lord has compared his love to that of the father for his son (Ps. 103:13), to that of the mother for her nursing child (Isa. 49:14-16), to that of the true shepherd for his straying sheep (Luke 15:4-6; John 10:11), to that of the mother bird for her helpless nestlings (Deut. 32:11, 12), and speaks of it as not based upon cold reasonings, but upon the overflowing tenderness of his great heart (Deut. 7:7, 8 first clause). His is a love that brings pain to his heart when his people are grieved, similar to the pain felt when the apple of the eye is rudely injured. Deut. 32:10; Zech. 2:8, last part. His love has been shown by his many gifts of beneficence. Acts 17:25-28.

What could the Lord say more? Every illustration falls far short of the reality, yet serves to encourage the blinded sinner to reach out and test his goodness and compassion. Listen to the words of Inspiration:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Moses felt that love when he cried out in anguish because of Israel's sin,

"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:31, 32.

Paul caught a glimpse of that love when he exclaimed:

"I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:2, 3.

And later, when, after many years of faithful service, and continual menace from the Jews, many times with plottings for his death, being driven from place to place by their sinister intrigues, he could say, "Not that I had aught to accuse my nation of."

Paul's was a royal heart indeed, that was lifted above the petty jealousies that so often govern the human heart. Why wonder, then, when the psalmist states the eternal truth?

"They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." Ps. 9:10.

Are you willing to trust him? Have you become acquainted with him? or is his name still that of a stranger? Truly, acquaintance with him means life eternal to the soul who wills.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

THE PRONOUNS IN GENESIS 3:15

C. C. LEWIS

ONE of our Fireside Correspondence School students asks the following question, the answer to which may be of general interest:

"May I ask a question that is not directly on the lesson? What is the antecedent of 'it' in Gen. 3:15? If the antecedent is 'enmity,' would the antecedent of 'his' be 'enmity,' also? I had always thought that the antecedent is 'seed,' but have been told that the grammatical construction of the sentence will not allow of such an interpretation."

In the Common, or Authorized, Version the verse reads:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The antecedents of the pronouns are perfectly clear, except, it may be the antecedent of "it." "I" refers to Jehovah, who is speaking to the serpent. "Thee," "thy," "thou," stand for the serpent, who is addressed. "Her" means the woman. "His" must refer to the "seed," for it is personal, and "seed" is personal. It would be absurd to make it mean "Thou [the serpent] shalt bruise his [the enmity's] heel." It clearly means "thou [the serpent] shalt bruise his [the seed's] heel." Thus, there is left only the pronoun "it" concerning which there can be any possible doubt. The fact that "it" is neuter, singular, gives color to the opinion that it refers to "enmity," which is also neuter, singular, in English. But this is contrary to the meaning of the sentence, for all the other pronouns are personal.

How does the matter stand in the American Revised Version? Exactly the same, except (a vital exception) that it reads, "He shall bruise thy head, and thou shalt bruise his heel." Evidently the translators of the Revision understood the antecedent to be "seed," not "enmity."

But what says the original? Dr. W. R. Harper, the noted Hebrew scholar and teacher, president until his death of the University of Chicago, gives the following literal translation of Gen. 3:15 in his Hebrew Manual, page 25:

"And enmity will I put between thee and between the woman, and between thy seed and between her seed; it (literally, he) shall bruise thee (as to the) head; and thou shalt bruise him (as to the) heel."

The pronoun in the original is "hu," the regular masculine, singular, pronoun for "he." See his "Elements of Hebrew," page 60, section 50, 1.

Furthermore, Dr. Harper says in his "Introductory Method," page 117, that the Hebrew word for "enmity" is a feminine noun, "and-enmity: a fem. noun." Hence the masculine pronoun "hu," translated "it" in the Common Version, could not grammatically refer to the feminine noun, "enmity."

Hence I can see no reason why you should not continue to think, as you always have done, that the pronoun "it" in Gen. 3:15 refers to the word "seed," meaning, ultimately, Christ, the Messiah.

"THE ADVENT SPIRIT"

C. P. BOLLMAN

THE *Pilot* (Roman Catholic) of December 15 last, in its leading editorial under the above heading, said:

"During these days we are preparing ourselves in prayer and meditation for that great feast which is such a revelation 'to men of good will,' such an outpouring of spiritual and material charity and kindness. But if we consider advent in the proper spirit, we realize that it means far more than the coming of the anniversary of our Lord's birth; it prefigures and reminds us of his coming to settle up the affairs of this world and to reward the just."

There are, we presume, few Protestants who do not know that Christmas is in all probability not the anniversary of our Lord's birth. Christmas is merely an old pagan festival "baptized," so to speak; given a new setting and a new meaning, and made to do duty for popular Christianity instead of effete heathenism.

But that is aside from our subject. The thought the present writer would emphasize is that Christmas, and indeed the whole "advent" season, now observed not only by Roman Catholics and Episcopalians but by an increasingly large number of other churches also, does indeed, or ought to, prefigure and remind "us of His coming to settle up the affairs of this world and to reward the just." And only as this is recognized is the true "advent spirit" present.

The second advent, or second coming of Christ, is the great and crowning event in our Lord's work for the salvation of men, without which the whole would be a failure. He would have us remember most tenderly the events of the first advent, especially his death for us, but it is equally true that he wants us to look forward with joyful anticipation to this return, or as the *Pilot* puts it, to "his coming to settle up the affairs of this world and to reward the just."

In the institution of the Lord's Supper, the Saviour said:

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

The apostle Paul refers to the same precious truth when he says:

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

"Till He come, O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that — 'Till he come.'"

It is indeed at his second advent that the Lord rewards the just. It is then he says:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

It is of that time the prophet of the New Testament wrote when he said:

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

The second advent is the keynote of the whole book of Revelation. From the words in the first chapter, "Behold, he cometh with clouds," to the closing assurance of the last chapter, "Surely I come quickly," the whole book is vibrant with "that blessed hope" of our Lord's second coming; and the attitude of his church toward the joyful time of his return, the realization of a hope apparently long deferred but never abandoned, is briefly but most beautifully voiced in the words of the writer of the book, "Amen. Even so, come, Lord Jesus."

And how much more should that be the response of loyal Christian hearts today! We have seen, or are seeing, the futility of every other hope. Society is going to pieces. Failure and disaster are written across every earthly effort to achieve human happiness. Every refuge of man's devising fails, and with one accord the trusting, waiting, longing church turn their eyes upward, as though to catch the first gleam of the golden morning, the first glimpse of the glory of their returning Lord, when they can raise the glad cry,

"Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

This is the language of the true Adventist; the expression of the real advent spirit.

ADVERTISING THE GOSPEL

N. D. ANDERSON

It has been aptly said that there is only one great underlying principle in advertising, and that is to keep everlastingly at it. Doubtless that is true, even in the case of unnecessary things, for many a luxury has gained a world-wide reputation and sale through a campaign of advertising that kept everlastingly at it—hammering away, day in and day out.

That being so, how much more should the merchants of the things of God keep everlastingly busy advertising the glorious present truth, which is a necessity, and an article that should be possessed by every man, woman, and child in the world. The gospel of our Lord Jesus Christ is the most valuable commodity in all the earth. It may cost something to get it,—friends, position, family, goods,—but it brings freedom and joy and happiness to all who receive it. As it is the more precious the more it is spread abroad, let us all advertise it; and though it be in a humble way, we can all keep everlastingly at it.

Now, today, is not the only time for the big drive, but always, every day.

In distant lands and countries is not the only place for the great campaign against sin and the devil, but here, at your elbow. Let everybody keep everlastingly at it everywhere! Even the light of God, hidden under a bushel, cannot be seen of man.

Baltimore, Md.

THIS YEAR'S RESOLVE

To live each day unfettered by desire.
To work betimes, yet ever looking higher.
To trust and love, and then to watch and wait
With firm resolve; be architects of fate;
And while we work, to leave behind regret
And failure too; and every day to let
The present hour bring us the proper task;
Then, what we lack in strength to humbly ask.

All this to do! And when at last the year
Is old again, without a doubt or fear,
We then can gladly trust to God the rest
And know, for us, this year has been the best!

—Florence M. Freeze, in *Cumberland Presbyterianian*.

REPENTANCE AND THE HOLY SPIRIT

D. H. KRESS, M. D.

"IN those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand."

The prophet Isaiah refers to John the Baptist as one saying, "Prepare ye the way of the Lord, make his paths straight," and the people came, "and were baptized of him in Jordan, confessing their sins." Repentance and confession of sins prepared the way for the reception of Christ. John said, "I indeed baptize you with water unto repentance," and in referring to Christ, he said, "He shall baptize you with the Holy Ghost."

In all ages, the preaching of repentance and the confession of sins has never been a welcome or popular doctrine. John was cast into prison for preaching repentance, and was finally beheaded.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 14, 15.

"He came unto his own, and his own received him not." John 1: 11.

Jesus was crucified because he called upon men and women to repent. It was only in this way the heart could be opened to receive him.

After his crucifixion he appeared to his disciples, and, in referring to the words of John, said:

"John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5.

This promise met its fulfilment. Only a few days from that time, "they were all filled with the Holy Ghost." Acts 2: 4.

Wonderful results then followed the

disciples' ministry. As the people came inquiring, "What shall we do?" Peter said:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

Peter, too, was put to death for preaching repentance, as was John.

The message to the remnant is:

"Be zealous therefore, and repent." Rev. 3: 19.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus." Acts 3: 19, 20.

The refreshing here referred to is the latter rain, which precedes the second coming of Christ; it is the sealing of the saints for eternity. Revelation 7.

John preached repentance because he was "filled with the Holy Ghost." Luke 1: 15. Peter said to the people, "Repent, and be baptized" (Acts 2: 38), after he was "filled with the Holy Ghost" (Acts 2: 4). They could preach repentance, because they had repented and were baptized with the Holy Ghost. The message, "Be zealous therefore, and repent," will also be given by men who have repented and have been baptized with the Holy Ghost. Under the mighty power of God's Spirit, thousands will again ask, "What shall we do?" and the reply will be,

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

For the baptism of the Holy Spirit every one should now pray. But the Holy Spirit will not dwell with impurity and sin. Therefore repentance and confession and the forsaking of sin in all its forms must precede the reception of this gift.

"Many are crying, 'Peace and safety,' while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession, and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing."—*Testimonies for the Church*, Vol. VIII, p. 250.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with his servants. All will pray understandingly the prayer that Christ taught his servants: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'" — *Id.*, p. 251.

TRUST IN THE LORD

F. D. STARR

"PUT not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Isa. 146: 3, 4.

This scripture is very often quoted to show man's unconscious condition in death. It is an infallible proof of that important truth; but while considering its bearing on this topic, we are liable to lose sight of the divine admonition based on this fact of man's short and uncertain existence. Trust placed in such an impotent creature would be very disappointing. The term "son of man," in its numerous occurrences in the Old Testament refers to the mortal sons of Adam, like ourselves. There is only one exception to this usage, and that is found in Daniel 7: 13:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

And in this instance the Revised Version renders the expression "a son of man."

The expression "son of man" occurs more than ninety times in the book of Ezekiel, and has reference to the prophet himself. In the New Testament the case is the exact opposite. There the expression "Son of man," occurring scores of times, refers, with only one exception, to Him who was lifted up from the earth to draw all men to him:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

The one exception is found in Heb. 2: 6, in a quotation from the book of Psalms, and of course is there applied to an ordinary human being, just as in the Old Testament:

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

Jesus, the Son of man, is exalted to be a Prince and a Saviour, the Prince of life and the Prince of the kings of the earth. In this prince and in this Son of man there is help—the only help for the helpless sons of Adam.

"Give us help from trouble: for vain is the help of man." Ps. 60: 11.

But help is laid on One who is mighty:

"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." Ps. 118: 8, 9.

A curse is pronounced upon those who trust in man:

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5.

How often have God's people been sadly disappointed by the failure of earthly princes to help them in times of trouble. Israel went down into Egypt, and Pharaoh, in view of what Joseph had done for that land, treated Joseph's kindred with the utmost kindness, putting them in the best of the country, in the land of Goshen. But would it do for them to put their trust in the Egyptian monarchy? Later another king arose who knew not Joseph, and treated the Hebrews with great cruelty in an effort to exterminate that race. How aptly was it said in later years:

"Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him." Isa. 36: 6.

In the days of Nebuchadnezzar, God commanded his people to submit to that ruler. But should they put their trust in him? Behold him a little later forcing, under penalty of death, all his subjects to bow down in idolatrous worship. His sense of justice had gone from him, and later his reason went also, so that for seven years his portion was with the beasts of the field. Surely none would then put their trust in him. How about putting trust in his grandson, Belshazzar? Entirely unexpected, one fatal night the handwriting on the wall told that he was found wanting, and ere morning he was slain.

Let us consider Israel's native princes also. See the stately Saul, a fine specimen of humanity, from his shoulders and upward higher than any of the people. Is not here a prince in whom his subjects could trust? "There is none like him among all the people," said the good old prophet Samuel. But trace his history a little farther, and we see an insane ruler from whom the Spirit of God had departed, chasing his own dutiful son-in-law through the mountains and forests of his dominion, consulting a necromancer, and then ending his own life in the most ignoble and hopeless manner.

But God's people had some good rulers, such as Asa, who "did that which was good and right in the eyes of the Lord." Surely here is one in whom trust could be placed. But following him a little farther, we find him, to our disappointment, allying himself with a heathen prince, oppressing the people and shutting up the prophet of God in prison. See 2 Chronicles 16. He sought not the Lord in his last sickness, and thus his breath went forth.

Good King Hezekiah was in many respects a model ruler, but his heart became lifted up with pride, so that he brought the wrath of God on his nation. It would not have been wise to put unlimited confidence in that prince.

Feeble and fallible beings like ourselves need our prayers, therefore

while we trust in the Lord, we should pray for those in authority. Perhaps there never was a time when these inspired words were more applicable than now:

"Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Eccl. 10: 20.

See also Ex. 22: 28, margin.

We should not be among those who are not afraid to speak evil of dignities. 2 Peter 2: 10. But our trust must be in the Lord.

"That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge?" Prov. 22: 19, 20.

THE GRAND CHORUS

T. H. JEYS

You love music, don't you? And would you be pleased to hear some of the great masters? How would you like to hear Sousa's band of hundreds of players? Doubtless it would be a rare treat. But there is some day to be a great recital, to which you have a personal invitation. The advertisement is found in the fifth chapter of Revelation. Read from the eighth to the thirteenth verses.

Notice the numbers in the order of their presentation. First there is an introductory song by twenty-eight persons, following which there bursts upon the delighted hearing the great anthem from a choir of "ten thousand times ten thousand, and thousands of thousands" of angels. As our senses become accustomed to the theme and the sound, it swells to the grand chorus, in which unite all the living intelligences of every world.

This poor little planet, so long the sport of discord and inharmony, swings into line. Jupiter, Saturn, Uranus, Neptune, each sounds his own note in the celestial harmony, and the flood of mighty chords bursts through the limits of space, and rolls in one great thunder of melting music up to the throne of Infinite Love.

Shall we begin to learn the words, even now, of the greatest of all anthems? Here they are: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

It will be the greatest musicale since the time "when the morning stars sang together, and all the sons of God shouted for joy."

O "I want to be there, I do!"

Redfield, S. Dak.

"O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations." Ps. 108: 1-3.

THE SURETY OF GOD'S WORD

J. O. CORLISS

FROM various angles one may discover evidences of inspired foreknowledge of the course of world empires. One of the most striking of these grounds of belief, however, is the prophetic forecast of Persia's historic career. Although that nation's most distinguished ruler was destined to spring from pagan ancestry, and was never other than heathen in character, yet God was pleased to designate him as his "anointed," to conquer Babylon, and thus free his people from a seventy-year bondage, as predicted in his Word. Isa. 13:19; Jer. 25:11, 12.

Few other prophecies are found so minutely exact as the one in which is mentioned the name of Cyrus, the greatest character in Persian history. It is a remarkable fact that this name was declared two hundred years before he who was to carry it was born. But for the sake of his captive people God surnamed and girded, or succored, him, even though the one thus called did not know his Benefactor. Isa. 45:1-5.

No previous word of divine prediction had failed of complete fulfilment. 1 Kings 8:56. But this was a peculiar announcement, in which the very name was given of the individual who would figure as the principal actor in the fulfilment of the prophecy. Might not the forces of evil combine to destroy the one named,—as in the case of the Messiah, whom, at his advent, Herod sought to bring to an untimely end (see Dan. 9:25; Matt. 2:13),—and so not only prevent the release of God's people from captivity, but also bring discredit upon God for the failure of his word?

For the record of Cyrus's birth and early childhood we are largely indebted to Herodotus. From this historian one learns that Cambyses, the ruling prince of Persia, married Mandane, the daughter of Astyages, king of Media. Persia was then a rather small and circumscribed dominion, yet because of a dream which Astyages, king of Media, had in which he saw a vine proceed from his daughter, which extended itself over his entire kingdom, he became jealous of a possible rise of Persian power, and so ordered Mandane to return at once to Media.

The king's soothsayers having interpreted this dream to mean that a son of Mandane would become a king and rule the empire of Media, the king planned to destroy the first-born of his daughter provided it should be a son, which indeed it proved to be. So sending for a trusted servant, the king charged him to take the infant from its mother and expose it to the ravages of wild beasts. Harpagus, the servant, was so loath to carry out this order that he determined if possible to relieve himself of the onerous task. So sending for a certain herdsman named Mitrdates,

he delivered the child to him with instruction to take it to a distant forest and there leave it for the beasts of prey to devour.

It happened, however, that Spako, the wife of Mitrdates, had just given birth to a stillborn child, and it was therefore arranged that the dead child should be taken away, and the son of Mandane adopted in its stead. The secret of the child's preservation was maintained for about ten years. It was then discovered in this way: The young Cyrus, being very sprightly, was always placed in the forefront by his playmates, and on one occasion when the sport of kingmaking was the game, Cyrus was chosen for the exalted position. During the play a quarrel arose between Cyrus and the son of a nobleman, and Cyrus beat him for disobeying orders. Such indignity put on the young aristocrat by the son of a mere herdsman, was considered of so great consequence that it was reported to the king. Mitrdates and his supposed son were haled into the king's presence. Pointing to the battered boy, the king said to the other one: "Is that the way that you, a mere herdsman's son, dare to treat the son of one of my nobles?"

The young prince, nothing daunted, looked squarely into the king's face and said: "My lord, what I have done, I am able to justify. I did punish the boy, and I had the right to do so. I was king; he was my subject, and would not obey me. If you think that for this I deserve punishment, here I am; I am ready to receive it."

The king thus saw in the young culprit's spirit something that betokened a high order of being, so taking the herdsman aside, he asked whose boy that was, and where he obtained him. The herdsman was terrified, and being pushed by the direct questions with which he was plied, finally disclosed the story of how he came to adopt the boy.

The result of the investigation was that after consulting his Magi, and being assured that inasmuch as the boy had been made king by his playmates, the king's early dream was fulfilled, and he could not possibly become king again, Cyrus was permitted by Astyages to be reared at the Median court.

One who examines the prophecy carefully as to the succor promised to the one therein named, cannot fail to see that God had a hand in the preservation of the boy Cyrus, that he might be the deliverer of God's captive people in Babylon. The story is also an illustration of how God does according to his own proclaimed will, regardless of manifested opposition by the forces of evil.

Glendale, Cal.

"REPUTATION is what men think we are. CHARACTER is what God sees we are."

PRAY FOR ONE ANOTHER

"A MISSIONARY, on leaving this country some years ago, was given a farewell service at a stopping place on his way to the steamer. He had made no appeal for money, but at the close, as persons grasped his hand, one well-meaning young man said to him, 'We'll try to send you something more substantial than prayers.' Quickly came the reply, in deep earnestness, 'My friend, you can't do that. We shall be glad of anything you can send; but more than all else we need your daily prayers.' The reason why prayer is the greatest contribution we can ever make is that it releases God's energies. As Dr. Harpster said, its secret is in the six words, 'If ye ask, I will do.'"

WHEN the late Earl Cairns was a little boy he heard three words which made a memorable impression on him, "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it and give myself to God." He went home and told his mother, "God claims me." At school and college his motto was "God claims me." As a member of Parliament, and ultimately as lord chancellor, it was still, "God claims me." When he was appointed lord chancellor he was teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him, "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—*Selected.*

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in. Forget them as soon as you can. Tomorrow is a new day. Begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—*Emerson.*

Nor long ago a London preacher indulged in a little sarcasm over a small collection. And he did it very neatly in a preface to his sermon on the following Sunday. "Brethren," he said, "our collection last Sunday was a very small one. When I looked at the congregation I said to myself, Where are the poor? But as I looked at the collection when we counted it, I exclaimed, Where are the rich?"—*Baptist Commonwealth.*

"STAND by your post of duty. Do not try to pull up the post and remove it to some other place, or seek another post. God will move or change the post at the right time."

STUDIES IN THE TESTIMONIES

CHRIST, THE SON OF GOD AND THE SON OF MAN

EDITH M. GRAHAM

1. WHO was the active agent in the creation of the world?

"It was Christ that spread the heavens, and laid the foundations of the earth. It was his hand that hung the worlds in space, and fashioned the flowers of the field. 'His strength setteth fast the mountains.' 'The sea is his, and he made it.' It was he that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, he wrote the message of the Father's love."—*"The Desire of Ages,"* p. 20.

2. Who only could fully enter into all the counsels and purposes of God?

"The Sovereign of the universe was not alone in his work of beneficence. He had an associate,—a coworker who could appreciate his purposes, and could share his joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' His 'goings forth have been from of old, from everlasting.' And the Son of God declares concerning himself: 'The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting. . . . When he appointed the foundations of the earth, then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.'"—*"Patriarchs and Prophets,"* p. 34.

3. Who holds supremacy over all created beings?

"The Father wrought by his Son in the creation of all heavenly beings. 'By him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' Angels are God's ministers, radiant with the light ever flowing from his presence, and speeding on rapid wing to execute his will. But the Son, the anointed of God, the 'express image of his person,' 'the brightness of his glory,' 'upholding all things by the word of his power,' holds supremacy over them all."—*"Patriarchs and Prophets,"* p. 34.

4. When man sinned, who alone could redeem him?

"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and his Son. Christ would reach to the depths

of misery to rescue the ruined race."—*"Patriarchs and Prophets,"* p. 63.

5. What does this redemption mean to us?

"Christ was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours that we might receive the life which was his. 'With his stripes we are healed.'"—*"The Desire of Ages,"* p. 26.

6. In becoming the Redeemer of mankind, what has Christ achieved?

"By his life and his death, Christ has achieved even more than recovery from ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfil his word. 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.' God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called, 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' The I AM is the Daysman between God and humanity, laying his hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*"The Desire of Ages,"* pp. 26, 27.

7. What did Christ risk in becoming our Redeemer?

"Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that he not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at his feet, and raise the song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"—*"The Desire of Ages,"* p. 143.

8. When Christ ascended into heaven, what did he become?

"He 'shall sit and rule upon his throne; and he shall be a priest upon his throne.' Not now 'upon the throne of his glory;' the kingdom of glory has not yet been ushered in. Not until his work as a mediator shall

be ended, will God 'give unto him the throne of his father David,' a kingdom of which 'there shall be no end.' As a priest, Christ is now set down with the Father in his throne."—*"The Great Controversy,"* p. 416.

9. How important is this priestly work of intercession?

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in heaven."—*"The Great Controversy,"* p. 439.

10. Who has been and ever will be the connecting link between the Father and man?

"The Father has given the world into the hands of Christ, that through his mediatorial work he may redeem man, and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was he who revealed himself to the patriarchs, Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face."—*"Patriarchs and Prophets,"* p. 366.

11. Who declared the precepts of God's law?

"Christ was not only the leader of the Hebrews in the wilderness,—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,—but it was he who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of his Father's law. It was he who gave to Moses the law engraved upon the tables of stone."—*"Patriarchs and Prophets,"* p. 366.

12. Who will be our judge?

"Christ himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works."—*"Christ's Object Lessons,"* p. 74.

13. In whose name was the church to carry on its work while Christ was conducting his priestly work in heaven?

"The disciples were to carry their work forward in Christ's name. Their every word and act was to fasten attention on his name, as possessing that vital power by which sinners may be saved. Their faith was to center in him who is the source of mercy and power. In his name they were to present their petitions to the Father, and they would receive answer. They were to baptize in the name of the Father, the Son, and the Holy Spirit. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in this kingdom that did not bear his name and superscription."—*"The Acts of the Apostles,"* p. 28.

14. What was the church to represent on earth?

"Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in his church on earth. Thus in his people he is glorified.

Through them the Sun of Righteousness will shine in undimmed luster to the world. Christ has given to his church ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. He has bestowed upon his people capabilities and blessings that they may represent his own sufficiency. The church, endowed with the righteousness of Christ, is his depositary, in which the riches of his mercy, his grace, and his love, are to appear in full and final display. Christ looks upon his people in their purity and perfection, as the reward of his humiliation, and the supplement of his glory,—Christ, the great Center, from whom radiates all glory.” — *“The Desire of Ages,”* p. 815.

15. When does Christ receive his kingdom?

“An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as he makes the solemn announcement: ‘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.’ Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. The number of his subjects is made up; ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords.” — *“The Great Controversy,”* pp. 613, 614.

AN UPWARD LOOK

J. E. H.

AMID the world's fast-fleeting scenes,
From out its chaos and its strife,
A changeless star of beauty beams —
The glory of eternal life!

Within my heart's most holy place,
Upon the tables of my soul,
Is writ the promise of his grace —
That I, a sinner, shall be whole.

O hope that draws us near to God
With bonds of love and faith and cheer!
O hope that breaks the mounded sod
And takes from death its awful fear!

Upon the harp strings of my mind
A melody of truth is played;
Philosophy's oft-changing wind
Has not one friendless sinner stayed.

No sacrificial offerings
Can save us from our common doom,
And all our good work's cofferings
Will little serve to lighten gloom.

The meekness of the Son of God,
His love for all the poor and weak,
Should take from us the poisoned rod
That oft is wielded when we speak.

The tree whereon the Hope of Man
Achieved his victory over Hate,
Has into heaven built a span
That bridges o'er our common fate.

Whoso offereth praise glorifieth God.

IN MISSION LANDS

SCATTERING LITERATURE IN THE AUSTRAL UNION

A. R. SHERMAN

ALTHOUGH the work has suffered for lack of attention because of the vastness of the fields, still our literature sales have been on the increase each month. I expect that this year we shall pass all the records of the past years.

Last month I spent some time in Uruguay helping in the colporteur work; as there is no leader for that field (I mean canvassing leader), I do what I can to help the workers there. However, I had not been able to visit that field for some months, as I was in the northern part of Argentina for nearly four months. One brother is canvassing for “Practical Guide” in the city of Montevideo, and is doing well. Another brother, who had worked a town, did not have the courage to return and canvass it again. He had canvassed it for “Coming King,” and the priest had preached against him. This time we decided to visit the priest. We were able to take his order for “Practical Guide.” We found the people very kind to us. We found quite a number who had bought “Coming King,” and they also took the health book. We were able to take orders from nearly every one we visited.

Here in Argentina we are in the midst of a large strike. For over a week all the railroads have been at a standstill, and now the street cars and automobiles have joined them. The bakers have also struck. Milk is selling in the city of Buenos Aires at two pesos a liter (nearly a dollar a quart). There has been some bloodshed, but thus far it has been rather quiet. Surely we are living in awful times.

AMONG THE MOHA INDIANS, PERU

ELLIS P. HOWARD

EARLY this morning before we were dressed, an Indian came from about a league's distance to ask us to visit his mother, who is sick. He said that she had a very bad headache, and that blood was coming out through the side of her ear. He was very anxious that we should come and visit her as soon as possible, and see if we could not help her. As it was Wednesday morning and the day for our prayer meeting, I decided not to go until after the meeting.

The meeting convened at eight o'clock, and we had a nice little gathering of forty-five Indians, who had come in from the neighborhood. (Our

Sabbath attendance ranges up to two hundred fifty.) The prayer meetings are new to the Indians, as we have held only a few so far, but they are occasions of great blessing, to us as well as to the Indian brethren. I spoke for about twenty minutes on prayer and the conditions of answer to prayer. All present were deeply interested.

Only three weeks ago we were needing rain very much, and the season for the early rains had already passed. These rains are very necessary in order that the Indians may work their lands and plant the early crops, such as *cebada* (barley) and potatoes. They have learned that there is power in prayer, and so in our Sabbath meeting of three weeks ago they requested that we have special prayer for rain. The Lord answered that prayer in a remarkable manner. The Lord does hear our prayers, and answers them in a wonderful way up here among these savage, heathen Indians. The result was that at that time we had rain all the week, though it had sprinkled but a time or two during the previous six months, and there had been several falls of snow. These things give the Indians great faith in the living God, whom they never before have known. Many are becoming firm believers in earnest prayer to God, and they often come here requesting special prayer for some trouble, that God may help them. This we like to see, for it shows that their faith is growing.

Well, it would have done you good to be in our little prayer meeting this morning. A number of the new converts—twenty-one of whom were baptized two weeks ago—offered fervent prayer and gave most excellent testimonies. They have learned that our God is their God, and they have also learned to put their trust in him. I will give two of the testimonies.

Antonio Condori rose and said in part:

“Before the evangelist came we wanted to make more money, and we wanted more land. Now we do not want more money or more land, but we are seeking for the words of God.”

The reason he said this is because we are teaching so earnestly that more money and more land are not necessary; that we need not quarrel over a little land, as so many are doing in this region, because our Saviour is coming in a very short time, and then we shall not need these things.

Another, Mariano Chambi, said:

“I thank God that the *evangelistas* have come here to teach us the words of God. I have cast away now the feasts, with the

dance, the coca, and the alcohol, and want to go forward and serve God."

This man has not yet been baptized, but is waiting for his wife, who I think will take her stand with him soon. This is but a sample of the way in which the truth is taking hold of the people.

When the meeting was out, a number of people were waiting for counsel and for medicine. One Indian had had his life threatened by some neighbor, and wanted to know what he should do. Two other men, to whom we had given advice and medicine, had come from a great distance.

After treating several sick persons, we went to see the woman whose son had been waiting for us since early morning. We administered relief to her, and then had prayer, after which we spoke for a while to them about the second coming of Christ,—about the signs of Christ's coming, its nearness, and the necessity for keeping the words of God in our hearts and of preparing for his coming.

We next visited the home of one of our baptized brethren, Tio Wakipako. He told us that he had been intending to visit us and pay his tithe the next Wednesday; but that our visit afforded him the good opportunity he was desiring. So he and his wife and daughter brought out twenty bolivianos (\$8.12 gold) in two separate piles and placed them before us on an *enconya*, or cloth, placed on the mud floor. Then they desired that we have prayer and ask the blessing of God upon the money. This we did, after which they counted out ten bolivianos, and gave me one; then counted out the other ten, and gave me another, as tithe. But this is not all of their tithe; they also have two sheep, which they have promised to bring to us, and which we shall convert into money.

These are the first fruits of tithing among our Indian brethren so far. It has not been urged on them; it is against the law of Peru to speak on this subject. But we spoke earnestly to them one Sabbath on the ownership of God, explaining that what we have is loaned to us, and that the Lord has requested one tenth of it. Very little besides this has been said. This man, his wife, daughter, and son, have been baptized, and his other daughter and his wife's brother also wish baptism. How earnest and conscientious this Indian brother and his family are! The Lord is working in behalf of these people. It is not a conversion of mind merely, but of the whole heart.

We then talked further about the second coming of Christ. This is a subject which stirs my heart, and I talk it everywhere I go, and this too is one reason for our success. Other denominations have entered the Indian work not far from here, and have spent several years without winning one soul. But because of our great truth and the blessing of God upon its

proclamation in these last days of the world's history, in the short space of five months we have a membership of twenty-five in Occa Pampa, and many more will soon be baptized.

We visited seven homes in all. We had a few dried figs given us and a half dozen eggs. As it was getting rather late, we were glad to get these figs to eat, for we were hungry. The Indian is very hospitable, and one who is friendly will divide even the best that he has with a person; but if he is not friendly it is almost impossible to buy anything at any price.

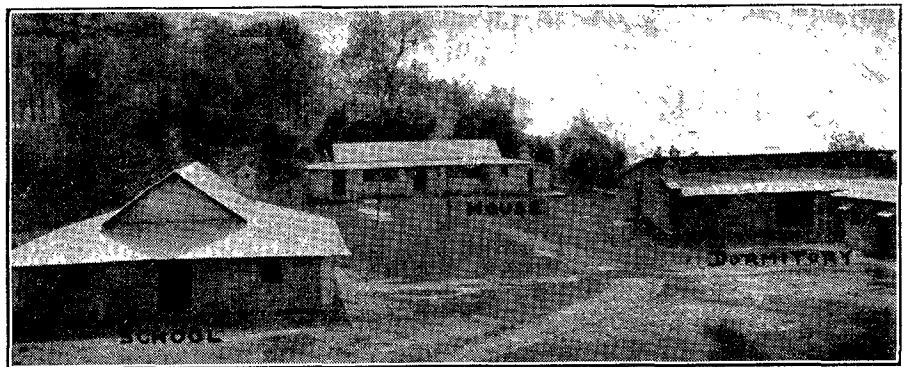
We returned home at half past three, according to the Washington, D. C., time, though we have no way of knowing the exact time or of regulating watches or clocks here, for the nearest railway station is at Juliaca, a hundred miles away. The boat touches Moha only three times a month.

We wanted to put some paper over our mud walls this morning, but the day is gone; and this is only an average day. We cannot fully comprehend the wonderful working of the Lord in the advancement of the work

on, however, it began to rain, and for the remainder of our journey it poured incessantly; and it was night-fall before two drenched and leech-bitten travelers arrived at Chelasain, where the mission station is situated. Here a good fire and some dry clothes, added to a warm welcome from Brother and Sister Floyd Smith, soon helped us to forget the discomforts of the journey.

At Chelasain a day school is operated for Hindu boys, some of whom are boarders. Others walk back and forth to the Sabbath school; and it is very encouraging to note the close attention paid to the lesson, and the intelligent answers given to the Scripture questions.

Sabbath and Sunday we went out to visit near-by villages. Very appreciative audiences were found at these places, who quite readily listened to the simple gospel truths as they were explained to them. Garhwal is rather thinly populated, because the steep mountain slopes yield very little returns to the farmers; for this reason the villages are rather far apart.



GARHWAL SCHOOL, INDIA

here through such humble instruments as we are. We can only thank and praise him that he can use us in some little way for the advancement of this great world work, which will very soon come to its close.

Moha, Peru, South America.

OUR MISSION STATION IN GARHWAL, INDIA

A. H. WILLIAMS

THE journey up to our mission station in Garhwal is quite an interesting one. From the railway terminus at Kodtwara one travels for the first ten miles by pony tonga. The road runs along a mountain stream nearly all the way, and the scenery is very fine. Arrived at Dogadda, the tonga is exchanged for a riding pony, on which the remaining sixteen miles must be accomplished. When Brother M. M. Mattison and I went there last month, we thought ourselves fortunate in having chosen a fine day for the trip; and for the first six miles we had a pleasant time, the only excitement being a bad washout on the road, which necessitated our twice fording the stream, which was very swift. Later

On our Sabbath excursion we visited two villages, making the trip in four hours. On Sunday a more extended tour, lasting eight hours, enabled us to visit three other places. This time we took with us a supply of medicine, and the people greatly appreciated our attentions as we cleaned up sore eyes and ears, and many other things that unwashed humanity is heir to.

These villages are typical of thousands of others scattered throughout the length and breadth of India. In them live the millions of this heathen land, still in the darkness of their fathers before them. In one place we found a man with a newly carved idol—a hideous affair. He was asked of what use it would be to pray to such a thing, for, though it had eyes, yet they could never open and see, and its ears must be forever deaf. "Ah, sir," he replied, "if its eyes were ever to open, then a great calamity would visit us as a result." Poor, ignorant heathen, to trust his eternal welfare to such a senseless god! Will you not help us by your prayers and by your offerings, to teach these people about the truth, and the true God, whom to know is life eternal?

SOLUSI MISSION, SOUTH AFRICA

W. C. WALSTON

THE work here at Solusi is moving along very nicely. Every year gives new evidences of God's care for his work and workers. The white workers continually have good health, and we enjoy this special blessing very much. In other ways God remembers us with blessings.

We have a large number of students in our home school this year (more than a hundred), and are continually obliged to turn away many who would like to enter, as we lack means and accommodations to provide for them. There is a good interest in our school. We see good results in many ways. At our recent quarterly meeting I made a call for those to rise who would like to make a start to serve the Lord, and sixteen arose. We baptized twenty-nine the last of 1916. Those who were not prepared for baptism at that time, and those who are just entering, will make a large class to be baptized later.

Our church is full every Sabbath, and the attendance seems to be increasing. We have twelve well-attended outschools. There are a number of openings for new outschools for which we are trying to find teachers. The government inspector of schools visits us occasionally, and seems much pleased with our work, and sends in very favorable reports.

Our agricultural work has been a success this year. Crops are even better than we expected. It is quite universally accepted here in our part of the country that Solusi is pretty sure of a good crop even if the season is not favorable. Our corn crop amounted to about 1,200 bags. The price for grain is high, so we are prospered in this feature of our work.

A new disease, called quarter evil, has broken out among the cattle, and large numbers are dying. We have thus far lost none of our cattle.

We were much pleased when our new field superintendent arrived. A council for the mission superintendents was held, and plans were made for more thorough work in this field. Also, there was a teachers' institute for our European teachers to study plans for work. Now a change has occurred, and our superintendent has been called to the Cape to take the presidency of the Cape Conference. This is a great disappointment to us.

THERE is an old fable about how the devil once offered his tools for sale, intending to give up his business. He displayed his tools,—malice, hatred, jealousy, deceit, and several others,—with the prices marked on them. One of them was laid apart, marked with a higher price than the others. When the devil was asked why this was, he said, "Because that is my most useful tool; it is called depression; with that I can do anything with people."—*The Leader*.



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.

THE EMPTY CHAIR

MRS. J. C. BROWER

I AM sitting alone today as I sew,
The little red chair by my side
Where my precious one sat but yestermorn
And her busy needle plied.
There were dresses to make for Elizabeth,
The dolly with golden curls,
And eyes of blue, and rose-red lips,
Like my dearest of little girls.

For Betsy we made a warm new wrap,
And for Susan a pinafore;
While Helen and Margaret took a nap
In their cradle behind the door.
The stitches for Polly were put in her
head,—
Poor thing, her scalp was awry,—
And Rudolph was tucked in his little bed,
With his clothes on the line to dry.

As we worked we talked, as mothers will,
Of our children, and work to be done;
Of visits to make, and stories true
To be told at the set of sun.
O, many a high ideal had we,
And memories sweet will come,
As I call to mind her happy ways
In our pleasant, quiet home.

But I wish that more often I'd left my
work
And with her had planned and played,
And with sweetness filled all the few
brief years
That our light-hearted darling stayed.
Now I see, as I look on that empty chair,
What then I could rarely see,—
That there would be always the house-
hold cares,
And but *one little girl* for me.
Pua, Chile.

OBEDIENCE AND TRUTHFULNESS

MRS. A. RICHIE

WHO has not felt sincere pity for the child who hears day after day such expressions as, "I tell you," "Don't you hear me?" "Why don't you do as *I say*?" "My word is law in my house!" "I'll teach you better than to say, 'Why?' to me!" etc., with all of which he is made to feel the weight of parental authority so heavily that he is in terror of the Divine Power which his parents are supposed to represent? Is it any wonder that finally, in sheer desperation, he flees from the one, and ignores and disbelieves the other, rushing out into the world, filled with the principles of coercion which have been practiced on him, and which he, in turn, is ready to practice to the injury of everything in life which he touches?

It is, of course, necessary that the

child learn obedience. That is one of the earliest lessons which he should be taught. "Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort the habit should be established. If this is carefully done, conflict may be prevented in later years between will and authority that do so much to create alienation and bitterness toward parents and teachers, and too often resistance to all authority, human and divine." The child should be taught self-control. "As soon as he is capable of understanding, his reason should be enlisted on the side of obedience. Let all dealing with him be such as to show obedience to be just and reasonable."

But as we are often told, this work of training human minds is the nicest task intrusted to mortal hands. "To direct the child's development without hindering it by undue control" requires earnest study and prayer. "Too much management is as bad as too little. The effort to *break the will* of a child is a terrible mistake."

The Final Court of Appeal

Reproof is, of course, necessary. Oft-repeated counsel must be given; and it may, at times, be necessary to apply the rod. But I truly believe that this should be the final court of appeal, after every other means has failed; for as a usual thing, children have a fine sense of justice, and an earnest appeal to their reason will meet a sincere response.

The trouble is, it is so much easier for impatient fathers and mothers to cut a whip and use it vigorously, until a temporary appearance of obedience is secured, than first to subdue their own tempers, and then, by tender teaching, restrain the headstrong impulse that would lead the child into wrong. I am strongly inclined to the belief that whipping does not reach the seat of evil; it will at best prevent an open expression of it. You may think it is destroyed when it is only in hiding, nursing a wound until it shall be able to challenge your right to absolute authority. "But," you may ask, "does not the Bible say, 'He that spareth his rod hateth his son'?" What will you do with such texts as this? "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Does not the Lord refer to chastisement as

necessary, and command every man to 'bear rule in his own house.' Was not Eli condemned because his sons 'made themselves vile, and he restrained them not'?"

Certainly, this instruction is divine, and of such importance that we cannot afford to misunderstand it; but there may be more than one form of chastisement. No two children can be justly treated alike, especially as to rewards and punishments. In the government of God there are diversities of consequences as well as of gifts. One man can be made to suffer only through the mind, another through the body, until from this suffering the whole being has become sensitive and responsive.

"Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of the heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child. The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience are under the control of another. It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness. Having never learned to govern himself, the youth recognizes no restraint except the requirements of parents or teacher. This removed, he knows not how to use his liberty, and often gives himself up to indulgence that proves his ruin.

"Since the surrender of the will is so much more difficult for some pupils than for others, the teacher should make obedience to his requirements as easy as possible. The will should be guided and molded, but not ignored or crushed. Save the strength of the will; in the battle of life it will be needed. . . .

"Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, 'Choose you this day whom ye will serve.' Every one may place his will on the side of the will of God, may choose to obey him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity, and to live a life of usefulness. The parent or teacher who by such instruction trains the child to self-control, will be the most useful and permanently successful. To the superficial observer his work may not appear to the best advantage; it may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but after-years will show the results of the better method of training."

To educate the child in truthfulness,

he must be considered and taught as an imaginative being, as well as one with the power of knowing ordinary facts. The world of his imagination is just as real to him as the world of material things, and the lights which play upon it may color everything he sees, hears, and handles.

"What have you been doing all the morning? Where have you been to get so muddy?" asked a mother of a boy of seven who had just run in for something. "And what are you getting out of the closet? And where are you going now?"

"I've been hunting an elephant in a frog pond, and I've got him, too, and I've got to have a strong rope to chain him up with, for he's awful big and strong;" and the boy was off, wrapping a bit of cord which he had found, hastily about his hand.

"I declare," said the mother, "I don't know what to do with that child. I am worried to death. Of course I know that this is all play; but sometimes I don't know his play from the real. I am afraid he doesn't know what truth is."

To assume that a child has told a lie is to take the first step toward making him a liar; and to make him afraid of the consequences of having the truth known, is to finish the work. Sometimes a mother, who would be horrified at the thought of what she is doing, will lead the children in an effort to conceal facts which would bring upon them the displeasure of the father if he knew them, and then unhesitatingly punish the same children for some other act of deception, with which she happens to have no part; and, by and by, will break her heart over the fact that she cannot depend upon their word.

As keepers of truth let us live sincere lives before our children, teach them the beautiful, simple Bible stories in the place of fiction, take them into close daily confidence, and help them to live above the influences of evil about them. If we do this, in faith, hope, and love, we shall be richly rewarded. And remember always that "the greatest of these is love."



WAR BABIES

ADA WALLACE UNRUH

Do you remember the horror that thrilled our land when the world's press told of the babies born to unmarried mothers and soldier fathers in the vicinity of the mobilization camps of an army across the sea?

Do you remember that there was first horror, then unbelief, and at last reluctant acceptance of the terrible truth, coupled with no possible thought that such dire tragedy would ever be enacted on American soil?

Do you remember that, following closely upon the publicity given these frightful events, they were condoned and even excused?

Do you remember that the term

"war baby" was first used in reproach, then in pity, and finally applied lightly to small services rendered to one's country?

In view of these facts it is well to ask if history will repeat itself, and America, under the same conditions, suffer the same horror of shamed motherhood which has visited sister countries across the sea.

Conditions obtain in our large camps, even more emphasized in the smaller ones, similar to those that brought about the sad results in sister lands. We seem due to learn that there is no nationality to temptation, and that humanity is the same everywhere. Doubtless we shall pay a heavy price for the ignorance of parents respecting the peculiar dangers that attend adolescence, the channels through which these dangers come, and that not alone the sinning girl, but the parents and the community, must be held responsible and pay the price of folly attendant upon the new conditions which are confronting us.

We are to learn that conventions which by some are regarded as artificial restraints are necessary safeguards, and that the breaking down of these in time of war, will bring inevitable disaster.

We know that the lives of many "teen age" girls are wrecked during normal conditions, surrounded by ordinary conventions, and some insist that war has brought no special dangers. It is true that such wrecks do occur day by day, to the shame of our civilization; but it is also true, so true that a wayfaring man though a fool may read as he runs, that these dangers are immeasurably increased by the setting aside of conventions, and the freedom which is permitted in the associations between young girls and the soldiers in near-by camps.

The soldier is no better, no worse, than the average American lad, but he is in the way of being spoiled with unreasonable adulation; his thoughtless temper, which, under normal conditions makes him take life as it comes, regardless of consequences, is augmented by the risks which he faces, till his life becomes governed by the idea, "Take pleasure as it comes, for tomorrow you may die."

The inevitable shame, disgrace, sadness, and lowered ideals of womanhood which we shall face in the next few months are so manifest that it is passing strange that any one should fail to recognize them. It is now too late to avoid all, but much can still be done to stay the reckless conduct of young people and the carelessness of parents. It is a father's problem as well as a mother's responsibility. It is a community problem, a Federal problem. We must each realize our duty in this regard. The horrors of war, terrible, staggering, unbelievable as they are, are nothing compared to the blasted lives and ruined characters of our youths and maidens.

THE EFFECT OF A LIE

MARTHA E. WARNER

"OH, see the baby sparrow!" said Porter to his little sister May.

"In de nest," lisped May.

A man who was standing near, turned. "Don't touch that nest, Porter," he said. "Never rob a bird's nest. If ever you see a boy touch a bird's nest, tell him he must not. He'll be arrested if he does. There is a twenty-five-dollar fine for robbing a bird's nest. You don't want a policeman to come up here and take your little sister away, do you?"

Porter gazed at the man in astonishment: then holding out his hand said, "Come, sister, come upstairs with me. I will take care of you." And upstairs they went out of the policeman's way.

But the story does not end there. Little May had just recovered from a severe sickness. She had a very delicate nervous system. Three times during the night she awakened her mother by her screams of terror.

In the morning the doctor was summoned, but was unable to account for the child's nervousness.

Night after night the mother watched by the side of her child, hoping to get some clue to the trouble, and at last was rewarded by hearing the word "policeman."

In the morning the mother asked Porter if he thought sister was afraid of a policeman. Then out came the story of the bird's nest. The mother knew at once that the cause of the dreams of terror was found. It will take years to undo the mischief.

Porter was a normal boy, and the only effect the story seemed to have on him was to implant a desire to rob a bird's nest, just to see if he would be arrested. However, he learned the man had lied.

If children are to be saved in the kingdom of God, parents will have to work with wisdom, calmness, and determination, to outwit the enemy.

Clintonville, Conn.

GRANITE ware that has become smeared with smoke, paint, and other objectionable substances, may be cleaned by boiling in ordinary lye.

If clothing is well shaken out when hung to dry, it will iron much more easily. If flat articles are smoothly folded, instead of being rolled, the labor of ironing is minimized.

WHEN several left-overs are to be reheated, each may be covered, and all placed, one above another, in a large can in which there is a quart or more of water. In this way all will heat over one flame. It is well to put something like a chain kettle-cleaner in the bottom, to avoid any danger of the lower dish burning. Many raw foods may be cooked in the same way. Steaming is much better than boiling, as both flavor and nutrition are better conserved.



THE VALLEY OF PRAYER

THERE'S a quiet, deep vale by the wayside
of life,

And the name of this valley is prayer;
It is hid from the world with its tumult and
strife,
And the angel of peace dwelleth there.

Winding down through its calm flows the
river of God,

All a gleam with the glory on high;
And I feel in my soul, as I kneel on its sod,
A sweet rapture that comes from the sky.

The breezes that blow through this valley of
prayer

Are as soft as the sighing of love,
And as pure as the dew on the clover bloom
there,
Or the raindrops that fall from above.

The wild storms that come nigh it soon
swoon into calm

In this deep, hidden valley of prayer;
And the leaves of the trees there are rich
with the balm

That heals all my pain and my care.

Hovering o'er its still depths are the in-
folded wings

Of bright seraphs sent down from the
throne,

To shelter with love the suppliant who clings
Unto Him whose shed blood can atone.

When the tempest is on me, and fierce in its
wrath,

And my heart is sore pressed with its care,
I turn from the world, and gladly enter the
path

That leads down to the valley of prayer.

— Campbell Coyle.

A WORD FROM RETURNED MIS-
SIONARIES

ACTING upon the recommendation of the General Conference Committee, supported by the advice of physicians, early in June we left our work in the Far East, severing all official relations with the work of the Asiatic Division.

This change was made necessary by the state of my health, which had become dangerously impaired by nearly four years' battle with the sprue. The physicians insisted that it would be fatal for me to attempt to spend another hot season in Asia.

It was to us no little sacrifice to leave this field of our labors at a time when we had just secured a large company of bright, efficient, consecrated young people for the field, and the outlook for the future looked so promising. But there seemed no alternative. We were obliged to face the problem of death on the field from sprue, or a chance for life by permanent withdrawal. Wisdom seemed clearly to indicate the latter course, and we accepted it as the only consistent way open before us. Our hearts are still in the East, and we hope to be able to render some assistance to the foreign mission work while laboring in America.

After a very pleasant voyage across the water, in company with Elder and Sister

W. T. Knox, we arrived in California, and were very cordially received at the St. Helena Sanitarium, and given every consideration during our stay there. When the hot weather came on, the physicians recommended that we remove to the cooler climate of the heights of Oakland. This we did, and passed a very comfortable summer in our little rented cottage.

At the close of the summer, when the hot weather was supposed to be over for the season, there came an unexpected hot-wave period, lasting ten days. This change soon reduced all the gain I had made during the summer, and left me exceedingly weak. We then thought best to return to the more bracing climate of northwest Missouri, our former home, and the home of Mrs. Porter's mother, Mrs. Eggleston, and of her sister, Mrs. Belle Aplin.

During our stay in Oakland, Drs. G. E. Klinger and George Thomason gave me all possible medical advice and assistance, which was very effective in rebuilding my health.

On our arrival in Hamilton, I was found to be in the weakest and most impoverished blood condition since taking the sprue. Soon after our arrival, Dr. E. L. Eggleston, Mrs. Porter's brother, of the Battle Creek Sanitarium, came and spent some days investigating my condition, and left a prescription in the hands of an efficient physician of Hamilton. Together they took my case in hand. My blood test has improved from 1,500,000 red corpuscles to 4,500,000, and my weight from 112 to 134½ pounds. Recently, during four weeks, there was a steady gain of five and one-quarter pounds weekly. This gain seems to be building for permanency. Last week's gain was five pounds. I am now able to perform light manual labor, and it is an advantage to my health to engage in this line of work. I greatly enjoy this opportunity of a period of time wholly devoted to recuperation, with the hope that it may result in complete recovery from the sprue. When we arrived home the physicians here gave me only four days before being carried out for burial, but the Lord ruled it otherwise.

We are very grateful to God for his kind providence, which has led us thus far on life's pathway, and our confidence is strong in him that he will give me complete recovery, so that we may again find some humble place in the ranks of the laborers for the finishing of the work. R. C. PORTER.

A CHALLENGE TO SEVENTH-DAY
ADVENTISTS

[The following earnest appeal, written by Elder L. H. Christian, president of the Lake Union Conference, was sent out by his committee, in leaflet form, during the closing days of 1917, to all church members in the Lake Union Conference. It is deserving of a wider circulation than that gave it, hence we pass it on to all the readers of the REVIEW.—Ed.]

EVERY serious, vital crisis has two handles, — one a challenge, the other despair, — and each person will in spite of himself grasp it by one of these. Weak men fall in the hour of trial, while men of strength meet obstacles

with courage, counting them as stepping-stones to victory. By the delusive teachings of world peace the present age had been drugged into a dream of false security. The majority thought, as stated by Joseph Cook, "that the nineteenth century made the world into a neighborhood, and the twentieth century will make it into a brotherhood." "Commerce had killed famine. Science had killed pestilence. Religion had killed war." When in 1914 the titanic war burst upon the earth, millions whose hopes and dreams were utterly blasted, gave up in despair. They bewailed "the failure of Christianity," "the disappointment of Socialism," and "the futility of international law." They discovered what they might have known all along, that during the last 3,000 years only 229 have been years of peace.

The governments of earth did not despair. They grasped the present crisis as a supreme challenge, as a very struggle for existence. Mighty nations, who in the quiet arts of peace had well-nigh forgotten the crime of war and were wholly unprepared, sprang to arms in a day. Conscription was introduced. Hundreds of military camps grew up in a fortnight. A million wheels of civilization and progress were shifted overnight to the service of war. Instinctively men seemed to divine that humanity had come to what President Wilson in his message to Congress the other day called "a supreme moment in history."

Sacrifices are now made, the very figures of which sound staggering. Today more than 25,000 men are killed, wounded, or taken prisoners every twenty-four hours. In the first three years of the war at least 5,000,000 men were slain, and not less than 6,000,000 are now in the military prisons, many of whom endure great suffering, both physical and mental. And 5,000,000 lie wounded in the military hospitals. Fifty million men have been called to arms, and more than ninety billion dollars have already been spent. The cost of the war at this time amounts to \$130,000,000 a day, or more than \$50,000 every minute. Of course the sacrifice in money is nothing compared to the horrors of famine, pestilence, and groveling passions.

A Challenge to the Church

To the church of Christ this world struggle presents a mighty moral challenge. Each one will meet it in his own way. The Catholics are sending thousands of priests to the front, and have gathered millions of dollars for relief work. The Y. M. C. A. asked for \$35,000,000 only, and secured \$51,000,000.

To Seventh-day Adventists this present crisis brings a new era. It is to us the greatest challenge in all our history. War did not take us by surprise. We had expected it for almost a generation. Yet never before have we come to such a time as this. It remains to be seen how we shall meet the crisis. Consider that for half a century we have declared that when this time of trouble began we would sound the third angel's message to all mankind. We have said that our love for the message would send us and our sons and daughters to the ends of the earth. We preached and published and testified that when this day came our farmers would sell their farms, our workmen would leave their shops, and we would all as one man give ourselves to the one cause of sending the last invitation of mercy to a dying world. And now the crisis has come. Every Seventh-day Adventist must face the challenge squarely and in the fear of God. We cannot escape unless we surrender. If we fail today, God will select others for the work of his everlasting gospel.

The Lake Union

To Seventh-day Adventists of the Lake Union Conference the present struggle is a direct and telling challenge. Our district is the cradle of Adventism. Here more than in any other part of the earth have the foregoing professions and promises been made. And ours is not an old, burnt-over territory, but a large, throbbing, needy, promising field, with a population of 15,000,000. In one conference of this union there are 51 counties without a single Sabbath school, church, or other organization, and, with one or two exceptions, so far as we know, without a solitary Adventist. In another conference there are 58 counties without a church, and 27 counties in which, according to our records, no evangelistic work has been done during the last 30 years. We have cities in this field of more than 75,000 people, where no strong work has ever been done for the third angel's message. There are open doors on every hand. People are hungry for the truth and willing to accept it. In the first three quarters of this year we won 1,568 new converts. Our churches should have help, but we are sadly short of workers, and we are short of workers because we are short of tithe.

At a meeting of our conference presidents in Chicago, November 20, we decided to present these facts to our people and to request all to pay a large and full tithe at the close of this year. We hope this appeal may be read by every Seventh-day Adventist in the Lake Union, as the need is urgently pressing. We greatly appreciate the devotion of our people who are faithful in paying tithe. God is blessing them in their liberality. There is a sweet spiritual joy in returning to the Lord his own. But many professed Adventists pay no tithe. In one of our largest conferences only eight members out of thirteen pay any tithe at all, and a large number of these eight do not pay a full tithe. Another conference reports five out of eight as tithe payers. In yet another conference the proportion is even smaller. This reveals a fearful unfaithfulness. We believe that it will bring

The Displeasure of God

upon those who are untrue. Study the following from "Testimonies for the Church," Volume II, pages 199, 661:

"They do comparatively nothing to what they might. They are withholding, and robbing God, for they are fearful they shall come to want. . . . This is one of the reasons that, as a people, we are so sickly, and so many are falling into their graves. The covetous are among us." "If those who profess to love the truth are holding on to their riches, . . . God . . . will come closer, and will scatter their means. He will come near to them with judgments. He will in various ways scatter their idols. Many losses will be sustained. . . . That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be entrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come."

The tithing system is of heavenly origin, and belongs to both Old and New Testament times. Abraham paid tithe to Melchizedek, the priest of the Most High God. Gen. 14: 18-20. When Jacob as a penitent returned to God after his vision of Christ as the ladder at Bethel, his first vow was to pay God an honest tithe—not on a surplus of wealth, but if the Lord would give him "bread to eat, and raiment to put on." Gen. 28: 20, 21. Moses ordained that Israel

should pay tithe. Lev. 27: 30. King Hezekiah led in a great reform in the payment of tithe before the Babylonian captivity, and Nehemiah did the same after the captivity. 2 Chron. 31: 4-12; Neh. 13: 10-13. Christ commanded the payment of tithe as one of the things that ought to be done. Matt. 23: 23. Paul taught that a tithe belongs to Christ as the head of the Melchizedek priesthood (Heb. 7: 4-9), and enunciated this eternal principle of the divine economy, that in the new dispensation, as in the old, "the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 14. The prophet Malachi, whose last-day predictions warn directly of our days, faithfully portrays the duties and the blessing of the tithe. Mal. 3: 8-10.

Some will withhold their means until it is too late. Concerning the experience of these, we read in "Early Writings: "

"I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!'"

As ministers and church officers, we have a very solemn responsibility in this question of paying tithe. Our duty is vividly told in these words from the Spirit of prophecy:

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested."

Begin the New Year Right

God has granted us a measure of material prosperity, and we have little of the distress that rules in Europe. But already our boys are being taken to the front. They are tested every day. God also watches us who are free, to see if we will faithfully help his cause with tithes and offerings. Many of us pay store bills and close up other accounts at the end of the year. Ought we not first of all to settle our accounts with the Lord? The books of heaven will soon be closed for this the greatest year of all history. Should not every Seventh-day Adventist close this year honestly before the Lord? Thus we may begin 1918 with faith and joy and a clean conscience. Wishing you all the blessing of heaven and a happy New Year, we are,

Your brethren in Christ,

L. H. CHRISTIAN
E. A. BRISTOL
E. F. PETERSON
A. J. CLARK
J. J. IRWIN
C. S. WIEST
J. H. SCHILLING
WM. GUTHRIE

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OHIO GENERAL MEETING

ONE of the very best meetings that it has ever been the writer's privilege to attend was that of the workers and local elders of the Ohio Conference, held at Columbus, Ohio, Dec. 20-23, 1917. There was a large attendance, and an earnest spirit was manifested. From the first to the last there was not one discordant note.

The purpose of the meeting was to seek God for a special fitness for the great task assigned us, and to give careful consideration to every department of our great work as carried on by the local conference. Papers were presented by the leading brethren and the various department leaders, and ample time was given for discussion of each. Elder E. K. Slade, president of the conference, who presided at the sessions, found it difficult at times to close the discussions. There was great freedom and the deepest interest shown. It was voted to have the papers published in bulletin form and mailed to every family of the Ohio Conference.

The beautiful spirit of harmony and co-operation shown on the part of all the workers in the Ohio Conference spells success. The Lord has wonderfully blessed, as will be seen in the splendid records made. Elder Slade stated that according to present indications the Ohio Conference will meet its goal of twenty-five cents a week per member for 1917. Many souls are being won to the truth. There is an ever-increasing activity shown on the part of the laity.

MAGAZINES, THEIR PLACE IN GOD'S WORK

"THIS is a magazine-producing and magazine-reading age. Besides the large number of general magazines, there are trade magazines, sport magazines, magazines for young men, young women, boys, girls, and children, association magazines, and religious magazines of many kinds. There is hardly an industry, an interest, a society, an organization, that does not have its magazine. Wherever we travel we meet them in trains, in street-cars, on boats, in railroad stations and other starting places. The magazine-reading habit is evidently strongly established, therefore good use should be made of it to make known to the public the truths of the third angel's message."—*Home Missionary Series, No. 9.*

Magazines are popular for the following reasons:

1. They are always up to date.
2. They carry forceful illustrations.
3. They generally have appealing and attractive covers.



SELLING THE WATCHMAN MAGAZINE

Much attention is being given to this question. The conference workers, to a man, stand solidly for the third angel's message in its entirety.

There were present besides the conference workers and church elders, Prof. C. L. Stone and Elder J. W. Hirlinger of the Columbia Union, and the writer.

Sabbath was a good day. The morning services were evangelistic, and a spirit of consecration prevailed. The Columbus church, under the leadership of Elder S. A. Wellman, recently from India, entertained the delegates, and nothing was lacking. From this good meeting the delegates returned to their respective fields with renewed courage, determined to push the battle to the gates.

F. W. PAAP.

THE plea of ignorance will never take away our responsibilities.—*Ruskin.*

4. One can pick up a magazine one minute, lay it down the next minute, and yet learn something of interest.

5. They do not require introductions, explanations, or special study.

6. Magazines are easy to carry.

7. They cost but a trifle and yet give much valuable and interesting reading matter.

8. They keep one posted on current events and afford mental recreation.

9. The wide range of contributing writers suits every turn of mind.

10. Every member of the family can read a good magazine with lasting profit.

Surely the circulation of our magazines is one of the very best methods we have for finding the interested ones and quickly finishing the work.

The picture illustrating this article carries with it an interesting story: The central fig-

ure in the picture is little Miss Catherine Sevier, eleven years old. She asked to go with her mother to visit one of the regiments encamped at the old battle ground of Chickamauga, and there in just a little while she sold one hundred twenty-five magazines. Notice how pleased the soldier boys are with their *Watchman* and *Temperance Instructor* magazines, and they have begged her to come again. Do you think that such Home Missionary work pays? It doesn't look very hard to do, does it? What a blessing and a privilege it is that even children can have a part in the finishing of the gospel work. Let us not only thank God for our magazines, but let each professing Christian become responsible for just a few magazines every week.

C. E. HOOPER.

A TRIP SOUTH

It was my privilege to spend a part of the week of prayer with the Southern Junior College at Ooltewah, Tenn. The faculty co-operated to the fullest extent in making this week of prayer a blessing to the school. The Spirit of the Lord was manifest, and nearly all in the school made a definite surrender to the Lord. There are at the present time more than one hundred fifty students enrolled. All manifested a very earnest spirit, and though handicapped to some extent by the unfinished state of the school buildings; a spirit of contentment was expressed by all. The girls' new dormitory, though not fully completed, is being used. If the boys' dormitory can be erected this summer, it will place the school on vantage ground for the coming year.

Following this meeting, I spent a day at the Oakwood Junior College. The enrolment this year is the largest in the history of the school. Prof. J. I. Beardsley and his co-workers are of good courage in the work. The additional buildings planned for are greatly needed, and should be put up at as early a date as possible. Workers must be trained here to carry the message to the millions of the Negro race, and we must make adequate preparation to this end, with as little delay as possible.

December 18-23 I met with the workers in the Southern Union Conference, at Birmingham, Ala. All the ministers and Bible workers in the union were present. The Lord was surely with us in this meeting. The Holy Spirit gave us all a new and broader vision of the work before us in this field. A spirit of earnestness, of consecration and unity, was manifest throughout the meeting. Excellent accommodations were provided, and this time of deep searching of heart was made a profitable season for all. The keynote of the meeting was that of soul-winning. The workers present definitely gave themselves to this great work as never before, and we confidently expect that the coming year will show the greatest ingathering of souls ever seen in this union.

At this meeting Prof. Lynn H. Wood, educational and Missionary Volunteer secretary of the union, was ordained to the sacred work of the gospel ministry.

The outlook for the work in the entire Southern field is very encouraging.

G. B. THOMPSON.

"THAT LITTLE BOOK"

WE read in "Testimonies for the Church:" "As those who have spent their lives in the service of God draw near the close of their earthly history, they will be impressed by the Holy Spirit to recount the experiences they have had in connection

with his work." So when I heard students saying they knew "when the Adventists got the light on the sealing message; it was in 1844," I was powerfully impressed to write out how, and under what circumstances, that light was received, and what the light was. So I prepared "that little book" on the sealing message. I first had 2,000 printed, and the Pacific Press held the type until it could be ascertained how many more would be wanted. Many who received the book told of the good it was doing in their churches. I had 6,000 in all printed before releasing the type. Of these about 5,400 are in the hands of the people.

The entire proceeds of this little book are devoted to missionary work.

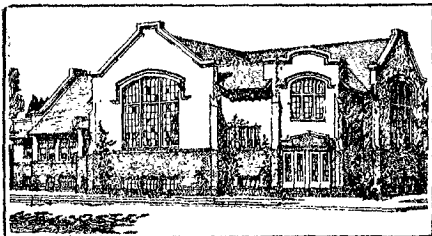
At last accounts the profits were \$200. I paid on this as tithe \$20; to city work, \$90; to foreign missions, \$90. This money may be blessed of the Lord to lead some soul to the knowledge of the truth. If any wish to aid in doing likewise with the books on hand (about 600), while I have strength to wrap and mail them, they are subject to order, for ten cents per single copy. In lots of ten or more, to tract societies or to private addresses, nine cents each, postpaid in each case.

I rejoice to see the message so rapidly spreading. It had only about two hundred believers when I accepted it.

J. N. LOUGHBOROUGH.

MINNEAPOLIS

ONE year ago the executive committee of the Minnesota Conference invited the writer to take the pastorate of the Minneapolis English church. During this time our new house of worship at the corner of Twenty-seventh Street and Stevens Avenue, then in course of construction, has been



MINNEAPOLIS CHURCH

completed, at an approximate cost of \$29,000. The members were able to raise, from the sale of their former church property on Lake Street and by personal gifts, the sum of \$19,000, leaving an indebtedness of \$10,000 unprovided for.

At a recent meeting of the conference committee and some of the officers of the church, plans were agreed upon and definite steps taken by both the conference and the church whereby our remaining indebtedness could be canceled. During the last two months the church unitedly set their hearts and hands to the task of paying off the remainder of their debt, so that their beautiful church home could be dedicated to God and stand as a memorial for the truth in this great city.

Through pledges, public solicitations, and cash donations, the church during the last five weeks has raised over \$5,000. Space will not permit me to tell of the spirit of earnestness that took hold of our people in this undertaking, and the unbounded liberality that predominated in all their giving. On one occasion the spirit of giving took hold of the congregation to such an extent that the sermon had to be omitted and the meeting turned over to the people that they might give and give again to the

house of their God. This experience has been a great blessing to the Minneapolis church, and has united us closer together in the bonds of unity and love.

The past year has been one of marked advancement and spiritual growth for the church. Thirty-five persons have been added to the church by baptism, and a considerable number are awaiting the administration of this rite. Twenty-two have been added to the church by letter. Our church attendance has been very much increased, and in all the departments of the church there has been a healthy growth. Minneapolis is a fruitful field and yields good returns for the labor bestowed. Our Bible workers have all they can do in visiting and studying the Word of God with the people in their homes. We are planning for a strong evangelistic effort in our city in the spring.

The finances of the church are in excellent condition. Our monthly church expense, including that of our church school, runs from \$150 to \$175 a month. This is taken care of by monthly pledges and cash donations. Our policy is to pay as we go and owe no man anything. We expect during the next few weeks to pay off our entire church indebtedness and to see our new church free from debt and thus dedicated to our God and the truth we all love.

P. G. STANLEY.

Publishing Department

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

OUR WORLD LITERATURE SALES FOR 1916

THE secretaries of the Publishing Department have delayed publishing the total of the world literature sales for 1916, hoping to be able to give a report from every field. But owing to the war, some fields have been unable to send their reports to us. We have therefore made up the summary, taking the 1915 figures for those fields from which we have not heard. The grand total of our world sales for 1916 amounts to \$2,181,000, a gain of \$7,000 over 1915.

If we could have had complete returns, we believe that this total would be considerably larger. Word came several months ago that our largest publishing house in Europe sold more literature during the year 1916 than during any previous year in its history, but we have been unable to get a definite report from this publishing house.

Brother J. Wibbens writes from Holland that during the year ending June 30, 1917, the sales in that field amounted to \$12,000, just double what they were during the year ending June 30, 1915.

As the Spirit of prophecy tells us that the work of that other angel of Revelation 18, who is to lighten the earth with his glory, is to be done largely through our literature, we expect to see our grand totals grow year by year, notwithstanding the apparently unfavorable conditions. N. Z. TOWN.

AFTER TWENTY YEARS FINDS TRUTH IN OUR BOOKS

SEVERAL weeks ago a traveling man stepped into the Western Branch of the Southern Publishing Association, at Fort Worth, to look at a small Bible. After he had examined the Bible, Brother S. J. Abegg, the manager of the Branch, improving the

opportunity, showed him some of the World's Crisis Series of books. The man purchased five copies of the series. About a week later he wrote to Brother Abegg as follows:

"No doubt you will remember my being in your office and buying from you five of your books; namely, 'The Return of Jesus,' 'The Vatican and the War,' 'The Other Side of Death,' 'The World War,' and 'The Christian Sabbath.' I wish to say there is no price too high for the knowledge contained in those books, for to me they teach the way to eternal life and happiness. I will not attempt to express how thankful I am to have learned that there are such helpful writings for the earnest seeker for truth.

"I am inclosing herewith one dollar, and wish that you would send a copy of 'The Return of Jesus' to each of the following names."

In writing about two months later concerning this man's experience, Brother Abegg says:

"You will be interested to learn that the gentleman who bought the five books from us, a copy of whose letter I sent you, is keeping the Sabbath. In fact, as soon as he read the book, 'The Christian Sabbath,' he decided to obey, and has now kept eight Sabbaths. Two of these he has spent in Fort Worth. You will remember that he is a traveling man. He told me that for twenty years he has been looking for the truth, and as soon as he read our books he realized that this was what he had been looking for. He had studied Christian Science, and had even gone so far as to do some healing, but something told him that that was not the truth. He kept on searching, and praying that the true light would come to him, and today he is so happy that he says he cannot tell me how good he feels. His wife is with him, and even his thirty-two-year-old son feels that he also should keep the Sabbath.

"It is a very interesting case, as he just happened to drop into our office to look at a Bible, and I showed him our Crisis books. Since that time he has sent out about twenty-five copies of these books to his friends. Formerly he liked very much to smoke; in fact, a cigar seems to be the traveling man's friend. However, after reading our books, his desire for his cigar left him, and after reading the tract on tobacco which I gave him, he remarked that he had smoked for the last time. He spent last Sabbath with us, and I assure you that it is a great joy to see such definite results.

"I feel as never before that the Lord is calling out the honest in heart, and that the large increase in our book sales the past year is due to the fact that the third angel's message is going with power at this present time." N. Z. TOWN.

THE FIFTEEN-CENT PRICE NO HINDRANCE

WHEN action was taken at the recent council in Minneapolis raising the price per copy of the monthly magazines from ten cents to fifteen cents, some of the brethren expressed a fear that this meant the death of our magazine business. We are especially glad to be able to pass on the following good word from both the *Watchman* and the *Signs of the Times* showing how the change in price has been received and what effect it is having on the work. Brother R. L. Pierce, of the Southern Publishing Association, says:

"You will be interested to learn that the January *Watchman* is selling splendidly at fifteen cents. We are beginning to think

that we made a mistake in not raising the price sooner. It was with fear and trembling that we stretched our faith sufficiently to print 45,000. As Brother Hooper was leaving the office Friday afternoon (December 14) he stepped into my office and said that there were only 9,000 copies left, and that we should probably find it necessary to print another edition. One sister has already ordered her second thousand copies. Certainly the Lord is blessing in a most remarkable manner in the circulation of our literature."

Brother James Cochran, circulation manager of the *Signs of the Times*, writes:

"Last year we sold about 30,000 copies of the *Signs* for the month of January. During the winter we usually sell from 30,000 to 35,000. Of course we had no way of telling how our workers would take hold of a fifteen-cent magazine; but we had faith to print 30,000, and today (December 18) we have just 5,000 left; and really the time for its sale has not yet reached us. It means that we shall have to print another edition of perhaps 10,000 copies. So it looks as if the fifteen-cent price is not going to make any difference.

"I have just received two letters from agents saying that the magazine sells as readily for fifteen cents as for ten cents. The Southern California Tract Society secretary says their agents are selling it just as well as before." N. Z. TOWN.

Food Conservation

EAT MORE POTATOES

THE United States Food Administration is planning a consistent campaign to increase the use of Irish potatoes. Grocers will be urged to inaugurate a "potato day" each week, selecting whatever day is slack in deliveries and making a special price for potatoes delivered on that day. Housewives will be asked to buy potatoes, a week's supply, on each potato day. The Administration wishes to place the Irish potato, every day in the year, on every table in America.

The Food Administration declares that it is necessary right now as a war measure for everybody to eat potatoes, and also to purchase them in fairly regular quantities week by week, so that distribution will be equal everywhere for the next five or six months, thus relieving railroad congestion and enabling growers and distributors to handle potatoes at the most reasonable prices, and furnishing encouragement for production of a larger crop this spring.

The Department of Agriculture is working to improve potato-growing methods and to increase our crops. The co-operation of the consumer and the grocer are needed more now than ever before. Every American family is urged to buy and to eat potatoes freely through the winter and into the summer. Hotels and restaurants are being asked to serve potatoes liberally.

Co-operating with the Department of Agriculture, the Food Administration has taken definite measures to stabilize the potato industry, both as to production and as to distribution. Standard grades and the system of sale by the hundredweight basis have already been introduced.

The potato today is plentiful, cheap, and the best substitute there is for the food staples we are being asked to save for the Allies, the Army, and the Navy. It furnishes nourishment, bulk, mineral salts, and a corrective alkalinity in the diet.

The Food Administration declares we raise too few potatoes on too great an acreage. If our yield per acre was as great as Germany's, the State of New York alone, or Michigan, or Wisconsin, or Minnesota, might raise all the potatoes we eat. We eat too few potatoes because the quality is not good. We speculate in potatoes from year to year—farmer, jobber, retailer, everybody. That makes fluctuation in price, for which we dearly pay.

G. H. HEALD, M. D.

Educational Department

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

THE MEIKTILA (BURMA) TECHNICAL SCHOOL

THE Lord is abundantly blessing us this year. Our attendance has increased by the addition of sixty new boys and girls. This has been a great help to the school financially. We are now almost self-supporting. I trust that next year we shall be entirely so.

Saya Ba, one of our good teachers, was baptized recently at our general meeting in Rangoon, with two of the schoolboys. The following Sabbath nineteen—including five teachers and Saya Ba's wife—went forward here at the school, and expressed their desire to consecrate their lives to God and to keep his Sabbath holy. I am holding a baptismal class twice a week, and trust that most of them will join us soon. Now all our teachers are Adventists, and I can see the results in the school. There is very little trouble, and the boys are being led to Jesus. Two of the day boys are in my baptismal class. These are the first fruits from the day boys. I hope it is only the beginning.

Last May a native pastor came to me for some studies and reading matter. He also wanted positions as teachers for his two daughters. We needed two teachers very much, and so we hired them. They live in the compound, and the whole family of twelve are now keeping the Sabbath and were among the number who gave their hearts to God last Sabbath.

The industries of the school are all prospering. This year we have added tinsmithing, sewing, and lace making. Not long ago the governor visited the school and was much interested in the work that was being done, especially in the technical branches.

We need a man for Mandalay very much, and trust that you will think it best to send a fine young man and his wife to us. They will be our nearest neighbors. We ask that you will remember this school in your prayers.

D. C. LUDINGTON.

SCHOOL WORK IN FIJI

THE Lord has been good to me and helped me with the language of this people. I can preach in it now nearly as freely as in English, but I cannot get along so well when it comes to praying. However, that will come in time. The Fijian can beat any one in the world, I think, at praying long prayers, but the sad part of it is that few of them are genuine. I have been trying to get a good man for our school at Namarai, but cannot find one that is thoroughly dependable. We have thirty-four native students here just now, young men and women, some

married persons, and a few children, and they require careful managing.

We have our classes in the morning from six until nine, as that is the coolest time of the day here, but even then some seem half asleep. The students who attend the school do as little work for it as possible, and I had to call the girls together the other day and tell them I would send them all back home if they did not do something to pay for their schooling. They are supposed to work three hours a day, and I have seen them sit down and talk at least two hours when they were supposed to be working. When spoken to about it they hang their heads and say, "*Sa dina, saka*" (that is true, sir). Next day they will do the same thing.

Our difficulty is to train them in better ways. We find some who are not so bad; and then when we consider the enervating climate and other circumstances, we thank God it is no worse. They love singing, but are not good singers, making more noise than harmony. Their singing in the old days was nothing more than a chant. The Tongans are just the opposite; they are fine singers.

The other day I met a well-educated Fijian. He invited me to come inside his house and make myself at home. He had a nice home too. He introduced me to his wife, and called a servant to bring in a lemon drink. They are a very hospitable people and fond of fun, but as a rule hate work, and that is where our trouble begins here. I always like to make things pay, and have applied to our union conference for £150 to start a sawmill for cutting banana cases. I believe this industry can be made a success, besides being a means of valuable training to the young men here.

We need your prayers for the work in Fiji.

H. R. MARTIN.

EDUCATIONAL WORK IN BORNEO

THE school work is a growing thing with us here. I received a letter from one of my teachers on the last mail, in which he says that a man who has a school near Sandakan wants to be baptized and bring his whole school over into the mission. He has about seventy students. This will be a self-supporting proposition from the start. Such an opening—the opportunity to go and give Bible instruction to these young people—will be a great help to our work.

I started one school after I returned home from the meeting. I met the head man of the Chinese, and he asked me if I was the head man of the Seventh-day Adventists. I told him I was. He said, "We want you people to come up to our place and start a school for our girls. We do not want just any teacher; we want a Seventh-day Adventist lady teacher." I had one who was well qualified for the position, so I telegraphed, and in four days we had our teacher on the ground ready for work. They opened their eyes when they saw that we moved so quickly.

We were promised only ten students to begin with, and I wondered if we were making a wise move. At the end of the first month we had eleven pupils, and at the end of the second, twenty-six. There are good prospects of more before long.

In one of our other schools, where we have to work very carefully, we have a growing interest. There are about six ready for baptism as a result of the work of our teacher there. This young man is one of our Singapore Training School products. He is an evangelist, but we put

him in this place to *teach school*. He is certainly filled with the right spirit. He has broken down a great deal of the prejudice that existed. Even the preacher, who was one of those who had previously made trouble for us, is being won over to regard us more liberally.

I sometimes think that we have more than our share of the ups and downs of school work, but we are seeing that God's hand is mighty in our behalf.

It is a very difficult thing to eradicate superstition from the hearts of these people. Sometimes the devil tries us, and suggests that it does not pay. But there are some diamonds in the rough over here, and I know that they will shine as stars in the kingdom.

The lonely grave where my wife and little daughter rest over here in this land, is a trumpet call to me to gird up my strength and press the battle against the power of him who brings death and sickness.

The work is moving along nicely in Borneo. I baptized thirteen persons last April, and we have a class of about thirty, who are studying the truth. We are hoping that we may have as many new members in Borneo in 1917.

We have been very busy over here in Java. Several have taken a definite stand for the truth. There is quite an interest among the Dutch people. Many of them are inquiring about the meaning of the present world conditions. I wish we had a good man who could work in these large cities. We ought to have a young man who can speak the Dutch, or who could learn it. I believe that we should see a large harvest of souls if such a man could be found to work here.

ROY MERSHON.

Medical Missionary Department

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

EMPLOYMENT BUREAU ITEMS

THE Employment Bureau, conducted by the Medical Department, has received requests of various kinds, among which we mention the following:

A man in the Northwest, who is an iron-worker by trade, who does blacksmithing, and all farm work, and is familiar with traction, gas, and steam engines, desires a position where he can keep the Sabbath.

One of our brethren engaged in the stone-cutting business desires an all-round stone-cutter for monumental work in granite and marble. A steady job, with good pay, is offered.

A number of other individuals desire employment where they can keep the Sabbath.

We solicit correspondence from any who are in a position to give information bearing on the above. Address L. A. Hansen, Medical Department, Takoma Park, D. C.

THE CASE AGAINST SMOKES

Is it harmful to smoke? Does smoking rest one, or does it tend to make a man irritable? What is the effect of a habit which is so general? Does it decrease efficiency? Does it lower vitality? These are questions I have tried to find an answer for. No one had in my judgment given an adequate answer to them. I approached the question dispassionately, for I am not fa-

natical about the matter. I simply wanted to know the truth so that I should know how to advise young men accurately.

For the past four years I have had a series of experiments made at the Y. M. C. A. College at Springfield, Mass., under the direction of Prof. Elmer Berry, upon young men between the ages of twenty-one and twenty-five, men of exceptional physical vigor who were being trained as physical directors. The plan in the experiments was to use smokers and nonsmokers alike so as to note the effect of smoking on each, to have them go through a given test first without smoking and then try the same test after smoking. As a rule we used a single cigar or a cigarette.

In our first experiment we tested the effect of smoking a cigar on the heart rate and blood pressure. A single cigar increased the heart rate and blood pressure. The most significant thing about this experiment was the apparent disturbance to the heart in that it took some considerable time for the heart to return to normal, longer than we could wait to measure.

In the next experiment, a year later, we tried to go into this problem further and gave a series of exercises before and after smoking, taking, as before, the heart rate. This series of tests revealed, as did the others, that smokers have a higher heart rate than nonsmokers, and that the return to normal after exercise is much delayed after smoking. For illustration, in 74 out of 118 smoking tests, or 62.72 per cent, the heart rate was increased and did not return to normal in fifteen minutes. In 72 out of 74 tests in which the men did not smoke, fully 97 per cent *did* return to normal in less than fifteen minutes, the average time being only five minutes. The smoker does not become fully habituated to smoking.

At the same time that the latter test was given, some tests in muscular precision were made by having the men draw lines with a pen on a chart between narrow columns. Every time the sides were touched an error was registered. To test the large muscular co-ordinations the men were required to lunge at a target with a fencing foil. In these two tests all the men showed a loss in precision. This was a great surprise to us. I did not dream that a single cigar or the smoking of two cigars which were used in the target thrust would show any appreciable effect.

This led us in our next experiment to make some experiments on the effects of smoking upon baseball pitching. Twelve men, all baseball players, both smokers and nonsmokers, were used. The men in the tests had ten throws at a target, which were recorded. Then each thrower smoked a cigar, taking thirty minutes for the purpose, after which they had ten more throws, which were recorded. In another test the men rested in the thirty-minute interval instead of smoking. In another test the men smoked two cigars, using sixty minutes between the throws. In this way it was clearly discovered what effect resting or smoking one cigar or smoking two cigars had upon accuracy in pitching. An official baseball was used, fast, straight balls were thrown, the men winding up for the throw as baseball pitchers do.

In Test A, after smoking one cigar, there was a loss of 12 per cent in accuracy. In Test B, after smoking two cigars, there was a loss of 14½ per cent. In Test C, during which no cigars were smoked, there was an increase in accuracy of 9 per cent, so that the real effect of the smoking should be judged by comparing the scores made after a rest and those after smoking.

We then determined upon a further test of co-ordination, and because of the interest in the war we selected rifle shooting. The Wesson Revolver Club Range of Springfield was used, and Mr. Wesson furnished the rifles and ammunition. Five shots at a target twenty yards distant were fired, then either a rest or smoking was indulged in, then five more shots were fired. The prone position was used. Five tests were made in the first test; the men rested thirty minutes between the two periods of shooting. In the second the men smoked one cigar, in the third test two cigars were used in a period of sixty minutes, in the fourth test two cigarettes were used, in the fifth the men again rested.

Briefly, the results were these: In test number one, when the men did not smoke, they showed an *increase* in accuracy of 7 per cent. In the second test, after smoking one cigar, there was a *loss* in accuracy of 4.8 per cent. In the third test, in which the men smoked two cigars, there was a *loss* in accuracy of 6 per cent. In the fourth experiment, after smoking two cigarettes, there was a *loss* in scoring of 1.8 per cent. In the fifth experiment, in which the men did not smoke, there was a *gain* in accuracy.

These tests which I have been having made, covering a number of years, are exceedingly interesting. I do not claim they are conclusive.

As far as we have gone, however, we seem to be compelled to believe that smoking is not beneficial. It quickens the heart rate, affects in slight degree the blood pressure, disturbs the circulatory apparatus so that it takes some considerable time for the heart to return to normal. Smoking affects muscular precision in such fine movements as writing and in such larger movements as lunging at a target with a fencing foil or in baseball pitching and also in rifle shooting.

These experiments were made upon men twenty-one to twenty-five, of unusual physique, men accustomed to smoking and those unaccustomed; both groups were affected, and in all the experiments there was a remarkable consistency in the character of the results obtained. The case seems to be against tobacco.

In the light of such facts as these, what should be our attitude in furnishing tobacco to soldiers? If smoking disturbs the heart, what effect will it have on endurance? If smoking affects accuracy in baseball pitching, what will be the effect upon bomb throwing? If smoking makes for inaccuracy in lunging at a target, what will be the effect in lunging at an enemy with a bayonet? And if men, after smoking, do not shoot so well at twenty yards, what will be the result at a greater distance?

These experiments were made in a well-ventilated place in each instance and after the men had smoked but one or at most two cigars, and two cigars were more severe than one. Most men do not stop with one or two cigars, but have a tendency toward many in a day.

I am not willing to say that soldiers should not smoke. Those habituated to it seemingly get great comfort from smoking. I do not believe, however, that we should encourage them to smoke incessantly nor incite the young soldier who has never smoked to indulge. I am wondering whether special funds for tobacco are wise, and I question the wisdom of placing tobacco in every comfort kit. We take it for granted that a soldier will smoke. We are urging him to do so, and incidentally I believe we are doing harm.—George J. Fisher, M. D., in the *Independent*.

Missionary Volunteer Department

M. E. KERN *Secretary*
 MATHILDA BRICKSON } *Assistant Secretaries*
 ELLA IDEN }
 MRS. I. H. EVANS *Office Secretary*
 MABLE MACGUIRE }
 C. L. BRINSON } *Field Secretaries*
 J. F. SIMON }

WHAT MINISTERS CAN DO

EVERYBODY seems anxious to do something for the soldiers these days. The entire church should be just as anxious to do something to help the young people whom we are endeavoring to enlist and train as soldiers for the Lord. The older members of the church and the overseers (elders) have been admonished through the Spirit of prophecy to do earnest, compassionate work for the children and youth, and to devise plans whereby the young people may put to use their intrusted talents.

What can ministers do? Much every way. To them comes the solemn admonition from the Lord's own lips, "Feed my lambs." With all the tenderness of an Eastern shepherd, the minister must seek to instruct the youth, protect them from their wily foes, and train them for responsibilities in the church of God. In "Testimonies for the Church," Volume VI, pages 435, 436, we read:

"Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work. But do not imagine that you can arouse their interest merely by preaching a long sermon at the missionary meeting. Plan ways whereby a live interest may be kindled. Let all have a part to act. Train the young to do what is appointed them."

That some of our ministers are doing this is witnessed to by one of our Missionary Volunteer secretaries, who writes: "We have several large churches which have pastors, and they always set the youth to some missionary enterprise." That is fine. The pastor could do nothing that would go further toward the saving of his young people than thus to lead out in planning work for the Missionary Volunteer Society of the church. If his own heart is still young, he will get the enthusiastic co-operation of the youth, thus accomplishing great things for the young people themselves, as well as in giving a knowledge of the truth to others.

The same secretary laments that the youth in general, throughout the conference, "are lax in doing missionary work." Will not our ministers who visit the churches take this to heart? Cannot something be done that is not now being done "whereby the younger members of the church may be led to co-operate with them in missionary work"?

Fellow ministers, do we really show the people, young and old, how to do missionary work? or do we merely exhort them to do it? The complaint is sometimes made that we hurry from church to church, spending only a few hours in a place. Is this necessary? True, the work is great and the laborers are few; but would it not be better to do more intensive work, and thus set something going in each church that would continue to vitalize and spiritualize the members, thus making frequent visits unnecessary?

However that may be, the Missionary Volunteer Department appeals to all our ministers for help in enlisting and training our army of youth for the Lord's service.

And that can be done, let us remember, not by "preaching a long sermon at the missionary meeting," but by putting to use our "ingenuity in devising plans" by which the younger members may be put to work.

M. E. KERN.

Appointments and Notices

A GREAT TRUTH BEARER

One of our successful city workers who has used over 25,000 copies of Present Truth in connection with city efforts, says: "Present Truth is the greatest truth bearer ever published, and is highly prized by those seeking truth, and it is bringing many to a knowledge of the truth every week."

The success of Present Truth is found in the fact that "it has only the clean message, clearly and concisely presented, one subject at a time," which prevents confusion. Each subject blending with the others, the whole message in all of its essentials is covered in this impressive, convincing way. It is cheap in price, yet strong in contents. With a small amount of money, it can be placed in a large number of homes, and will be equal to a full course of lectures. With it, any member of our churches may be an effective message bearer.

MEETING WITH FAVOR

"I do not think that you can improve the contents of your magazine; you have some excellent writers." So said a union missionary secretary. Others, after seeing the January Signs Magazine, commented in a similar strain. Some of the more courageous workers who ventured out with the January number, found to their surprise that the fifteen-cent price did not materially affect sales. A Montana sister sold twenty-eight copies in two and one-half hours, and netted a profit of \$1.84. Another sister said, "I find as ready sale for the fifteen-cent magazine as for the ten-cent one. The January number is just fine."

The SIGNS of the Times MAGAZINE



There is a pleasant surprise in store for that union missionary secretary. He will find that excellent as the January number was, the February number is better. It is a soldier number. The cover (a beauty) and many of the illustrations depict soldier life. Eight or more of the articles are of direct interest to "the boys." For example: The Blight of the Great Red Plague; Paying the Price of Peace; When Number Nineteen Awoke (story); The Brand of the Slacker; Unseating the God of War; America's Liberty Bell Still Peals; Upsetting the World's Equilibrium; Send Them Away with a Prayer.

Not only will this "message" to our boys be well received by them, but it will appeal to their

million fathers, mothers, relatives, and friends as well. Success undoubtedly awaits those who engage in the work of selling the February number. Our people generally could not do better than make out a list of acquaintances who are now wearing the khaki and send each a copy of the February Signs Magazine. Price, 5 to 40 copies, 8 cents a copy; 50 or more, 7 cents a copy. Act upon the impulse today.

CHANGE OF ADDRESS

Elder C. L. Taggart has been called to the Wabash Valley Sanitarium as chaplain. His future address will be La Fayette, Ind., care of the sanitarium.

REQUESTS FOR PRAYER

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

A sister in the South writes: Please pray for the healing of my sister."

A sister in New England writes of answer to prayer in the conversion of her son, and asks that we continue to pray for the conversion of her brother's family and a neighbor and his wife.

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.

Edgar G. Riehl, R. N., Box 541, Hilo, Hawaii, H. T. Signs, weekly and monthly, Liberty, Life and Health, and Watchman.

THE "REVIEW" CAMPAIGN

The campaign to place the Review in the home of every English-reading believer, which is being pushed so energetically by our conference workers and loyal readers, is producing excellent results.

At the close of the year the subscription list of the Review was the largest in its history. The last issue of 1917 was the first one ever published with a subscription list of more than 20,000. The number of that issue printed was 20,025, and the list has since increased.

During December nearly every conference made a splendid increase in circulation. Many have been able to pass the goal of one Review for each three members. With the close of December the record in the North American Division stood:

Arkansas	-----	20 per cent above the goal
Wyoming	-----	18 per cent above the goal
N. New England	-----	14 per cent above the goal
West Virginia	-----	13 per cent above the goal
Southern New England	-----	9 per cent above the goal
Western New York	-----	7 per cent above the goal
Eastern New York	-----	6 per cent above the goal
Ohio	-----	1 per cent above the goal
Montana	-----	4-10 of 1 per cent above the goal

From 90 to 100 per cent:

Saskatchewan	Minnesota
West Michigan	East Michigan
Southern Illinois	West Pennsylvania

From 80 to 90 per cent:

Missouri	British Columbia
Texas	South Dakota
Iowa	South Wisconsin
Massachusetts	Ontario
North Michigan	Georgia
	North Dakota

From 70 to 80 per cent, 21 conferences.

From 60 to 70 per cent, 15 conferences, 1 mission.

From 50 to 60 per cent, 5 conferences, 1 mission.

Below 50 per cent, 1 conference, 2 missions.

Every union conference in the North American Division has contributed to the splendid increase in the Review list, some gaining ten per cent, or more, within the past few months. In the Atlantic Union four of the conferences have passed the goal, and we hope that before another month goes by others in that union will have reached it.

Some of the foreign fields are doing excellent work. In the last three months the list in the British Union has increased more than one hundred per cent; it has now reached 430. Last month nineteen new subscriptions were received from Hawaii, which, considering the size of the field, is a splendid record.

There are, however, many thousand Seventh-day Adventist families who are not readers of the Review. If these could be gathered into one section of the field, they would make two or more large union conferences. Fortunately for our work, these members are not thus segregated, but are scattered among those whose lives are influenced by the counsel and help of the Review.

On Feb. 1, 1918, the subscription price of the Review will be increased from \$2.25 to \$2.50 a year. All new subscriptions or renewals which are mailed before that date will be accepted at present rates. The remainder of this month will be an excellent time in which to do a little active work in attempting to place the Review in the home of every believer. In many churches good work is being done. We know this by the new subscriptions which we are receiving at this office. We are very thankful to see this good increase, and trust that every friend of the Review will do his best to get our church paper into the home of each believer in his respective locality.

L. W. Graham, Circulation Manager.

OBITUARIES

Wisner.—B. Franklin Wisner was born Feb. 15, 1846, in Chester County, Pennsylvania, and died at Atco, N. J., June 21, 1917. In 1890, through studying "Bible Readings," he became interested in present truth, and later became an earnest, consistent member of the Seventh-day Adventist church. His life was unusually sweet, tender, helpful, faithful, and true. He sleeps in hope. His wife and two children mourn.
J. S. Washburn.

Peterson.—Mrs. James Peterson died at Cedar Falls, Iowa, Nov. 22, 1917, after an illness of several months. She was born in Denmark, Nov. 6, 1846. In her youth she came to this country, and most of her life was spent at Cedar Falls. In 1871 she was united in marriage to James Peterson, and to them were born eight children. She fell asleep a loyal believer in the third angel's message, and we feel confident she will have a part in the first resurrection.
D. F. Weatherly.

Day.—Antoinette Ellison was born in Fairgrove, Mich., Jan. 1, 1886. On New Year's Day, 1907, she was married to Raymond Day, and three children were born to them. Five years ago she united with the Seventh-day Adventist church at Fairgrove, remaining a faithful member until her death, which occurred Nov. 22, 1917. Her husband and a little daughter, one sister, and two brothers mourn. She sleeps at peace with God, and we are confident that she will have a part in the first resurrection.
H. H. Hicks.

Wharram.—Mary Brainard Wharram was born in Harpersfield, Ohio, in November, 1844, and died suddenly at the home of her daughter in Geneva, Ohio, Oct. 30, 1917. Brother and Sister Wharram accepted present truth about twenty-five years ago, under the labors of Elder O. F. Guilford and the writer. From that time until her death she was a faithful member of the Seventh-day Adventist church, and she fell asleep hoping for a part in the first resurrection. Ten children mourn.
C. P. Haskell.

Ward.—Caroline Ann Ballard was born at Lawrenceville, N. Y., Nov. 4, 1829, and fell asleep on Thanksgiving Day, Nov. 29, 1917, at the home of her son in Hawkeye, Iowa. Her childhood and youth were spent at home, and she fitted herself for a school-teacher. At the age of twenty-one she was married to Clark S. Ward, and to them were born ten children, six of whom are living. The deceased was an earnest Christian, and for forty years a faithful member of the Seventh-day Adventist church. She was laid to rest by the side of her companion, who passed away many years ago.
* * *

Hart.—Died at Hamot Hospital, Erie, Pa., Oct. 18, 1917, William P. Hart, aged sixty-eight years and nine months. Words of comfort were spoken by the writer from Ps. 116:15.

W. F. Schwartz.

Messmore.—Orian Orelus Messmore was born at Alva, Okla., Aug. 8, 1900, and died Dec. 9, 1917, at the home of his parents in Boone, Iowa. His parents and two sisters mourn.

G. E. Leffler.

Essig.—Caroline Mocker was born May 26, 1878, in St. Louis, Mo., and died at her home near Bennington, Kans., Dec. 7, 1917. Her husband, three sons, four daughters, her aged father, and one brother mourn. She was a consistent Christian, and her daily walk with God was an example to all who knew her.

E. E. Dunham.

Merrill.—Lynn Gordon Merrill was born at San Pedro, Cal., Oct. 15, 1890, and died in the California Hospital, Los Angeles, Cal., Oct. 14, 1917. His death came as the result of an accident sustained on October 13 while working in a sugar factory. He is survived by his wife and four small children, and his parents.

W. Milton Adams.

Saylor.—Mrs. Margaret A. Saylor, of Philadelphia, Pa., died at the Hospital of the Physicians and Surgeons, in Wilmington, Del., Nov. 14, 1917, after an illness of six days. She was a consistent member of the West Philadelphia Seventh-day Adventist church, and sleeps in hope of a soon-coming Saviour.

H. E. Cantwell.

Ried.—Mrs. Jane C. Ried was born in St. John, New Brunswick, July 26, 1842, and died at Cambridge, Idaho, Dec. 14, 1917. She was buried at Portland, Ore., Dec. 20, 1917. She is survived by her husband and six children, who bear witness to her constant, consistent Christian life. For years she had been a member of the Seventh-day Adventist church.

Albert Carey.

June.—J. M. June was born in Manchester, Iowa, Sept. 14, 1881, and died Dec. 15, 1917, at Oroville, Cal. At the age of fourteen he was baptized by Elder Clarence Santes, and united with the Seventh-day Adventist church at Winthrop, Iowa. He is survived by his wife and two sons, his parents, four sisters, and three brothers.

L. E. June.

Pajunen.—Marguerite Davis was born July 27, 1881, and died at Astoria, Ore., Oct. 17, 1917. She had been married to Dr. E. E. Pajunen five years. At the age of twenty years she embraced the third angel's message in San Francisco, Cal., and though alone in her belief, she remained faithful to the end of her life. An infant daughter was buried with her at Deep River, Wash.

C. F. Parmele.

Lingenfelter.—Sarah Caroline Larimore was born in Smithville, Mo., May 12, 1859. She was married to George Lingenfelter in December, 1878, and to them were born seven children. In 1907 she united with the Seventh-day Adventist church. She fell asleep in Cornelius, Ore., Nov. 22, 1917, confident of soon meeting her Saviour. Her devoted husband and five children are left to mourn.

H. W. Cottrell.

Bareirro.—Pedro Bareirro died at Havana, Nov. 13, 1917, aged 26 years and 6 months. He was the first fruits to this truth of our school at San Claudio, Cuba, having received baptism in 1911. He was an earnest colporteur and evangelist, and carried to several of his own family, as well as to others, the news of a soon-coming Saviour. Disease cut short his work, but he rests under the blessing of Revelation 14:13.

S. H. Carnahan.

McCarty.—Elizabeth Deeds McCarty was born at La Fayette, Ind., March 26, 1855. She was married at Lagro, Ind., Nov. 26, 1873, to Thomas B. McCarty. Ten children were born to them, four of whom died in infancy. In 1903 she became a member of the Seventh-day Adventist church, and was an earnest, consistent believer. Her death occurred in Peru, Ind., Dec. 19, 1917. Her husband, three sons, three daughters, and one brother survive.

W. A. Young.

Campbell.—David Campbell was born in York County, Pennsylvania, in 1847, and died at his home in Newton, Kans., Dec. 8, 1917. In 1887 he was united in marriage to Edith Stickney. His life was one of loving thoughtfulness for those with whom he came in contact, and we rejoice to know that he accepted Jesus Christ as his Saviour Dec. 1, 1917. He fell asleep in the hope of soon meeting the Life-giver. His wife and daughter, with one brother, mourn.

E. E. Dunham.

Erway.—Albert Erway was born in the State of New York, Oct. 20, 1834, and died at Edenville, Mich., Dec. 12, 1917. He came to Michigan at the age of twenty-one, and six years later was united in marriage to Hannah Boman. To them were born eight children, five of whom, with his bereaved companion, are left to mourn. The deceased became a charter member of the Edenville church when about thirty-one years of age, and lived, until his death, a life of consecration and devotion to the cause he loved.

N. H. Pool.

Mitchell.—Died at Marion, Iowa, Nov. 7, 1917, Mrs. T. A. Mitchell, aged 69 years, 9 months, and 20 days. Lizzie Dorcas was born in Sandusky, Ohio. Her father, Jesse Dorcas, was a believer in the 1844 movement. When she was nine years of age the family moved to Iowa, and in 1878 she was married to Thomas A. Mitchell. Four children were born to them, and these, with the husband, six brothers, and two sisters, mourn. The deceased became a Christian early in life, and her greatest desire was to be true to her profession.
* * *

Sandborn.—Ruth, our daughter, was born sixteen years ago in Vermontville, Mich., and after we moved to Trenton, N. J., some six years ago, she was baptized. A little over a year ago her health began to fail. She rallied, and for some time we thought she was going to be well and strong again, but last spring she had another severe attack and a cold which finally developed into tuberculosis. We came to Florida in September, thinking that the change would do her good, but she rapidly failed, until at noon, December 9, she fell asleep in Jesus, having perfect confidence in her Lord. While these afflictions that come to us are hard to bear, yet we have confidence that we will meet her in the first resurrection. Her mother and I were with her to the last. We found comfort in the scriptures that reveal the fact that the Lord is coming to gather the saints to himself. With these words we comfort one another. The funeral was held in Miami. I as her father, who had known her life from the beginning, felt that it would be a joy to preach her funeral sermon, and I am glad that the Lord gave me strength to do this. The text from which comfort was drawn was Hebrews 9:28.

A. R. Sandborn.

Crossman and Burns.—A very touching scene was witnessed recently by a company of people at a home in Phoenixville, Pa. The occasion was that of a double-funeral service, when the father of four small children, and the mother of one child, were laid to rest. They were brother-in-law and sister-in-law, and died only a few hours apart, so it was thought best to have but one service. William H. Crossman, son of William and Elizabeth Crossman, was born Sept. 9, 1879. Early in life Brother Crossman accepted Jesus as his Saviour and associated himself with the Salvation Army, being an active laborer in that noble work for a long time. During the last years of his life he believed in the doctrines held by the Seventh-day Adventists, and expressed his desire to unite with that body of believers. Brother Crossman felt confident on his deathbed that God had fully accepted him, and fell asleep with the hope of hearing the Life-giver's voice when he comes to call forth his sleeping saints. On Dec. 10, 1906, he was united in marriage to Miss Mary Burns, who was a member of the Phoenixville Seventh-day Adventist church, and they were blessed with four children. Brother Crossman was sick but a few weeks. Prior to his illness, he faithfully cared for three of his children, who were ill with typhoid fever. Then he was attacked by the same dread disease, from which he died Dec. 9, 1917. The deceased leaves a sorrowing wife, three daughters, one son, a father and mother, two sisters, and two brothers, also many friends, to mourn their loss. His age was 38 years and 3 months. Leola May Burns, daughter of Thomas J. and Rudella Wilson, was born May 3, 1894. Leola was always a kind and obedient child, and religiously inclined from her youth. She was baptized a few years ago in the Seventh-day Adventist faith, in which faith she fell asleep. On July 27, 1914, she was united in marriage to John Burns, and to them was born one daughter. Sister Burns was ill only five days with typhoid fever, when she passed into a peaceful rest. She was a faithful member of the Seventh-day Adventist church of Phoenixville, where her loss is keenly felt. Sister Burns fell asleep Dec. 9, 1917, with the hope of having a part in the first resurrection, at the soon coming of Jesus Christ. There remain to mourn her loss a sorrowing husband, one daughter, father and mother, two sisters, and three brothers, also many friends. Her age was 23 years, 7 months, and 6 days. Words of comfort were spoken by the writer on the experiences of Job.
J. C. G. Gauker.



WASHINGTON, D. C., JANUARY 17, 1918

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

READ the article, "The Review Campaign," on page 22. Let us see that our church paper is read regularly by every English-speaking Seventh-day Adventist.

THE annual meeting of the Review and Herald Publishing Association will be held this year in Takoma Park, Feb. 11, 1918. The annual association meetings of the Washington Missionary College and the Washington Sanitarium will be held the same week.

OUR brethren and sisters will read with interest the report in this number of the REVIEW from Brother and Sister R. C. Porter, and will rejoice to know that Brother Porter is so greatly improved in health. Let all pray that the Lord may fully restore him, so that he may take a place in the proclamation of this message, to which he and his wife have devoted their lives.

THE first number of *Present Truth* for 1918, "A World in Perplexity," was mailed last week to all REVIEW subscribers in the United States. We believe all will recognize the importance of circulating this issue by the millions. Orders are being received, though its announcement through the REVIEW has been delayed. Large lists of subscriptions are being sent in for *Present Truth* for 1918. Single subscriptions, 15 cents; seven subscriptions sent in by one person, \$1. All subscriptions for the 1918 issues should be sent in as early as possible.

FROM every quarter the cry of warning is being raised against the free and easy association which exists in many places between soldier boys and young girls. Unquestionably, already incalculable harm has resulted from this association in many instances. The fault cannot be charged wholly to the soldier boys, because they are no different from the majority of young men whom we meet in the daily walks of life; nor can the fault be placed wholly upon the girls. The chief trouble rests in the lessening of the moral standards in the minds of society generally, and the naturally loose rein which is given to such association in times of war. Parents everywhere should heed these warnings which are being sounded. Several excellent articles have already appeared in the Home Department of this journal regarding this association. Another excellent article will appear next week. Watch for it, and read it, and heed the sound counsel which it imparts.

THE GENERAL CONFERENCE SESSION

THE thirty-ninth regular session of the General Conference will be held in San Francisco, Cal., March 29 to April 21, 1918. At this meeting the regular business of the conference will be considered, reports received from the field, officers elected, etc.

A. G. DANIELLS, *President*.

SOLDIERS' LITERATURE FUND

SOME things, perhaps, can be done later, but the opportunities we have to help the men who are now in the military and naval training camps will soon be past. Already some of our own young men have gone across the sea.

We are glad to report that after unavoidable delays the army-and-navy edition of "Steps to Christ" will soon be finished. It will be sent to all our young men whose names and addresses are sent to the union Missionary Volunteer secretaries.

There are also large demands for the special numbers of the *Instructor*, and for other literature.

Shall we respond to these calls? The offerings sent in will be our answer.

Previously reported	\$192.60
Mrs. E. J. King	10.00
Willner Lyon	10.00
R. A. Caldwell	2.50
Mrs. J. N. McLeod	5.00

Total

Make all remittances to W. T. Knox, treasurer, Takoma Park, D. C.

M. E. KERN.

THE 1918 MINISTERIAL READING COURSE

WE are glad to say that the enrolment for the Ministerial Reading Course for 1918 is progressing rapidly. More of our workers have enrolled for this next year's course than were enrolled for any previous course at this time of the year. We have sent the leaflet and registration blank to each of our English-speaking workers throughout the world, but if perchance any have not received them, if they will let us know we will gladly duplicate this information.

We hope that the year 1918 will find every minister, licentiate, and missionary licentiate enrolled for this excellent course. It is as follows:

"One Hundred Years of Missions," by Leonard	\$1.20
"Effective Speaking," by Phillips	1.50
"Back to the Bible," by Price50
"Education," by Mrs. E. G. White	1.25
Magazine, <i>Christian Educator</i>	1.00
Total	\$5.45
OFFER 1: The four books and magazine, postpaid	\$5.00
OFFER 2A: "One Hundred Years of Missions," <i>Christian Educator</i> , and "Effective Speaking," postpaid	3.60
OFFER 2B: "Back to the Bible" and "Education," postpaid	1.60

Our workers cannot afford to miss the blessing which comes from a regular, systematic study of the books offered in our five-year course. The year 1918 is the last year of this course. Have you enrolled? If not, why not?
 FREDERICK GRIGGS.

WE shall begin the first of February our studies on Bible Doctrines. The first series will be on the second coming of Christ. The first number has been prepared by Elder E. T. Russell, and the remaining numbers by Elder G. B. Thompson. We believe these studies will be greatly appreciated by our readers, and trust that they will be used by our brethren and sisters in the home circle.

A HARVEST INGATHERING EXPERIENCE

"I CALLED upon a prominent lady who was the widow of a physician, the daughter of a minister, and the sister of a lawyer. She gave me five dollars for missions. I gave her *Present Truth* No. 4, 'The Second Coming of Christ.' She became interested, ordered a full set, and then two hundred each of the principal issues of the series for her friends. She gave a copy of No. 4 to a friend of hers, the dean of a college, who, after reading it, said he had compared it with the Scriptures, and found it was true, and exclaimed: 'Just think, all of these years I have been preaching just the opposite!' " *Present Truth* has made this woman a permanent, interested friend, and has caused more than two thousand other issues to be effectively placed with intelligent and influential people.

FROM a personal letter from Elder Steen Rasmussen, secretary of the North American Foreign Department, we make the following interesting extracts: "Last Sabbath we baptized seven Bohemians here in the city of Chicago, the result of the efforts of Brother L. F. Kucera and Sister Anna Soukup during the summer and fall. It was our first tent effort among the Bohemians in this city, and much opposition was experienced. In fact, it was almost impossible to get the people to come inside the tent walls. However, when we continued the effort in a little hall, beginning October 1, quite a number of the people came in, and at times the place was crowded. A number are ready for baptism. With this addition, our Bohemian church in Chicago now numbers seventeen. This to us is very encouraging, in view of the fact that we have been laboring among them only a short time. Many of the Bohemians are very strong infidels, which makes the work so much the harder."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the Review & Herald Publishing Association

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