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The Advent Review and Sabbath Herald

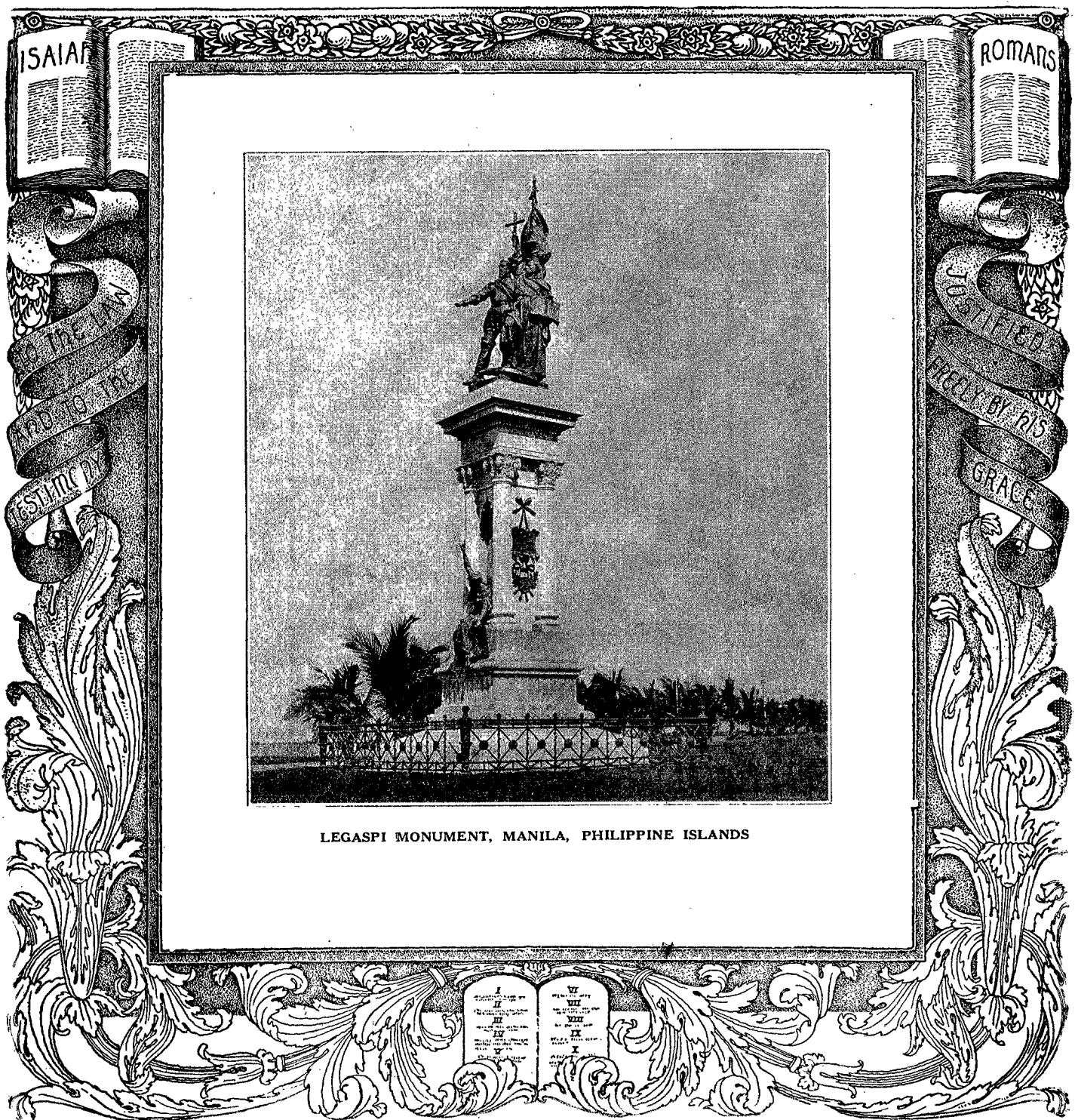


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No. 4

THE GOSPEL TO ALL NATIONS



Note and Comment

A SACRILEGIOUS SUGGESTION

WE are led to wonder what sort of faith is held by a professed Christian minister, one who ranks as "a distinguished Bible student," when we read his suggestion that exploration of the holy places of Jerusalem may disclose the tomb of the Saviour, containing his embalmed body. This is the statement credited to W. C. Endly, who the *Washington Post* of January 6 declares is "a distinguished Bible scholar and prominent Methodist minister." Mr. Endly says:

"It is possible the very body of the Saviour himself may be discovered. There is considerable doubt as to whether the ancient Jews embalmed the bodies of their dead, but there are authorities who contend that they did so preserve the bodies of the greatest men. If the Saviour's body was embalmed, it will be found in the lost tomb."

This is indeed an astonishing statement in the face of the plain historical record given in the Bible of the literal resurrection of the Lord. This record clearly teaches that preparations were made the day of Christ's crucifixion for a special anointing of his body with spices and ointments. But these preparations were interrupted by the advent of the Sabbath at the beginning of sundown Friday night. Those engaged in this work of preparation laid aside this labor and "rested the Sabbath day according to the commandment." And then "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared," when they found that Christ had risen from the dead. The record is: "They found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus." Luke 23: 56; 24: 1-3.

And the crowning evidence which Christ gave to his disciples that he was indeed risen from the dead was to show to them his pierced hands and his wounded side. "He showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." John 20: 20.

This same physical evidence of his resurrection was demonstrated later to Thomas. He had declared that he would not believe in the Lord's resurrection unless he saw with his own eyes the scars of mutilation which had been made upon Jesus with the infliction of the death sentence. Christ, in his infinite compassion, satisfied this desire on behalf of his doubting disciple. He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand,

and thrust it into my side: and be not faithless, but believing."

It would not be so serious if the clergyman, quoted above represented only his own skeptical views of the Bible narrative, but unfortunately he represents a growing class in the great Christian church. It is no uncommon thing at the present time to see a denial on the part of professed Christians, of the resurrection of the Lord, of his miracles, of his miraculous birth. The philosophy of the world is rapidly supplanting in the hearts of many, faith in the divine Word. It is an ominous sign of the times in which we live, of the widespread departure from God and from his Holy Word, which the Scriptures teach would mark the closing days of earth's history.



THE SECOND COMING OF CHRIST

MANY Bible students in different churches are impressed with the things that are coming upon the earth. They believe that we are living in the closing days of earth's history. We cannot, of course, agree with many of the conclusions which some of these reach in their study; they know nothing about fulfilling prophecy from the standpoint of God's great message for today; but some of them, to the best of their ability, are sounding the warning of the dangers of the present hour. Under the heading, "The Second Coming of Christ," T. T. Martin, evangelist, in the *Western Recorder* (Baptist) for Nov. 15, 1917, writes as follows:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" not the end of the world, but the end of this age. It is not that the world will be converted, and then the end come; but 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations.' So far as converting the world is concerned, there has never been a time since our Saviour first came when there was a spot five miles square on this earth where every one was converted. Peter said God has visited the Gentiles 'to take out of them a people for his name.' There is now no nation on the earth which has not received the gospel as a witness. Only recently Tibet, the last one, received the gospel. This scripture alone is positive proof that our Saviour's return is near. . . .

"Paul calls the second coming of our Saviour 'that blessed hope' (Titus 2: 13), but with many it is no hope at all.

"If he does not come soon, as some of us are hoping, we shall at least have obeyed his command to watch for his coming. I would rather be in that class and be disappointed than to be in that who say, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from . . . the creation;' for God calls them 'scoffers.'

"Jesus said, 'Surely I come quickly.' John replied, 'Even so, come, Lord Jesus.' Can the reader say, 'Amen'?"

In this same paper for December 20, the editor, under the heading, "The Fall of Jerusalem," reviews the events which have been shaping in the Far East. He believes that the Russian debacle and the fall of Jerusalem suggest that the battle of Armageddon is near at hand, and concludes his review with the following statement:

"We are slow to dogmatize concerning unfulfilled prophecy, yet we are persuaded that the nations of the earth are engaged in the last great war, and not far off is the last great battle; and then—Christ shall come to reign a thousand years in millennial glory. Watch ye, therefore, 'for in such an hour as ye think not the Son of man cometh!'"

A similar article appeared in the *United Presbyterian*, which we copy entire from the *Cumberland Presbyterian* of November 8:

"The Day of the Son of Man"

"The conditions of the present day have stirred the curiosity of many about the time of the Lord's second coming. Are there not to be wars and rumors of wars before he comes? and may not this tremendous war be the conflict which is to precede his coming? Are there not prophecies in the book of the Revelation concerning the last days, which seem to have their fulfillment in persons and events of the present day? Before the Lord comes for judgment and the heavens and the earth pass away with a great noise and the elements melt with fervent heat, making place for a new order, some Scripture predictions, which give every indication of requiring considerable time, remain to be accomplished. The influence of the gospel over all branches of the human family is not so complete or powerful as both the Old and the New Testament imply. The world has not yet witnessed the turning of the Jews to Christianity according to promise. The signs do not all point to his speedy coming. It can still be said, 'Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.'

"But while the time of his coming is hidden, the conditions which he will find have been revealed. A comparison to Noah's day has been made, and that comparison is illuminating.

"Indifference to plain warning was characteristic of Noah's day. The great-grandfather of Noah, Enoch, spoke of judgment to come upon the ungodly. Noah himself was a preacher of righteousness. He could announce the time of the judgment as well as the form in which the judgment was to come. When he began to build the ark he knew that in one hundred twenty years the windows of heaven would be opened and the fountains of the great deep be broken up. So his warning would be of the most definite character.

"That was not all. One of the writers of the New Testament speaks of Christ coming and preaching to the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah. The simplest interpretation of these words is that Noah's contemporaries may now be in prison, but before the flood arrested them and thrust them into the abode of the dead, while they were still living in the world, the Lord visited them, probably in bodily form, as he went to the home of Lot with his warning of destruction. They had warn-

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The Advent HOLY BIBLE REVIEW AND Sabbath HERALD

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

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TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 24, 1918

No. 4

EDITORIAL

THE POWER OF PRAYER

WE talk much as a denomination about the power of prayer. Many articles have been published in the REVIEW regarding this holy exercise. We hear it stated repeatedly that in all ages of the church the men and women of power have been men and women who regarded the power of divine intercession. Is it not well for us to stop and consider how much of this professed faith on our part is mere theory only? If it is not theory, why is it that we do not avail ourselves more frequently of this powerful aid? It is not because access to the Source of wisdom is denied us; it is not because we lack time. Rather it is because we lack inclination, the desire, the purpose.

We fail to pray as we should in our own personal experience. Most Christians are content with a hurried prayer once or twice a day; but few know what it is to actually commune with God, to commune with him often, as they would commune with their dearest earthly friend, ever finding strength and comfort and joy in that association.

Why is it that in our board and committee meetings, in our conference sessions and church business meetings, where we have many times most perplexing problems to decide, that we depend more upon human argument and comparison of views than we do upon the Source of divine wisdom? We have been in some meetings where when the way seemed closed and the path of duty was not clear, recourse was had to prayer. And in response to the supplications, light broke in and the dark places became light and the path plain.

We need to cultivate more of these experiences. One purpose God has had in ages past in bringing his church into sore perplexity is to teach them the power of prayer. May Heaven grant we may learn these lessons without the duplication of these trying experiences in our own history.

It is well to talk about prayer, but it is better to pray. It is well to tell others what God has done for his church in the past; it is better to be able to tell what he is doing for his church today, what he is doing for us as individuals. We need today more than theory regarding the prayer life. We need to experience living realities, to know that God hears and answers us, to know that God hears and answers his church today. May the Master pour upon his disciples everywhere the spirit of earnest supplication.



DO WE LIVE AFTER DEATH?

To humanity in general and in all ages, but especially now to the hearts of many in war-stricken Europe, there has come a great longing for conclusive proof that there is life beyond the tomb for their dear ones, snatched from them by the cruel sword of Death. And alas! it seems probable that ere the terrible world struggle ends, many another heart in lands across the seas, and even on this side the Atlantic, may be joined in suffering to hearts already bereft. What hope is there of a better life beyond this vale of tears?

There are men arising everywhere throughout the world who claim that in the phenomena and teachings of Spiritualism there is afforded a positive scientific proof of the survival of human personality beyond the grave. Truly in view of the present world situation, and the great promises this system of belief offers to those who mourn, it is well for us to consider the validity of its claims.

The belief that there is a spiritual world which may manifest itself by producing results in the physical world which cannot be explained by known natural laws, has long been prevalent. Add to this the belief (as clearly set forth by the great philosopher Plato) that man has an immortal soul which continues conscious existence after the body has decayed in the grave, and we have the two

great supporting pillars upon which the whole superstructure of Spiritualism rests.

Before we examine each of these fundamental underlying concepts, let us consider briefly the origin and history of the movement commonly spoken of as modern Spiritualism. For brevity of statement and impartiality of viewpoint, we quote a few lines from a well-known encyclopedic authority:

"The movement began in a single family. In 1848 a Mr. and Mrs. J. D. Fox and their two daughters, at Hydesville (Wayne County), New York, were much disturbed by unexplained knockings. At length Kate Fox (b. 1839) discovered that the cause of the sounds was intelligent and would make raps as requested, and, communication being established, the rapper professed to be the spirit of a murdered pedlar. An investigation into the matter was thought to show that none of the Fox family was concerned in producing the rappings; but the evidence that they were not concerned is insufficient, although similar noises had been noticed occasionally in the house before they lived there. It was, however, at Rochester, where Kate and her sister Margaret (1836-1893) went to live with a married sister (Mrs. Fish) that modern Spiritualism assumed its present form, and that communication was, as it was believed, established with lost relatives and deceased eminent men. The presence of certain 'mediums' was required to form the link between the worlds of the living and of the dead, and Kate Fox and her sister were the first mediums. Spiritualists do not as yet claim to know what special qualities in mediums enable spirits thus to make use of them. The earliest communications were carried on by means of 'raps,' or, as Sir William Crookes calls them, 'percussive sounds.' It was agreed that one rap should mean 'no' and three 'yes,' while more complicated messages were—and are—obtained in other ways, such as calling over or pointing to letters of the alphabet, when raps occur at the required letters.

"The idea of communicating with the departed was naturally attractive even to the merely curious, still more to those who were mourning for lost friends, and most of all to those who believed that this was the commencement of a new revelation. The first two causes have attracted many inquirers; but it is the last that has chiefly given to modern Spiritualism its religious aspect."—*Encyclopedia Britannica*, art. "Spiritualism."

It is this religious phase of Spiritualism as a new revelation which is emphasized by serious-minded Spiritualists. It is well expressed by M.

Theodore Flournoy in the well-known book, "Spiritism and Psychology," at the conclusion of the chapter on "The Study of the Supernormal:"

"There are some who find a real and daily satisfaction in conversing, by means of the table or the pen, with their departed relatives or friends, but for the great majority it is hardly so. What touches them personally in Spiritism and matters the most for them is not the *phenomena*, but the *teaching* (said to be scientifically grounded) of the future life, in opposition to materialism, which denies it; or to skepticism, which doubts it; or to religion, which makes it the object of a faith, always wavering. It is clear that this teaching, in order to have the character of absolute scientific certitude, implies experimental demonstrations—concrete and tangible proofs of the intervention of spirits in our world. But for the greater number of Spiritists, this is already proved, for cultured people, just as much as the rotation of the earth; it is not necessary for every one to experiment and verify for himself these phenomena; it is sufficient to know that this has already been done—that is to say, they exist in the impersonal arsenal of science, where they are always available, to convince the incredulous. Were it not for the purpose of polemics and proselytism we should never have need to resort to spirit manifestations, because that which lives really is not the facts themselves, but the grand verities—philosophical and moral—which are deduced from them. In short, as one of my correspondents has excellently expressed it: 'In Spiritism the doctrine is everything; one can be a good Spiritist without ever having seen phenomena; and these latter should never be sought for, except for the purposes of propaganda.'"—Pages 46, 47.

From the small beginning in 1848, this Spiritualistic movement has grown until it now numbers among its adherents not only thousands of the rank and file of every nation, but many of the greatest scientists and literary lights of the world. One of the most recent recruits is Sir A. Conan Doyle, who publicly professes a belief in "the new revelation," and publishes to the world the fact of his conversion (which has taken place since the war began) in an article in the January (1918) issue of the *Metropolitan*. Doubtless the great war is causing many others, both great and small, to seriously consider the claims of Spiritualism to be the scientific proof of immortality.

In subsequent articles we shall consider first the genuineness of Spiritualistic phenomena, and then the validity of the two great fundamental concepts on which the whole Spiritualistic system rests. L. L. C.

CANNIBALISM IN THE CHURCH

WHEN we speak of cannibals, our minds at once go off to far-away islands where men without God have become so darkened in mind that at times they feast on human flesh. We could hardly look for this in Christian

lands, much less in the professed church of Christ. However, the apostle clearly indicates that the spirit of cannibalism is sometimes found in the church. Here is his statement:

"If ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5: 15.

"*Bite and devour one another*!" It is quite possible to be horrified at the thought of sitting down at a table and partaking of a meal of human flesh, and yet carry in the heart the wicked thing which leads us to devour a fellow being.

There is no more mean or devilish thing than the spirit of backbiting. Yet many who sit around the Communion table are charged on the books of God with this terrible sin. And who can say which is the greater sin,—for a poor benighted heathen, sitting in the darkness which has been enshrouding his island for centuries, to slay a human being and devour him; or for an enlightened Christian, in the blazing light of the present time, to sit with some friends and bite and devour some absent friend or brother?

"Yes, you never burned a human being alive. You never clapped your hands as the death shriek proclaimed that the lion's fang had gone home into the most vital part of the victim's frame. But did you never rob him of his friends? gravely shake your head and oracularly insinuate that he was leading souls to hell? chill the affections of his family? take from him his good name? . . . Did you never find a malicious pleasure in repeating all the miserable gossip with which religious slander fastened upon his daily acts, his words, and even his uncommunicated thoughts?"

Strange indeed is it that professed Christians are guilty before a holy God of this terrible sin! A man may be very conscientious about keeping the Sabbath, and yet around the table at mealtime dissect the elder of the church, making unfavorable comments even before the children—and then wonder why the children are not interested in the truth. A man may be very strict in paying his tithe, and yet criticize and engage in condemning and analyzing the motives of an absent brother. A man may be very strict in regard to health reform and yet "bite and devour" a brother who does not eat just as he thinks he should. As to which is the greater sin—to err, perhaps, in the use of food, or to engage in the unholy work of criticizing others—the judgment of God will decide. The verdict is already announced in the Word, for no sin is denounced in stronger language in the Bible than that of judging others.

"Therefore thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemn-

est thyself; for thou that judgest doest the same things." Rom. 2: 1. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7: 1, 2.

We are instructed that this spirit of biting and devouring in the church is among the greatest of evils.

"An earnest effort should be made in every church to put away evil speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God, and with love to their brethren, close their ears to gossip and censure."—"*Testimonies for the Church*," Vol. V, p. 609.

Is this evil in your church? Is it in your heart? The Spirit of the Lord will never fill the heart that allows this wicked thing to dwell there. Instead of listening to the words of the talebearer or scandalmonger, we are to close our ears to this evil work. When some church gossip comes to us in quest of some morsel which is to be picked up somewhere, direct the talebearer to the teaching of the Scriptures.

It is time for us to follow the counsel given us, and for "every church" to put this sin from their midst. Unless we do, I greatly fear our eternal salvation will be jeopardized, for truly the Lord will never immortalize in the kingdom this satanic principle.

G. B. T.

TESTIMONY TO THE GOD THAT ANSWERED

IN the year 1870 the London Missionary Society sent J. D. Hepburn into the wilds of the Lake Ngami region of South Africa. Again and again he saw the Lord's deliverances in time of trouble, when the circumstances clearly drove him to seek special mercies of the God of heaven. He speaks a wise and discriminating word concerning his experience in this matter:

"I think I should be afraid to ask publicly for these special acts of mercy if I had what I thought to be clear indications of backsliding among the people and if my own heart were growing slack and the fire of devotion burning low. If I might, therefore, I would hide my work out of the world's sight, but it is perhaps right that God's dealings with his people should be made known."

There came a time, for instance, when gaunt famine stalked through the land. The Makaloka rain maker charged that the Christians had driven away the moisture-laden clouds and that no more would come because the young chief Khama would not recognize the rain god. The believers were driven to prayer. Mr. Hepburn, in

his "Twenty Years in Khama's Country," says:

"A neighboring chief sent Khama a taunting message: 'You are a wise man! Go on praying; that's the proper thing to do. You are the man of wisdom.'

"It was hard for Khama to hold his ground.

"We held a week of prayer, and the blessing of rain came in torrents.

"Again the spiritual windows of heaven had been opened, and again the water was flowing, this time the water of life.

"I can see, and have seen, that God hears and answers prayer today as much as in the times of patriarchs, prophets, and apostles.

"Water won't flow in the desert, and especially it won't flow up a sandy hill in the desert if you pray ever so earnestly for it,' you say? I'm not so sure about that! Perhaps it will, if your necessities absolutely require it, and you have not become too learned to be able to pray for it in the simplicity of your heart.

"The trek Boers got into the desert, and were dying for want of water, and their cattle died. There was necessity, at any rate. Some poor, uneducated, simple-minded Boers are climbing up one side of a long, heavy, sandy hill; the hot African sun is blazing overhead; the sand under their feet sends up its hot breath into their faces; the sky is clear of every speck of cloud. Here is a single tree by the wayside.

"Let us kneel down and pray for rain under this tree.'

"But the rain season is over.'

"Let us pray for it; God is good.'

"They knelt down and prayed together. There were doubters to grumble even there.

"We might have been far on if we had not stayed here to pray for rain which won't come,' they said.

"But there is a missionary two days off with the wagon, who accidentally heard, on the very morning he was to trek from a certain pan of water, that the Boers were dying for want of water in the thirst desert. He off-loaded his wagon at once, and sent back a wagonload of water, and while the poor ignorant Boers were praying on one side of the hill the wagon was climbing the other."

Returning, in his account, to that week of prayer for rain with Chief Khama and his companions in the new-found faith, Mr. Hepburn adds:

"The clouds came up and covered us over, and poured out rain for twenty-seven days.

"If that is not answering prayer, then I don't know how God is to answer prayer.

"Another curious coincidence,' some will say, and nothing more. Well, they are very happy coincidences for those who live in them, and it was a most unfortunate coincidence for the Makaloka god.

It is good to bring these testimonies to providential interventions to light from the stories of pioneering days in mission fields. Somehow the reports of the early times seem to supply more of these testimonies than the current reports. For one thing, it may be the helplessness of the pioneer missionary and his necessity gave the hand of Providence its opportunity. Again, may it not be that in the older time this very helplessness and isolation on the frontiers led the missionary to look more simply to God for

direct revelation of his intervening hand? Faith in the living God is essential to the missionary task now, as of old, for now within a short time a greater work is to be done than ever before.

This same chief Khama spoken of by Mr. Hepburn, in a hearty and vigorous old age, is still guiding his people. Twenty-five years ago he appealed to us to send a missionary into his territory. Again and again the Mission Board and our South African brethren have talked of answering the call; but with the many openings, and the slender staff, we have never yet responded. Our brethren in South Africa, however, have placed in the 1918 budget a call for sufficient money to support a worker in his country, Bechuanaland.

W. A. S.



THE DANGER OF COMPROMISE

THE history of the church of Christ through the centuries clearly brings to view two classes of believers, compromisers and noncompromisers. Theoretically both classes have usually held the same system of belief. They have made the same profession, and in the days of peace and prosperity but little if any difference might be seen between them. The real difference was manifested in times of test, in crises which arose in the history of the church. Then it was found that some were, after all, only fair-weather Christians. Their religion was a matter of policy and convenience rather than of principle. They could regulate their experience to meet every standard. They sought at the same time to be popular with men and approved of God. This, however, was not the spirit which characterized the experience of those who received the gospel from love of it, into whose lives it entered as a living and vitalizing power. Their service to God was not determined by policy or caprice. The principle actuating their lives made them as true in the darkness as in the light, and led them to stand for truth in the face of opposition when their stand made probable the sacrifice of every temporal possession and of life itself.

These two classes may be found in the church of Christ today. The future will soon disclose the personnel of that large class of believers who belong among the compromisers. Declares the servant of the Lord, in speaking of the days before us:

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to

view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren." — *"The Great Controversy,"* p. 608.

There will be many tests of loyalty to God in the closing controversy between truth and error. One particularly will stand out before all the others, and that will be the test relating to the law of God and to the observance of his holy day:

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." — *Id.*, p. 605.

We heard a Seventh-day Adventist argue a few days ago that we have been too strict in Sabbath observance in years gone by, that we have held to the Puritanical idea, and that the nature of true Sabbath observance approached more nearly the present standard of Sunday observance than the way we have regarded it in the past. Does this brother represent the views of others in the church? Undoubtedly; but we believe a comparatively small number. This spirit is a spirit of compromise, a spirit which will discard all Sabbath truth in the crises before us. Now as never before in the history of the world it is for us to exalt the banner of truth wherever in the providence of God our lot may be cast. We must do it consistently and wisely. The recognition of the great God of heaven must be held first in our obedience, above the standards of the world, above the traditions of those around us.

Seventh-day Adventists have in this world a definite and positive mission, a mighty message of reform to proclaim, great truths to present to others, or they have no excuse for existence. If in these days of final test we can compromise the principles which have made us distinctive all these years, if when persecution arises we can make the service of God of secondary importance and a matter of convenience and of policy, then our whole experience as a denomination has been a mistake. But, thank God, it has not been a mistake. God has a message to go to the world today, as brought to view in the fourteenth

chapter of Revelation. That message is to proclaim the solemn hour of God's judgment, the holy law of God as the standard of that judgment, the righteousness of the Lord Jesus Christ as the one remedy for the broken law. That message is to sound a warning against the beast and his image, against every unholy alliance which will array itself against God and his truth.

For just such an hour as this, and for the very times of darkness and trial which we now face, God has brought us into existence—to give this message. May we not compromise its holy principles. May we not cowardly turn from the work God has appointed us to do; but like Esther of old in the great crisis which she faced, let us go forward, doing what God requires us to do; and if we perish, we perish. Better a thousand times to perish with the consciousness of God's approval than to live knowing that we, like Peter, have in the time of crisis denied our Lord. We may be assured of one thing—that in the hours of darkness before us God will not forsake his people. As he honored Elijah for his unfaltering courage in the days of national apostasy; as he stood by Daniel in the den of lions; as he honored Shadrach, Meshach, and Abednego for their uncompromising stand for truth and right; so God will stand by his children today. In these days, when so many are denying Christ, let us stand by him and by his work. And we may be sure that if we stand by him he will stand by us, giving us divine grace and wisdom to meet every condition to which we may be subjected.

F. M. W.

PROPHECY

PERHAPS the strongest internal evidence of the inspiration of the Holy Scriptures is the prophecies which they contain. Through all the centuries of its existence the Bible has drawn the fire of its enemies. Unbelievers, skeptics, and blasphemers of various kinds have railed at the Word of God and subjected those who believe its sacred truths to scorn and ridicule. But the Book of God has survived it all, and today is the most widely read book in the world.

Let those who scoff at the Scriptures explain how, if the Bible is only a book of human origin, it comes about that in its pages the prophets give in advance the history of nations, of cities, of the world itself in detail. How could such a book be simply the production of some man, or group of men? I was talking some time ago with a man who was railing against God and his Word. He was dumb before the foregoing question. The only

answer they have felt free to put forth is that these portions of Scripture were written *after* the events occurred. No excuse could be more flimsy.

"A traveler in a stagecoach attempted to divert the company and display his hostility to the Scriptures by throwing them into ridicule. 'As to the prophecies,' said he, in particular, 'they were all written after the events took place.' A minister in the coach, who had previously been silent, replied, 'Sir, I must beg leave to mention one remarkable prophecy as an exception: "Knowing this first, that there shall come in the last days scoffers,"' "

The reproof from the venerable clergyman was well stated, and exposed the folly of this kind of superficial, infidel reasoning. How thankful we should be for the light which shines on our pathway from the prophecies which are focusing their clear rays in these last days.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

Fulfilling prophecy tells us unmistakably that the days of earth's history are almost numbered, and that the end will soon come. All these omens of the coming day are harbingers of great joy to the Christian.

G. B. T.

THE SECOND COMING OF CHRIST

(Continued from page 2)

ings in abundance, of the most definite character, but they paid no heed. That same condition will be found when the Lord returns. It is to be found today. A large part of the Bible is taken up with solemn warnings. Faithful preachers have been repeating them until the world seems to be sick of hearing. But little impression is made on the masses; they go their way as indifferently as the complacent sinners of Noah's day.

"Ignoble occupations were characteristic of Noah's day. They were eating and drinking, marrying and giving in marriage. Human nature requires food and drink. Marriage is a divine institution, and the good home is a source of blessings. Life would be abnormal if men and women were not found eating and drinking, marrying and giving in marriage. But that is hardly the situation in Noah's day. These were their chief occupations. Every day was counted lost which was not a continuous feast. 'Until death do you part' was not in their marriage service. Their marriages seem to have been 'trial marriages' only, matters of temporary convenience, with frequent changes of partners. Stripped of any poetry, their chief occupation was to follow their appetites and lusts. Their lives were carnal in the grossest form, and that was their answer to God's challenge to live righteous lives. Such a condition will be found by the Lord when he comes. Such a condition can be found now. Multitudes are living for the flesh and nothing but the flesh. The eager pursuit of carnal pleasure is characteristic of this age. Those who know the warnings of the gospel and the teachings of physiology about the consequences of sins of the flesh are so hardened

that they continue their shameful practices.

"Fatal surprise came upon the people of Noah's days. Painters have tried to picture the agony and despair of those ungodly people who disregarded all warnings, and even a more terrible fate can be expected by those who neglect to provide an ark to the saving of their souls."

To us who see more clearly the significance of these conditions, who have been intrusted with the message of Christ's soon coming, there comes a great responsibility in passing on to others the grace which has been bestowed upon us. Everywhere the minds of men and women are open to the study of God's Word and to conviction as to its meaning. Let us improve well the opportunities afforded by the present hour for Christian labor.

HOW TO MAKE THE BIBLE STICK

"I HAVE been committing to memory some verses in the Bible, and I have come to recite them to you."

These were the words of a Korean Christian to a missionary. He had walked a hundred miles to recite these verses, and he would have to walk all the way back again. Without a single mistake he recited the entire Sermon on the Mount. Then the missionary told him that it was not enough to learn the sermon by heart, he must practice it.

"That's the way I learned it," he exclaimed, eagerly. "I tried to memorize it, but it wouldn't stick; so I hit on this plan: I memorized a verse, and then I found a heathen neighbor of mine, and practiced the verse on him. Then I found it would stick."—*Selected.*

THE GREAT THINGS IN THIS LIFE

I KNOW not how it may be with others, but I confess that to me, as life goes on, as I experience more and more how illusive is all that the world promises, and how empty is all that it bestows,—I confess, I say, that I find even deeper comfort in these eternal verities which tower like mountain peaks into the blue air of heaven. From squabbles over the infinitely little, we mount to a serener air when we fix our thoughts only on the love of God, the tenderness of Christ, the silver wings and the refreshing dew of the grace of the Comforter. The questions which whistle like empty winds and roar like brawling streams through the narrow banks of contemporary religion and contemporary politics, sink into a distant murmur when we take our stand by these eternal seas. There is no truth more constantly reiterated, more emphatically insisted on throughout Scripture, than this—that "the Lord is King, be the people never so impatient; he sitteth between the cherubim, be the earth never so unquiet."—*Canon Farrar.*

STUDIES IN THE TESTIMONIES

A GREAT OBJECT LESSON

EDITH M. GRAHAM

1. Or what was the tabernacle built by Moses a copy?

"Moses made the earthly sanctuary, 'according to the fashion that he had seen.' Paul declares that 'the tabernacle, and all the vessels of the ministry,' when completed, were 'the patterns of things in the heavens.' And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy."—*"Patriarchs and Prophets,"* p. 357.

2. What were to be taught by the earthly sanctuary and its services?

"The heavenly temple, the abiding place of the King of kings, where 'thousand thousands minister unto him, and ten thousand times ten thousand stand before him,' that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration,—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services."—*"Patriarchs and Prophets,"* p. 357.

3. What are represented by the two apartments in the earthly sanctuary?

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne.' He saw an angel 'having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and the 'golden altar,' represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, 'the temple of God was opened,' and he looked within the inner veil, upon the holy of holies. Here he beheld 'the ark of his testament,' represented by the sacred chest constructed by Moses to contain the law of God."—*"The Great Controversy,"* pp. 414, 415.

4. In the earthly sanctuary, what is represented by the ark?

"In the temple in heaven, the dwelling place of God, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy-seat, represent the interest with which the heavenly host contemplate the work of redemption."—*"The Great Controversy,"* p. 415.

5. Why is the subject of the sanctuary an important one to Adventists?

"The scripture which above all others had been both the foundation and the central pillar of the advent faith, was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844."—*"The Great Controversy,"* p. 409.

6. When Christ did not come at the appointed time, how did some meet the issue?

"But the appointed time had passed, and the Lord had not appeared. The believers knew that God's word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since he had not come, the days could not have ended."—*"The Great Controversy,"* pp. 409, 410.

7. In doing this, what did they have to renounce?

"To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of B. C. 457. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9: 25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A. D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after his baptism, Christ was crucified, in the spring of A. D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of his disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed."—*"The Great Controversy,"* p. 410.

8. What did others do when they realized some mistake had been made?

"With earnest prayer they reviewed their position, and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary. In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question."—*"The Great Controversy,"* p. 411.

9. After a careful study of the structure of the tabernacle, its furniture, and its daily services, what important question still remained to be answered?

"But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. 'Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these,' even the precious blood of Christ."—*"The Great Controversy,"* p. 417.

10. Into what two parts was the work of the tabernacle divided?

"The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary."—*"The Great Controversy,"* p. 418.

11. What took place day by day?

"Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. 'Without shedding of blood,' says the apostle, there is no remission of sin. 'The life of the flesh is in the blood.' The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—*"The Great Controversy,"* p. 418.

12. What ceremony took place once a year?

"Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The

work there performed completed the yearly round of ministration. On the day of atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, 'one lot for the Lord, and the other lot for the scapegoat.' The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil."—*"The Great Controversy,"* p. 419.

13. What was done with the scapegoat?

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited.' The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp."—*"The Great Controversy,"* p. 419.

14. What were the people required to do while this atonement was being made?

"Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—*"The Great Controversy,"* pp. 419, 420.

15. What important truths are taught by this service?

"Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people."—*"The Great Controversy,"* p. 420.

16. Of what was the yearly round of services in the tabernacle a type?

"The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at his ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of

Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven."—*"The Great Controversy,"* pp. 420, 421.

17. What service in the heavenly sanctuary began when the 2300 days ended?

"For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of the penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary."—*"The Great Controversy,"* p. 421.

18. Where have the sins of the repentant been placed?

"As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works."—*"The Great Controversy,"* pp. 421, 422.

19. What will finally become of these sins?

"It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners."—*"The Great Controversy,"* p. 422.

20. In order to decide in regard to whose sins shall thus be taken away, what must be done?

"Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in his kingdom and a seat upon his throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above. When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, 'They that were ready went in with him to the marriage, and the door was shut,' we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed."—*"The Great Controversy,"* p. 428.

21. When will this investigation be made?

"It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all his professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed."—*"Christ's Object Lessons,"* p. 310.

22. When will the execution of the judgments decided by the investigations take place?

"When Moses came from the divine presence in the mount, where he had received the tables of the testimony, guilty Israel could not endure the light that glorified his countenance. How much less can transgressors look upon the Son of God when he shall appear in the glory of his Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of his law and the rejecters of his atonement. Those who have disregarded the law of God and trodden underfoot the blood of Christ, 'the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,' shall hide themselves 'in the dens and in the rocks of the mountains,' and they shall say to the mountains and rocks, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?' 'In that day a man shall cast his idols of silver, and his idols of gold, . . . to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.'—*"Patriarchs and Prophets,"* pp. 340, 341.

23. What will this executive judgment bring to the children of God?

"But amid the tempest of divine judgment, the children of God will have no cause for fear. 'The Lord will be the hope of his people, and the strength of the children of Israel.' The day that brings terror and destruction to the transgressors of God's law, will bring to the obedient, 'joy unspeakable, and full of glory.' 'Gather my saints together unto me,' saith the Lord, 'those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself.'—*"Patriarchs and Prophets,"* p. 341.



THE SERMON



"HOW MAY WE KNOW?" *

ALBERT E. PLACE

TEXT: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

"Examine yourselves, whether ye be in the faith." 2 Cor. 13:5.

The old year, 1917, so filled with both joy and tragedy, is dying. His days are numbered, and before we meet again he will have gone from us forever. I love to think of the old year as a dear friend, and I ask myself, "What has he been to me?" What has he been to you? What have we put into his childish, or manly, hands as he has brought blessings to us? How are we heeding his dying calls? Are we satisfied to let this dear friend go, and we remain unmoved?

There is something important and often sacred about "last hours," last moments. We remember when we pressed close to the bedside of father, mother, brother, sister, husband, wife, or friend, eager to catch the last whispered words from the dying one. How we have cherished them. We shall never take them down from memory's hall.

As I think of this I look down upon this table before me, covered with its snowy linen. Later that will be uncovered and we shall come to what we call "the Lord's Supper."

This table brings to my mind the last moments of a divinely beautiful life. From cradle to grave that life was beautiful with self-denial for the world's good, and its closing hours were filled with intense sorrow and agony under the awful weight of the world's sin. I can imagine the weeping willows in the garden of Gethsemane bowing, or drooping, their heads as they listened to that prayer which brought bloody sweat, while the disciples slept on. I can see the sun drawing a veil to cover its face as that Blessed One "tasted death" for the sinner, and when, with arms stretched on the cross, he cried, "My God, my God, *why* hast thou forsaken me?" and bowed his head and died, old Golgotha was shaken, and her rocks torn.

Why did he live, suffer, and die? Does it mean any more to me, to us, than the coming and the going of the old year?

What will this service of today do for us? Will it help us to make the wrongs of the old year right, so far as possible? Will it help us to get ready to begin the new year, so soon to come, in a good strong way? If so,

what a great blessing this service and this communion will be.

But how can wrongs be made right, and we get right? Can I do it by looking at you? by "examining" you? Can you do it by looking at my failures? by "examining" me? Is there any right way for us but the way of our text? "Let a man examine *himself*." "Prove your *own selves*."

We, speaking from a human standpoint, examine and judge others. From the divine standpoint, we should examine ourselves and judge ourselves. Paul says in 1 Cor. 11:31, "If we would judge ourselves, we should not be judged."

Webster defines "examine" thus: "To test by any appropriate method; to inspect carefully with a view to discover the real character or state of."

Three elements should come into just examination. They are, Thought, motive, act. What motive do I have for professing the Christian religion? Why do I go to church, or meet any of its requirements? Is it to be saved? Is it because others do? Is it because I am afraid I will be lost if I don't? If I find this to be my motive, when I come to judge myself I must give the sentence, "Selfishness and will-worship."

I put "act" last, because it is a resultant, not an initial factor. I know that we often say, "I didn't think." But we did think, but did not think right, or did not take time to think twice.

I wish to impress upon you the fact that motives belong to the individual and to God. I can study my motives, but not yours. God said to Samuel when he was about to anoint Eliab king, "Look not on . . . his stature; because I have refused him. . . . Man looketh on the outward appearance, but the Lord looketh on the heart." Many an innocent man and woman have gone to the scaffold or dungeon sentenced by "outward appearances."

Every act has its motive, but love must be the motive of every act that is worth while. I will give you love's test to the professor: "We know that we have passed from death unto life, because we love the brethren."

I hear some one say, "I am glad you read that text; that is one of my favorite texts, because I love the brethren. That is, I love Brother Generous, Brother and Sister Kind, and Brother and Sister Patient; but there is Brother Dictator, and Sister Impatient, and Brother and Sister Queer, I just can't love them, and I don't see how anybody can."

My friends, the text says nothing about peculiarities. It is unlimited,

and unqualified. It simply says "brethren."

But I am disposed to give these poor unlovable people a moment's consideration by analysis. Here is Brother Dictator. Look at him if you will while I ask you some questions: 1. Do *you* ever want your own way? 2. Do you ever try to have it? 3. Do you ever manifest the spirit which you condemn in Brother Dictator? Do you know that every dictator cries out against dictation? "Thou that preachest a man should not steal, dost thou steal?"

Here is Sister Impatient. Look at her if you will while I ask, Do you ever lose your tranquillity? Are you always angelic in spirit and action?

But I see Brother Excuse-himself wishes to speak. What is it? "I manifest that spirit occasionally, but not so often as Sister Impatient." Ah! then we must do a thing often, before it becomes sin? How is it, then, that one sin wrecked the world?

Why do we demand perfection in others, while we so willingly excuse ourselves? Why is it that we want others to love us and bear with us, while we are naturally so unwilling to love or to bear with others?

But I must not forget Brother and Sister Queer. How can I better consider their case than by speaking of the old Quaker's decision, made known to his good wife: "I have decided, my dear, that all the world is queer except me and thee; and I sometimes think thee is a little queer." It is said that the wife quietly answered, "Thank you, my dear, for your compliment; I can return it. I think thee is often queer." What a balancing of scores there would be if we could see ourselves as others see us. Could we do so, we might all reach Paul's conclusion: "All have sinned, and come short of the glory of God."

Why?

Why do we dislike persons like those just mentioned? Is it not because of their peculiarities? Then why not dislike the peculiarities, but "love the brethren"? Many of the "peculiar" ones are very exemplary and lovable in other respects.

Let us acknowledge that we all have offensive peculiarities. Perhaps we are all struggling to overcome them. I know that I am. What do I desire and crave?—Your counsel, your help, your love. Shall I require this of you, and deny it to you?

Shall we not, at the Lord's table today, settle this whole matter, by exercising the forgiving spirit of the Nazarene, and strive to be ready to make the new year a banner year for ourselves, for the church of God, and for a suffering, bleeding world?

"And so let him eat of that bread, and drink of that cup."

"Him that cometh to me I will in no wise cast out."

*Abstract of sermon delivered at San Jose, Cal., December 29.

GENERAL ARTICLES

THREEFOLD GOSPEL MOVEMENTS NUMBER ONE

A. T. ROBINSON

THE first great period of human history, during which a harvest of souls was gathered for the heavenly garner, was from creation to the flood.

The second period was from the destruction of the antediluvian world by the flood to the first advent of the Saviour.

The third period will be from the birth of Christ until his second advent.

The history of God's dealings with the human family constitutes, on their part, a series of apostasies and reformations. During the time from creation to the flood, God's revelation of himself to man, as his creator, was through the book of nature. To the human mind, unclouded by sin,

"the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice cannot be heard." Ps. 19: 1-3, R. V.

On account of sin the face of nature was so changed as to reveal God, not only as creator, but also as redeemer.

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they [those who did not have the written Word] are without excuse." Rom. 1: 20.

In the book of nature, as revised after man had sinned, our first parents could read the sad story of the fall, also the glad message of redemption. To Adam, the sight of the first falling leaf brought greater sorrow than does the death of our loved ones to us. "In the beginning" God was revealed in all the works of his creation.

"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. Now sin has marred God's perfect work, yet that handwriting remains. Even now, all created things declare the glory of his excellence."—*"The Desire of Ages,"* p. 20. "It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. There Christ had communed with the father of mankind. When banished from Paradise, our first parents still worshiped in the fields and groves, and there Christ met them with the gospel of his grace."—*Id.*, p. 290.

After fifteen centuries of the ravages of sin, the Creator looked down upon his handiwork and saw "that

the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth." Gen. 6: 5-7.

From the wreckage of the old world the Lord took Noah, the only man of whom he could say, "For thee have I seen righteous before me in this generation." Gen. 7: 1. He committed to Noah the proclamation of a last-generation message of warning, and after Noah had faithfully given it, the Lord shut him in the ark with his family, brought him safely across the flood, and repeated to him the same injunction given to Adam in the beginning, "Be fruitful, and multiply, and replenish the earth."

THE VIRTUE IN SACRED SONG

J. O. CORLISS

THERE can be no reasonable doubt that song has a heavenly origin, since we are told that when the earth's foundations were laid, "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7. One can easily believe, too, that this song embraced that resounding note of continual praise: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4: 8; Isa. 6: 3. As to the personnel of that early heavenly choir, we may learn from the words of Christ that he was one of its members, seeing that he proclaims himself "the Bright and Morning Star." Rev. 22: 16. How appropriate then it is for earthly congregations to open Sabbath services with song, and so be in unison with Christ and all the holy angels.

The angelic announcement of the Saviour's birth was a song of praise in the words, "Glory to God in the highest." Luke 2: 13, 14. Again, when the Master's personal mission to earth was about ended, and he was soon to return to the Father, he left a precious example to his followers by singing with his disciples a closing hymn at the establishment of that wonderful Communion service. Matt. 26: 30. How very delightful, even now, to imagine the richly melodious pathos with which his voice was accompanied, as his words floated on the quiet evening air. It was probably the last time on earth that his notes of song blended with those of his disciples.

But the Master looked confidently forward to the time when, in the "midst of the church" saved by his

grace, he would again sing praises to the Most High. Heb. 2: 12. In the meantime he would have the church itself sing, not only in the Spirit, but with a good understanding also. 1 Cor. 14: 15.

In view of these stated conditions, there must be a divine virtue in sacred song, well calculated to administer spiritual comfort in seasons of chastening sorrow or excessive joy, and to awaken sentiments of devout thanksgiving under the sense of continued blessing. It is therefore sad to think that a heavenly gift like that of song should be so perverted as to lend aid to the preservation of silly, rhyming words not only devoid of good sense but oftentimes calculated to engender immoral emotions.

One specially encouraging feature of sacred song is worthy of notice here, because it is quite certain that such chants meet a response in the courts of heaven. To illustrate, one case may well be cited. When Israel's hosts were surrounded by a hostile army threatening their annihilation, the king of the besieged ones, as a last resort, appointed singers to go out before his army, who would sing praises to the Most High. As soon as these began their song, Jehovah set ambushments against the combined armies of Ammon, Moab, and Mt. Seir, which so confused their movements as to make them fight against each other, to their own utter ruin. 2 Chron. 20: 21-24.

From a very remote period the Jewish priesthood practiced in religious service some form of very expressive music. So well known was this usage among surrounding nations, that when that people had been carried into Babylonian slavery, their captors commanded them to sing the songs of their native land. Instead, however, of singing joyous psalms as when amid prosperous surroundings, they could only sit and weep by the riverside, while their former well-tuned harps hung silent in the willows overhead. Ps. 137: 1-4.

It was probably some of these touching songs of pre-Christian days, such as were chanted by King David, the "sweet singer of Israel," that were caught up and sung at midnight by Paul and Silas while lying with lacerated backs on the cold floor of that jail at Philippi, their feet held fast in the unyielding prison stocks. Acts 16: 25.

At least fragments of these old Hebrew songs must have been transferred by voice to the Christian church, since there seems to have been in that early day no written system of music. Indeed, a statement by the friend and successor of Gregory the Great, St. Isidore, who died A. D. 594, conveys the idea that no music of his time was, or could be, preserved. He says: "Unless sounds are retained in the memory, they perish, because they cannot be written." In view of this condition, it is reported that Ambrose

of Milan, near the close of the fourth century, fearing the loss or corruption of the venerable melodies which had been preserved by the church, taught the clergy to sing them with greater precision than had previously been attempted.

Yet notwithstanding the statement quoted from St. Isadore, Gregory the Great is listed in history as the first singing master of Europe. Indeed, savage tribes are said to have been subdued by the sweet influence of his holy songs. These "Gregorian chants," which are thought by some to have been but the revival of pagan temple music, carried such high excellence in musical notation that they soon became the "handmaid of religion" and a powerful agent in advancing the interests of the Roman Church.

When the Huguenots were scattered by persecution, they remained united in spirit through the charms of music. Clement Marot translated the psalms of David into French verse, and soon the inspired songs of the Hebrew king were chanted in every city of the realm. From caves and forests, the only places where these people could assemble, resounded plaintive melodies, which were re-echoed in both palace and castle. So the psalms were sung as a substitute for divine worship, and gave needed consolation to a harried people.

It was largely the same with Luther. He loved music with intense devotion, and his sensitive soul responded to the slightest touch of musical chords. Often when in almost utter despair, he sank down to the floor of his cell, and nothing but the gentle touch of a stringed instrument could arouse him.

Were there now more songs of real praise to God for continued mercies, the pathway of Christian life would present fewer dark turnings, and light and joy would fill the soul under the most trying circumstances. Why not try the recipe? If the voice is not so pleasing as one could wish, sing with "the Spirit," and the melody will soon ripen into true understanding.

Glendale, Cal.

DID THE ANGELS SING THE TRUTH?

J. M. HOPKINS

"SUDDENLY there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 13, 14.

At Christmas time, in the year 1917, all over the world thousands of voices of young and old took up this sweet, heavenly strain. Many hearts were made glad at the remembrance of the infant Christ of Bethlehem. The star that so brightly guided the wise men in their search for him who was to be the Saviour of the world, has, in spirit, directed many all down through subsequent ages to bring their best

gifts—their heart offerings, their lives, their substance—as a trophy to the Jesus of Bethlehem.

But during all the intervening years since the angels chanted their anthem of praise over the plains of Judea, through all the long ages there have been wars, and carnage, and hatred, and anything but the peace of which the angels sang. And now, when this bitterest of all earth's conflicts is slaying the flower, the very choicest, of earth's millions, monopolizing the best talent, the greatest wisdom, the wealth and statesmanship of nations, putting to the test the ablest generalship, wrecking homes, breaking hearts, widowing fond wives and mothers, making orphans of thousands of innocent, helpless children, many are asking, "Did the angels sing the truth?" And some are saying: "I do not think they did. My husband has gone to the war; my darling boy, my heart's treasure, has been torn away; I have prayed, O so earnestly, that this terrible carnage might cease; yet still it rages. O, did the angels sing the truth?"

Perhaps we can better answer these earnest questions by asking: What was the nature and character of the peace and good will of which the angels sang? Was it a song prophecy that all civil, military carnage and strife would cease among the nations? Such can hardly be the significance of the song; for Jesus later said there should be "wars, and rumors of wars."

"When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." Luke 21: 9-12.

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." Luke 12: 51-53. "A man's foes shall be they of his own household." Matt. 10: 36.

These words of the Master were not a pen-picture of the conditions expressed in the peace song of the angels at the birth of the world's Redeemer. What, then, is the explanation? We think it is this: The peace of the angel song is that sweet peace that comes to every true child of God; that peace of soul that comes through faith in Christ, by whom, and through whom, one is transformed, born again, changed from a state of rebellion to

that of allegiance; repentance, forgiveness, acceptance; love, joy, and peace in the Holy Ghost.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

It is of this sweet peace that Jesus spoke: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." No, not as the world gives peace, else he would not have continued, "Let not your heart be troubled, neither let it be afraid." John 14: 27.

It was of this peace that the risen Master spoke in the upper chamber, to the assembled eleven, "Peace be unto you." John 20: 26. It is with the salutation of this peace that Paul indited all his epistles, save the letter to the Hebrews:

"Let the peace of God rule in your hearts." Col. 3: 15.

"The fruit of the Spirit is love, joy, peace." Gal. 5: 22.

"The peace of God, which passeth all understanding [the world does not know this peace], shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

Yes, it is this blessed peace, known only to the sincere, trusting child of God, that can sustain the soul in the time of deep trial and affliction.

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

"Great peace have they which love thy law: and nothing shall offend them." Ps. 119: 165.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

It is of this blessed peace in the soul that the angels sang: a peace that you, mothers and fathers, whose sons are at the battle front, may still enjoy: a peace that you, Christian soldier, may have, though cannons roar and shells shriek and break around you; though wounded and bleeding and dying on the grim battle field,—even there, if you have made Christ your own personal Saviour and friend,—even then your peace with God may be as a river.

Yes, the angels sang the truth. They sang of gospel spiritual peace, a peace that will never come to the nations of earth until it comes by and through the gospel of Jesus Christ. It will not come by the sword, nor by education, nor by legislation, nor by "peace councils." It will come only by saving grace taking the elements of war out of the hearts of men,—covetousness, greed, hatred, selfish and unholy ambition, and love of power. And this will come only by personal conversion, by gospel regeneration. It is freely offered to all who will accept it.

"Sweet peace, the gift of God's love."

It will never fill the earth while sin is here. Sin and peace are incompatible; they cannot dwell in the same heart; they cannot universally rule the world in unison.

The peace of which the angels sang may be, and is, enjoyed by many to-day. But let us look forward in joyful anticipation to that glad day foretold by the prophet of old:

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

Yes, it is the will of God that men and women shall have peace, and many do enjoy this peace in the soul. All might have it, if they would turn from sin, the cause of war. Now, amid the carnage of war, the "dove of peace" may dwell in your soul. The angels did sing the truth. "On earth peace, good will toward men."

"Yet let nothing spoil your peace,
Christ will also conquer these;
Then the joyful news will come,
'Child, your Father calls; come home.'"

But not until the author of sin and war, and all his followers are destroyed from the earth; not until the earth has been restored from the curse and taint of sin; not until all hearts are filled and ruled by the spirit of love and peace, will the angels' song be universally realized. Not until then will the prayer of our Lord: "Thy kingdom come. Thy will be done in earth, as it is in heaven"—not until then will his prayer, our prayer, be fully answered.

The angels' sweet love song now gladdens many newborn hearts, but then, in the kingdom of our Christ, upon the earth restored, all the redeemed of all ages will sing: "Glory to God in the highest, and on earth peace, good will toward men." Hasten on, glad day!

Roseburg, Ore.

WHERE ARE YOU LOOKING?

T. E. BOWEN

USUALLY we see that for which we look. Some fix their gaze on riches. Others long for distinction in the professional world, or it may be, seek for it in religious circles. Others have a vision of wielding power in some exalted political office.

These ambitions, from one standpoint, may seem very proper and worthy of the best efforts of a young man or woman, or even of those more advanced in years. But alongside every such purpose must be placed the heavenly test: Has Christ been left out of the reckoning? Is the ambition one to exalt self, or to lift up the Saviour of men? If we succeed, who is to have the glory, our Master or ourselves?

In the world, among those who have not the fear of God before their eyes,

we expect to see strife for gold and the highest place of honor. But shall this spirit actuate those who profess to be followers of the lowly Christ? Shall they crowd aside a fellow traveler to make room for their own advancement, in an effort to secure a higher place? Every such act proves that the one who does it is ignorant of the underlying principles of the kingdom of Christ.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*"The Desire of Ages,"* p. 437.

"Lucifer desired God's power, but not his character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a stepping-stone on which he himself may climb to a higher place."—*Id.*, p. 436.

The same principle actuates nations. Thus come wars—the use of force to bring about desired ends. But how different in the realm of righteousness, Christ's kingdom. Here self is lost sight of. Here the rule is, "In honor preferring one another." Self-seeking is lost in the continued looking to Jesus, and in the supreme ambition of the soul to become like him.

"Let the repenting sinner fix his eyes upon 'the Lamb of God, which taketh away the sin of the world;' and by beholding, he becomes changed. His fear is turned to joy, his doubts to hope. Gratitude springs up. The stony heart is broken. A tide of love sweeps into the soul. Christ is in him a well of water springing up unto everlasting life. When we see Jesus, a Man of sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till his mission was accomplished; when we behold him in Gethsemane, sweating great drops of blood, and on the cross dying in agony,—when we see this, self will no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing so that we may do heart-service for the Master. We shall rejoice to hear the cross after Jesus, to endure trial, shame, or persecution for his dear sake."—*Id.*, pp. 439, 440.

Yes, if we but fix our eyes on him! When strife and self-seeking are manifested in our lives, it is evident our eyes are not on the Master. To us he has become lost in the crowd. What shall we do?—We must go apart and pray. We must stay apart until our eyes see anew with undimmed vision the lowly Christ bearing insult, shame, and derision that we—you and I—may have life. Let us be sure, in these days of real soul peril, that our eyes are upon him, the meek and lowly Christ. Here alone lies our safety.

He who moves not forward goes backward.—*Goethe*.

NEED OF DIVINE AID

E. HILLIARD

NEVER in the history of the world has the grace of God been more needed in the hearts of men than at the present time. Corruption is teeming on every side. Sins of the darkest hue are committed under the cover of religion. Satan has clothed himself in garments of light and entered the precincts of the church. His hellish breath is tainting souls with the poison of passion, and he is alluring men and women to irretrievable ruin. Millions are bewitched under his soul-destroying influence. The masses seem charmed through his insidious temptations and are led captive by him at his will. Under his magic wand they take darkness for light and light for darkness.

A few realize their sinful condition and long for freedom from the enslaving power of heaven's archenemy. Some hardly dare hope in the mercy of God. To such the Lord appeals with most encouraging words. He exclaims through the patriarch David, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147:11. And we must remember that Christ has said, "Him that cometh to me I will in no wise cast out." John 6:37. See Isa. 1:5, 6, 16-19.

There is a difference between an individual who cherishes evil, plans to gratify self and deliberately yields to temptation, and one who is suddenly thrown off his guard and is overcome. It is true that both are sinners in the sight of God, and are in need of divine aid. But the difference between the two is this: the former is impenitent, and the heart of the latter is bleeding with godly sorrow. Our heavenly Father speaks in the most tender tones and with the deepest sympathy to the penitent one. He takes the motive into consideration. Listen to the following encouraging words:

"Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength, grace, and glory have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, walk even as he walked, overcome as he overcame, and be exalted to his own right hand."—*"Testimonies for the Church,"* Vol. II, pp. 453, 454.

There is hope for those who in deep, sincere repentance and confession

turn from their sinful ways, and through divine aid bring "into captivity every thought to the obedience of Christ." This can, and must, be done if we become partakers of the divine nature and escape the terrible corruption that is teeming on every side through lust.

St. Paul, Minn.

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GREAT AGENCIES OF EVIL

G. R. FATTIC

TODAY terrible inroads are being made into the morals and respectability of young people and children in this country by several agencies of evil which are sanctioned, condoned, and indorsed by unsuspecting brothers, sisters, parents, and guardians.

Chief among these are the common scum and trash of literature found in sex magazines; the modern theater, especially the burlesque show and certain vaudeville acts placed on the bill of many a standard show house; and last, but by no means least, the modern film, or picture show.

The public theater of today has become imbued with the sensual, the morbid, and the sensational; and art, the production of which is supposed to be its business, is neglected. The producer and maker of the modern film palms off on an unsuspecting generation of children and young people, immoral plays which give to robbery, gambling, drunkenness, murder, suicide, and distorted sex life, prominence, familiarity, and attraction.

Here on the screen, visualized for the plastic mind of the child and the adolescent, are thrown the vilest products of paganism in the form of the "Oriental dance," that personification of the darkest lewdness of heathenism. Lust, licentiousness, and crime are pictured, so mingled and exhibited that the darkest passions and blackest emotions are aroused and fostered; and all this parents allow their children to see.

On the screen of the modern movie is portrayed the exact manner and method used in perpetrating the boldest crimes: murder, robbery, assault, and felony. Here may be seen by the eyes of the childhood of America the vilest, most passion-arousing and sensual, of scenes; and the very fundamentals of morality are swept aside in the license given to morbid, soul-destroying thoughts.

Terrible inroads are being made into the ranks of our own young people and children, and they, with the rest of the world, are succumbing to the influence of the modern theater and the common picture show. Let us help them by encouraging them to get into our schools, and by putting these facts before them in an appealing way, so that they themselves will see the evil and danger of tampering with these playhouses of Satan's planning.

IN MISSION LANDS

MONTHLY MISSION SURVEY

(Topic for January)

THE PHILIPPINE ISLANDS

L. V. FINSTER

THIS group, called the "Pearl of the Orient," composed of a great number of islands, is situated in the Pacific about 4,700 miles west of the Hawaiian Islands, and 500 miles southeast of China. The latitude is that of southern India and Costa Rica. The longitude is such that when it is noon in Washington, D. C., it is 2 A. M. of the next day at Manila.

There are more than 3,000 islands in the group. About 1,000 are named. Only eleven are large enough to be of great importance. The two largest are Luzon, in the northern part of the archipelago, about the size of Pennsylvania; and Mindanao, the southernmost, equal in size to Louisiana. Between these two largest islands are Mindoro, Panay, Negros, Cebu, Samar, Leyte, Masbate, and Bohol, while Palawan stretches its narrow length to the west, bounding the Sulu Sea. In addition to these eleven large islands, is the chain of smaller islands stretching between Mindanao and North Borneo, known as the Sulu Archipelago, and the chain of small islands lying north of Luzon, between that island and Formosa, called the Batan Islands.

Most of these islands are mountainous and densely wooded. They are volcanic in origin, with a luxuriant verdure, and color belonging essentially to the tropics.

Climate and Resources

The climate of the Philippines is of many varieties. At sea level the temperature ranges from 60° to 90° F. These figures, however, do not tell the story, for it is the oppressive humidity that makes the heat so prostrating. For several months of the year the heat is almost unendurable. The rest of the year may find the climate delightful. The many mountain retreats afford opportunity to escape the trying heat. There seems no reason why Americans, with periods of rest at these retreats, cannot live in comparative good health for many years in the Philippines.

The resources of this island group are very great, and yet for the most part undeveloped. The soil is rich, producing heavy crops of rice, tobacco, hemp, sugar cane, and coconuts. Coal, oil, gold, silver, copper, lead, sulphur, and iron are found in many localities. Men of the world are willing to leave home and friends,

endure hardships and trials, that they may develop these natural resources. Should not the church of God be willing to leave home comforts also, and come and help polish these diamonds for the Master's crown?

Early History

The Philippines are closely connected with the great event of Magellan's wonderful voyage around the world. He landed on one of the southern islands in 1521. He readily made friends with the natives of Cebu, and in an attempt to show them how he could fight, he was killed on the little island of Mactan, close to Cebu. A few weeks ago, in company with Elder E. M. Adams, I visited this memorable spot. A large monument has been erected in his honor where he fell. While standing by the place where he has so long been resting, I could not but recall how many great men have fallen in pioneering the way into new territory.

The first attempt to colonize and Christianize the islands was made in 1565 by an expedition sailing from Mexico under the command of Legaspi. In 1762 a British fleet captured the city of Manila, but gave it up at the end of a year, when peace was declared between Great Britain and Spain. The influence of the American Revolution was felt in these distant islands. A representative of the Philippines was granted a seat in the Spanish Cortes. From that time liberal views spread, sometimes by insurrections, until the downfall of Spanish power in 1898.

DESCRIPTION OF THE FILIPINO PEOPLE

The Filipinos speak many languages, and are thus divided into many groups, who are not able to understand each other. The people may also be considered as divided into two other groups, Christian and non-Christian. Let us follow three divisions of the population by tongues.

The Negritos

The Negritos are probably the aboriginal inhabitants of the islands, who were driven back to the mountains by the invading Malays. They are a diminutive black folk, with frizzly hair, flat noses, and round heads. They live in the forests of the mountains. These timid savages build no houses, but scurry away like rabbits from their sleeping places at the foot of the forest trees if approached by a strange human being. They resist civilization, and are said to be a slowly declining race.

The Igorrotes

The non-Christian Malay stock may be divided into two parts, the Igor-

rotes and the Moros. The term "Igorotes" is used to designate some dozen tribes of wild folk, also living in the mountains. The typical tribes living in the mountains of Luzon are the Apayao, Kalinga, Bontoc, Tinguane, and Ifugao. These fierce, head-hunting Igorotes are strong, active, energetic, and fearless. The Igorrote did not trouble other people except when they mixed with his tribal race fueds. These were so bitter formerly that there was no union between Igorrote villages, and it was at the peril of losing his head that one ventured five miles away from his home. But now persons from one town freely pass through another on into other tribes, with but little trouble. The Igorotes are trustworthy to a remarkable degree. Lying and stealing are very rare. They terrace the mountain sides and laboriously irrigate the little fields, thus growing two or three crops a year.

The Moros

The Moros are Mohammedan Malays who were pushing their way north when the Spaniards came and conquered the islands. Their advance was checked, and so they are confined to the Sulu Archipelago and the island of Mindanao in the south. The Moros today are divided into six or eight tribes, holding with the utmost fanaticism to a degraded form of the Moslem faith. They were men of blood — sea rovers and pirates.

When a Moro wishes to go straight to heaven, canonized here below among his friends besides, he goes before the priest, takes a solemn vow to die killing unbelievers, shaves his eyebrows, bathes in sacred water, and with his murderous barong, or sword, secreted about his person, sets forth. Then woe to the Christian man, woman, or child who crosses his fanatical path. He strikes down all he can reach until he himself is struck down. It is his glory to die killing all he can.

Upon these fierce bigots the light of day is beginning to shine. It will be some time before direct missionary work can be done for them, as with those in other parts of the islands; but as God sent John the Baptist to prepare the way of Christ, so he is clearing the way preparatory to the giving of his last message among these once fierce tribes.

The Christian Filipinos

Christian Filipinos constitute nine tenths of the native population, exclusive of the Moros. They are the ones who accepted the Catholic religion, and came under Spanish influence. Among them are eight clearly marked subdivisions, each differing as much in language and customs as do the Portuguese, Spaniards, and Italians. For example: In the island of Luzon we find six of these tribal divisions. In the north, on each side of the mountain range, are two tribes, the Ibanag to the east, and the Ilocanos on the west. In central Luzon there

are four, the Sambal, Pangasinans, Pampangans, and the Tagalogs. In southern Luzon there are the Bicolis. The Visayans inhabit the central islands. Of these eight divisions, the Tagalogs and Visayans are numerically most important, the Visayans numbering one half of the Christian population and the Tagalogs one fifth.

It is largely among these tribes that our work has developed. Our work is being carried on among the Ilocanos, Visayans, and Tagalogs. We have church members in seven of the main divisions. We are printing literature in five of the languages. This heterogeneous babel of tongues makes our literature work very difficult. Our editions must be very small, and this makes publishing expensive. But God is going before us, and in a marked manner is preparing the way. We are training young men in our school who will soon enter other fields. It is very encouraging to know that today the songs of Zion are being sung in so many different tongues. This message must go to every nation, tongue, and people. Pray that soon work in these other languages may begin.

RELIGION AND SOCIAL LIFE OF THE FILIPINOS

No account of the Philippines would be complete without mention being made of the influence and work of the friars, as this class of men was the agency chosen by Spain to conquer and civilize the native people. The friars consist of different orders of monks from the Catholic Church, vowed to celibacy, poverty, and obedience. Until 1863 all education was conducted by them. The number of Spaniards in the islands is small, therefore most of the civil offices soon fell into their hands. They became the men of power in each town. Their will was law in all matters of life. It is safe to say that nearly all of the long list of rebellions against the sovereignty of Spain began as movements against the friars. Instead of remaining true to their vow of poverty, they became greedy, and soon became owners of all the best land. As they were the ruling class, such properties were free from taxation. Their fees for funeral and burial rites were exorbitant, and burial was refused until these demands were met. Marriage fees were so high that in multitudes of instances couples lived together as man and wife without any marriage ceremony. At nearly every baptismal service I have held, I have also performed several marriage ceremonies of persons who had grown-up families as witnesses.

The Life of the Friars

While the rest of the world was progressing, the Spanish friars of the Philippines seem to have remained stationary. The people outgrew them, and became impatient with the yoke that shut off all freedom of thought;

and a universal hatred arose against them. Many Filipinos had gone abroad and received the benefits of a modern education. At the time of the American occupation, it was still held a crime worthy of banishment or death to hold any opinions unauthorized by the friars. This mental yoke of bondage was very galling to all who cared for the progress of the Philippines.

Social Life

The people of the country impress one pleasantly. They have many attractive traits. They are by nature peaceable, justice loving, and for the most part law-abiding. Like all Malays, like all tropical peoples, the Filipino is in a condition racially of child development. He lacks self-reliance and initiative and that energy of character that Western civilization brings.

The Filipino family more nearly approaches that of European countries than is the case with any other Asiatic race. There are many beautiful traits in the home life,—the position of the wife, the respect shown to parents, the gracious courtesy, the generosity extended to the poorest family connections, the ungrudging hospitality.

The features of Filipino life most criticized are the love of gambling and cockfighting. To the average Filipino the favorite *gallo* (cock) is only less dear than wife or child. The Filipino town is usually built close to some stream, or the sea, and the daily bath is the custom of young and old. Though the art of personal cleanliness is so generally practiced, the sister art of domestic and sanitary cleanliness is given scant attention. A serene unconsciousness of foul odors and litter ever marks Filipino house-keeping.

The Hour for the Gospel Had Struck

The hour had come when the last message should be given to all the world. In the providence of God nearly every other nation had awakened to missionary activity, while the Filipinos slept on. But God in his mercy chose the American Government to break these shackles that had bound them so long. In 1898 the islands came under the control of the United States, with all the privileges of liberty, both civil and religious. Wonderful changes have taken place since. Now nearly every town and *barrio* has its public school, and the people are permitted to worship God as they choose. The schools have driven away darkness and ignorance. Superstition cannot long remain where light and knowledge exist. The rising generation has but little faith in the old beliefs of their fathers, and is in a receptive mood for the gospel light. As their faith in the old religion is breaking away, a new and better faith must take its place. If left without true gospel light, they will drift into infidelity. Now is the time when a strong constructive work

must be done. The door is wide open now, but who knows how long before it may be closed? For lack of men and means, we cannot fill one call in ten that comes to us today, and besides these *calls*, there are hundreds of towns where the message would be received if presented. Brethren, now is the time to work for the Filipinos. Upon the nation that brought liberty and peace to these people, rests the great responsibility of giving them the third angel's message, which truly gives them liberty and peace in Christ Jesus.

GENERAL SURVEY OF THE WORK OF THE THIRD ANGEL'S MESSAGE IN THE PHILIPPINE ISLANDS

The work of the third angel's message was started in the Philippines by the Australasian Union Conference in 1905. The time had come for these isles that had so long waited "for His law" to hear this message. Darkness and superstition had long reigned, and the doors were locked to all missionary operations. The Bible was a forbidden book. The people slept on. But God in his providence awoke them by placing these islands under the control of the American Government. Scarcely had the cannons ceased to roar when gospel meetings began to be held by the chaplains of the army.

Translation of the Scriptures

The people heard the Book of God read for the first time. The Bible societies entered the field at once, and began the translation of the Scriptures into different languages. The first translation was completed in 1905.

Entering the Islands

It was in this same year that Elder G. A. Irwin visited Manila while on his way to the General Conference. Brother R. A. Caldwell was the first agent sent to the islands to spread the message by selling our literature. In 1906 Elder J. L. McElhany and wife were sent out from Australia to begin evangelistic work. After laboring less than two years, they were compelled to leave.

On Dec. 17, 1908, Mrs. Finster and I arrived to continue the work. I shall never forget my impressions as we landed among 8,000,000 strange people who had never heard this message. Their need was the greatest welcome and call to service I have ever received in any land.

We found that the people were widely separated in race and language. We arranged at once to have some of our good books and tracts translated into the Tagalog tongue. Our literature soon opened the way here, as elsewhere, for evangelistic work. Soon my hands were full in looking after interested ones. Until the present our literature has paved the way for the success of our work in these islands.

The First Baptism

It was a happy time for the workers and believers during the visit of Elder

I. H. Evans, in March, 1911, when our first baptism of twelve was held. Our first church was then organized. A new tongue was now singing of the soon-coming Redeemer; a new race was united to the people of God.

Workers' Institutes

So many presented themselves to do evangelistic work that we started a Bible institute for the purpose of training them. After a few weeks spent in study, we would take these young men with us while conducting public meetings, and when we visited and prayed with the people in their homes. After some training in this way, he would send them out alone, calling them in again after a short time for another institute. In this way, we would send them out alone, nest, practical evangelists who today are doing very acceptable work.

Arrival of New Workers

In 1912 a furlough was made possible for Mrs. Finster and myself by the arrival of Elder E. M. Adams and family and Brother Floyd Ashbaugh. In the fall of 1913 I was glad to return, with four new families to help in the work. Elder Roy E. Hay and family were stationed at Vigan, among the Ilocano people. Dr. Carlos Fattebert and wife and Brother Robert Stewart and wife went to the island of Cebu. Brother W. E. Lanier and wife remained in Manila to assist in the work there. This made it possible for Elder Adams and family to join Brother Ashbaugh on the island of Panay.

The Lord has greatly blessed in each of these mission stations. Languages have been studied, books have been translated, evangelists and colporteurs have been trained, and churches have been raised up in each field.

Today we have about one thousand church members in the Tagalog language area, sixty-one in the Ilocano, eighty-one in the Panayan, and thirty-three in the Cebuan.

The tithe in the Central-Southern Luzon Conference this year will pay the salaries and expenses of our native workers. We believe after another year this conference will be self-supporting.

The Philippine Publishing Work

Our publishing work started in the Philippines on a job press in an old barn at the back of the mission home. In 1915 a press building was erected at a cost of \$2,000. We are now printing in the Tagalog, Ilocano, Panayan, Cebuan, Pampango, and Bicol languages. We publish three different papers. It is expected that two more papers will be started the first of 1918. Brother C. N. Woodward has charge of our press. We have more than forty canvassers, and their sales this year will reach nearly \$25,000. This literature is having a powerful influence. Almost daily we receive letters from interests awakened by it. There are many keeping the Sabbath in different places from reading our books

whom we have never seen. At one place we have a Sabbath school of thirteen members who have never seen any one of our faith except our canvassers.

The Philippine Academy

The success of our future work depends on the trained native workers who are able to enter the field. They know their own people, and when properly trained are able to do more for them than any one else.

Our first school building is finished, and the school began in June, 1917. We have more than fifty students now in preparation for service. Profs. I. A. Steinel and O. F. Sevrens are in charge of this school.

Central-Southern Luzon Conference

At the time of our meeting held in December, 1916, while Elders A. G. Daniells and J. E. Fulton were with us, it was thought best to organize a conference of the central and southern part of Luzon. Our Filipino brethren entered heartily into this plan. Officers were elected, and the conference was organized with seven churches, of 752 members. The present membership is about one thousand.

Future Advancement

With gratitude we wish to acknowledge the help in men and means given to this field in the past; but with each advanced step new needs are created, new opportunities open before us. The Filipino people are in a mighty renaissance. The change from Spanish rule to American liberty, the introduction of modern education, and the granting of religious liberty in the place of ecclesiastical despotism, have opened doors on every hand. Now is the time to enter these favorable openings. Work should begin among the Pampangan, Bicol, Pangasinan, and the mountain pagan tribes; also the missions already opened should be strengthened. Another family should be supplied for each of the missions opened, as it is a dangerous policy to have but one family in a language area; in case of illness or other misfortune great loss would result.

Should we not pray the Lord of the harvest to send forth new laborers into the overripe harvest?

How One of Our Students is Sacrificing to Attend School

A few years ago a young man accepted the truth as the result of the faithful life and work of one of our church members. At the time he was a bookkeeper in a commercial house, receiving a good salary. Soon, however, he was informed that if he could not be at the office every Sabbath he would not be wanted any longer. He had a wife and child, so this meant much to him. He made the decision, and soon was seen peddling ice cream on the streets.

When we first talked of our new school he determined to attend, but how could he live and provide for his family? A few days after the school

opened he came to see me, and said he had tried very hard to sell his house so that he could attend school, but had been unsuccessful. He then told me that he and his wife had arranged that she should go into the country to work for a living, and that he would come to the school if we could give him work so that he could pay for his board. This cost them much, as they were very fond of each other. The Lord has greatly blessed him in his studies, and I feel sure God is calling him for service. He speaks the Pampango language, and we pray that God will prepare him to open work in this new tongue.

TEN MISSIONARY BEATITUDES

1. BLESSED are those who go forth to preach and teach the gospel, for they have the presence of the Christ. Matt. 28: 19, 20.

2. Blessed are they that sow the good seed of the Word, for they shall reap in joy. Ps. 126: 6.

3. Blessed are they who win men and women for God and righteousness, for they cover a multitude of sins. James 5: 20.

4. Blessed are they who give themselves wholly to the service of the King, for they shall not lose their reward. Matt. 25: 34.

5. Blessed are those who give themselves to earnest prayer for their fellow men, for God, the Father, will hear them. John 14: 13, 14.

6. Blessed are they who give generously of money, as the Lord has prospered them, to carry on his work, for they shall receive in like measure. Acts 20: 35.

7. Blessed are they who offer their best-beloved one for the service of their Lord, for they shall be taken into the family of the King. Matt. 19: 29.

8. Blessed are those who are faithful and obedient servants of God, for they shall be received into the joy of the Lord. Rev. 22: 4.

9. Blessed are the suffering converts who are persecuted for righteousness, for great is their reward in heaven. Matt. 5: 11, 12.

10. Blessed are the faithful, for they shall rule many cities. Matt. 25: 23.—*Watchman-Examiner*.

A good habit is harder to form and easier to give up than a bad habit, and this is evidence to me of the deep depravity of the human heart. A good habit requires self-denial, moral courage, and manliness to acquire; an evil habit is formed by just yielding to the feeling of pleasure, without thought, without principle, without cost.—*John B. Gough*.

"MAN cannot be renovated; he must be regenerated. 'Except a man be born again, he cannot see the kingdom of God.'"



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.

CALL BACK

If you have gone a little way ahead of me, call back;
'Twill cheer my heart and help my feet along the stony track,
And if, perchance, faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
Call back, and say He kept you when the forest's roots were torn;
That, when the heavens thundered, and the earthquake shook the hill,
He bore you up and held you till the very air was still.

O friend, call back, and tell me; for I cannot see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us, and my spirit eyes are dim,
And I cannot see the glory, so I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw you through the night's sin-darkened sky,
If you have gone a little way ahead, O friend, call back;
'Twill cheer my heart and help my feet along the lonely track.

—*Selected.*

"WHAT AILS THE WOMEN?"

MRS. I. H. EVANS

THIS is not my question. It was asked by a man in khaki the other day. He was a serious-eyed young officer, on leave, going home to say good-by to his wife and baby before leaving for France. And he asked the question of one of our workers, with whom he fell into conversation on the journey.

"I have traveled thousands of miles, in my business before the war," he said; "and as far as I remember, the women passengers did not put themselves out of their way to talk with me. Now—already today five women have come to me, and begun a conversation. What is it in the uniform that seems to break down all womanly reserve? What ails the women, anyway?"

The question asked by this young man, and all that it implies, is engaging the attention of serious-minded men and women in many walks of life. Three articles have already appeared in these pages pointing out the dangers that confront the girlhood and young womanhood of the nation at this time, and warning fathers and mothers to exercise a special watch-care over their daughters. In the January issue of the *Ladies' Home Journal*, the editor speaks very plainly on this subject. We give his editorial in full:

"It is one of the sorriest sights imaginable in these days of anxiety to walk any evening along the main streets of a large town or city adjacent to a military camp or naval yard, and see the hundreds of young girls, until late hours, idly parading up and down, giggling and striving by every known feminine artifice to attract the attention of the young men in uniform who are on 'leave.' These young girls hover around moving picture houses, and railroad stations, even the solitary tent of the boy guarding a bridge not being free of two or three girls passing and repassing his tent until his attention is attracted. These girls are not vicious; they are thoughtless. The lure of a uniform is strong to the romantic and emotional nature of a young girl.

"But what of the parents of these girls? What are they thinking about, that they allow their young daughters deliberately to flirt with danger and do what they can to break down the gentleman's code, which we are so anxious that our young men shall observe? Life must have taught these parents some lessons that their daughters have not learned. Are they insensible to them? Or have they no idea—and this is probably closer to the truth—where their daughters are, or what they are doing? 'We trust the boys,' they say. That is a very comfortable theory, but have we the right to place all the responsibility on the boy? Shall there be no division of the load? Shall we say to the boy, 'Thou shalt not forget,' and not to the girl, 'Thou shalt not tempt'? We decry the unfairness of the double moral standard that absolves the man and penalizes the woman. But is it any fairer to expect our boys to hold fast to their standards when every artifice is used by these girls to break down those standards?"

"THERE are sad hours ahead for thousands of homes in this country, if parents permit the present unlicensed actions of their daughters with regard to our boys in uniform. It will avail us little if we win the war abroad only to lose in morals at home. Already the sad stories are coming in by the hundreds from the cities and towns near our camps. I do not, for one moment, condone our boys, but not for one moment, on the other hand, is the blame to be placed entirely on their shoulders. Nor on those of the girls. It belongs squarely on those of the parents, who are criminally permitting this unwise freedom where ordinary precaution should be observed. It is perfectly right that our girls should have the opportunity to satisfy their desire to see and meet the boys in uniform, but not on the streets in the evenings, or in the moving picture houses or other public places; with the older hand of restraint or the voice of counsel absent. The boy in uniform, too, wants to meet girls, and he should. If there is ever a time when we have a right to ask of a man that he shall be a gentleman, it is when he puts on the uniform of his country. For then he immediately represents not only his own standards, but those of his nation. But it remains, nevertheless, a deplorable fact that a time of war generally means a laxity of moral standards. A boy, a man, suddenly finds himself separated from home influences; he becomes lonesome; and times of great mental and physical depression come to him. To the upstanding man all conditions are alike: a gentleman is a gentleman always. But that is an ideal not reached by all.

"WE have been fearfully lax in this country about the freedom that we give our girls. We have fooled ourselves with the belief that the American girl can take care of herself anywhere. But responsible reports that are pouring in to recognized agencies do not prove this to be a fact. When it comes to the attractions of sex, the American girl is no different from any other girl in the world. We might as well get it into our heads that these are days fraught with the gravest natural dangers for thousands of our young girls, and the sooner their parents awake to this indisputable fact, the better it will be, not only for our country, our boys and our girls, but for the peace of mind of parents and our domestic protection. The proper parental caution now will save after-regrets and the keenest lamentations that can come to thousands of homes. An ounce of prevention now is worth pounds of cure, not forgetting that there are some things which cannot be cured!"

Shall we individually do our part to make the "world safe" for our girls, and also for our boys? The donning of a uniform does not change the boy's heart, or make him a superman. It does tend to break down certain restraints, however, and it is the duty of every father and mother to counteract this tendency. This does not mean to shun the boys in khaki, or regard them as a menace to the community. They are just boys, needing friendliness, kindness, and that genuine interest which has its springs in an unselfish love that reaches out to all who need it, whether in uniform or not. Such an interest, manifested in all proper ways, will help to make the world more safe for all young people.

"ONE KEY FOR ALL LOCKS" AGAIN

T. H. JEYS

IN the Home Department of the REVIEW of December 20 is an article bearing the title, "One Key for All Locks." The central thought is that parents, guardians, and teachers are so busy getting obedience from their wards, and insisting that all commands, however unreasonable, shall be met by prompt compliance, that the long-suffering children have no consideration as to their own tastes or needs.

Though this splendid, thought-stimulating article does indeed set forth in clear terms the dangers and inconsistencies of arbitrary rule and authority, I am moved to advise that we tell it not in Gath, publish it not in the gates of Askelon, lest the undisciplined rejoice, lest the slack-going, ease-loving neglecter of responsibility triumph.

I do not doubt for a moment that there are those who, with an exaggerated idea of their own importance, make their children "mind," much to their discomfort, annoyance, and detriment. Doubtless there are fathers who, with unnecessary harshness and severity, insist on their own commands being regarded in the nature of Medo-Persian laws. Likely many mothers use harshness, and are arbitrary and unreasonable, when they should rather supply the physical, mental, or moral conditions that make the spirit of obedience possible.

I would not be regarded as a champion of a forced and strained obedience; for that is no obedience.

But there is a reverse side to all this. There is an obedience such as God demands, and which is woefully lacking in this degenerate and disobedient age. Parents have failed either to teach it or to demand it.

They have not taught it; for they have either not themselves learned it, or else have been too busy with their own plans, or too indolent, to make the necessary effort. They have not demanded it; for they find it easier to pass by the occasion than to insist upon that which will surely bring a clash. And so, a mistaken affection prompts those in authority and responsibility to a laxness that is certain to work a serious and lasting injustice.

It is no kindness to the child to permit him to grow up through babyhood and childhood into youth and young womanhood, with no well-defined idea as to his obligations in this direction.

Many times has a child of five or six summers furnished distraction to a whole congregation, and much annoyance and perplexity to the minister. Up and down the aisles he goes, while his parents sit complacently by, thinking, no doubt, that somehow it is wrong to require him to be still, or

hoping that as he grows older he will be more considerate of the wishes of others, or will yield more readily to "appeals to reason."

Years pass. The child is grown to manhood. He is disobedient, unthankful, unholy, without natural affection, a truce-breaker, a lover of pleasure. The fond hopes of the overindulgent parents are blighted. Like Eli, they have reasoned, but have failed to command. They see their son go out into the world unconverted, undisciplined, unsubdued. The child abandons the truth, and the parents are heartbroken.

Strange to say, boys whose parents "made" them obey have grown into obedient, orderly, well-disciplined men. And what is more remarkable, these same "abused" and superruled boys do rise up and call their fathers blessed.

Plain, old-fashioned, unvarnished, prompt, implicit obedience is much to be desired, and is alarmingly scarce. It is all very well to reason with the wilful child, but it should be after he has had his lesson in minding.

"One key for all locks" is not to be desired. Every wise parent will skilfully avoid unnecessary crossing of the child's will. But just as skilfully and carefully will he make his offspring know that there are times when the parent's word *must* be supreme, and the child's will must bend — not break.

Happy the child whose parents have themselves learned obedience; twice happy he whose parents teach the wonderful science to him; thrice blessed the family circle where such parents and such children willingly yield obedience to God, whose kingdom is made up of the willing and obedient.

Redfield, S. Dak.

THE HEAVENLY GUEST

IDA CARMICHAEL

It is a precious thought that we can have the Saviour with us upon social occasions, if our hearts are open to welcome him. It is a precious fact that he graced with his presence even a marriage feast, and there used his divine power to turn water to wine, in order that the wedding guests might have the very best.

Friends with the Lord! is it not something to be desired above every earthly preferment?

Of all youthful characteristics, perhaps the predominating one is the desire to know something of the future, even for this present time. So often the cry is raised, "If I only knew!" Youth cannot realize that God in mercy veils the future.

And yet we are not left so completely in the dark as some seem to think. How can we know of the future? — By the present; by reasoning from cause to effect; above all, by the plain truths of God's Word. We know

that in the realm of nature men do not gather grapes of thorns, nor figs of thistles. And it is just as true in the realm of the spiritual and intellectual. We can guard our sowing, we can so select in the seedtime that we can calculate to a near certainty what the harvest will be; for "whatsoever a man soweth, that shall he also reap."

So many ships are stranded upon the tempestuous sea of life, simply because the chart, God's holy Word, is allowed to gather dust upon its covers. Use your chart, study it closely, that you may be wisely intelligent concerning the course you are taking. Be alive to the signs of the times, and active in doing your part in these closing days of time.

The promises are to the overcomer. It is the "overcomer" who is to have the right to the tree of life, the overcomer to whom Jesus will give the new name, the overcomer who will sit down with Jesus on his throne. If there were no difficulties to meet, no stern duties to perform, no besetting sins to conquer, how could we be "overcomers," and at last hear the "well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord"?

Not once is immunity from trouble promised, but there is the promise, "Lo, I am with you alway, even unto the end of the world." God did not take Daniel from the lions' den, but he did close their mouths. He did not remove the three Hebrews from the fiery furnace, but he did come down and walk with them. And the smell of fire was not upon their garments, much less was their flesh seared by heat, although the furnace was seven times hotter than usual.

When the water is bitter, God does not provide other streams, but sweetens that to which he has brought us. And if the water must remain bitter, he stands by while we drink. Never willingly does our tender heavenly Friend afflict the children of men.

RED BLOOD

G. H. HEALD, M. D.

WE have learned — if in no other way, from the advertisements of the patent medicine man — that pale blood lacks iron, that the essential for rich red blood is an abundance of iron, particularly the kind mentioned in the advertisement. We have been taught that by using Dr. Quackem's Luxated Iron, or some other much-vaunted stuff, we can add ruby to our lips, pink to our cheeks, sparkle to our eyes, and resiliency to our step, with perhaps a house and lot thrown in for good measure; for patent medicine advertisers are all very promising fellows, or at least they *were* until the Federal Food and Drugs Act took cognizance of unwarranted statements regarding the healing value of nostrums. Since that time these adver-

tisers have been more conservative in their statements.

But the fight is not over. While the law curtails the extravagant claims on the wrappings of medicine bottles or other containers, it has little to say concerning the lying medicine advertisements which appear in the daily newspapers and magazines, on the billboards, in the street cars, and elsewhere. Any one who does not know what is referred to can learn by reading carefully and critically the patent medicine advertisements in his daily paper.

But this is far from the subject of "red blood." If patent medicine men have taught the people that they could get red blood by taking something out of a bottle or a pill box, they learned it from the doctors, who for years have been trying to build up poor blood by administering "tincture of iron" and other iron preparations for this purpose. There has been a belief that iron, especially organic iron, when taken in the form of medicine, is assimilated, and built up into hemoglobin, the coloring constituent of the red-blood cell, which gives it its value as a carrier of oxygen.

But for a good many years there has been reason to question whether iron taken in this way is actually assimilated by the body. In laboratories and at the bedside, the attempt has been made to solve the question, Is iron, taken in medicinal form, utilized by the body to enrich the blood? According to some observers, part of the iron taken in this way is actually stored in the body; but while it may be admitted that it may have some stimulant action on digestion, there is reason to doubt whether iron administered medicinally is actually utilized to increase the hemoglobin content of the blood.

The principal source, if not the only source, of hemoglobin iron, is the iron normally present in the food. Obderhalden has stated that "hemoglobin is derived essentially from the organic compounds of the food, while inorganic iron acts mainly if not entirely as a stimulus." Another authority declares:

"Whether medicinal iron actually serves as material for the construction of hemoglobin is not positively known, but we have what appears to be ample evidence that food iron is assimilated and used for growth and for the regeneration of hemoglobin to much better advantage than are inorganic or synthetic forms, and that when medicinal iron increases the production of hemoglobin, its effect is more beneficial in proportion as the food iron is more abundant — a strong indication that the medicinal iron acts by stimulation rather than as material for the construction of hemoglobin. Evidently, then, we must look to the food and not to medicines or mineral waters for the supply of iron needed in normal nutrition."

Now while an all-round diet supplies an abundance of iron, a restricted diet may be very poor in this

element. Eggs are rich in iron, but milk, rich in protein, fat, sugar, lime, and phosphorus, is exceedingly poor in iron. This is especially the case when the milk must be diluted, as for bottle-fed babies. Rice is another iron-poor food; so that unless iron is obtained in some other way, a rice-and-milk diet would be a poor one to make red blood. Oatmeal is rich in iron, as is also whole wheat; but white flour is poor in iron. Beans, green or dried, cabbage, and especially spinach, are rich in iron. Most green vegetables contain a comparatively large proportion of iron, but none so much as spinach. It would seem, therefore, that the true way to get "red blood" is to use freely of the whole-grain preparations, green vegetables, and fruits, especially strawberries.

HAPPY MARRIAGES

"OH, nothing ever happens to us," the happy wife or husband says, a bit wistfully. "We just float along from day to day; we hardly know where the time goes."

But the individual who is not happy supposes himself something unique in the world. He broods over his troubles; he wonders why Heaven has set him apart from all mankind to bear so great a disappointment. And, feeling thus, he embraces every opportunity to ease his spirit by complaint.

There are many men and women in the world, of course, who have no right to expect to be happily married.

They misinterpret marriage. They embark upon it as if on some sort of picnic; whereas a single moment's serious thought ought to convince them that it is the greatest and most difficult profession in the world.

They remind me of the man who was asked if he could play the violin, and answered: "I don't know; I never tried."

Marriage is not a pleasure excursion. It is a business to be studied; a kingdom to be conquered; a mine of precious treasure, which reveals itself only in response to patient work.

No man or woman can be permanently happy unless each has within himself some green pastures on which his soul can feed; some reservoir of contentment and self-sufficiency, for his own refreshment.

The restlessness of the modern woman that we read so much about, the envy of men and women toward people who seem better off, rise largely from the false assumption that what is outside a man or woman has the power to create or destroy happiness.

Nothing outside yourself can make you happy, if you are barren inside.

"The kingdom of heaven is within you."

On that great, undying truth successful marriages always have been and always must be built.—Bruce Barton.



THE WORLD-WIDE FIELD

SPECIAL MEETINGS AT COLLEGE VIEW

THAT we have reached the time "when a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies preparatory to the last great conflict and struggle," is evident. That the time has also come when "a new light and life and power is descending from on high and taking possession of God's people who are not dead, as many now are, in trespasses and sins," is also evident. See "Appeals to Ministers and Conference Committees," pp. 38, 39.

We are assured that when the enemy comes in like a flood, the Spirit of God will raise a standard against him. The devil has come down with great wrath, knowing that his time is short. Additional grace and power is now needed to resist his deceptions and attacks. The reception of this new life and power from on high is therefore a necessity. We cannot go much farther without it. The grace we have had in the past will no longer suffice. A new experience must be ours.

Those who receive this new life and power from above are perfectly united. We read: "They were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy." Sister White said: "I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" — "Early Writings," p. 271.

We are told that "all seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance" (Id., p. 272), and that "those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to his image, and the less they will see of purity and holiness in themselves." And again we read: "Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate." They know "that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them." — "Testimonies for the Church," Vol. V, p. 472. They know that none can "share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." — "Early Writings," p. 71.

The standard placed before us is a high one, but it is no higher than we ourselves would wish it to be. Should any be permitted to enter heaven without having overcome their objectionable traits of character, they would spoil the feast.

In the year 1903, the following scene was presented to Sister White, of what *might have taken place* at the General Conference meeting which had been held a short time before:

"We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud.

"One arose from his bowed position, and said that in the past he had not been in union with certain ones, and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church: "'Because thou sayest, I am rich, and increased with goods, and have need of nothing.' In my self-sufficiency this is just the way I felt," he said. "'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. O, how gracious and compassionate and loving are the words, 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'" Rev. 3: 17, 18.

"The speaker turned to those who had been praying, and said: 'We have something to do. We must confess our sins, and humble our hearts before God.' He made heart-broken confessions, and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God's praises were sung, and far into the night, until nearly morning, the work was carried on. . . .

"No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins.

"There was rejoicing such as never before had been heard in the Tabernacle.

"Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: 'This *might have been*. All this the Lord was waiting to do for his people. All heaven was waiting to be gracious.' . . . An agony of disappointment came over me as I realized that what I had witnessed was not a reality." — "Testimonies for the Church," Vol. VIII, pp. 104-106.

We have quoted this so fully because the meetings held at College View during the week of prayer culminated in a meeting very similar to the one here described. The meeting referred to was held on Christmas night. It lasted until one o'clock in the morning.

It was two o'clock before some of the brethren separated. After an earnest appeal by Elder Daniells and two or three others, the Spirit of God fell upon the assembly in a very marked manner. Men prominent in the church, with broken spirits confessed their sins to each other. Brethren came together who had not spoken to each other for a year. They fell on each other's necks, confessing their sins and asking for forgiveness. It was a Pentecostal season. We appreciated the truthfulness of the statement, "If pride and selfishness were laid aside, five minutes would remove most difficulties." We are also told that "angels have been grieved and God displeased by the hours which have been spent in justifying self," and that "God will not bow down and listen to long justifications, and he does not want his servants to do so." A broken and a contrite spirit will remove obstacles and bring men together when every other effort fails.

Four meetings were held each day, two being in the church. The morning meeting was conducted by Elder Haskell. A meeting was held with the sanitarium family each day, and one with the college students. The Holy Spirit was manifestly present at all of these meetings, and hearts yielded to his influence.

In the college, near the close of the week of prayer, students laid aside their studies and gave themselves to the work of specially seeking God. Practically the entire student body gave their hearts to God. One day in particular, a burden came upon the students to labor for those who had not yet yielded. Some who were seated near the back of the chapel, on their way forward would stop and labor to bring others with them. It was a refreshing sight to see these young people begin at once to work for their associates.

In the church each evening some feature of the overcoming life was dwelt upon, making prominent that the only path leading to a Pentecost was the path of repentance and confession. Each night a call was made for those who would undertake to live the principles brought out, to come forward for a season of special prayer. Night after night this was repeated. Each succeeding night the aim was to lead the people one step nearer the reception of the promised blessing. All the fundamental needs of Christian living, as Sabbath reform, health reform, tithe reform, etc., were dwelt upon, as preparatory steps for the reception of the Holy Ghost.

The last Sabbath of the week of prayer was a great day for the church. It reminded us of what followed the outpouring of God's Spirit on the day of Pentecost. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Acts 4: 34, 35.

It was not necessary to do much urging. The people gave willingly and liberally. Checks for \$1,000 and \$500 came in from men of means. All seemed to give as they were able. Over \$10,000 was received at this meeting. The next day another brother, who was not present at this meeting, forwarded a check for \$1,000, and other smaller gifts were made which brought the annual offering up to about \$12,000. There were others who offered to give the amount received for property as soon as they could sell. One of the leaders offered to give the sum received for valuable shares in a mine as soon as it could be sold. Possessors of real estate find that the time has already come when it is difficult to sell. It will not be long until it will be practically impossible to convert real estate into cash. It seems

that the time has fully come for possessors of houses and lands to sell and give alms.

The farewell meeting we shall never forget. It reminded us of the parting of Paul from the elders of Ephesus. After declaring unto them the whole counsel of God, and warning them that after his departure grievous wolves would enter in, not sparing the flock, and that from among themselves men should arise speaking perverse things, he commended them to God and to the word of his grace, which was able to build them up, and give them an inheritance among them who are sanctified. We shall always remember the farewells, the handshakes, and the tears of gratitude in the eyes of many as we separated. Our prayers shall continue to ascend to God in their behalf.

Great power attended the message presented by the apostles after the day of Pentecost. To the anxious inquiry of those who were "pricked in their hearts," of "Men and brethren, what shall we do?" the reply came, "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 2:37-47. Thousands responded, and were converted in a day. All those who believed sold their possessions and goods. "Great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Acts 4:33-35.

We are told that these disciples "prepared themselves for their work." Before the day of Pentecost they met together, and put away all differences. They were of one accord. . . . They claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now. . . . The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*"The Desire of Ages," p. 827.*

Earnest prayer should at this time be ascending to God for the outpouring of his Spirit, and all hindrances to the reception of this promised and needed blessing should be removed. Time is short; the king's business requires haste.

R. D. QUINN.
K. C. RUSSELL.
D. H. KRESS.

THE HALIFAX DISASTER

Our brethren everywhere have heard more or less of the terrible calamity here in Halifax, and doubtless will rejoice that God miraculously spared us. No lives were lost of all our members except one little child. Sister Jennie Boutilier's little Helen, aged two years, was burned in the ruins of their house. While we feel very sad over the loss of this little one, we can only praise God that no more were lost, and that he so wonderfully preserved us all during this terrible calamity.

Thursday, Dec. 6, 1917, is a date which will never be forgotten by those who survived this great catastrophe. The morning dawned bright and beautiful. Every one was busy with the usual activities of life, except a few who had remained in bed late and those who were sick. Little did any one think that death and destruction were so near.

It came to us, as a family, like a bolt from the blue sky, just as we were about to bow in morning worship together. There was a slight rumble, and then the terrible

shock, so sudden we had no time to think of danger until it was over. The whole great catastrophe could have occupied no more than five seconds. Our windows were gone, and the glass scattered about and broken. Our front door lay a mass of kindling wood, with the whole frame and glass panels of the inner door in a heap of debris on the hall floor. When we began to look around, we saw every one else's house in the same condition.

In some parts children had already assembled at school and others were on their way, so that families were separated, and none knew what had become of the others. In one school of five hundred twenty-five children only seven are alive. In some instances whole families were killed. It made us think of the great day of God, for it surely came so suddenly there was no way of escape. The terrible havoc wrought in those few seconds is beyond the power of tongue or pen to describe. Two thousand killed, three thousand seriously injured, and six thousand rendered homeless, besides hundreds made totally or partially blind,—these figures give a little idea of its vastness.

We were warned to leave our houses and flee to open fields, as there was danger of another explosion. Many people went without proper wraps and footwear; and as there were snow and ice on the ground, much suffering was caused from exposure. Many died from fright and nervous shock.

Our little boy was sick with pneumonia, and we had been up several nights treating him. We wrapped him well and carried his cot out to an open space a few blocks distant, where we remained beside him until after 1 p. m., when we were told that all danger was past. How glad we were! We then learned the cause of the disaster—that the steamer "Mont Blanc," loaded with about three thousand tons of high explosives, had caught fire in a collision with a Belgian relief boat, which caused the explosion.

Every building in the city was more or less shattered, and windows were broken in houses more than twenty miles distant.

We immediately began to think of the different brethren and sisters who were nearer the scene of the explosion than we were, wondering how they had fared. We greatly rejoiced upon receiving word from them, one by one, to find them alive; and we praised God more and more each time at the news of another one safe. Surely He did encamp around us! Although three of our sisters had bad wounds, none of them were seriously hurt. Our little church, which we had so recently painted, and at which we had a good attendance of listeners not of our faith on Sunday evenings, was shattered beyond repair, having been moved from the foundation. We were unable to get together for a meeting during the week of prayer until Thursday evening, and on Sabbath we had a wonderful experience meeting. Sister Jennie Boutilier was in the hospital, but she wrote her experience and sent it in. She said:

"DEAR BRETHREN AND SISTERS: I am so very sorry I cannot be with you to give my personal testimony in your praise service today, but as the Lord has kept my right arm unhurt, I shall take advantage of the opportunity to send a written testimony. We can surely all join in saying, 'Great is the Lord, and greatly to be praised.' That was one of the Morning Watch texts we had not long ago. How thankful we should be for the Morning Watch. Some of the verses, especially those on God's protection, were brought to my mind. The Lord fulfilled his promise in bringing to my remembrance the things I had learned. But remember it is

what we have learned; so I trust not one of our members will fail to observe the Morning Watch this coming year. Our Bibles may be burned, but if we have in our minds the precious promises that are contained therein, they will surely be brought to our remembrance when we need them.

"Of course, as you all realize, it was a miracle any of us were saved, but in my case a special miracle was performed. I was driven from my room through the next one and thence to the cellar. The reason I know this is because when I crawled out I was on the front sidewalk, and I lived in the back of the house. Our house and the one next to it came down on me. This I know by viewing the ruin after I got out. I saw from the small place where I got out, how much had been on top of me. There were three or four high boards around me like a stall.

"There I was down in the dark. To human reasoning it would seem very absurd to think of getting out alive. But I thought with God nothing is impossible, so I spoke to my best Friend, who always helps me, and looking up by faith, expected to see an opening, saw it, and at once started to climb up the side of a straight board. Thus I got out on the sidewalk. I must have been assisted by an angel, because I could not have climbed out alone. I felt the presence of Jesus with me. In one way I was glad no human being helped me, because I can give all praise to him to whom it is due—that is, to my dear Jesus.

"After I escaped I looked about the ruins, and seeing a hole, I put my feet down first and crawled under the ruins in search of my darling baby. I called her, and she started to cry. Mrs. Pennie in the same house was calling for me to save her. I did my best. I could not move that big door that was pinned hard against the ruins. I crawled out again, running across the street and up and down, pleading with men to come to the rescue. But they had their own to look after.

"At last a naval officer promised to get her, and I went with him, but he forbade me to go near the ruin. He did not know I had been there three times already trying to pull boards away. A man caught me on the street and tied my face up and ordered me at once to the auto. But I would not go. I had to go back and try to get dear little Helen. After doing my best I was obliged to leave, as my hand was badly burned and cut, and my chin was terribly cut (though I did not know it), besides several cuts about the head. My face was getting stiff, so I could hardly talk; and so I ran to the Wellington Barracks near by, and they brought me here (Camp Hill Hospital).

"Nobody knows what agony of mind I went through that day and night thinking and praying about Helen. I never experienced the like before, and trust I never shall again. But I suppose it was wrong for me to worry, as she may be all right, somewhere. Although Mrs. Pennie's bones were found, I cannot bear the thought of Helen's being burned alive. I can hardly believe that Jesus would permit it. But please have special prayer for me that I may have strength to bear whatever comes, knowing that Jesus doeth all things well.

"When I have read about Jesus performing miracles and delivering his followers, I have often wished that I could experience a miraculous deliverance. I had no idea that such an unworthy being as I would experience one so soon. It would have been no harder for God to bring me out without a scratch than the way he did; but had he done so I should not have appreciated his

power so much, for I might have soon forgotten about it. As it is, I have a chance to meditate and look back upon my experience, and I can see it was the Lord's doing all the way. I could write a whole book about this, for I cannot praise God enough for his goodness. How I would enjoy hearing your testimonies, for I know there will not be a silent person in your meeting. I am sure every heart is filled to overflowing with praise to our Creator.

"No one knows what I have to hear in this place. The sufferings of the people are terrible. While the doctor was attending one poor woman who had lost both eyes, she was crying, 'O doctor, don't kill me; I am not prepared to die. I wish some one would pray for me.' Poor soul! I offered a silent prayer for her that dear Jesus would help her.

"Please note what I am about to say. Hear the words of this poor woman—'not ready to die.' She wanted some one to pray for her. What does this mean to us? We are alive; for what purpose do you suppose? I do not need to say; for we all know it is to continue in soul-saving work, so that people will not be afraid to meet the dear Jesus. I feel so unworthy, so unfaithful. I surrender myself fully to Jesus and his service, and I want to live every minute of my life for him. Pray that my wounds may be healed if it is God's will. . . . I am praying for all our members, but especially for those who are sick or wounded. This is the week of prayer. Oh, how we should pray and offer praise unto dear Jesus! May God bless you all. Pray for me.

"JENNIE BOUTILLIER,
"Camp Hill Hospital."

This is surely a most wonderful experience, yet it is but one of the many that could be related. God not only saved our church members, but the husbands of our sisters were also saved from death.

I arrived in this city the latter part of July, with my family. We found a church membership of twenty believers, and a Sabbath school of twenty-one members. They had also a neat little church building, which was destroyed in the late catastrophe.

We were glad to find the brethren and sisters loyal, and as soon as it was known that Halifax had a pastor, the attendance increased until at our last meeting in the church the membership of the Sabbath school was thirty-nine and the church membership was thirty-six. Four others were about to unite at the time of the catastrophe. One woman, formerly a Catholic, has kept two Sabbaths; another, who was a Methodist, has been keeping the Sabbath about two months; another, a young man, is getting his letter from the Baptist church. We find many interested ones. There was a very good attendance at our Sunday evening services. At our last meeting the church was filled. Quite a lot of literature has been distributed—about a thousand copies of "The World War," besides other books and magazines.

The little church here took hold of the Harvest Ingathering work nobly, and more than four hundred dollars was collected in the city. The tithes and offerings have greatly increased.

The explosion happening at just the time it did, greatly interfered with our observance of the week of prayer. But although we were not able as a body to meet in service and listen to the readings, we realize God came very near, and we are praying that he may work this out to the glory of his name and the advancement of his cause. We were unable to have any kind of meeting until Thursday evening, because so many were

wounded and sick. However, those who were able to meet enjoyed a refreshing, and on Sabbath there was a great praise meeting. The week of prayer collection was about fifteen dollars. At present we are holding our Sabbath services at the home of Sister Locke. We have the promise of a hall just as soon as it can be made ready. We are of good courage and anxious to press the battle, and hasten the time when we can go home.
E. M. CHAPMAN.

OUR WORK IN TORONTO

We are glad to submit to the readers of the REVIEW a report of our work in Toronto for the past eighteen months. We arrived in Toronto from the State of Iowa in June, 1916, and after attending the Ontario camp-meeting, we began our summer's effort in a large tent situated on a prominent corner in the west end of the city. Our meetings were attended by hundreds of persons, and a strong interest was manifested from the first, making it possible for us to secure the names of many who desired a personal visit. Brother Howard Capman, Sister Evelyn Case, and the writer were the only ones connected with the effort, and thus it was impossible to visit all who desired us to do so. However, we were thankful to the Lord for forty-three dear souls who were baptized into the message.

In the spring of 1917 the conference placed their order for a large tent, 50 x 80 feet, which was used at our camp-meeting, and then pitched on a corner lot in the northwest section of the city, which proved to be fruitful for our work. In this summer's effort we were assisted by Brother Harry P. Gray, Sister Evelyn Case, and Brother John Sturdy. From the first the attendance was larger than at any other effort ever held by us in this city. We have taken twenty new Sabbath keepers into the church, and there are as many more who are preparing for baptism.

At the present writing we have rented one of the large down-town theaters, and are placing posters on prominent corners, directing the attention of the public to the meetings soon to be held. The building is situated on the main thoroughfare, and is one of the attractive playhouses of the city. The opening service will be held January 13. We have a stereopticon and life-size images with which to illustrate Daniel 2 and 7, which we trust will make these meetings attractive, interesting, and profitable to those who attend. We solicit the prayers of our people for success in this campaign.

Last fall we began the erection of a new church building, which has been steadily progressing up to the present writing, but on account of the cold weather the work has been delayed a few weeks. However, we hope to be able to occupy our new church by the first of May. The building is situated on the corner of Dufferin and Awde Streets, opposite one of the large schools of the city, and is a two-story structure, which will be finished in stucco. A baptistry, two dressing-rooms, a mothers' room, and an auditorium which will accommodate about four hundred, will make us a splendid place in which to worship. The basement is above ground, and has a large church school room, a good Sabbath school room, and three offices to be used by the conference. The message is steadily making its way in this large city, and we are in hopes that this building will soon be too small to accommodate the many here who will love and obey this truth. We are all of good courage, and are pressing on to see the final triumph of the message.
J. W. McCOMAS.

Appointments and Notices

NORTH AMERICAN CONFERENCE CORPORATION

A call is hereby made for the convening of the members of the North American Conference Corporation of Seventh-day Adventists, in the Civic Federation Building, in San Francisco, Cal., April 8, 1918, at 9 A. M., for the purpose of electing seven trustees, and transacting any other business that may come before the meeting. The members of this corporation are the delegates to the session of the North American Division Conference. By order of the board of trustees.
J. H. Evans, President.
H. E. Rogers, Secretary.

GENERAL CONFERENCE ASSOCIATION

A meeting of the members of the General Conference Association of the Seventh-day Adventists is hereby called to convene in the Civic Federation Building, in San Francisco, Cal., April 8, 1918, at 9 A. M., for the election of a board of seven trustees, and the transaction of any other business that may come before the members. All delegates to the session of the General Conference are members of this association. By order of the board of trustees.

F. M. Wilcox, President.
H. E. Rogers, Secretary.

GENERAL CONFERENCE CORPORATION

Notice is hereby given that the members of the General Conference Corporation of Seventh-day Adventists are called to meet in the Civic Federation Building, in San Francisco, Cal., April 8, 1918, at 9 A. M., for the election of a board of seven trustees, and the transaction of any other business that may come before the meeting. All delegates to the session of the General Conference are members of this corporation. By order of the board of trustees.

J. H. Evans, President.
H. E. Rogers, Secretary.

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the annual meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 10 A. M., Feb. 12, 1918, for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two members of the North American Division Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

B. G. Wilkinson, President.
O. M. John, Secretary.

CLINTON SEMINARY

Notice is hereby given that the next annual meeting of the members of the board of trustees of the Clinton Seminary, Clinton, Mo., will convene at the Clinton Seminary, Clinton, Mo., Jan. 28, 1918, at 9 A. M., for the purpose of electing officers for the coming year, the appointing of a faculty for the next school year, the consideration of plans for the future work of the seminary, and for the transaction of such other business as may properly come before this meeting.

R. A. Underwood, President.
E. C. Witzke, Secretary.

ADDRESS WANTED

The church at Sarasota, Fla., is anxious to learn the present whereabouts of Brother Matthias Mattison. Information should be sent to Rita O. Walker, the church clerk.

BUSY PEOPLE APPRECIATE "PRESENT TRUTH"

The following statement was recently received by a member of the Takoma Park Church Correspondence Band. It came from the superintendent of a public school:

"Yours of the twelfth inst., with inclosed copy of Present Truth, has been received, for which I thank you. This paper contains some of the most interesting and enlightening reading on the present world happenings that I have seen. Shall be glad to receive further literature on present-day topics as relating to Bible prophecy."

From a bank cashier:

"Find inclosed my check for \$5, for which please send me 1,000 copies of Present Truth, No. 18, 'United States in Prophecy.'"



THE "SIGNS" DOES BRING SOULS INTO THE TRUTH

"I sent the Signs to a Catholic man last year. He would not read it at first. I received a letter from him a few days ago asking for reading matter, just anything that I wanted to send him. He says he is now one of us, and expects to be baptized into our faith."

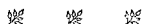
"I think it is kind of you to write to me as you have, and to send that instructive paper, the Signs of the Times, so frequently. As little drops of water wear away the hardest rock, so has the influence of the Signs of the Times effected a change in my outlook on life and things in general."

"I had never known Christ until five weeks ago I accidentally ran across one of these papers, the Signs of the Times, and after reading it was converted. I made up my mind I was going to know more of him, and at once subscribed for the paper; and oh, what help I have received from the wonderful truths written therein!"

"A dear friend of mine sent in my name to your paper for six months. I have received it about two months now, and I wish to tell you I have never read a paper of religious message in my life that did me so much good as this. I hope I shall never have to be deprived of it, and I am going to try to place it in other homes I know of. I really think this is the religion I have been looking for all my life, and hope I can join your little band before long."

"During a tour of my field last month, I secured the photographs of two Burmese families, which I am sending to you. These are additional evidences that your paper will bring people into the truth, even in foreign fields. The first one is that of Dr. Mg Hpo Hla, who, with his large family, has come into the truth through reading the Signs weekly. Dr. Hpo Hla is well educated in English, and has charge of the government hospital. He has been passing his good paper along to the second family, Mg Po Pwe, judge of the subdivisional court. This family has become interested in the truth, and a number of others are asking for literature, as a result of this one paper. They live in a beautiful village of ten thousand inhabitants, and they are very anxious that we open up work among them."

"Mrs. —, formerly of New London, Wis., now in the Western Oregon Conference, while at New London, with her family, embraced the message. Some one sent her the Signs weekly. Then she subscribed for the paper; and as the issues came she placed them on a file, and that was loaned to the neighbors. Before long, twenty-five families were subscribers to the Signs in that community. The interest grew, and they were put in touch with our conference leaders there. Elder — was sent into the neighborhood, and held a series of meetings. Result? — They organized a church, and the twenty-five charter members were the twenty-five heads of families who took those Signs."



PUBLICATIONS WANTED

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

Mrs. James F. Woods, 1207 Lincoln Way, LaPorte, Ind.

Mrs. H. M. B. Hardin, Ola, Ark. Signs, Instructor, Little Friend, Life and Health, Watchman, and Present Truth.

Mrs. D. A. Fitch, 12 Cerra St., Santurce, Porto Rico. Be sure to wrap carefully.

Walter Blackburn's address is now 116 Cannon St., Charleston, S. C., care Mrs. H. K. Livingston.

J. W. Ratliff, R. F. D. 1, Box 144, Ashland, Ky. Especially Signs, Review, Watchman, and Little Friend.

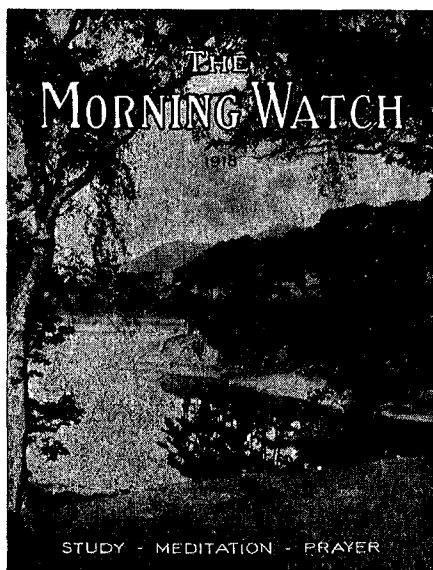
A. F. Arkebauer, Banners Elk, N. C. Especially Signs, Watchman, Instructor, Little Friend, and tract packages.



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 New York asks us to pray with her for her husband, who is passing through a severe trial, that he may have a forgiving spirit.



"COULD YE NOT WATCH WITH ME ONE HOUR?"

It wasn't in the rushing, roaring tornado that rent the hoary, rocky summits of historic Sinai; it wasn't in the mighty earthquake that rocked the mount to its foundations; it wasn't in the majestic conflagration that raged along its wooded slopes,—it was in a still, small voice, that God talked with Elijah.

He spoke to Moses from the burning bush out in the remote part of the deserts of Midian; to Joshua at sunset on the plains of Jericho; to Gideon by night as he threshed in secret; and in each case he came with a message of deliverance and the power to accomplish.

He speaks to us in our quiet times; when, free from daily duties, we can hear his voice more distinctly. As one writer has expressed it, the shuffling of our feet makes so much noise along the busy thoroughfare of life, that we cannot hear the voice of God speaking peace to our souls.

Stop a moment in the morning, and listen for the message that may come. Keep the Morning Watch with Him, and know of a surety that he will not fail to fulfil his promise, "As thy days, so shall thy strength be."

Let the little Morning Watch Calendar be not only a guide to your devotions, but an inspiration for every day of 1918. J. W. Mace.

OBITUARIES

Crockett.—John Thomas Crockett was born at Sylvester, Nova Scotia, April 30, 1845, and died at Lynn, N. Car., Dec. 26, 1917. He was united in marriage to Sallie Lawrence at Lebanon, Ky., and later they both accepted the third angel's message, to which they remained true until death. One daughter and an adopted son are left to mourn their loss. F. E. Hull.

Wheeler.—Mrs. Minnie P. Wheeler died Dec. 13, 1917, at Bethel Hospital, Colorado Springs, Colo. She became a Seventh-day Adventist four years ago, and fell asleep in the hope of a part in the first resurrection. Her husband and two sons mourn. H. A. Vandeman.

Taylor.—Mrs. Mary Lue Taylor was born March 19, 1889, and died in Tennessee, Dec. 23, 1917. She was a Christian all her life, and in 1912 became a member of the Seventh-day Adventist church. She sleeps in hope of a part in the first resurrection. Her husband and four children, a father, stepmother, one brother, and three sisters mourn. James Bellinger.

Whittaker.—Horace A. Whittaker was born in Little York, N. Y., Jan. 29, 1838. He was married to Johanna H. Brookings. In the early 70's he became an Adventist, and in 1881 moved to Pueblo, Colo., where he did active pioneer work in establishing a church. Of his five children only one daughter is left to mourn his death, which occurred in Pueblo, Dec. 19, 1917. H. A. Vandeman.

Cooper.—Minnie A. McCurdy was born April 9, 1862. She was married to George W. Cooper Oct. 14, 1880, and to them were born eight children. She was converted in 1878, uniting in her sixteenth year with the Seventh-day Adventist church at Mechanicsburg, Ind. Her death occurred at Geneva, Ind., Nov. 19, 1917. Her husband and seven children, two brothers, and one sister mourn, but they sorrow in hope. W. A. Young.

Zimmerman.—Mrs. Annie Zimmerman fell asleep at the home of her daughter in Southmont, Dec. 7, 1917, aged forty-five years. Her maiden name was Peden, and she was married to John L. Zimmerman about nineteen years ago. Her husband and six children, with a sister, five brothers, and her aged parents, mourn her loss from the family circle. She was a faithful member of the Seventh-day Adventist church, and sleeps in hope of a part in the first resurrection. R. M. Spencer.

Stuller.—Lulla M. Fitch was born near Chicago, Ill., Oct. 15, 1868, and died in Portland, Ore., Dec. 9, 1917. Her marriage to Charles H. Stuller occurred March 13, 1887, at Fort Elliott, Tex. Her husband, three sons, two brothers, and one sister mourn. Sister Stuller accepted the third angel's message about twenty years ago, through the labors of Elders H. W. Decker and H. W. Oliver, and remained a faithful member of the church at Baker, Ore., until called by death. Wm. T. Hilgert.

Combs.—Mildred Nash was born in Howard County, Indiana, Aug. 20, 1888. She was married to Walter W. Combs Nov. 13, 1909, and to them was born one daughter. Her death occurred Nov. 30, 1917. The husband and daughter, her parents, three brothers, and five sisters mourn. The deceased was reared in a Seventh-day Adventist home, and was baptized at the age of eighteen. Her peace was made with God, and she fell asleep in hope of a part in the first resurrection. * * *

Starkey.—Mary E. Raynolds was born in New York State in 1841. Her youth was spent in Michigan, and in 1860 she was married to Samuel Rone. They accepted present truth in 1872. Of their five children, one survives. Mr. Rone died in 1892, and subsequently she was married to H. C. Sweet. In 1913 he was laid to rest, and later she was united in marriage to Thos. W. Starkey. She fell asleep at her home in Vienna, Mich., Dec. 9, 1917. Besides her husband and son, one brother and two sisters mourn. A. J. Clark.

Wolstenholm.—John W. Wolstenholm was born in Peoria, Ill., June 8, 1860. The family moved to Nebraska in 1871, and located in York County, where he lived until 1901. May 25, 1902, he was married to Mrs. Rosa Ryan, and they have since resided near or in Exeter, Nebr. Brother Wolstenholm united with the Seventh-day Adventist church in 1901, and remained a faithful member until his death, which occurred Dec. 22, 1917. He is survived by his wife, four stepchildren, two brothers, and two sisters. We feel confident that he sleeps in Jesus. H. F. Saxton.

Sherman.—Sevilla Agnes Parker was born Oct. 22, 1843, at Grandville, Nova Scotia. She came to the United States in 1869, and was married to Dr. Warren H. Sherman at Lynn, Mass., in 1872. In 1887 they went from Boston, Mass., to Nebraska, and lived in Sterling until 1890, when they moved to Lincoln. Later they moved to Milford, where they resided until death called them. About seventeen years ago Sister Sherman united with the Seventh-day Adventist church, and remained faithful to the end of her life. She fell asleep in Jesus at St. Elizabeth's Hospital, in Lincoln, Nebr., Dec. 11, 1917, her death resulting indirectly from a fall. Her son, one sister, and one brother are left to mourn. H. F. Saxton.

THE GOSPEL PATHFINDER

TO THE NARROW WAY

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The following list includes all the numbers of the 1917 Present Truth Series published in Present Truth form, and carried in stock for missionary work. This series may be sent to individuals in subscription form, one number each month for two years for 25 cents in the States, and 50 cents in foreign fields.

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25. A World in Perplexity.
26. After the War — What?
27. Armageddon — The Last Great Battle.
28. Prophecy Fulfilled and Fulfilling.
29. Signs of the Times.
30. Christ's Second Coming.
31. The Sabbath.
32. The Change of the Sabbath.
33. The Last Gospel Message.
34. The Sanctuary.
35. The Judgment.
36. The Reward of the Saints.

Through the Tract Societies

Do Not Forget,---
Do Not Neglect,---
To Urge Upon All

THE
INSTRUCTOR
ANTI-TOBACCO
ANNUAL

Sense Its Mission
Your Opportunity
And Never Fail to

REMEMBER

THE *Instructor Anti-Tobacco Annual* not only produces the evidences, but it helps all—

To Remember that tobacco is a poison; that it is always injurious to all who use it.

To Remember that the younger one begins its use, the greater the injury.

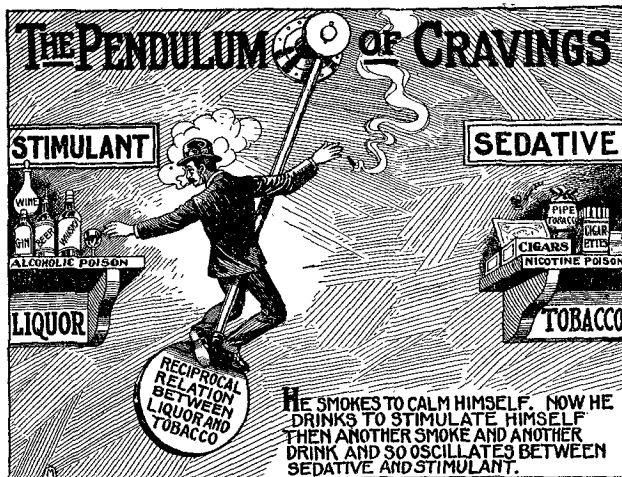
To Remember that the cigarette is more injurious than the pipe or the cigar.

To Remember that smoking makes boys and men unattractive and unmanly.

To Remember that using tobacco in any form gradually but surely mitigates against one's success in business and social life.

To Remember that the use of tobacco is expensive mentally, physically, and financially. One cannot use it and be an economist.

To Remember that the presence of to-



bacco in time demands added poisons of a more rapid and destructive nature, and that those tobacco users of a nervous temperament generally add strong drink after the system fails to be satisfied with nicotine.

To Remember it is ever wiser and safer to let tobacco alone.



WASHINGTON, D. C., JANUARY 24, 1918

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

We present in this number the first of the monthly series of Mission Surveys which will appear in the REVIEW during 1918. These studies will be found especially helpful to those studying mission fields.

We are glad to report another family sailing for the mission fields. On January 11, from New Orleans, Brother and Sister J. R. Osborne, with their three children, sailed for Panama, Brother Osborne having accepted a call to the field missionary secretaryship of the West Caribbean Conference.

THE Roscoe Printing House, at Essex Junction, Vt., is one of the leading printing establishments in the Green Mountain State. It makes a specialty of fine calendars. Our thanks are due Brother Roscoe, the proprietor, for the excellent calendars he has furnished the offices of the REVIEW AND HERALD for this and preceding years.

A NEW book comes to us from South Africa, "Iziprofitesha Zi Ka Daniel," or "Prophecies of Daniel," in the Zulu language. It is written by Mrs. Nettie G. White, and printed by the college press. This, we believe, is the largest book (155 pages, illustrated) we have in the South African vernaculars, and we hope to hear of successful colporteur work among the Zulus, who live mainly in Natal.

THE General Conference has received a cable from Buenos Aires, dated January 8, reporting the sad news of the death of Mrs. Lena Hazel Spears Wheeler, wife of Elder W. W. Wheeler, formerly of New York, now connected with the River Plate Academy, Argentina. Sister Wheeler has been in feeble health for a number of years, but has clung to the work in the mission field. Our brother, who has lost a faithful companion, and other relatives who are left to mourn, may be assured of the hearty sympathy of their brethren and sisters.

THE GENERAL CONFERENCE IMPORTANT NOTICE

AT the Minneapolis council last fall, a standing committee was appointed to secure rooms for those planning to attend the General Conference, and to help in such other ways in the preliminary preparations for the Conference, as the executive committees may instruct from time to time.

The members of this standing committee are as follows: C. H. Jones, J. L. McElhany, E. E. Andross, H. S. Shaw, R. S. Fries.

This committee, in organizing, has elected C. H. Jones chairman and Elder J. L. McElhany secretary. All who are planning to attend the General and Division Conferences, and who are not delegates but desire this committee to secure rooms for them, should write at once to Elder J. L. McElhany, 537 Twenty-fifth St., Oakland, Cal.

No cafeteria will be operated by ourselves, but there are many restaurants and cafeterias near the Auditorium, and it is planned that the delegates and visiting brethren will supply all their needs in these restaurants, or board themselves, as they prefer.

In writing the secretary, you should state whether you wish a room to yourself or desire a roommate; whether you desire a good room, with all modern conveniences, or cheaper accommodations; whether the room must be near the meeting place or can be several squares distant. There will be opportunity for some to rent kitchenettes, where they can board themselves if they wish, but all your wants should be specified in your letter to Brother McElhany.

The meetings will be held in Exposition Auditorium, in San Francisco. It is just off Market Street, corner Hayes and Larkin. Full directions for reaching the place will be given later.

Those who do not inform Elder McElhany concerning their wants, must not be disappointed if they arrive in San Francisco and find no accommodations provided for them.

I. H. EVANS.

"WORLD PROBLEMS" IN FOUR LANGUAGES—NOW READY

THE latest book in the Current Events Series, entitled "World Problems," discusses in a very candid, helpful, interesting style some of the most vital present-day conditions. It tells the meaning of these portentous events, and gives the solution—the only remedy.

"World Problems" in English has had a large sale during the short time since it was published, and it is now ready in German, Danish-Norwegian, and Swedish. The leading topics discussed are "The Industrial Conflict," "War," "The Bible or Tradition," "Can the Dead Talk to Us?" and "The Remedy."

Never before have so many new problems, so many new demands, been thrust upon men and women for consideration and action. The rapidly changing events of the last few months have developed and forcibly emphasized some of these world problems, and in many people's minds rises the insistent query, "What is the solution?"

In these thrilling days, when industrial conditions are so ominous, when "the nations are angry" and war has engulfed the world, when people imagine that Spiritualism offers the only source of comfort to those who have had dear ones stricken down by death, shall not the people who know the "patience and comfort of the Scriptures" proclaim, with intense earnestness, by the printed page and by every proper means, that message of salvation which the God of heaven, foreseeing this time, prepared for his servants to give at this very hour in earth's history?

"World Problems" is well printed, and has a striking cover design in colors. The

price is 25 cents, and the quantity rates on copies in these foreign languages are the same as on the English books in Current Events and World's Crisis Series. Order through your tract society.

PACIFIC PRESS PUBLISHING ASSN.,
International Branch, Brookfield, Ill.

A FEW days still remain in which to obtain the REVIEW at the old subscription price, \$2.25 a year. February 1, the price will be advanced to \$2.50. Hundreds of our brethren have subscribed for the REVIEW during the last few weeks, so that now it has by far the largest number of subscribers in its history. It should be in the home of every English-speaking Seventh-day Adventist. Will not those who prize its worth strive to make this the goal for 1918?

1918 YEAR BOOK

Will secretaries of conferences and institutional boards kindly report at once any changes which should be made in the directory matter recently submitted for the 1918 Year Book? If sent without delay, these changes can be made before printing. Write to H. E. Rogers, Takoma Park, D. C.

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*.

"GENERAL CONFERENCE BULLETIN"

THE General and Division Conferences, as has been their former custom, will issue a daily *Bulletin* of the proceedings of the Conference session to be held in San Francisco beginning March 29. The *Bulletin* will be published by the Pacific Press Publishing Association, Mountain View, Cal. As this publication will give a full report of the proceedings of the Conference, it should be in the homes of all our people. Orders should at once be placed with the Pacific Press through the tract societies.

W. T. KNOX.

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