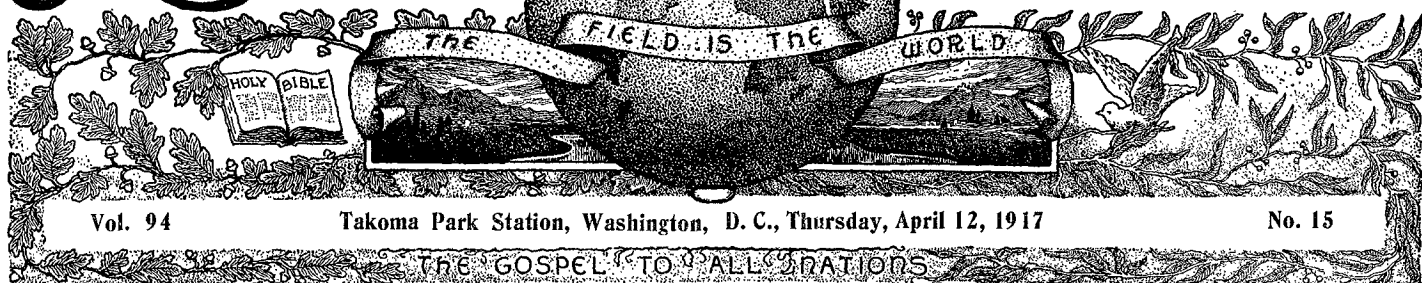


The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, April 12, 1917

No. 15

THE GOSPEL TO ALL NATIONS

Occupy Till I Come

A sacred trust my Lord to me has given,
The pounds are his, to use them in my task.
Whether 'neath skies all bright or tempest-riven
His service leads, it is not mine to ask;
He tells me not how long the time shall be
Till he shall deem it best to call me home;
I only hear him saying unto me,
"Occupy thou until I come."

He does not say that I may choose my toil,
And only do the things that please me best;
Nor does he tell me, when I've served awhile,
That I may lay his armor by and rest;
But he asks for calm endurance to the end,
Alike through joy or pain, through light or gloom,
And promises to be my guide and friend;
So I must occupy until he come.

How dare I, then, enwrap the precious pounds
In folds of uselessness, and lay aside?
On every side, rich fields of toil abound,
Where they may be increased and glorified.
I may not understand why he to me
Gives but perchance one talent, while to some
He gives the five or ten, yet faithfully
Must I still occupy until he come.

Why should it matter whether one or ten,
Since all are his, and but a trust retained
To use for him until he come again,
To see how much my toil for him has gained?
But it does matter whether I, at last,
Among the faithless meet a bitter doom,
Or hear him say to me, "Well done; thou hast
Been faithful till I come."

— M. Carrie Hayward.



Note and Comment

"SEVENTH DAY BAPTISTS AND CHURCH FEDERATION"

THERE appeared in the REVIEW of February 8, an article under this heading, in which was quoted an article written by N. O. Moore, published in the *Sabbath Recorder* of December 18. The editor of that journal, in the issue of March 12, feels that this article by Mr. Moore misrepresented the facts in the case, and that to be fair the REVIEW should publish an answer to Mr. Moore which appeared in the *Sabbath Recorder* of December 25; also an article in the *Recorder* of January 1, which undertakes a defense of the Seventh Day Baptist position.

The editor of the REVIEW desires to be eminently fair in this matter, and cheerfully reproduces here that portion of the article in the *Recorder* of December 25 which deals with Mr. Moore's alleged misstatement of facts. We see no reason why we should reproduce, as was suggested, other articles containing arguments in defense of the position taken by the Seventh Day Baptist Church in affiliating with the Federal Council of the Churches of Christ in America. The secretary of the Sabbath Reform Department of the *Recorder* replies to Mr. Moore as follows:

"In the last week's issue of the *Sabbath Recorder* there appeared an article on 'Federation of Churches and Sunday Legislation,' which presented certain facts, but which needs certain explanations to avoid a misunderstanding.

"Reference was made to the 'Executive Council of the Church Federation,' but what federation is not stated. It may be the Church Federation of California, or of Los Angeles, or of Washington, or some other; certainly it is not a federation with which the Seventh Day Baptist General Conference has any relationship. Let that be clearly understood, for as a people we are identified with only one, that is the Federal Council of the Churches of Christ in America.

"There are many church federations; for example, the Church Federation of Cincinnati, which is very active, and publishes a paper of considerable circulation. But it is not a part of the Federal Council of the Churches of Christ in America. As a people we have no inside relationship with it.

"And this very fact, it seems to me, justifies again and again our relationship to the Federal Council of the Churches of Christ in America, which, with all its history of twelve years and more, has never taken any active part in promoting legislation for the observance of Sunday.

"In 1908, and again in 1912, at the regular quadrennial sessions, resolutions were adopted, coming from the Commission on Sunday Observance, which favored Sunday legislation. But nothing more than to pass resolutions was done. Also in the interim, between the regular quadrennial sessions, the Commission on Sunday Observance reported to the executive committee resolutions favoring Sunday legislation. But nothing more than to pass resolutions was done. In fact, not even resolutions have been passed since the annual meeting of the executive committee at Richmond, Va., in December, 1914.

"And these resolutions have been growing more and more mild in form and thought; and the report of the Commission

on Sunday Observance just approved by the Federal Council of the Churches of Christ in America, at St. Louis, Mo., but not yet published, is the most favorable of all to our people, and from now on the Federal Council will not have a Commission on Sunday Observance, but in its place a Commission on a Religious Rest Day.

"The article in last week's *Sabbath Recorder* asks this question, 'I wonder if our Seventh Day Baptist representative was present,' referring to what is called a 'clinic session' of the executive council of the church federation. I can answer that he was not there, for he had no right there, he had no inside relationship with it. If he had had the right to be there and had used his right wisely, things might have been different.

"And so I am fully persuaded that if in that 'clinic session' there had been present an influence, year after year, such as our representatives have exerted in the gatherings of the Federal Council of the Churches of Christ in America, an influence of Christian brotherhood, an influence of loving adherence to truth and right, without bitterness and without controversial antagonism,—I am persuaded, I say, that very much more might have been accomplished to teach people that the divine institution of the Sabbath does not need civil sanction, and that Sunday legislation is an encroachment upon religious liberty. Such has been our experience, and such have been the results of our denominational relationship with the Federal Council of the Churches of Christ in America.

"Please, then, keep this in mind. There are many church federations, and many of them are working actively for Sunday legislation. There is only one with which we as a people are identified, namely, the Federal Council of the Churches of Christ in America, and that is doing nothing for Sunday legislation, except to pass resolutions, which the secretary of the Lord's Day Alliance of this country, himself a member of the Commission on Sunday Observance at St. Louis, called 'weak-kneed, spineless, milk-and-water stuff,' wholly unsatisfactory to him, so far away were they from the radical Sunday legislation ideas which he championed, and which he vainly endeavored to make the Commission on Sunday Observance sanction and report to the Federal Council."

Though doubtless given in all sincerity, some statements in this answer to Mr. Moore are not altogether free from misleading representation. Let us analyze them briefly. Even if Mr. Moore confounded some local federation with the Federal Council of the Churches of Christ in America, the real merits of the question are in no way affected, for the reason that the Federal Council with which the Seventh Day Baptists are allied is definitely committed to the promotion of Sunday observance, the same as are some local federations. Indeed, this is one of the objects of the Federal Council. In its official announcement of principles, one of its declared objects is the securing of "a release from employment one day in seven." This of course means the securing of Sunday rest. That this one-day-in-seven rest has direct reference to the Sunday sabbath, and that the federation is working to secure laws for the protection and promotion of the Sunday institution, is made clearly evident by the admissions of its official representatives.

Before us is a printed circular entitled "One Day of Rest in Seven." This is Leaflet No. 10, issued by the

American Association for Labor Legislation. This leaflet represents a propaganda in favor of securing legislation requiring one day of rest in seven. Dr. Charles S. Macfarland is an active member of the American Association for Labor Legislation, and incidentally also the general secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland, in a letter under date of Jan. 25, 1913, refers to the propaganda in favor of this one-day-of-rest-in-seven measure, and says: "We have put it on the basis of one day of rest in seven. Of course, as a matter of fact, we know perfectly well that this means the strengthening of Sunday." This is a frank admission made by the general secretary of the Federal Council of the Churches of Christ in America.

It may be true in a strictly technical sense that the Federal Council, as such, "has never taken any active part in promoting legislation for the observance of Sunday." We cannot cite instances at this writing of when the council as such has appeared in the halls of Congress making these demands. But directly or indirectly, through its affiliated agencies, it is carrying on an active propaganda of education with this as its definite object. And it does not seek to evade the responsibility for this action, but frankly admits it.

Accompanying the leaflet in favor of a "one day of rest in seven," sent out by the American Association for Labor Legislation, was a circular letter, evidently designed for church pastors and others, from Dr. Macfarland. This time he writes as secretary of the "Commission on the Church and Social Service," a department of work carried on by the Federal Council of the Churches of Christ in America. He reveals the relationship existing between the Federal Council and the American Association for Labor Legislation. We quote the letter entire:

"The Commission on the Church and Social Service

"1611 CLARENDON BLDG.,
215 FOURTH AVE., NEW YORK.
Jan. 20, 1913.

"One-Day-in-Seven Campaign for Industrial Workers

"I inclose herewith a copy of a bill which is to be introduced into the legislature of your State through the agency of the American Association for Labor Legislation.

"The secretary of the Social Service Commission is a member of the committee of the American Association for Labor Legislation which has charge of the matter, and a general understanding prevails that the Association will prepare and introduce these bills, thus looking after the distinctively legislative side of the matter, the Federal Council Commission and associated bodies being charged with the propaganda.

"You are hereby urged to take all possible measures looking toward the earnest support of this measure and the expression of that support by attendance upon hearings, communications to members of your State legislature, publicity through the press, and, so far as may be appropriate,

(Concluded on page 5)

The Advent Review And Sabbath Herald

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 12, 1917

No. 15

EDITORIAL

THE HEAVENLY SHEPHERD

"THE Lord is my shepherd." Perhaps no more comforting words than these were ever written. They are from the shepherd psalm, which for more than three millenniums has comforted weary pilgrims through life's journey. Countless times this psalm has been read beside the coffin where some Christian sleeps, to comfort those who are in sorrow. These words were doubtless written in David's old age, after he had experienced the lights and shadows of life, and tasted many a bitter cup.

Truly we need a Shepherd to lead us amid the dangers and pitfalls along life's rugged pathway. How many hearts are wrung with the anguish of some hidden sorrow! Tears often start from our eyes as we think, with bitter regret, of the lost opportunities of life. Mothers weep in unutterable sorrow as with empty arms they look into the open grave, where a darling babe is being laid to rest beneath the clods of the valley. In loneliness widows weep who are left to fight life's battles alone. How many have sad and anxious hearts because they are laid aside from a coveted line of work on account of some physical weakness. Companionship is broken up, and grief grips the hearts of thousands because of some separation, final perhaps, so far as this life goes. How comforting is the presence of the heavenly Shepherd to all these!

This is indeed a vale of tears. Troubles are on every side. Sin has marred the splendor and freshness of creation. The earth smarts and groans under the curse. Dark, menacing clouds tell of coming storms and angry tempests. Thorns and thistles grow as a reminder of man's transgression. Earth's soil is moistened with human blood. The sod is cut with yawning, insatiate graves. Savage beasts lie in ambush. Serpents oftentimes lurk amid the flowers of spring. The finest fruits are often blasted with unpropitious seasons. Plagues leave desolation and sorrow in their wake. Bloody wars of revenge and hate cover the earth with the slain. Persecution rears its awful form, and withers the bloom of liberty in the land.

But the Christian pilgrim can re-

joice in the midst of all these. He is not alone amid the storm and thunder-splintered peaks about him. He has a Shepherd who knows the way, and above the roar of the elements, he hears a voice saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isa. 41: 10-14.

While the pilgrim is traveling through the valley of the shadow of death, the Shepherd's voice is heard in assuring tones, saying to his trusting child, "I will never leave thee, nor forsake thee."

How comforting to have one with us when we are lonely! What a comfort, when depressed by loneliness in some far-away land, to meet a friend, and have him go with us, and comfort us. So the great Shepherd is with trusting pilgrims in the weary, lonely marches of life.

Life, after all, is not all toil and sorrow. There are resting places by the way, and joy for aching hearts. The great Shepherd says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30. In the midst of life the Lord gives us quiet resting places. The Shepherd makes his flock to lie down in green pastures, and beside the still waters. To the believing, trusting soul there is rest. We can recline, like John, on the bosom of the Shepherd. Though we may wander among thorns, the Shepherd searches us out, and carries us back to the fold, where there is safety.

He stands by every bereaved heart. To the oppressed and downcast he gives strength and joy. He takes the wanderer in his arms and carries him on his bosom. Blessed Shepherd of the flock! How sweet to rest by faith in the fold! G. B. T.

THE EDITOR'S MAIL BAG

EVERY mail brings us interesting letters from the readers of the REVIEW. We refer to several which may be of interest.

Our Young People in This Movement

An aged sister writes of her deep concern over the part our young people are now taking in our church work, and inquires whether there is not danger that the older ones will be ignored and set aside. We assure her that we do not believe such a contingency will arise, but that, according to the prophecy of Malachi, we may expect in the closing days of the Lord's work to see the youth and the older members all united in most harmonious action; that we who are growing older should rejoice to see the young men and women taking on responsibilities; and that instead of criticizing them, we should supplement their weakness and inexperience with maturer judgment and wiser counsel; that, on the other hand, the young men and women in our churches should be careful never to give the older brethren and sisters the impression that they are set aside and their counsel ignored.

Articles in the "Review"

Another correspondent complains that his articles are sometimes abbreviated, and he feels that this is an autocratic procedure on the part of the editor. We offer humble apology, endeavoring to show him the while that every paper must be edited from the office and not from the field, and that in the publication of all articles in the Review the editor, equally with the writer, is held responsible for the form in which these articles appear, and for the sentiments they express; and that while the editor would not willingly or purposely misrepresent the writer's view nor make him say something he did not say, it sometimes becomes necessary to eliminate paragraphs or even whole pages that teach error or deal with irrelevant and unprofitable questions, and so to clothe the sentiments which are expressed that the ideas will be intelligible to the common reader.

Teaching Health Reform

A conference worker writes of the burden of heart which he feels regarding the laxness on the part of some of his associate workers on the subject of health and temperance, and asks

what he can do in the promotion of the health and temperance cause. We counsel him to live out faithfully and consistently in his own life the principles of health and temperance, but not to make his own course of conduct a standard by which to judge his brethren; to advocate his views consistently, but not to make them obnoxious, believing that a consistent advocacy, backed up by the conduct of his own life, will accomplish much more than any radical campaign.

Graduation Dresses

The letter from "a mother" regarding the exercises of commencement week has called out several interesting communications. One comes from a woman in the West, a member of the Congregational Church, but an interested reader of the REVIEW. She makes this suggestion with reference to the dress to be worn by young women at the time of graduation: "I think 'a mother' is right about the display of dress at commencement. I have an idea which I think would be well for Seventh-day Adventists to adopt; that is to have a rule that the commencement dresses be of white and made quite plain. No dress should cost above what even the poorest can afford." We believe this suggestion is worthy of careful consideration. We know of worldly schools where a similar plan is followed. Certainly the dress worn on this occasion, as well as the entire exercises connected with the closing days of our schools, should be such as truly to represent the spirit of this movement, and not the spirit of popular education.

Graduation Addresses

This applies as well, we believe, to the addresses which are given. Several years ago it was our privilege to listen to two graduating addresses given in connection with the commencement exercises of two Seventh-day Adventist schools. One was an eloquent oration, sparkling with wit and humor, such as one might expect to hear at the commencement exercises of a high school, but hardly approaching the dignity which would characterize an address at a first-class worldly college or university. While it expressed some beautiful sentiments, its evident design was to tickle the public ear. Its influence was to draw attention to the speaker, which it did, rather than to the holy, elevating truths which he might have expressed.

The other address breathed the spirit of this message. It lacked the flowery ornamentation, the beauty of rhetorical figure, displayed in the other, but it came as an appeal from the great needy world to the young men and women finishing their college course. It spoke of the joy of service, and upheld Christ as the Saviour of mankind, and the need of the living preacher as the bearer of the gospel

message. It showed the place that this movement has in the great plan of God, and made a stirring appeal to renewed consecration for the finishing of the advent message in this generation.

Which, think you, was the more appropriate address for the commencement exercises of a Seventh-day Adventist school, the chief design of which is to prepare men and women to have a part in this closing work?

Maintain Right Ideals

We feel thankful to know from letters we receive and conversations we have had with many of the teachers in our schools, that they are giving serious consideration to these questions, and that what we have said expresses their sentiments. It is only as teachers and students and parents unite in maintaining high ideals that they can ever be realized.

F. M. W.

THE HEATHEN RECOGNIZED THE PROVIDENCE

THOMAS EVANS, a Welsh missionary, labored long in India in the service of the Baptist mission. In his book, "A Welshman in India," he relates an experience of God's providential care that came to his family in Delhi, in 1861. Even the heathen servants saw in it the hand of God. He says:

"We slept in a room with a single beam running along the center of the roof, which supported the rafters and the whole weight of the roof, which consisted of two layers of brick and mortar.

"One night the baby was very restless and would not sleep. She did not seem to be in much pain, but try all we could, she would not rest. I dozed off, and about two in the morning my wife, who was sitting up with the baby, woke me and said there was a noise in the roof. I looked up and said it was nothing, and went to sleep again. But baby would not rest. Again my wife roused me and said there was a noise overhead.

"I looked up and saw the beam bent in the middle as if about to fall. I sprang out of bed and took my wife and baby into the next room, where the baby soon fell asleep. I called the servants to help me to move the furniture, and just as the carpet was being taken out, down came the roof with a fearful crash. The huge beam fell first, immediately over the spot where our bed had been, and the whole room was full of broken masonry and timber. One of these bricks would have been sufficient to kill any one of us.

"Our heathen servants fell at our feet and said, 'Your God must be great to deliver you in such a wonderful manner.' Yes, truly, it was he, and he only, who delivered us from such a death, by means of our little babe. When the roof fell in, I felt as if I were on the verge of eternity, and had looked over, and stepped back again."

"Who redeemeth thy life from destruction," sang the missionary with a new sense of God's ever-watchful care over his servants. By such providences the Lord emphasizes again and again the promise of the great commission, "Lo, I am with you alway."

W. A. S.

THE WIDENING MAELSTROM OF WAR

IN the war which broke out in Europe on July 28, 1914, the world has already suffered one of the greatest calamities which has ever overtaken it. When in history have such stupendous armies been hurled at each other? What previous two years and a half ever witnessed the destruction of such multitudes of men and such a great amount of property, and the rolling up of such huge war debts? Surely the third woe (Rev. 11:14) has come, and the seventh angel is sounding.

But the awful maelstrom of war has widened year by year as the war has continued; and it seems probable that soon, possibly before this reaches our readers, the last two great nations still at peace will be engulfed. No nation with a population of more than twenty-four million would then be left.

Beginning July 28, 1914, the great war spread rapidly until by Nov. 10, 1914, the following nations were in the conflict:

Nations Involved in 1914

Austria-Hungary	50,000,000
German Empire	80,661,200
Russian Empire	171,000,000
France and colonies	87,429,090
Belgium and Kongo	22,571,387
British Empire	437,947,432
Montenegro	520,000
Serbia	4,600,000
Japan	71,759,930
Turkey and Egypt	35,674,000

Total.....892,163,039

The statistics of population are taken from the World Almanac of 1916.

Inasmuch as the total population of the world is given by the same authority as 1,628,890,000, the reader will note that even within six months of the first declaration of war, more than half the world was in the struggle.

Additions in 1915

In 1915, between May 23 and October 18, three more nations were swept into the great maelstrom:

Italy and colonies	37,040,000
San Marino	10,655
Bulgaria	4,755,000

Total added.....41,805,655

These additions raised the total of those involved in the war to 933,968,694.

Additions in 1916

Two more nations were added in 1916 to the ever-widening circle:

Portugal	15,207,985
Rumania	7,600,000

Total22,807,985

This raised the general total to 956,776,679.

What in 1917?

This present year has already witnessed the breaking off of diplomatic relations with Germany by the United States and China. History records but few instances where diplomatic relations have been thus broken with-

out a state of actual war arising within a comparatively short time. It is generally expected in the United States that the special session of Congress which assembles on April 2, will declare that there has existed, since February 1, a state of war with Germany. Should China, which followed the lead of the United States in breaking diplomatic relations, also follow her in this further action, there would be added to the people involved in the war, which could then truly be called universal:

United States and colonial possessions	112,289,000
China (with Tibet and Mongolia)	408,500,000
Total	520,789,000

This would give as the sum of all those involved in war the tremendous total of 1,477,565,679, leaving only a little more than 150,000,000 in all the world at nominal peace. Even in this number are included the population of countries which, though not formally, are practically in the war, such as:

Albania	825,000
Arabia	3,500,000
Greece	5,000,000
Luxemburg	268,000
Persia	9,000,000
Total	18,593,000

Though not in the world war, Mexico with its more than 15,000,000, and Cuba with its 2,383,000, cannot be said to be at peace.

What a slender thread separates us from an absolutely world-wide war, with every nation actively engaged! Should not God's people unitedly pray, as never before, that the angels may hold back the winds of this present strife until the gospel message accomplishes its mission among the nations of men? Shall we not all renew our individual consecration, and do the work God has appointed us with an energy not yet seen, knowing that soon "the night cometh, when no man can work"?

L. L. C.

"SEVENTH DAY BAPTISTS AND CHURCH FEDERATION"

(Concluded from page 2)

attention may be called to it from the pulpits.

"In fact, you are requested to avail yourself of all possible means whereby this measure may receive adequate support.

"Sincerely yours,

"[Signed] CHARLES S. MACFARLAND,
"Secretary."

In view of these statements, it is rather difficult to understand how it can be said that the Federal Council of the Churches of Christ in America "has never taken any active part in promoting legislation for the observance of Sunday."

The writer in the *Sabbath Recorder*, answering N. O. Moore, declares that resolutions favoring Sunday have been growing more mild in form and thought of late, and that

from now on the Federal Council "will not have a Commission on Sunday Observance, but in its place a Commission on a Religious Rest Day." What, may we ask, is the difference between the two?—The same difference that there is between tweedledee and tweedledum, the difference of a word, a form of expression, but with the very same purpose and design. No reasoning man will contend for a moment that the Commission on a Religious Rest Day, connected with the Federal Council of the Churches of Christ in America, has any other purpose than the promotion of Sunday observance.

Read this resolution passed by the executive committee of the council as late as 1914, as found on page 160 of "Annual Reports of the Federal Council of the Churches of Christ in America:"

"That we ask all public officials for better Sunday laws through all our States where such laws obtain, and express an urgent hope that at the earliest possible moment a Sunday law shall be enacted for the District of Columbia and the State of California, where no such laws exist."

Read further the action taken by the council in its quadrennial session held last December in St. Louis. At that time the following action was taken, according to the *Christian Herald* of January 17:

"The Commission on Sunday Observance not only advocated a general half holiday of one of the six days of the week for physical rest, but also expressed the hope that the time might come when the brain and hand toilers shall have for their own use both Saturday and Sunday, one being a day of social recreation and the other a day of worship. The council, in a resolution, pledged itself to seek the enactment and enforcement of both State and federal laws for the preservation of the Christian Sabbath."

Hence it must be unmistakably understood, (1) that one of the primary objects for which the Federal Council of the Churches of Christ in America exists is the securing "of a release from employment one day in seven;" (2) that this one-day-in-seven propaganda "means the strengthening of Sunday;" (3) that if the Federal Council is not working directly as such in the interests of Sunday legislation, it is using as its direct agent the American Association for Labor Legislation, and that there is a general understanding between this association and the Federal Council commission that the American Association for Labor Legislation will prepare and introduce the bills, while the Federal Council Commission and associated bodies will have charge of the propaganda (see letter from Dr. Macfarland); (4) that it is positively certain, in view of the foregoing, that the Federal Council of the Churches of Christ in America has been taking an active part in promoting legislation for the observance of Sunday; (5) and that this is still its aim is evidenced by the resolution passed by its executive committee in 1914, and by

the action of the council in December, 1916; pledging itself to "seek the enactment and enforcement of both State and federal laws for the preservation of the Christian sabbath."

We submit the question in all candor and kindness, Is it consistent for a body of Sabbath-keeping Christians to form an organic union with a federation which is seeking the accomplishment of this end? When the Lord plainly specifies in his Word that "the seventh day is the Sabbath of the Lord thy God;" when that Word reveals that the Sunday sabbath stands as a rival of God's Sabbath, as the great distinguishing mark of Antichrist, should Sabbath keepers affiliate with and second the efforts of a federation committed to the enforcement of this false sabbath, even though that association may have as its object the promotion of enterprises that are really worthy?

It is no less our duty than our privilege to exercise, in both our individual and our denominational relationship, "an influence of Christian brotherhood, an influence of loving adherence to truth and right, without bitterness, without controversial antagonism;" but in doing this we should be careful not to compromise the holy principles of truth for which we stand, principles which sometimes must be contended for, even as the apostle Jude contended for the faith which was once delivered to the saints. We may and should respect our brethren of the great Protestant churches in their observance of Sunday as a holy day, but we cannot admit, as related to the Sabbath controversy, that all time and all places and the whole of life are holy. The influence of this position would be to break down the distinctions which God has placed between the common and the holy. The Word definitely recognizes the sacred character of only one day, and no other day of the week can become a religious day in the sense in which God designs his Sabbath to be observed, even though on it God may meet with men and they may find in him a blessed experience.

"The people shall dwell alone, and shall not be reckoned among the nations." This is the divine standard for the church of God in every age. We cannot uphold the standard of truth and at the same time trail it in the dust. We can never promote the truth by joining affinity with those who are definitely committed to a program of opposition to it.

We had not intended to revert to this question again. We entertain for our Sabbath-keeping brethren of the Seventh Day Baptist Church most kindly feelings; but while we would sound a note of warning against threatened danger, we prefer not to continue the discussion of their denominational relationships, even though several letters from members of that church urge us to do so.

Bible Studies

LAW AND GOSPEL

W. H. BRANSON

"REpent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19. Sin is the great tragedy of the universe. Lucifer, the "son of the morning," who once was a mighty commanding angel in heaven, fell from his exalted position and became "the devil," the great adversary of all righteousness, through sin. Sin caused the first pair to be banished from their beautiful home in Eden, and brought the sentence of death upon the race. This first sin committed by man in the garden, has brought all the sorrow and misery in its train which has since been in the world. The only thing that is wrong with the world is sin. All that comes into our lives to blight them, to wring from our eyes the bitter tears of anguish, and to take from us those that we love, is the result of sin.

All Are Sinners

"All have sinned, and come short of the glory of God." "There is none righteous, no, not one. . . . They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:23, 10-12. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

The only thing that is wrong with the world is the fact that men dare to transgress God's law and to live in open rebellion against it. Adam's sin was simply the act of disobeying God. "By one man's disobedience many were made sinners;" "wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:19, 12.

It will be observed that in these verses the words "sin" and "disobedience" are used interchangeably. Adam's sin was his disobedience, and this is what sin always is. It is the doing of the opposite thing to that which God commands. God declares that all have sinned, and that as a result death has passed upon all men. That is to say, by nature every man is a sinner and is under the condemnation of death. The great difficulty today, however, is to get people to realize that they are sinners. Some are inclined to play with sin as if it were a thing to be desired and cherished. Others pride themselves on their morality, trusting to their good deeds for salvation, rather than to conversion. Many who are sinful at heart, ease their conscience by comparing themselves with others, who, though they may make a higher profession, are guilty of still greater sins. "The heart is deceitful above

all things, and desperately wicked: who can know it?" Jer. 17:9.

The Law Points Out Sin

The thing the world needs is something that will uncover and reveal sin in its true character. A man must be convinced that he is sick before he will call a physician. So the sinner needs something to arouse him and help him to realize that he is lost. And this is the very purpose for which God has given us the law which the Holy Spirit holds up before us as a mirror of our sinful, lost condition. "By the law is the knowledge of sin." Rom. 3:20.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Here we have the purpose of the law illustrated. Paul was a grasping, covetous man. His heart was full of lust and envy; but he did not realize that these passions were really sinful until he was brought face to face with the law. There he read the words, "Thou shalt not covet." This immediately placed him under condemnation. He was guilty. He was transgressing this commandment of the law, and therefore was a sinner, for "sin is the transgression of the law."

Paul knew that the wages of sin is death; and when, by looking into the law, he saw himself a sinner, he knew that unless there was a change wrought in his life, he was lost. Notice his reasoning: "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Verse 13. That which before had seemed harmless now appeared exceeding sinful. It was eating like a canker at his life, "working death" in him. And he declared that he would not have discovered this condition had it not been for the law. Thus the law, through the operation of the Spirit, reveals sin.

Sin's Terrible Fruitage

Sin is a terrible malady that has laid hold on the human race. When man's character is compared with the law, which is holy, just, and good, he falls far short of the standard. The natural state of man is thus pictured by Isaiah. "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more! the whole head is sick, and the whole heart faint. From

the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:4-6. Again, the Lord, speaking through Jeremiah, declares: "Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines." Jer. 30:12, 13.

This is the condition of the carnal, natural heart. This is the way sinful man appears in the sight of God, and in his own sight when the Spirit, through the law, convinces him "of sin, of righteousness, and of judgment." John 15:7, 8.

Nor is it in his power to change this condition. God declares: "Thou hast no healing medicines." No human effort is sufficient to remove the stain of sin. No human physician has discovered a medicine that will counteract its deadly poison. Job said: "If I wash myself with snow water, and make my hands never so clean; yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me." Job 9:30, 31. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. One is just as impossible as the other. The Ethiopian cannot change his skin; the leopard cannot change his spots. Neither can the sinner, in his own strength, stop sinning and keep God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Christ Man's Only Hope

Man must, therefore, have help from above. He must have his mind changed. He must be made "a new creature." He cannot save himself; therefore he must have a Saviour. The law condemns him to death, but the Spirit enables him to see and realize his need of some one mightier than himself to save him from death. That one is Christ. His plan for doing it is through the gospel; for the gospel is "the power of God unto salvation to every one that believeth." Rom. 1:16. Christ is man's only hope: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Those who believe in him shall not perish, but have everlasting life. His work of cleansing will be complete.

Let us notice the blessed assurance which he gives: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

The law cannot justify or save an individual from a single sin; it only condemns him. It makes sin a

painful reality. It shows that sin is "exceeding sinful." It reveals the fact that sin is "working death" in the heart. The law, applied by the quickening Spirit of God to the human heart, shows the sinner that he needs a Physician who can heal him before he dies; that he needs a Saviour to save him before he is eternally lost. In a word, it brings him to Christ. Through faith in Christ he is saved, and his sin is blotted out, "being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

After the sinner comes to Christ and is thus cleansed from sin by his grace, he is then no longer under the condemnation of the law: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Relation of Law and Gospel

The relation of the law of God to the gospel plan is illustrated in James 1:22-25 by a looking-glass: "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Here is an illustration which all can understand perfectly. When we look into the mirror, it tells us the truth about ourselves. It reveals whether the features are fine or coarse; whether the face is clean or soiled; whether care or carelessness has been exercised in making the toilet. It enables us to see ourselves as others see us. For example, a man prepares to go to church. After making ready, just before leaving his home he consults the looking-glass, and to his astonishment the glass says, "Man, you cannot go yet; there is a black spot on your face which must be removed first." The man, until this time, had been unconscious of the fact that the spot was there. Now he sees it clearly. But what is he to do? Will he appeal to the glass which pointed out the difficulty, to remove the spot? Will he argue that mirrors are not a necessity in this enlightened age, and proceed to demolish the glass with his hatchet? Will

either of these plans remove the spot? — No; his only hope is in finding water and soap, and freely applying these cleansing agents to the defiled face. After this has been done, he again consults the glass, and now it testifies to his preparedness to go into the society of his friends. The cleansing has been complete, and the condemnation is removed.

The looking-glass represents the law; the water and soap, the blood and power of Christ applied to the heart by the Holy Spirit. A man desires to prepare for heaven. He expects to live with Christ and the holy angels. He knows of no reason why he is not ready, but to make sure he finally consults the law of God (the mirror). As he begins to read and study its requirements, some very serious revelations are made to him by the Holy Spirit. Here is a commandment which he is transgressing. He is guilty of sin, and that sin is so defiling his life that he cannot possibly be admitted to God's kingdom. It is "working death" in him. But the law cannot remove the stain of sin; it cannot save him from his transgression. Nor will it relieve the difficulty for him to argue that the law is abolished; for he knows in his heart that the things condemned in the law are as sinful now as they ever were. His only hope is in finding some cleansing agent, and in being washed from his defilement. That agent is the blood of Jesus Christ. "The blood of Jesus Christ his [God's] Son cleanseth us from all sin." 1 John 1:7. Zechariah declares that a fountain has been opened for sin and for uncleanness. Zech. 13:1. It matters not how vile the defilement may be; Christ is abundantly able to remove it. To him is given all power in heaven and in earth. He it was who created man, and he finds no difficulty in washing away from man's heart the defilement of sin.

After man has thus been cleansed by the power of Christ, the law becomes, to him, instead of an instrument of condemnation, a witness to his innocence. Rom. 3:21. "Hereby we do know that we know him, if we keep his commandments." 1 John 2:3.

In view of the fact, therefore, that this wonderful provision has been made for our redemption, how important it becomes that we heed the following admonition of the Lord:—

"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18:30-32.

Questions

1. With whom did sin originate?
2. What effect did it have upon the experience of our first parents?
3. What is sin declared to be?
4. How many have transgressed the law of God?
5. What is the final result, or fruit, of sin?
6. Upon how many of the human race did death pass as the result of Adam's transgression?
7. What does the prophet Jeremiah say of the human heart?
8. What is the purpose of the law of God?
9. How is the natural state of man pictured? Of what is this condition the fruitage?
10. Why cannot man himself better this condition?
11. To whom only can he look for healing?
12. What blessed assurance of cleansing from the stains of sin does the Saviour give?
13. What only is required of the sinner who wishes to be cleansed?
14. When only are we free from the condemnation of the law?
15. Then what does the law become?
16. What is the relation of the law and the gospel?
17. What exhortation is given in Eze. 18:30-32?

ZION

MRS. L. M. BROCK

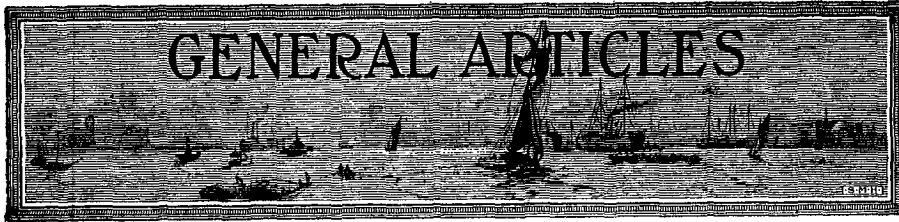
"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver. The Lord is our King; he will save us. Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:20-24.

O Zion, how I long for thy quietness! Thy tabernacle will never need to be moved; thy rivers will never need ships; and thy inhabitants will no more say, "I am sick." The people that dwell there will be a forgiven people.

I am so glad to know that though my sins were scarlet dyed, I can be washed as white as snow in the blood of the Crucified. The city planted on Zion's hill, long-looked-for home of bliss, is almost in sight. God is about to fulfil his promise to give his beloved sweet rest.

Caney, Kans.

"It is unwise for us to try to hurry God. We ask for guidance; and because it does not come before we have ceased asking, we distrust God. That is not wise. The slowness of God is the safety of men."



THE EXPANDING NAME OF OUR COVENANT GOD

1. JEHOVAH OF HOSTS

MILTON C. WILCOX

THE name "Jehovah" has within it an infinite fulness which the hurried, unthinking human being is sure to miss. Knowing this, Inspiration has joined the great and glorious name with other words, that poor mortal man in his limitations may grasp more of the fulness of our covenant God. In the Hebrew Scriptures these combinations are ten in number.

The first of these is Jehovah-Tsebhah'oth, rendered in the Old Testament of our common version, "the Lord of hosts," or its equivalent; in the New Testament it appears as "the Lord of Sabaoth." The Hebrew word means "hosts, armies."

This combination occurs about three hundred times, often enough certainly to show the emphasis which Inspiration puts upon God's "glorious and fearful name," his "great and terrible name," Jehovah.

Jehovah-Tsebhah'oth is expressly given as his name in the challenge of the stripling David to the giant Goliath: "I come to thee in the name of Jehovah of hosts, the God of the armies of Israel." The same thought is expressed in 2 Sam. 6:2, in connection with "the ark of God, which is called by the name, even the name of Jehovah of hosts."

Isaiah echoes the same exalted sentiment, with the additional thought, "Our Redeemer, Jehovah of hosts is his name." Isa. 47:4.

It is echoed again, with reference to his power, by the herdsman prophet: "Lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that marketh the morning darkness, and treadeth upon the high places of the earth—Jehovah, the God of hosts, is his name." Amos 4:13. And thus the title Jehovah of hosts is echoed and reechoed throughout the Holy Scriptures as pledged assurance to his people.

Jehovah of hosts is the living God, the Creator, the everlasting King. "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." See Jer. 10:10-12. All this is in contrast to the gods of the nations. He only is the self-existent Creator.

If he makes oath for the assurance of his people, he must swear by himself, for there is no greater. Jer. 51:14; Zeph. 2:9.

If the timid and those of weak faith are inclined to feel that God and heaven are so far away that they will not be noticed or remembered, let them know that he is Jehovah of hosts; angels—"ten thousand times ten thousand, and thousands of thousands," "an innumerable company"—stand ready to do his bidding, gladly, loyally, waiting his commands. Rev. 5:11; Heb. 12:22; Dan. 7:9, 10; 1 Kings 22:19; Ps. 103:20.

Would you know his resources? "The silver is mine, and the gold is mine, saith Jehovah of hosts." Haggai 2:8. "Every beast of the forest is mine, and the cattle upon a thousand hills: . . . for the world is mine, and the fulness thereof." Ps. 50:10-12. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand." Dan. 4:34. Jehovah of hosts is his name.

If man persists in his rebellion against God and wholly identifies himself with sin, though his chariots number thousands and his troops millions, he and they will fall before the hosts of Jehovah. Zeph. 2:10, 11.

Jehovah of hosts is our Redeemer. Isa. 54:5. He is able to cleanse the crimson soul white, to make the sinner righteous, the rebellious loyal. He will wash and justify and sanctify all those who believe in him. 1 Cor. 6:9-11.

Jehovah-Tsebhah'oth will conquer all our foes. He will clothe us with heavenly armor, and make us soldiers in his mighty army. Eph. 6:11-18.

Would we have the hosts of God as a bodyguard in these days of peril? "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you." Amos 5:14. Therefore "be strong, all ye people of the land, . . . for I am with you, saith Jehovah of hosts." Haggai 2:4.

Does there seem to be no avenue of escape as our foes close in about us in mighty numbers on every side? Then, despite the feeling of fear, let faith open our eyes to see the invisible hosts of God surrounding us, able to smite with blindness or paralyze with death the armies of evil. Read 2 Kings 6:14-19.

What more power then is needed, when one angel of all God's host sufficed to destroy one hundred and eighty-five thousand warriors—the flower of the war-educated Assyrian army? 2 Kings 19:35.

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,

When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

"For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;

And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord."

One angel is sufficient; God sends more to assure our timid, trembling faith.

Are you a prisoner of hope? Hope on; God has better things for you. He will place you in his militant army of earth, whose weapons are not carnal, yet God will make you like the sword of a mighty man. Jehovah will be seen over you; he will befriend and save you. Read his beautiful promises in Zech. 9:11-17.

All in Christ

All these blessed assurances center in him whose name is Immanuel—God with us. He conquered for us in the flesh, in the citadel of the flesh, the heart.

When he ascended on high after his victory for man, he led "a multitude of captives" whom his power had saved from sin and death. The song of that victory is recorded for our assurance in these days of multiplied hosts of evil. Listen to the song.

The angels with the Victor sing:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of Glory will come in."

The angels within the gates respond:

"Who is the King of Glory?"

The angels with the Victor sing:

"Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of Glory will come in."

Once more the angels within ask the question:

"Who is this King of Glory?"

Again the angels with the Victor sing till heaven is enthralled with the music:

"Jehovah of hosts,
He is the King of Glory."

In the final triumph which awaits the faithful, all the arches of heaven will ring with the eternal victory, as Christ and the redeemed sweep through the wide-open gates to everlasting glory.

Mountain View, Cal.

TRUE AND COUNTERFEIT CHRISTIANITY

J. L. SHULER

THERE never was a time in the history of the world when there were so many professors of religion as today, and never was there so little genuine religion. We have come to a time when church members are numbered by the millions, but the pious and consecrated followers of the meek and lowly Nazarene are few and far between. Truly, Paul's prophecy in 2 Tim. 3:1-5 is fulfilling. We have reached the perilous times of the last days, and people have a form of godliness, but deny the power thereof.

Godliness among a great multitude of professed Christians is becoming only an empty and dead form. With many, religion consists in simply going to church once a week; and when they are outside the church, they take no thought about living a pure and holy life, or manifesting the sweet spirit of the meek and lowly Jesus. They profess that they know God, but in works they deny him.

A true Christian is one in whose life are manifested the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But today we see many Christians whose lives are controlled by selfishness. As Paul predicted, they are lovers of self: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:2-5.

What a wonderful difference there is between the fruits of the Spirit in a true Christian and this terrible mass of sin over which a counterfeit religion attempts to throw the hypocritical robes of a form of godliness! How great the difference between counterfeit Christianity and the true!

In a time like this, when the world is full of the counterfeit Christianity, is it not important that we know exactly what constitutes true religion and how we may secure it? The crying need of the hour is for men and women who, in the midst of this great spiritual declension, are a demonstration of the power of true Christianity. So the question arises, What constitutes true Christianity? This question is answered in 2 Cor. 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" In this verse we are exhorted to examine ourselves. It is an easy matter for any of us to measure some one else, to note his mistakes and faults, and then give our decision as to the genuineness or falsity of his

religion; but this scripture admonishes us to examine ourselves to see if we are in the faith, to see if we have true religion.

This scripture also makes plain what constitutes true religion. In the latter part of the verse we are told that if Christ is not in us, we are reprobates. A reprobate is what Paul elsewhere calls a castaway. In Jer. 6:30 we learn that when men found any metal that seemed to be gold or silver, they would test it, and if it was found to be false or so full of dross and alloy as to be worthless, they would cast it away. In like manner, we learn from Rev. 3:16, Jesus will spew the counterfeit Christian out of his mouth. If Christ is not in us, we are reprobates, or false and worthless, fit only to be cast away. Therefore it is perfectly plain that the vital test of Christianity is Christ in the heart. Those who have Christ in the heart are true Christians, and those who do not have Christ in the heart are reprobates. This is exactly in harmony with 1 John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life."

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:1-3. Here the difference between the true and the false is seen in the confession, only the true admitting that Christ is come in the flesh.

This scripture does not say that they will confess that Christ did come in the flesh. There are very few people today in civilized lands who will not admit that Christ tabernacled in human flesh nineteen hundred years ago, but that admission does not make one a true Christian. A true Christian is one who confesses by his thoughts, words, and deeds that Christ is come in the flesh today, that is to say, is dwelling in his flesh, controlling his life. Every one who does this is of God, and has divine religion. And every one whose life does not confess that Christ is come in his flesh, is not of God, but is simply a reprobate.

Right here we have the distinguishing mark between true Christianity and all false religions. In Dan. 2:11 the leaders of that false religion of Babylon were obliged to confess, "It is a rare thing that the king requir-eth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." The very essence of true Christianity is Christ dwelling in the heart. But these priests of a counterfeit religion

confessed that their gods did not dwell with flesh.

Today, in the great counterfeit system of religion found in Catholicism, or modern Babylon, we find the same condition. Christ is put far from the heart of the sinner. The people are not taught that there is a direct union between Christ and their souls, but that they can come in touch with Christ only through the mediation of the Virgin Mary and other intercessors and the sacraments of the church. "This is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

In modern Protestantism great emphasis is placed on having people give the assent of their minds that Christ is the Saviour of the world, but scarcely anything is said about receiving him into the heart. This is why so many have a form of godliness, but deny the power thereof.

Let us remember that the distinguishing mark between true Christianity and all false religions is the indwelling of the Deity in the human heart. If this union between Christ and ourselves does not exist, we are reprobates.

CONQUERING FEAR

MRS. MARY H. WILLIAMS

"THE fear of the Lord is the beginning of wisdom;" but there is another fear which manifests itself in distrust. Distrust of God robs us of peace, happiness, health, and prosperity. Distrust of our fellow men is responsible for war, oppression, disloyalty, intrigue, deceit. In fact, it brings out the ignoble traits of human nature.

The first transgression brought fear into being. Adam and Eve were afraid, and hid themselves in the garden. Fear has ever been the faithful attendant of a guilty conscience. "The wicked flee when no man pursueth; but the righteous are bold as a lion." The songs of David, epitomized in the phrase, "I will fear no evil," from the twenty-third psalm, are the exultant notes of a heart right with God.

Fear is the antithesis of faith. The peace that "passeth all understanding" cannot abide with fear. "Perfect love casteth out fear." Is it, then, sinful to entertain fear? Is it sinful to cherish unbelief? For every fear God has given a comforting, assuring promise. There are many avenues through which fear enters the mind, but these promises form perfectly fitted barricades, if we have faith to use them. Let us not deceive ourselves into thinking we shall be given faith for the time of trouble if we permit little anxieties and worries to write their telltale lines on our faces. Faith grows by cultivation. God promises strength for today, but alas! how often we insist on staggering along with the added burden of tomorrow.

Our unfortunate mental attitude is illustrated by the following incident: When my elder brother was about six years old, he was greatly interested in the process of putting wheat through a fanning-mill. His investigations led him into painful contact with the cogs. Gripping the pinched finger tightly, he ran to the house screaming with every breath. When hot water and arnica had soothed the pain, he ventured to look at the little bruised nail. "Why," he said brightly, "it didn't hurt much after all." "Then why did you cry so?" asked mother. "Oh, I was afraid it was going to hurt worse." How many grown-ups suffer doubly from their ills because of their fears!

Should we not teach fearlessness to our children? The little one fears the dark; God's angels are watching near. The thunder terrifies; mother cannot protect, but God can. The child should be taught to ask, and to be grateful for such loving care. We should do well to study together Christ's beautiful lesson from the "lilies of the field." Through all the clamorous, discordant notes of this world's woe, we may hear the sweet cadence of God's word to us, "Fear not."

Paul enumerates a wonderful company who "obtained a good report through faith;" but by far the larger number were afflicted, tormented, stoned, sawn asunder, slain with the sword. Yet to these also was the promise verified, "I will never leave thee, nor forsake thee." So we may boldly say, "The Lord is my helper, I will not fear what man shall do unto me."

Surely this is no time for us to cast away our confidence. Men's hearts are failing them for fear. Many a poor wayfarer is lost, and anxiously questioning, "Whither is this road leading?" Fear stalks the pathway of uncertainty and doubt. How thankful we should be for the prophetic waymarks! When the darkness of time's night incloses us, we can still go joyfully, fearlessly on, forgetting in happy anticipation that we are travel-worn and weary, for soon we shall see the welcoming lights of home.

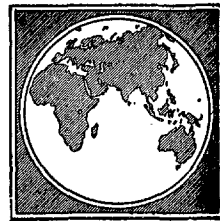
Minneapolis, Minn.

STEVENS speaks of "the great task of happiness." But happiness is not a task. It is not even an occupation. It is a quality of life. Happiness depends on helpfulness. That's the reason joy is social. Helpfulness keeps happiness because it adds to the area of affection. People are not happy when they seek after happiness. They become steeped in happiness when they undertake to promote the joy of others.—*Walter Williams.*

If you have a thing to do, do it, and get it off your mind, and then it won't bother you.—*General Gordon.*



THE WORLD-WIDE FIELD



FROM MANILA TO TOKIO

A. G. DANIELLS

At the close of our stay of just one month in the Philippines, we sailed for Hongkong, on our way to Japan. We had planned to stop a day or two in Hongkong and Canton, and then spend about ten days in visiting our South China Union Mission stations. We hoped first to go to Waichow, in the Hakka district, where Brother and Sister S. A. Nagel and Brother and Sister Wearner are stationed; and then we thought to return to Hongkong and sail up the southeastern coast of China, stopping en route for a day or so at three of our principal stations, where we have large churches. At Swatow we hoped to meet Brother J. P. Anderson and his associate workers; at Amoy we were to be with Brethren B. L. Anderson and W. C. Hankins; and in Fu-Chau we hoped to meet Pastor N. P. Keh and family, and the large church they have raised up in that city.

But we were doomed to disappointment. The morning we were to sail from Manila, I slipped on the long concrete stairs at the rear of our mission home, and fell heavily to the pavement below. This sprained my ankles, and also fractured a bone in my right heel. Owing to this mishap, I was compelled to give up all thought of making our dear brethren and sisters at Waichow and along the China coast the visit that had been arranged for, and that for months I had looked forward to with so much pleasurable anticipation. But I felt that it would be best to take the counsel of my brethren, who urged that I go on to Shanghai, where I might secure needed rest before taking up the strenuous program laid out for us in the general meetings for Japan, Korea, Manchuria, and central China.

We were very thankful for the privilege of tarrying four days with friends in Hongkong and Canton. At Kowloon, a suburb of Hongkong, we were met by Elder B. L. Anderson, superintendent of the South China Union Mission, and Brethren A. L. Ham, director of the Cantonese field, and B. A. Meeker, stationed at present in Kowloon. We were taken to Brother Meeker's home, where we found Sister Meeker convalescing from a serious illness of several weeks' duration. Her heart had been troubling her, and for a time she had had to leave her home and seek aid in the Hongkong general hospital. We found blessing in praying earnestly in her behalf, and also in tak-

ing counsel with the brethren concerning her welfare. She is in need of rest and change, and if this cannot be had in her present home, some provision will doubtless be made during the Shanghai conference for placing her under conditions most favorable for recovery.

Brother and Sister Arthur Mountain live close by Brother and Sister Meeker. Brother Mountain was called from Australia to take charge of our book work in south China. At the time of our visit he was just closing a canvassers' institute in Canton. There I had the privilege of meeting and addressing this band of canvassers and their leader the night before they went to the Kwangtung Province to sell our literature. I was very favorably impressed with these earnest young men, nearly twenty in all, who were ready to go out as bearers of precious light into the dark corners of Kwangtung. From among their number an assistant leader, a very capable man, has been chosen to help Brother Mountain direct the men in their field activities. This is not the first time such responsibilities have been placed upon our native colporteurs. It is very desirable that as our book work develops in these great fields, native leaders be trained to share, so far as possible, in the administrative burdens connected with the distribution of our literature among the vast numbers we must reach with the printed page.

Two years ago, when I visited Canton, Brother Mountain had been in China but a short time, and was just entering upon the study of the language. Imagine my surprise and my great pleasure when, as I began to speak to the south China colporteurs, Brother Mountain stepped forward, and began translating for me, with apparent ease, into the Cantonese language. A growing familiarity with the vernacular on the part of many earnest young men stationed in these Far Eastern lands, is one of the most encouraging signs of progress that can be reported; for a mastery of the language makes possible the carrying forward of aggressive and effective work in these difficult fields.

Our Cantonese workers live on a mission compound about three miles from the end of the Canton *Bund*, or main street, facing the Pearl River water front. Two houses have been erected to serve as homes for the workers. There is also a school building, with chapel, and rooms for the girls in attendance. One of the mission homes is occupied by the di-

rector, Brother A. L. Ham. We were very glad to meet Brother and Sister Ham and their children, and to enjoy the hospitality of their home. We found them in fairly good health, and enjoying their work.

The other mission house is occupied by Brother and Sister P. V. Thomas. We were very glad to greet these friends, and to find them of excellent courage in their work. Brother Thomas is now carrying the secretary-treasurer work for the South China Union Mission, and Sister Thomas is bearing heavy burdens in connection with the Bethel Girls' School. Her work is really too much for her to carry alone, and she should have help soon in order to regain some of the strength she has already lost. We cannot afford to permit our faithful workers in these mission lands to overtax their energies day after day until they are utterly broken. Especially is this true in places where the climate is somewhat debilitating during the long summer season, and where workers are deprived of many of the health-giving advantages of the homeland.

During our stay in Canton we visited the mission chapel in the city, where the boys' training school is conducted, under the leadership of Brother Ham. Brethren J. E. Fulton and C. C. Crisler visited Fatshan also, while I spent the forenoon with some of our workers, studying mission problems.

It was in Hongkong, Canton, and Fatshan that our earliest work in China was done. Among the noble band of workers who prepared the way for a larger work under the favorable conditions that exist today, were Brother A. La Rue, who landed in Hongkong in 1888; Elder J. N. Anderson and his wife and Miss Ida Thompson, who went out from America in 1902; Brother and Sister E. H. Wilbur, who came to China early in 1903; and Dr. Law Keem and his wife, who returned to China in 1905. Brethren La Rue and Wilbur and Miss Gertrude Thompson fell at their post; others have been compelled to leave because of failing health; but the work which they began has been taken up and carried forward by many willing hands, until today we have in the Cantonese language area of our South China Mission a total membership of nine hundred, with excellent prospects for the future.

Our journey up the China coast was smooth and very restful. We reached Shanghai the evening after the Sabbath, December 30, and were met by Elder F. A. Allum, Prof. S. L. Frost, and Miss Jessie Fulton. Soon we were out at the mission compound, where we were given a hearty welcome by many kind friends, and made comfortable for the night.

For some years Shanghai has been the headquarters of our work in the Asiatic Division. Here center the va-

rious departments of our work, the publishing, educational, and home missionary being represented by departmental secretaries, who, with the executive officers of the Division Conference and the editors and teachers, form a little community of twelve or more families. We found all the workers in good health, and of excellent courage. When, a few days after our arrival, Dr. A. C. Selmon and Elder O. A. Hall came down from Nanking, and the Asiatic Division Committee began holding committee meetings into which we were drawn, it seemed almost like being back at our Washington headquarters, so many and so important were the questions taken under advisement.

Our work in the Far East is advancing by leaps and bounds, and the administrative problems are at times very perplexing. Not the least of the problems faced almost daily, is that of making the wisest possible use of the funds provided by our brethren and sisters in America for advance work. While these funds seem rather large to us when the total appropriation is voted, yet the demands upon our brethren in the Far East are so great that they are often at a loss to know which way to turn first. Were it not for the blessing of God, which has guided in their decisions and attended their labors, our cause in these lands might have suffered great loss; but God has helped our brethren to plan wisely for the economical yet rapid extension of the work. Thus the cause of present truth has advanced from strength to strength, until today we stand on vantage ground.

The brethren of the Asiatic Division were greatly heartened when they learned of the liberal appropriation made by our Mission Board for the support of the work in these fields for the year 1917; yet as we entered into the spirit of their council meetings from day to day, and learned something of the possibilities before them if they could only have means sufficient to enter the opening providences of God, we could not help wishing that our appropriation for the Division could be much larger than it is.

On the first Sabbath day spent at Shanghai, I met with the workers of the Signs of the Times Publishing House, and with the students of our training school, together with the European laborers living in the compound, for the forenoon service. All meet in a union meeting, conducted in the Mandarin language, in the forenoon; in the afternoon our European workers meet alone in the publishing house chapel for a service in English. I greatly enjoyed meeting with these laborers, and reviewing with them some of the most important principles underlying Christian service.

The second Sabbath forenoon at Shanghai was spent with our city church in Shanghai, where the Shang-

hai dialect is spoken. Brother K. H. Wood, in charge of our work in the city, interpreted for me.

The fortnight spent in Shanghai, writing and attending committee councils, gave me the needed quiet and rest; and as the time approached for us to leave for the general meeting in Japan, we were ready to travel. Our party was made up of Elder J. E. Fulton, Brethren C. E. Weeks and C. C. Crisler, Mrs. Daniells, and myself. At Kobe we were met by Elder F. H. De Vinney, superintendent of the Japan Mission, and by a number of other brethren.

We were glad to have a day in Kobe, to meet with the church there, and with the workers in the sanitarium conducted by Dr. K. Noma. We were entertained at the home of Brother and Sister B. P. Hoffman, on whom we had called while en route to Manila a few weeks before. We found Sister Hoffman still unable to rally from the serious difficulty that has been troubling her for several months past. It has since been arranged for her to return to the States for an extended rest. Brother Hoffman remains to continue his work.

From Kobe we went to Nagoya, where we spent one day with the earnest little church that has recently been organized there. The brethren and sisters gave us a most cordial welcome. This church has no regular minister, but it is a thoroughly wide-awake, active church. Through the missionary efforts of the members, new interests are awakened, and new members are brought into the fold. This church was an inspiration to us.

We reached Tokio on Wednesday morning, January 24, glad to be with our friends at the Japan Mission headquarters once more, and to meet so many of the Japanese brethren and sisters who had gathered to attend the general meeting. While in Tokio, we were entertained at the home of Brother and Sister De Vinney.

MANUEL — A BRAZILIAN COLPORTEUR

R. M. CARTER

THREE years ago, when I was canvassing in the suburbs of Juiz de Fora, Minas Geraes, I met Manuel for the first time. He was a shoe cobbler, and his appearance, as well as that of his wife, showed extreme poverty. Their furniture consisted of two small handmade chairs; their bed was a pallet on the floor; their table was a small box turned upside down, with four legs nailed to it. Their dishes and cooking utensils were very few, and consisted mostly of tin cans and the like. Their little two-months-old baby was nicely tucked in a small basket, and placed in one corner on the floor. It reminded me of little Moses hidden away in the basket in the bulrushes. I was much impressed by Manuel's desire for spiritual food.

Many times afterward I visited him, and little by little God's truth took hold of his heart.

One day he insisted that I, with my family, should return the following Sunday and take dinner with them. I accepted his invitation, but wondered what he would do with us. When we arrived, he quickly ran and borrowed a bench of a neighbor, as the two chairs did not suffice when company came. Dinner was soon ready, after much changing from one tin dish to another. The little box table was too small; so the door was slipped off its hinges, and one end put on the box table, while the other rested on the window sill. This arrangement provided a very serviceable table.

Manuel was my first convert here in Brazil, also one of my first colporteurs. He, with two others in the state of Minas Geraes, began colporteur work eight months after I arrived. Last year he sold more than \$1,000 worth of books.

He has made a complete change in his life, giving up all bad habits, such as smoking and drinking. A merchant remarked one day that he could not understand what it was that could work such a change in a person as had come to Manuel. He is always well dressed now, has a neat house, well furnished with carpets, beds, chairs, etc. He works among the best class of people. He is one of the most faithful of the seventeen colporteurs we now have in Minas.

HAWAIIAN MISSION

F. H. CONWAY

God's prospering care has been manifested in the work of our mission in 1916. Elder J. W. McCord, with his wife, who is a Bible worker and a singer, came from California to conduct an evangelistic effort in Honolulu. Our entire force of local mission workers, two ministers and their wives, the field agent and his wife, and a Bible worker, joined Elder McCord in the city effort. The laborers had worked hard to prepare the city for the meeting, and there was a good attendance from the first. The public effort started April 9 and closed June 19. After four weeks of binding off work, thirty candidates were baptized. All our hearts rejoiced to see these interested ones accept this precious truth.

The work on the island of Hawaii, where Brother and Sister R. J. McKeague are laboring, was strengthened during the year by the addition of new converts to the message.

All departments in the work of our mission have shown a growth. Our tithe increase was 72 per cent over the previous year, amounting to \$42.24 per member. In the Twenty-cent-a-week Fund for foreign missions, our field averaged 30 cents a week. The increase in literature sales

was 33 per cent over 1915. The increase of attendance at our training school was 23 per cent.

In the month of March, Brother and Sister William McMillan arrived in our field, and began self-supporting missionary work. In June Miss Bertha Lofstad came to take the secretary-treasurership of the mission and tract society.

In June, Brother and Sister L. V. Bowerman arrived to take charge of the Honolulu treatment-rooms, which had previously been purchased by the mission from I. N. Bartholomew. Leo K. Chang came in November, and took up work among the Koreans.

Brother and Sister James Ching began work on the island of Maui, in 1916, by opening self-supporting treatment-rooms at Wailuku, the principal town on the island. Maui is the third island of importance, and is the third island of the group on which the work of the message has been started.

We are grateful to God for the progress of the message in the Hawaiian Islands during the year, and all the glory is due his holy name for what has been accomplished.

Honolulu.

THE WORK OF OUR YOUNG PEOPLE IN SOUTH AFRICA

G. H. CLARK

In June, 1916, the first Missionary Volunteer Society in really heathen territory was organized at the Solusi Mission, Matabeleland, Rhodesia. On this station were about one hundred students, nearly all young men. As this was the first movement of the kind among a once heathen people, some of the mission staff questioned whether it would be a success, but the good results of the effort have shown that converted heathen can be trained and developed into successful laborers for their own people.

Before organizing the society, careful and detailed instruction was given, so that all might know what it means to be a member. The society was then formed, and numbered fifty-five. Afterward several persons made addresses.

Clarence, a native who had been chosen as assistant leader, arose and said: "I am happy. I don't understand very well what I have to do, but I have listened to what *mfundisi* [teacher] has been telling us, and my heart is stirred. I want to do more for Jesus. I remember that the servant of the Lord has told us that every one who is saved and given a home with Jesus will have stars in his crown. If we join this society, we will learn how to lead others to Jesus, and so will get stars in our crowns. I am very weak, but I trust Jesus to help me." Here his voice broke, and with tears in his eyes he took his seat.

Several new members have since been added, and the work is going

forward. The members are very faithful in reaching out after their people who are still sitting in darkness and in the shadow of death.

A few weeks after this society was formed another was organized at Tsungwesi Mission, near Salisbury, Rhodesia. As only baptized church members could be admitted to the membership of the society, it started with fifty members. But quite a large baptismal class was in training, and will doubtless unite as soon as they have been received into the church. Although these young people are kept busy with school and farm work, the first quarterly report indicated that they had given one hundred and fifteen Bible studies, besides doing other missionary work. When a native has really found Christ and his truth, he is very enthusiastic in bringing his relatives and friends to his Saviour, and gladly endures privation and even persecution for Christ's sake. At one station, there was a young woman who had been terribly whipped by her heathen uncle for having gone to a Christian school, but she remained at the school.

The African natives are very quick to communicate news, and if we can organize, instruct, train, and guide them, they will help to give the gospel to the millions who as yet know not their right hand from their left.

God's Holy Spirit is working to lift these young people from their heathen darkness and superstition into his glorious light, and to use them in hastening the blessed day of Christ's second coming.

Three societies have been formed in places not heathen, but among native people.

In August, 1915, the first one of these was formed at Maranatha Mission, Kafirland. The young people have shown great interest in their work, and have labored hard to make it a success. They have mailed hundreds of papers and tracts to their friends and others who are able to read. They have gone to the surrounding kraals and held meetings, and have won souls for Christ. They had a "missionary acre," and raised ten dollars' worth of potatoes for foreign missionary work. Light is emanating from this place through the young people to many thousands who are still unacquainted with Christ.

OPENING A NEW MISSION IN MANCHURIA

BERNHARD PETERSEN

HAVING received several letters containing invitations to open a mission in a large city about eighty miles north of Mukden, the writer decided to visit the place to see how we could best establish an outstation. Just a few days previously we had sent a Chinese brother there to investigate. He received a hearty welcome, and a small meeting place was given us free

of charge, where we could hold meetings for two months. On receiving this information, I started out early one morning to visit the place.

My train took me north to a large city called Kai Yuen. From this place I was to ride in a cart about thirty-five miles into the interior. A young man left Mukden on the same train I took, and when we came to Kai Yuen was quite a help in bargaining for a cart. A few days previously he had come to Mukden. Having visited one of our stations north of Mukden, he was convinced that we had the truth, and was desirous of studying it further. As his home was only a short distance from the place I was to visit, he was anxious to accompany me on the journey. I was unaware, however, that he was on the train that morning until he suddenly appeared before me in the car.

On the trip from Mukden to Kai Yuen we studied the Bible together, and he showed great interest. On reaching Kai Yuen, he helped me seek a young man who was to have met me at the station, but who, not having received in time the information that I was coming, failed to meet me.

Being unable to find the young man I was looking for, we finally left the city and started for the interior in a Chinese cart. We faced a biting wind. The thermometer registered twenty-five degrees below zero. It was indeed difficult to keep warm, and often we were obliged to get off the cart and run to get warm. The road was very rough. As it was winter, we crossed some of the fields, even over the furrows, and I had all the joy (?) that a Chinese springless cart can give.

Manchuria is greatly in need of roads. I have read that mules pulling carts in the rainy season have been drowned in the holes in the road. At this time we passed over the ice-bound rivers, and they furnished solid bridges. This seems to be about the only kind of bridges Manchuria possesses. I thought of the fine roads and the automobiles in our homeland. It would be more comfortable to ride in one of these than in a Chinese cart, but still I prefer to stay here and work for these poor souls, even with this mode of traveling. As we journeyed on, my companion, who is acquainted in this section, said that nothing had as yet been done for the many villages through which we passed. I noted the many heathen altars at these places, which clearly convinced me that a knowledge of the true God is greatly needed.

After we had been on the road half a day, we neared our destination, quite stiff from exposure to the cold. So again we had to abandon the cart and take to our feet. My Chinese companion remarked, after running in the cold for some time, "*Mu-si* [pastor] must suffer very much because he loves us and has come to Manchuria." I assured him that this

was nothing, if we could only save some souls for the kingdom of God.

It was already dark when we reached our journey's end. I received a most hearty reception. Although I had written that I would be there, still they believed that the weather was so severely cold that I would not venture out. But our Chinese brother, who was already there, quickly remarked, "I knew the pastor would come, for he had written he would be here."

I was much surprised to find that a little chapel was in readiness, and everything had been put in order. There stood benches which had been brought from a heathen temple by a man who was interested in the gospel. Others had shown their interest in other ways; so meetings could begin at once. We talked until a late hour, and then retired. There was no soft bed awaiting. I slept on the Chinese *kang*, a brick bed. It is very hard, but I am getting used to it.

The next day many of the officials and leading men of the city attended our meeting. Several had already given in their names as desirous of studying the doctrine. The day before I arrived, my coming had been announced in the newspapers, and on the day we opened our meeting, another notice was sent in. The editor also said that he would be glad to receive more items for publication. This paper has a circulation of more than ten thousand, and goes over all Manchuria. Even here the Lord is able to use the newspapers for the proclamation of his message.

I remained at this place a few days, conducting meetings and Bible studies. While here I also visited several homes. They do not have stoves, but use a little charcoal, which does not give much heat. The gas from it gave me a fearful headache. Often I had to put on my big overcoat and pace up and down the room to keep warm.

My mission accomplished, I left again over the same barren road back to the station. I started early in the morning, at five o'clock, by cart, and a little after twelve reached the railway station. I enjoyed once more getting into a warm car, after having spent so many hours riding in a slow, springless cart. On the way down to Mukden, I visited one of our stations, and reached home in the evening, glad that we had established another center here in Manchuria.

A few days later a letter was received from another city, signed by eleven persons who are interested, stating that they are waiting for us to come soon and open a chapel. How sad that these poor souls must wait, as our workers are too few!

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"WHY shouldst thou fill today with sorrow
About tomorrow, my heart?
One watches all with care most true,
Doubt not that He will give thee too
thy part."

VISITING MISSION STATIONS IN INDIA

W. T. KNOX

At two o'clock Christmas morning our party, in bullock carts, left our mission station at Najibabad to continue our journey through India. Turning our faces again toward the highlands, we were at daylight joined by Prof. Frederick Griggs at Ambala. Our party here divided, Elders R. C. Porter and W. W. Fletcher and Professor Griggs having for their destination Lahore, near which city a mission station has been established by Dr. V. L. Mann, assisted by Brother Frank Loasby; while Elders N. Z. Town and J. S. James, Mrs. Knox, and the writer proceeded to Simla, that beautiful mountain city resting under the cooling, eternal snows of the Himalayas, the summer capital of all India. The best engineering skill of the empire has been brought into service to render this beautiful spot accessible; so instead of being obliged to resort to the use of chairs, coolies, and horses, as all must do who would visit Mussoorie, we made the heavy mountain ascent over a railroad that is a marvel of engineering skill.

Here, as at Mussoorie, we found our work closed for the season, as a large portion of the population had migrated to the plains, the government officials and employees of the various departments being stationed during the winter months at Delhi. Dr. H. C. Menkel, however, had made a special trip from Lucknow to meet us, and from the train he conducted us to the treatment-rooms, the leading feature of our work at this place.

A commodious building, that is well adapted to this work and centrally located, has been secured under lease, and fitted with an up-to-date equipment. From the beginning the institution has enjoyed an excellent patronage, and has had a most desirable influence in the community, its patrons being drawn chiefly from government officials. The doctor has also succeeded in establishing a health and temperance club that has among its large membership many of the high-class natives. A few additions to the treatment-rooms should be made, to enable the doctor to render the service the field requires.

The church of thirty-five members is an active, working company, contributing liberally to the cause in tithes and offerings, and promises a rapid growth in members.

From Simla our next destination was Lucknow, the center of our work. Our journey was broken at Delhi, Agra, and Cawnpore. Delhi and Cawnpore, with Lucknow afford to the visitor of India great attractions, as they are all cities wherein were enacted the most stirring scenes of the tragedy known as the Sepoy Mutiny. This rebellion furnished a record of blunders, of marvelous courage, of

self-denial and unselfish suffering, on the part of the small army of the English and of the foreign civilians, that gives to the mutiny and its subjugation a place in history that has ever held the interest and claimed the admiration and wonder of men.

In addition to the historical interest surrounding Delhi, its many palaces, its wonderful mosque, where ten thousand worshipers often congregate, its beautiful government buildings, and its many ruins furnish to the tourist a rare treat; while Agra, about seven hours distant by train, offers to the visitor one of the wonders of the world in the beautiful Taj Mahal, built by Shah Jehan as a tomb for his favorite wife. The symmetry of the design, the beauty of its construction, and the richness of its adorning have furnished inspiration and subject matter for many writers and speakers.

Overlooking the Taj from the opposite side of the river, less than two miles distant, are the palaces of Agra, built by her different rulers, said to be twenty-four in number, but all united in one general pile of buildings. These buildings were evidently at one time most richly adorned with gold and precious stones, but have been despoiled of their wealth by neighboring rulers.

Our reunited party were all pleased to arrive at Lucknow early Friday afternoon, where we were welcomed by the members of our church and made comfortable in their homes, a treat greatly enjoyed by all after our long and almost unbroken journey through India. We were glad, also, for the privilege of meeting the company of believers in the three services that were held on the Sabbath. This company consists of both English and native believers, numbering about twenty-five, and has doubtless been brought together largely by the school, the printing plant, and other offices established in connection with our headquarters.

The school is designed to furnish advanced education for prospective workers for all India. It is conducted by Prof. I. F. Blue, and has in attendance a number of bright young men gathered from all our India missions. From them we should in the near future be able to draw workers for different parts of the field.

On our way to Calcutta a stop was made between trains at Benares, said to be the head and center of Hinduism. Looking at the crowds of worshipers bathing in the Ganges, who hope thereby to wash away their sins, and at the great throngs of devotees passing in and out of their temples, and seeing everywhere the shrines and tokens of heathenism, one recognizes that here in Benares Satan has well-nigh full control, for one looks in vain for the evidences of Christian missionary effort so readily found in other large cities of India.



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

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

A PSALM OF THE HELPERS

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy;
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load:
The Almighty will put his arms underneath him;
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart:
In his time of grief they will return to remembrance;
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

—Henry van Dyke.

KITCHEN PREPAREDNESS

INEZ HOILAND-STEVENS

MRS. WILLIAMS, having finished her morning's work, stepped over to her neighbor's, and rapped at the kitchen door.

"Come right in," called Mrs. Peters, cheerily, adding in the same breath, "I'm just making a cake."

"You are? and what kind is it this time?"

"Well, today I thought I'd surprise my husband, and give him a piece of his favorite cake for luncheon,—White Mountain."

"Oh, yes," said Mrs. Williams, "I'm fond of that, too; it's so white and fluffy."

"It calls for the whites of six eggs, you remember, and as luck would have it, there were just six eggs left."

"What do you do with the leftover yolks?" asked Mrs. Williams.

"Well, I usually put them in a dish to use for custard later, but to tell the truth, by the time I get ready to use them, they are often all dried up. I'm so forgetful."

"I know a good way to avoid that," suggested Mrs. Williams. "Put them in a glass, so they will not be out of sight, and cover them with a little oil; then they will keep fresh and moist. Did you ever try separating the eggs carefully, not breaking the yolks, and then boiling them gently for twenty minutes in salted water? Prepared

in this way, they are creamy and delicious, and can be used in many decorative ways. I often press them through a sieve or ricer, and sprinkle them over cream-gravy toast,—goldenrod toast I call it then,—or over mashed potatoes or potato salad. Cut in halves, they may be arranged around a vegetable or nut loaf with cream gravy. They also make a good combination with spinach, lettuce, or peas."

"That sounds good, Mrs. Williams. I'll have to try it," said Mrs. Peters, adding, "O dear! what luck!"

"What is the matter?" anxiously inquired her neighbor.

"Why, this recipe calls for a cup of cornstarch, and there are only a few spoonfuls left in this package, Donald," she called to her oldest son, playing outside, "run quickly to the grocer's and get a package of cornstarch."

"Oh, but, mamma, we are right in the middle of the game!"

"I'm sorry, but mamma's in a hurry. Don't you want a piece of this nice white cake I'm baking?" Mrs. Peters evidently knew her son's weakness; for, in spite of his fun-loving instincts, Donald soon disappeared.

"Now that's just what I do not like about cooking," sighed Mrs. Peters. "I shouldn't mind it so much if one could have everything at hand, but something always runs short the last minute. As surely as I decide to make a raisin pie, I'm out of raisins; and more than likely if my husband calls for custard, there is no vanilla. And that's the way it goes. Just the other day I was kneading bread, and ran short of flour. The children were gone, and the telephone was out of order, so there was nothing to do but leave the sticky dough, wash my hands, change my dress, and go to the grocer's. Wasn't that vexing?"

Mrs. Williams could not refrain from smiling at this realistic picture. "It certainly was," she assented. "I used to have similar troubles, until my memory pad brought about a revolution in my kitchen, and resulted in what my husband calls a state of kitchen preparedness."

"Do tell me what a memory pad is."

"It is nothing but a little paper pad or tablet hung on the side of my cabinet, with a pencil attached.

Whenever I see that a supply is getting low,—and that does not mean when I've come to the last cup of flour, the last bar of soap, or the last quart of kerosene, but long before that state is reached,—I jot it down on the pad. Then when I want to send my order to the grocer, it is all ready, and takes but a moment. That way, I hardly ever run out of anything.

"Really, I think it is shameful the way some women take up the grocer's time. I have seen them (and I've done it myself) stand and think and think, trying to remember what they wanted to buy, the poor grocer meanwhile naming over everything in the store, in the hope of finding the forgotten article. My memory pad helps me to avoid all that now.

"And have you ever tried buying in large quantities, Mrs. Peters? I find it saves not only dollars, but a great deal of time and worry, and the grocer certainly appreciates it. He feels that it is worth while to wait on such a customer."

"I surely will have to try your plan. I wonder why that boy doesn't bring the cornstarch? And here the gas burner has been needlessly heating the oven all this time. No wonder the gas bill frightens poor Jack."

"Let me help you stem those rai-sins, while we wait," suggested Mrs. Williams.

"I shall not need them today, but it would certainly be a relief to have them ready when I do."

"Yes, indeed. I often prepare rice, legumes, and similar things. In just such waiting moments I look them over, and put them away in jars, ready for use. It is such a relief, when one is in a hurry, to have them ready to wash and put right on to cook."

"As usual, you're brimful of good ideas, Mrs. Williams. But I made a discovery the other day, too."

"You did? What was it?"

"Well, while washing potatoes for dinner, I thought to myself, Why do this every day? I might as well wash enough for several meals at one time. So I did, and let them dry, and then put them in a can. Really, I find this plan a great help."

"I believe it," came heartily from her neighbor, "and I'm going right home to try it, for it is nearing lunch time."

"Well, do come again. If you see Donald, please tell him to come home quickly."

"I will," called back Mrs. Williams as she walked home smiling, and wondering if Mr. Peters would get a piece of his White Mountain cake that day, after all.

Diamante, Entre Rios, Argentina.

— ♦ — ♦ — ♦ —
"I CANNOT lose Thee! Still in thee abiding,
The end is clear, how wide soe'er I
roam;
The hand that holds the worlds my steps
is guiding,
And I must rest at last in thee, my
home."

FOR WHAT ARE WE TRAINING OUR DAUGHTERS?

MRS. MARTHA E. WARNER

"HAVE you ever met Mrs. Maynard?" asked my neighbor. "I feel so sorry for her. With her education, so fitted to shine in society, it is sad to live as she lives. Why, it is dreadful. She ought to have been the wife of some wealthy professor. She entertains beautifully. Don't you think she made a great mistake when she married Mr. Maynard? Isn't she just throwing her life away?"

Many times I have thought of the expression, "throwing her life away," in connection with Mrs. Maynard. "Throwing her life away," when she had a husband and two children to live for! Sighing, because she could not attend art exhibitions and public gatherings, poring over books and papers, while her table was piled high with unwashed dishes! She cannot wash, she cannot sew, she cannot keep her house in a condition to receive a neighbor. She buys fruit by the bushel, when it is highest in price, and then lets it stand until it decays, and must be thrown away.

"Just what is the trouble?" you ask.

Why, this woman is really deficient in education in the common, practical duties of life. And why? Let her mother answer you in her own words: "I trained my daughter for society, and not for housework."

What was the result in her case? Her husband took to drink, and in a few years there was a divorce. Mrs. Maynard failed to see that her duty was in her home and with her family; and her home, like many another, was broken up because of her failure as wife and mother.

Girls are taught art, music, and languages; but too often housework — their life work — is neglected, and they come to look upon it as drudgery. Isn't it time for mothers to awaken to their duty?

WHAT WE CAN DO

MRS. E. E. MUSICK

LONG ago the message was penned, "Arise, shine; for thy light is come." It calls for definite action — now, not at some time in the distant future. Now, while there are souls to save, while doors of opportunity are open, while there are aching hearts to comfort, and physical need and distress to relieve, is the time for us to arise and shine.

We need to see the value of souls as Jesus sees it. Then we shall travail for souls,—souls in our homes, our neighborhoods, the great centers of commerce and activity, and in distant lands. Thousands are going down to destruction, yet many of God's children are as soldiers who sleep on guard. Care and pleasure, poverty and riches, sorrow and contentment,

—all strive with the human heart to keep it so occupied that there will be no response to the call of a lost and perishing world.

Some say they have no talent for winning souls. There is no gift God will more willingly bestow on you than this, if you really desire to have it. But you must begin. Write a letter to some lonely soul; call on some one who is sick and neglected; give a paper to some one who will receive it; share your little with those who have less; and you will find hearts open to receive the love of Jesus. "If you would win some, be winsome." Frowns and rebukes and reproofs never win.

All may have some part in the last great message-giving. We need to lay aside our fancywork, gather up the fragments of time, and do the task that lies nearest. Doors will be opened, perhaps into very dark places, when we are ready to enter them, and shine there.

SKIM MILK AS FOOD

SKIM milk is an economical food material, and might well occupy a more prominent place among our foods than it does. In spite of the fact that it is nine tenths water, the amount of nutrition to be derived from the remaining tenth, and the low price at which it is usually sold, place it on the list of inexpensive foods.

Whole milk, as every one knows, is an indispensable food for the young; and even in the diet of the adult it is comparatively economical. The only nutriment taken from it in skimming is the butter fat. There is left, therefore, in the skim milk not only all the sugar, which amounts to about four and one-half parts in every one hundred and all the mineral substances, but also all the protein. This last substance is important because, besides serving as fuel for the body, as fats, sugars, and starches do, it also supplies tissue-building material. The proportion of protein in skim milk, as well as of the mineral constituents, which are also valuable for body building, is even greater than in whole milk.

Since the nutritive part of skim milk consists very largely of protein, it is to be classed with such food materials as eggs, meat, fish, poultry, and cheese (though it is much more delicate than those foods), rather than with such a substance as sugar, which serves only as fuel. Two and one-half quarts of skim milk contain almost as much protein, and yield about the same amount of energy, as a pound of round beef. When skim milk sells for four cents a quart, or about two cents a pound, and round of beef for twenty cents a pound, a dime spent for milk will provide nearly twice as much nourishment as it will if spent for round steak.—*Housewives' League Magazine.*

THE GRACE OF SYMPATHY

IN the chain of Christian graces there is no stronger link than that of sympathy. It constitutes the main-spring of love, the prompting motive in all Christian living. Sympathy prompted the sacrifice of the Son of God. Heaven beheld the lost and fallen condition of the human family. The heart of Infinite Love was wrung in sympathetic anguish. Christ was sent to the world to give his life as a sacrifice in effecting man's redemption. See John 3:16.

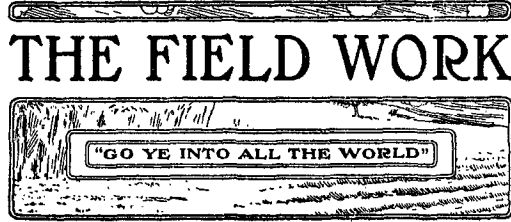
This same spirit of divine compassion and sympathy has characterized the relationship of God to man through all the ages of the church. See Isa. 63:9.

As Christ's followers we are exhorted in the Scriptures to exercise this same sympathy. Admonishes the apostle Peter: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Exhorts the apostle Paul: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

In the exercise of the grace of sympathy we come into the lives of our fellow men. The approach of kindly, loving interest will seldom be repulsed. All classes are amenable to such ministry. The great sin-sick, sorrow-burdened world is reaching out its hands for help. There is no home that sorrow has not entered, no threshold but that some shadow has been thrown athwart it. These conditions afford rich opportunities for missionary labor. So desirous is the Lord that we shall enter into the experience of others that he permits sorrow to come into our lives in order that through the lessons we learn we may find closer approach to our fellow men. See 2 Cor. 1:3, 4.

When we sense the load of sin in our own experience and find relief from its oppressive weight, when we in our own great sorrow find comfort in the Lord Jesus, then it is that we can go forth to find others and bring them to the God of all comfort and consolation.

And this divine compassion which the Saviour sheds abroad in our lives, this grace of sympathy in our experience, will make us brothers to our fellow men of every race and condition. It will enable us to bear uncomplainingly and willingly trials for the Master. We shall find in association with sorrow, with penury, with squalor, with ignorance, even with those who are unclean in person as well as in character, the joy of service. We love them because they are the purchase of Christ's blood; we sympathize with them because they need a Saviour, and in loving-kindness we manifest to them the grace which God in his infinite mercy has caused to abound toward us. Let us cultivate in our lives the grace of Christian sympathy.



NANKING, CHINA

I HAVE been in China only a few months, but every day has been filled with new experiences. No stereopticon lecture ever given in America pictured half the sorrows and burdens of this people. There is no question about China's need of Western science and culture, but it is evident that her greatest need is a knowledge of the Lord Jesus Christ.

A kind of apathy seems to possess most of the people. They accept their wretched lot with patient submission, which is especially pathetic in the coolie class. Jinrikisha men, because of poor living conditions, exposure, and heart strain, live only about five years after beginning their work, yet they never complain. In America we hear much about the struggle for existence, but it is a tame experience as compared with the fierce battles for bread waged by thousands, yea, hundreds of thousands, in great China.

We have been studying the language three months. I can recognize and speak three hundred words. After three or four more months in study we shall begin to do house-to-house work.

Of all the wonders seen in this great country, the most striking is the transformation of character when the heathen become Christians. To see their happy faces expressing the joy and hope of the gospel is worth all the men and money spent in missionary work. We have nothing to say about the disadvantages or inconveniences of life in the mission field, and are glad indeed to be here.

O. B. KUHN.

MINNESOTA

I AM glad to report encouraging progress in this part of the Lord's vineyard. The past year has been filled with new and living experiences; there were marches and battles, conflicts and victories, all along the way. The present year opens before us new lines of battle, greater opportunities, and more strenuous times; but if we trust in our God and go forward in confidence and faith, there will be even more brilliant victories for us to win, and rich and fresh experiences for us to enjoy.

We have unmistakable evidence of the nearness of the end, and what we do for God in finishing the work, must be done quickly. The mobilizing of satanic agencies in these last days calls upon us to organize our forces for greater activities, and to press the battle forward with more vigor than ever before.

Our conference secretary's report shows that during 1916 there have been 148 baptized and added to the church, so that our membership at present is 2,000. The membership of our conference is not only growing year by year, but the report of our treasurer indicates an increasing interest and fidelity on the part of our people in helping to build up the cause of God in all the earth. The Lord has blessed every earnest endeavor, and as a result of united action in the Harvest Ingathering campaign, and sympathetic co-operation in all the general plans, we were successful in making up our share of the \$100,000 Fund, and the total amount sent in on the twenty-cent-a-week basis was about \$22,000; this was \$3,000 in excess of our full quota.

The tithe receipts reached the high-tide mark for Minnesota, \$48,615 being the figures shown on our books. The per-capita tithe was \$25.46. The increase of tithes

and offerings over 1915 was more than \$6,000.

The valuable work done by our Sabbath schools is worthy of mention in this connection, for it was only through their liberality that we were able to make so good a showing and reach our goal. The total amount given to missions by our Sabbath schools was \$10,353.

The tract society business for the year was very encouraging. The literature sales mounted up to \$20,422. Occasionally we hear some one say that our literature cannot be sold in Minnesota any more, but our faithful colporteurs, magazine workers, secretaries, and loyal lay members demonstrate each year, by the increasing sales, that our truth-filled literature is still in demand in this State. It is even so the present year, for the records show that our sales for the first two months of this year amount to over a thousand dollars more than during the corresponding time a year ago.

Our Maplewood Academy has been filled to its utmost capacity. It has had the largest enrolment of any time in its history. A good spirit prevails in the school, and God has blessed the faculty and students.

As a conference, workers and laymen, we take up our duties and burdens during the present year, and with Christ as our leader, march steadily onward. We are conscious that there are greater conflicts before us, new heights to reach; but side by side with our blessed Master, we wish to go all the way. We have no thought of laying down the burdens until Jesus says, "It is enough, the work is finished, come up higher;" and then, with all the faithful, we wish to wear the crown of life and rejoice in the presence of God, where there will be pleasures forevermore.

G. W. WELLS.

THE ADVENT MESSAGE PUBLISHED IN THE DAILY PRESS OF CHINA

THE usual method of securing large audiences at gospel meetings in China, is to rent a building on some crowded business street, and convert the same into a chapel. As the doors are opened and the singing begins, the people from the street are attracted, and the hall is soon filled with a motley, noisy throng of curiosity seekers, the very large majority of whom are generally either children or illiterate coolies. An audience so composed can only with difficulty be controlled. Many do not wish to be seated, some are constantly entering or leaving, while others are "lifting their position. The majority have but a faint idea of what the speaker is saying.

On the opposite bank of the Yang-tze-kiang from Hankow, stands the city of Wu-chang, the capital of Hupeh Province, and the place of most political importance in central China. Here, on a rather quiet, residential street, is our chapel, which is in direct charge of a young Chinese preacher named Djang Hsuen Djeng.

During the early part of January, 1917, a series of evangelistic meetings was conducted in Wu-chang, various foreign and native workers taking part in the effort. A large number of handbills advertising the meetings were circulated, and short daily reports of the services, containing synopses of the sermons, were prepared and published in the *Djen Dan Min Bao* (People's Morning News). This is the largest and most popular daily newspaper in Wu-chang, and has a circulation of about ten thousand.

The following will serve as a sample of the daily write-up:

"BIG MEETING ANNOUNCEMENT"

"At the Seventh-day Adventist Mission of Wu-chang today [Jan. 13, 1917], at 1 P. M., Evangelist Li Wei Ching gave an address, the subject being 'Signs of the Last Days.'

"The speaker stated that before the coming of either prosperity or calamity, there are invariably certain signs or forerunners. This being true, will the greatest event in the history of the world come to pass without sign or omen?—Never.

"Four arguments were set forth: (1) The signs in the heavens,—the darkening of the sun and moon, and the falling of the stars (Matthew 24); (2) signs in the earth, —pestilences, famines, and earthquakes; (3) signs in the nations of earth,—nation rising against nation and kingdom against kingdom, and the great war in Europe; (4) the condition of the hearts of men as a sign. 2 Timothy 3:1-13 speaks of the astounding deception, haughtiness, ingratitude, lawlessness, pleasure seeking, etc., of the present day.

"The fulfillment of all these things is a strong proof that the end of the world is at hand. In view of this, the speaker gave a strong appeal to awaken and prepare."

By such means, an intelligent, attentive audience was secured, and many new inquirers were enrolled during the series. The homes of these interested ones were sought out and visited; and an inquirers' class of more than twenty was formed, which met daily for Bible study for a month or more following the public effort.

We are much pleased with this attempt at publicity, and believe that the secular press of China has possibilities of great usefulness in the proclamation of the third angel's message to the millions of Sinit.

R. F. COTTELL.

GOSPEL WORK—SPAIN

Two weeks ago I visited the little church in Jérica. After Sabbath school and a study on the importance of personal missionary work, we thought to put into practice some of the advice given, so walked out to Viver. We found the two sisters living there of good courage in the Lord, especially as one or two persons in the town were somewhat favorable to the truth which had been presented in public meetings a short time before. One of these sisters has been paralyzed for about eight years, but is now able to walk, as a result of some treatments given her by two of our nurses. Her first visit to her family made an impression on them, as it was her *Protestante* friends who had relieved her. The public meetings had caused a stir, but no one would again rent our workers a hall. As the four of us walked into the town, we noticed a strange expression on the faces of some, and soon the word went round that the *Protestantes* had come, and that this time their bishop was with them.

Soon after we entered the house, people began to gather in the streets at both sides of the house. Then the schoolmistress sent her pupils, and they began an interesting performance at one corner of the lot, while others threw stones from the other corner. The children cried out in chorus, "*Que se vayan! Que se vayan!*" (Go away! Go away!) adding from time to time, "False religion, we do not want you here. Go back to Jérica and stay there, you shameless Protestants."

We endured this for some time, realizing the value of the promise of the Lord, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Finally two of the boys went out and spoke to some who had been throwing stones. They heard the schoolmistress indorsing the actions of the people, and began to speak to her.

Just then the mayor of the town came upon the scene, saying, "We will not permit any discussions on the street. You may say all you want to in any hall or

house. These men have a right to say all they want to, just as others have the right. Let this demonstration cease; if not, to the jail you go."

The brethren then thanked the mayor for his interest, and returned home. We thank God that once more we have seen the truth of the promise, that men can do nothing against the truth, but for the truth. We see the enemy working in all kinds of ways against us, but the truth goes forward, and here and there a faithful family is being gathered out of the thousands who still sit in darkness.

We have but one minister here, and our need of a director for the field is great. Our colporteurs still have some success, notwithstanding the conditions created by the war. Of late we are finding that as good work can be done in the smaller towns as in the larger cities, sometimes with better success. Last year we worked seventy-two of these towns. In seven places which we have reworked with the same book, four hundred and ninety-one more copies were left with the people, the value being about \$980. Our new book, the Spanish "Heralds of the Morning," is now ready, and we shall soon begin work with it. We expect large sales and good experiences. May God bless every one who prays for us or helps us in these dark fields.

H. A. B. ROBINSON.

THE WORK IN CHINA

THE following interesting report comes from Elder Frederick Lee, of China:

"While God has been blessing the provinces about us, he has not been neglecting Honan. Perhaps one of the largest general meetings held by Seventh-day Adventists in China, was held at Yen-cheng, Honan, October 27 to November 5. There was a total attendance of about four hundred. It was raining on Friday evening, but our new church room, which seats about four hundred, was almost full. After the Sabbath many more came in.

"Our new church and school building was dedicated on Sabbath, when several hundred persons also dedicated themselves to God. This was one of our best meetings. Another interesting service was held after one of our evangelists had given a stirring talk on tithing, when eighty-five persons arose and definitely pledged \$95 unpaid tithe. It was a good example to all, and made a good witness to the duty of tithe paying. At another meeting two days later, \$250 was donated in cash and pledges as a yearly offering. I never saw people more willing to give. The total donations and offerings during the meeting amounted to more than \$360, Mexican.

"On the last Sabbath 250 church members took part in communion services. Near the close of the meeting 45 were baptized, making to date a membership of 415. In Honan we now have stations and outstations numbering 34, besides ten places where there are interested ones. The workers to look after these places are as follows: Evangelists and assistant evangelists, 27; Bible women, 9; school-teachers, 15; miscellaneous workers, 5; canvassers, 15; making a total of 71 workers.

"Ten short years ago there were but two church members in all these central provinces, and but few knew the truth. But now there is not one province without Sabbath keepers. The territory covered and membership have more than doubled in the last three years."

FIELD NOTES

A NEW church was recently organized at Cadillac, in north Michigan.

Six adults new in the faith have united with the church at Glen Elder, Kans.

DURING the past year sixty persons were added to the Battle Creek (Mich.) church by letter, vote, or baptism.

SEVEN students of the Campion (Colo.) Academy were recently baptized.

A GERMAN church has just been organized at Barstow Colony, in central California.

THE Lake Union Conference passed the twenty-cent-a-week goal for 1916 by over \$13,200.

A FEW weeks ago ten persons united with the West Denver (Colo.) colored church by baptism.

THE new church building at Cement, Okla., was dedicated to the service of God a few weeks ago.

NINE young people of the Walla Walla College united with the church by baptism on a recent Sabbath.

ELDER A. V. COTTON reports the baptism of eighteen persons, who united with the Boston (Mass.) church.

ELDER L. H. PROCTOR writes, "It was recently my privilege to baptize thirteen new believers at San Diego, Cal."

A CHURCH of eighteen members was recently organized by Elder L. L. Hutchinson, who is laboring in Arizona.

THE first local conference in Asia has been organized in the Philippines. It is known as the Central-Southern Luzon Conference.

A NEW Sabbath school has been organized in Martinez, Cal., in connection with a church of thirty members organized a few weeks ago.

FOUR persons have received baptism and are among the eight new members uniting with the recently organized church at Great Falls, Mont.

THE new church building at Syracuse, N. Y., was dedicated February 10. Elders R. D. Quinn, F. C. Gilbert, and H. C. Hartwell took part in the services.

ELDER JOHN ISAAC, president of the Oklahoma Conference, reports that the conference gave twenty-six cents a member on the Twenty-cent-a-week Fund during 1916.

ELEVEN have been received by baptism into the Duluth (Minn.) church. A Sabbath school of thirty members has been organized at Frazee by one of our workers.

FROM southern New England Elder W. F. Stray reports: "At the beginning of 1916 the membership of our conference was five hundred and one. At its close it was five hundred and seventy-five, a net gain of seventy-four members."

IN a recent letter from Prof. C. C. Morris, who has charge of our school at Fuchau, China, we glean some interesting facts: The school is manned with a faculty of eleven members, eight of whom are giving instruction in Chinese; the other three, including himself, instruct in English. He says, "The school is filled with 'a number one' class of boys." The present membership lacks but one of being two hundred. Eighty of this company are baptized members of the mission.

A CANVASSER working in Connecticut, D. P. Waldo by name, sends the following encouraging word: "One evening about a year ago, while looking for a room in Middletown, I sold a lady a copy of 'Bible Readings.' She became interested in the Sabbath question at once. We studied that subject, and she read 'The Great Controversy.' Later she accepted the truth, and entered the canvassing field with 'Bible Readings.' In seventeen days, 116 hours, her orders amounted to \$409, or \$3.50 an hour."

TWENTY-FIVE new members received baptism and united with the churches of the West Caribbean Conference not long ago, according to a recent report from that field. Elder J. A. Reid writes that the new church building on Corn Island has been completed.

FROM a report written by J. H. Woods, of Melbourne, Australia, we glean these items: "In December fifteen new believers were baptized and united with the Windsor church. On January 6 we had the pleasure of receiving fourteen new members into fellowship, twelve at Glenferrie, and two at Malvern."

ABOUT ten years ago, while waiting at a depot in one of the towns in the central part of the West Michigan Conference, a woman who was not a Christian took a leaflet from a tract rack and began reading to pass away the time. Although but a few minutes were spent in this way, what she read impressed itself upon her mind. In substance it was that the New Testament taught that the seventh day, commonly called Saturday, was the Sabbath; that Christ was crucified on the sixth day and rose on the first day; and that the Sabbath came between the two; therefore it of necessity must be the seventh day. She said to herself that it was so, and that if she ever became a Christian, she would keep the true Sabbath. About three years later sorrow came into her home, and as a result she gave her heart to the Lord. She started to keep the Sabbath, and has kept it ever since. Within the past six months seven of her relatives have joined her in the message.

Medical Missionary Department

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

MEDICAL MISSIONARY WORK AN EVANGELIZING FACTOR

THERE are two questions of absorbing interest before the world today. The first is how to kill, how to destroy, how to murder, how to take human life. For thirty months the education, the science, the inventive genius, and the wealth of the world have been lavished upon the production of formidable engines of death, and the nations have been rushing at each other's throats, bent on extermination.

The second question is how to preserve, how to restore, how to heal, how to save life. Behind the curtain in each scene there stands a champion who provides the plan and motive power for action.

On the one side is the archdeceiver, supporting the black banner of rebellion, bearing as his emblem the skull and crossbones. He was a murderer from the beginning, but his ability to ply his profession has greatly increased with the study and practice of his art through the centuries. On the other side is the kingly form of Prince Immanuel, the Life-giver, holding aloft his blood-stained banner, bearing the insignia of the cross. He it is who came that men "might have life, and that they might have it more abundantly," who is "touched with the feeling of our infirmities," who "himself took our infirmities, and bare our sicknesses," who "healed all that were sick."

To this standard he is calling the young men and women of today; and we shall, we must, accept the leadership of one champion or the other. This is no time for neutrality. To choose not to choose Christ is to be forced to join the rebel leader.

The Captain of the Lord's host, who met Joshua on the plains of Jericho, and gave to him instructions for taking the city, is still directing his forces, and has outlined the plan of campaign for today.

The mighty changes which have suddenly taken place; the great world war; the alarming increase of suicide, of insanity, heart disease, paralysis, and cancer, have not been a surprise to God; and like a far-seeing general, he planned that at the time when all these conditions should prevail, and the whole world should be occupied in the study and practice of the science of murder, his chosen ones should be educated and trained in the art of saving life.

In our day selfishness and unselfishness are to ripen into perfect fruitage, to go to seed side by side, the one to find its highest expression in taking life, that self-interest may be advanced; the other to mellow with the perfume of self-denial, and find expression in the sacrifice of ease, pleasure, and life, that others may live. In this work we have the example of the One who laid down his life for his friends. For our guidance he has given us precious instruction:

"Christ stands before us as the pattern man, the great medical missionary, an example for all who should come after. . . . In his way of working he has left us a perfect example. . . . In no other way can we do the work of God successfully than by following in the footsteps of the One who gave up his high command to come to our world that through his humiliation and suffering human beings might become partakers of the divine nature."—*Special Testimonies*, April 15, 1904.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs, and won their confidence. Then he bade them, 'Follow me.'"—*Ministry of Healing*, p. 143.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies for the Church*, Vol. VII, p. 62.

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ministry of Healing*, p. 147.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*Id.*, p. 146.

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received."—*Testimonies for the Church*, Vol. VII, p. 63.

As our world becomes transformed into a vast hospital, and the perils of the last days thicken about us, shall we not avail ourselves of the means provided to secure a training which will qualify us as specialists in the science of life saving? May we not in this way meet the requirements of "military necessity" without changing either our occupation or our leader?

ARCHIBALD W. TRUMAN, M. D.

A HINT TO OUR SANITARIUM WORKERS

RECENTLY, while calling on a new neighbor, I discovered that she had spent some time in one of our sanitariums as a patient, and thought very highly of everything and everybody connected with the work. She said, "I wish I were as good a Christian as Dr. —. Why, she is not only looking for Christ to come, but longs for the time. Do you feel that way about it? I do not, and yet I am a Christian."

So that opened the way for a good talk, the last, I am sorry to say, for she and her husband died very suddenly of pneumonia not long after.

This week, another case has been brought to my attention, and there is good prospect

now of giving readings to a young man and his wife, one brought up a Catholic and the other a little inclined toward Christian Science.

The young wife spent four weeks in one of our sanitariums, and was so impressed that she refuses to have her child christened by the priest. She wishes to accompany me to our church next Sabbath, and both of them say if they join any church, it will be the Seventh-day Adventist.

Now, it may be a custom in our sanitariums to do "follow-up" work, but here at least, are two neglected cases. Of course, we all know how very busy our workers are in these institutions, but it would not take long to send the name and address to the tract society, asking that some church or conference worker in the vicinity visit the person.

We have in this city (Northampton, Mass.) an active little church, not two years old, but taking up responsibilities nobly. Pray for us, that we may search out all such cases in this city.

NELLIE C. TICKNER.

Home Missionary Department

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

HOME MISSIONARY REPORT FOR SECOND QUARTER OF 1916

THIS report is considerably overdue, owing to our having waited to get the reports from the three German and Danube Unions. The European Division officers have held out hopes of sending them, but after earnest efforts, have not succeeded in doing so. The omission of these reports has caused a heavy drop in the total figures; but allowing for this, there is a good increase in the volume of work done in the regions beyond. In the North American Division, however, there has been a general decrease. There was a large gain in the pages of tracts given away, an increase in the subscriptions taken and in the books sold, and the number of conversions was six more than last quarter; but there were 4,348 fewer persons who reported their work. Have all these lost their love for Jesus and their burden for souls? The drop in the papers circulated about equals the increase in the tracts.

Allowing for the missing European reports, 1,345 more people reported in the regions beyond, and eleven of the seventeen lines of work show an increase in volume. Eleven more conversions were reported,—175 in all,—making a total of 622 persons brought into the truth during the quarter through the efforts of the laity. Doubtless there are many more, as the fields do not as yet report this item.

The second and third quarters of each year are always the poorest for our home missionary work, as many of our people are busy on the land in those months. This doubtless accounts for the decrease in the work in the North American Division. But is this the kind of record we want to present to our Lord? If he were here to receive it from us in person, would we place it in his hands, feeling we had worked to the best of our ability, though in the weakness of humanity?

We are drawing near another summer quarter. Shall we not plan to give the work of the Lord a share of our time, even in the busy period of the year? When we return to him a tenth of our income, he blesses the remainder, so that it provides for our needs. If we have faith enough to dedicate a portion of our time regularly to the giving of his message, may we not expect that the Lord will enable us to accomplish our own necessary work in the remaining hours of the day? Why not prove the Lord in this thing?

EDITH M. GRAHAM.

Report of Home Missionary Work of the General Conference for Quarter Ending June 30, 1916

CONFERENCES AND MISSIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meet- ings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chris- tian Help Work	Articles of Cloth- ing Given Away	No. of Meals Provided	Treatments Given	Signers to Tem- perance Pledge	Offerings to Home Mission- ary Work	No. of Conver- sions
ATLANTIC UNION																				
E. New York	951	75	209	91	461	166	43	1000	3020	204	120	23	2339	690	229	169	19		\$ 10.12	3
Greater New York	1527	153	478	244	2460	575	10	9149	4913	402	162	4856	4633	735	232	277	165	10	55.60	2
Maine	594	43	304	166	236	4	71	231	1194	23	31	1	454	144	92	45	1		21.71	
Massachusetts	1605	203	350	138	1267	654	63	4977	9237	253	398	107	7000	1175	433	290	83	10	121.84	32
N. New England	650	205	346	135	527	263	41	4008	11608	440	521	269	2440	775	325	412	46	4	116.40	4
N. New England	517	107	82	10	337	55	7	3064	1662	191	132	98	2393	145	55	34	38	36	71.80	2
W. New York	852	164	602	194	983	530	83	4332	5754	692	245	90	5904	751	352	579	65	115	306.08	2
Bermuda Mission	65																			
CENTRAL UNION																				
Colorado	2318	156	232	153	483	137	129	82	4305	92	105	85	3043	145	140	59	36		44.59	52
Kansas	2530	607	938	567	1823	945	266	1695	13501	978	811	322	7657	3174	814	738	436	5	127.16	8
Missouri	1362																			
Nebraska	2307	233	551	390	1346	307	81	820	22789	143	276	81	3978	3554	1029	343	135	175	496.87	21
Wyoming	570	30	90	27	103	44	10	75	1194	20	78	70	235	63	51	89	22	1	24.27	8
COLUMBIA UNION																				
Chesapeake	725	116	152	69	214	91	41	833	2149	49	81	178	10830	847	237	205	53	2	62.62	
District of Columbia	1150	252	1608	133	1033	276	4	485	18101	67	109	515	4410	958	605	109	30	3	229.23	5
E. Pennsylvania	1300	111	185	65	1096	111	64	977	2377	487	226	30	3578	371	258	77	11	3	40.49	7
New Jersey	1094	200	204	124	825	244	49	1747	16546	267	218	417	8958	439	360	119	24	4	63.21	16
Ohio	2275	497	241	97	1070	510	381	1427	22066	296	576	417	4376	1189	492	318	88	15	196.75	7
Virginia	628		217	118	534	359	11	3015	423	182	86	5	1453	205	100	136	268	5	8.05	
W. Pennsylvania	948	263	431	173	862	160	66	730	7095	3772	509	64	325908	226	182	183	101	16	45.97	3
West Virginia	293	95	227	99	748	157	86	925	9026	374	147	48	1507	367	85	79	74	6	20.07	3
EASTERN CANADIAN																				
Maritime	274	27	461	102	493	259	14	259	552	735	39		1547	166	63	110	5		16.69	
Ontario	626	62	109	55	550	178	53	1653	2255	439	359	2712	9248	340	146	79	13	1	78.85	2
Quebec	182	22	17	8	152		1	1260	112		9		147	83	76	160	6	2	10.00	
Newfoundland	57				174	10			120				20				17			
LAKE UNION																				
E. Michigan	1768	119	121	35	350	92	34	2020	3506	108	142	41	5342	973	334	115	19	6	37.32	4
Indiana	1734	510	383	44	251	70	42	115	6480	411	122	96	1440	402	428	72	57	6	10.65	0
N. Illinois	1674	33	237	160	1899	509	14	633	4150	65	189	459	6474	239	239	346	16	5	4.43	
N. Michigan	995	50	62	27	182	18	2	37	1287	51	46	41	290	103	24	166	20	2	40.32	
S. Illinois	727	123	133	84	231	41	9	127	2732	163	296	50	2529	2793	143	153	121		49.32	1
W. Michigan	2530	107	222	51	919	209	70	533	3916	35	331		1165	735	226	134	59	48	66.65	3
Wisconsin	2600	99	149	62	660	209	98	2207	4944	224	117	161	4881	313	359	108	48	2	46.79	5
NORTHERN UNION																				
Iowa	2671	474	504	149	740	808	243	6305	12096	401	371	1431	11230	1670	766	1648	363	9	235.28	9
Minnesota	1373	248	455	184	1097	352	166	817	6712	436	131	329	5567	643	228	118	62		129.96	
North Dakota	1450	367	363	54	132	163	76	3462	750	76	120		1342	82	19	73	17		176.00	6
South Dakota	1144	106	415	205	192	81	30	84	4544	25	44	18	4373	384	169	776	25		41.58	4
NORTH PACIFIC UNION																				
Montana	677						4	118	2940	40	110		794	687	88	159	22		53.31	13
S. Idaho	1039	102	217	103	245	73	45	143	2634	7	63		2536	593	30	48	39	2	10.96	5
S. Oregon	304	86	114	20	120	129	6	2	553	1	160	1	160	13	68	13				
Upper Columbia	2413	17	17	11	85	5			4021	33	5		2101	497	131	217	63		35.60	3
W. Oregon	2474	152	89	35	231	79	129					54	3401	792	257	282	118	27	455.15	13
W. Washington	2342	230	319	141	1329	346	128	3636	16685	264	410									
PACIFIC UNION																				
Arizona	485	30	19	2	48	20	1	550	142	34	1		157	4	2			108	11.00	3
California	1735	203	646	214	1771	541	360	5539	15481	236	413		9270	847	1047	617	213	3	249.10	22
Cal. California	1703	150	176	104	595	163	64	171	5652	357	229	38	5005	676	87	110	60	2	206.64	26
Inter. Mountain	763	63	105	43	333	148	60	34	2377	199	129	16	858	277	134	124	2	5	19.21	
N. California	1760	226	153	60	336	127	104	290	3333	40	128	46	2371	412	235	246	12	1	23.20	3
N. W. California	1390	500	335	461	1151	255	69	396	5466	150	462	584	2498	632	616	579	32	1	117.94	10
S. E. California	1955	173	364	132	635	231	89	7731	7526	166	181	5	1551	201	234	164	57	257	198.50	31
S. California	2239	253	365	182	993	434	2575	770	8944	150	531	960	8065	1732	648	255	310	75	63.39	3
Nevada Mission	232		10	7	61	62	13	87	276	14	12	6	32	62		4			30.98	
SOUTHEASTERN UNION																				
Cumberland	658	218	77	47	611	115	14	153	1258	74	83		1252	107	142	102	92	12	17.61	
Florida	1052	305	691	333	1603	1033	60	951	8944	226	530	63	2268	1511	449	1412	195	5	63.99	1
Georgia	550	183	482	317	3036	620	73	1244	3655	270	323	285	3447	1873	645	826	122	9	95.36	18
North Carolina	672	143	131	145	1262	112	6	454	582	143	108	101	542	1503	89	191	68		18.81	
South Carolina	424	216	222	183	1926	522	206	394	1629	46	90	14	4554	739	224	653	140	3	14.33	1
SOUTHERN UNION																				
Alabama	639	384	939	696	2493	933	211	2176	3171	672	377	352	2109	2986	608	1097	550	21	92.48	30
Kentucky	714	233	235	141	1176	487	49	1906	3435	268	320	224	1622	1007	163	206	255	15	23.78	7
Louisiana	515		151	132	290	175	6	497	320	66	59	6	1170	335	73	114	32	1	6.75	3
Mississippi	419	80	235	187	398	214	4	400	982	139	69	3	629	994	164	261	32	1	30.62	1
Tennessee River	362	226	171	90	1017	662	73	591	5995	104	184	359	1259	1005	474	407	130		40.91	2
SOUTHWESTERN UNION																				
Arkansas	366	134	223	221	506	176	46	1268	3110	99	260	46	530	1265	192	473	36	26	30.75	
New Mexico	234	107	417	144	320	123	11	512	16290	184	238	379	386	307	136	168	33	42	40.59	
N. Texas	1276	73	1093	223	1144	482	23	873	104	367	311	162	1940	1224	321	217	158	569	5.75	3
Oklahoma	1950	315	397	173	320	477	111	667	4860	258	428	29	2339	953	570	570	186	3	92.50	7
S. Texas	401	146	197	93	1132	119	28	1234	3013	76	122	4	1566	276	115	128	340	4	53.31	
W. Texas	266	42	13	6	39	9		21	290	24	82		97	97	5	9	6		.25	
WESTERN CANADIAN UNION																				
Alberta	978	114	309	105	475	293	37	504	3667	245	239	1	1977	477	86	214	74	41	155.33	
British Columbia	463	106	339	106	750	256	30	2562	4411	158	135	1	969	860	184	164	7		27.71	
Manitoba	310	37	151	97	230	95	12	1315	2272	55	46	50	1632	57	68	23	7		6.32	6
Saskatchewan	603	110	152	25	95	27	25	146	2093	47	122	6	4629	180	89	33	8		38.25	
EUROPEAN DIVISION																				
British Union	2798	993	1032		3488	334		44519	3027	433	1217	1234	33760	2699			262	44		
Latin Union	1599	215	357	116	1361	985	50	7635	5206	35	111	1114	2558						431.77	
Scandinavian Union	4349	1139	545	200	1515	643	155						30499				</			

* Six months.

Publishing Department

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

THE SUMMARY

FROM month to month the readers of the REVIEW are furnished, in the summary, a report of the sale of our subscription books by the colporteurs in the various fields of the world. In the North American Division each local conference is represented in the report.

For each year these reports, for a majority of the months, have shown a substantial gain over the corresponding month of the former year, and the accompanying summary is no exception to the rule. It will be noticed at a glance that most of the fields reporting show a gain.

We believe the success accompanying our consecrated colporteurs is largely due to the earnest prayers being offered in their behalf on the part of God's people, and we earnestly request that these petitions be continued, and more especially so now, for if war is declared between the United States and Germany, new difficulties incident to war times are sure to be encountered.

We must continue to carry forward the work committed to us, in spite of difficulties. That which we have not done in times of peace and prosperity must be done under most forbidding circumstances. Renewed consecration and more earnest prayer are called for on the part of the workers and the laity. W. W. EASTMAN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value \$9,368.55.

February, 1916, 577,282 copies, value \$14,480.57; February, 1917, 320,992 copies, value \$9,188.03.

Missionary Volunteer Department

M. E. KERN Secretary
MATILDA ERICKSON Assistant Secretary
MRS. I. H. EVANS Office Secretary
MEADE MACGUIRE
C. L. BENSON Field Secretaries
J. F. SIMON

THE SENIOR BIBLE YEAR ASSIGNMENT

April 15. 1 Kings 11-12: Death of Solomon; revolt of ten tribes.
April 16. 1 Kings 13-14: The disobedient prophet.
April 17. 1 Kings 15-16: Kings of Judah and Israel.
April 18. 1 Kings 17-19: Elijah, call of Elisha.
April 19. 1 Kings 20-21: Benhadad's invasion; Naboth's vineyard.
April 20. 1 Kings 22; 2 Kings 1: Death of Ahab; succeeding kings.
April 21. 2 Kings 2-3: The chariot of fire.

Saul — A Giant Dwarfed

Saul's "miserable death was a fearful but faithful commentary on his life. He was preëminently marked by the great defects of the Hebrew character generally,—impulsiveness and self-will. As long as he was forming his position, or acquiring influence in the community, he kept his heart in subjection, and acted with modesty and propriety. But when his power was firmly established, he placed no check on his impulsive and wayward nature. His desires at last acquired a frightful, tyrannical influence, that nothing could subdue. The laws of God and the rights of men were alike disregarded in the wild excitement of his self-will. Even his self-respect was com-

COLPORTEURS' SUMMARY FOR FEBRUARY, 1917

	Agents	Hours	Books Value 1917	Value 1916	No. copies	Periodicals Value 1917	Value 1916
ATLANTIC							
Maine	6	490	\$ 921.00	\$1258.20	888	\$ 88.80	\$ 17.10
N. New England	6	82	110.65	98.50	2222	222.20	1416.60
Massachusetts	11	954	1013.90	949.55	5002	500.20	498.50
S. New England	9	513	870.35	543.60	1454	145.40	952.50
New York	14	439	465.25	496.90	701	70.10	655.00
W. New York	21	1162	998.04	121.95	2429	242.90	403.50
G. New York	11	600	675.81	465.75	2385	238.50	430.80
Totals	78	4240	5055.00	3934.45	15081	1508.10	4374.00
COLUMBIA							
Ohio	20	1742	2030.22	3371.52	1796	179.60	332.20
Virginia	5	400	922.10	846.25	801	80.10	102.00
Chesapeake	4	250	318.05	514.15	532	53.20	313.50
W. Pennsylvania	15	940	1404.60	1939.07	1865	186.50	70.70
E. Pennsylvania	6	557	625.20	818.55	3073	307.30	318.40
Dist. of Columbia	7	455	793.94	1259.05	958	95.80	64.80
West Virginia	9	1032	1851.04	520.05	337	33.70	99.00
New Jersey	.....	.....	.....	249.85	1821	182.10	313.60
Totals	66	5376	7945.15	9518.49	11183	1118.30	1614.20
LAKE UNION							
Indiana	8	879	978.81	1274.60	1165	116.50	118.70
S. Illinois	12	1264	1945.10	1620.10	4216	421.60	117.50
N. Illinois	6	370	321.88	405.50	2350	235.00	529.40
S. Wisconsin	10	497	627.25	337.30	2007	200.70	203.00
N. Wisconsin	2	140	168.25	.....	797	79.70	.....
N. Michigan	5	542	629.60	531.75	79	7.90	43.20
W. Michigan	5	533	418.55	436.15	283	28.30	285.10
E. Michigan	8	525	588.00	963.25	1306	130.60	992.30
Totals	56	4750	5677.44	5568.65	12203	1220.30	2289.20
EASTERN CANADIAN							
Ontario	3	187	136.35	275.85	2036	203.60	199.40
Quebec	.....	.....	.....	6.20	90	9.00	80.00
Maritime	.....	.....	.....	124.70	300	30.00	35.00
Newfoundland	.....	.....	.....	13.50	.....	.....	.....
Totals	3	187	136.35	420.25	2426	242.60	314.40
SOUTHERN							
Louisiana	2	160	184.00	60.10	1987	198.70	90.80
Alabama *	8	1000	742.80	433.50	567	56.70	71.50
Kentucky *	10	1495	1759.10	781.55	863	86.30	40.50
Mississippi *	10	732	979.95	1416.95	145	14.50	83.00
Tennessee River *	3	320	385.15	703.95	105	10.50	7.60
Totals	33	3707	4051.00	3396.05	3667	366.70	293.40
SOUTHEASTERN							
Cumberland	6	423	423.00	765.40	2307	230.70	126.00
Georgia	12	838	846.00	933.25	1612	161.20	154.00
North Carolina	14	1277	1664.35	926.60	856	85.60	88.10
South Carolina	4	227	261.60	1003.35	426	42.60	32.90
Florida	16	1639	1783.25	1221.70	2473	247.30	291.00
Totals	52	4404	4978.20	4850.30	7674	767.40	692.00
SOUTHWESTERN							
Arkansas	16	779	1713.75	181.05	662	66.20	164.70
Oklahoma	12	619	1021.85	1169.80	1186	118.60	209.40
S. Texas	9	904	2178.75	2507.95	1704	170.40	365.20
N. Texas	12	800	1013.95	192.60	2198	219.80	152.30
Texico	3	81	101.95	598.15	1267	126.70	24.70
Totals	52	3183	6030.25	4649.55	7017	701.70	916.30
CENTRAL *							
Missouri	7	1588	1653.25	903.40	1071	107.10	101.90
Colorado	5	1115	949.75	431.70	967	96.70	267.50
Nebraska	4	587	653.25	1256.63	668	66.80	67.50
Wyoming	3	337	332.00	169.75	485	48.50	152.00
Kansas	14	3060	2955.00	1341.33	1183	118.30	172.00
Totals	33	6687	6543.25	4102.81	4374	437.40	760.90
NORTHERN *							
Iowa	5	482	353.55	627.00	4741	474.10	850.00
Minnesota	7	1248	1269.90	289.23	4867	486.70	282.00
South Dakota	.....	.....	.....	24.00	661	66.10	702.90
North Dakota	.....	.....	.....	.....	646	64.60	169.90
Totals	12	1730	1623.45	940.23	10915	1091.50	2004.80
PACIFIC							
California-Nevada	3	369	303.30	631.25	1991	199.10	15.30
Arizona	3	170	275.50	400.50	55	5.50	35.00
S. California	4	184	242.95	125.00	3516	351.60	1408.50
Central California	3	43	32.10	452.40	392	39.20	181.00
S. E. California	6	231	531.85	498.75	391	39.10	.....
Inter-Mountain	3	181	210.75	585.60	120	12.00	62.00
N. W. California	1	122	118.00	176.60	120	12.00	.....
California	2	48	73.75	213.75	2705	270.50	1594.80
Totals	25	1348	1788.20	3083.85	9290	929.00	3296.60

NORTH PACIFIC							
W. Oregon	3	162	\$145.00	\$118.70	620	\$ 62.00	\$267.00
S. Oregon	.....	.....	.....	.....	227	22.70	221.60
S. Idaho	3	370	535.55	.....	635	63.50	63.10
W. Washington	3	207	254.60	285.85	1125	112.50	151.60
Montana	.....	.....	.....	.....	1151	115.10	168.20
Upper Columbia	.....	.....	.....	.....	1671	167.10	851.60
Totals	9	739	935.15	404.55	5429	542.90	1723.10
WESTERN CANADIAN							
Alberta	2	170	224.00	.....	120	12.00	19.20
Manitoba	1	210	305.65	.....	650	65.00	217.00
British Columbia	1	39	78.00	.....	250	25.00	32.50
Saskatchewan	.....	.....	.....	.....	800	80.00	14.10
Totals	4	419	607.65	.....	1820	182.00	282.80
Foreign and miscellaneous	.....	.....	.....	.....	8621	862.10	446.50
Mailing lists	.....	.....	.....	.....	29891	2989.10	3238.80
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	68	6736	\$11689.37	9576.53	4508	598.39	3794.94
British	17	1661	1163.28	730.14	106316	2157.33	3424.97
Scandinavian	.....	.....	.....	4507.51	.....	.....	591.70
Latin	11	888	637.96	244.14	5433	155.22	124.84
W. German	70	7374	4430.75	2390.22	78445	1953.27	2447.42
E. German	56	5422	2822.42	1816.39	83859	2551.45	2163.99
Danube	12	1385	491.40	37.59	.....	.....	3.20
Central European	49	5500	3295.98	3177.56	25885	889.87	1005.02
South African	24	1835	3800.36	1409.38	434	39.34	116.22
India	3	121	335.70	1053.72	6565	261.38	408.17
Korean	28	.....	57.77	52.36	3142	78.55	70.35
Japan	.....	.....	.....	47.82	.....	.....	69.10
Philippine	18	811	358.32	654.78	7305	365.25	172.30
Hawaiian	1	104	475.15	505.65	.....	.....	45.00
Guatemala	2	142	267.50	120.10	.....	.....	.....
N. Honduras	1	.....	58.35	.....	.....	31.85	.....
S. Honduras	2	182	671.00	.....	.....	.....	.....
Porto Rican	5	302	863.25	438.35	.....	.....	.....
Cuban	12	1007	1385.90	2827.00	.....	.....	.....
W. Caribbean	1	70	31.50	.....	.....	.....	.....
Brazilian	53	4631	2331.45	1056.64	.....	.....	.....
Austral	27	1268	1808.39	1656.09	.....	106.13	43.35
S. Caribbean	.....	.....	.....	1119.65	.....	.....	.....
Totals, foreign	460	39439	36975.80	33421.62	320992	9188.03	14480.57
Totals, N. America	423	36770	45371.09	40869.18	129591	12959.10	22247.00
Grand Totals	883	76209	\$82346.89	\$74290.80	450583	\$22147.13	\$36727.57

COMPARATIVE BOOK SUMMARY								
	1912	1913	1914	1915	1916	1917		
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00		
February	53525.18	62813.12	67 149.45	47943.61	74298.80			
March	73374.99	66640.42	75962.31	73414.23	92431.51			
April	73027.32	73520.45	85685.35	78974.96	94066.35			
May	94166.15	101640.01	87024.10	107987.69	106602.30			
June	137838.38	137373.06	153480.96	151199.10	174415.86			
July	156166.90	140576.24	199116.62	170546.02	192033.15			
August	103165.69	111660.64	105391.65	118773.18	143185.26			
September	67551.70	73732.14	74359.96	78364.70	96001.38			
October	70219.70	84015.90	60357.25	76102.53	85128.41			
November	77424.87	73949.68	57388.95	69660.16	86248.56			
December	57291.91	59749.92	57496.17	69145.88	71060.56			
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39			
COMPARATIVE SUMMARY OF AMERICAN PERIODICALS								
	1914	1915	1916	1917	1914	1915	1916	
January †	152971	170760	177107	104517	July	211040	150880	151297
February	242627	134619	222470		August	171451	152273	153309
March	224757	341059	154019		September	164860	130465	111833
April	162027	183280	98217		October	174182	123027	101997
May	168934	158114	117917		November	142040	98174	97439
June	189897	159635	154701		December	143190	107229	98488
Totals				104517		2147976	1909515	1638794
* Report for two months.								
† Multiply number of magazines in any month by ten cents to get value.								

pletely set at naught, when he applied for counsel to a member of a class which he had tried to exterminate as a nuisance. Occasionally he was visited by impulses of a generous kind, but they were not to be relied on. As he systematically resisted the Spirit of God, he was at length left to the fruit of his own ways, and his death exemplified frightfully the misery of such a situation. The generous, noble, self-denying character of his son Jonathan, the friend of David, one of the most beautiful in all Bible history, forms a fine contrast to the selfish impulsiveness of the later years of Saul."

The Character of David

"In many-sided character and wealth of mind David surpasses all the heroes of the

Old Testament. He is at once the man of meditation and the man of action; the man of rapt, poetic inspiration, and the man of affairs. His contemplative disposition made him at home with solitude and simplicity. His martial spirit, fertility of resource, energy, and courage fitted him for the post of danger and the burden of rule in the most anxious and agitated times. He had the keenest eye for the beauties of nature, the rarest gift of song and music, the priceless possession of a personal attractiveness which ever won confidence and inspired enthusiasm. The qualities of his character were all of the strongest, whether for good or for evil. His quick, susceptible, emotional nature led him, at times, into questionable positions, and even into grievous

offenses. But his value for God's law, his spiritual insight, and his sense of the eternally true lay deeper than any passion in his soul, and made it impossible for him not to feel the horror of wrong, or not to cry for deliverance from it. There are dark stains upon his honor. We are staggered by instances of deceitfulness, hateful self-indulgence, weak parental fondness, pitiless cruelty. In many respects he was the child of his age; and the age was rough, ruthless, and changeful. But in him the finer qualities overbore all. On many occasions we see memorable illustrations of the tenderness of his affections, the purity of his aims, his filial dutifulness, his sense of justice, his respect for public right, his wisdom, his chivalry, his patriotism, his consideration for others, his magnanimity to enemies, his fidelity to friends. Above all, the strength of his character was his piety. That piety was altogether practical and real. It was a joy in God in times of good; a quenchless thirst for God in times of declension, never failing to bring him back in contrition; a chastened submissiveness to God in times of trouble; and at all times a clear trust in God, which grew in power and beauty as years and experience grew on him. But, indeed, David's character is so extraordinarily rich and varied that historians and poets alike have tried in vain to describe it worthily."—*Salmond, in Thompson's "Life of David," pp. 87, 88.*

The Kingdom

The history of the kingdom falls naturally into four divisions:

1. To the division.
2. The divided kingdom.
3. The history of Israel.
4. The history of Judah.

The northern kingdom, Israel, had nineteen kings and nine dynasties. The names of the kings were: Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash, Jeroboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hosea. "A number of these kings were usurpers; raised to the throne by military violence." It is a noteworthy fact that not one of the kings of Israel was called good, while eight of the kings of Judah were so called. The kingdom lasted two hundred and fifty years, at the end of which time the people were carried into captivity by the king of Assyria, and the kingdom came to an end.

Judah, the southern kingdom, had twenty rulers, but only one dynasty. Their names were: Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Queen Athaliah, Jehoash, Amaziah, Uzziah (or Azariah), Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin (or Coniah), and Zedekiah. As a kingdom Judah lasted four hundred years; and its history continued until after Christ. The many classes of Jews in all parts of the world today are recognized as descendants of the kingdom of Judah. "The great fact that accounts for the preservation of Judah is that it was to be from that tribe and from the kingly line of David that Christ was to come. And so he did. His genealogy is that of the Davidic kings."

The Prophets

All through the history of both kingdoms, the Lord sent warnings and reproofs to the people by the mouth of his prophets. "Elijah on Mt. Carmel, by a dramatic display of Jehovah's power, proved his superiority to Baal, but the people would take no heed; and he continued his work of warning and exhortation in vain. We have the written records of four prophets who tried to save Israel from Assyria, and failed."—Jonah, Amos, Hosea, and Micah.

"The prophets of Judah were: Joel, Isaiah, and Nahum; these succeeded in rescuing Judah from the power of Assyria. Zephaniah, Habakkuk, and Jeremiah endeavored by their warnings to save Judah from captivity by Babylon, but failed. Nebuchadnezzar, in 586 B. C., took Jerusalem. Judah fell about a century and a half after the northern kingdom."

The prophets "were the conscience of the nation. They represented Jehovah, and did much to recall the nation to the practice of a pure religion. They fostered a spirit of expectation, and encouraged a long look forward to the great glory of Israel in a coming Messiah."

MRS. I. H. EVANS.

"If your life is filled with labor,
Just be glad;
You may find in some tomorrow,
Walking by your side, a sorrow;
So today no trouble borrow;
Just be glad.

"If you find a soul in trouble,
Just be kind;
You may thus God's love be proving,
By your own heart's tender loving;
So, as through the world you're moving,
Just be kind."

"We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best."

Appointments and Notices

CAMP MEETINGS FOR 1917

COLUMBIA UNION CONFERENCE

Virginia, Gordonsville.....May 24 to June 3
ChesapeakeJune 1-10
Eastern Pennsylvania.....June 21 to July 1
West PennsylvaniaJune 28 to July 8
New Jersey, TrentonJune 28 to July 8
OhioAug. 16-26
West VirginiaAug. 30 to Sept 9

CENTRAL UNION CONFERENCE

NebraskaMay 31 to June 10
ColoradoJune 14-24
WyomingJune 28 to July 8
MissouriAug. 9-19
KansasAug. 23 to Sept. 2

MADISON SANITARIUM NURSES' TRAINING COURSE

THE Madison (Wis.) Sanitarium will begin a nurses' training class July 10, 1917. A three years' course is offered to earnest Christian young people. For further information, address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

P. L. LARSON.

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.

James Harvey, 1729 Grove St., Oakland, Cal.

Mrs. John Inzer, Gadsden, Ala. *Review*, *Signs*, etc.

R. S. Greaves, Waterloo, Sierra Leone, West Africa.

Miss Virginia M. Wilson, Box 46, Ringgold, La. Especially *Signs* and *Little Friend*.

Ben J. Romines, R. F. D. 2, Elmer, Okla. Continuous supply of *Signs*, *Instructor*, *Little Friend*, tracts, etc.

IN THE GRIP OF MARS

COULD the blood-wrung world be better represented than it is on the May *Signs of the Times Magazine* cover? See reproduction below. Could the meaning of world conditions be more clearly and satisfactorily set forth than in these articles?—

The Real Yellow Peril: Not yellow men, but yellow metal.

Where Famine and Death Clasp Hands: A harrowing tale of actual conditions in Europe.

Civilization Plunging into Bankruptcy: "Distress of nations, with perplexity."

When Policemen Interrupted Preachers: Thrilling experiences of Brother J. T. Boettcher in Russia.

the SIGNS *of the* Times MAGAZINE



"For such a time as this"

Conquest of the Unknown: Is it significant that no part of the world remains unexplored?

Where Evolution Fails: Gladstone-Huxley debate in the light of recent discoveries.

Others: Brainstorms and Health—God's Butterfly—In the Toil of Satan's Masterpiece—The Checkmate of Anarchy—Topics of the month with prophecies applied.

Your neighbors want to know what the May *Signs of the Times Magazine* can tell them. You, reader, are the connecting link between the publishers and the people. How will you relate yourself to the opportunity?

Tell your tract society secretary about it. In ordering, figure on a basis of five cents each for five to forty copies, and four cents each for fifty or more.

REQUESTS FOR PRAYER

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

A sister in the Southwest writes: "I am suffering from cancer, and ask the prayers of God's people that I may be restored to health if it is his will."

CHANGE OF ADDRESS

ELDER MORRIS LUKENS has returned from Australia, and is now at 204 North Topeka Ave., Wichita, Kans.

"PRESENT TRUTH" LIST

CORRECTED APRIL 1

In the following list we give the numbers and titles of the *published* issues of the new *Present Truth* to date, and the numbers and titles of the old *Review Extras* not yet duplicated by the new series.

When orders are made for numbers not included in the new list, it will be understood that the old Extras are to be supplied.

"Present Truth"—New Series

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.

"Review" Extras

7. The Home of the Saved.
8. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
9. The Papacy.
10. A Great Prophetic Period—the 2300 Days.
11. The Sanctuary.
12. The Judgment and the Judgment-Hour Message.
13. The Law and the Gospel.
14. The Bible Sabbath.
15. The Change of the Sabbath.
16. The Threefold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.

THE revival of the old spirit and power of *Present Truth* came with the sudden issuing of the War Extra of the *Review* in August, 1914. In this Extra was the life germ of the old *Present Truth* published by Elder James White in 1849. One and a half million copies of this War Special leaped into circulation, then followed the second voice of *Present Truth* in the issuing of the Eastern Question Extra in November of the same year, of which another million and a half copies were soon circulated.

In January, the following year, the monthly *Review Extras* were begun. These were put out each month until December, 1916, when the series of twenty-four numbers was completed. During the two years these Extras were being issued, 5,350,000 copies were circulated. Add to these the War and Eastern Question Extras, and the total is more than 8,000,000 copies circulated in a little over two years. The average weekly circulation of the *Review Extras* during the closing months of 1916 was 110,000 copies.

The following total of each number of the series printed to date will be of interest to all the *Review* readers:

No.	Copies	No.	Copies
No. 1	542,103	No. 14	249,999
No. 2	367,224	No. 15	224,817
No. 3	357,224	No. 16	250,896
No. 4	428,490	No. 17	250,569
No. 5	713,760	No. 18	168,424
No. 6	416,829	No. 19	153,576
No. 7	266,592	No. 20	152,876
No. 8	250,192	No. 21	152,590
No. 9	219,163	No. 22	357,789
No. 10	209,072	No. 23	127,466
No. 11	185,621	No. 24	152,650
No. 12	190,978		
No. 13	220,135	Total	6,609,085
War Extra			1,500,000
Eastern Question Extra			1,500,000
Grand total			9,609,085

Soul Winning

BY G. B. THOMPSON

AN inspiring collection of helpful incidents and vivid experiences told in a fascinating manner, each containing some moral lesson or emphasizing a Bible truth. The tone of the book is spiritual, and the effect upon the reader uplifting. It is filled with practical lessons which are so well written as to demand and hold the attention of the reader.

192 pages. Similar in size, style of binding, and price to "Ministry of the Spirit," by the same author.

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THE CONTEST OF THE AGE IMPERSONATED

WHY decorate the impersonated liquor traffic with snakes, skull and crossbones?

Because, bad as they are, they fully express the curse of the traffic.

Because the liquor traffic is the cause of 25 per cent of all suicides, 25 per cent of all divorces, 29 per cent of insanity, 30 per cent of all cases of epilepsy, 50 per cent of all cases of idiocy, 70 per cent of all criminal cases, 50 per cent of all accidents and fatalities, and 48 per cent of all pauperism.

THE INSTRUCTOR TEMPERANCE ANNUAL
In All Homes Will End the Contest



WASHINGTON, D. C., APRIL 12, 1917

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

ELDER W. A. SPICER, writing from Copenhagen, Denmark, under date of February 28, reports good conference sessions while in Germany. He was then planning to return to America whenever the boats begin to run by the safe routes.

THE Asiatic Division is now holding its first quadrennial conference, at Shanghai. This Division Conference includes the Australasian Union Conference, and the India, Northeastern, North China, South China, and East India Union Missions. This is the largest conference in the interests of our work ever held in the Far East. From the General Conference on this side there are in attendance, Brethren A. G. Daniells, W. T. Knox, Frederick Griggs, and N. Z. Town. Representatives from Australia, India, Malaysia, the Philippines, north and south China, Japan, and Korea, are in attendance. The organization of the Division will be more fully developed. Large problems will be under consideration, which will vitally affect our work in all these countries. Our people who have shown their interest and liberality in the advancement of the cause in these distant lands, should remember this occasion before the Lord, as our brethren counsel together for the speedy advancement of the message among the multiplied millions in all these lands.

SEVENTH EDITION

THE demand for first quarter *Liberty*, 1917, has been so great that we are now printing the seventh edition. The decision of the Oklahoma Supreme Court favoring Sabbatarians, and the arguments presented before the court, are of such a character that this number is greatly in demand. The time to cease circulating this number will never come. But those who wish to secure this issue should so state, for unless we are instructed to the contrary, the current number will be sent in filling orders for bulk or for beginning subscriptions.

Already two editions of the second quarter *Liberty* have been printed. While a supreme court decision favoring Sabbatarians is not given in this number, yet there is printed an account of a supreme court justice in another State issuing an order restraining the police department from enforcing the Sunday-closing statutes of the commonwealth. Now is the time to give *Liberty* the widest possible circulation. The magazine is exerting a great influence. Each issue is filled with truth which is needed today.

When five or more subscriptions are sent

at one time, the rate for the year is 25 cents each. Prices on single subscriptions, 35 cents each; 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Send all orders through the conference tract society.

AN IMPORTANT SERVICE IN ALL OUR CHURCHES ON MAY 5

IN these solemn times in which we live, there is no more important question facing the church than that of the salvation and training of her young people. In the turmoil of these troublous times, where shall our children stand? By interest or lack of interest in our young people, by action or inaction, by encouragement or criticism, by coöperation or lack of coöperation, we answer this solemn question.

Missionary Volunteer Day is set apart by the General Conference as a special time for the whole church to consider the interests of our youth. This year the day will have a very special significance, for it marks the decennial of our Missionary Volunteer organization.

The announcement of this Missionary Volunteer decennial ought to be a call to prayer. A worker who has had a lifelong interest in our young people writes: "O, I am so anxious for our youth and children in these sorry times! Their ideas are so vague as to the times and the dangers." Surely the most important thing for our young people is to know the Lord, to understand the times, and to be about their Father's business.

The program and readings for this Missionary Volunteer decennial celebration will appear in the *Review* next week. Let every church elder read carefully the article in the *May Gazette*, entitled "A Decennial Celebration," and begin to plan at once to make this a great occasion in his church.

M. E. KERN.

"TREADING AMIDST INTRICATE DANGERS"

MORE than a year ago, Jan. 30, 1916, President Wilson declared, "We are daily treading amidst the most intricate dangers." The solemn import of his words at that time was hardly realized by the millions of the United States, but the last twelve months have served to increase international complications, and have brought all classes to an appreciation of the significance and import of the situation as never before. The events of the last few days are fresh in the minds of our readers. We do not need to review them here. Suffice it to say that President Wilson and the Congress of the United States face the most serious situation which has confronted the country since the days of the Civil War, if it does not indeed exceed in importance that fearful period.

The President and the lawmakers certainly need in this time of national crisis great wisdom from above, that they may know what measures should be taken. Let us pray daily for those in authority. In such times as these the admonitions given us in the Scriptures are particularly appropriate. The following exhortation is given the church by the apostle Paul:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2:1-3.

Similarly the apostle Peter exhorts the believers: "Honor all men. Love the brotherhood. Fear God. Honor the king." President Wilson, in his address to Congress, while urging the necessity of the active participation of the United States in hostilities for the protection of its national honor and integrity, exhorts the people to conduct these operations without rancor and without passion. He declares, "We shall happily still have an opportunity to prove our friendship in our daily attitude and actions toward the millions of men and women of German birth and sympathy who live among us and share our life."

To this counsel we do well to take heed. We should keep out of our lives the spirit of personal animosity. Our own church membership is made up of men and women of all nationalities. We are to remember that in the Lord Jesus these are all of one blood and one brotherhood. Let us seek to preserve the unity of the Spirit in the bonds of peace. In the words of the apostle, we should "Honor all men. Love the brotherhood. Fear God. Honor the king." In quietness and confidence shall we be saved. In cultivating quiet rest in Christ will be our spiritual safety.

These are times of great unrest in the world. We need in our own personal experience to seek that peace which can come only from the abiding presence of the Spirit of God. In the times before us we shall be brought face to face with great trials. We shall be called upon individually to face propositions that we have never faced before. We need to seek wisdom from God, that we may know when to speak and when to keep silent; that we may know what position to take in every question that shall arise in our experience. These are times to try men's souls, but the great Father above is keeping watch over his own. He will not permit the crucible fires to go beyond his appointed purpose in the refining of the character of his children. Let us talk little, think much, and be often in prayer.

The Advent Review and Sabbath Herald

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]