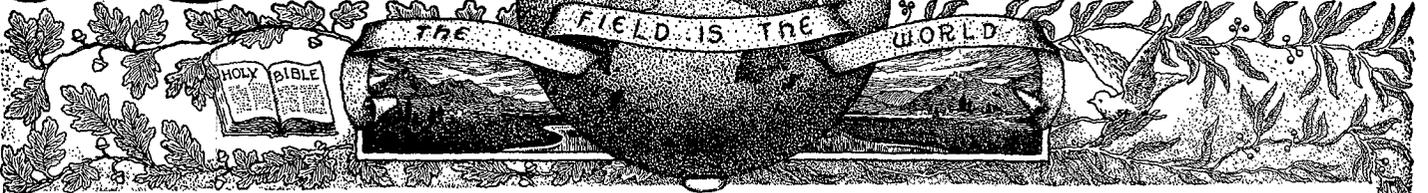


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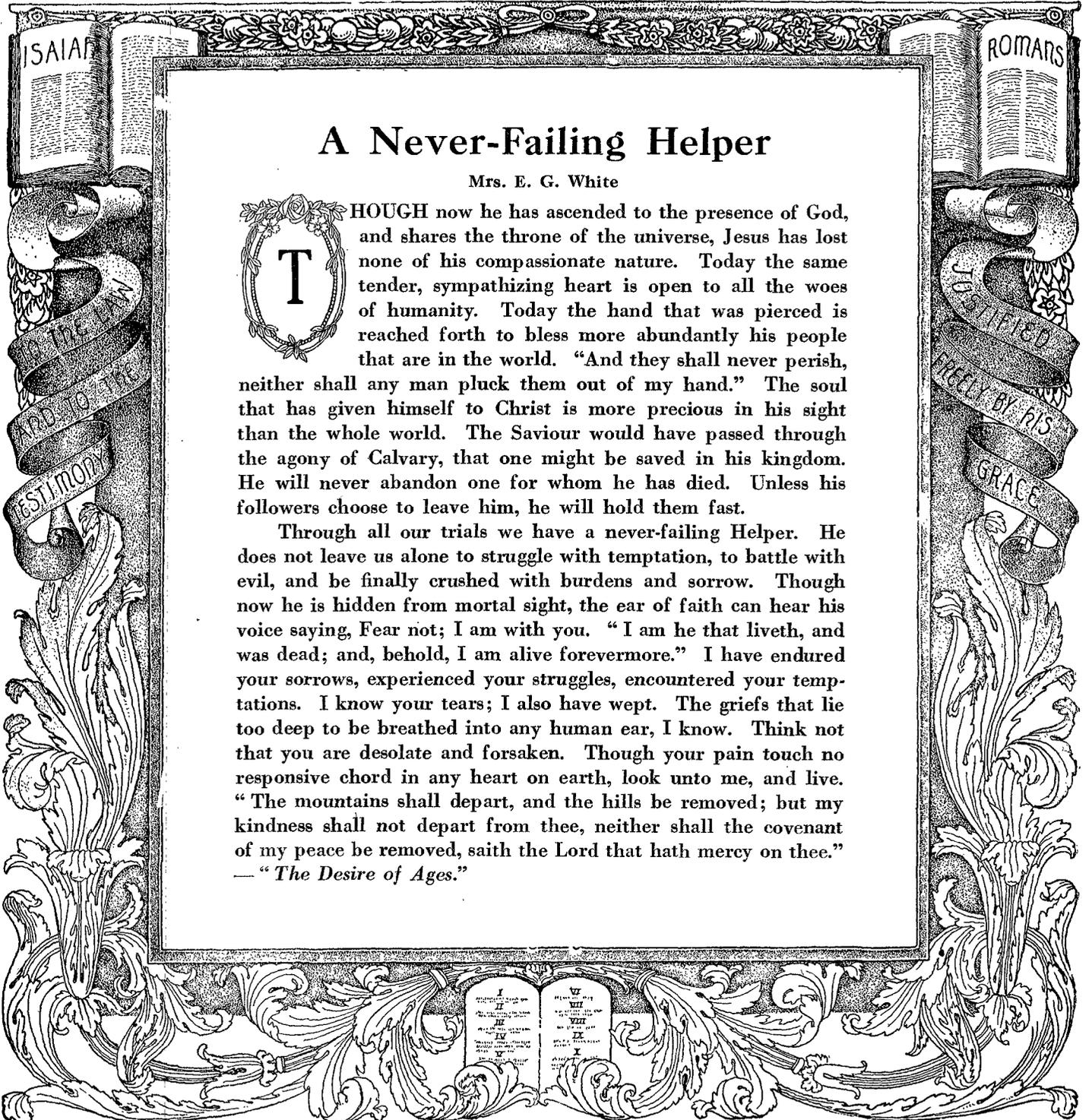
THE GOSPEL TO ALL NATIONS

A Never-Failing Helper

Mrs. E. G. White

THOUGH now he has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of his compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly his people that are in the world. "And they shall never perish, neither shall any man pluck them out of my hand." The soul that has given himself to Christ is more precious in his sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in his kingdom. He will never abandon one for whom he has died. Unless his followers choose to leave him, he will hold them fast.

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now he is hidden from mortal sight, the ear of faith can hear his voice saying, Fear not; I am with you. "I am he that liveth, and was dead; and, behold, I am alive forevermore." I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto me, and live. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."
— "The Desire of Ages."



THE PRESENT HOUR AND ITS DEMANDS UPON THE CHRISTIAN CHURCH

As the keeper of the old-time city was accosted by its anxious dwellers, "Watchman, what of the night?" so we may well inquire, What of the present hour? We answer, It is such an hour as was never known before. We have reached a new era in the history of the human family. We are treading paths our fathers never trod, and meeting problems which they never faced. We stand in the fading light of an old world of thought and action, and face a new and untried future.

During the last few months a terrible pall of darkness has settled down upon the earth. Situations unusual, mysterious, portentous, have been created. Men grope in darkness, not knowing whither they are drifting on the great sea of political upheaval and international turmoil. We have gone through three years of the most terrible war which has ever come to the nations of earth. During these years of conflict, twenty-three nations have declared war, and nine have severed diplomatic relations. These nations comprise more than nine tenths of the total population of this world.

It is proper that this conflict should be styled "the great world war." Rulers have been driven from their thrones. The greatest nation in Europe, so far as population and territory are concerned, has changed its government. Other thrones are tottering. Upwards of one hundred billion dollars has been spent directly for war purposes. Literally and symbolically the plowshares have been beaten into swords and the pruning hooks into spears. The industries of peace, of science, of commerce, of agriculture, have been made to do service to the god of war. Those who have been killed in the struggle, the seriously wounded, and the prisoners aggregate upwards of twenty-five million men. Thirty million men are under arms in the prosecution of the conflict.

But this by no means presents the picture in all its pathos or sadness. Behind the battle fronts, as the battle tide has ebbed and flowed, are the broken-down cities and villages, the desolated, war-scarred fields, the ruined homes, many of which have been darkened by the shadow of death of some loved one or have been requisitioned as hospitals for the care of the wounded. The world stands aghast at the direful outlook, not knowing what a day may bring forth or what will be the final outcome.

Some have wondered if the world has taken a backward move, if it is

reverting again to a state of barbarism. Says Dr. Nicholas Murray Butler, president of Columbia University, in his recent book, "A World in Ferment:"

"No one dares predict just what the end of this world war will be or when that end will come. It is possible, of course, that this cataclysm marks the end of centuries of progress, and it is possible that man in 1914 crossed over on the watershed of civilization and is now to descend on the other side toward steadily growing barbarism and the steadily extending rule of force."

"Mankind is back in the primeval forest, with the elemental brute passions finding a truly fiendish expression. The only apparent use of science is to enable men to kill other men more quickly and in greater numbers. The only apparent service of philosophy is to make the worse appear the better reason. The only apparent evidence of the existence of religion is the fact that divergent and impious appeals to a palpably pagan god, have led him, in perplexed distress, to turn over the affairs of Europe to an active and singularly accomplished devil.

"What are we to think? Is science a sham? Is philosophy a pretense? Is religion a mere rumor? Is the great international structure of friendship, good will, and scholarly coöperation . . . only an illusion? Are the long and devoted labors of scholars and of statesmen to enthrone Justice in the place of Brute Force in the world, all without effect? Are Lowell's lines true—

"Right forever on the scaffold,
Wrong forever on the throne?"

Dr. Butler is an optimist, and answers these inquiries in the negative. He believes, with thousands of others, that we are in the gray morning light of a new world; that before us is a glorious vista of universal peace and higher civilization. It is with this vision that many statesmen today are entranced. They are considering the after-war problems which they must face in the light of this prospect. We hear much these days of coming universal peace, of national disarmament, of a great international court for the arbitration of all differences. But if ententes and alliances and international agreements have proved of no avail in the past; if by hitherto responsible nations they have been regarded as mere scraps of paper when they conflicted with national necessity, what hope have we that they will prove any more effective in the future in the preservation of the world's equilibrium?

To this questioning of the political outcome is added that of religious doubt and uncertainty. The present great conflict has proved a shock to the faith of thousands of Christian believers. The fearful conditions existing have led men to question if Christianity has failed; if God himself has abdicated his throne of justice and universal sovereignty. They marvel that the high ideals of the twentieth century could be so ruth-

lessly sacrificed. They inquire if, after two thousand years of gospel ministry, there is not enough power among so-called Christian nations to keep them from warfare, what hope there is for the future. Thousands have sought their Christian teachers for an explanation of these anomalous conditions. It is to be regretted that they have sought in vain, and have gone away disappointed and discouraged.

The demand of the hour is for a message,—a message of hope and of salvation, a message which will prove a rallying cry to the thousands of troubled hearts. For such a message thousands are now seeking in vain. No star of hope lights up the midnight of their darkness. This disappointment is well expressed by the Countess of Warwick in *Hibbert's Journal* for July. She says of the church:

"Above all, it has made no attempt to reconcile its conception of the Almighty and loving Father with the power that has permitted millions to go to their death in the fulness and vigor of life for quarrels of which they know little and care less, and tens of thousands to come from the battle fields mere parodies and travesties of men, with nothing before them but the maximum of pain and discomfort and the minimum of pension and of ease. Granted that the task before the church was a very formidable one, that it was even impossible, something of the equivalent in moral courage to the physical courage shown upon the battle field, should have been forthcoming from its spokesmen. . . . Had the church been a light in the darkness of this struggle, the sorrow-stricken world would have turned to it; now it seems likely that only a small proportion will do so."

This writer expresses the views of many, that a new religion is needed at the present time, a religion based not on divine revelation but on education.

Similarly, Mr. A. P. Sinnett, in an article in the *Nineteenth Century and After* for September, expresses his view of the situation. He quotes with approval from an article published in the *London Times*, under the title, "Sheep Without a Shepherd," as follows:

"Thinking men and women are convinced that religion must be rediscovered from the beginning. The clergyman and his religion belong to the dead past. Thinking people turn away from the churches more and more as their interest in religion grows. . . . They believe in Christianity, but they need an expression of it that will satisfy intelligence."

This writer likewise believes education to be the panacea for the world's ills, its salvation from future wars. If scientific knowledge and philosophical reasoning could save the nations of men, then surely the nation counted as the chief aggressor in the present conflict would have been

(Continued on page 5)

The Advent And Sabbath **REVIEW HERALD**

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

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No. 50

EDITORIAL

THE CRY OF STARVING CHILDREN

WE who live in America with its plentiful food supply cannot apprehend, even by the wildest flight of imagination, the tragic situation in western Asia. The effort to wipe out the Christian population of Armenia and Syria has been only too successful. Incredible as it may seem, conservative estimates place the number of Armenians and Syrians who have perished in Turkey in the last two years at one million at least. And "many thousands of lives were saved from starvation by the gifts of the American people last winter."

This winter conditions are as bad as they were a year ago, if not worse. Two million sufferers, mostly women and children, homeless and in dire need, look to us for help in their extremity. Can any turn a deaf ear to the four hundred thousand orphans who ask for food to keep alive the little spark of life in their wasted bodies? To help us form a conception of this number, let us remember that it is about four times the entire population of Albany, N. Y.; or of Des Moines, Iowa; or of Tacoma, Wash.

The following unbelievable incident is reported from that portion of Syria known as "the Lebanon," where fifty-five per cent of the population are reported dead from starvation, malnutrition, and resultant disease:

"An American doctor coming down the mountain side from the Lebanon noticed in the distance a throng of children, and wondered why so many were gathered in one place. Upon coming near he discovered that a camel had died by the roadside, and these famished children were in desperation picking the last shreds of flesh from the skeleton of the fallen beast. Children eagerly picking grains from the dung of animals in the streets have become a common sight."

Surely his heart must be a heart of stone who is not thoroughly stirred at the suffering among the poor little children where such conditions prevail. You who are parents, how much would you give to keep one of your children from starving? We may be

fathers and mothers to the little orphans who plead for food with no parent to hear them. You who are younger, what would you do to supply the need of your own brother or sister? In the eyes of Heaven, these who are in need are veritably our brothers and sisters. Christian, what is your duty in view of the clear statement of your Master?

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 35-40.

Let us give liberally, that there may not be assigned to the distributors of the funds the hard task of practically signing the death sentence of children. For example, in one case funds were sufficient for only seventy, while 430 children needed help. It became a painful necessity to choose the seventy, and say no to the equally needy 360.

We may not receive any reward in this present world, nor may we even see the children whose lives our gifts have saved; but the least gift, be it only a glass of cold water, to one of these little ones, will be rewarded; for He whose promises never fail has said:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42.

L. L. C.

DIVINE PROVIDENCE

THE Boston *Advent Herald* of April 21, 1849, printed an article on divine providence, written by J. Litch, a minister of Philadelphia, from which we take the following:

"The sacred history is full of illustrations of God's direct interference with the affairs of men, supplying their wants, protecting them in dangers, delivering them from great perils, healing their maladies, instructing them in ignorance, and saving them when lost. But it is not the Bible

alone which furnishes us with evidence and illustrations of divine interference; modern history, and everyday experience and observation bear witness that he 'is good to all: and his tender mercies are over all his works.' The history of each Christian proves that 'the eyes of the Lord are upon the righteous, and his ears are open unto their cry.'

"The following touching incident, related by the late Richard Watson, in a sermon preached before the Wesleyan Conference, in England, which he says is authenticated by Rev. Mr. Arundel, author of 'A Visit to the Seven Churches in Asia,' who was in the village at the time of the occurrence, will illustrate and impress the doctrine of 'divine providence.'

"During the late struggle of the Greeks to gain their independence, a body of Turks were, in 1824, encamped in a part of Greece, and committed every kind of excess against the inhabitants. One of the barbarians; an officer, had pursued a young Greek girl, who took refuge in the house of a widow. The widow met him at the door, and mildly attempted to dissuade him from forcing his way to seize the girl. Enraged, he drew his saber; but when in the act of attempting to cut down the widow it snapped in two pieces before it reached the victim. The wretch paused; but drew a pistol to accomplish his purpose in that manner; but it missed fire. And when in the act of drawing a second, he was forcibly dragged away by one of his companions, who exclaimed, 'Let her alone! Do not you see that her time is not yet come?' Resolved, however, to take some revenge, he carried off her infant child to the camp. But as though Providence designed to accomplish its work on this occasion, while the officer was asleep the child was carried back to the widow by one of his own men.'

"Mr. Watson remarks: 'God is not far from any one of us; and we may take the full comfort of the declaration, that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." And how many instances are on record resting upon evidence the most indisputable to confirm the doctrine! A vain philosophy may attempt to account for them; but the absurdities into which it falls are its own refutation.'

The account suggests the view given in "Early Writings" of the interposition of angels in protecting God's children in the final time of trouble:

"Every appearance was against them. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. . . .

"As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people, broke, and fell as powerless as a straw. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before the Lord."

W. A. S.

ESAU'S BIRTHRIGHT

"JACOB said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob." Gen. 25: 31-33.

Coming in fresh from hunting, hungry and tired, the fragrance of the caldron of savory pottage, or red lentils, mastered him, and he sold to Jacob his birthright.

It is worth while to consider what this birthright was. What did Esau sell? Many speak of his selling his birthright for a mess of pottage, and yet have a very indistinct understanding of what it was that he sold to Jacob, his younger brother.

Evidently it was something that was his own; something to which he was entitled by birth. It was not eternal life, for eternal life cannot be bartered to another. Eternal life is never for sale; it is the gift of God to those who believe. It could not have been worldly property. Esau, who sold his birthright, lived in the country of Edom, and seems to have possessed an abundance of the things of this world. He who could command four hundred armed men was evidently rich. When he met Jacob after the Bethel experience, and looked upon the drove of cattle sent him as a present, he said, "I have enough, my brother; keep that thou hast unto thyself." Gen. 33: 9. He who sold the birthright seemed to have more of this world's goods than he who bought it.

It evidently was not immunity from sorrow and grief, for of these Jacob surely had his share. So far as the record shows, he had much more trouble and vexation of spirit than had Esau. There is a touch of sad pathos in his words to Pharaoh:

"The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Gen. 47: 9.

Having secured the birthright, he was forced to tear himself from his home and go to a far country, and spend his best years as a hireling in the home of a kinsman,—an exile in a strange land! He saw his mother, it seems, no more. He trod indeed a rugged path. He was called to weep

by the grave of Rachel, the wife whom he greatly loved. He experienced trouble and jealousy in his home life. He was bereaved of his children, and greatly humbled at the course some of them took. Worn by anxiety and trial, he died a pilgrim in a strange land, but beloved of God.

The birthright was a spiritual heritage which belonged to the elder son. Boothroyd says:

"It is generally believed that before the law of Moses, the first-born son had a right to the priesthood, and that it belonged solely to him to offer sacrifices."

Rev. F. B. Meyer sets this forth with some of the spiritual lessons which can be drawn from it, as follows:

"The birthright was a spiritual heritage. It gave the right—which ever belonged to its possessor—of being the priest of the family or clan. It carried the privilege of being the depository and communicator of the divine secrets. It constituted a link in the line of descent by which the Messiah was to be born into the world. The right of wielding power with God and men; the right of catching up and handing on—as in the old Greek race—the torch of Messianic hope; the right of heirship to the promises of the covenant made to Abraham; the right of standing among the spiritual aristocracy of mankind; the right of being a pilgrim of eternity, owning no foot of earth, because all heaven was held in fee,—this, and more than this, was summed up in the possession of the birthright.

"It was a fair heritage; but a fairer one is the birthright of every reader of these lines. You have been born into a world which has been trodden by the feet and wet by the tears of the Son of God. You have been born of a race whose redemption has been purchased at the exceedingly great price of his precious blood. You have been born of a nature which has been taken up by him, who passed by that of angels. And such a birth carries with it rights, given by the matchless grace of God, which as much outshine the birthrights of the old world, as the regalia of England does the crown of Alfred.

"Your birth gives you the right to be translated from the kingdom of darkness into the kingdom of God's dear Son, the right to claim of the Holy Ghost the second birth; the right to be forgiven and saved; the right to become the sons and daughters of the Lord God Almighty; the right to stand side by side with the Son in his glory, joint heirs with him of all that is his; the right to be more than conquerors over all the power of your foes; the right to be delivered from sin, and to join the jubilant throng that stands on the shores of the sea of glass mingled with fire.

"This may be your glorious heritage. It cannot be purchased, or won by might of arm. It is reserved for those only who, having been born of woman, have also been born of the Holy Ghost. It may be amid tears and storm that the heart will first realize its right to participate in this inheritance; yet, even then, the thought and hope of its future heritage will cheer the spirit when passing through the stern discipline of life, on its way to the promised rest. That hope shall not be ashamed. And surely it will be the standing marvel of eternity that a destiny so bright was

ever put within the reach of the fallen children of this sin-cursed earth."

And this spiritual heritage was sold for a mess of pottage! We wonder why Esau would sell so much for so little. But we, too, barter away blessings as cheaply. This diverging path is sometimes hard to detect from the main track. Only *one* mess of pottage. It is the *one* drink that sometimes starts the drunkard on his career of debauchery. The one moment of giving free rein to the passions within may mean untold sorrow and the most bitter and keen remorse. Really, there is nothing in Christian living that is a trifle. Eternal life is at stake, and we may barter it away for a mess of the pottage of earth, and fail at last to gain entrance to the city of God. G. B. T.

WHO IS RIGHT?

SOME Christians have come to the conclusion that the conception that death for the wicked means eternal living in torment is really a blasphemy against the character of God, and that the doctrine is not according to the Scripture. All such are challenged to a defense of their belief by the following editorial note in one of our exchanges:

"The word 'hell' is found in the Bible more than a half hundred times, and yet there are those who try to read it out of the Book. The very word itself means an immortality of pain and tears; an infinity of wretchedness and despair; the blackness of darkness; weeping, wailing, and gnashing of teeth; the miserable, irremediable condition of the lost. In our candid opinion the old devil himself never had a greater dupe than is the man who attempts to read the fiery burning hell of Revelation out of the Bible."

The word "hell" does occur more than half a hundred times in the English Bible, being found exactly fifty-three times. Thirty-one of these are found in the Old Testament, and in each of these cases the Hebrew original word, of which "hell" is the English translation, is *sheol*.

Concerning the meaning of this word, Cruden's Concordance (which, by the way, is offered as a club premium by the paper from which we quoted the foregoing) says:

"Hell: In Hebrew, *Sheol*. This word most commonly signifies the grave, or the place or state of the dead."

Rev. James Strong, in his concordance, says:

"*Sheol*, hades, or the world of the dead (as if a subterranean retreat), including its accessories and its inmates."

Sheol is not the place of the wicked dead only, but of the dead in general, whether good or bad. When Jacob said he would go down to *sheol* mourning for his son Joseph (see Gen. 37: 35 in the Hebrew), he had no idea

of going to a place of eternal torment. Alexander Cruden also assures us that the expression, "thou wilt not leave my soul in hell" (Ps. 16:10), "is prophetically spoken of the Messiah," and means "thou wilt not suffer my body to putrefy in the grave."

There is not one of the Old Testament passages in which "hell" occurs where the original word *sheol* could not have been translated "death" or "the grave," and give a better rendering, in view of the present meaning which the word "hell" has come to assume in many people's minds.

Let us now examine, in the Greek text, the twenty-two passages where the word "hell" occurs in the New Testament. In ten cases the Greek word is *hades*, which is an equivalent of *sheol*, and means the grave, or the place or state of the dead. In eleven cases the Greek word is *gehenna*, the Valley of Hinnom, a place of destruction. In one case (2 Peter 2:4) the Greek word is *tartaroo*, to cast into Tartarus, the mythological name of a place supposed to be as far below hades as heaven is above the earth.

All the dead go to hades; even Christ is said to have gone there. (See Acts 2:27, 31.) But only the wicked are sent to Gehenna, the place of utter destruction. The fire of Gehenna was a fire that was not quenched, but burned up completely everything which was thrown into it. Even as Sodom and Gomorrah suffered "the vengeance of eternal fire" (Jude 7), and are no more, so also the wicked shall be burned up as stubble, and nothing shall be left of them. Mal. 4:1; Ps. 37:10.

Thus, instead of "the very word [hell] itself" meaning "an immortality of pain and tears," it means either the common resting place of all the dead (*sheol*, or *hades*), or the place of destruction (Gehenna). And the devil is surely pleased at the blasphemous misrepresentation of God, made by one who teaches that, though God has said that he only has immortality (1 Tim. 6:16), and that he can destroy both man's body and his soul (Matt. 10:28), yet he merely places man's immortal (?) soul in the eternal torture of a fire which burns, but does not consume, and all this as a punishment for sins committed during a paltry fourscore years at most. Truly the doctrine of eternal torment is a fabrication of Satan's own evil mind, and represents what he would do if he were in God's place.

L. L. C.



Love the offender, yet detest the offense.—Pope.

THE PRESENT HOUR AND ITS DEMANDS UPON THE CHRISTIAN CHURCH

(Continued from page 2)

deterred from taking the fateful leap which carried with it the great nations of earth into war's abyss. Instead, the teachings of the war philosophers prepared the way for the fearful plunge.

Regarding the character of the peoples engaged in this struggle, we quote again from Dr. Butler:

"The peoples who are engaged in this titanic struggle are not untamed barbarians or wild Indians of the virgin forest. They are the best-trained and most highly educated peoples in the world. They have had every advantage that schools and universities can offer, and they have been associated for generations with literature and science and art and everything that is fine and splendid in what we call civilization. What we now know, even those of us who are most loath to believe it, is that under this thin veneer of civilization the elementary human passions of jealousy, envy, hatred, and malice were so lightly confined that at the touch of a magic spring they burst forth to overwhelm everything that seems to make life worth living."

No more in the future than in the past can the world be saved by any system of education, however broad, practical, and beneficent it may be in its application to the needs of man. Man can never be brought to Christ through the power of Christian citizenship leagues or religious legislation. Nations can never be kept from war by peace treaties or international alliances. These may prove palliative measures; they may for a time appear to hold in abeyance national aggrandizement; but they will fail ultimately, because they ignore the chief factor in the equation; namely, the individual man, and reject the only means by which his naturally depraved heart can be changed.

No, God still lives. Christianity has not proved a failure. Its divine Author never designed that its rule should be extended by national reform methods, or by social service schemes. The rule of Christ must be the rule in the individual heart, and a nation can become Christian only as the individual factors composing that nation have personally acknowledged the sovereignty of the Lord Jesus in the individual life. By the great European catastrophe, the weakness of human devising and human achievement, the hollow mockery of modern civilization, stand revealed in all their shallow pretension.

Present Christianity is weak in that it fails to recognize these principles and apply them to the needs of the present hour. Christianity must be recognized, not as a mere makeshift, an outward adorning, but as a fun-

damental necessity in the individual life. Says Dr. John McDowell in the *Record of Christian Work*:

"Too many are treating religion today as though it were an incidental of life, rather than an essential; a luxury, rather than a necessity; a mere external form of life, rather than a vital principle in life. Men are not asking in our day what kind of religion is needed, but, 'Is religion needed?' The materialistic philosopher, the atheistic socialist, and the nominal religionist are answering this far-reaching question in the negative. The real denial of God in our day is not the denial of his existence, but of his reign. Over against this materialism and paganism, the followers of Christ are challenged to maintain that religion is essential to life: that it is not 'the cake of life,' but 'the bread of life;' and that no theory can be true to the facts of man's nature, which disregards religion as an internal, inalienable factor in his consciousness. 'There is no living without it.' The verdict of history is that religion is universal. The verdict of Scripture is that religion is essential, and the verdict of human experience is that religion is indispensable. Man may exist without religion, but he cannot live without it."

But it is not enough for us to consider what answer the great Christian church at large can make to the demands of the present hour; we should consider the problem from a more individualized standpoint. It is for us to consider what answer we can make to these demands of the thousands in the world who are seeking for light and knowledge. Have we aught to give them that the great Christian church has not? Can we exemplify in our teachings and in our lives the higher type of Christianity? It is not enough for us to recognize that the worldly type of Christianity has failed. We know that *true* Christianity has not failed; that the source of Christianity still stands an open fount of blessing for mankind. The question is, Can we convey its healing waters to those who desire its help?

We have said that the demand of the hour was for a message. Seventh-day Adventists profess to be the bearers of a message timed and suited to the present situation. It is a message of the coming kingdom; of the return of Christ the Lord. It is this stupendous event of which the conditions in the world today are the signs and heralds. This message is due the world. It is the one and only remedy for the ills of men. It is the message of comfort and hope for the sick and discouraged, for the persecuted and oppressed. It is the message of peace to earth's warring nations.

And this message is to go to every nation, kindred, tongue, and people. And when it has accomplished its work, Christ will come; sin and sinners will be destroyed from the earth, and the everlasting reign of peace and righteousness will be ushered in.

Worldly prospects today appear forbidding, the outlook dark; but the uplook is bright with promise. God lives. He has not forsaken his children. His hand is still on the helm. The sea may grow more and more tempestuous, but trusting his love, the tempest-tossed mariners will be kept safely. It is for this message of hope and assurance that thousands in the world are looking. Shall we not do our part in giving it to them?

F. M. W.

THE NATIONS AT WAR

The following quotation from *Current History* for November, 1917, furnishes reliable and up-to-date information regarding the belligerents in the great war. We would suggest that this be preserved by our workers for future reference:

"By the action of Peru and Uruguay in breaking off relations with Germany, the number of nations now in that stage of belligerency is seven, while eighteen others are now at war with Germany and her allies. The following summary and dates are from the *Official Bulletin*:

"At War with Germany or Her Allies

"Serbia, Russia, France, Great Britain, Montenegro, Japan, Belgium, Italy, San Marino, Portugal, Rumania, Greece, Cuba, Panama, Siam, Liberia, China, and the United States.

"Diplomatic Relations Broken with Germany

"Brazil, Bolivia, Haiti, Honduras, Nicaragua, Peru, Uruguay.

"Declarations of War Made

Austria vs. Belgium, Aug. 28, 1914.
Austria vs. Montenegro, Aug. 9, 1914.
Austria vs. Russia, Aug. 6, 1914.
Austria vs. Serbia, July 28, 1914.
Bulgaria vs. Serbia, Oct. 14, 1915.
China vs. Austria, Aug. 14, 1917.
China vs. Germany, Aug. 14, 1917.
Cuba vs. Germany, April 7, 1917.
France vs. Austria, Aug. 12, 1914.
France vs. Bulgaria, Oct. 18, 1915.
France vs. Germany, Aug. 3, 1914.
Germany vs. France, Aug. 3, 1914.
Germany vs. Portugal, March 9, 1916.
Germany vs. Russia, Aug. 1, 1914.
Great Britain vs. Bulgaria, Oct. 16, 1915.
Great Britain vs. Austria, Aug. 12, 1914.
Great Britain vs. Germany, Aug. 5, 1914.
Great Britain vs. Turkey, Nov. 5, 1914.
Greece (Provisional Government) vs. Bulgaria, Nov. 28, 1916.
Greece (Provisional Government) vs. Germany, Nov. 28, 1916.
Greece vs. Bulgaria, July 2, 1917.
Greece vs. Germany, July 2, 1917.
Italy vs. Austria, Aug. 21, 1915.
Italy vs. Bulgaria, Oct. 19, 1914.
Italy vs. Germany, Aug. 28, 1916.
Japan vs. Germany, Aug. 23, 1914.
Liberia vs. Germany, Aug. 4, 1917.
Montenegro vs. Austria, Aug. 10, 1914.
Panama vs. Germany, April 7, 1917.
Rumania vs. Austria, Aug. 27, 1916.
Serbia vs. Turkey, Dec. 2, 1914.
Siam vs. Austria, July 21, 1917.
Siam vs. Germany, July 21, 1917.
Turkey vs. Allies, Nov. 23, 1914.
Turkey vs. Rumania, Aug. 29, 1916.
United States vs. Germany, April 6, 1917."



THE TEST OF CHARACTER *

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 1-3.

Christ's appearing is not very far away. The hours are shortening and the days are few between now and the glorious appearing of our great God. There is no question about that; and when he does appear, "we shall be like him; for we shall see him as he is."

Turning to Proverbs 4: 20, we find this thought:

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life."

Following the marginal reading, we have, "Keep thy heart above all keeping." In the mind of God a pure heart, a heart that is fully surrendered to God, is above all the things that God desires.

In 2 Chronicles 16: 9 we read:

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

These are wonderful scriptures. I want in a brief way tonight to notice some experiences in the lives of certain men, and what it was that made God put so high an estimate upon them. We shall find, as we go on, what it is that God appreciates in men.

In 1 Samuel 16 we read of the time when Samuel was instructed to anoint a king over Israel. He went down to the house of Jesse, and Jesse called in his boys. Samuel was to anoint one of them; and the Scripture says:

"It came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Prophets have very seldom made mistakes. There are a few instances recorded in the Scriptures where prophets, when not under the direct influence of the Spirit of God, spoke

* Sermon delivered by R. D. Quinn at Takoma Park, D. C., Sept. 22, 1917. Reported by F. W. Williams.

unadvisedly. But you will notice here that the outward appearance — the external — is very deceptive, and even the prophet Samuel was deceived. When this man Eliab came in, he was such a fine-looking fellow, with a striking personality, and had so manly a bearing, that Samuel said, Surely this is the Lord's anointed. But he was not. The Lord said:

"Look not on his countenance, or on the height of his stature [that is what he was looking at, you see]; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

I tell you, my dear friends, God estimates men according to the pureness of their hearts. He looks right past a man's height, his personality, his exterior; he looks for the best there is, and he looks right into the depths of every man's heart, and places his estimate upon that man according to the findings in his heart. That is the reason he took a young man whom all the rest thought unfitted and unqualified for the work to which he was called. If you will read and compare the history of the other sons of Jesse and that of David, you will see that God knew exactly the kind of man he wanted to find. When Samuel said of Eliab, "Surely the Lord's anointed is before him," he did not know what he was talking about. God was looking for a man with a pure, clean, true heart, and he found him in David.

David was not always victorious. Some things are recorded against the character of David that saddened and darkened all the last days of his life. We can name some of his sins: the numbering of the children of Israel, his sin with Bathsheba, and the taking of the life of Uriah the Hittite, his trusted general. But as we study the life of David, we find that the supreme desire of his heart was to serve God. That was the supreme motive and desire that always, with a very few exceptions, actuated his life. And when God finally reckons with all of us, and our lives come up in review before him, our cases will not be settled in the judgment on occasional good deeds or on occasional bad deeds, but on the general tenor of our lives. It is the supreme motive which actuates the life, that weighs with God. Allow me to read in this connection two or three paragraphs from "Steps to Christ," page 62:

"The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

"It is true that there may be an outward correctness of deportment without the re-

newing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?"

Notice the great test, the test by which every one in this meeting can tell which side he is on.

"Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with him, and our sweetest thoughts are of him. All that we have and are is consecrated to him. We long to bear his image, breathe his spirit, do his will, and please him in all things."

This is a rather searching analysis to apply to a man who professes to belong to God: "Who has the heart?" Where are our affections? Do we possess all these varied qualifications? Wonderful thoughts to read over! We ought to read them every day, to see whither the current of our life tends.

Let us consider David. One day he was sitting in his beautiful palace in Jerusalem. It was a palace of cedar. All at once it came into his heart that he was living in a fine house, a palace of cedar, but God's ark was resting in a tent. It is strange; but the Lord said that men had traveled up and down through the wilderness with that ark for years and years, and no one had ever thought before that he had a fine home in which to live, while God's home, in which his presence dwelt, was with the ark in a tent. But this thought did come into the mind of David, and it showed the drift of his heart. He thought about it, and said, I will build a house for the Lord. His thinking of it pleased the Lord so much that he said through the prophet Nathan: In that you have thought of building me a house, I will build you one, and the house that I build for you shall stand forever. This incident shows that David was always trying to do something to please God; and he succeeded. The Lord Jesus came of the household of David, for he is the Son of David. David's name, I believe, is mentioned more times than any other name in all the Scriptures, except the Lord's.

Take David's experience with Saul. Here also David was a man after God's own heart. Notice, as recorded in 2 Samuel 1, the feelings with which David received the news that Saul, his great enemy, was slain in battle on the hills of Gilboa:

"David lamented with this lamentation over Saul and over Jonathan his son: . . . The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

My dear friends, how could a man who was persecuted as David was by Saul,—throwing javelins at him, chasing him into caves and other hiding places, keeping him out of the very place to which God had called

him, opposing him at all times, eyeing him with jealousy,—how could a mere man speak in that way? I think he had so much of the love of God that he was inclined to see men's virtues instead of their faults. That is a wonderful gift for any one to have. David lamented the death of Saul and Jonathan, saying:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askalon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty."

When the messenger came and said, Your great enemy, Saul, is killed, David began to think of Saul's life and virtues. He said, Saul fought a great fight down there on those hills of Gilboa. He did not lay down his life until he had laid many a Philistine in the dust. David was thinking of Saul's mighty power as a soldier and as one of the mighty men of God to fight the battles of the Lord. He said:

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. . . . How are the mighty fallen, and the weapons of war perished!"

David was a man after God's heart. That is the kind of heart God wants a man to have. David was one of the most magnanimous characters that ever lived. He was one of the most generous men mentioned in the Scriptures. That is why God loved him, and said that he was a man after his own heart.

Then, when David had fallen into his great sin, you know how thoroughly he repented of his sins and turned away from them, and prayed God,

"Create in me a clean heart, O God; and renew a right spirit within me." "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

That is the kind of man he was. I say that God judged him by the supreme motives that ruled, guided, and directed in his life. When David failed and sinned, he asked forgiveness and got right with God. That is why God loved him so much.

Looking over briefly the wonderful roll call in the eleventh chapter of Hebrews the other day, I saw some things in it that I had never noticed before. In this chapter are given the names of sixteen men who had characters that stand out preëminently in the Word of God as men of faith and valor. As you pass down the

wonderful roll call, you come to the thirty-second verse, which says:

"What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets."

Now Jephthah is mentioned in that roll call. Go back into the history of this man, and you will find that he was born of a strange woman. He was unfortunate in his birth. His brothers cast him out. They would not even let him dwell with them, and he went and lived up there in the land of Tob for many years. But in a great crisis in Israel they could not find a man anywhere that could deliver them, and so they looked up Jephthah. He knew the Lord. He was a poor outcast, and unfortunate, but he loved God; he loved to work for God, and to give the best of his life to God. He went forth and wrought a great victory for God. He turned the nation back to God, and turned their captivity, and wrought a wonderful work. Though in the Old Testament it is written that no illegitimate child should lead in Israel for ten generations, God simply passed over those ten generations, and lifted up this unfortunate man, and put him at the head of his people. It is not a question of birth, or of any position that any man may occupy; it is not a question of anything except that a man's heart be right with God. This poor man Jephthah, unfortunate in his birth but triumphant in his life, is placed there in the roll call of those mighty men of God, while those mocking brethren of his, who cast him out, have been forgotten generations ago.

"The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him."

I tell you, that is the kind of men God is looking for in these times,—men whose hearts are "perfect toward him." They are becoming very scarce, they are rare; but when God finds men of that type, he appreciates them.

It is a wonderful privilege in a time like this that we can be good, clean, honest, straightforward young men and women. When we think that God is depending upon us; that he is not depending upon the angels, but on us; and that there is no other plan whereby this old war-swept world, going down to everlasting destruction, can be saved, we are awed by the solemn thought.

Then there was Samson. Just as soon as we mention Samson's name, you say, Why is he mentioned in that wonderful list of names? I have wondered myself. His weaknesses were so conspicuous that we are wont to think of them right away. He got into trouble when he married a Phi-

listine girl; and later on he made mistakes, and in an unguarded moment betrayed his strength into the hands of Delilah. His eyes were put out by his enemies, and they placed him in an old prison, and made him grind with the women,—just gave him a woman's job, that mighty giant!

If we look at that phase of his life, we do not see why his name should be in that roll call of the mighty men of God; but if we look at the other side of his life we see that "he judged Israel twenty years." That is a long while. When he was judge, Israel was in a great apostasy. There is no record that during the time of Samson there was a single man who stood by him to fight the battles of God. There is no record that there was any one to encourage him in his stand for God, and to bring Israel back to the right way.

When we consider that that man stood forth there to judge Israel twenty years, with no man in all the world to stand by him, I don't wonder that God made favorable mention of him; do you? Suppose you work for twenty years, trying to turn men to God, don't you think God will write your name in the roll call? There is one thing about God, he records a man's life just as it is; and when we compare the failures of Samson with his virtues, my dear friends, the virtues very much overbalance the mistakes.

Before his death, Samson repented of his sins; he turned to God with all his might; and God again restored to him superhuman strength. His heart was right with God, and he was ready to die. God looked down into his heart and said, Samson is right; close up his account; write his name in the roll of honor.

My dear friends, I would rather have my heart right with God than anything else in all this world. A man may make mistakes occasionally. There may be good deeds, there may be evil deeds, but if the supreme motive of his life is to do the will of God, God will take notice of it, and will reward it.

"What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets."

As I look into these characters, it seems to me that it is the life's motive I must see in them. I am sure that gives no one license to sin. If any one here tonight should think that God would not be very much concerned if he should sin, he will miss the whole message. If the supreme motive of one's life is to please God, God will cover up all that man's sins, when they are confessed, and will forgive him.

Take, for instance, God's dealing with Mary Magdalene. Christ delivered her from seven devils. I read in "The Desire of Ages" that God

did not cast out those seven devils all at once. The girl had sinned, and the Lord found her and prayed for her, and she gave her heart to him. Then under great temptation she fell. The Lord Jesus sought her out again. He prayed for her, and started her once more on the right way. Then Mary Magdalene fell again; she did this seven times, but the Lord sought her out every time and prayed for her. At last by his unsullied life he won her back forever, and she became one of the most trusted and faithful disciples the Lord ever had. That is the way God works.

The last time Jesus was in the temple, he was standing in the court with his disciples around him. There was a money chest near by, and the rich were passing it and depositing their gifts. By and by a widow came along. She had only two mites. The woman was very cautious, and hoped that no one would see her. When she thought no one was looking, she slipped those two mites into the chest and was going to hasten away; but in a swift glance the Lord Jesus saw her, and he called the attention of the disciples to her, saying, "Of a truth I say unto you, that this poor widow hath cast in more than they all."

It wasn't the money; it was the motive. Little did she think that morning, when she gave her two mites, that the Lord Jesus would see her. But Jesus looked into her heart, read her motive, and immortalized that act. Do you suppose that woman thought that that little act of hers would be immortalized, and that people would be reading it twenty centuries later? Ah, friends, the Lord sees our motives! He will determine everything on the motive of our hearts. Everything that he ever does for us is done as a result of what he sees in our hearts. I want to read it here:

"What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,—men who in quietness and humility, without any display or excitement, are overcoming self."

That is what the Lord is looking for now. Here is a beautiful prayer. I read it so often:

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in thee.'

"No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is thy property. Keep it pure, for I cannot keep it for thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of thy love can flow through my soul."

In concluding, let us read again 2 Chronicles 16:9:

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

The Lord looks not on the outward appearance. "Man looketh on the outward appearance, but the Lord looketh on the heart." God alone can cleanse our hearts and change our lives; but he can do that, and he can make of us a band of men and women whose hearts God has touched.

ONWARD TO VICTORY

PERHAPS there is no stimulant to prayer so great as the actual undertaking of a great task. God does not give us any surplus power to hold in non-use. If we undertake great things for him, he gives us great strength and blessing to enable us to perform them. If our ideals are small and our plans are small, we can only expect small things from God. On the other hand, if our plans and purposes coincide with those of Christ, and are continental and world-wide in their sweep, and if they grapple with the great problems of the world's redemption, there is no limit to be placed upon the resources which are open to us. . . .

If we undertake great things for God, we can expect great things from God, and not otherwise. We are not straitened in God, but in ourselves. He has infinite resources to place at the disposal of those who give themselves to him to be used for the accomplishment of his great and wide purposes in the world. "According to your faith be it unto you," is the only limitation he puts to his promises. If we believe we have a divine mission—that is, that we are doing the work which God wants us to do in the world—why not leave the shallows along the shore, and "launch out into the deep," using, if need be, larger ships and stronger nets? God is challenging our faith, and appealing to our love for him and for humanity. Instead of wasting time in wordy debate about whether we ought to enlarge, unify, and perfect our plans of operation, let us take that for granted, and give ourselves in prayer to God that he may lead us to greater victories.—*The Christian Evangelist.*

If it were—if it might be—if it could be—if it had been. One portion of mankind goes through life always regretting, always whining, always imagining. As it is—this is the way in which the other class of people look at the conditions in which they find themselves. I venture to say that if one should count the *if's* and the *as's* in the conversation of his acquaintances, he would find the more able and important persons among them—statesmen, generals, men of business—among the *as's*, and the majority of the conspicuous failures among the *if's*.—*O. W. Holmes.*

GENERAL ARTICLES

PROVIDENCE

J. N. LOUGHBOROUGH

WHEN reading of the wonderful providence of God in opening the world for the light of his truth, with facilities for the rapid transit of workers to those now open fields, my mind was led to contemplate his providence in preparing the way for the cheap postage to these fields. This becomes more vivid as we compare present rates with those of earlier times. I have before me an almanac, printed in Keene, N. H., for the year 1806. In it I find this list of postal rates then in force in the United States:

"Every letter composed of a single sheet of paper, conveyed not exceeding 40 miles, 8 cents; over 40 and not exceeding 90 miles, 10 cents; over 90 and not exceeding 150 miles, 12½ cents; over 150 and not exceeding 300 miles, 17 cents; over 300 and not exceeding 500 miles, 20 cents; over 500 miles, 25 cents.

"Every letter composed of two pieces of paper, double these rates. Every letter composed of three pieces of paper, triple these rates. Every letter composed of four pieces of paper and weighing one ounce, quadruple these rates; and at the rate of four single letters for each ounce any packet may weigh."

So a letter weighing one ounce, going over 500 miles, would cost \$1 for postage. Now, even at the war rates, one ounce may go even to England or China, U. S. Postal Agency, for 3 cents. No book or tract rate was included in the postal rates of 1806. Now a two-ounce booklet can be sent to England or China for 1 cent.

Coming down to 1859, I find in a diary for that year the postal rates as follows:

"Letters not exceeding half ounce in weight, to any part of the United States, not over 3,000 miles, 3 cents; if over 3,000 miles, 10 cents (California and Oregon, 10 cents). Letters weighing over half an ounce and not over one ounce, double these rates. To Great Britain or Ireland, 24 cents; but if sent from California or Oregon, 29 cents."

The rate then on "printed matter (except books) sent to any part of the United States, three ounces, 1 cent; and for every additional ounce or part thereof, 1 cent."

If the rates of 1806 now prevailed, it would cost \$1 to send a communication of one-ounce weight from California to Washington, D. C. It now costs 3 cents.

We surely should recognize the providence of God in such cheap facilities for spreading abroad the reading matter of the third angel's message. Happy those who avail themselves of this privilege.

Sanitarium, Cal.

It is a great deal better to live a holy life than to talk about it. Light-houses do not ring bells and fire cannons to call attention to their shining; they just shine.—*D. L. Moody.*

SELF-CONQUERORS

My Lord, I pray tonight for those who know
No surcease from a hidden, tortuous pain;
Whose battle is each day, the soul-tried hours
Counting them off as victors count their
slain,

And counting them if bravely they be met
With smiling face, and clear, unflinching
eye,
The greater victory, O Lord, with thee
Alone to see how deep the hurt may lie.

They fight an unapplauded fight, O Lord!
Their march is not to music's ecstasy;
No buoyant strength is theirs, no zeal-fed
fire;

But pain distraught and uncomplainingly
They face each new-born day, and fare them
on,
Mindful ahead, how anguish fraught the
way.

Self-conquerors they go, these brave, still
ones;

It is for such tonight, O Lord, I pray.
—*Grace G. Crowell.*

EMPTY OR FILLED

MEADE MAC GUIRE

FROM numerous statements of Christ and the disciples it seems evident that conversion meant much more in that time than it commonly means today. Christ said a man must be "born again." Paul told the Christians to whom he was writing that they had been dead, but were raised to life, and were a "new creation" (margin, R. V.). These statements represent a radical change—a miracle wrought in the life. There seems to be a great tendency to look upon conversion as a matter of theory or affirmation.

A man declares his intention of remaining a citizen of the United States. Another proposes to become a subject of Great Britain. To do so he crosses the line from Montana into Alberta, perhaps only a mile or two, takes out naturalization papers, and is a citizen of the British Empire. There is no radical change in his manner of life or occupation, or in his attitude toward or relations with the government.

How different is the experience of true conversion, the transition from the service of Satan to the service of God! In Matthew 12 the Saviour represents a man who has been delivered from the bondage of sin. He is now empty. There is a vacancy within. That which has gone out has left a vacuum. But as time goes by, and the man does not open the door for God to come in and occupy the space left vacant by the expulsion of sin, the enemy returns with sevenfold power and occupies the place. This is not a mere figure of speech, but a statement of a fact, and it is a fact of vital importance.

Here is a great brewery with vast equipment of machinery and utensils for the manufacture of intoxicating liquor. The product of this equipment is flowing out in a mighty stream of evil. But the owner is converted. He casts out the machinery, and the building is vacant. He proposes now to bring in new machinery and equipment for the manufacture of bread. The capacity for the new material is exactly equal to the vacancy made by the removal of the old. The lesson is obvious, and clearly applies to the matter of conversion. This is stated in "Gospel Workers," page 287:

"When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ."

If a man renounces but a part of his sins, he can certainly be conscious of but a small vacuum, and consequently receives but a small measure of the presence of God. The inflowing of the Spirit of God can never be in greater proportion than the measure of the vacuum made by the expulsion of sin.

Reader, are you conscious of but a small measure of the Spirit? Do you long for more, even the fulness of his life within? Then make the vacuum complete by the entire renunciation of sin. Earnestly invite the Saviour to come in and occupy the entire vacuum.

We read in "Christ's Object Lessons," page 420:

"The religion of Christ means more than the forgiveness of sin. It means taking away our sins, and filling the vacuum with the graces of the Holy Spirit."

Surely this is the secret of a victorious life—a life of blessed and successful service. What a glorious experience it was which enabled Paul to declare, "Christ liveth in me"! But why should not this be the experience of every child of God? If we are weary of sin and will truly renounce it, the Spirit is waiting to come in, and the gracious fruits of the Spirit will at once be manifest in our lives.

Such is the miracle of conversion. When the life is entirely emptied of self and sin, and entirely filled with the Holy Spirit, it will truly witness to the fact that "if any man be in Christ, he is a new creature ["creation," margin, R. V.]; old things are passed away; behold, all things are become new."

"There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

THE LOGIC OF INDIVIDUAL PREDESTINATION

J. O. CORLISS

PREDESTINATION is the theory that from the eternity of the past God unalterably fixed, not only whatever is to happen, but also the eternal happiness or misery of each single individual. The inevitable logic of such a doctrine is that no one can yield his will to Heaven's requirements unless he was foreordained to do so from the world's foundation. Of course this means that any and every act performed, be it good or bad, was divinely foreordained, and so could not be avoided.

This is certainly fatalism of the most radical type. It would seem as if no speculation could possibly be invented that would more thoroughly cast contumely upon the character of Jehovah. For could this dogma, so satisfying to some who believe themselves foreordained to be saved, be proved to rest on a sure foundation, the responsibility for every foul act, even to the ravishing of innocent women or the wholesale murder of helpless victims, would rest upon God, thus degrading him in character to a level lower than even these supposed subjects of malign control.

Such a theory must indeed quench every incentive to heed Bible teaching, which calls to a recognition of God as a supreme benefactor. Proceeding from a Being such as this doctrine would logically reveal him to be, the Bible would be lowered to the level of the most discredited human production. In fact, this doctrine, it would seem, could be maintained only as an excuse for not attempting to lead a clean life amid besetting temptations. The truth is, that persons of high mentality, even though not endeavoring to lead virtuous lives, have repudiated this teaching as positively degrading.

Take the case of Napoleon Bonaparte. Because of his expressed conviction that he would sometime dictate laws for all the nations of Europe, it was generally supposed that he believed himself predestined to do so. But on one occasion, while at St. Helena, he asked Las Cases, one of his companions in exile, if such a rumor was really believed. "Yes, Sire," said Las Cases, "at least by many people." The following sensible, conclusive reply was then given by Napoleon:

"Well, well; let them say what they please. One may sometimes be tempted to act a part, and it may occasionally be useful. But what are men? How much easier it is to occupy their attention and to strike their imaginations by absurdities than by rational ideas! But can a man of sound sense listen for one moment to such a doctrine? Either predestination admits the existence of free will, or it rejects it. If it admits it, what kind of predetermined result can that be which a simple resolution, a step, a word, may alter or modify *ad infinitum*? If predestination, on the contrary,

rejects the existence of free will, it is quite another question. In that case a child need only be thrown into its cradle as soon as it is born, without necessity for bestowing the least care upon it; for if it be irrevocably decreed that it is to live, it will grow, though no food be given it.

"You see that such a doctrine cannot be maintained. Predestination is a word without meaning. The Turks themselves, the professors of predestination, are not convinced of the doctrine; for in that case medicine would not exist in Turkey, and a man residing in the third floor would not take the trouble of going downstairs, but would throw himself out of the window. You see to what a string of absurdities that will lead."—*Bourrienne's "Memoirs of Napoleon Bonaparte," Vol. IV, p. 375.*

Yet with all this, the thought of predestination is taught in God's Word, but not of the sort advocated by some religionists. The word "predestine" simply means to "mark out beforehand," without reference to the time of such marking out. God did predestine the plan of salvation from the beginning, through Jesus Christ. This plan provided, and still provides, that "whosoever will" may "take the water of life freely." But this foreordination of God does not set aside the will of man in its fullest freedom, but rather includes it, and so makes man a partner in the predestined plan by which he is to be saved. Thus the apostle says that we are predestined unto adoption as children of God, through Jesus Christ, according to God's will. Eph. 1:5, 11. But if any lost being stubbornly refuses to become so adopted, the predestined plan does not force him against his will. If the coöperation of man's will in the divine predestination is not needed, that faculty in man was bestowed in vain.

This same plan of coöperative foreordination permeates the teaching of the apostle relative to the calling of those who were to be witnesses of the resurrection of Christ, as recorded in Rom. 8:29, 30. These were indeed "marked off" beforehand for the occasion, because God always performs his works in positive order, according to a prearranged plan.

A specific reason for God's foreordination is found in the fact that upon the study of the same, human faith is enabled to rally the will to meet the divine warning, and so find the cover of heavenly protection when the predicted issue appears. These divine forewarnings are therefore safety signs posted along life's highway to meet the needs of unfamiliar wayfarers. The divine mind has provided against such exigencies, seeing "the end from the beginning" (Isa. 46:10), and so marking beforehand with prophetic accuracy, the times of greatest interest to the people of each generation.

It was on this basis that Paul could positively declare to the Athenians of his time that God had already appointed a judgment day, in which to settle the affairs of all men for either

weal or woe. Acts 17:31. Following the same line of reasoning, Daniel was justified in assuring his auditors that at a time already then appointed the end should be. Dan. 8:19. But in all of God's revealed predestination, no individual case is absolutely determined in advance. Otherwise prophetic warnings and divine exhortations to holiness would be unavailing. The design of all divine forewarnings is to prompt human wills to know and follow the heavenly leadings. Whoever will do this is predestined to eternal life.

PETER'S LOAN

LEND me thy boat, the Master kindly said
To Simon, wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of him who had not where to lay his head,
But Jesus knows our need of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundredfold instead.
And Peter's Lord, as yesterday the same,
Walking, though now unseen, among his
own,
Still condescends to ask from each a loan.
O humble toiler, when he calls thy name,
Lend him thine all. The Master ne'er forgets
Discouraged fisherman or empty nets."

OUR HOPE AND TRUST

MRS. O. VICTOR

WHEN in sadness we dwell upon the past, Jesus says, "Go, and sin no more." Then our torn and bleeding souls quickly grasp the divine command, and we go on our way rejoicing. He lightens our pathway, and we refuse to be comforted by the allurements of the world. We take fresh courage, and hasten to buy the gold tried in the fire that we may be rich in faith.

We all need to have our eyes divinely anointed and be sent to the pool that we may recover from our spiritual blindness. Then we would have a better view of the Master's face, and a far better understanding of his requirements. Without this special preparation we can lead no one to Christ. We need to listen to his voice, "This is the way, walk ye in it."

In sympathetic tones he speaks to the despairing: "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What a precious promise to the sin-burdened soul! But it is made only to the one who is willing to obey the mandates of heaven.

It is the privilege of the poor despondent sinner to pour his inmost sorrow into the ear of Him who is always ready to hear the cry of the one seeking release from the thralldom of sin. It is the privilege of every sinner, no matter how deeply dyed in sin, through repentance and faith, to experience the peace of a sin-pardoned soul. Such will cheerfully and trustingly follow in the way of the Lord.

IN MISSION LANDS

A MISSIONARY TOUR IN EAST BENGAL

(Concluded)

MRS. L. G. MOOKERJEE

GOPALGANJ is the place where my husband pioneered the work in East Bengal about twelve years ago, and from this center the truth has spread to many places in the province. My husband is so well known here by all the Christians, Hindus, and Mohammedans for some miles around, that we received a constant stream of visitors from the time we reached the place until we left. Some came for spiritual benefit, and some came to tell of their joys and sorrows.

Our mission house at Gopalganj is beautifully situated on the edge of the river, which is fully half a mile wide at this point. Steamers visit the station three times daily, and row-boats of every size and description ply constantly back and forth. On the river's edge the men and boys fish, and children bathe and swim to their heart's content.

The bungalow had not been occupied since December, so the first thing to do was to get at house cleaning in order to make the place habitable for a few days. This was not a long task, as there is but little furniture in the house.

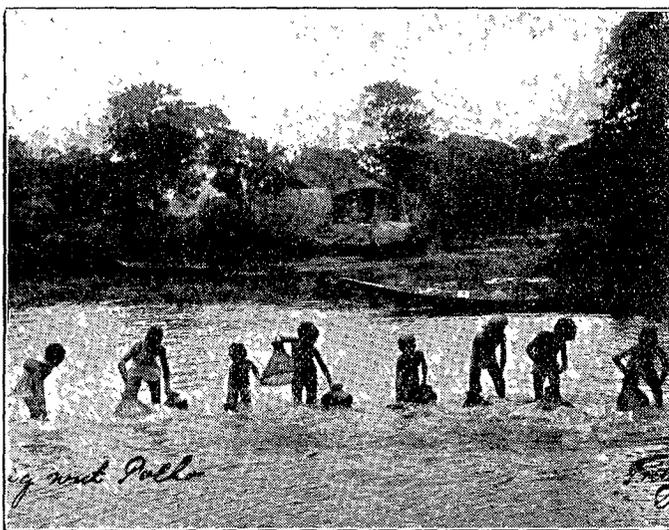
We spent about a week in Gopalganj, visiting, receiving visitors, treating the sick, answering letters which had accumulated for about three weeks, and looking after various other duties connected with the work.

Sabbath was a day of rejoicing to us. Our Sabbath keepers from Gopalganj and two other villages assembled for worship, and at the close of the service a brother was baptized.

One evening a Bengali gentleman brought his wife to visit me. In order to get to the mission bungalow, a canal has to be crossed by means of a frail bamboo bridge—a temporary arrangement until the good bridge is repaired. Two bamboos are tied together to form a walk, while another is put up as a railing. Twice I attempted to cross this bridge, but finally decided I would not leave the compound unless I could cross the canal by boat. The Bengali lady did not know what she had undertaken in trying to cross the bridge, and it was with great difficulty that she succeeded in getting across to the side leading into our compound.

When these friends were leaving us, my husband and I advised them to cross the canal by boat; but no boat was available, so I suggested to the lady that she take off her shoes and

cross the bridge barefooted, which would be easier. (Indian women often walk barefooted.) The husband smilingly remarked that if she went barefooted he would have to carry her shoes, which would be "a very humiliating experience." Fortunately, at this time a boat came along, so the poor woman was relieved of her fears, and the husband did not have to submit to the humiliating experience of carrying his wife's shoes. A man will do many acts of kindness for his wife, yet to touch her shoes is an act condemned by Hindu society.



FISHING WITH BASKETS IN EAST BENGAL

We were to leave Gopalganj by the midday steamer for Khulna, and catch the night train for Calcutta. For breakfast we ate the last of our rice. For dinner, which we had expected to eat on the boat, the only thing available was a few boiled potatoes and eggs, and a few bananas filled with seeds, the best we could get in the village bazaar at this season of the year. With our luggage for Calcutta packed, we sat on the veranda at noon waiting for the steamer, which was then due. But in vain we watched until night, expecting that the whistle of every steamer we heard in the distance would be the one from the boat on which we should travel. Toward evening we ate our potatoes, eggs, and bananas. We were assured the boat would come by midnight, so we did not unpack our bedding, but lay down with a pillow under our heads in order to be ready to get up at any minute. In this condition we passed the night, and anxiously waited until noon the following day. Then we learned that the steamer had gone aground, and a substitute steamer was arranged for. At three o'clock, famished with hunger, as our

supplies had all given out, we went aboard. The only food remaining in our basket was a tin of protose and some zwieback crumbs. We mashed the protose and crumbs together, and although it was an exceedingly dry and unpalatable dish, yet with the help of some green coconut water, we managed to satisfy our hunger. By ten o'clock we reached Khulna, just in time to catch the train for Calcutta. At half past six the next morning we were given a warm welcome in the home of Brother and Sister L. J. Burgess.

After a pleasant week-end in Calcutta, we returned to Gopalganj with enough provisions to last about ten days. On Sabbath we walked to a village about two and a half miles from Gopalganj, where we had a good meeting with several of our Sabbath keepers. This meeting was conducted

in the home of our leper brother. Six families of our people were present, besides twenty-five other men and women.

The leper brother above referred to is a dear old man, now about ninety years old. He accepted Christianity forty years ago, at which time he was healed of his leprosy in answer to prayer.

Twelve years ago my hus-

band sent him a Bengali translation of a tract written by Brother W. A. Spicer, entitled "Jesus Christ a Sabbath Keeper; What That Means to Us." After reading this tract, he learned that the same Jesus who had healed his leprosy kept the seventh-day Sabbath, and so he ought also to walk even as Christ walked. He then sent for my husband to visit him. They continued to study the Bible together, and very soon he accepted the message in its fulness. It always gives us great pleasure to visit this aged brother. The truth is very precious to him, and his only ambition in life is to tell the news of the soon-coming Saviour to those who know it not. Nothing gives him greater pleasure than to be told that he may live to see Christ coming in the clouds of heaven.

In a few days our work in Gopalganj was finished. There was still another district we had hoped to visit, where we have a few believers in several villages scattered some miles apart, but for various reasons it did not seem best to visit these places until our next trip, after the rains break. We hope to spend some days

in July with these brethren and sisters. We packed our things and left Gopalganj on the noon steamer on our homeward journey. Twice we had to change steamers, and at one o'clock on the afternoon of the twelfth of April, we reached Narainganj. At this place we took the train for Dacca, where we arrived a few hours later.

After an absence from home of a little more than five weeks, most of the time roughing it, we were happy to get back to Dacca and to enjoy a few home comforts. We thank God for his protecting care throughout the tour, but most of all we thank him for the privilege of having a part in his work, and for the pleasure afforded us in seeing a few souls added to the ranks as the result of our labors.

Remember the work and people of East Bengal in your prayers, to the end that many may be ready to meet Christ when he comes to claim his own.

Dacca, India.



WAKAMATSU AND YUZAWA, JAPAN

H. F. BENSON

It is now a little more than two months since we came to our new field of labor, in the northern end of the main island. We have worked in the southern part of the island, but this is our first experience in the north.

The parts of this field that we have visited have impressed us very favorably. The climate is very much colder than that of Tokio, and as a result the fruits and vegetables raised here have a flavor that reminds one of the good things raised in the homeland. Fruits, nuts, and beans, together with the staple cereals, are grown in abundance, giving one an opportunity to have a varied diet.

We are living for the present year in Wakamatsu, a place about one hundred seventy-five miles north of Tokio, where our oldest church is situated. Many of the former members of this church were young people who have since gone from here to engage in evangelistic work, hence the present membership of fifteen does not represent the total result of work done here.

We have a very neat church building and a home for the native worker. The home and the land on which it and the church stand, are the gift of the oldest member, a lady about seventy years of age. Before going to Yuzawa, we held meetings in the church every night for several weeks, and a number of persons attended them regularly. We hope to help build up this church until it is one of the most flourishing in the field.

Work has been started in three other places in our division, a worker being stationed in Hirosaki, in the extreme north, also in Yuzawa and Nihonmatsu. There is a company of seven or eight in Yuzawa, where we are now holding a six weeks' series

of meetings. A number seem interested, and we hope to see them take their stand for the truth. One young man began to keep the Sabbath last week. We had been praying for him for some time, and so our hearts were made glad to see him take his stand with us. I baptized two others in this place last August. There seems to be no great prejudice here, and quite a number have come to us manifesting a very friendly spirit toward our work.

We find the country folk very kind and solicitous for one whom they fear may not be accustomed to the ways of their country. Again, it pleases them to find that we can be one with them.

When we came to Yuzawa it seemed impossible to find a place to stay. After looking for three days we still could not find a place where we could rent even a couple of rooms. The strangers' predicament soon became public property, and a young man, a stranger to us, became very anxious on our account. He thought it strange that foreigners, who had so kindly come to hold meetings for the people, could not find a place to stay. He intended opening his home to us if we did not find something soon. Finally, we found fairly comfortable quarters in the home of an old man who has been living alone since his young wife returned to her home.

For our meetings we were able to secure two large rooms on the main street of the town, that could be opened into one. So far we have had a good attendance. It is a source of great encouragement to us to see how heartily the little band of believers join hands with us in working for their people. We meet every day for special prayer that the Lord will bless our efforts. He has promised that his word shall not return unto him void. We pray that we may be the instruments used to bring to the people of this place the knowledge of this truth. We ask you to remember us and our work daily in your prayers.

This morning a funeral procession passed the place where we are staying, and as I looked at the mourners, with heavy, dark cloth thrown over their bowed heads, followed by men carrying emblems of their heathen religion, and by the priests clad in their gorgeous robes, I was depressed by the thought of the great numbers who are being laid in heathen graves without the cheering hope of the resurrection and eternal life in Christ. I am glad to be out in the field, where we can come in touch with these benighted ones and tell them of our blessed hope. There is no work so satisfying as coming in personal contact with these hungry souls and giving them the bread of life.

We are planning to go to the different stations to help each worker hold a series of meetings, and by laboring with them we hope to be a real help to them in their soul-saving

work. In helping where we already have an interest started, and in going to new places, our time will be well occupied. In the northern part of the island the winters are very cold. Four or five feet of snow usually falls, and remains on the ground nearly all winter. This extreme cold will make it impossible for us to go out to these stations for a long stay during the winter, as it is not possible to have sufficient warmth in Japanese hotels or houses. A charcoal brazier is the only means of heating a Japanese house, which is not easily warmed even with a stove.

Mrs. Benson uses our paper, *Toki no Sherushi* (Signs of the Times), in canvassing and doing house-to-house work. In this way, besides getting our paper into the homes of the people, she has found a number of interested ones. She believes it to be an excellent way of reaching those who do not come to our meetings. She has also used the new book, "The World War," in the same way.

Pray for the work in this needy field, and for us.

Wakamatsu.



A KAREN FUNERAL

E. B. HARE

SINCE coming to work among the Karens, we have been interested to find out all we could concerning their habits, customs, and ceremonies. We have just returned from a trip during which we have become very well acquainted with the rites and ceremonies connected with a Karen funeral.

It was nearly noon when we arrived at the wayside village where we had planned to rest the bullocks during the heat of the day, and here we found a number of people assembled to pay their last respects to an old grandfather Karen who had died just the day before.

A large bamboo mat had been put upon posts to afford shade for the performance. The corpse was in a bamboo coffin on a mat on the ground, surrounded with rice and chopped potatoes and bananas. At one end of the shelter was a platform piled with baskets of rice, pumpkins, tobacco leaves, and betel nut. One of the dead man's nephews was acting as governor of the feast. Placing a silver coin on the lips of the deceased, he called out, "Uncle, take this to buy food on the way." They are very particular to look after all the needs of their departed friends on their way through the next world; for if they should miss the path and lose their way, the relatives would be troubled in dreams, and would have to go through this ceremony all over again. So here they were supplying the poor fellow with pocket money. Their next concern was that he should have plenty of tobacco; so one by one the relatives came to light his pipe and to

have a puff for him, each in turn saying, "Uncle, have a smoke." This finished, each Karen opened his own mouth and took out a piece of betel nut, and laying it on the lid of the coffin, requested the poor uncle to chew betel nut. Then taking a small tray filled with tobacco and betel nut, the relatives crowded around, each touching the tray in turn, and repeating poetry, verse after verse; and such a jumble! How they could think that the spirit of the poor dead man understood this poetry, I do not know. I could not make head nor tail of it, but to my inquiry they replied that each wished him these two precious articles in abundance during his wanderings in the next world. This they repeated several times; then, after sprinkling the coffin with scented water, everything was ready for the blessing of the priest.

After waiting awhile the priest came. He was a Burmese, and this part of the program was spoken in Burmese, so I do not know what he had to say, but the people now and then called out, now and then nodded their heads, now and then prostrated themselves, till finally a unanimous shout brought the ceremony to a close.

Then the offerings — the rice, fruit, and everything else — were cleared away, and a big bamboo was tied to the coffin. Two stalwart Karens shouldered the burden, and off we went in single file, in and out through the jungle, till we emerged into the open where the deceased man's rice fields were. They had prepared a lot of firewood, and piling it up, placed the coffin on top. After some further ceremonies the pyre was lighted, and the flames ended the scene.

We would fain let the poor man rest here in his ashy bed, but Karen custom gathers his ashes together, and putting them into a basket, sings poetry around them for a week. How can I describe this singing of poetry? It is a weird, uncanny, melancholy wail, intensified the more by its being done at night. On our return trip we stayed overnight at this place, and for several hours I gazed at the sight. Lighted by a little dingy oil lamp, young men and women slowly circled around the dead man's bones, dismally singing their poetry. And as I sat and gazed upon their superstitious darkness, I prayed that God would use us mightily on their behalf, that some of these might join the grand anthem of praise around the throne of God.

A WORD FROM ASIA

ELDER O. B. KUHN, superintendent of the Hunan Mission, in a personal letter gives the following items regarding the progress of the work in that great mission field:

"We are having some very precious experiences in China. It is certainly a great joy to see here and there men and women

accepting the message that we bear. When we consider the hold that the devil has on the great mass of the people, and how they are led captive at his will, it is a marvel to see them turn away from it and become Christians. These persons are a witness to the wonderful power of God. I am more and more impressed with the significance of the statement 'to let the captive go free,' as applied to this land. Truly a Chinese Seventh-day Adventist is a jewel.

"During the summer I have baptized twenty-one persons in different parts of the province. Many of these came out from the darkest heathenism, and had no church connection before hearing our message. One of these was a dear old lady sixty-five years of age. She had never been associated with any other mission. Two of her sons, non-Christians, led her into the water when she was baptized, and assisted her upon leaving the water.

"Another person, a man about twenty-eight, paid a dollar tithe the first month after his baptism. His father and brothers cursed him and beat him for becoming a Christian and for paying tithe. This family is fairly well-to-do. The beatings and cursings received at home drove this believer away. He is now in this city working as a carpenter. I see him frequently. His face reveals the sorrow of his soul, and yet reveals as well the joy and peace of the Christian's hope.

"My wife and boy will leave the mountains this month. I also was voted a vacation, but as many of our stations had not been visited for a year and a half or two years, and the ordinances had not been held during that time, I spent the summer itinerating. The work is pressing, and the field is so needy that one under the burden of the work could not rest so well in the cool mountains as in the field trying to help those in need."

NORTHERN RHODESIA, AFRICA

WHILE Brother S. M. Konigsmacher was waiting near the Kongo border, in northern Rhodesia, Africa, for a government permit, he wrote out some of his experiences. A few paragraphs from his letter follow:

"It is encouraging to see the revival of the home missionary work among the churches in the homelands, and the extra effort being made to get the young people into our schools.

"The book work, we see, is not behind in scattering the truth as the leaves of autumn. I have been asked for books several times since I came up here.

"When I gave the owner of the farm here a Harvest Ingathering *Signs*, he said he would get some and "send them to all the men in authority." He said he had no idea that our work was so great. Some of the men at the mines are glad to get our old papers. And when I went over to hold a funeral service recently, it was interesting to hear a lady who had helped the dead man remark that he had read the *Instructors* sent.

"Snakes are very bad up here. Recently a snake spit in a boy's eye, which caused him terrible pain. A man was killed by a lion not far from the station at Bwana M'Kubwa. As we have several dogs, a watchman, and some donkeys in the kraal, we feel reasonably safe, though we have no gun, and have only mosquito wire on the windows.

"The rains have come, and there is a very heavy downfall here. We are thankful that

the boys did good work in putting the thatch on the roof and that it does not leak. I put a brick floor in the kitchen hut, and laid a narrow wall of brick to it, as the place is very muddy when the rain comes. There is no sand here to mix with the dirt to make a good walk.

"We had a little son born to us recently in Elizabethville. This is a fine town, and is another good place for mission work.

"We see so much to do and such good places for mission work, that we can hardly wait till we get to a place where we can do regular mission work for these many different tribes and subtribes in this district."

Since this letter was written permission has been granted to open mission work in Northern Rhodesia and across the Kongo border. A few days later Brother Konigsmacher wrote:

"Yesterday I went to the mine to hold a children's service for the white children there. The children were glad to see me, though I found one in bed and another in its mother's arms. I took over a bunch of beautiful flowers, and some *Little Friends* and *Instructors*. When I handed out the *Instructor*, the lady said she wished to subscribe for it. A man here on the farm to whom I lent some *Instructors*, had sent some to them, so they knew of the paper. The governess asked me to what denomination I belonged. When I told her, she said she knew that Sunday was not the Sabbath of the Bible.

"This was another chance to use the fine chart sent out by the Sabbath School Department, and the children were so pleased with it.

"Night before last, while I was lying in bed, I could hear hyenas crying in the bush, but the danger from these wild beasts is nothing compared with the intemperance seen in places like the mine.

"May the Lord keep us all close to himself during these troublous times, for we know not what a day may bring forth."

A MISSIONARY'S EQUIPMENT

A LIFE yielded to God and controlled by his Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of his Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.—*J. Hudson Taylor.*

WE can make a show of our spiritual garments, even of our humility, and we can hang out our virtues "to be seen of men." Well, then, when these feverish inclinations appear in the soul, subtle risings and movements of self-glorying, we are to confront them with antagonism, and with a consistent "No," which will drive the soul onward into the quietness of God's own presence, into "the secret place of the Most High."—*J. H. Jowett.*



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.

ONE YEAR OLD

Ruddy cheeks and hair of gold,
Happy little One-Year-Old!
Two blue eyes with two small twinkles,
Wee fat chin with curving wrinkles—
What is the joke you seem to see?
How do you dare
To just lie there,
And laugh and laugh and laugh at me?

Just one year
Since you came here—
What did you think of us, baby dear?
That mother was freckled and father fat?
Ah, were you thinking of things like that,
Baby dear?
Or were you thinking that mother's hand
Was the softest of any in all the land,
And that father's arm was the strongest
thing
In which a baby could wish to swing?
And that sister was a nice chum to know
When one was bored with a rosy toe?
And, however they were, that you liked
them so?
Is that what you thought of us all this year,
Baby dear?

Queer little, dear little One-Year-Old!
Pink and white, and a fluff of gold!
Tiny fists, but they firmly hold
The hearts of us all, little One-Year-Old!

One little year! But one year more
Will soon be coming, and three, and four,
And seven, and eight!
And (fearful fate!)
You'll be nine and ten
In a trice; and then
After some "teens" you'll come to a score;
And then the years will go swiftly past
Until you're a real grown-up at last!

Well, let us take courage anyway,
And kiss and cuddle you while we may;
You're only a One-Year-Old today!
—Mary Carolyn Davies, in the Ladies'
Home Journal.

THE NEW BABY

"THERE'S a new baby next door
_____"

As the little girl's voice floated up to me through the closed blinds, I smiled as I proudly glanced at Little Boy, sleeping so quietly beside me. Yes, a "new baby"! My new baby boy! How thankful I was as I lay there, thinking back over the long five years since John brought me to this beautiful home! The years seemed long to us, because Little Boy had been so long coming to gladden our home. For the past few months we had been happy and busy indeed, getting the house ready for his coming. The empty, lovely playroom was sur-

prised into expectancy. Dainty little clothes were finished, one by one, and laid away, only to be taken out again to be admired by friends who shared our joy. No more welcome little man ever found his way into *any* home than our little boy—John's and mine!

And here we lay awaiting the earliest possible first visit from father.

Father! How strange it sounded now that it had come true! Yes, and *mother!* I had not thought of that! *My new name!*

Nurse came quietly to the bedside. Little Boy had begun to squirm and grunt and tighten up his fists and blink. He was hungry and must be fed. The nurse said, "His father may come in for a few minutes." O



BABY'S SMILE

the joy of his father's first visit! His proud, glad father! As he tiptoed in and bent over to caress Boy's mother, nurse lifted the "new baby" into his father's arms, and the new family life began.

A look of surprise—then of faintest disappointment swept across father's face. He wasn't prepared to find such a queer, sleepy, red-faced little boy—as *this!* I smiled up at him—a reassuring smile, and said, "He is only just *begun*. He'll be fine soon, John dear."

After father had gone, a sudden loneliness came over me. How I wanted my own dear mother, who had only recently left us! Right now I wanted her—to tell me just what to do with this tiny bit of humanity. Oh, how helpless I felt! But God knew my joy, and my fears, and my feeling of helplessness, and he would teach me how to be a mother.

His First Smile

John and I were sitting on the front porch one evening with Little

Man, who was staring at everything and nothing. We were wondering how much longer it would be before he would even look at his parents. His little fat fists were doubled up tighter than ever. As father bent over him, suddenly he lay perfectly still, staring up into father's face. Then suddenly—he smiled! Oh, *wonderful* was that first smile!

We were now quite satisfied that he was not blind! Smiling-time had come to stay; and as he had been staring at everything and nothing, he now began smiling at everything and nothing, and we had something new and glad to talk about!

His First Tooth

How Little Boy *grew!* How tight and short his little sleeves were! The top button of his dresses refused to meet the buttonhole. Then came a new wardrobe—big enough to grow into this time!

Little Boy could sit alone, and every day he surprised us with some new accomplishment. He developed a passion for biting everything he could get hold of. We never guessed why, till one day we saw a little tooth peeping through the gum.

Then there was another new thing to talk about.

Father Gets Gloomy

Several times lately I had noticed father seemed tired of the Little Boy subject. He tried to talk about business. He suggested an evening with friends, or a walk, or a drive. He went away in the mornings looking almost glum, as if he were not quite happy. Then he began to complain that he seldom saw me apart from Little Boy. Hadn't I any time for just him alone? Couldn't baby be left to Janet's care while we went for a walk or a drive, as we used to do? Had father no place in mother's life or thought? He felt "lonely."

Oh, what had I done to hurt my beloved so? I thought it over. Was he jealous of his own son? Oh, that could never be! But it came to me that, being away from us all day, he might need something *special* to rest body and mind at his home-coming. Then I recalled my mother's talk on this very subject before she left us. She warned me when baby came, not to forget my husband nor leave him too much to himself; not to expect him to be always as enthusiastic about baby as I was; never to let him know that, after all, mother-love is the deepest and strongest of all loves; to be as loving and thoughtful of him and of his pleasures as I was before the added precious care that was on its way to us. To read, talk, visit friends—in fact, to have some surprise for him every evening, just as I always had. And in my care for baby I had forgotten! It took but a short hour to think out this new difficulty. It was another *new thing*, but *not* to be talked about as we had talked about baby's first shy smile!

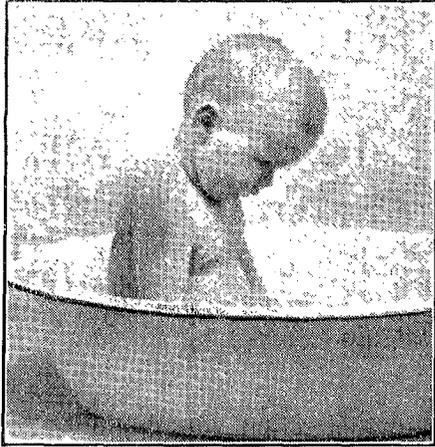
His First Step

There were so many "first" things that interested us both, of course, but which was most wonderful we could not decide. It seemed to me, however, that when Boy stood alone one night and put out his chubby hands and cooed "papa" as he balanced himself unsteadily, and then, growing bolder, started on his first "hike" to papa — well, that surely was the biggest thing he had ever done!

The new thing to talk about was — what a big boy he was growing to be!

His First Day at School

Not quite willing to part with my boy or to place him in strange hands

**THE DAILY SURPRISE**

for training, I was his playmate and teacher till he was nearly six years old. Then one morning a neighbor's little girl, the same little girl who had announced the arrival of the "new baby," six years before, asked, "May I take little John today? It is visiting-day, and we may each bring a little child who is big enough to begin school next fall."

Oh, it was so cruelly sudden! I well knew it was only the beginning. I knew his schooldays had come! We must be separated now — Boy and I. I let him go, and spent that long afternoon alone.

Does any mother ever forget the first day her baby went to school? How she had to say "baby" no more, and how the whole program of her daily life must be changed to fit the *schoolboy*? How she must forget, at least in his presence, that *some* of the precious baby names must be dropped for big-boy names? Oh, why don't fathers feel like that?

That evening, after Boy had told me the wonders of school, and the great things he had learned in just one afternoon, with never a *word* about missing mother out of it all! he ran to meet father with his new joy. I watched his father's pride as he looked down into Big Boy's face!

"Well, John, we are glad, mother and I, glad you want to go to school. Of *course* you may go tomorrow, and every day till you come home some day from college, a big man like father."

I swallowed the pain in my throat. I smiled my consent. I arranged for new schoolboy clothes, and we talked this new thing over. But alone I thought how soon my Boy would be playing with other rough boys, fighting, learning rough ways. But I smiled, and no one knew. Nor did I talk about *this*!

His First Deceit

"Yes, mother," he said, looking boldly into my face; "Jack Ryan is a nice little boy. He never says bad words. I never heard him."

"Why, John," I insisted, "I heard him swearing only this morning, and I heard my *own* little boy repeat what he said."

"No, you didn't, mamma. I never say bad words. Do you think I would swear?"

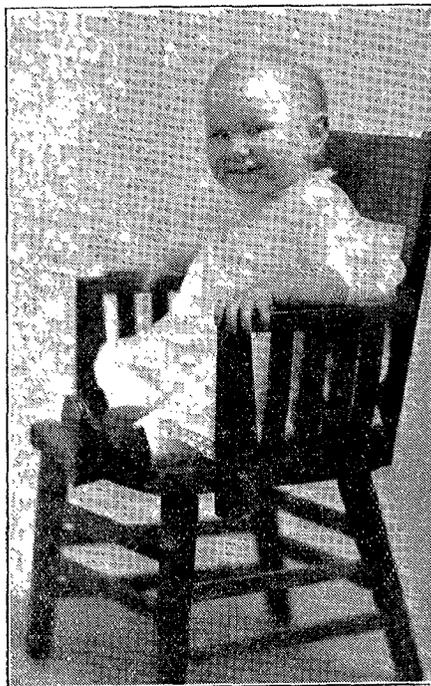
I said no more. I knew he was lying. My heart was heavy as lead. That evening I turned him over to his father.

This was something new to talk about, but neither of us *could* talk.

Then, at about this time his little sister came. John went wild with delight. Every toy he owned must be hers at once. One afternoon he brought home a beautiful doll. Mrs. Somebody had given it to him for Sister. I could not find out who Mrs. Somebody was; but the next day she found John's mother and took the stolen dolly home.

Again I turned him over to his father. I noticed that *father's* word was *law* to him. He had great respect for his father, who always dealt wisely with his son, and never allowed him to argue the point at issue.

Another silent subject. Would my little girl let mother be *her* lawgiver, I wondered? Well I knew that just ahead of our Boy in the great world of temptation were breakers that would test his strength of character.

**HOW LITTLE BOY GREW!**

I could pray. I did. Looking back I could see no mistake in our careful training. But I was disappointed in Boy. Was he prepared to meet the fiercer temptations that would surely come? Would he stand — or fall?

Much is written these days of the girl in her teens. It is easier for a girl to be good. She is not afraid of sneers.

Perhaps as John grows older, he will grow stronger. His father believes so. Fathers should know — and believe.

His Eighteenth Birthday

Today Baby Boy (Young Man, should I say?) is celebrating his eighteenth birthday. He feels himself of greater importance than he ever will again, no doubt. Up to this time he has fulfilled all our hopes for him. He has confided to his father some of the terrible temptations he has met and conquered. "So far," I said, "so far, he has overcome them!" Am I wrong to be so fearful? I am divided between the boy and his sister — for each is having similar temptations. Will they win out?

A Year Later

And Boy? Must I finish the story? What strange power has gripped our boy? He demands his freedom, must have his night key, must come and go unquestioned. His hours are uncertain, his goings mysterious. He is disagreeable at home, says little, plainly shows he wants no mothering — no fathering, either. The "other fellows" are his example. He is living his own life, and we are shut out! Have we lost our boy? We rarely see his "friends." They do not come to his home, although we have repeatedly invited them here for good times. He is restive at our kind of good times, and keeps silent. Father is very quiet, too. Across the street a beautiful girl from New Haven is visiting. Somehow they have become acquainted. They never go out together, but often he brings her home at a very late hour. She is not the kind of girl we would choose for Boy, but we are helpless. He makes us understand that *his* affairs are strictly his affairs. I am quite sure that father knows a great deal that he doesn't tell me.

In the fall, Boy is to go to college.

In the Fall

John has gone! Home is lonely. Even the ungracious presence is better than this loneliness.

But father and John had a long, long talk before Boy went away. John told him everything. The beautiful girl across the way was married before she came here. Then she ran away — nobody knows where — with one of the "club" boys, and John was saved. It drove him to his father, and now he is safe again, with an escape he will never forget.

John had had his fill of "freedom." Somehow, I am led to believe that every father should keep the heart-door open to his son. It takes wis-

dom indeed to be just as tactful, as chummy as the boy will bear. There comes a time in every boy's life when he will turn to his father, if that father has kept his confidence, and kept the heart-door wide open, watchful of the return of his son's confidence. No rule will cover all boys. No two boys are alike. I have watched my two Johns, and I know it takes more than a mother's prayers or a mother's careful training to help a boy into the man he should be. That more is a wise, clean, tactful father. — *Mother Prudence, in the Pictorial Review.*

MOTHER WHIPPLE'S NEW GAME

MARTHA E. WARNER

MOTHER WHIPPLE had opened her heart and home to eight children, all under six years of age; and somehow I formed the habit of running in quite often to see her little family.

This afternoon the house was quiet, and as I saw no one around, I went directly to the nursery. An unusual sight met my eyes.

Mother Whipple lay on the couch, apparently asleep, and six little tots in six small chairs were as quiet as mice.

"What in the world," I began, but a warning "Sh!" stopped me from saying more. Quietly I took a seat on the floor, determined to find out what was going on. For ten minutes I sat there, and those babies never made a sound. Then Mother Whipple opened her eyes, and the children rushed to her. After kissing each, she sent them about their play.

In response to my demand for an explanation, she said, "I am training them for church." Laughing at my look of astonishment, she continued:

"Being annoyed by the uneasiness of children in church, I determined to put my children through a course of training. So calling them to me one day, I said, 'I wonder if you would be willing to sit quietly in your chairs for five minutes, and let mamma rest. She is very tired.' Of course they would. So showing them just where the pointer on the clock would be when the time was up, I lay down. Two minutes was as long as they could sit still. The next day we tried again, the next again, and so on, until now they can keep quiet for twenty minutes. The three oldest ones I take to church, and they never make a bit of trouble. They seem to realize they are in God's house."

Noticing the tendency of many parents in our churches to allow their children to whisper, drop books and papers, to walk up and down the aisles, and even to leave the room, I wondered if Mrs. Whipple's plan would not be a help to them in training their little ones to keep quiet in church.

Religious Liberty Department

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

SUNDAY LAWS

THOUGH the constitutional guaranties of nearly all the States are such as to give the impression that the design of the framers was to secure to the entire citizenry of each State unrestricted religious liberty, the fact is that in all but two or three of the States there are statutes requiring the observance of Sunday, not as a day of physical rest, but in its last analysis as a religious institution. This is a practical denial of religious liberty, and has resulted in great hardship in a number of States, both to whole communities and to many individuals.

In some of the States, Sunday laws are frankly sustained on religious grounds. This is notably true in New York, Pennsylvania, Kentucky, Maryland, and Georgia.

In New York, as long ago as 1811, Judge Kent declared that "the statute has, for over a century, recognized the sanctity of the obligation [of Sunday], and punished its violators." In 1843 another New York judge spoke of "the public order and solemnity of the day;" while as late as 1859 it was said by still another court that the New York statute "explicitly recognizes the first day of the week as 'holy time,' and "thus, it has brought us back to the full, enlarged, and absolute rule of interdiction which we find prevailed in the earliest laws of Christian states, and which the construction of the statute of Charles II has tended somewhat to narrow and impair."

In still another New York case the court said: "Is it not obvious that, by reason of keeping a store open for business, a temptation is presented to those who have no regard for Sunday as holy time, to violate the law?" So also in Jeandelle's case (3 Phil. 509) a Pennsylvania judge spoke of the day as being "clothed with peculiar sanctity."

Such quotations might be greatly extended without exhausting the stock of similar judicial utterances, for they are legion. But we need not go further than to the Sunday statutes themselves to prove their religious character. Indeed, some of the more liberal of these laws show this the most plainly. Take, for example, section 1965, of the Revised and Annotated Statutes of Oklahoma (1903, Vol. I):

"It is a sufficient defense in proceedings for servile labor on the first day of the week, to show that the accused uniformly keeps another day of the week as holy time, and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time."

Observe that to be entitled to the exemption, the one claiming it must be able to show that he "uniformly keeps another day of the week as holy time, and does not labor upon that day;" also that his labor "was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time." Is it not evident that the intent of the statute is to secure the keeping of a day "as holy time," preferably Sunday? but if not Sunday, then it must be of some other day of the week. Observe that it is not enough that the day be devoted to rest from labor, it must be kept "as holy time." This view

is further borne out by sections 1970 and 1971, both of which speak of "sabbath breaking," showing plainly that the protection of the day and not of the individual citizen was the intent of the lawmakers.

The Sunday law of Oregon, repealed by vote of the people at the election of 1916, denominated Sunday as the "Lord's day." Section 3346 of the Alabama code (1907) declares void "all contracts made on Sunday, unless for the advancement of religion, or in the execution, or for the performance of some work of charity, or in case of necessity," etc.

Section 2030 (Mansfield's Digest) of the statutes of Arkansas is entitled "Sabbath Breaking," and in it Sunday is styled "the Sabbath." Section 2033 exempts from the penalty of the law any "person who from religious beliefs keeps any other day than the first day of the week as the Sabbath." Sections 2036, 2037, 2040, and 2041 style Sunday "the Christian Sabbath," while in section 2038 that day is called "the Sabbath."

Even in Colorado, where there seems to be a studied avoidance of the usual religious phrasing in the Sunday statute, the day is once called "the Sabbath" (section 1776), and in section 1838, the usual phrase that has come down to us from the days of Charles II of England, "works of necessity and charity excepted," is used.

The Connecticut statute prohibits "secular business or labor" on Sunday, "except works of necessity, or mercy," and exempts from the penalty any "person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day."

Delaware prohibits "worldly employment, labor, or business on the Sabbath day (works of necessity and charity excepted)."

The Georgia statute styles Sunday "the Sabbath," and makes the usual exception of "works of necessity or charity."

Illinois calls the first day of the week Sunday, but excepts from the general prohibition of labor upon that day "works of necessity and charity," and exempts from the penalty of the law whoever "thinks proper to keep another day as a Sabbath."

Other States might be mentioned, but it is not necessary, since in one way or another the Sunday statute of each State shows its descent more or less directly from the statute of Charles II in the seventeenth century.

The description of the practical working of Sunday laws in this country must be reserved for another article.

C. P. BOLLMAN.

FIRST GARRICK THEATER MEETING, PHILADELPHIA

SUNDAY night, November 25, we opened another series of meetings in the Garrick Theater, where the meetings were held last year.

Having no help but the few workers in the city, as compared with the larger force we had last year, with much less financial outlay, and no new speaker, we hardly knew what reception would be given us. However, the seating capacity of the house—about 2,000, boxes, first floor, and two galleries—was taxed to the utmost. Fifteen minutes before opening the service, the doors were locked, permission to stand having been granted to 184. After the doors had been locked, between one and two thousand people were turned away.

The blessing of God was present in the meeting. At the call for surrender, scores

of hands were raised. The offering was \$111.

One man was present whose case is interesting. Last year, when locked out one night, he passed himself off as a fireman and climbed the fire escape. Last night he was present with a stenographer to take down the sermon. Since last year his mother and sister have been baptized as members of the Seventh-day Adventist church.

Another man last night hunted up a policeman's star, and throwing back the lapel of his coat, demanded entrance.

Since our theater meetings last year Elder D. A. Parsons, president of the conference, reports nearly one hundred baptisms in the city of Philadelphia, with a class of fifty-five more preparing for the ordinance. This conference, for the first ten months of 1917, shows an increase of \$6,000, which is many hundred per cent above its usual annual increase. Thus the Lord encourages our feeble efforts.

B. G. WILKINSON.

SEARCHING THEM OUT

Present Truth is doing a great work in searching out those who are seeking for light. The one-topic feature of this paper, coupled with the plan of each completed fundamental doctrine of each issue assimilating naturally and logically with other fundamentals, brings its readers to a quick conviction upon the essentials of our special message. It is calling forth thousands of inquiries similar to the following:

"I have come in contact with your paper, *The Present Truth*, and must say my husband and I are getting interested. We are looking for the truth, and we want to know more of it.

"What are the principles of your religion, please? I am an ex-Catholic. I cannot believe in the principles of Roman Catholicism, nor do the various Protestant religions satisfy me. I should like to get in touch with a Seventh-day Adventist church near my home, if possible. . . . I trust you can help us in this matter, and await your reply with much interest.

"Am inclosing 25 cents. Please send *Present Truth* to the above address.

"Very truly yours."

A WEST INDIAN brother now at the front in France, writing to a friend of narrow escapes from exploding shells, tells also of his interest in the message and its advancement. With the Harvest Ingathering *Watchman*, the *REVIEW AND HERALD*, and the solicitor's card, he visited his comrades, and writes as follows of his experience:

"You will find inclosed the sum of one pound. This amount I have got for the Harvest Ingathering for foreign missions. I could get more funds, but according to the military regulations, we are allowed to have only a small sum in our pockets. However, those who gave to the cause have given quite willingly, and have promised to do better in the next venture. I am glad for the information which I have received through the *REVIEW*. Pleased indeed to see the progress of the work in foreign fields."

SOME one illustrates meekness by saying that it is like one of those fragrant trees which bathes with its perfume the ax that smites into its wood. The meek man gives back love for hate, kindness for unkindness, sweetness for bitterness.—*J. R. Miller*.

Missionary Volunteer Department

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THE SENIOR BIBLE YEAR ASSIGNMENT

December 16. Heb. 12, 13: "Looking unto Jesus."
 December 17. James: Patience; faith; wisdom; evil-speaking; prayer.
 December 18. 1 Peter: Strength and patience under trial.
 December 19. 2 Peter: Faithfulness to the divine word.
 December 20. 1 John: Propitiation; sonship; obedience; fellowship; victory.
 December 21. 2 John; 3 John; Jude.
 December 22. Rev. 1-3: Salutation; messages to the seven churches.

JAMES

The epistle of James, written by James, the brother of Jesus, is the first of the seven general letters which follow the epistles of Paul. They are called catholic in the sense of being circular letters, and intended for more than one church. They represent different modes of apprehending our Lord and his work and of building up the Christian faith.

This epistle "is a gospel of good works, of steadfastness and patience." Faith without works is declared to be useless. Stress is laid upon character rather than doctrine. James is earnest, practical, and in parts stern in rebuking the evils of his times. The book has been compared to the Sermon on the Mount. Yet notwithstanding the absence of doctrinal teaching, there is perfect loyalty to Christian truth. . . .

James would naturally write from Jerusalem, the place where he lived and held office in the church. The absence of any reference to the Gentiles inclines many critics to think that this epistle was among the earlier writings of the New Testament. — *Selected*.

FIRST AND SECOND PETER

The first epistle of Peter was written by Peter, A. D. 64, from Babylon, in the reign of the emperor Nero. It was written to the Hebrew Christians and Gentile converts scattered through the different provinces of Asia Minor, and its special object is to comfort and strengthen the believers under their fiery trials, to instruct them how to conduct themselves in the midst of danger and persecution, and to exhort them to a life of practical obedience, faith, and patience.

After a brief salutation, Peter sets forth the privileges of the believer; urges to faithfulness under trial, however severe; and exhorts them to holiness, brotherly love, and to a study of the Word of God. He then proclaims the priesthood of believers, their union in Christ, and the exalted privileges flowing therefrom. Earnest exhortations to purity of life and patience under persecution follow; and the duties of wives and husbands, of love, tenderness, and forbearance to the brethren, are set forth. The perdition of the wicked and the salvation of the righteous are illustrated by reference to the ark in the days of Noah, renewed exhortations to conformity to Christ are given, and to watchfulness, sobriety, and prayer, based on the consideration of the fact that the end of all things is at hand. The apostle then strenuously insists on the duty and privilege of rejoicing in the midst of suf-

ferings for Christ's sake, holds out the promise of the future crown of glory, entreats the believer to humble himself before God, to cast all his care upon God, who cares for him. He urges again to watchfulness and resistance, in view of the great adversary's malevolent designs; and with a prayer, brief, but inexpressibly beautiful and comprehensive, a loving salutation, and a benediction of peace, he closes this earnest and affectionate letter, which carries with it the impress of the apostle's own vigorous, hopeful mind, and the style of which, though rugged and somewhat abrupt, is nevertheless fervent, loving, thorough, preëminently practical and consolatory, and full from beginning to end of the doctrines of the gospel, clearly and distinctly stated.

Note especially the varied exhortations to patience and forbearance under the different aspects in which faith may be put to the test, the example of Christ himself in reference to persecution, the many and great privileges of the believer, the clear enunciation of evangelical doctrines as well as practice, and the life of full trust and hope enjoined.

The second epistle was written from Rome to the same persons as the first epistle, about A. D. 64 or 65, by the apostle Peter, not long before his martyrdom. Its special object was to confirm the doctrines and teaching of the first epistle, to encourage those who had obtained like precious faith with himself to perseverance in truth amid abounding error and infidelity, to warn all of the second coming of the Lord, and to stimulate the believer to holy conversation and godliness. . . .

The style of this epistle is earnest and solemn, yet it somewhat differs from the first one, and is in many respects similar to the epistle of Jude. Note especially the emphatic testimony to the importance of giving heed to prophetic truth, the solemn warnings against the false teachers, the allusion to the scoffers in the last days, and the graphic account of the passing away of the heavens and the earth which are now, to be followed by new heavens and a new earth wherein dwelleth righteousness, the dying injunction of the apostle to growth in grace and knowledge, and his dying testimony to the divinity of Christ.—*Dr. Anderson*.

FIRST, SECOND, AND THIRD JOHN

The first letter bearing the name of the apostle John is generally regarded as an appendix to the Gospel of John, since it "shows a close connection with the fourth Gospel; the standpoints of doctrine, and the spirit in which the author writes, are the same. . . . The letter is addressed to no particular church and seems to be a general one intended for a number of churches for a certain specific purpose. Trouble had arisen in the churches of Asia from certain idle speculations and heresies which were doing harm. The questions turned on the nature of Christ; among them were the following: Was Christ a mere man? Was the suffering Jesus to be separated from the sinless Christ? Was his human life a mere phantasmal semblance? . . . Nothing can be clearer than John's testimony to the divine nature of Christ, God manifest in the flesh. 1 John 1:1-4. This epistle is also practical: John writes for particular classes who have special difficulties; he lays strong emphasis upon brotherly love, a large charity, and the doing of good deeds."

The second and third epistles of John are "all we have left of the private correspondence of the apostle." Both are supposed to

have been written at Ephesus, near the close of the apostle's long life. The second letter is addressed to the "elect lady," but whether a person or a church was meant by this designation is unknown. The letter is a friendly talk "about a visit the apostle has recently made; he commends the children of the lady who are walking in the truth; he points out the necessity of love and obedience to Christ and utters a warning against false teachers; he closes with the expressed hope of making another visit soon. There is much in common here with the first and third epistles."

The third epistle of John is addressed to Gaius, but "it is not possible to identify him with other persons called by this name in the New Testament. The occasion of the letter was the kindness and hospitality which Gaius had shown to some evangelists who had come to the church where he was evidently a member. The apostle had written to the church about their reception, but one Diotrephes had stirred up such an opposition that they were rejected by the church. On their return to Ephesus, John sent them back with this letter and the declaration in it that he would shortly come himself and institute a searching inquiry into the whole matter."



ENCOURAGE YOUR YOUNG PEOPLE

"OUR Missionary Volunteer Society isn't doing much here," remarked a local elder to a young man of his acquaintance. "The fact is, what our young people need is to get to work if they are ever to amount to anything. They are energetic enough in most ways, but when it comes to active missionary work, they don't make much of a showing."

"Have you talked over plans of work with the officers of the society?" inquired the young man.

"Well, no, I haven't. I feel that those things are their own affair, and I'll admit that I don't know much about the workings of the society, for I never go."

Right here is where we often make a serious mistake. While the Missionary Volunteer Society is for the young people, and is carried on by them, this does not free the older church members from responsibility. The society is under the fostering care of the church, and without cooperation and sympathy between young and old, it can never reach its highest usefulness.

Sometimes we wonder why the young people, with all their energy and fine enthusiasm, do not accomplish more. Almost invariably the cause is lack of proper direction. They are usually anxious to take part in the work of the church, and are only waiting to find something or have something pointed out to them that they can do. And when once their interest is aroused, there is no end to their usefulness. The young people need the mature judgment and wise counsel of those older and more experienced. They need your friendship and kindly interest, and above all, your prayers in carrying forward their work.

We are endeavoring to enlist every young person in the denomination in a great *active-service* campaign, and your help is needed,—parents, workers everywhere. A tremendous amount of youthful energy is going to waste every year, which, if properly directed, would turn the chariot wheels of this message which we are carrying to the world, with far greater speed than they have yet been turned.

These vital forces can be directed into the right channel if our people everywhere

will cooperate. Visit the young people's meetings from time to time, and encourage them in their work. Have you ever offered to help the society financially, or proposed to supply tracts and papers, if the members would promise to make use of them in missionary work? Such assistance is greatly appreciated. Try it, and see the gratitude it will call forth. The older members usually have more money, and the younger ones have more strength to do the active work. Why not pull together in missionary effort?

"But the young people would rather not have us visit their meeting or offer assistance," some one objects; "they prefer to hoe their own row."

Don't think it for a moment! Of course, there may be a few young people here and there who have not yet fully grasped the Missionary Volunteer idea; but the rank and file will welcome you heartily. You will find them wonderfully responsive and grateful for the interest shown. They need you and want you, and they will love you when they feel that you love them.

Sometimes a worker makes a flying visit to a church, gives a stirring talk on service, arouses the enthusiasm of the young people, then passes on, leaving the flame he has kindled to flicker for a time and then perhaps go out. What a pity to create an interest of this kind and then leave it to die; and why such a pity? Because each time the heart fails to put into *deeds* its awakened desire to serve the Master, it becomes just that much harder to arouse that spirit of service again.

So, dear workers, as you go about, will you not endeavor to show the young people *how* to work before you leave them? See that they lay plans and really get started while you are there to help. Organize the forces wherever you go. When you recommend a particular kind of work, give definite instruction as to how to go about it. If you advise the use of *Present Truth*, explain the best ways to use it; if it is tract work, or missionary correspondence, be ready to suggest plans, and give instruction in this. An ounce of practical instruction is worth a pound of general admonitions.

The very best part of enlisting our young people in working for Christ is that they respond so quickly, so eagerly, so enthusiastically. Every effort that you make for them yields rich returns. Where you plant the little seed of service in the heart, you will soon find flourishing a sturdy tree, bearing fruit in deeds, if pains is taken to water and tend the interest awakened.

There are workers who are always ready to assist and encourage the young people. And how much their efforts are appreciated! One pastor conducted the Standard of Attainment Band in the Missionary Volunteer Society, and did such thorough work that some of those who took the studies were ready for Bible work when they finished.

Another pastor ran a Harvest Ingathering race with the young people, promising to raise as large a sum of money by soliciting funds as any one in the society.

Another local worker promised to give twice as much for home missionary work as the whole society gave on one occasion.

Others have taught their young people how to canvass, how to conduct cottage meetings, how to carry on Christian Help work. Such assistance as this is what counts, and only in the final reckoning will be revealed the results of this loving service.

Can we not make of our churches spiritual cantonments, where our youth can be trained and drilled for the service of Prince Em-

manuel? Let us unitedly respond to the call of the hour, and as workers carry out the resolution passed at the recent autumn council:

"WHEREAS, The Lord has called our youth into soul-winning service for him in any line where they are qualified to labor;

"We recommend, That all our workers encourage and assist the Missionary Volunteer Department in its efforts to promote a soul-winning campaign for and by our young people, and to enlist all our Christian young people in some form of missionary activity, such as personal work, the King's Pocket League, the sale of magazines and books, cottage meetings, Bible readings, and Christian Help work."

ELLA IDEN.

News and Miscellany

Notes and clippings from the daily and weekly press

— Until a few months ago, motors of all kinds were banned from Yosemite National Park. Then autos were allowed to enter, and Secretary of the Interior Lane now announces that hereafter motorcycles also will be admitted.

— Some two years ago a Chinese peasant found sticking in the bank of the Yellow River in the province of Honan, China, a monster egg. This was declared by the natives to be an egg of the ho-ho bird, or phoenix, a legendary fowl which is often portrayed in Oriental decorations. Scientists tell us, however, that it was laid by a gigantic ostrich. The shell, which is now on exhibition in the American Museum of Natural History in New York, was found to have an actual capacity of more than two quarts, liquid. This is equivalent to about forty eggs of the ordinary hen. The largest ostrich egg on record is equivalent to from twenty-five to twenty-seven hen's eggs. While the egg of this prehistoric ostrich greatly exceeds in size the egg of the modern ostrich, it is comparatively insignificant beside another egg in the museum, that of the prehistoric *apyoris*. This is equivalent to about 148 ordinary hen's eggs.

— The British expedition in Palestine, under General Allenby, is winning more success than any one hoped for. Against many odds they are pressing northward steadily through the Holy Land. At times the advance has been made with great swiftness, one infantry regiment making a record of thirty miles in one day, on an allowance of one canteen of water. Many places which are mentioned in the Scriptures or that have been famous in secular history have been taken by the British. Jaffa (called Joppa in the Bible), the port of Jerusalem and the terminus of the railroad running to the Holy City, fell into their hands after a sharp but short fight. Ramleh and Ludd, two important points on the railroad, were also taken. Ramleh looks today practically the same as it did when the Crusaders captured it seven centuries ago. One of the interesting places that was captured was Abushushes, which is identified as the long-lost royal city of Canaan. Another was Beth-horon, ten miles northwest of Jerusalem, this being the point in the highlands of Judea where the Israelites fought the Amorites and Joshua issued his famous command: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

Publishing Department

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

OUR OCTOBER SUMMARY

WE feel thankful to God to be able to pass on to the readers of the REVIEW another encouraging month's report of our colporteur work throughout the world. We are sorry for so many blank spaces for the foreign Union conferences and mission fields in the 1917 columns, but this is due, no doubt, to the uncertainty of the mails in these war times. We are not to conclude from this that the work is not going forward in these fields, for it is. From every section of the great world-wide field comes the word that an unprecedented demand exists for our literature. Our colporteurs are meeting people everywhere who are anxious to purchase a book that will assist them to gain a knowledge of the Scriptures and help them to a better understanding of the meaning of these things.

We are glad to present a complete report this month of the work in the North American Division. Every Union is represented in this report and, without exception, every one shows a gain over the report for October, 1916. Two more reports, and 1917 will be in the past; but if November and December prove to be as good as the other ten months have been (and we have every reason to believe they will), we can show a gain of more than \$300,000 over 1916.

Let us continue the work with untiring zeal, giving our service as unto the Lord and not unto men.

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.

March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 137,313 copies, value \$3,974.33.

April, 1916, 365,373 copies, value \$11,086.68; April, 1917, 155,829 copies, value \$4,425.13.

May, 1916, 196,084 copies, value \$6,803.98; May, 1917, 185,430 copies, value \$6,607.67.

June, 1916, 349,164 copies, value \$10,731.82. June, 1917, 187,224 copies, value \$5,970.11.

July, 1916, 451,581 copies, value \$12,985.33; July, 1917, 206,715 copies, value \$7,450.15.

August, 1916, 197,383 copies, value \$6,073.76; August, 1917, 253,026 copies, value \$11,264.29.

September, 1916, 333,167 copies, value \$10,391.33; September, 1917, 231,408 copies, value \$10,926.97.

October, 1916, 379,671 copies, value \$10,042.66; October, 1917, 493,149 copies, value \$8,437.74.

BE resolutely and faithfully what you are. Be humbly what you aspire to be. Man's noblest gift to man is his sincerity, for it embraces his integrity also.—Henry D. Thoreau.

MEN are responsible for the light which they might have, as well as for that which they actually enjoy.—President Finney.

COLPORTEURS' SUMMARY FOR OCTOBER, 1917

	BOOKS			PERIODICALS			
	Agents	Hours	Value 1917	Value 1916	No. copies	Value 1917	Value 1916
ATLANTIC							
Maine	4	309	\$ 1035.25	\$ 745.75	1630	\$ 163.00	\$ 111.00
N. New England	3	150	916.90	703.65	257	25.70	16.00
Massachusetts	3	286	697.36	535.00	2405	240.50	90.40
S. New England	16	1335	2049.45	343.25	650	65.00	41.00
New York	16	1360	1563.10	220.50	907	90.70	58.50
W. New York	7	654	1490.16	849.03	2280	228.00	11.00
Gr. New York	7	455	979.30	494.70	9063	906.30	359.70
Totals	56	4549	8731.52	3891.88	17192	1719.20	687.60
COLUMBIA							
Ohio	20	2080	3768.75	2299.45	3344	334.40	194.00
Virginia	4	159	492.00	1007.45	206	20.60	50.00
Chesapeake	4	268	600.75	799.85	891	89.10	72.30
W. Pennsylvania	10	1131	2128.60	1511.65	293	29.30	51.00
E. Pennsylvania	9	1550	2069.03	528.00	1497	149.70	207.90
Dist. of Columbia	5	259	879.50	328.00	357	35.70	9.50
W. Virginia	9	823	2204.39	1072.15	217	21.70	18.00
New Jersey	1	86	150.65	247.80	1087	108.70	81.50
Totals	72	6356	12293.67	7794.35	7892	789.20	684.20
LAKE UNION							
Indiana	20	1863	2535.70	1272.75	637	63.70	13.10
S. Illinois	13	1372	2086.70	1347.25	467	46.70	9.00
N. Illinois	11	669	772.67	637.71	3101	310.10	39.00
S. Wisconsin	9	594	729.60	501.90	1105	110.50	169.40
N. Wisconsin	4	228	748.15	118.25	665	66.50	.....
N. Michigan	9	461	671.25	569.00	263	26.30	2.60
W. Michigan	10	671	1105.24	100.70	304	30.40	505.10
E. Michigan	.....	.....	.....	469.65	526	52.60	152.40
Totals	76	5858	8649.31	5017.21	7068	706.80	890.60
EASTERN CANADIAN *							
Ontario	40	3179	4095.20	197.60	1345	134.50	73.70
Maritime	16	245	871.50	.....	.....	.....	25.00
Quebec	.....	.....	.....	.....	20	2.00	10.00
Newfoundland	.....	.....	.....	.....	.....	.....	20.00
Totals	56	3424	4966.70	197.60	1365	136.50	128.70
SOUTHERN							
Louisiana	11	1280	894.25	183.05	540	54.00	67.10
Alabama	16	1005	846.45	616.00	555	55.50	22.70
Kentucky	13	1590	2933.25	1822.85	449	44.90	35.00
Mississippi	12	1246	157.65	528.57	615	61.50	12.00
Tennessee River	.....	.....	.....	597.05	1189	118.90	28.00
Totals	52	5121	4831.60	3747.52	3348	334.80	164.80
SOUTHEASTERN							
Cumberland	7	1067	1796.20	556.50	1922	192.20	30.00
Florida	9	887	611.25	496.45	870	87.00	49.50
Georgia	15	2262	1790.70	1472.41	2348	234.80	37.00
North Carolina	16	2473	2491.00	1014.16	2445	244.50	20.20
South Carolina	5	225	677.10	366.55	900	90.00	18.50
Totals	52	6914	7456.25	3906.07	8485	848.50	155.20
SOUTHWESTERN							
Arkansas	21	2748	3403.30	789.95	1988	198.80	7.50
North Texas	22	1511	1105.20	497.90	471	47.10	88.40
Oklahoma	27	2281	1556.10	900.25	1432	143.20	90.70
South Texas	8	369	49.80	231.25	570	57.00	46.20
Texico	7	354	254.35	542.30	75	7.50	28.00
Totals	85	7263	6368.75	2961.65	4536	453.60	260.80
CENTRAL							
Colorado	5	256	275.15	288.85	433	43.30	21.50
Nebraska	10	1164	1654.75	1112.85	575	57.50	12.50
Kansas	12	1313	1136.15	1348.35	884	88.40	56.80
Missouri	10	1323	2807.55	1636.30	740	74.00	35.50
Wyoming	3	149	198.75	308.00	102	10.20	6.50
Totals	40	4205	6072.35	4694.35	2734	273.40	132.80
NORTHERN							
Iowa	6	681	1200.23	733.75	2265	226.50	256.00
Minnesota	6	703	1121.10	674.10	2051	205.10	160.00
North Dakota	3	257	377.75	342.70	381	38.10	86.50
South Dakota	.....	.....	.....	.....	2090	209.00	39.00
Totals	15	1641	2699.08	1750.55	6787	678.70	541.50
PACIFIC							
Arizona	4	349	491.60	.....	1115	111.50	25.00
California	3	200	269.25	105.75	1520	152.00	186.20
N. Cal.-Nevada	4	412	314.00	461.50	734	73.40	61.70
Gen. California	5	303	532.50	143.10	249	24.90	21.00
Inter-Mountain	4	117	226.70	234.30	126	12.60	13.50
S. California	4	169	136.55	256.90	1164	116.40	165.40
S. E. California	2	162	339.30	242.00	102	10.20	.....
N. W. California	4	320	426.54	402.85	.....	.....	.....
Totals	30	2032	2736.44	1846.40	5010	501.00	472.80

			BOOKS		PERIODICALS		
	Agents	Hours	Value 1917	Value 1916	No. copies	Value 1917	Value 1916
NORTH PACIFIC							
Montana	---	---	\$-----	\$-----	375	\$ 37.50	\$ 32.50
S. Idaho	3	214	364.95	342.65	57	5.70	43.30
S. Oregon	3	97	108.00	-----	199	19.90	10.10
Upper Columbia	---	---	-----	526.85	60	6.00	12.50
W. Oregon	5	234	527.35	470.30	970	97.00	76.00
W. Washington	6	467	1162.80	371.75	1652	165.20	155.20
Totals	17	1012	2163.10	1711.55	3313	331.30	329.60
WESTERN CANADIAN							
Alberta	2	316	397.60	129.26	403	40.30	3.40
Manitoba	4	455	684.10	449.24	782	78.20	67.00
British Columbia	---	---	-----	433.86	1015	101.50	43.00
Saskatchewan	5	353	704.70	260.00	1678	167.80	73.70
Totals	11	1124	1786.40	1272.36	3878	387.80	187.10
Foreign and miscellaneous	---	---	-----	-----	9517	951.70	876.40
Mailing lists	---	---	-----	-----	41013	4101.30	4687.60
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	77	4585	9806.98	9922.65	67619	2555.78	484.45
British	18	1504	889.63	1602.55	70155	3158.81	2300.02
Scandinavian	130	17845	16887.63	11808.95	10181	632.91	573.07
Latin	11	1241	1094.61	883.89	11448	401.48	272.47
East German	---	---	-----	3218.71	-----	-----	2337.60
West German	---	---	-----	2921.35	-----	-----	2327.55
Danube	---	---	-----	576.83	-----	-----	25.07
Gen. European	---	---	-----	2912.92	-----	-----	988.94
Canary Islands	---	---	-----	27.54	-----	-----	-----
South African	20	1099	1738.36	2249.28	12281	262.30	108.86
India	---	---	-----	481.84	-----	-----	180.06
Japan	---	---	169.70	25.58	2501	270.55	118.62
China	---	---	-----	-----	1294	284.30	-----
Korean	---	---	-----	497.00	4896	197.73	207.75
Philippines	35	4164	2260.76	1530.52	1274	63.70	-----
Hawaiian	1	130	458.00	504.65	-----	-----	45.00
Guatemala	1	-----	188.50	80.15	-----	-----	-----
Salvador	---	---	-----	26.20	-----	-----	-----
S. Honduras	2	52	64.80	1656.50	115	8.75	-----
Porto Rican	---	---	-----	929.09	-----	-----	-----
Cuban	11	1161	1761.50	564.60	-----	-----	-----
Jamaica	7	805	511.23	-----	3000	91.06	-----
West Caribbean	7	392	1936.99	474.70	-----	394.20	-----
Brazilian Union	33	3448	2004.59	2126.02	-----	-----	-----
Austral Union	33	3551	8062.77	1305.40	-----	116.17	73.20
Foreign totals	371	39105	44785.44	46326.92	493149	8437.74	10042.66
N. A. D. totals	562	49499	68753.17	38791.49	122138	12213.80	10199.70
Grand totals	933	88604	113540.61	\$85118.41	615287	\$2065.54	\$20242.36

* For two months.

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	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	265004.54
August	103165.69	111660.64	105391.65	119773.18	143185.26	200310.57
September	67551.70	73732.14	74359.96	78364.70	96001.38	172855.15
October	70219.70	84015.90	60357.25	76102.53	85128.41	113540.61
November	77424.87	73949.60	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

	1915	1916	1917	1915	1916	1917
January †	170760	177107	104517	July	150880	151297
February	134619	222470	129591	August	152273	153309
March	341059	154019	107703	September	130465	111833
April	183280	98217	201556	October	123027	101997
May	158114	117917	140580	November	98174	97439
June	159635	154701	141169	December	107229	98488
Totals	-----	-----	-----	-----	1909515	1638794

* For two months.

† Multiply number of magazines in any month by ten cents to get value.

DR. GRAHAM LUSK says: "The Food Administration asks us to eat corn bread *al.* save the wheat for export. It is a very small sacrifice to eat corn bread at one meal or more a day. Indian corn saved our New England ancestors from starvation, and we can in part substitute it for our wheat, and send the latter abroad to spare others from starvation."

PROVIDING OUR CHILDREN WITH SOMETHING TO DO

Of all the difficult tasks confronting parents, that of providing the healthy, active, growing child with the right kind of occupation is admittedly the most difficult.

A superabundance of energy must have an outlet, the boy or girl must be busy from morning to night doing something! If it

isn't something worth while, it will generally be mischief and trouble. The hands and feet and mind of the normal child are continually on the alert for something to do.

Too often parents are tempted to repress, to deal in negatives. "You must not do this" or "Don't do that" are baffled by the immediate and petulant query, "Then what can I do?"

Parents often wish that their boy or girl was of the inventive sort, the kind that will make things out of scraps. They sympathize with the jingle that says—

"A boy I like is Sammy Jones,
Who never cries, nor loudly moans,
'O mother, give me this or that,
Some roller skates, a baseball bat,
Just like the ones their mothers got
For Willie Smith and Tubby Trott."

"Young Sammy takes a piece of string,
Six empty spools, a broken spring,
A board, three sticks, and one wire nail,
A hoop from off a broken pail,
And mixes 'em with brains and zeal;
First thing you know—a pushmobile!"

Young Sammy, the hero, can make things of profit and pleasure out of odds and ends about every home. There are hundreds of interesting worth-while and instructive things that can be made by any boy or girl with the material right at hand, if they only knew it. There is a book, rightly named "Something to Do," that will provide the simple directions necessary. It is bright, happy, and pleasing. There is no waste of words in telling of the scores of things that can be made with paper, scissors, string, spools, sticks, nuts, hammer and nails, needle and thread, boxes, odds and ends of cloth,—things that the children would rather do than eat.

Just a sketch, and a plan to make things clear, and you have things to look at, to look for, to color, to copy, to cut and paste, to draw, to read, to think about, to puzzle over. There is something in cloth and in wood, something for profit, for Sabbath, for missionary work, and for good wholesome fun. There are also several absorbing stories.

"What can I do now, mother?" is the burden of my small boy's song," writes one parent. "He chants it with persistent zeal and distracting enthusiasm. With 'Something to Do' I can keep him occupied making, reading, and doing things that he will call fun and pleasure."

There are 96 pages, many of them in colors. An attractive colored cover, front and back. The book is 7 x 9 3/4 inches in size, and is printed on strong Manila paper that will stand the hardest usage. The cover is wired to stay on.

This book will go a long way toward making your child self-amusing, self-instructive, and self-disciplining. You can get it free with five yearly subscriptions to *Our Little Friend*—the children's own weekly—at 80 cents a year, making \$4; or with two subscriptions for \$2; or with one subscription for \$1.40, and the book will be sent postpaid.

A postal will bring you an attractive two-color folder telling all about this needed book, or you can send your order direct to any of the tract societies, or to the office of *Our Little Friend*, at Mountain View, Cal., and get "Something to Do," together with a year's weekly visits of *Our Little Friend*.

UTHAI V. WILCOX,
Editor "Our Little Friend."

OBITUARIES

Nickson.—George Nickson, aged seventy-two years, died in San Diego, Cal., Nov. 18, 1917. Brother Nickson died fully expecting a glorious resurrection. His wife and two daughters mourn. W. M. Healey.

Barber.—Julia E. Barber died suddenly at Plainfield, N. J., Oct. 28, 1917, aged seventy-eight years. About fifteen years ago she accepted present truth. She always had an open heart and hand for the cause of God, and for those in need. Her faith was strong, and we believe she will have a part in the first resurrection. J. W. Nundy.

Mowry.—William A. Mowry died at Santa Rosa, Cal., Oct. 30, 1917, aged seventy-nine years. He was born at St. John, New Brunswick, and was married three times. In 1891 he was united in marriage to Alice A. Bamford, and together they accepted present truth in 1901, through the efforts of Elder Charles T. Everson. His wife and five sons and three daughters mourn. He sleeps in hope. J. Adams Stevens.

Ferguson.—Reuben Ferguson died, as the result of a surgical operation, at Wilmington, Del., Oct. 11, 1917, aged twenty-three years. A few months ago his wife accepted this blessed truth, and he returned to the church through the earnest efforts of Elder G. A. Stevens. He had a wonderful experience, especially during his sickness, and fell asleep trusting in the promises of God. His wife and babe, with his parents and sisters, mourn. R. R. Stevens.

Johnson.—Florence White Johnson died in San Pasqual Valley, San Diego County, California, Nov. 18, 1917. She was born near Littleton, Iowa. In 1884, with her husband, Henry Johnson, she left Iowa and came west to San Pasqual, where she has lived as a consistent member of the Seventh-day Adventist church for thirty-three years. She leaves a husband, two daughters, two sons, and many friends, but they sorrow in hope. W. M. Healey.

Ronning.—Andrew Hanson Ronning was born in Gudbrandsdalen, Norway, Dec. 11, 1852, and fell asleep in Berrien Springs, Mich., Nov. 17, 1917. At the age of eighteen he entered the Norwegian army, and served for eight years. In 1875 he was married to Anna Marie Anderson, and to them were born two children. In 1880 the family came to America and settled in Chicago, Ill., where the deceased accepted present truth and united with the Seventh-day Adventist church. From Illinois they moved to Wisconsin, and later to Battle Creek, Mich. When Battle Creek College was moved to Berrien Springs, Brother Ronning moved with it, and from that time until his death resided in the village, and was a member of the Seventh-day Adventist church at that place when called by death. The immediate relatives who survive are his wife, one son, and his father. H. W. Reed.

OUR WORK IN AND AROUND WASHINGTON

(Continued from page 24)

supply the calls which have come in from the field. This surely is a time for earnest work, and God has given to his people hearts to respond to the openings which are being created on every hand. We believe that as conditions in the world grow continually worse, these very conditions will create a desire on the part of the people to know their meaning, and will thus afford continually enlarging opportunities for the circulation of the printed page.

For many years the Washington Sanitarium experienced a great lack of patronage, and the large indebtedness incurred in its erection was continually added to by the deficit in operation. It is most encouraging to realize that through the good blessing of the Lord this condition has been entirely changed. The faithful labors of those who were connected with the institution during its days of depression, as well as the earnest consecration of the present staff of workers, are being rewarded in the prosperity now attending the work. Throughout the present year thus far, such demands have been

made upon the institution that there has been a waiting list of patients. This, with the increased demands of the surgical work and the need of better facilities for this branch of service, has led to the erection of a new hospital building. This building is now under cover and will be completed in the next few weeks. It will accommodate about twenty-five more patients, and will furnish, as we have said, greatly needed facilities for hospital and surgical patients.

The demands for increased facilities for the college have been felt for several years. This led to the decision at the council meeting in Loma Linda two years ago to erect a building to provide chapel and additional classroom facilities. For a number of months an earnest campaign has been carried on in the Columbia Union Conference and other territory of the college. There has been an excellent response on the part of our brethren and sisters. Funds have been provided, and building operations have begun. The excavation has already been made, and the building will be pushed forward as rapidly as possible. It will be erected on what is known as "The Point," the spot occupied by the large tent at the General Conference of 1913. This will provide much-needed facilities for carrying forward the work of the college.

A good spirit of earnestness and consecration characterizes the institutional families gathered in and around Washington. They realize that these are days of great responsibility and opportunity, and are endeavoring to seek that connection with divine wisdom and power which will enable them to be true and loyal in the time of testing.

OUR YOUNG PEOPLE

SABBATH, Jan. 5, 1918, has been set apart by the General and North American Division Conferences as Missionary Volunteer Day. It is expected that every church will give the time of its regular Sabbath service to this program. Readings will appear in the REVIEW of December 20. The church elder should arrange for the service, and endeavor to make it a most important occasion. We should make every possible effort to husband our resources of children and young people; and the whole church needs to understand this important question.

No minister should overlook this important opportunity. Either in a special sermon on Missionary Volunteer work, or in giving one of the suggested readings, let every minister do what he can to arouse the whole church to the importance of saving our young people and enlisting them in missionary service, remembering that "the work that lies nearest to our church members is to become interested in our youth." M. E. KERN.

ELDER F. W. STRAY, president of the Southern New England Conference, has accepted a call to labor in the Central West as field missionary secretary of the Central Union Conference. Elder A. T. Robinson, who recently came from Colorado to take the chaplaincy of the New England Sanitarium, has accepted the presidency of the Southern New England Conference in place of Brother Stray.

SEVERAL of the brethren from headquarters will meet with institutional workers during the week of prayer. Elder A. G. Daniells expects to visit one or more of our church centers; Elder I. H. Evans will visit several of our centers on the Pacific Coast; Elder G. B. Thompson will meet with the school in Ooltewah, Tenn.; Elder J. L. Shaw, with the academy at South Lancaster; Prof. W. E. Howell, with Emmanuel Missionary College; Brother L. A. Hansen, with the academy at Oshawa, Ontario; and Elders F. Griggs, N. Z. Town, and other brethren will assist in the work around Washington.

A LETTER from Prof. J. N. Anderson, of Union College, speaks of the excellent attendance of students at that school this year. He says:

"We shall easily reach the 400 mark before the end of the first semester. They are a fine lot of young people, and it is a pleasure to work for them. Several of our young men have been taken for government service, and are now in various camps in this part of the country. We receive some very good reports from some of them. These are very serious times. May the Lord make us all wise and faithful as we are called to bear our burdens."

A LETTER from Prof. C. L. Benson, acting president of Emmanuel Missionary College, tells of the excellent spirit attending the work of that institution. The teachers and students raised over \$700 in the Harvest Ingathering campaign, and the Lord is blessing every branch of their work. We are pleased to learn from other sources that Prof. O. J. Graf, who was compelled to give up his work on account of illness, is improving, and hopes after a year's rest to be able to take up active labor again. We are sure that our readers will pray to this end.

WE rejoice with our workers in the mission fields as they are provided with comfortable homes in which to live. Brother C. V. Achenbach, in writing of his cottage near Plateria, in the mountains of Peru, says: "We have been here now one year, living first in an Indian hut (where our fire occurred), and afterward in a little one-room house at the mission station. Now our little three-room cottage, finally completed, though not very large, seems like a palace to us."

WE regret to learn of the death of Brother Theodore Valentiner, at College View, Nebr., November 22. For many years, until incapacitated by sickness, he was engaged in denominational literary work, editing our German paper and translating many of our books into the German language. He was an earnest, sincere, godly man. A sketch of his life will be given later.

ELDER AND MRS. D. E. WELLMAN, who have been spending a short furlough in America after a long term of service in the West Indies, sailed last week from New York for Trinidad, to engage in evangelistic work again in that field.

The Review and Herald

Special Club Prices

ALTHOUGH the rates on several of our publications are to be increased with the beginning of the year, the prices of our clubs are based on 1917 rates. Those who take advantage of this offer effect two savings:

1. The special discount for subscribing for three or more journals
2. The discount based on 1917 instead of 1918 prices

BEGINNING Dec. 1, 1917, and continuing to and including Jan. 31, 1918, the following special club prices will be given on periodicals for full-year subscriptions:

Review and Herald	\$2.05	Life and Health .....	.85
Youth's Instructor	1.30	Church Officers' Gazette .....	.50
Sabbath School Worker .....	.50	Liberty .....	.30
Christian Educator .....	.85	Present Truth .....	.15

Three papers constitute a club. All clubs must go to one name and address.

A Library of Denominational Periodicals

“ONE BETTER” than the above periodical clubbing rates is to subscribe for the Review Family Group. In this Group you receive the denominational church organ, a missionary journal, our youth's paper, which is “far in the lead” of other papers for the youth, a practical health journal, an educational journal, a paper devoted to Sabbath school interests, and one to civil and religious liberty.

THE REVIEW FAMILY GROUP

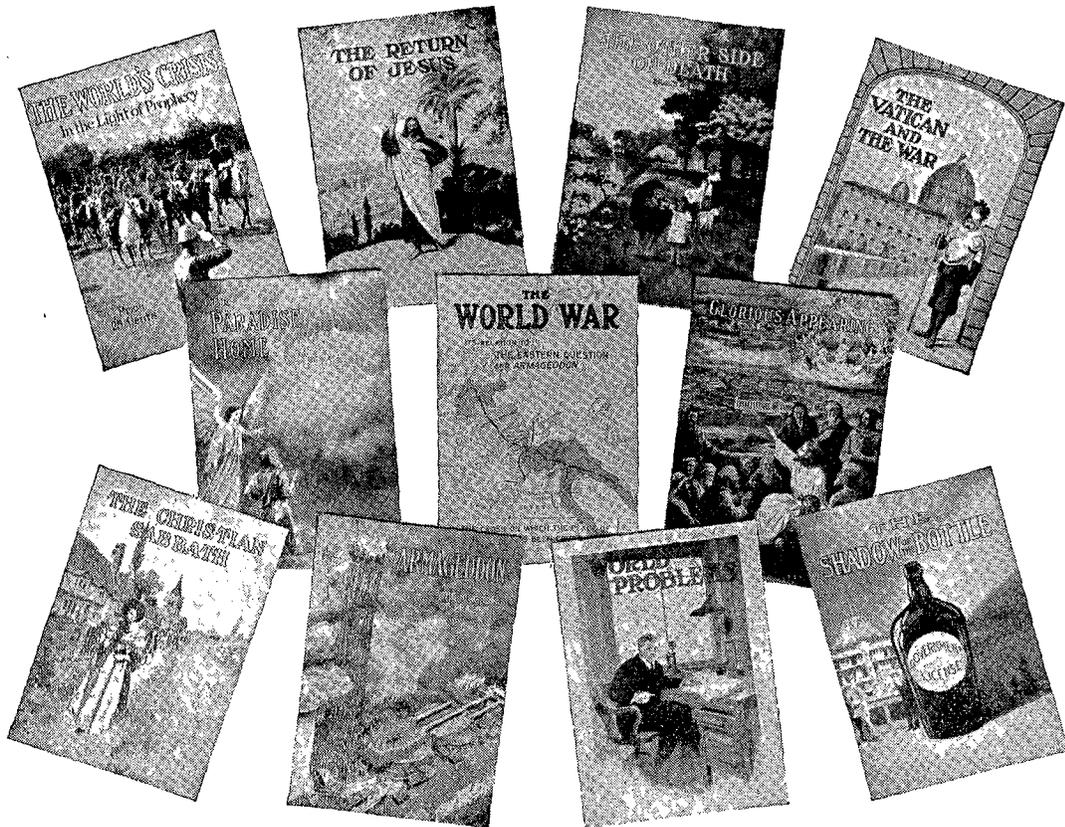
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	Christian Educator	1.00	
	Sabbath School Worker60	
	Liberty35	
	Present Truth25	
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All to One Address Only. These Prices Will be Advanced Feb. 1, 1918.

LOOK over this list carefully, and select your reading matter for a year. Send orders to your conference tract society. To secure these rates, see that your letter is postmarked not later than Jan. 31, 1918.

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Sales to date, 36,287 copies.

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An exposition of the Saviour's wonderful prophecy of his second coming and the end of the world, as found in Matthew 24.

Sales to date, 15,000 copies.

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WASHINGTON, D. C., DECEMBER 13, 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.

THE WEEK OF PRAYER

THE special season of prayer we are now entering upon should be the most solemn and earnest occasion of this character that we as a people have ever engaged in. The world is now well into the fourth year of the war,—the saddest and most terrible experience through which the human family has ever passed; and while there is much talk of peace from certain quarters, peace appears to be much farther removed from the contending nations than ever before. The resources of this nation are being mobilized and conserved to the limit, in order that the war may be prosecuted with even greater intensity than ever. The soil of the nations of Europe and Asia Minor is being drenched with blood. The peoples of some of these countries are experiencing the sufferings of the direst famine and pestilence. Thousands are reported as dying from starvation, while the Lord is blessing the earth with abundant crops. In many mission fields our work is paralyzed and our missions have been destroyed. Our young men in our own land who should be offering themselves for foreign missions are being taken to serve their country in its hour of peril.

Surely the time has come when we should fill the ears of the Lord with our earnest and persistent cries that he may look with pity upon the children of men, and bring this cruel conflict to an end, and giving us peace, terminate the terrible sufferings which millions of his creatures are enduring. The burden of our prayers should be that the winds of strife may be held in check so that the sealing of his people may be completed and the mystery of God finished, and that his Spirit may be poured out upon us. A seeking of God, and confession and forsaking of sin, and a putting away of all difficulties should occupy our earnest attention during this special season.

In addition to this, the needs of the cause are making demands upon us for substantial financial assistance. The requests for funds from our missions in the Orient, South Africa, and South America, are far greater than ever before. Our European brethren also are asking for help, that they may meet the situation that has been created by the war. Taking these calls all together, we need to raise more than one million dollars for the coming year.

At the close of October our Twenty-cent-a-Week Fund was more than forty thousand dollars short. That this amount may be surely made up and our work for missions and the proposed relief of our institutions carried out, we should plan on an Annual Offering of not less than fifty thousand dol-

lars. The needs of the hour, and the prosperity the Lord has given his people in North America, should assure such an offering.

W. T. KNOX.

THE NEW RULINGS OF THE WAR DEPARTMENT ON THE DRAFT

THE War Department has canceled all exemptions granted by local and district examining boards affecting those not already called to service. Its "Questionnaire" is now in print, and men will be asked to answer the questions as rapidly as arrangements can be made. Exemption from the bearing of arms depends upon the answers to the questions.

Some may have forgotten the wording of the law enacted by Congress exempting the conscientious objector from the bearing of arms. That the reader may have the law available, it is herein quoted:

"Section 4. That the Vice-President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several States, Territories, and the District of Columbia, regular or duly ordained ministers of religion, students who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant."

The War Department has arranged its "Questionnaire" in harmony with the statute, and Question 1 in Series IX, which follows, includes those whose creed or principles forbid its members to participate in war in any form:

"Series IX. Religious Conviction Against War"

"Question 1. Are you a member of a religious sect or organization whose creed forbids you to participate in war in any form? If so, state the name of the sect and the location of its governing body or head. [If your answer is 'no,' do not answer any other questions, and do not sign your name.]

"Q. 2. State the date and place of organization of your local church.

"Q. 3. State number of adherents of such sect in the United States.

"Q. 4. When did said sect adopt opposition to war as a part of its creed?

"Q. 5. When, where, and how did you become a member of such sect?

"Q. 6. Give the name and location of the particular local congregation of which you are a member."

None need think that question 1 does not cover the intent of the law. In answering question 1 in the affirmative, you therefore are simply responding to the wording and intent of the law, which reads, "Whose existing *creed* or *principles* forbid its members to participate in war in any form, and

whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations."

Our Congressmen were large-minded and considerate enough to recognize that there are Christian people in the land whose religious faith prohibits them from the bearing of arms. They recognized that such could not violate their consciences in this matter without doing gross injustice to themselves. They therefore provided other service than the bearing of arms which these people could conscientiously perform and not stultify their consciences.

What speaks more highly for the democracy of our Congressmen, the big-heartedness of the men at the head of our national government, than the consideration which they have shown to a small minority of their citizens? The War Department, which executes this law, has shown itself equally magnanimous in treating with courtesy and consideration those who claimed to come under this exemption.

What other nation in the world has equaled the government of the United States in its largeness of vision in voluntary recognition of and consideration for a very small minority of its citizens? Our people will gladly comply with the requirements of this law to the extent of their ability.

I. H. EVANS,

President North American Division Conference.

THE WORK IN AND AROUND WASHINGTON

AN excellent spirit of progress is attending both the conference and the institutional work in and around the District of Columbia. The tent efforts which have been held during the past season have been uniformly successful, and have resulted in bringing to a large number a knowledge of the message of truth for this time.

While from a human standpoint it would seem that the conditions existing in the world would retard the circulation of our religious literature, the opposite conditions prevail. The last year has made greater demands upon the Review and Herald than ever before, and the institution has been taxed to its utmost capacity in order to

(Continued on page 21)

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