

The Advent Review and Sabbath Herald



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No. 51

THE GOSPEL TO ALL NATIONS

A GREAT EFFORT FOR A GREAT NEED

A. G. DANIELLS

President of the General Conference

THE Thirteenth Sabbath Offering for the fourth quarter of 1917 is for our publishing work in the Asiatic Division of our world field. We are asking for the largest Sabbath offering our Sabbath schools have ever made—\$30,000. We are asking it this quarter for the greatest and most important single enterprise to which our Sabbath schools have ever contributed.

Think of it,—eight hundred million men, women, and children! That is one half of the human race. They are all crowded into that Asiatic Division Conference. Eight times as many people as we have in the United States. We have gone to Asia to give the third angel's message to that vast multitude.

Think of another thing: The great majority of this half of the human race are blinded with subtle superstition and dark heathenism. They are truly wandering in "the valley of the shadow of death." They are without hope.

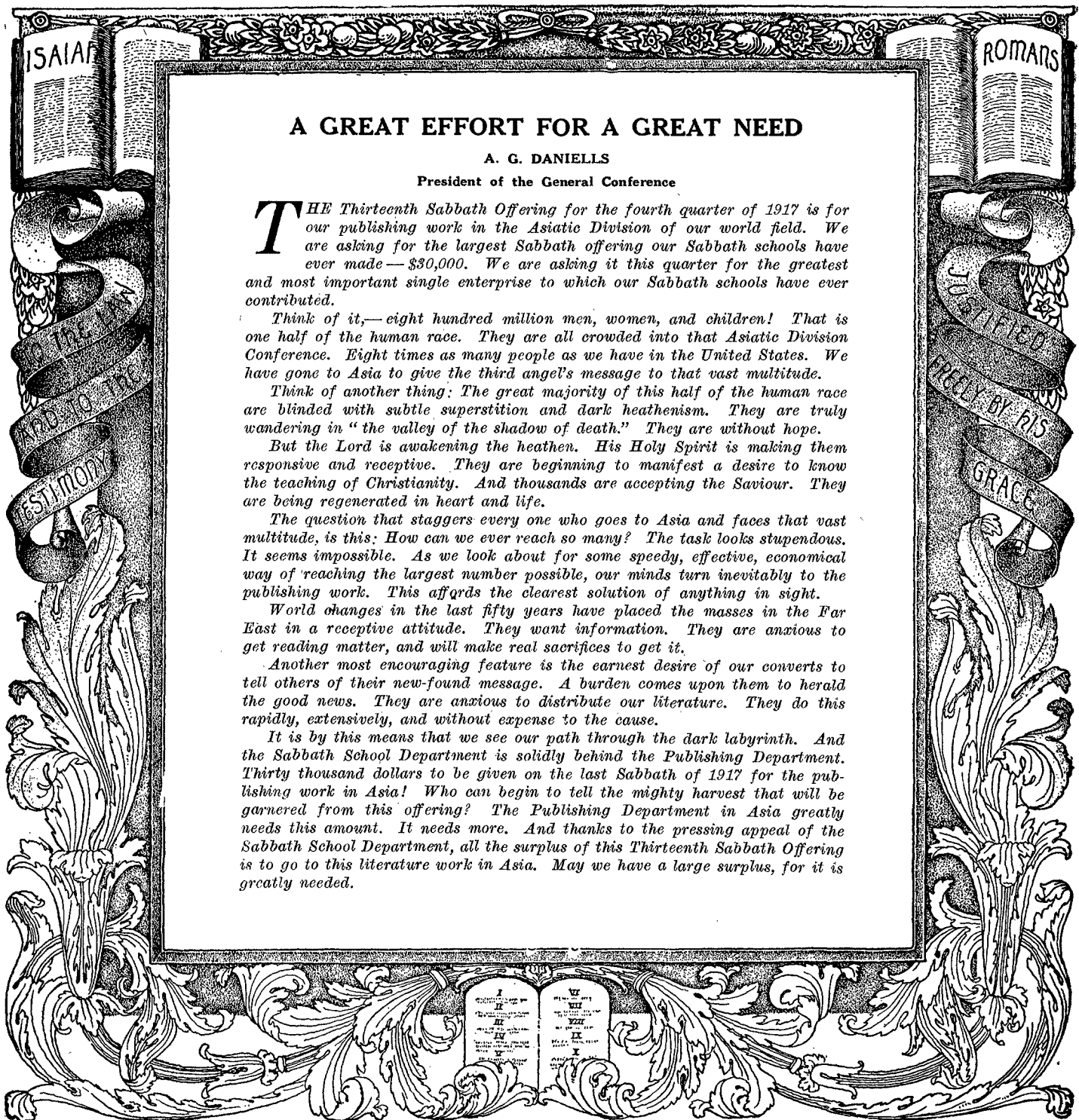
But the Lord is awakening the heathen. His Holy Spirit is making them responsive and receptive. They are beginning to manifest a desire to know the teaching of Christianity. And thousands are accepting the Saviour. They are being regenerated in heart and life.

The question that staggers every one who goes to Asia and faces that vast multitude, is this: How can we ever reach so many? The task looks stupendous. It seems impossible. As we look about for some speedy, effective, economical way of reaching the largest number possible, our minds turn inevitably to the publishing work. This affords the clearest solution of anything in sight.

World changes in the last fifty years have placed the masses in the Far East in a receptive attitude. They want information. They are anxious to get reading matter, and will make real sacrifices to get it.

Another most encouraging feature is the earnest desire of our converts to tell others of their new-found message. A burden comes upon them to herald the good news. They are anxious to distribute our literature. They do this rapidly, extensively, and without expense to the cause.

It is by this means that we see our path through the dark labyrinth. And the Sabbath School Department is solidly behind the Publishing Department. Thirty thousand dollars to be given on the last Sabbath of 1917 for the publishing work in Asia! Who can begin to tell the mighty harvest that will be garnered from this offering? The Publishing Department in Asia greatly needs this amount. It needs more. And thanks to the pressing appeal of the Sabbath School Department, all the surplus of this Thirteenth Sabbath Offering is to go to this literature work in Asia. May we have a large surplus, for it is greatly needed.



THE SYRIAN AND ARMENIAN RELIEF

As has been stated in the last two numbers of the REVIEW, our churches throughout the North American Division have been recommended to make Sabbath, January 12, the time for an offering for the starving millions in Syria and Armenia. A short statement as to who constitute these nationalities may be of interest in this connection. A brochure entitled "Armenia," sent out by the Relief Commission, contains the following statement regarding the identity of the sufferers to whose need we are invited to contribute:

"The Armenians"

"The Armenians are of Latin origin. About 1300 B. C. they left their original home in Thrace, southeastern Europe, crossed the Bosphorus into Bithynia, pushed easterly into Cappadocia, and in the eighth century B. C. reached Ararat, where they founded the state of Armenia.

"Under Tigranes the Great, about the first century B. C., Armenia attained the height of her glory and power. Her territory extended from the Caspian to the Black Sea and the Mediterranean, and from the western Caucasus to the Mesopotamian plains, with an area exceeding 500,000 square miles and a population of 25,000,000.

"Armenia was the first nation to embrace Christianity as a national religion. Apostles Thaddeus and Bartholomew preached the gospel there. The Armenian Church has had 137 pontiffs in unbroken succession, whose seat, since A. D. 309, with occasional transfers elsewhere, has been at Etchmiadzin, the great monastery in Russian Armenia.

"There were, in 1913, 4,500,000 Armenians the world over. Of these about 200,000 were communicants of the Church of Rome. Since 1847 about 100,000 have joined Protestant denominations, as a result of the work of American missionaries, and the remainder were the adherents of the Apostolic Christian Church of Armenia. Today this church has 100 bishops and archbishops, about 10,000 ecclesiastics of lower rank, and 3,909 parishes.

"Following her conversion to Christianity, Armenia was in a continual death grapple with Zoroastrian Persia and the ever-surg-ing hordes of barbarians from the wilds of Asia. Armenia was the highway upon which crossed and recrossed the alien enemies of civilization,—the Moslem Arab, Mongol, Tartar, and Turk. The Armenians, isolated and separated from the rest of civilization, represented the West in the East and fought its first battles. Finally, exhausted by the swelling tide of the pagan and Moslem forces, they retreated westerly, and in 1080 set up the kingdom of Lesser Armenia, along the coast of the Mediterranean. Here they became the active allies of the Crusaders. But with the collapse of that unfortunate movement they fell a prey to the wrath and vengeance of the Mameluke Sultan of Turkey. King Leon VI, after eight months' defense of Sis, his capital, laid down his arms in May, 1375, and thus ended the independence of Armenia. Armenia was eventually divided between Turkey, Russia, and Persia. Of the estimated 4,500,000 Armenians (in 1913), 2,300,000 lived in Turkey, about 1,500,000 in Russian Armenia, and the remainder were scattered over the world.

"In Turkey, despite the oppressive and obstructive rule, the Armenians have been one of the principal constructive forces, and have, together with the Greeks and Syrians, enabled the Turk to satisfy his manifold wants. The Turkish printing press, the Turkish grammar, and the Turkish theater owe their origin to the initiative of the Armenian.

"The Syrians"

"Syria is a narrow strip of land extending from the Tauric Mountains in the north to the Sinaitic Peninsula in the south, the Mediterranean Sea on the west and the desert on the east. It occupies a strategic position in the map of the Old World, being a connecting link, a bridge, as it were, between Europe, Asia, and Africa.

"Syria is the birthplace of two monotheistic religions, Judaism and Christianity, and is closely related to the birth and development of a third, Mohammedanism.

"The country has five provinces: Aleppo, one of whose cities is Antioch; Damascus, whose capital by the same name is reputed to be the oldest city in the world; the Lebanon, famous for its cedar trees; Beirut, whose capital by the same name is the seaport of Syria; and Jerusalem.

"The Syrians are not Assyrians. The latter term is sometimes abbreviated into Syrians; but the Assyrians are Nestorians, living in Mesopotamia, Kurdistan, and northwestern Persia. They are in no way related to the modern Syrians on the eastern shore of the Mediterranean Sea.

"Neither are the Syrians Arabs. The confusion on this matter has arisen because they speak Arabic, but their adoption of the Arabic tongue is a comparatively recent event in their history, subsequent to the invasion of the country by the Arabs in the seventh century. Most of the Syrian Moslems are of Arabian stock and number about two millions. The Christians, numbering more than one million, have suffered most in the terrible events of the past two years.

"Who, then, are the Syrians? They are a mixed Semitic race, the remnant of the Phoenicians, who were the first to discover the laws of navigation and who disseminated the alphabet. They are the descendants of the Arameans, who transmitted Greek culture and philosophy to the Orient, and whose language Christ used as a mother tongue. Some Syrians rightly trace their origin to the Arabs, who in the Middle Ages were the only bearers of the torch of civilization; and others to the European crusaders, many of whom settled in the country after the eclipse of their kingdom. Aside from their religious contribution to the civilization of the world, the Syrians have other things to their credit. More than one of them succeeded in capturing the Roman crown and installing himself in the imperial chair of the Cæsars. Two of the main contributors to the Justinian code of laws were professors at Beirut. The founders of Neoplatonism were from Palestine. One of the tutors of Tiberius Cæsar was a Syrian. The great engineer who planned Trajan's palace and the bridge over which he crossed the Danube, was from Damascus. A Syrian, by discovering 'Greek fire,' saved Constantinople to the Christian world. Eusebius, the 'father of ecclesiastical history,' was a Syrian, and so was Justin the Martyr."

Through the ravages of war, crop failure, and other untoward circumstances, thousands have already died in dire want, and many other thousands must come to this same untimely end during the coming winter months,

unless help is sent them. To this country, with its abundant prosperity, they turn in mute appeal. We earnestly hope that our people will make a liberal response to this appeal in the collection of January 12.



A SURVEY OF RECENT EVENTS

First American Battle

THE month of November witnessed the first real battle of United States soldiers in France. A force of Germans, estimated at more than two hundred, raided an isolated angle of a front trench where American troops were stationed for instruction. Three Americans were killed and five wounded.

Without question, from this time on American casualty lists will bring sorrow to many hearts, and lead the American people as a whole to a deeper sense of America's share in what the Great War must mean.

Brazil Declares War

The last days of October brought the formal proclamation by Brazil of war with Germany. This was followed by the seizure of German vessels. Various measures aimed at alien enemies were adopted by the Brazilian government; and because of the danger of a revolt in parts of southern Brazil where German colonists are numerous, martial law was declared in those sections.

Conditions in Russia

The end of November found Premier Kerensky a fugitive, and Petrograd and the government in the hands of the Bolshevik faction. Nikolai Lenine is head of the new revolutionary government, and Leon Trotzky is the Foreign Minister. They have entered into peace negotiations with Germany. On the other hand, General Kaledines, the Cossack commander, has control of both the gold and the grain fields of Russia, and has refused to recognize the Lenine government.

Offensive Against Italy

The Austrians and their German allies launched, October 24, a tremendous drive against the Italians, retaking in a few days all the territory which the Italian Army had won during its entire summer campaign, and capturing thousands of Italians, many cannon, and large supplies of ammunition. The Italians were forced back, first to the Tagliamento River, then the Livenza, and finally to the Piave. Here the troops of Italy held the Austro-Germans, until the arrival of the British and French reinforcements which had been immediately sent by those nations to their hard-pressed ally.

(Continued on page 6)

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HOLY BIBLE
THE FIELD IS THE WORLD

"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. 51

EDITORIAL

THE HALIFAX DISASTER AND ITS LESSON

PROBABLY the greatest disaster which has ever come from an explosion occurred at Halifax, Nova Scotia, on the morning of December 6. It was caused by the collision between the French munitions ship "Mont Blanc" and the Norwegian steamer "Imo," carrying Belgian relief supplies. This collision resulted in the explosion of 5,000 tons of high explosives. Practically every building in Halifax was either razed to the ground or greatly injured. Windows were broken for a distance of seventy miles. As a result of the terrible concussion, the fire which followed, and the falling buildings, it is estimated that more than three thousand persons were killed and six thousand more or less seriously injured. The part of Halifax known as Richmond was transformed into a scene of desolation and destruction. Ships in the harbor were sunk, taking down with them their occupants.

Immediate calls for assistance were sent to the country at large, and to this call hearty response was made by neighboring cities both in the Provinces and in the States; and trainloads of supplies, including bedding, food, building material, physicians and nurses, were rushed to the scene.

Following close upon the heels of the explosion came a severe blizzard from the northwest, bringing snow and freezing wind to the already suffering inhabitants. This storm greatly impeded the advance of the supplies which were being hurried to the stricken city. The scene is spoken of as one which beggars description. It is one of a long series of catastrophes and disasters which have been associated with and are following in the train of the great world conflict.

To these sufferers the feelings of the civilized world will go out in sympathy. Here was a thriving city of forty thousand inhabitants, quietly pursuing its daily avocations, with no thought or fear of impending evil.

Suddenly, like a lightning flash from a clear sky, came the fearful explosion, carrying instant death to thousands, imprisoning many under falling buildings and debris, where they died lingering and painful deaths, and more or less seriously injuring many more. Who can picture the woe of the terror-stricken and heartbroken survivors as they searched in the blinding storm for their loved and lost ones? And this searching must continue for days, until many other bodies are recovered from the ruins.

Why in the providence of God such disasters are permitted to occur we cannot tell. We cannot believe that the inhabitants of this fair Canadian port were deserving of such a terrible visitation more than the inhabitants of scores of other cities on the Atlantic seaboard and throughout the world. We do not regard it as an act of divine justice or retribution. We do see in it, however, the same as we see in the other terrible catastrophes which are coming upon the world, the call of God to earth's inhabitants to improve the present opportunities to make their calling and election sure. This was the lesson which Christ taught from the disasters of his day.

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

"He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Luke 13: 1-9.

As the voice of divine mercy spoke to the people through disasters in the days of Christ, calling them to repentance, so that same voice is speaking to the world today. It is speaking to you who read these words. Others have gone down in death. We are spared. God's mercy has preserved us in order to give us another opportunity to make our peace with him. Will his appeal be in vain?

Lo, these many years he has come to some of us, seeking fruit in our lives, and as many times he has turned away disappointed. Stern justice has demanded that we be cut off. But justice has been overruled by mercy. Again and again divine Mercy has pleaded: "Let him alone; let me make another effort in his behalf; let me give him a new revelation of divine love; let me show him that even in prolonging his days I am multiplying the evidence of my regard for his soul."

May God lead us to heed the divine invitation. Prepare to meet thy God. This is the message which is sounding to the world through the voice of elemental fury, in the noise of the battle's din, in the roar of the ocean wave, in earthquake and fire and pestilence. From the things which are now coming upon the earth may we learn the lesson of our weakness and of the greatness and majesty of God; may we learn our need of fleeing for refuge to the only One who is able to save us in this hour of the world's dire need.

F. M. W.

THE RESURRECTION

THERE is no greater thing promised in all the Book of God than the resurrection of the dead. He who can believe that at the sound of the last trumpet the scattered dust of the dead will be gathered, and that he who has been moldering in the dust will come forth again from the tomb, ought not to be staggered by any other of the great and incomprehensible mysteries of the Bible. God never promised a greater thing than this. Yet, great as it is, in the resurrection lies the hope of God's people.

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

Nothing has ever stirred my own heart more than when, sitting silently and alone, thinking of my own loved ones who are sleeping beneath the sod, I have imagined them coming forth in radiant immortality at the blast of the trumpet at the last day. This is truly a blessed hope.

And we need not stagger at this great hope. God is able to do even this. He who in the beginning made man from dust, and breathed into him the breath of life and caused him to live, can bring man forth again from the dust. The God who can awaken nature in the spring, can melt the snow and the ice and cause the buds to swell and the beautiful flowers to spring forth, can awaken the slumbering dead. One is no more difficult than the other.

"A workman of the great chemist Faraday one day knocked into a jar of acid a silver cup. It disappeared, was eaten up by the acid, and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and it was impossible to find it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could restore that cup, I believe God can restore my sleeping and scattered dust."

Take a seed. It looks dry and hard, with no signs whatever of life. We place it in the earth. In a few days there are signs of life. A new plant comes forth from this seed. It contained the germ of life, after all. The resurrection of the dead is no more wonderful or mysterious than this. It requires no more power to bring a new man from the silent dust than a new plant from a dry seed.

In the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped, he found in one of its hands a small root. Wondering how long vegetable life could last, he planted the bulb in a sunny soil. In a few weeks, to his surprise and joy, a plant appeared, and a beautiful flower bloomed. This incident suggested to Mrs. S. H. Bradford the following lines:

"Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its root
Was placed within a dead man's hand.

"Before the Saviour came to earth,
That man had lived and loved and died;
And even in that far-off time,
The flower had spread its perfume wide.

"Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born, and turned to dust,
While life was hidden in that shell.

"The shriveled hand is robbed at last,
The root is buried in the earth;
When lo! the life long hidden there,
Into a glorious flower bursts forth.

"Just such a plant as that which grew
From such a root when buried low—
Just such a flower in Egypt bloomed,
And died, two thousand years ago.

"Then will not He who watched the root,
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?

"And will not he, from 'neath the sod,
Cause something glorious to arise?
Aye! though it sleeps through countless
years,
Yet from that buried dust shall rise

"Just such a face as greets you now,
Just such a form as here we bear,
Only more glorious, will arise
To meet the Saviour in the air.

"Then will I lay me down in peace,
When called to leave this vale of tears;
For 'in my flesh shall I see God,'
E'en though I sleep two thousand years."

For nearly six millenniums the grim reaper has been gathering in his toll of victims. Those who now move on the face of the earth are but a handful to that innumerable host who sleep in the dust. Nearly every home has its vacant chair. Footsteps for which we once listened are heard no more. Fathers, mothers, husbands, wives, children—the old and the young—are cut down. And none of us know when our summons will come to join that "innumerable caravan" that journeys to the land of the departed. Pale faces, gray hairs, wasted and bowed forms, tell us that we are in the valley of the shadow of death. Because of sin, all are stricken.

How comforting to know that the sepulcher is no longer closed! Jesus broke the bands of death. He came out of Joseph's tomb, and with him came a multitude of captives. And since he ascended to the throne on high, he has sent back these cheering words to comfort all who mourn:

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

The enemy may gather in our loved ones, but he cannot lock the gate of the tomb. The key is in the hand of the Life-giver on high. It will indeed be a glad hour when the Saviour returns and the righteous dead are

brought forth from the dust and ascend in triumph with their Lord.

"The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together the elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God."—*The Great Controversy*, p. 645.

G. B. T.

PROVIDENTIAL RESCUE AT SEA

THIS is a story of prayer at sea and of providential deliverance. It was told by a member of our Battle Creek church, Sister Helen A. Steinhauer, at one time, I believe, one of our Review office workers.

In the *Youth's Instructor* of Nov. 8, 1894, Miss Steinhauer told of a voyage by sailboat from the island of Jamaica to New Orleans. Her parents were Moravian missionaries, and their health failing, it was decided that they should go to a cooler place, and they shipped by sailing vessel bound for the Mississippi port. Their ship was driven by a storm far from its course, and then a dead calm settled down, making progress impossible. The ship was provisioned for but a few days, and soon it was necessary to ration the passengers and crew. Miss Steinhauer says:

"As the days lengthened into weeks, our sufferings were extreme. I remember gnawing at a kid glove for what nutriment it might contain. We were put upon rations of half a ship biscuit and half a pint of water in the twenty-four hours,—a very small allowance of food, and a still smaller one of drink beneath a semitropical sun. . . .

"Some gulped their portion of water as soon as it was given them; others hugged it to them with fierce eagerness, as long as they could, dreading lest a stronger hand might snatch it away. At length our tongues became so swollen from protracted thirst that we could scarcely close our mouths. My mother found that dipping cloths into the sea and binding them dripping wet about our throats, afforded some relief; but O how maddening it was to see water, water, everywhere, yet not a drop to drink. Our sufferings from hunger were extreme, but the suffering from thirst was great beyond expression!

"When four weeks had nearly dragged their slow length along, it was decided that to make our scant allowance last one day longer, some of our number were to be thrown overboard. The lot was to be cast at night, but the result was not to be made known till just before the food was given out, in the hope that deliverance might come before the measure was put into execution. . . .

"My father and a Spanish gentleman slept on deck, but my mother and I, being the only females on board, besides the captain's wife and three women in the hold, retired to our berths in the cabin.

"Of course many and importunate prayers had been offered all along, but my mother determined to spend the entire night in supplication, which she accordingly did. At early daylight she sank into the sleep of exhaustion, from which she was awakened by my father's voice, saying:

"My dear, we think that we see a sail."

"O," exclaimed my mother, wearily, "it will pass us by, like all the rest!" We had been constantly tantalized by the sight of vessels passing like dim specks on the western horizon, but so far away that we could not hail them, nor could they see our signals of distress. Then recollecting her night's occupation, she repentantly added: "No, God forgive me! it is an answer to my prayer; it will come to our relief."

"Don't be too sure, wife," said my father, gently; "I would not have you disappointed. If it be God's will for us, it will come to our relief."

"It is his will," replied my mother, confidently. "I am sure that help is at hand."

"As quickly as possible we dressed and crawled up the narrow hatchway. I shall never forget the sight that presented itself as we got on deck. There, on the side of the vessel nearest the object from which the hoped-for relief was to come, were gathered the entire ship's company. Not a word was spoken, but as the naked eye could not yet discern anything, in breathless silence the ship's spyglass was passed from one to the other, that each might see.

"It certainly seemed as if it were a vessel. Yes; now we were quite sure of the fact. But would it come this way? or must we again see it vanish out of sight, like the ship of a dream?"

"No; it came nearer and nearer, and nearer still. Soon we could see it with the naked eye. Signals we could not make; we were far too weak and helpless. But it came on, nevertheless, straight and true, directly bearing down upon us. By and by they hailed us:

"Ship ahoy!"

"But not a man aboard had strength of voice sufficient to make reply.

"Still they came on, nearer, nor did they stop till within easy distance of our luckless vessel, when a boat was let down, into which stepped four men, one evidently the captain. The supreme tension of that moment is indelibly impressed upon my mind, child though I was at the time.

"He was the first to board us, and as he set foot on our deck and saw our wretched plight, he lifted his hat and said, solemnly:

"Now I believe that there is a God in heaven!"

"It proved to be one of the small steamers that tow sailing vessels into the harbor, across the bar. By the rules that then bound them (they may be changed now, I cannot say), they were not allowed to go beyond a certain distance out of port to look for vessels needing their assistance. But this was the strange story the captain told:

"After he had gone the full limit, he felt unaccountably impelled to go still farther, although there was not a vessel in sight. His mate remonstrated with him, reminding him of the fine to which he laid himself liable if he persisted.

"Can't help it! I've got to go on!" was his only reply.

"By and by he became desperately seasick, a thing which had not happened to him before in twenty years, and he was compelled to take his berth, 'like a landlubber!' and yet he refused to turn back, but bade them push still farther out to sea. Then his

crew mutinied; for they were growing short of provisions, and determined to take the matter in their own hands, thinking that he must have lost his senses.

"At this his distress of mind became agonizing, and he implored them to go on, promising them that if they saw nothing to justify his action by sunrise the next morning, he would give up, and promptly alter his course.

"The men reluctantly consented; and when day dawned the man at the masthead reported a black, motionless object far out to sea.

"Make for it!" exclaimed the captain, emphatically. "That's what we've come after."

"And at that instant his seasickness left him, and he took the post of command as before. On reaching us and seeing our emaciated forms and general wretchedness, although he had been an infidel for many years, the conviction forced itself upon him with overwhelming power that he had been supernaturally guided, and that there was a God in heaven; and later on, when he learned how my feeble mother had spent the night, he broadened his view to include the fact that he was a prayer-hearing and prayer-answering God."

It was exactly four weeks from the day they left Kingston, Jamaica, until they arrived at New Orleans.

W. A. S.

◆ ◆ ◆ "THAT IT MIGHT BE FULFILLED" ◆ ◆ ◆

THE phrase, "that it might be fulfilled," occurs repeatedly in the narration of events occurring in connection with the life of Christ, especially as recorded in the Gospels of Matthew and John. Because the actors, in some cases at least, could not have had in their minds any purpose of fulfilling scripture, it has "for a long time been customary" to consider the conjunction "that" (Gr. *iva* or *ἵνα*), which generally expressed purpose, as being equivalent in this phrase merely to a conjunction expressing the result of the act mentioned in the main clause. Let us consider some of the occurrences of the phrase in order that we may conclude what the real meaning must have been.

In Matthew 2:15 and 23 the sojourn of Jesus in Egypt and his life at Nazareth are pointed out as fulfillments of scripture; but surely Joseph had no idea of the fulfilling of scripture as a motive for his actions. He did as he did because of the warnings of the angel. That scripture was fulfilled is given to us as a proof of the Messiahship of Jesus; and intention on Joseph's part would weaken the evidence. In like manner those who parted Christ's garments at the crucifixion, and those who refrained from breaking Christ's legs, being Roman soldiers, may never even have heard of the scriptures they were instrumental in fulfilling. (See Matt. 27:35; John 19:24, 28.) Those who saw the many miracles Christ performed, and yet refused to believe on

him (John 12:38), had no intention of fulfilling prophecy. Although those who hated Christ did so without a cause (John 15:25), it would be absurd indeed to consider that they intended to fulfil any scripture thereby.

The other occurrences of the phrase all refer to things Christ did in fulfillment of scripture. Yet even in these cases it cannot be supposed that Christ did them simply in order to fulfil the prophecies of the Bible concerning the Messiah; for that would seem to imply that Jesus was merely acting a part. The prophecies were given in order to identify the Messiah, and not to guide Jesus in their fulfillment.

There is one case where there is an especial danger of gaining a misconception; we refer to the record found in John 19:28-30, where we read:

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Note it does not say that Jesus knowing that all scriptures concerning himself had been accomplished except one, proceeded to fulfil the missing one. No; Jesus said, "I thirst," because he was thirsty. Because he knew that in every particular he had met the requirements of the divine plan for man's salvation, he said, "It is finished." Verse 30. The Greek word is here the same as that translated "accomplished" in verse 28.

While the expression, "that it might be fulfilled," does not represent intention on the part of the actor, it may properly be considered a clause of purpose, if we consider that that purpose is God's, and not of the immediate agent through whom the scripture is fulfilled. Yet this purpose operates without abridgment of the freedom of will of the individual. As a résumé of our position in this matter, we quote from Dr. G. B. Winer:

"In the formula *iva*, *ἵνα*, *πληρωθῇ τὸ ρηθὲν* (Matthew), or *ἡ γραφή, ὁ λόγος* (John), it was for a long time customary to dilute *iva* into *ita ut*. There can, however, be no doubt that, in the mouth, as of the Jewish teachers, so also of Jesus and the apostles, this formula (used in reference to an event which has already taken place) has the stricter sense, that it might be fulfilled. Compare also Olshausen and Meyer on Matthew 1:22. The words were not indeed intended to signify that God had caused an event to take place, or had irresistibly impelled men to act in a certain way, in order that the prophecies might be fulfilled (Tittm. Synon. II. 44): the formula is far from expressing anything fatalistic (Lücke, Joh. II. 536)."—"A Treatise on the Grammar of New Testament Greek," p. 576.

L. L. C.

A SURVEY OF RECENT EVENTS

(Continued from page 2)

The Capture of Jerusalem

The success of the English in the Palestine campaign is causing something like panic in Turkish military circles. Though the British advance has not been great when measured in miles, yet the capture of Jerusalem by the English under General Allenby, makes it appear probable that, as the *Independent* says, "unless Germany comes to the rescue of her hard-pressed ally, the Jews and Syrians will soon be under the shelter of the Union Jack, and no longer subject to the tyranny of the Crescent."

In view of this English military success, the recently published statement of Mr. Arthur J. Balfour, the British Foreign Secretary, that "the government view with favor the establishment of Palestine as a national home for the Jewish people," is especially significant.

Other Events in the United States

The elections of November gave little sign of any marked change of public opinion indicating a general turning toward either of the great political parties. Important decisions, however, in matters of prohibition and woman suffrage, were made in some States. In New Mexico the prohibition forces won, while in Ohio they were defeated by a very small margin. New York gave her decision in favor of woman suffrage, being the first Eastern State to do so. Her action is expected to have a great influence on other States, and possibly on the nation as a whole.

Strikes and threats of strikes have been prevalent. One of the most ominous arises from the demands of the railroad men for increase in wages, amounting in some cases to forty per cent at least. The railroad managers are given until December 31 to meet these demands.

A new plan has been put into force for the classification of drafted men. All registered men not yet in military service are to be placed in one of five classes in accordance with information to be furnished the local board in the form of answers to a "questionnaire" which is to be sent out. All exemptions or discharges previously granted are recalled, and the future status of each man will depend on his assignment to one of these five classes.

Shortage of food and fuel in some parts of the country are working real hardship, and make it likely that the Food Administration will have to continue in the path of taking measures for conservation and equitable distribution, especially of coal, sugar, and flour.

L. L. C.

GENERAL ARTICLES

OUR ONLY SAFETY

MILTON C. WILCOX

"SANCTIFY them through Thy truth: thy word is truth." John 17: 17.

"His truth shall be thy shield and buckler." Ps. 91: 4.

"Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." Rev. 3: 10, A. R. V.

"The working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved; . . . a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12, A. R. V.

The above are a few of the many scriptures which declare the supreme importance of the word of truth in saving souls from destruction. Let us study them briefly.

The first is found in that wonderful prayer of our Lord just before the awful agony of Gethsemane and the deep darkness of the cross. It is a prayer so full, so comprehensive, that if the human soul would yield to its infinite depths, he would be saved, and saved for holy and blessed service forevermore. And among all its wonderful petitions there is none greater for his children than the one asking that they be sanctified through the truth; that is to say, that they be separated from the world, from sin, from selfishness, from all that is unlike God, and set apart to himself, to be one with the Father and the Son in holy, devoted service for God. The means by which this is to be accomplished is his word of truth. We can come to no other conclusion. Why should we seek some other way?

Our second scripture declares that in time of calamity, disaster, trouble, plague, pestilence, when it would seem that all the demons of darkness are arrayed in battle against the followers of Christ, our shield, against which all the enemy's darts fall harmless; our buckler, against which all his sword thrusts prove ineffective, is the shield and the buckler of God's truth. This is not a use that will be found and acquired after the plagues begin to fall; it must be learned in the constant, daily strife with evil in probationary days. If we do not know it, if we have not proved it, before that dread hour, we shall not resort to it then.

The third scripture at the head of this article is God's promise to those who are faithful to him in the common and uncommon trials of the last days. They have been true when others have been false. They have kept

the word when others have thrown it away or forgotten it. Facing all sophistry, all illusion, all delusion, all flattery and policy and guile, they have steadfastly held to God's truth. God's assurance is that when the greatest of all trials come, that "hour of trial," he will keep them safe and triumphant then.

Our fourth scripture is also a scripture for today, for the time when the devil will use every device, every delusion, every snare and trap and deceit, every imitation of something good, nay, more, even the good and the better, to keep us from God's best, every "deceivableness of unrighteousness," to ensnare souls. And not only men, but nations will be deceived; and the reason why points to safety,—"because they received not the love of the truth, that they might be saved." What will save us in this awful time? Will it be a profession of truth?—No. Will it be a theory of the truth that can put all advocates of error to flight?—No. It must go farther than this; there must be the love of the truth. Not a love of our theories, or some other man's theories, or some elaborately worked out conception, but a lowly, deep, soul-emptying, self-denying, consecrating love of the truth, love for what God desires that truth to do for us,—to separate us from selfishness and sin, and fit us for holy service.

It means such a love of the truth that we shall not wait to see what this man does or that man, what God is going to ask of this man or that man; but shall consider as all sufficient the Master's "What is that to thee? follow thou me." If we know that his Word speaks and he leads, can we ask more? The multitude may not go with us; friends may fail; strong, seemingly strong, soldiers in God's army may halt and turn traitor; but "he abideth faithful," and "the truth of the Lord endureth forever."

The truth of God means something today. When we see a great nation in anarchy and confusion, defeated in battle, doubtful and despairing, much of which evil came because of the delusion of following a dissolute, immoral, false-hearted, dirty monk, it is time to seek for rock foundations. Many of this man's dupes were educated and refined ladies and gentlemen.

Let the great fact be learned, that neither education nor position can save men from the delusions of the devil. There must be separation from the world, the flesh, the devil. "Let us not be deceived."

Worldly policy, worldly methods, are often resorted to to piece out a waning godliness, to support a sense

of loss of power with God. All these will fade into insignificance, or will be seen, in the clearer light of the love of God's truth, to be painted shells of ashes covering withered skeletons.

It is a time to seek God for his truth, not for human theory.

It is a time to seek God for the power of truth in the life, not for the theory of the truth, however perfect.

It is a time to seek God for the crucifying, self-denying, sanctifying, life-giving love of the truth, that we may be saved, and may reach out holy, helpful hands for the salvation of those who are peering from out the wilderness of sin for light.

Mountain View, Cal.

GOD IN EDUCATION

M. E. CADY

A VERY significant article, entitled "A Turning to God in Education," appeared in the *School and Society* for June 30, 1917. Prof. Carl Holliday, of Montana State College, the writer of the article, draws some important pedagogical lessons from the war. The first and principal lesson drawn is that educational effort should be directed more for the individual than for the mass, and that this was the method of Jesus, the Master Teacher.

Speaking of the fruit of educational effort as it appears in the present world conflict, Professor Holliday says:

"Now it would seem that one of the principal lessons of the present world conflict is that the efforts of the self-appointed 'classes' to uplift the 'masses' as an entirety and at once, have met with feeble response. We are discovering today that in spite of the universal intellectual training in Germany, in spite of the universal promulgation of the artistic spirit in France, in spite of the labors of a multitude of societies for this or that form of advancement for the masses in England, the same old primitive savagery, the same wild lust for destruction, the same fiendish hatred as were known in the days of the Babylonians and Carthaginians, have burst forth. The same rapine, the same ruthless and utterly unnecessary destruction of property, the same starvation of children and deportation of defenseless citizens, now occur as in the days when the ancients left desolation in their wake or carried off whole nations into slavery."

Professor Holliday speaks of the esthetic environment provided by the nation, the millions spent annually in "erecting noble buildings, buying statuary, filling art galleries, maintaining beautiful parks, and founding institutions for training the masses to distinguish a pretty thing from an ugly thing," and then sums up the results of this esthetic training and culture in severe and serious terms:

"It is indeed becoming a serious question whether in reality we have advanced greatly over our distant ancestors in the essentials of civilization. We have indeed put a cul-

tural veneer upon ourselves: we may indeed have learned to drink tea with a fork; we may indeed have discovered how to arouse this or that esthetic thrill over the merits of a musical composition or a bit of painted canvas. But in the hour of stress, in the moment of temptation, the veneer cracks or even peels off in large sections, and, behold, there underneath is the raw savage. Something has gone amiss in European education, and in its imitation in America. For nearly ten decades the new education has toiled with unsparing pains, and with colossal confidence, and has produced—a 'cultured pagan.' Is not that the festering sore of our educational system of today? . . .

"A cultured pagan may not be a bad sort of creature—when he is not tempted. Under favorable conditions he may not be a bad husband, a bad father, a bad voter, a bad citizen. But when the hour of temptation comes, will he have the moral stamina to stand firmly for the right?"

Professor Holliday concludes his characterization of the "cultured pagan" by saying:

"After all, perhaps our Puritan ancestors were right when they insisted upon instilling into their children 'the fear of God.'"

He shows that providing "mere artistic or beautiful environment," and facilities for "enlarging public information," "will not make civilization, will not save a country from moral dry-rot." Something else is needed. This something else is described in the following words:

"But the 'something else' needed in the American and European educational system, if that system is really going to lead toward true civilization, is a development of the moral emotions, an education of the soul, in short, a return to that which for a half century we have shied from—some form of religious training."

Professor Holliday does not in his article attempt to give any method or program for developing the moral powers of the child, but maintains that if—

"true civilization is to come, we must breathe into our education the spirit of a joyous, living religion, a confident belief in a benevolent Higher Power, who desires justice, decency, honesty, mercy, and love to reign here on earth."

The article closes with a strong indictment against the present educational theory:

"As matters now stand, the development of mere intellect has failed. Our educational theory has developed a fatal weakness; in the moment of our greatest confidence in it, it has broken down, and the primitive instincts and practices of savagery have gained the supremacy."

Seventh-day Adventists are in full accord with the main thesis put forward by Professor Holliday; viz., that God should be recognized in the work of education; that no theory or system of education is sound or complete that ignores the relation of the creature to the Creator; and that does not result in emphasizing and strengthening this bond of intimate and loving relationship. The following citations from Seventh-day Ad-

ventist educational literature make clear the spirit and principles that mold their system of education, which with its thousand schools in all lands has an enrolment of a little less than thirty-two thousand pupils, taught by eighteen hundred fifty teachers, who recognize that character is the great end in all education:

"In a knowledge of God, all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate. In this communion is found the highest education. It is God's own method of development."—*Education*, p. 14.

"The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God the Creator, and of Christ the Redeemer, as they are revealed in the Sacred Word."—*Id.*, p. 17.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle. . . .

"Character-building is the most important work ever intrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today."—*Id.*, p. 225.

"In the Teacher sent from God, all true educational work finds its center. . . . In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from him,—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns that can hold no water."—*Id.*, p. 83.

While religious training is pre-eminently important in the work of education, yet Seventh-day Adventists believe that our nation has acted wisely in leaving this important phase of education to the home and the church, not forcing religious instruction upon those who are opposed or indifferent to religious matters; thus granting liberty of conscience to all.

Having concluded that God should be recognized in a true and complete theory of education, the question naturally arises as to what place the Bible should occupy in the work of education. The Bible is the revelation of the character and will of God, and the right relations of the creature

to the Creator are therein clearly revealed. A future article will consider this important theme, "The Place of the Bible in Education."

Berkeley, Cal.

DRESS

CLARA M. SCHUNK, M. D.

To serve its purpose adequately, dress should fulfil three specifications—protection, comfort, and suitability. In the selection of dress these demands should be ever kept in mind, and the choice should be guided by the dictates of judgment and reason rather than by the follies of fashion and the demands of popular custom.

It has been rightly said that dress is "the outward expression of the soul." It is an index of character, a mirror of the inner being. By one's dress he shows whether he is orderly or untidy, methodical or slipshod, economical or extravagant, purposeful or aimless, sensible or frivolous, grounded and resolute or shallow and superficial, chaste or immodest, coarse or refined, of artistic temperament or devoid of taste in color and symmetry. While undue thought and attention should not be given to the matter of dress, yet it should be regarded as important, inasmuch as it represents a medium of influence affecting those we meet, as well as our own lives and characters.

Much has been said and written in a negative manner on this subject. "X-ray waists," elbow sleeves, low necks, attractive hosiery, French-heeled shoes, etc., have been described in terms none too strong; and Seventh-day Adventist women, above all other women in the world, should be free from the violations of propriety in dress which even good society condemns.

Consider briefly a few things on the *positive* side of the question. Proper dress, like proper eating, is a matter of education. People are converted to the right way of living, not by railing at them for their tea and coffee, their meats and sausages, their spices and sauces, but by teaching them a better way. Likewise the desire on the part of all people, and young people in particular, to look well, should be directed and educated so that the outward appearance may carry the representation that God designed it should.

The love of the beautiful plays an important part in the poised, symmetrical life. "No one can contemplate the wonderful beauties of nature, and doubt that the Creator must have intended that man, created in his own image and likeness, should be equally beautiful." We are influenced by beautiful people and beautiful things. Wherever we see beauty, it ennobles and elevates the character. Beauty of character, charm of manner, graciousness of expression, and a godlike bearing are our birthright.

But beauty does not consist in adornment, nor is adornment an element belonging to beauty. Savages have no appreciation of beauty; they have a passion for adornment, but there is nothing to show that the esthetic faculties are developed.

"Loveliness

Needs not the foreign aid of ornament,
But is when unadorned, adorned the most."

Have we not seen persons who reminded us of Ariosto's statement, "Who seems most hideous when adorned the most"?

It is this idea of adornment that defeats the very object women have in attempting to make themselves appear well. Let us get hold of the truth that true beauty is that which is clothed with simplicity, and that simplicity in dress is the very "finish" of beauty. This principle is recognized by the best classes of people in the world, and could we but adapt it to ourselves, it would place us on a higher plane spiritually, intellectually, and socially.

Taste in the selection of colors and their proper and harmonious combination is a matter which needs education. Nature and the manufacturers furnish many beautiful subdued and soft colors. We can train ourselves to choose and love those colors which are modest, which attract no undue attention, which are becoming, and which express refinement of taste and character. Two colors tastefully combined in an attire give a much neater effect than numerous colors without harmonious blending.

Good quality of material is always to be recommended. It is cheapest because it wears the longest and looks well as long as it is wearable. Young people should be educated to select the best material that a specified sum will buy. If seventy-five cents is the most you can pay for a yard of goods, do not try to get a material of which seventy-five cents would buy only a poor quality; select a material which at that price would represent the best in that kind of material. If you can afford no more than fifteen dollars for a winter coat, do not insist that you must have a velvet or a plush coat. Fifteen dollars would purchase only a cheap imitation of velvet or plush; but it would purchase a good quality in some woolen or mixed material.

In the consideration of proper dress, it seems altogether conclusive that the subject comprehends the discussion of undergarments, as well as the outer apparel, and that cleanliness and soundness, careful arrangement and orderliness, are as important features in the clothing worn next to the body as they are in the outer dress. A silk dress may cover a ragged undergarment; and it is a lamentable fact that it too often does. Such things ought not so to be, especially among those who are teaching physical right-doing.

Educate yourselves and your children to be very particular about undergarments. Let them be always clean, without fraying or raggedness. Let there be buttons and buttonholes, stockings without holes, shoes without one-sided heels. It develops a wrong character to allow a girl to pin her underclothes together, to wear them when they are soiled or torn, to entertain the idea that a shoe hides the holes in stockings. A good standard to live up to every day of the year is to keep all clothing in such condition of repair and cleanliness that should accident or circumstances necessitate its exposure, one will not be thrown into confusion and embarrassment.

It is singular that it takes exhortation and urging to get women to wear clothing that will fit with comfort and that will keep them sufficiently warm. To clothe the body insufficiently causes not only a long list of inflammatory diseases and conditions, but it causes many deaths. Why not educate ourselves into acquiring enough *good sense* to cherish a watchful care over the proper protection of our bodies against cold and wet?

Woman is not regarded as the weaker vessel among savages. The physical weakness of modern civilized women is largely the result of their unnatural and unhealthful mode of dress. Less than ten per cent of the women who come under medical observation know how to take a deep breath correctly. Their clothing permits chest breathing only. Correct breathing, which is of the abdominal type, requires that the clothing be loose enough to admit of the distension of the chest cavity at the waist line to its fullest capacity. Practice this form of breathing. Keep the shoulders straight. (do not pull them up), and press out at the waist line, both front and back. Fit the clothing about the waist so that this kind of full breathing can go on all the time. The one-piece underclothing and the one-piece dress are suspended from the shoulders, and thus take away all constriction at the waist line. Thus one can be made to *look* well, as well as to feel comfortable.

Some girls and women begin to wear their clothes before they are quite finished, and ever afterward it requires a lot of pinning to hold them together. Not only is this a slovenly way of dressing, but it is altogether a wrong training in habit and order. Let every garment be abundantly provided with buttons and buttonholes, hooks and eyes, or dress clasps, so that the necessity for pins will be practically eliminated.

See to it also that your clothes are without grease spot or wrinkle, or any such thing. Carelessness in dress is no sign of piety. Sanctification gives no countenance to slovenliness. To entertain the idea that in order to be godlike we must get away from every-

thing that is pleasing and tasty, is to mistake the nature of true religion. Furthermore, let us recognize that proper dress means more than the leaving off of forbidden styles and attractions.

Melrose, Mass.

CONNECT WITH THE HEAVENLY DYNAMO

J. M. HOPKINS

MANY years ago the writer, while attending an institute held in the Adventist church in Minneapolis, Minn., was sitting near a window, and observed that the street car, as it came opposite the church, broke its connection with the wire above, thus losing its connection with the dynamo that furnished its running power. The result was that the car very soon came to a dead stop, and he thought, What a forcible illustration of the Christian life!

As long as a living, vital connection is maintained with the heavenly dynamo; as long as the heart, by faith, by prayer, by the diligent study of God's Word, is in constant touch with the Source of all power, the Source of all blessing; just so long will he be able to run the Christian race. It is the Lord that supplies the living, motive power.

Under the figure of the vine and its branches, Christ expressed the same thought. As long as the branch is closely connected with the vine, so long the sap, the life of the branch, flows from the vine into the branch; but once the branch is severed, its leaves, its clusters of fruit, wither and die.

"Without Me ["severed from me," margin], ye can do nothing." John 15: 5. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Ps. 127: 1.

How many times have we, in our feebleness, utterly failed in our vain attempts at service for God! How many, many times have we been in too much of a hurry to go about our work to stop and seek the much-needed help that can come only by prayer and the reading of the Word! O how many times have we been overtaken by temptation, how many times have we spoken thoughtless words, foolish, wicked words, unkind words, words that were really a reproach to the cause we profess to love and represent! How often have we made terrible mistakes in judgment in the work of the Master because we did not prayerfully seek divine counsel and guidance!

O, this should not be! It need not be. The Lord says:

"Be filled with the Spirit." Eph. 5: 18. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is

named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 14-19.

And such is the invitation of God. Nay, more; such is the exhortation and the requirement of God. We have been told that "the power of God awaits our demand and reception." With this power, this wisdom, this guidance, the Christian life will be one blessed achievement of success and victory; without it there will be only failure and defeat.

My brother, my sister, let us take time for prayer and the careful study of the Bible. Every morning, before we enter upon the labors, duties, or enjoyments of the day, let us first seek the Lord for heavenly wisdom and strength; let us secure and maintain a vital connection with the heavenly dynamo.

"Nothing else will give us such clear vision of ourselves or of Christ, as will secret prayer; and more than that, the chamber of secret prayer is the station where we connect with the great dynamo of heaven, and receive power to live the life that counts,—the life of victory over sin, the life of faithful and successful soul-winning. From every viewpoint, being alone with God in prayer is the Christian's supreme privilege, and his greatest need; for the only thing that will enable Christians to conquer the world for Christ is prayer."—"Alone with God."

Roseburg, Ore.

CHRISTMAS, OR WHEN WAS CHRIST BORN?

ISAAC BAKER

THAT the Saviour was not born on the twenty-fifth of December, and that the exact time of his birth is not known, but that the twenty-fifth of December was chosen by the so-called Christians as the time of the birth of Christ in order to take the place of a heathen festival, is evidenced by the following quotations from history:

"A festival of the Christian church, observed on the 25th of December, in memory of the birth of Christ. There is, however, a difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. . . . By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the 25th of December has been agreed upon.

"Chrysostom seems to speak of it as a custom imported from the West within ten years. Before that time it appears to have been kept conjointly with the feast of Epiphany on the 6th of January."—*New Americanized Encyclopedia Britannica*.

"As to the day on which it was celebrated, there was long considerable diversity, but by the time of Chrysostom the Western Church had fixed on the 25th of

December, though no certain knowledge of the day of Christ's birth existed. The Eastern Church, which previously had generally favored the 6th of January, gradually adopted the said date. Many believe that the existence of heathen festivals celebrated on or about this day had great influence on its being selected; and the Brumalia, a Roman festival held at the winter solstice, when the sun is as it were born anew, has often been instanced as having a strong bearing on the question."—*Winston's Encyclopedia*.

It appears from the foregoing quotations: (1) That the 25th of December is a very doubtful date for the birth of Christ; (2) that said date was not definitely selected until about the fifth century; (3) that there is no certain knowledge of the day of Christ's birth; (4) therefore it was either based on tradition, or selected by the Christians to take the place of a heathen festival which was celebrated on or about that date, and which was held in honor of the sun.

That we may see how the feast Saturnalia, which began about the seventeenth of December, ranked among the other Roman feasts, we quote the following from the "History of the Ancient World," by W. S. Ferguson, page 459:

"In a society of luxurious wealth and idle poverty, amusements are a necessity, and the Romans never plunged so deeply into them as at this time. The number of holidays grew; there were eighty-seven in a year under Tiberius. Two favorite holiday seasons were the Saturnalia, beginning December seventeenth, and New Year's Day. The former was a season of riotous fun, when the ordinary conditions of life were reversed. Slaves could do as they liked. Crowds thronged the streets, laughing and feasting. New Year's Day was an official and religious day."

Thus, according to Ferguson, this feast was one of the greatest of the year, and was celebrated as a time of sport very much as the Christmas of today is celebrated, but not in such a manner as to celebrate becomingly the birth of the Saviour of the world. Think of it! Christmas celebrated at the same season of the year and in the same manner as the Roman feast, only with the name changed, and done in honor of Christ! Is not that paganizing the name of Christ?

We will next notice what Gibbon says relative to this Roman feast and the time of the birth of Christ:

"The Romans, as ignorant as their brethren of the real date of his [Christ's] birth, fixed the solemn festival to the 25th of December, the Brumalia, or winter solstice, when the pagans annually celebrated the birth of the sun."—"The Decline and Fall of the Roman Empire," chapter 22, par. 8, note 22.

It appears that we are warranted in concluding that the Christian world has adopted the pagan feast and christened it by the name of Christ, and celebrated it with dancing, feasting, and liquor drinking. This serves to illustrate the union which was effected in the early centuries between the

pagans and Christians. How long shall this union continue? It is quite probable that Christ's birth occurred in the spring of the year.

"According to the received chronology, which is in fact that of Dionysius Exiguus in the sixth century, the birth of Christ occurred in the year of Rome 754; but from other considerations it is probable (so Archbishop Thompson, original author of this article) that the nativity took place sometime before April, u. c. 750, and if it happened only a few months before Herod's death (Herod I), then its date would be four years earlier than the Dionysian reckoning."—*Smith's Comprehensive Dictionary of the Bible*, art. "Jesus."

It is clear that we do not know the exact date of the birth of Christ, neither have we any divine command to celebrate that event; therefore the whole arrangement is of human origin, which accounts largely for the manner in which it is celebrated at the present time.

THOUGHTS FOR PRAYER

We struggle and fuss and work, and forget to live. Pity we throw our masterpiece aside half finished, while many meaner attempts are completed!

O how perilous to feel rightly without acting rightly! If feeling be awakened without passing into action, our character becomes untrue.

Our littleness is a shame to us, and unbecoming those who are designed for God's comradeship in labor.

Train our minds to settled contemplation of Thee, and our habits to constant imitation of thee.

Interpret us to ourselves; and let every day bring the exposition of some weakness or virtue or possibility, some capacity or new resource.

Elevate us to the atmosphere of heaven—where peace is at the heart of every entertainment, and there is no craving passion or unsatisfied desire.—*From "Promptings of Devotion," by John Horne.*

A HOMELY VIRTUE

It is well to remember that there is a multitude of things, and among them many that are best worth doing, that can never be accomplished save by plain, straight-ahead, everyday, persistent plodding. It is all right to start the enterprise with a great flourish of trumpets, but that doesn't get you along very far with it. Before it is finished, if it is to be worth anything at all, some one has got to get down to plain plodding. There is always a stretch of hard road in any bit of worth-while adventuring, no matter what kind it is. Nothing is ever all brass bands and banners. Brilliancy and enthusiasm are good, but there is a homely old virtue that accomplishes very much more than either of them. See that you don't despise it.—*The Christian Guardian.*

IN MISSION LANDS

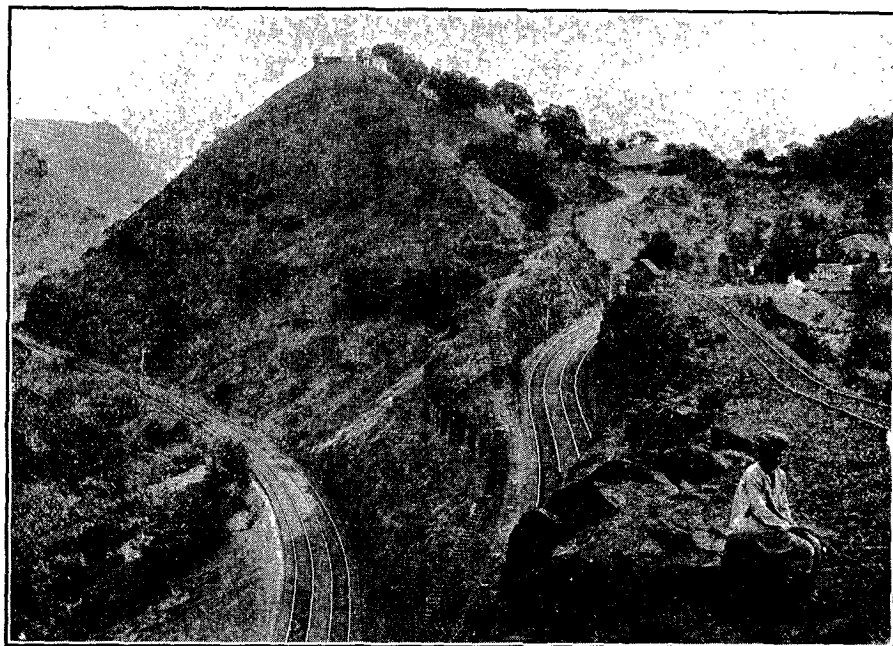
INDIA

W. W. FLETCHER

WHEN it was settled that I should not be able to go to Shanghai, I decided to use the time at my disposal to become more closely acquainted with our mission-station work.

I spent an enjoyable fortnight at Calcutta. In that city we have a boarding school for Bengali boys, another for Bengali girls, an English church, and a Bengali church. We

We stayed with Dr. H. C. Menkel, and were glad to see the good influence he exerts, through both religious and medical work. Many prominent people, including the wife of the viceroy, patronize the treatment-rooms. Recently the government was commanding houses in Simla, and thought of taking the "Belvedere," where Dr. Menkel is located, but the civil surgeons said that the treatment-rooms were an essential part of the



THE PLACE OF REVERSING ON THE RAILROAD GOING UP THE WESTERN GHATS (MOUNTAINS) FROM BOMBAY TO POONA

have not our own church buildings, however.

I must tell you a little about Simla. It is known as "the queen of hill stations." It certainly is a beautiful place. There is a narrow gauge railway right up to the city. All the roads are beautifully kept. The viceroy and the commander in chief reside here, and much money is spent on the upkeep of the place. No vehicular traffic is permitted except that drawn by man power, such, for instance, as rickshas drawn by four or five coolies, or dandies carried by the same number. Cycling is forbidden, but horseback riding is permitted. Only the viceroy or the commander in chief may use a motor car or carriage and horses. The reason for this is that the streets are not very wide, because of the hilly country, and there is a great deal of pedestrian traffic. It is a treat to go out for a walk in the cool air of Simla, and see hundreds of other Europeans walking also, a sight never seen on the plains.

station, so they were spared. This needs no comment as to the way the doctor's work is regarded.

We have a good church at Simla, mostly of English people. All the men are employed in some branch of government service, and up to the present not one has lost his employment on account of the Sabbath. One of our brethren is the superintendent of a department of the government railways. Simla has an earnest body of believers, and it did me good to meet with them. Some of them have given up a good deal in a social way in order to take a stand for the message.

While at Simla we had very cold weather, many hailstorms and one good fall of snow. It was a change from the heat of the plains. This cold spell was unusually late, as April is a very hot month in India. Snow fell at Simla April 21, constituting a record, the latest fall previously recorded being April 19, 1879.

After spending two weeks at Lucknow I had to undertake a trip to visit our mission station in Garhwal. The

feudatory state of Garhwal is mountainous, and borders on Tibet. We have one station among the Garhwali people, about one hundred miles from the Tibetan border. Here there is a mission bungalow, two dormitories for the schoolboys, and a substantial school building. Brother Floyd L. Smith, a young American, is the missionary in charge. He and his wife have just passed the public examination on their first year's work of language study.

I am now writing from Coimbatore, South India, where we have just held our annual general meeting for the believers in the South India Mission field. There was a good attendance, and we had a good meeting. We have believers among the Tamil, Telugu, and Malayalam people. What speaking I did during the meetings had to be done through three interpreters. One would speak to the Tamils, who occupied the main body of the hall, and the others would address their people, who sat at the sides. But, of course, a great deal of the speaking was done in the vernacular. This afternoon I am leaving for Tinneveli to visit one of our mission stations in the extreme south of the Indian peninsula.

As the trip to Garhwal took me up toward Mussoorie, I decided to spend a week with my wife and children. We had a happy time together, but all too short. The mountain air keeps the color in the children's faces. We ask you to pray for us, and for the work of God among the people of India.



SINGING IN AN AFRICAN VILLAGE

S. M. KONIGMACHER

AFTER mending the punctures and finding some carriers, I pushed on up the grade through the dust, and at last arrived at the mine in time to send the boys ahead on the train, while I rode the fifteen miles, so we could camp that night among the people.

I found that the government had made them clean up their villages, leave the trees in the center for shade, and rethatch their huts. In many places the villages were built on new sites, old chiefs had been replaced by more aggressive younger ones, and the villages really looked as a village should.

When the natives saw me, they remembered the pictures, and when I called them to come and sing, we were sure of an audience.

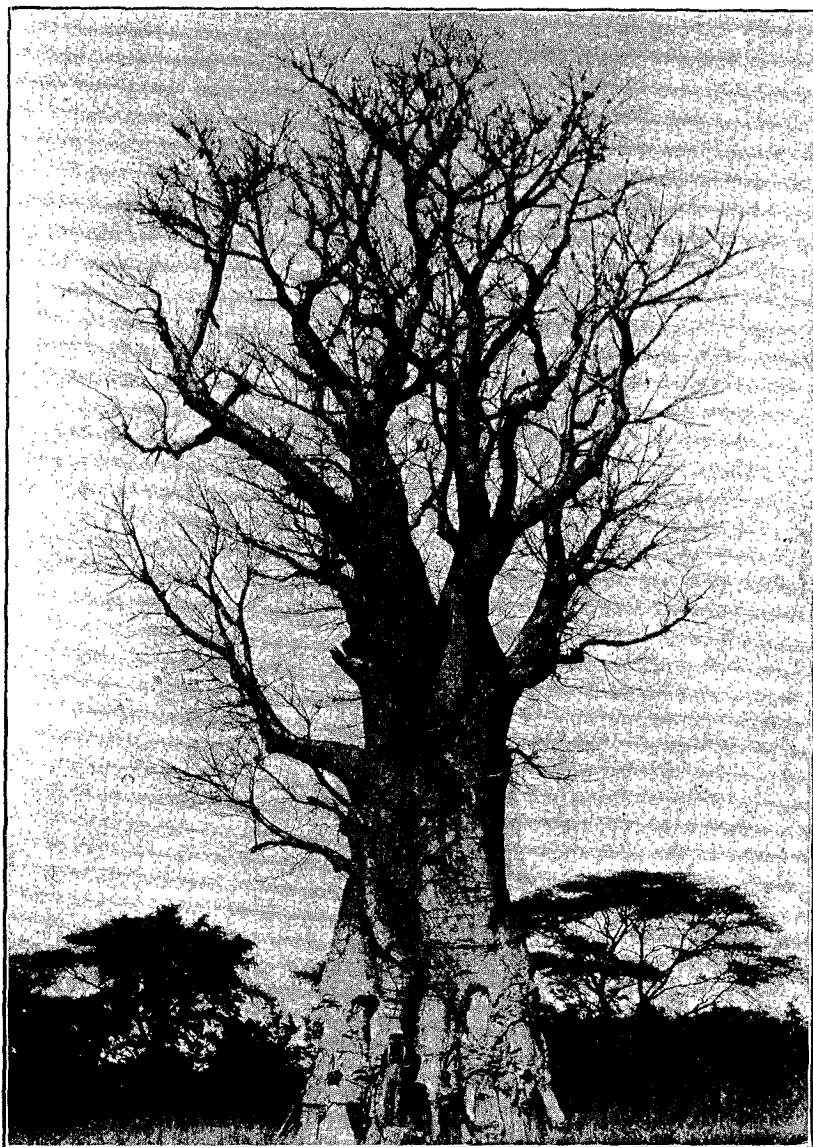
At a trading post on the railway we found nearly one hundred boys, some loading grain, some trading, some bringing in the grain from near-by villages.

At Kambo we arrived too late to push on to the next village, and so we asked for a hut. In the evening we had our service, but the women were busy, so I told them to come at night. They did so, and the hut was

too small to hold them, so we went outside by the fire. After I showed them the chart, we began to sing, and oh, how they sang! In a very short time they had learned the song, and as I beat time they would clap their hands. I never had such a concert in any village before, and the men joined in too. It was a glorious moon-

bodies. So we shifted to the shade of a tree. Those children ran after me for a long way, and we stopped in the path and twice sang before they left.

On our return to Mambwe, to our open hut with no grass or mud, I had a glad reception. I told the children to go home and eat, and then come back and we would sing. In a short



A FORSAKEN IDOL TREE, RHODESIA, SOUTH AFRICA

light night, and we sang the song over and over again.

At Lukunga, where I stopped for the Sabbath, the boys gathered in the hut, and I taught them also the song. It was very amusing to hear them trying to teach it to their wives after they left me, and to hear the hearty laughter when they made a mistake.

There was a boy there who had been in the mine and had not walked for six months. I went to the bush with the chief, and we found some forked sticks and made him some crutches. I saw him use them while I was there, though I do not know whether he has done so since I left the village.

On my way home the children ran out of a village to meet me, and wanted to sing. I sat down in the shade of an old hut, but they said, "Not there," and began to brush their

time they were back, and we began to sing. Then the whole village came, and those who could not crowd into the hut stood outside and sang. How we did sing! I used my butter jar on the top of my salt tin for a candlestick, and the more I tried to make a place in the hut, the more there were to fill it.

It is in such simple songs that Jesus is calling today. Yes, he is calling, and some will hear and come. Over there we shall sing that new song, and all will be able to take part.



TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—Milton



NATURE is the art of God.—Sir Thomas Browne.

A SEVERE STORM ON THE ISLE OF PINES

H. C. GOODRICH

THE recent storm that swept over us here was by far the worst in the history of the Isle of Pines. Not a house escaped some injury, and many were badly wrecked. Had the storm come in the night instead of in the day, there might have been a sad loss of life. But we are very thankful to our loving and merciful Father that not one life was lost.

The brethren have been very kind, and have, without charge, helped me to pull down my house, and we are getting the lumber off in good shape, so that by building a little smaller we shall have enough to rebuild. Only the roof will have to be entirely new. [Brother Goodrich's house was rocked over so much to one side that it was impossible to put it back without tearing it down.]

I have thought of selling my lot and the old lumber for whatever I can get for them, and leaving the island, but I cannot feel free to do so. The very kind and timely financial help already sent will, I hope, make it possible for me to rebuild. The greatest reason why I ought to stay is the interest that is growing among the Americans here. I go ten miles every Tuesday night by automobile to a fruit farm of eight hundred acres, to have a Bible study with the general manager and one of the superintendents. These two families are very much interested. Also, a doctor comes to our house every Monday and Thursday noon for Bible studies, and attends our Sabbath meeting.

Today he brought a man who owns a large grove, and who has been reading the Extras. After meeting, he told me that he had been thinking for some time that he had not been keeping the right Sabbath. So next Thursday when he comes to town, we will have a Bible study on the Sabbath question.

There are others also interested, and we feel that we cannot leave them. What a joy it will be to see these good, substantial people accept the truth! We are all of good courage and full of hope.

HAVE you ever stopped to think that we sing the miseries much louder and longer than the hallelujahs? Funny, too, isn't it? Miseries are notes of wailing and lamenting that spell sadness, and we keep singing them till we learn them by heart. In fact, they become a part of the heart; and we sigh, sigh, sigh. But the hallelujahs! Oh, yes, they come as often, some oftener, than the other things. But seemingly we squelch them to a whisper when we should rather sing out loud and long in whole tones.—*Selected.*

"Be not weary in well-doing."



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

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

A CLEAN HEART

MRS. J. C. BROWER

I do not ask that I may see
The plans designed by God for me,
I only ask an earnest heart
And willing mind to do my part.

Long have I had a stubborn will;
My own desires have followed till
A Father's rod upon me laid,
My heart grew sick and sore afraid.

In grief and loss, to him I turned;
Nor was my weak petition spurned.
E'en through my tears I'm praying still,
"Lord, change and sanctify my will."

When he controls my heart and mind,
In no good thing I'll "come behind."
I shall to higher levels rise,
He'll purge and fit me for the skies.

WORK FOR ALL

MRS. W. T. BLAND

EMERGENCY times demand emergency workers. We shall have to revise our methods of living and thinking, and that quickly, or the world will march on, and leave us so far behind that we shall be lost entirely. Years ago Seventh-day Adventists were given definite instruction, many times repeated, on the very items that the government is now stressing—plain clothes, simple and wholesome food, abolishing unnecessary and foolish entertainments, a pressing together for the common good and for the special purpose of saving humanity.

In every church or company of Sabbath keepers we need the best brains, the coolest nerves, the broadest-minded women, that the denomination can produce. We have had so much from the Lord that, instead of appreciating his goodness and the honor he has conferred on us, we have almost come to feel that we "have need of nothing" more.

And on account of our pride in ourselves, we have all but lost out. Had we kept humble and teachable, there is no doubt but that others would be coming to us for instruction and help in all these lines that the best and most prominent men and women in the country now see to be absolutely necessary.

We have been building on the sand, but I believe and earnestly pray that it is not too late even yet to anchor to the Rock, reclaim our womanhood,

rouse from our lethargy, catch step, and still be of service to the world, for whose salvation Christ died.

There is work for every woman. The leaders of our country tell us in all earnestness that our time of heavy anxiety and sacrifice is just before us; and they recommend with the utmost sincerity, that if we would avoid the hysteria that is sure to sweep over this country when the long lists of casualties begin to come in, we must immediately get busy on some worthy activity outside of what has been our daily routine in the past.

And, my sisters, if you will take the trouble to become intelligent on these things, you will see that we can join wholeheartedly in all these activities; for the entire list is founded on the Word of God. While social leaders have been the first to respond to the call for help, those in charge are realizing that the stress of the times is not met by her whose "outward adorning" has been her chief aim in life.

The meek and quiet spirit, the well-disciplined mind, the life rich in good works, the constant desire to be a helpful, loving friend,—these are some of the qualities that are necessary if one would reach the highest standard of efficiency. But nothing counts when we are asleep.

We need leaders strong enough in the strength that comes only from the Lord, to direct in the appalling work that is staggering the world. These are no tasks for women with little minds, for women who are too timid or too indolent to think for themselves. The women across the sea—our sisters—under a great baptism of blood, have made a mighty self-dedication. Are we better than they?

"Are you living the life that God gave you to live?"

Are you giving the love that he gave you to give?

Are you putting in life what you know to be good?

And not just the things that you think you should?

"If you are, and can say Yes,—for every one may,—

Then you're doing your duty as God shows the way.

'Life's a cup to be filled.' On your actions depend

The ingredients you'll have in your cup at the end."

Chattanooga, Tenn.

ONE KEY FOR ALL LOCKS

We parents must frequently seem to impartial outsiders like monomaniacs with but one idea in our heads,—the frantic fear that we may be disobeyed. We not only force, and smash, and break open all locks by using the same key, but we insist upon applying it to doors which do not need opening in the least. To have the children obey when it is necessary to obey is not enough; we become so obsessed with the idea of authority and submission that we must needs be after them every moment, wringing obedience from them on matters which are of no importance, however they are decided.

Here is a dialogue which I heard with my own ears. A mother came up a park path toward a children's sand pile, leading her little girl by the hand. The child had a doll, which she began to put to sleep on the bench on which her mother found a seat. The mother said: "Ellen, you'd better go and play in the sand pile."

Ellen said: "No, I don't want to. I want to put my dolly to sleep."

Her mother said, more insistently: "I said for you to go and play in the sand pile."

Ellen replied, with an increase in forcible emphasis on her own part: "I don't like sand piles. I want to put my dolly to sleep."

Her mother said: "Ellen, did you hear me say you are to go and play in the sand pile? You mind your mother, or you'll get spanked!"

The singular part about this story is that of the large crowd of mothers and nurses gathered about the sand pile, all of whom heard the dialogue, not one was surprised. Not a head was turned, not an eyebrow raised. It was simply a mother, like all the rest of us, "maintaining discipline" by multiplying as much as possible the occasions when her will and the will of the child came into collision. The precise opposite of this policy is the one advocated by all the educators of genius and by those occasional women who have a genius for arranging life sanely.

My mother has told me that she was aware that she was much criticized during her children's early years for her "weakness" in dealing with them. Although she never in her life read a word of Rousseau, her method almost exactly coincided with his theory. By the exercise of ingenuity, good humor, forethought, and a wise margin of flexibility, she tried, in her own phrase, to "get around" the question of obedience, and as much as possible to avoid coming to frequent issues on the matter as long as the children were too small to be reasonable. Whenever it was really necessary, the strictest obedience was enforced; but in most matters her children's lives, like all healthfully varied lives, were not colored at all by the question of either obedience or disobedience. It is

amusingly illustrative of the insistence of the human mind upon a preconceived idea that everybody thought it "strange" and "unexpected" that her children should obey her willingly. It occurred to nobody that her escape from the distressing years of friction which fall to many mothers could mean that her method had any element of sanity in it.

With the knowledge of child physiology and psychology which trained minds are more than willing to impart to us, we modern parents should have a ringful of keys to use in the various problems of child training. We show ourselves singularly medieval in clinging so obstinately to the old idea of obedience as the cure-all for every situation.

It may be that the child who insists upon spoiling his clean clothes by playing with an oily lump of putty does not need to be spanked and put to bed for disobedience so much as to be given an apron and a big chunk of modeling clay to handle.

It may be that the little girl who whines and speaks fretfully does not so much need to "be brought up with a round turn and made to mind" as to have certain changes made in her diet.

It is possible that the rapidly growing boy who is slouching and awkward does not so much need to obey the spasmodic command, "Do stand up straight!" issued whenever the parent happens to think of it, as he needs a systematic course in gymnastics.

It is conceivable that the high school girl who is "unruly" and disobeys parental commands to come home at once after school and to "keep off the streets," needs, instead of exhortations to submission, a number of innocent outlets to her desire for companionship: to be allowed to bring her friends home with her, for example.

The jangling of many keys is in our ears. Let us take heed how we force locks, rather than open them.—*Selected.*

CONTENTMENT

MARTHA E. WARNER

SOME one has said, "Contentment is the most dangerous of envy's foes. When we are contented with our own lot, we have no time to envy that of our friends. We are too busy counting our blessings.

Look around you, and see how many of your neighbors are perfectly contented. They all have good homes, to be sure. But Mrs. Brown has an auto, and Mrs. Ellis says she shall give her husband no peace until he buys her one. Mrs. Davis has a girl to do her work, while Mrs. Fuller has to do her own, even the washing. Mrs. Earle has a "sewing woman," while Mrs. Jones hires every stitch of her sewing done. Mrs. Halliday has a piano and a Victrola, while little Mrs. Warren has only a cottage organ

and her own and her children's musical voices.

So it goes. But let me tell you something. The little woman who goes about her work with a happy song on her lips, never thinking about what might have been, is the woman to be envied, whether she lives in a mansion or a cottage.

Clintonville, Conn.

MOTHERS

"Did you hurt yourself, Stanley? Big boys don't cry, you know. Let mother see how brave you are. That's splendid—you are a big boy. Yes, Maidie, you may go over to Nancy's for an hour. Come here first, and let mother tie your hair ribbon. There, that's right. Don't stay more than an hour, remember!"

Maidie flew down the path, her hair ribbon fluttering like a big blue butterfly. Little Stanley, insisting upon his courage, went back to his play. Their mother, with eyes full of pride, turned to her old schoolmate.

"I never can get reconciled to your not being married, Mary Armstrong!" she cried. "You who always loved children so! No woman knows what life is till she is a mother—and you'd have made such a great one. I could cry over the waste of it."

Mary Armstrong's gray eyes, wise, deep, and tender, studied her friend a moment.

"But, dear, you don't have to be married to be a mother; if it were so, it might be hard. But there are never half enough mothers to 'go round' in the world. Maybe that's why God needs some of us free, so that he can send us to lives that need mothers."

"Oh, I know—but that isn't at all the same," Maidie's mother insisted.

"Two years ago," Mary Armstrong said, slowly, "a little girl of sixteen came to me. She had been neglected all her life. Her mother was no mother, cared nothing for the child, cared nothing for anything except dress and amusement of the cheapest kind. Where the child got her little white soul, God only knows. But she dreamed always of a mother who cared—who cared about what she was and what she did; to whom she could go with all her perplexities and problems and girlish battles. She looked like a broken flower when she came to me. I wish you could see her now—strong and eager over life, and so pitiful over other lonely girls! She calls me 'mother' in her letters."

"I don't see how you dared," Mrs. Carey murmured, absently, with her eyes upon her little son.

"And there is Michael. He is in a reformatory. He never had been loved in all his life. I happened to see the look in his eyes one day. He used to have ungovernable fits of rage. If you could see the way he is working to conquer them now—because some one cares!"

"Stanley has the sweetest disposition," Mrs. Carey said. "It's no use, Mary, you simply can't imagine what you're missing. It makes me so *cross*! There, I'm going—I can't talk about it."

She called Stanley, and they went down the path together. Miss Armstrong, smiling to herself, watched them out of sight.—*Selected.*



SENTIMENTALISM AND MARRIAGE

MRS. T. E. VOLKERS

ONE of the best ways to deal with sentimentalism is to strive to keep the confidence of our children. Many Adventist parents are poor, most of them are busy, and very few give the time and thought to this subject that it deserves.

We should begin when our children are small, toddling around our feet, to gain and hold their confidence. When they get the falls and bumps and bruises that no one can heal but mother, take time to comfort them. The mother who has her child's confidence *then*, and *never lets go*, will keep it when he goes to school, and all along the way of youth,—that shining but difficult road which all must pass who reach maturity.

Often the mother, weary and overwrought, greets the child who comes demanding sympathy, with a frown, and says: "I don't want to hear about those things now; I'm too tired; you must learn to keep out of such troubles." So the child goes away, crestfallen, to find some one else who will listen and sympathize. This person may not be a Christian, and thus the child is advised wrongly. The next time he finds himself in need of help, it is very easy for him to go to some one else; and thus he begins to confide less in his parents, and by just so much their opportunity to keep his confidence slips from their grasp.

The seed of love is implanted in the heart of every human being. The desire for love and sympathy is also planted there. Our Saviour longed for the love and sympathy of his disciples in the hour of his agony in the garden, but they failed in their supreme opportunity.

If our boys and girls do not find at home the love and sympathy they crave, they will seek it elsewhere. A scolding mother and a "grouchy" father have driven more than one young boy and girl away from home or to an early and unwise marriage. Lack of genuine love in the home is one cause of so much sentimentalism among our boys and girls. I know girls who have married very young in order to get away from home. On the other hand, Christian parents who are always pleasant and cheerful and have kept the confidence of their children, find it comparatively easy to guide them when they are of a sentimental age, and to keep them from many pitfalls.

Parents should be the companions and chums of their boys and girls. There is no more pleasant sight than a mother and her daughter visiting animatedly together, or a father affectionately placing his hand on his son's shoulder and talking with him on some subject of common interest. If we could only learn to live more with our children, we should be able to keep them from making many mistakes.

We are told by the servant of God that our children are what we make them, and that we are not to blunder in the most important work of molding their characters for time and eternity.

It is our duty to assist our youth in the selection of the company which they keep, remembering that if we do not choose companionship for them at home, they will seek it elsewhere. When the girls are away in the evening, do not retire until they return. Then while they are preparing for bed, encourage them to tell you "all about it." If they have had a pleasant time, they will fairly bubble over in their eagerness to describe it; if not, you can give the sympathy, not always spoken, that helps to heal the hurt. Above all, you will have, when you lie down to rest, a pretty good idea of the evening's entertainment, and will be able to decide whether or not it will be wise to allow your daughters to go to the same place again.

The mother who sits up thus for her children, however, must do so pleasantly, and never greet them with reproaches. It is the *cheerful sacrifice* that counts. To those who are watching for the souls of their children, no sacrifice will be too great. Satan never sleeps, and he is using every device to entice our youth. If they know that "mother" is waiting for them, they will hasten home a little earlier for her sake.

Next to the conversion of our children, marriage is the most important single event of their lives. The enemy of souls often prompts them to fasten their affections upon each other without first seeking wisdom of God; therefore we must early impress upon their minds the importance of seeking God in this undertaking.

We all agree that girls must know something of the art of homemaking before they marry, but it is still more vital that they be taught to follow reason and good judgment in selecting a life companion. The daughter must be taught to look beyond the marriage ceremony, and to see the basis for the hope that as she becomes better acquainted with the one with whom she plans to unite her life, their love will grow stronger and their affections deeper. If together the young people have sought for heavenly wisdom, and chosen each other in accordance with divine instruction, this will be so. Let them

see that they will be to each other a savor of life unto life or of death unto death.

Mothers, fathers, time is passing!
Fiercely beats the battle strife;
But the day of triumph cometh,
When we'll enter into life.
Shall we then, with these our children,
Stand before the great white throne,
Or appear before the Saviour
Silent, childless, and alone?



THE CAT AS A BIRD KILLER

TAKE the cat from any point of view you please, and it is either found "wanting" or a greater and more distinct factor in our economic life than we imagine or dream of. As a bird killer, the cat is supreme, killing, at a conservative estimate, over thirty-one million birds each year. And that means that for every bird killed we lose an agency for killing thousands of insects and worms that feed on our crops. This fact is becoming more and more apparent to economic students, and already the United States government is finding out that wherever exists the largest number of cats, and where they kill the greatest number of birds, the crops are more meager. Every farmer knows this fact.—*Selected.*



THE CAT AS A CARRIER OF DISEASE

WHETHER or not the cat is a carrier of disease is as yet an unsettled question. Doctors disagree on this point. During the infantile paralysis epidemic in New York last summer, 72,000 cats were destroyed, a number by the orders of physicians. Dr. Simon Flexner, however, contends that the cat is not a carrier of poliomyelitis. On the other hand, the New York *Medical Record* is quoted as warning physicians against allowing cats in sickrooms. Other specialists claim they have traced ringworm to cats.

The story of an outbreak of diphtheria in an English orphanage makes disturbing reading. According to this report there were two separate departments in this orphanage, one for boys and one for girls. Suddenly sixty-four cases of diphtheria broke out in the boys' part. After investigating every other possible cause, the doctors thought of the cats in the house, and took cultures from their throats. All four cats in the boys' part were found to have diphtheria. These cats were immediately destroyed, and the diphtheria epidemic was as suddenly checked. In the girls' part there had not been a single case of diphtheria, and swabs taken from the three cats in this part of the orphanage showed not a trace of the diphtheria bacillus.

One point is certain: A cat will haunt a garbage can wherever it finds one, and, foul-clawed, it will come into our homes. That is *not* sanitary.—*Selected.*

THE
WORLD-WIDE FIELD

OUR NEAREST FOREIGN MISSION FIELD

THE "foreign" mission field nearest to the United States lies just across an imaginary line, and stretches along the entire southern border. It is known among us as the Northern Latin American Missions, and comprises the following countries: The republics of Mexico, Guatemala, Salvador, Honduras, Cuba, Haiti, Santo Domingo, the territories of Porto Rico and British Honduras, and a part of the republic of Nicaragua. This territory extends from the southern boundary of California to south-east of Florida. Its total population is more than 25,000,000 people,—one fourth as many as the population of the United States.

	Area Sq. M.	Popula- tion
Mexico	785,881	15,501,684
Honduras	44,275	562,000
Guatemala	48,290	2,119,165
Nicaragua	49,200	600,000
Salvador	7,225	1,225,835
Cuba	44,164	2,469,125
Santo Domingo	18,045	708,000
Haiti	10,204	2,500,000
British Honduras	8,598	41,170
Porto Rico	3,435	1,184,489
Total	1,019,317	26,911,468

In their babyhood, these people were, of course, practically all christened in the Catholic Church, and so consider themselves Catholics; but many of them are as truly heathen as any that can be found in India or China. They have the images of their *santos*, which correspond to the god of rain, of war, household gods, and other gods of the heathen world. The worship of these *santos* is as truly ancestral worship as that found in China. Marriage among many of them is a matter of little consequence, and being so expensive, there are in many places more couples living together without the marital rite than there are who are legally married. As a people our eyes have been turned to the great heathen world in the Orient,—which is right,—but we have largely overlooked the heathen right at our doors.

But now is our opportunity to do a strong work in these fields. In all of these countries the people are longing for a better way, and are looking to the United States as their teacher. Sad to say, some North Americans have exploited them, and in some instances this has been resented. This has led to the impression that citizens of the United States are not welcome. But buried in their hearts is an earnest desire to learn the ways of the people of the United States. This gives us an excellent chance to bring the principles of present truth before them. And this message can make a true child of God out of the most unpromising subject. The opportunity now afforded should be vigorously improved.

In some of these fields we have carried on work for a number of years, but some of them have been entered only within the past few years. Mexico has had a small corps of workers for over twenty years; and considering the strength of the staff of laborers, a good work was done. The revolution, however, not only drove practically all the for-

eign workers out of the field, but to some extent scattered the believers. Even to the present time we have not been able to re-enter the field in full force, but it is hoped that before long we shall be able to resume our work there in a stronger way than ever before.

On account of ill health the former superintendent of our work in Guatemala was forced to retire from the field, and it is only recently that another has been sent to fill the place. Elder E. W. Thurber is now in charge of the work there, and writes very hopefully of the prospects for the future. He is in need of recruits, especially of canvassers, as our books can be sold very profitably there.

Our work in Salvador began only two years ago, and we now have about fifty believers in that republic. Elder John Brown, who has had charge of the work in that field, has been forced to lay it down, for a time at least, on account of ill health. The people have been very responsive, and we are doing our best to send help, that the work may not be allowed to lag. The people of that republic are very progressive, and the present seems the opportune time to work for them.

We have two other missions in Central America,—North Honduras, which comprises British Honduras, the Bay Islands, and the northern part of the republic of Honduras; and South Honduras, comprising the southern part of the republic, and the northwestern part of Nicaragua. In British Honduras and the Bay Islands the English language is spoken, while in all other parts the language is Spanish. There is a strong work in the Bay Islands, and considerable has been done on the north coast, especially at Ceiba.

South Honduras has only recently been entered. School work has been carried on for a number of years at Seguatepeque on a self-supporting basis. It has recently been decided, however, to make that school a training center for native workers, and efforts are now being made to equip it more fully and increase its faculty. We confidently expect to see this school become a strong factor in training native workers for the great Central American field. We also have several companies of believers in South Honduras.

Cuba, Haiti, and Porto Rico each have a good constituency, and a strong work is being carried forward. These are especially promising fields, as they are all virtually under the control of the United States government, and dangers from revolutions are slight. Porto Rico belongs to the United States, and progress in all lines is evident. English is being taught in the public schools, and many of the people have acquired the language. French is spoken in the republic of Haiti, which makes it somewhat difficult to supply this field with foreign workers, but some intelligent native workers are being developed.

While we have every reason to be encouraged at the prospects in these fields, there are millions of souls in them who must yet be warned. Difficulties of travel, etc., are great in normal times, and at present these difficulties are vastly increased. A great work lies before us, and we trust that our

people in the States will take these fields seriously upon their hearts, and lend a helping hand in every possible way.
R. W. PARMELE.

THEODORE ERNEST VALENTINER

BROTHER Theodore Ernest Valentiner died Nov. 22, 1917, in College View, Nebr., where he was laid to rest on Sabbath, November 24. Brother Valentiner was born in Brockdorf, Schleswig-Holstein, Germany, Jan. 2, 1856, thus having reached the age of sixty-one years.

Brother Valentiner was married to Sister Emma Flueckiger June 24, 1887. Nine children were born to them, two sons and seven daughters, all of whom, with their mother, live to mourn the loss of their beloved father.

At the age of fifteen Brother Valentiner came to America, an orphan. Though unaccustomed to hard work at home, he was not afraid to meet the hardships that awaited him in this country. He was willing to do what first came to him. During the first few years he endeavored to become master of the English language, which he did, and then became a successful bookkeeper and business man in the city of Cincinnati, Ohio.

On a business trip from Ohio to Minnesota, he was invited to attend a camp-meeting conducted by our people in Minnesota. The sermons he heard at that meeting made a deep impression upon him, and after a very earnest search for truth he was convinced that Seventh-day Adventists were walking in the light of God, and he determined to identify himself with this people. He gave himself into the hands of the Lord, experiencing a genuine conversion, and thus became a faithful servant of God and a member of our denomination.

He was a man of strong principle and of high ideals, and devoted all his life to the propagation of the message. After he had accepted the truth, he left his business in Cincinnati and entered the Bible work. Soon afterward he was called to Battle Creek, Mich., to become editor of our German church paper, *Der Christlicher Hausfreund*. In this capacity he served very efficiently for fifteen years. He was greatly beloved as an editor among the German people of our denomination throughout the Central West. Whenever they wanted to know anything about the truth, they would write the editor of the *Hausfreund*, and of course, true to his calling, he would always answer and give them all the light that he possibly could on the subject.

Besides his editorial work, he was an excellent translator. Nearly all our German books were translated by him from the English. He was a master translator. He had a beautiful flow of language, and never failed to give precisely both the sense and the spirit of the English in the German translation.

In his arduous work of translator and editor he worked very hard, often until one or two o'clock at night, and sometimes all night, with his translations; hence when the International Publishing Association building, a spot dear to him, burned to the ground, the shock of the catastrophe impaired his health so much the more. He was then released from his active work as editor, and put on the Sustentation Fund. The brethren asked him to rest, but it was hard for him to do it, and so he kept on with his work until almost the very end of his life.

After March of this year he had been so weak at times that he really wished and prayed that he might fall asleep in Christ.

His nerves were so impaired that they gave him continual pain. Tuesday evening, November 20, he dozed off into a sleep from which he never awoke, passing away on Thursday. His family were fearful that on account of his nervous condition he might have a hard death, but he fell asleep so quietly that all were surprised, and thanked the Lord for the peaceful rest into which he had entered.

Brother Valentiner had a large circle of friends throughout the United States, and especially in College View. There was a large attendance at his funeral. Words of courage and comfort were spoken by the writer from 1 Thessalonians 4:13 and Psalms 16:15.

J. H. SCHILLING.

GENERAL MEETING AND REDEDICATION OF THE ENGLISH CHURCH IN ST. LOUIS

OUR brethren in St. Louis have been making some extensive repairs upon their church building, spending about \$5,000 in improvements during the last few months, and they invited Elder D. U. Hale, president of the conference, Brother J. H. McEachern, Dr. G. A. Droll of Kansas City, and myself to attend the meetings at which the newly equipped and repaired church was to be rededicated.

The first meeting was held Friday evening, November 30. Brother McEachern spoke. Sabbath, at eleven o'clock, the writer gave the dedicatory discourse, following which was a revival service. Elder Hale spoke at three o'clock. Dr. Droll gave an excellent health talk in the evening, then Brother McEachern gave a talk at eleven o'clock Sunday forenoon. At four o'clock a baptismal service took place in the church; and following this, in the evening at 7:45, I gave another discourse upon the topic, "What Will Bring Universal Peace?" We had an excellent attendance, not only of our own people, but of those not of our faith.

The church has been enlarged to accommodate 350 people. The whole church has been so much changed in appearance, both inside and out, that one would hardly recognize it as the same building. It is a very neat and acceptable place of worship. A new baptistry has been put in, with room on each side of the pulpit, making it very convenient to administer baptism; new seats have also been placed in the church. It has been repainted, has new window lights, and the brick on the outside of the building has all been cleaned and so changed that the building appears new throughout. It is a credit to the work that is being done in St. Louis, and for this we greatly rejoice.

Elder C. G. Bellah and his wife have been laboring here in the city about eighteen months. They have had one or two Bible workers with them, and during the tent efforts they had a tent master; this has been all the help they have received. During this time Elder Bellah has baptized ninety-three believers, and there is a splendid interest in the city. Sabbath, at eleven o'clock, and Sunday night also, there was a good attendance from the outside. Perhaps half of the congregation Sunday night were strangers or individuals that were more or less interested. The manner in which they received the messages gave assurance that God was touching their hearts. The tithe has more than doubled during the last eighteen months, the mission offerings have greatly increased over former periods.

It was a great joy indeed to meet with this church and find such a sweet spirit,—such a contrast to my experience of three

years ago, when I first had the privilege of meeting with this church. Now the membership is all at work and a spirit of seeking the Lord and encouraging every man his brother, saying, "Be of good cheer," is manifest throughout the entire congregation. God blesses this spirit wherever it is found.

R. A. UNDERWOOD.

AN EDITOR'S IMPRESSION OF ADVENTISTS

THAT the steady, consistent lives of God-fearing men who are not ashamed to stand firm for their convictions, make a profound impression on the minds of others, and sow good seed which will eventually bear fruit for the kingdom, is evident from a recent experience of three brethren in Danville, a city in the Eastern Pennsylvania Conference.

These men were employed at the water works in that city, and their faithfulness in observing the Sabbath attracted the attention of the editor of the *Morning News*, who wrote a very complimentary article in his paper about them, and our cause in general. Through the efforts of these brethren a church sprang up, with the result that the cause has a monument in that place, in the form of a neat church building, which was dedicated in October. The article referred to, printed in the *Morning News*, will be read with interest:

"WORKMEN REST ON THE SEVENTH DAY

"Expert Workmen on the New Filter are Rigid Exemplars of the Simple Life

"Seventh-day Adventists, Well Informed and Keen in Argument, They are Well Prepared to Defend Their Faith

"Work on the new filter at the water plant is well under way, and is progressing very satisfactorily. At this stage, however, interest centers in the expert workmen on the job, who belong to the Seventh-day Adventist denomination, and are of the most devoted and consistent type, living up to all the observances of their faith, no matter how rigid they may be nor what amount of self-sacrifice they entail.

"The rank and file of people have only the vaguest ideas of the faith and practices of the Seventh-day Adventists; the presence of these rigid exemplars in the midst of us, therefore, should be a valuable object lesson to our citizens. The expert workmen on the filter job are limited to three—A. C. Shultz, construction engineer; H. C. Walde and L. Williams, helpers. Mr. Shultz is a native of Sweden, and Mr. Walde of Norway. Williams, who is a colored man, is a native of the Danish West Indies. The latter, who is educated and a man of ideals, is as firmly grounded in his faith as a Seventh-day Adventist, and is every bit as zealous, as the two white men.

"Simple Living

"Because of the simplicity and the abstemiousness of their lives, the men find it difficult to adjust themselves to the general way of living in a community of this sort. Upon arriving here, therefore, they built a shack at the rear of the sedimentation basin at the water works, where they prepare their meals, read, and spend their leisure time. They have excellent sleeping quarters with a family up town.

"As implied by the name, the Seventh-day Adventists believe that the proper day to be observed as the Sabbath is Saturday, the seventh day, instead of Sunday, the first day of the week. For the observance of Sunday, they hold there is no Scriptural authority. They turn to the account of

creation, and quote to show that the day that God has enjoined is the seventh day.

"Saturday with the Seventh-day Adventists at work here, therefore, is a day of rest and devotion. They never work on Saturday. The men, therefore, were found in their shack Saturday in Sabbath attire, with their Bibles and church publications before them. Like the devoted and aggressive religionists that they are, they were more than willing to enter into a discussion of their faith and practices.

"Able in Argument

"Incidentally, it might be mentioned that any one who does not know the Scriptures literally from one end to the other, is not familiar with the whole scope of history, sacred and profane, had better not tackle these Seventh-day Adventists in argument; for if he does he will get worsted. Let it be understood that he has no ordinary minds to deal with. In broken and faulty English, these rugged men here have more facts at their command than the average college professor. Their clean lives and abstemious living, along with their zeal, give them wonderful penetration and power.

"At the same time there is nothing of the fanatic about them. Tolerant and tactful, they have no difficulty in maintaining the most agreeable of relations with the people among whom their lot is cast, no matter what their religious beliefs may be. Thus, having observed their own Sabbath, there is nothing in their religion to prevent them from working on Sunday. But here they defer to public sentiment. Notwithstanding the economic loss involved, they consent to abstain from work on Sunday as well as on Saturday. The full extent of personal sacrifice involved will be appreciated when it is explained that the time lost Sunday is made up during the week by working overtime.

"No Use for Meat

"The dietary of the Seventh-day Adventists is exceedingly simple. Meats of all kinds as a rule are excluded. The men here scrupulously abstain from tobacco and intoxicating liquors of all kinds; tea or coffee or anything that stimulates has no place at their meals.

"The missionary fields of the Seventh-day Adventists are most extensive, embracing nearly every country on the globe. It was in this way that Mr. Walde, the Norwegian of the party, became a convert to the faith. He was a sailor, and according to his account a 'rough one,' when he was cast upon a cannibal island, where he fell in with the missionaries of the Seventh-day Adventist denomination, and was converted by them. The Seventh-day Adventists are also proud of their educational institutions, publishing houses, periodicals, and sanitariums."

Let us hope that more newspaper editors will be impressed with the consistent lives which our brethren lead, and will write about them in their papers, so that other churches may spring up as did the one in Danville.

WALTER L. BURGAN.

Yes, life is a game. . . . The rules of it have been made independently of me, but they are absolute, and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. . . . Disobey them, and you make of life a misery and of death a ruin. —Frederick W. Farrar.

HE that can have patience can have what he will.—Shakespeare.

Missionary Volunteer Department

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MATILDA ERICKSON
ELLA IDEN
MRS. I. H. EVANS
MEADE MACGUIRE
C. L. BENSON
J. F. SIMON

Secretary
Assistant Secretaries
Office Secretary
Field Secretaries

MISSIONARY VOLUNTEER DAY

CHURCH PROGRAM FOR SABBATH, JANUARY 5

(To be given by the entire church, not by the Missionary Volunteer Society.)

Song: "Let the Lower Lights be Burning" (No. 480, "Christ in Song").

Scripture and Testimony Reading.

Prayer.

Reading: "The Opportunities and Responsibilities of Our Young People," by A. G. Daniells.

Male Quartet: "I Go" (No. 673, "Christ in Song," or other special music).

Symposium: "Is the Missionary Volunteer Society Worth While?"

Song by the Children or Young People.

Presentation of Reading Course and Standard of Attainment Certificates, by the Church Elder.

Reading: "The Outlook for 1918," by M. E. Kern.

Song: "As a Volunteer," by the choir, or as a congregational hymn.

Benediction.

Note to Church Elders

By vote of the General and North American Division Conferences, Missionary Volunteer Day is now the first Sabbath in January. It is well that we devote at least one Sabbath in the year to the consideration of our young people's work. This program is for the regular Sabbath service of the church, and not for the Missionary Volunteer Society. It should be given in every church whether or not there are young people or a Missionary Volunteer Society.

While it is well to call on young people to assist in the program, the church elder or the church board should plan for this service.

It may be well to assign the symposium to four or six young persons, choosing from the extracts given those which seem best adapted to your particular church. Those taking part should step forward and read the paragraphs slowly and distinctly. Every one who has any part in the program should be made to feel the responsibility for reading or speaking so that all can hear and understand the meaning. We have all read of the herald who arrived at the end of his long journey, and dropped dead before his message was delivered. It is to be regretted that after the president of the General Conference and others have prayerfully labored to present a message to all our churches, that message should fall dead in the churches between the reader and the congregation, because some one is too timid, or too careless, or too indolent, shall we say? to raise his voice so that all can hear.

Such an occasion as this is a very fitting time to present Reading Course or Standard of Attainment certificates to our young

people. Some certificates that have been earned may not have been received because the supply has been exhausted and the new ones were not ready in time. Blank sheets of paper may be used instead if desired, and the certificates delivered when they come.

Let us all pray for the success of Missionary Volunteer Day.

MISSIONARY VOLUNTEER DEPARTMENT.

SCRIPTURE AND TESTIMONY READING

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2: 15-17.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

"Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way, for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—*Christian Education*, pp. 222, 223.

"Altogether too little attention has been given our children and youth. . . . God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*Testimonies for the Church*, Vol. VI, p. 196.

"Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?"—*Signs of the Times*, May 29, 1893.

"Let young men and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to his name's glory."—*Youth's Instructor*, Aug. 9, 1894.

"Why should not the younger men and women form a Christian endeavor society for the purpose of encouraging one another to make an unqualified, instantaneous renun-

ciation of every unchristlike, questionable habit, and take a firm stand to be true to their obligations to God? 'Behold, now is the accepted time; behold, now is the day of salvation.'"—*Manuscript*, May 4, 1902.

THE OPPORTUNITIES AND RESPONSIBILITIES OF OUR YOUNG PEOPLE

A. G. DANIELLS

THESE are times of great opportunities and responsibilities for the church of Christ. Never has his church, in its long centuries of splendid service, been called to a task so great and solemn as that which it now faces. Never before have the young people of the church had such unparalleled opportunities for soul-winning work placed before them. And let it be fully realized and ever kept in mind that every opportunity given us for service is counted a responsibility by our Lord.

It is the hour to which we have come, and the purpose of God concerning this hour, that make this the day of opportunity for his people. From our study of the Scriptures we are fully persuaded that we are now living in what the prophecy of Daniel calls the "time of the end." Dan. 11: 45 to 12: 4. This special period was to begin with the termination of the 1260 years allotted to the supremacy of the "little horn," which symbolized the Papacy. The 1260-year period closed in 1798. At that time the supremacy of the Papacy was taken away. Then and there the "time of the end" began.

This special time is designated as the "time of the end" because it leads up to, and ushers in, the end of time. It is that period of the world that immediately precedes the end of the world. It is the time set apart to prepare the world for the end. The prophet Nahum calls it "the day of His preparation."

During the "time of the end" the world will be fully warned of its approaching end. God will make his last appeal to men, and a people will be prepared for his coming. Jesus revealed this to his disciples in the statement, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Years later this world-wide proclamation of the gospel was given to John in greater detail: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14: 6, 7.

The judgment is a last-day event in the gospel plan. It is quite consistent, therefore, for the great world-wide movement under this message to culminate in the coming of our Lord. John says: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 14.

It is the great work to be done by the church in the proclamation of this world-wide message that opens such great opportunities of service to the young people of the church.

We believe most implicitly that we as a people have been raised up by the Lord to give this message. We have accepted the stupendous task. Seventy-three years ago the pioneers of our cause began the movement, and it has been going forward ever since. It has passed through different

periods of development, which have steadily broadened its scope of operations and multiplied its opportunities for service.

For a long time after our movement was set on foot, the few young people in our ranks were almost a negligible factor in the work. The kind of work to be done called for men and women of mature years and large experience. As late as 1874, when our foreign missionary enterprise was launched, ordained ministers who had been conference presidents, editors, etc., were the class chosen for foreign fields.

But a change has taken place. Our young people have multiplied, schools have been established, new lines of work have been opened, and new conditions have been created. Gradually our young people have been pressed into service, until they now constitute a most important factor in the work. It required men of years, experience, and talent to work out successful evangelistic methods, to develop simple, efficient plans of organization, to found publishing houses, schools, and sanitariums, to write books, to edit papers, and to launch our foreign mission work.

But as these great fundamental lines of work were well established and successfully operated, the need of the services of our young people began to be felt by the leaders. Young men were called to sell books; young men and women were needed in the publishing houses, sanitariums, and schools; and as we began to carry on our foreign mission work in heathen lands, it was seen that young people were the ones who could stand the exposures of pioneer life, learn the difficult languages, and adapt themselves to the strange habits and customs of the people.

Thus a change has gradually taken place which has brought our young people very prominently into every department of our work. To a large extent the burden of our cause is resting upon the shoulders of the young people. They are coming into greater demand with each passing year.

This call to our young people is a great blessing from the Lord. It opens to them multiplied opportunities for the highest service it is possible for them to render. It points them to the truest and noblest ideals of life. It leads them to turn their backs on the allurements of the world, and to look only at the things of the kingdom. It is all a great, kind, loving providence which should be greatly appreciated, and sacredly cherished by every one.

But this great providence which places before our young people such gracious privileges and opportunities lays upon them solemn responsibilities. The opportunity is also a duty. Our young people are called to share with the older members of the body the responsibility of the progress and triumph of the cause. This is a call to serious thought, to a prayerful life, and to very great earnestness in service. No one may trifle with such serious, far-reaching responsibilities, except at his peril.

The words Jesus spoke to the people of his day are surely applicable to those who know the purpose of God for this day. He said: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13: 16, 17.

What those people saw and heard was the fulfillment of the prophecies of the first advent. Jesus pointed to those prophecies and said: "This day is this scripture fulfilled in your ears."

Today the scriptures relating to the second advent are being fulfilled before the gaze of the whole world. God's people see and hear these things clearly. Blessed are their eyes, for they see; and their ears, for they hear. But thrice blessed are the young men and women who, seeing and hearing, do the things required of them at this time. Oh, it is a great honor to be called to co-operate with God in his closing work for the redemption of the world! Let us today consecrate soul, body, and spirit to his work. Those who do, will be endowed with the power that will enable them to do the deeds of Omnipotence.

IS THE MISSIONARY VOLUNTEER SOCIETY WORTH WHILE?

A SYMPOSIUM

"THE Missionary Volunteer Society encourages the discouraged; reaches the unreached; trains the untrained; and is a means of saving the unsaved."

"Through the Missionary Volunteer Society my faith in my Saviour has been strengthened, and my desire to study his Word has grown continually. And the splendid testimony meetings, how they have helped me to look above the trials to Him who is always ready to help us!"

"It was about four years ago that I first became acquainted with a Missionary Volunteer Society, and largely through the workings of this society my plans for life were altered, and my ambition changed for Christ."

"I spend about two hours a day reading and studying, and owe all the Christian experience I have had to my becoming interested in the work of the Missionary Volunteer Society. So why shouldn't I love the work?"

"There was a time when I enjoyed reading books of fiction, but since becoming a Missionary Volunteer I have found something better in the Reading Courses. In the past few years I have taken all of the Senior Reading Courses except one, and these courses have completely changed my literary taste, so that now I never read fiction. Besides the Reading Course books, I have recently read all the 'Testimonies for the Church,' and enjoyed them so much that I am now reading them through the second time. I am confident that if I had not been a Missionary Volunteer I would still be filling my mind with that which is unprofitable and harmful."

"Next to the family altar, undoubtedly, the Missionary Volunteer Society has proved the greatest blessing in my life. When I became a Christian, I needed help. It was there that I found it. I acquired the habit of daily Bible study and prayer; I learned how to do practical home missionary work, and thus enjoyed the blessing of true service, all because of the inspiration and help of the Missionary Volunteer Society. While studying Bible Doctrines and Denominational History in preparation for the Standard of Attainment examination, I consecrated my life to the work of God, and have learned the true joy of being a soldier in the ranks of Prince Emmanuel."

"The influence of the Missionary Volunteer Society has helped me to stand by the message when I should otherwise have failed. The association with Christian young people, and the strength gained by taking part in the meetings, have aided me both spiritually and intellectually. The work of the society has given me a training in presenting the truth before those not of our faith. Truly it has helped me to prepare for service."

"The Missionary Volunteer Society has put within me a desire to fit myself for greater usefulness. It has given me a desire to be able to see duty when it presents itself, and strength of character to do my part."

"The Missionary Volunteer work resulted in my decision to engage in Bible work. The three things which have especially helped me to make that decision are the Morning Watch Calendar, the Standard of Attainment, and the Reading Courses. They have led me to a more regular and thorough study of the Bible. The Morning Watch Calendar has encouraged daily prayer, and has given me a rich supply of Bible promises. The splendid books offered in the Reading Courses, have not only answered the question, 'What shall I read?' but, with the Standard of Attainment study, have made me better prepared to help those about me."

"To those who are not in the habit of attending the Missionary Volunteer meetings, I feel like saying, 'You are missing one of the greatest blessings that it is possible for a young person to receive.' When I entered the Young People's Missionary Volunteer Society, all the attractions of the world were calling me, and I longed for them. But through the influence of that little society, I was weaned away from worldly pleasure. I began to feel that some one cared for my soul. I thought that if the love of Jesus Christ could make such winsome and courteous young people as I found there, I must have him in my life also."

"To my mind it is impossible to estimate the value received from being a member of the Young People's Missionary Volunteer Society. I have been a member of some society for the past twelve years, and the experiences and the help received will never be forgotten. No doubt every person has some 'bright spot' to which he can look back. One of the 'brightest spots' in my life is a certain Young People's Missionary Volunteer prayer band. We prayed for something definite. Our prayers were answered. I am now at the 'battle's front,' and do not have the privilege of attending Missionary Volunteer Society meetings, but the strength gained in the past is a great help to me in my work here in Peru."

"I think that one of the greatest benefits that I have derived from the work of the Young People's Missionary Volunteer Society, is the incentive to live a systematic Christian life. Its perfectly balanced goals and aims tend to develop in its members all the activities that go to make up Christian character."

"The Young People's Missionary Volunteer Society is a soul-winner. What I am today, I owe to the interest the members of the Missionary Volunteer Society took in me when I was cold and indifferent to these truths."

"At the end of a week of labor among men who know not God, I am glad to go to the Missionary Volunteer Society meeting, where I receive encouragement, and gain a greater desire to live a pure life."

"The Young People's Missionary Volunteer Society is one of the most precious meetings of the week to me. Some of my best thoughts, resolves, and aims have been formed in these meetings."

"The Missionary Volunteer Society is worth much to me. The programs rendered are very helpful and instructive, and I enjoy them because they are given by the young people. Here, one feels more at liberty and more ready to do his part than before older ones who have had more experience."

"First, the Missionary Volunteer Society is an inspiration to active service in the

Master's cause. It makes it easier to keep the Sabbath holy by the introduction of thoughts that uplift the mind and heart to the Creator of all things. It also affords a good training in presenting our thoughts to others clearly, and without embarrassment."

"I enjoy the Missionary Volunteer meetings and get spiritual strength from them. When I hear the reports read, I receive an inspiration to do missionary work."

"The Missionary Volunteer Society has taught me to pray, not only for myself, but for others as well. It has helped me face and overcome many worldly temptations, and has awakened in my heart a greater interest in the salvation of others."

"Active service in the Missionary Volunteer Society established me in the message, and has given me sympathy with those in responsible positions."

"The Missionary Volunteer Society has been a source of spiritual benefit to me. Its influence has touched my soul, and encouraged me to stay by the work until it is finished."

"The Missionary Volunteer organization has given the young people something definite to study, to think about, to plan for, and to do. It has made for them an active place in the church, and their place has grown large and important."

"From the time I was twelve years old until last April, I was out of the truth, and Christ was far from my thoughts. When the dear Lord moved on my heart to accept him as my personal Saviour, one of the first thoughts that flashed into my mind was the difficulty I should have in finding a place in, and affiliating myself with, the church. I imagined that the people I used to know in the church when I was a boy, and those with whom I used to go to church school, would look askance at me, and the first time I came to services on Sabbath, it was with inward fear. How surprised and overjoyed I was to find that since I had been away, the Missionary Volunteer Society had been organized, and the hearty, friendly welcome I received from its members soon put me at my ease. The activities of this society have not only been an encouragement to me in my Christian experience, but have imbued me with a desire to be of service to others."

"My work in connection with the Missionary Volunteer Society has been of real practical value to me. It has given me an experience that I would not be without. It has helped me to lay a foundation for my future work."

"My feeling concerning the Missionary Volunteer Society is certainly one of appreciation. First, it prevents me from associating with evil companions; second, it helps me to speak in public and give Bible studies; third, it helps me to fight and overcome sin; fourth, I feel it a privilege to be among Christian friends."

"In more than one respect the Missionary Volunteer Society has proved helpful to me. The programs, both interesting and inspiring, spur us on to real efforts in missionary work. We feel that it is our society, and that we are expected to work. The society has also helped me to become more familiar with the Bible and with the early history of our denomination."

"As a volunteer in the army of Christian soldiers, the organized young people's movement has shown me ways and means of working for others, and has inspired me to give of my best to the Master, even life itself, if necessary."

"The Missionary Volunteer work changed my life plans, and landed me in the mission field. It is unnecessary for me to say that I am still an enthusiastic Missionary Volunteer worker."

A Word from the Juniors

"The Missionary Volunteer Society has taught me to be a worker; I like to work."

"The Missionary Volunteer Society has made me a better boy. It has made me want to do more for Jesus."

"The Missionary Volunteer work has made me more interested. I have planned many ways to reach my Missionary Volunteer Goal of \$1.50 this year, and *I am going to double it, and more than double it.*"

"The Missionary Volunteer Society has made me a better Christian. The things I have been doing are as follows: Giving papers away, selling dandelion greens, carrying wood, mowing lawns, raising a garden, reading the Bible to a sick boy who has to lie in a plaster of Paris cast, carrying suitcases, being manly, taking tin cans away, not spending money for candy, giving tracts, cleaning sidewalks in winter, witnessing for Jesus, running errands, beating carpets, sweeping sidewalks, having lemonade stands, making and selling doll furniture, selling bird houses, selling flowers, selling vegetables, carrying away ashes, and being kind to every one."

THE OUTLOOK FOR 1918

M. E. KERN

On the Threshold of the Second Decade

ELDER DANIELLS has told you how this denomination has gradually come to recognize the great importance of the work of our young people, and has set forth clearly the great opportunities before our youth, and hence the great responsibilities resting upon them.

In 1901 the General Conference made provision for the organization of the young people's work, and every year since that time has been one of progress.

In 1907 the organization of the Missionary Volunteer Department gave a mighty impetus to this movement. While we have fallen far short of what should have been done, the record of the progress of these ten years shows very clearly that our great army of youth "can do much if properly directed and encouraged." The accompanying statement, giving a few items of Missionary Volunteer activities reported year by year during this decade, gives something of an idea of the marvelous possibilities in the lives of our youth when they have dedicated their lives to God and are organized for service. [Refer briefly to the chart, making such comments as seem best.]

So we enter the second decade of our organization with courage and confidence, realizing as never before that "with such an army of workers as our youth rightly trained" can furnish, the advent message can be quickly carried to all the world.

Our Purpose

The great purpose of the Missionary Volunteer Department of our cause is to save our young people and to enlist them in the work of saving others. Realizing that the period of childhood and youth is the decisive time of life, we seek at this time to bring them to Jesus; to help them to form habits of prayer, Bible study, and good reading; and to guide them into such lines of missionary activity as they can do. "Thus," as the Testimonies have told us, "they will grow up to be workers for God."

That the Missionary Volunteer Society has done this for many of our young people is made plain by what the young people themselves have written for our symposium today. Think again of that chorus of testimonials. "My ambition changed for Christ," said one. "Turned me away from reading fiction," said another. "I was weaned

away from worldly pleasure," said a third. "Established me in the message," "Taught me how to do practical missionary work," "The Missionary Volunteer Society has been the greatest blessing of my life,"—such is the word of others. One attributes to the influence of the Missionary Volunteer Society her decision to become a Bible worker; another traces his first interest in the ministry to the same source; while a missionary in Peru looks back upon a certain prayer band as one of the brightest spots in his life, and hence one of the greatest factors in making him what he is. Surely such testimonials as these should lead us to thank God for the Young People's Society of Missionary Volunteers.

Our Needs

The organization and plans of the Department are quite well established. What is needed today is not so much more plans, but a more universal application of the plans already adopted. Our organization, plans, and helps are destined to reach every child and youth in the denomination, whether isolated, or having church affiliations. What is needed is the full coöperation of all parents and adult church members, as well as church officers and conference workers, in making these plans and helps available to the upbuilding of the young.

Some Missionary Volunteer Societies are such only in name. The true basis of membership is not recognized, the plans for active missionary work are not carried out, and perhaps the *Church Officers' Gazette* is not even taken. Consecrated leaders are needed who will study and make use of the Missionary Volunteer plans and methods.

Some conferences are not reaping the full benefits which they should from this movement, because the field has not been adequately worked. Here is one conference with a hundred churches and only twenty societies, while another conference with thirty-seven churches has forty societies. The difference is usually a difference of vision, or conception, as to the value of this young people's movement in saving and training our youth. The results of the stronger leadership are always apparent in the amount of missionary work done by the young people, in the larger number who enter our schools, and in the general tone and courage of the churches.

A leading worker who has observed this movement from the first, says: "No doubt the Missionary Volunteer work has done more for our young people than we realize or can determine. I believe it has done much to check the movement of our young people away from the church to the world; and has helped to turn this tide churchward, by providing an organization in the church which places responsibility upon the young people themselves. And in doing this, leaders have been developed who are taking up the burden of giving this message to the world. No little credit should be given this Department for helping to fill our schools with students."

The great need, then, is that of strong, continuous, and consecrated leadership in conferences and local societies. Leaders are needed who know the way and can cause others to follow. All denominational plans for this work, however good they may be, are of no value to the society or conference that does not carry them out.

By the grace of God, these needs are being met. More and more our people are giving the Missionary Volunteer Department their hearty coöperation. The Missionary Volunteer organization is stronger today than it has ever been. Our Union and local conferences are taking hold of the work

splendidly. The Division Conference has done much to build up and strengthen it. As a result, our young people are more active, we believe, in prayer, Bible study, and missionary work than they have ever been. While we cannot now tell what results have been accomplished on the 1917 Goals, it is very evident that our young people's efforts last year far exceeded those of any previous year.

The 1918 Goals

So we face the new year with new courage. We believe that our young people realize, as never before, the solemn times in which we live, and that they will meet the new world conditions with new zeal and consecration. The Missionary Volunteer Goal for the North American Division for 1918 is as follows:

- 3,000 Young people converted.
- 2,500 To read the Bible through.
- 1,000 Standard of Attainment certificates.
- 3,000 Reading Course certificates.
- 15,000 Reporting members.
- 18,000 *Instructor* subscription list.
- \$40,000 For missions.

This Goal has been apportioned to the various Unions. The Goal for the — Union is as follows: [Read your Union Goal as found on pages 20, 21.] The Union is composed of conferences, so the Union Goal is apportioned to the conferences. [Read your conference Goal, if it has been furnished you by your secretary.] The conference Missionary Volunteer Department is composed of the various societies of the conference, so it is the plan to apportion the conference Goal to the various societies. [Read your local society Goal if you have it.]

If every individual will do his part, and a little more, we shall go beyond our Goal for 1918. The Lord desires that each one shall feel his individual responsibility for devotion, self-improvement, and missionary activity.

These Goals represent, of course, only a part of our Missionary Volunteer work, but they are important features which set the pace for all other activities.

If all our church elders, and other church officers, will take a special interest in the plans for the young people; if parents, and older church members will encourage much and not criticize; if Missionary Volunteer leaders will pray, plan, and work as never before; if society members will consecrate themselves to God fully, and stir themselves to greater activity, then we shall on this first year of the second decade, set a new pace for this movement, and the outlook for 1918 will be a glorious outlook for our young people and for the whole church. And soon the whole church will have completed the work of giving the whole gospel to the whole world, and Jesus Christ will come again.

"Come, Lord, and wipe away
The sorrow, sin, and pain,
And make this sin-cursed world of ours
Thine own fair world again.
Come then, Lord Jesus, come."

UNION CONFERENCE MISSIONARY VOLUNTEER GOALS FOR 1918

Atlantic Union

- 246 Young people converted
- 82 Standard of Attainment certificates
- 205 To read the Bible through
- 246 Reading Course certificates
- 1,200 Reporting members
- 1,477 *Instructor* subscriptions
- \$3,184.50 For missions

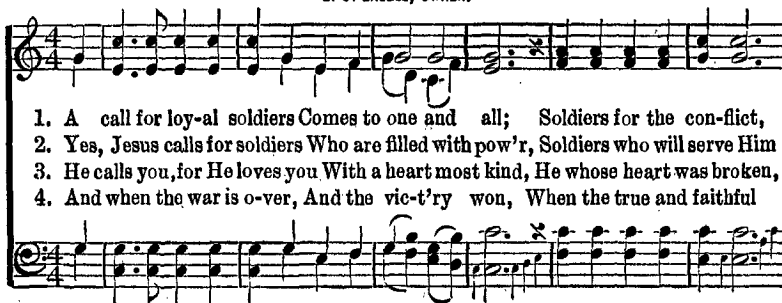
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As a Volunteer.

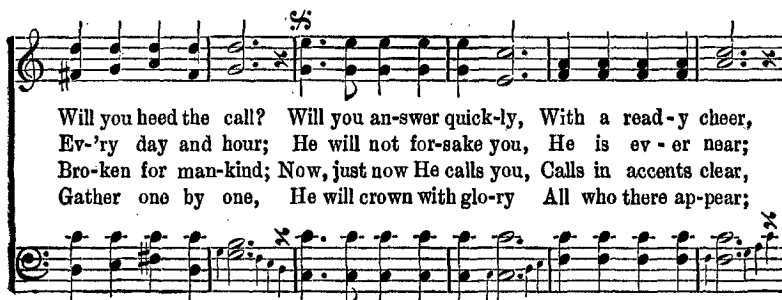
W. S. Brown.

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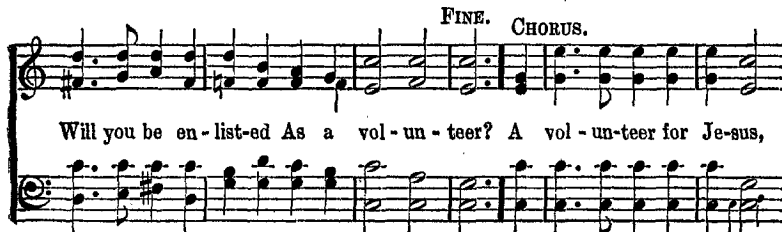


1. A call for loy-al soldiers Comes to one and all; Soldiers for the con-flict,
2. Yes, Jesus calls for soldiers Who are filled with pow'r, Soldiers who will serve Him
3. He calls you, for He loves you With a heart most kind, He whose heart was broken,
4. And when the war is o-ver, And the vic-t'ry won, When the true and faithful



Will you heed the call? Will you an-swer quick-ly, With a read-y cheer,
Ev'-ry day and hour; He will not for-sake you, He is ev-er near;
Bro-ken for man-kind; Now, just now He calls you, Calls in accents clear,
Gather one by one, He will crown with glo-ry All who there ap-pear;

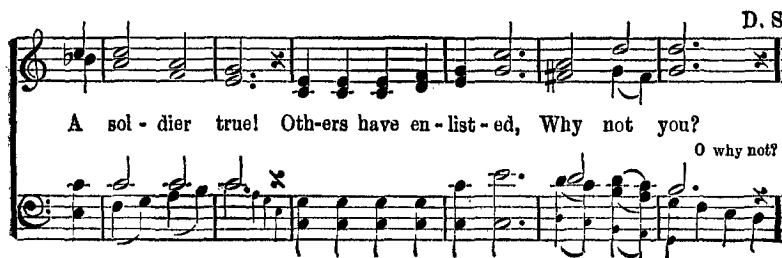
D. S.—Je-sus is the Cap-tain, We will nev-er fear;



FINE. CHORUS.

Will you be en-list-ed As a vol-un-teer? A vol-un-teer for Je-sus,

Will you be en-list-ed As a vol-un-teer?



A sol-dier true! Oth-ers have en-list-ed, Why not you?

O why not?

Central Union

- 405 Young people converted
- 200 Standard of Attainment certificates
- 300 To read the Bible through
- 450 Reading Course certificates
- 1,630 Reporting members
- 2,369 *Instructor* subscriptions
- \$6,600 For missions

Columbia Union

- 342 Young people converted
- 114 Standard of Attainment certificates
- 285 To read the Bible through
- 342 Reading Course certificates
- 1,652 Reporting members
- 2,040 *Instructor* subscriptions
- \$5,000 For missions

Eastern Canadian Union

- 51 Young people converted
- 17 Standard of Attainment certificates
- 42 To read the Bible through
- 51 Reading Course certificates
- 249 Reporting members
- 451 *Instructor* subscriptions
- \$697.50 For missions

Lake Union

- 654 Young people converted
- 218 Standard of Attainment certificates
- 545 To read the Bible through
- 654 Reading Course certificates
- 3,158 Reporting members
- 3,920 *Instructor* subscriptions
- \$7,986 For missions

Northern Union

- 213 Young people converted
- 71 Standard of Attainment certificates
- 208 To read the Bible through
- 213 Reading Course certificates
- 1,027 Reporting members
- 1,275 *Instructor* subscriptions
- \$2,845.50 For missions

North Pacific Union

- 264 Young people converted
- 88 Standard of Attainment certificates
- 220 To read the Bible through
- 264 Reading Course certificates
- 1,265 Reporting members
- 1,570 *Instructor* subscriptions
- \$3,513 For missions

Pacific Union

- 537 Young people converted
- 179 Standard of Attainment certificates
- 447 To read the Bible through
- 537 Reading Course certificates
- 2,588 Reporting members
- 3,213 *Instructor* subscriptions
- \$6,945 For missions

Southeastern Union

- 144 Young people converted
- 49 Standard of Attainment certificates
- 126 To read the Bible through
- 144 Reading Course certificates
- 730 Reporting members
- 876 *Instructor* subscriptions
- \$2,010 For missions

Southern Union

90 Young people converted
30 Standard of Attainment certificates
75 To read the Bible through
90 Reading Course certificates
431 Reporting members
535 *Instructor* subscriptions
\$1,236 For missions

Southwestern Union

144 Young people converted
48 Standard of Attainment certificates
120 To read the Bible through
144 Reading Course certificates
688 Reporting members
853 *Instructor* subscriptions
\$1,911 For missions

Western Canadian Union

75 Young people converted
25 Standard of Attainment certificates
63 To read the Bible through
75 Reading Course certificates
365 Reporting members
451 *Instructor* subscriptions
\$1,200 For missions

M. E. KERN.

A GOOD REPORT

We are pleased to present again a condensed report of the work of the Missionary Volunteers around the world. This is for the first quarter of the year 1917. While some fields are not represented because of world conditions or other reasons, and while we know that more has been done than has been reported, yet it is encouraging to look at the report.

The total number of societies, you will see, is 1,172, with a membership of 23,202.

Inasmuch as we endeavor to emphasize personal heart-to-heart work as of first importance, it is encouraging to note that there are nearly two missionary visits reported for every member. While the ideal which is held up in our "New Year's Resolve" is to "make some personal effort to encourage or draw some one near to Christ at least once a week," it encourages us to know that about one sixth of that Goal has been reported.

Aside from this personal work, the Bible readings and cottage meetings held average one for the quarter for more than half the members, besides an average of two and a half hours spent by each member in Christian Help work.

Moreover, our Missionary Volunteers have given more than a thousand dollars a

week to home and foreign missions, outside of their Sabbath school donations.

And, best of all, the report shows nearly five hundred young people won to Christ. May the Lord hasten the day when the great body of our young people shall be converted and consecrated to the Lord's service.

M. E. KERN.

THE SENIOR BIBLE YEAR
ASSIGNMENT

December 23. Rev. 4-6: Vision of the throne; six of the seven seals opened.
December 24. Rev. 7-9: 144,000 sealed; the seventh seal; six trumpets sounded.
December 25. Rev. 10, 11: The little book; seventh trumpet sounded.
December 26. Rev. 12-14: The dragon; the beast; the three angels' messages.
December 27. Rev. 15-17: The seven last plagues; etc.
December 28. Rev. 18, 19: Babylon is fallen; marriage of the Lamb.
December 29. Rev. 20-22: The judgment; New Jerusalem; "I come quickly."

THE REVELATION

The following introduction to the book of Revelation is taken from "Searching the Scriptures," by Dr. J. Anderson:

"This book, so called from its Greek title *Apokalypsos*, was written, A. D. 96, by the apostle John, at Patmos, an island in the Aegean Sea, whither he had been banished by the Emperor Domitian toward the close of his reign. It consists of matters partly historical, but chiefly prophetic, revealed to the apostle by the Lord Jesus; and the special object of the book is to make known the things that are, and the things that shall be hereafter, and in this way to exhibit the prophetic history of the church of Christ down to the end of the age; at the same time to comfort the early church under impending persecutions.

"In the seclusion of enforced retirement, John had wondrous visions and revelations communicated to him, the attentive, prayerful study of which is specially commended at the opening and close of the book. Then, after a description of the glorious vision of the Lord Jesus with which he was favored, he writes short and searching letters to the seven churches of Asia Minor, each one full of deep counsel and instruction available for every age. He then presents a vision of the divine Majesty enthroned in glory, and of the twenty-four elders and four living creatures; also of the Lamb who receives the sealed book, and who is, in consequence thereof, worshiped by all the hierarchy of

heaven. The opening of six out of the seven seals of this book is further described, with the wonderful events resulting therefrom, and the sealing of a definite number of the tribes of the children of Israel. The seventh seal is then opened, and six of the seven trumpets are sounded, three of which are especially described as woe trumpets.

"Then comes the description of another vision of a mighty angel bringing to the apostle a little book as a commission to prophesy unto all nations, and then follows the measuring of the temple, the two witnesses, and some marvelous details concerning them; then the seventh trumpet is sounded, and glorious things follow. He next details the vision of the woman and her man child, a conflict among the angelic host, the casting out of Satan and his angels into the earth, and the persecution and preservation of the woman.

"The vision of the seven-headed, ten-horned beast is then described, with its characteristics and duration of power; also of the two-horned lamblike beast, with its miraculous powers and wonders. Next comes the vision of the Lamb, and the hundred and forty-four thousand on Mount Zion, the proclamations of the three angels, the harvest and the vintage; another vision of the angels with the vials of plagues, and the song of Moses and the Lamb; then the pouring out of the seven vials of God's wrath upon the earth, the description of the woman on the scarlet-colored, seven-headed, ten-horned beast, the proclamation of Babylon's fall and perdition, the triumphant song in heaven, the victory of the Lord Jesus and his armies over the opposing confederate kings and their armies, and the casting of the beast and the false prophet into the lake of fire. Then follows the binding of Satan, the first resurrection, the thousand years of triumphant reign, the loosing of Satan, the gathering of the nations again to battle, the final and complete overthrow of Satan and his rebellious hosts, the last judgment, and the general resurrection. Next comes the vision of the new heaven and the new earth, and of the New Jerusalem, with the happiness of the redeemed set forth in glowing descriptive language, the river of the water of life, the tree of life, the throne of God and of the Lamb, and the affirmation of the reality of these things and their speedy accomplishment.

Summary of Missionary Volunteer Work of the General Conference for
Quarter Ending March 31, 1917

	No. Soc. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Treatments Given	Signers to Temperance Pledges	Scripture Cards Given	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North Amer. Division	981	18564	678	18681	6595	33037	7007	1917	45749	183985	8418	7099	4268	91726	38866	*9053	2779	640	8013	\$6327.95	\$3371.11	382
Asiatic Division																						
Australasian Union	118	3105	612	1629	714	5709	656	125	19103	26106	1423	595	1401	27736	10139	235	372	3	---	3213.59	190.81	58
† East China Mission	2	25	---	23	11	61	73	5	11	73	7	27	---	15	---	1	9	5	---	---	8.92	5
Japan	9	154	---	328	248	1171	721	10	807	1152	9	104	1479	20670	47	38	7	---	---	1.69	---	
Malaysian Mission	1	97	---	11	5	70	22	145	111	369	---	14	8	228	16	80	3	---	---	---	---	
Philippine Union	2	63	---	12	19	43	73	13	111	103	136	50	11	480	6	23	---	---	---	---	2	
European Division																						
British Union	35	435	---	302	---	421	133	---	7415	1476	161	70	150	5320	1385	---	38	6	---	---	---	---
Scandinavian Union	---	138	---	123	75	220	67	41	330	136	16	43	27	65	36	---	---	---	---	28.05	2.16	---
West Indian Union	21	351	---	196	123	1231	561	50	1102	1353	639	200	363	1594	6417	357	143	3	9	5.49	---	27
Northern Latin American Missions																						
‡ Haitian Mission	---	215	---	466	339	2608	2556	52	224	203	234	197	85	273	1441	6094	487	4	---	---	9.78	---
Porto Rican Mission	8	55	---	203	179	698	274	9	---	118	35	65	269	393	403	314	21	247	41	2.80	---	---

* Also \$853.83 value of food given.

† Quarter ending Dec. 31, 1916.

‡ For two quarters.

M. E. KERN, Secretary of M. V. Dept. of the General Conference.

"The apostle further describes the effect all these wondrous visions had upon him. He foretells the second advent, urges the acceptance of salvation, denounces those who shall in any way alter the words of the prophecy of this book, and closes with the benediction.

"The style of this book is symbolical and figurative in the highest degree; the language is majestic and sublime, at the same time, tender, loving, and earnest, in the messages to the seven churches.

"Note especially the particular promises given to 'him that overcometh' in each of the letters to the churches, the magnificent descriptions of heavenly worship and glory, the absolute triumph of good over evil, the victories of Christ and his church, the utter destruction of Satan and his confederates, and the eternal happiness and blessedness of the redeemed.

"In order to have some understanding of this most wonderful book of prophecy, it is necessary to remember that symbolical and figurative language may be used to describe actual realities; and that, while the most momentous events are described in language of prophetic grandeur and full of dramatic imagery, the events themselves are absolutely real, and will assuredly come to pass."

SPECIAL NOTICE

At a recent meeting of the board of directors of the Review and Herald Publishing Association it was voted to mail to each subscriber, free, during 1918, our latest missionary periodical, *Present Truth*. The 1918 issues of *Present Truth* will be different from those which have been issued heretofore, as each number will contain new matter on an up-to-date subject. After reading, they will be most excellent literature to pass on. Indeed, we hope that our readers will be so pleased with this little missionary journal that they will use thousands of them in their missionary activities.

As previously announced, beginning Feb. 1, 1918, the subscription rates of the Review will be increased. The schedule of increase is as follows:

	Present Rate
One year	\$2.25
Six months	1.25
Two years	4.00
	Rate Effective Feb. 1, 1918
One year	\$2.50
Six months	1.50
Two years	4.50
Three years	6.00

No matter when your subscription expires, you have the opportunity of renewing before Feb. 1, 1918, at present rates. Orders should be sent to your tract society.

To introduce our church paper to our members who are not readers, we offer the paper for the months of December, 1917, and January, 1918, free, if they subscribe for one year and if the subscription is sent before Feb. 1, 1918. To supply this demand we are printing extra copies of these issues of December and January, but we do not hold ourselves liable to furnish any issues which might become exhausted, nor to extend subscriptions because of such omission.

There is no better time to introduce the REVIEW to new Sabbath keepers, or to others who are not readers, than the present. Perhaps some of our readers may wish to do missionary work by making a present of a year's subscription or a six months' subscrip-

tion to some one new in the faith, or to some one who cannot afford the subscription price.

L. W. GRAHAM,
Circulation Manager.

Current Mention

—Hardships and exposures in the trenches, it is said, so reduce the physical resisting powers of soldiers that since the beginning of the war tuberculosis shows an alarming increase, particularly in Germany, where cases are about three hundred per cent more numerous than formerly. Large numbers of French soldiers also die of the disease.

—Several motor buses have been put into operation on a western railroad to take the place of regular passenger trains. Each bus has flange wheels, accommodates about twenty-two passengers, and covers from thirty to forty miles an hour. Officials of the road believe this means of conveyance will be less expensive than ordinary railroad trains.

—Ignace Paderewski, the celebrated Polish pianist, has given up his concert engagements in this country to raise a Polish legion for war against Germany. Already about 6,000 men have been mustered. It is Paderewski's hope to secure the services of a number of experienced Polish officers of the Russian army to train them. He is regarded as having unusual military genius.

—An appeal is being made to camera owners of the nation to sell their lenses to the signal corps. Practically all the lenses now in use in this country were made in Germany. With this source of supply cut off, it is feared that the nation will not be able to turn out enough lenses in time to equip for observation purposes the thousands of aeroplanes that are being constructed.

—The *Camoufleur*, a newspaper edited and published at an army camp near Washington, is credited with being the first army newspaper yet to appear. About twenty writers and artists are on the editorial staff, all of whom are members of the regiment. The material used consists of articles, verses, sketches, and advertisements. When the regiment goes to France, the soldiers intend taking along a hand press, so as to continue the publication of the paper at the front.

—The Humboldt River in Nevada is declared to be the crookedest river in the world. So winding is its course that fish and game become confused in trying to follow it, and fall an easy prey to huntsmen. The Southern Pacific Railroad, running parallel to its general course, crosses it 28 times. It is said that at 33 different points, 150 feet or less apart, the river flows in opposite directions. In the southern part of the State the stream runs into a great sink and disappears.

—Congress has revived the military rank of general for the period of the war, and conferred it on Maj. Gen. T. H. Bliss, army chief of staff, and Maj. Gen. J. J. Pershing, who commands the American forces in France. As directing head of the entire army organization, General Bliss takes precedence over General Pershing, whose rank was conferred for use in France only for the purpose of putting the American commander on an equal footing with the high officers of the Allied armies. The grade carries a salary of \$10,000 a year.

OBITUARIES

Harmon.—Lizzie L. Ricks was born in Ohio, Jan. 21, 1850. Coming to California in 1870, she was married five years later to F. V. Harmon, who died in May, 1904. The year of their marriage Brother and Sister Harmon accepted present truth under the labors of Elder J. N. Loughborough. They were among the pioneer believers in California, and Elder and Mrs. James White often stopped at their home. Sister Harmon fell asleep Nov. 6, 1917. With the exception of an adopted son she leaves no near relatives, but a large number of friends mourn her decease. J. Adams Stevens.

Elliott.—Dr. J. D. Elliott was born in Henderson County, Illinois, Sept. 21, 1851. He was married to Miss Savilla Collier Oct. 5, 1876, and to them were born two children. In 1906 he was elected a representative to his State legislature, and two years later he was reelected. He was highly respected in the community where he lived, and was widely known in the capacity of farmer, merchant, and doctor. He died Nov. 11, 1917, at the Tri-City Sanitarium, Moline, Ill., where he was being cared for by his son. The hope in which he fell asleep is a great consolation to his bereaved companion and children. A. R. Ogden.

Appointments and Notices

CHANGE OF ADDRESS

The address of Elder H. N. Gemon is now 1633 Dora St., Knoxville, Tenn.

PUBLICATIONS WANTED

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

Mrs. Bertha Nicholson, Zumwalt, Ore. Papers in the English and Swedish languages.

D. A. Easton, Marceline, Mo. Continuous supply, especially Instructor and Little Friend.

A. G. Peart, Castries, St. Lucia, British West Indies. Any of our denominational literature suitable for missionary work will be appreciated, especially that dealing with religious liberty.

REQUESTS FOR PRAYER

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

A sister in the South asks prayer for her husband, who is mentally unbalanced as the result of a nervous breakdown, that he may be healed if it is the will of God.

From Pennsylvania a burdened mother writes to request prayer for the healing of her daughter, and for the conversion of her five sons and four daughters, as well as other relatives.

The following request comes from Montana: "Please pray for my father, that he may be converted and that serious family difficulties may be cleared away; also for my family, that we may have renewed strength and courage."

An anxious brother in Indiana makes the following request: "Will not all our people join me in earnest petition at the throne of grace that my wife, who is in a pitifully demented condition of mind, may be healed if it be the will of God? She was a faithful believer in the third angel's message for thirty-eight years, and the mother of three children. One is now a member of the Seventh-day Adventist church, while the other two have wandered from the gospel path. At no time during our experience in this truth has faith failed either of us, and I beg that you unite with me in this request for her healing, that we may once more be a united family. Only the Lord can help us at this time."

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 sub-
scribing 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

A Library of Denom- inational Periodicals	Review and Herald	\$2.25	Special \$5.50 Price
	Youth's Instructor	1.50	
	Life and Health	1.00	
	Christian Educator	1.00	
	Sabbath School Worker	.60	
	Liberty	.35	
	Present Truth	.25	
		\$6.95	

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.

The Present is the Time to Act



WASHINGTON, D. C., DECEMBER 20, 1917

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

BROTHER AND SISTER A. U. COCHRAN returned to Cuba last week, after a short period of rest and treatment at the Florida Sanitarium.

BROTHER C. F. LOWRY reports having just baptized fifteen candidates in Burma, with another baptismal service appointed for the next Sabbath. A large class of candidates, who would soon be ready for membership, were also under instruction at the Meiktila Technical School.

BROTHER J. J. IRELAND, auditor of the General Conference, sailed last week from Vancouver for China. Brother Ireland will spend some time in the Orient, assisting in financial matters in the Asiatic Division, where so large an amount of our mission offerings is used in extending the work.

SUNDAY evening, December 9, Brother and Sister S. W. Van Trump left Washington on their way West to embark on the "Empress of Asia," leaving for China, December 20. Brother Van Trump has been connected with the Review and Herald office since its removal to Washington. He gladly responded to the call of the Mission Board to connect with the publishing house in Shanghai. The prayers and best wishes of their friends here will follow Brother and Sister Van Trump to their new field of service.

THE FALL OF JERUSALEM

THE passing of Jerusalem into the hands of the British has raised many interesting questions as to the future of this historical city. Hopes of the Jewish race throughout the world have been raised to the highest expectancy that Palestine would be secured to their control in the future. This hope, and the significance of the return of the Jews to the land of their ancient possession, we will discuss in our editorial columns next week.

Some of our brethren have raised the question as to what significance the possession of Jerusalem by the British will have in the fulfilment of the prophecy of Daniel 11. So far as present developments are concerned, we do not see that this affects in any way the position we have taken concerning the fulfilment of the prophecy of this chapter. The fall of Jerusalem is a mere incident of the war. While the sentiment of all Christendom would indicate that it should be retained by some so-called Christian power, rather than revert again to Mohammedan rule, that question is one of

many which must be determined in the final peace parleys.

These are days in which we do well not to hazard too much speculation regarding the trend of events in the world. This war has afforded a long and continued series of surprises. The forecasts of the best-informed men have come to naught. It is better for us to await patiently the progress of human history in the unfolding of God's plan, than to run ahead of his providence and make statements which time may demonstrate to have been only idle speculation.

It behooves us now, as never before, to study the Word, to pray much, to keep so calm and quiet that we may hear the Spirit speaking to us, and to stand ready to act the part of minutemen in cooperating with God in the development of his plans and purposes.

PRESIDENT WILSON

Few have more than a faint conception of the tremendous strain and perplexities borne by the President of this nation, especially in such critical and momentous times as those through which we are now passing. That he feels the need of more than human wisdom, that the Ship of State may be guided aright and the foundation principles of the government be preserved, we may well believe.

We have in the White House at this time, when the world is experiencing a Gethsemane, a finished scholar, a diplomat, a man of the highest culture, a man who believes in God and in prayer, and who exalts the Bible in his public utterances. Because of his high position he is placed where he can know and understand more fully than others the terrible crisis of a worn and war-torn world. In his memorable address at the opening of the present Congress, viewing the world shaken by the most dreadful war in history, he assured us that "a supreme moment in history has come. The eyes of the people have been opened, and they see. The hand of God is laid upon the nations."

No occupant of the White House since the days of Lincoln has carried so great responsibilities amid so many intricacies and perplexities. President Wilson today stands as the leading figure among the statesmen of the earth. The nations await his words, and study what he says. Being a man of peace, he is not responsible for the bloody conflict which is staged among the nations of the earth, and which threatens to blot out culture and civilization. Now that the nation has been drawn into the awful maelstrom, we may be assured that he is fully aware of the tremendous responsibilities which he carries, and knows the meaning of worry, anxiety, perplexity, and sleepless hours.

The great apostle Paul wrote: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2. If ever such an injunction as this was in place, it is now. We should remember at the throne of grace our nation's Chief Executive. He needs prayer more than censure or criticism.

Not only do the men upon whom rest the responsibilities of directing the destiny of the nation at such a time as this, need our prayers, but a heartbroken, sobbing world is calling for help, and we should do all we can to minister to the needy and suffering.

G. B. T.

IMPORTANT NOTICE

AN effort is being made by the Missionary Volunteer Department to secure the names and addresses of our young men who are in the United States army or navy. A complete list is very much desired. The names of all enlisted or drafted men are wanted, including those who were brought up in Seventh-day Adventist homes, even though they may not now belong to the church.

Will not all who read this notice, please send to the conference or union conference Missionary Volunteer secretary or president, at once, the names of young men known to be in the army or navy, and which they do not know have already been sent in? Please give the name, military organization with which connected (company, brigade, corps, battalion, etc.), and the present address.

M. E. KERN.

HARVEST INGATHERING ITEMS

NEVER was the outlook so encouraging for our annual Harvest Ingathering campaign as it is this year. We notice by the union conference papers that every field is rallying its forces. The universal testimony is that the people are more liberal this year than ever before. The awful world conditions are sobering the people, and they are more responsive to the gospel work. There certainly is plenty of money in circulation, and with a living faith we should go forth, realizing that no work is greater than that of saving the souls of men.

There seems to be a determination on the part of individuals, local churches, conferences, and union conferences, to reach the goals set. Many are doubling the first goal.

This is a wonderful opportunity to call the attention of the public to the wonderful providences of God. The money collected will be a great help in advancing the work at home and abroad. Shall we not all consecrate ourselves anew to God for the accomplishment of this task? F. W. PAAP.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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