

The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, January 10, 1918

No. 2

THE GOSPEL TO ALL NATIONS

HOPE AND CHEER

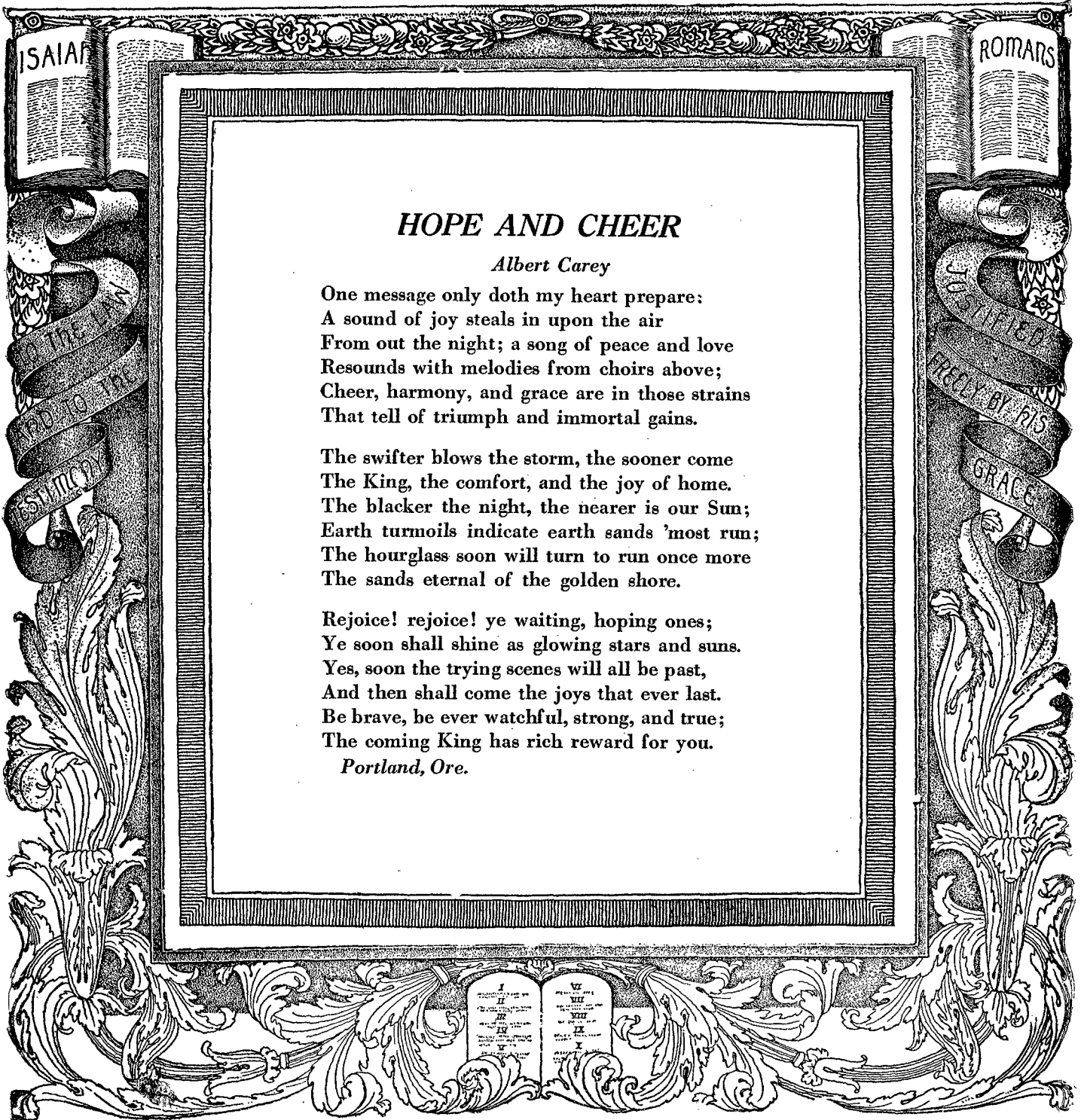
Albert Carey

One message only doth my heart prepare:
A sound of joy steals in upon the air
From out the night; a song of peace and love
Resounds with melodies from choirs above;
Cheer, harmony, and grace are in those strains
That tell of triumph and immortal gains.

The swifter blows the storm, the sooner come
The King, the comfort, and the joy of home.
The blacker the night, the nearer is our Sun;
Earth turmoils indicate earth sands 'most run;
The hourglass soon will turn to run once more
The sands eternal of the golden shore.

Rejoice! rejoice! ye waiting, hoping ones;
Ye soon shall shine as glowing stars and suns.
Yes, soon the trying scenes will all be past,
And then shall come the joys that ever last.
Be brave, be ever watchful, strong, and true;
The coming King has rich reward for you.

Portland, Ore.



THE EDITOR'S MAIL BAG

THE elder of one of our churches inquires whether "in the strenuous efforts that our people are making to raise money for foreign missions and church debts we should resort to ice-cream socials or affairs of this kind." We certainly should not. By such methods of raising money, many in the great religious world have brought the cause of Christ into disrepute and lowered the standard of godliness in their own lives and in the churches to which they belong. The Scriptures of truth point out just one way in which money should be raised for Christian work, and that is by straightforward giving. This was the manner in which the sanctuary was built and in which money and material were gathered for the erection of the temple. The apostle Paul and the early churches employed this direct method. Nor do we read in the Scriptures of truth that any such questionable methods as are sometimes employed today were ever used for raising money for the cause of God. Let us stick to the Scriptural method.

One sister writes that the worldliness which she sees coming into the church is a source of great grief to her, and she feels at times great discouragement over the situation. She wishes to know if some remedy cannot be found for such conditions.

We know of no remedy except for every disciple who recognizes the tendency, to set himself to stem the tide which he sees pressing in. He must do that first in his own personal experience. Every member of the church is influenced in some degree by the spirit of the world with which the church is threatened. He must be sure that while he condemns what he conceives to be this spirit in the lives of his brethren and sisters, he himself is not cherishing it in some form in his own life. The most powerful influence which can be exerted against increasing evils in the church is a godly, consistent Christian life, exemplifying in contrast with the gathering darkness the light of heaven and the loveliness and attractiveness of the character of Christ.

In every consistent way we should exert our influence with others against the evils which we recognize in the lives of our brethren and sisters. We should call them to return to the standard of Christian simplicity. We should set ourselves resolutely against every innovation which would bring the standard of the church down to that of the world, praying the while that Christ will give us so much of his Spirit that we shall be able to speak the truth in love and in a manner that will win and not repel.

And if our efforts bear fruit, let us give to God the glory for it all. On the other hand, if apparently there are no results, let us continue to sow the seed, leaving it to God to bring about the fruitage in his own time. It is not for us to become discouraged, even though we see imperfections in the lives of our brethren and sisters. We shall continue to see these just as long as the church of Christ is made up of poor, sinful human beings, and because we see these things is no indication that God is not leading in his work. In the days of ancient Israel, when Christ was going before them by the pillar of fire and the pillar of cloud, when he spoke to them, with his own voice, when his church was seeing daily evidences of the divine glory, there were those represented by Korah, Dathan, and Abiram, who rose up to deny God. Even among the twelve apostles there was one who treacherously sold his Lord, and others of the chosen twelve basely denied him. This has been the history of the church of God in every age. It is for us as individuals to follow the light as we see it; to stand uncompromisingly for the truth, but not to withdraw from our brethren and sisters, even though they do not see things just as we do.

One of our brethren, a physician, highly commends an article appearing in the REVIEW some weeks ago entitled "Congregational Singing." He feels that this kind of singing needs to be cultivated in all our churches. He makes a suggestion, and by no means a bad one, that in place of the independent singers in the congregation being formed into a body by themselves, usually facing the congregation, they be given the front seats in the congregation. He believes this would have a natural tendency to bring the entire congregation forward in the church, a condition greatly needed in some of our churches, and that these singers would thus be able to render even more efficient service in leading the congregational singing. This suggestion is worthy of consideration.

It is painful, sometimes, to see in some churches — and we fear that our Seventh-day Adventist churches do not always constitute an exception — men and women chosen to sing in the choir and placed in a prominent position in the church who do not represent in their lives or their dress or their deportment the standard of dignified Christianity. We have wondered sometimes, as we have seen members of the choir laughing and whispering during the service, if they considered, as this brother suggests, that their part was merely to enter-

tain, and not to listen to the preaching of the gospel or to engage in the worship of the hour.

We believe that it is entirely consistent with Bible teaching for our churches to form choirs to lead out in sacred song. We believe, however, that in many congregations much better results would be secured by a good leader who would at special times give to the entire congregation drills and practice in singing. If it is deemed advisable to set men and women apart to lead out in this service, at least let those be chosen who properly represent the spirit and reverence which should mark the attitude of every worshiper in the house of God.

F. M. W.

"IN PERILS OF ROBBERS"

How the apostle Paul was delivered amidst the "perils of robbers" he does not tell us. We do know that he had constantly to thank God for a stretched-out arm of deliverance in every time of peril until his work was done. "Who delivered us from so great a death," he wrote, "and doth deliver." Therefore, we may well know that God was his trust when brought into peril by robbers.

In the old days in England, when highwaymen infested remote country roads, two Quaker evangelists had experiences of providential deliverance from robbers, as narrated by Richard Pike in his "Quaker Anecdotes." He says:

"Robert Barclay, the celebrated apologist of the Quakers, and Leonard Fell, a member of the same society, were severally attacked by highwaymen in England, at different times. Both faithfully adhered to their nonresistance principles, and both signally triumphed. The pistol was leveled at Barclay, and a demand made for his purse. Calm and self-possessed, he looked the robber in the face, with a firm but meek benignity, assured him he was his and every man's friend, that he was willing and ready to relieve his wants, that he was free from the fear of death through a divine hope in immortality, and, therefore, was not to be intimidated by a deadly weapon; and then appealed to him, whether he could have the heart to shed the blood of one who had no other feeling or purpose but to do him good. The robber was confounded; his eye melted, his brawny arm trembled, his pistol fell to his side, and he fled from the presence of the nonresistant hero whom he could no longer confront."

Of Leonard Fell's experience Mr. Pike further narrates:

"It is related of Leonard Fell, that as he was traveling alone, he was once accosted by a highwayman who demanded his money, which he gave him. He next requested his horse also, when Leonard Fell dismounted and let him take it. But before the robber rode away, he solemnly warned him against the evil course he was pursuing. The highwayman became enraged; asked him why he preached to him, and threatened

(Continued on page 5)

The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD OF 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.

VOL. 95 TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 10, 1918 No. 2

EDITORIAL

TO THE FIELDS IN 1917

DURING the year 1916 the number of recruits to the mission fields was unusually large, 147 new workers joining the missionary force in the regions beyond. It was early recognized that this large addition within a twelve months could not be repeated the year following. Hence the figures for 1917, herewith reported, show a much smaller re-enforcement going out. The list is as follows, month by month:

January

Mr. and Mrs. J. G. Pettey, of Texas, to Jamaica, West Indies.
Mr. and Mrs. R. W. Smith, of California, to the Hawaiian Islands.
Mr. U. M. Cooke, of Texas, to Salvador, Central America.
Mr. and Mrs. Melvin Munson, of California, to Singapore.
Elder W. E. Baxter and family, of Arkansas, to Venezuela.
Mr. and Mrs. G. H. Morrison, of Australia, to Fiji.

February

H. F. Neumann and family, of Texas, to Brazil.

March

Dr. C. C. Landis and family, of California, to China.
Mrs. C. C. Crisler and daughter, of California, to China.
Mrs. J. P. Anderson and two children, to China (returning).
Mrs. Anna Ehlers and two children, to Brazil (returning).
Miss Helen Morris, of West Virginia, to Panama.
Miss Bessie A. Dowell, of Australia, to China.

April

Mr. and Mrs. J. A. Applegate, of New Hampshire, to Jamaica, West Indies.
Mr. and Mrs. S. R. Maunder, of Australia, to the Solomon Islands.

May

Mr. and Mrs. E. H. Wilcox, of New Mexico, to Peru.
Elder R. W. Parmele, of Tennessee, to the Northern Latin American Missions.
Elder M. N. Campbell, of Canada, to Great Britain.

July

Mrs. W. G. Kneeland, to Panama (returning).

August

Dr. Riley Russell and family, to Korea (returning).
Mr. and Mrs. Denton Rebok, of Takoma Park, to China.

A. A. Cone and family, of California, to Argentina.
W. R. White and family, of England, to Panama.

September

Edgar H. Twamley, of Takoma Park, to China.
Elder J. M. Johanson and family, of Australia, to Japan and Korea.
Elder and Mrs. E. W. Thurber, to Guatemala (returning, transferred from Cuba).

October

Albert Munson, of California, to Java, East Indies.
Mr. and Mrs. Reid Shepard, of Michigan, to Peru.
Miss Esther Pearce, of Michigan, to Peru.
Mr. and Mrs. E. M. Meleen, of South Lancaster, to India.
Mr. and Mrs. J. J. Strahle, of Nebraska, to the Philippines.
Mr. and Mrs. M. E. Mullinex, of Nebraska, to Malaysia.

November

Mr. and Mrs. L. D. Minner, of Nebraska, to Peru.
Mr. and Mrs. H. L. Peden, of Takoma Park, to India.
Mrs. Theodora Wangerin and two children, of Wisconsin, to Korea (returning).
Mr. and Mrs. Orley Ford, of College Place, Wash., to Peru.
Elder and Mrs. D. E. Wellman, of Michigan, to Trinidad (returning).
P. Smailes, of South Africa, to Victoria Nyanza Mission, East Africa.
Mrs. U. M. Cooke, of Texas, to Salvador, Central America.

December

Dr. and Mrs. H. C. James, of California, to China.
Mr. and Mrs. C. E. Wheeler, of Takoma Park, to Africa.
Mr. and Mrs. S. W. Van Trump, of Takoma Park, to China.
Elder Frederick Lee and family, to China (returning).
Mrs. B. Miller, to China (returning).

Not counting those returning to the mission fields after furlough, this represents fifty-nine new workers off to the fields in 1917. These workers have gone, as the list shows, to every continent. They have brought help and relief at many a hard-pressed point in our advancing missionary line. We pray God to bless every one of them in their first experience of service abroad.

At the last autumn council, actions were taken looking toward the send-

ing out of over a hundred new missionaries during 1918. This larger list for the new year is contemplated in the assurance that 1918 is to be the largest year yet in missionary giving. One of the marvels of our work is the manner in which year after year these large numbers of missionaries are added to the force in the far fields. It is one of the evidences of the hand of God in the advent movement. The sure word of prophecy pictures this movement as speeding swiftly on to reach every tribe and tongue with the message of the judgment hour. This surely means that somehow the Lord of the harvest will send the workers forth. Only his Spirit could inspire the steady and liberal gifts to missions from his stewards. It is a thrilling sight to see the lines of our work moving ever forward, notwithstanding the great hindrances in these times of war. Let us pray earnestly that 1918 may see a yet larger force of workers entering the open doors.

W. A. S.

THE TERROR OF GOD UPON CITIES

"THEY journeyed: and the terror of God was upon the cities that were round about them." Gen. 35: 5.

This records a marked experience in the journey of Jacob to Bethel. It is both interesting and instructive to note the experience which preceded this remarkable manifestation of God's power in the cities; for truly, if ever the work of God's closing gospel message is proclaimed in its fullness in our large cities, filled with wealth, pleasure, sin, and all manner of wickedness, the terror of God will have to fall upon them, that they may be led to lend a listening ear to the solemn warning sent of God for this time.

Before the terror of God fell upon those ancient cities, there came an experience into the life of Jacob and those of his household that we should consider. It is this:

"Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way

which I went. And they gave unto Jacob all their strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." Gen. 35: 2-5.

There is a very close relation between the displaying of the power of God in the cities and in the putting away by Jacob and his household of the strange gods, and the golden earrings, and their cleansing themselves.

Jacob was on his way to Bethel. Many eventful days had passed since, fleeing from his home, he had had that dream of the mystic ladder let down from heaven, upon which the angelic host appeared as engaged in holy ministry. These years of trial had been searching ones to Jacob, and much of the craft and natural weakness in his nature had been revealed. He was now at Shechem, and his experience here had been far from what he would have wished. Idolatry seemed to be in the family. The sin of some of his children had caused reproach.

It was evidently best that he should move to another place, so the Lord bade him "arise, go up to Bethel, and dwell there." Jacob doubtless realized that his own physical strength was failing. He saw much in his life to regret; but mistakes are beyond recall. A little later he was called upon to stand by the bedside of Rachel, his beloved wife, and mark the flickering and the going out of the taper of her life. And still later he and Esau stood by the bedside of their father, Isaac, one hundred fourscore years old, and saw him breathe his last. Here the twin brothers, whose lives had presented such a contrast and struggle, met for the last time by the silent tomb.

So Jacob felt that a reconsecration to God was necessary, and that the existence of idolatry in the camp was the cause of the weakness and failure of himself and his family. It is always true that a hidden idol will cause defeat. In fact, our weakness is a living testimony that we have an idol secreted somewhere. And before we can have spiritual strength, we will need, as did Jacob, to get down on our knees and search the baggage and bring the hidden things to light.

"How wise it was for Jacob to bury those idols right away! If he had kept or carried them with him, he might have been tempted to bring them out again. It was so much better to leave them right there, under the oak in Shechem, before he started for Bethel. I do not think he could have counted on God's delivering care, if he had not acted with such promptness and decision. God would not have been the escort of a pack of idols! Burn the books that

have polluted your mind. Cut off the hand that has made you offend. Renounce the drink that has obtained such a power over you; and pour the contents of your cellars down the gutter, lest you be tempted to return to them again. Burn your bridges behind you. Hide the idols under the oak. 'Mother,' said a betting man, 'I have taken the first step to Christianity; I have burned my betting books.' We cannot be surprised at the mighty work of God in Ephesus after the splendid *auto-da-fé* that took place in the market place. Acts 19: 19.

"What a man is, that in most cases his family will also be. When Jacob's camp saw that he was himself in earnest, they gave him all the strange gods that were in their hand, and all the earrings that were in their ears. What a solemn responsibility rests on us all in our family life, that we should not, by our silence, connive at either follies or sins. If those around us see that we are consistent and determined, they will not let us go to heaven alone. Christians and her children will sooner or later follow Christian. 'Jacob came to Luz, . . . that is, Bethel, he and all the people that were with him.'

"This, then, is our closing message: Put away your idols, and get back to Bethel. Repent, and do the first works. Pray as you used to pray. Study the Bible as you used to study it. Spend the Lord's day as you used to spend it. Build an altar now on the same site on which you built it years ago. Give yourself again to God. True, a sad life of wasted opportunities lies behind you; but do not waste more time in fruitless regrets. Forget the things that are behind; stretch forward to those that are before. And God will appear to you again; and will renew the princely name and the princely blessing to which you might have thought that you had forfeited all right; moreover, he will promise you marvelous fruitfulness in service, and far-reaching possessions in the land of promise. Verses 11, 12 [Gen. 35]. All these things are in store for you—if only you will bury your idols, and go up to Bethel, and dwell there. Goodness and mercy shall follow you all the days of your life; and you shall dwell in the house of the Lord forever. 'Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.'"—Meyer.

The work God has given us to do can never be accomplished except by the power of the Spirit. While we need organization and system in the work of God, and need to strengthen it from time to time, after all, God does not bless organizations, but men. He does not baptize machinery, but men.

Our weakness is humiliating. We need power; we need to see God work. And he must and will work. But before he does, there must be a putting away of sin. On our knees we will need to search the stuff. Sin now, as at Ai, stops the progress of the work of God and makes us powerless before our enemies. It is surely time that, like Jacob, we arise and go up to Bethel. In every home and in every heart there should be Bethels set up. Let us indeed get back to Bethel.

G. B. T.



"Be ye kind one to another."

THE WAR AT HOME AND ABROAD

By this heading we do not refer to the war which the United States is carrying forward. It is cause for gratitude that while this country is carrying on war over the seas in support of its Allies, its domestic relations are tranquil. We refer rather to the war which is being waged by the church of God in the message it is carrying to the world.

As a church we have much to promote and conserve, both in the great world field and in the homeland. And as individuals we have much to promote and conserve, not alone in our relationship to others, but in our own heart and personal experience. We should do everything in our power to carry the message to the great regions beyond. Indeed, this denomination has been called into existence for this very work. For us to slacken our efforts in this propaganda would be to deny the genuineness of our call and lose the vital spirit of the message out of our hearts.

We are debtors to all men. God has intrusted us with a message which is to go to every nation, kindred, tongue, and people. His providence has gone out before us and is beckoning us on. As the walls of Jericho fell down before Israel so that every man could go straight forward in the capture of the city, so the walls of the nations have been thrown down before us.

The governments of earth, in carrying forward the great conflict in which they are engaged, are sacrificing without stint life and treasure for the attainment of their ideals. They believe this to be fully justified by the ends which they purpose to attain. Similarly, the church of Christ should stop at no sacrifice in carrying forward the great work committed to it.

But while the church is carrying forward its world-wide propaganda, it must conserve its home interests. Of what profit would it be to spend thousands of dollars and sacrifice scores of lives in a foreign mission campaign if we were losing at home more souls than we were gaining abroad? In the carrying on of war no nation can permit its base of supplies to become weakened. No more can the church of Christ in carrying the gospel to all nations permit disintegrating influences to come in and sap the power and energy of the church at home. This is a question which we believe demands serious consideration on our part.

Are we exerting today the same proportionate energy for winning those about us to Christ that we display in our efforts for those in heathen darkness? Are we making the same prayerful sacrificing effort for the sal-

vation of our children or the unconverted sons and daughters of our brethren and sisters that we make for those of whom we have no personal knowledge? Are we endeavoring to build up the members of the household of faith and bring back those who are wandering from the fold, with the same spirit of prayerfulness and earnestness that we show in seeking after those who have never known the Lord? Whatever our answer, we shall find that the real test of one's missionary spirit is his attitude toward those with whom he is associated.

The mere fact that one makes offerings to foreign missions does not necessarily indicate that he possesses a missionary spirit. He may give for other reasons than the love of Christ or love for those for whom Christ died. Because one is melted to tears at the recital of some missionary experience is not necessarily an indication of a missionary spirit. Weeping over the misfortunes of others may be pure sentimentalism. Many of those who weep with and for others never inconvenience themselves or really sacrifice a farthing to assist them in their trouble.

And so we believe, as we have said, that the very best proof that we are laborers together with God is the daily life we live, and the spirit we show toward those with whom we are most intimately associated. The woman who is not a missionary in her own home, in laboring for her own children, would not be a missionary if transported to a heathen land, unless there should come a complete revolution in her life. The man who does not show a missionary spirit toward his wife and his sons and daughters, or toward his brethren in the church, would not be given such a spirit by a voyage to India or China. Let us seek to manifest the Christ spirit in our everyday experience. Let us seek to build up and strengthen the church of Christ at home.

We need to stand against the disintegrating influences which are seeking admission into our church life today. We need to stand against the spirit of commercialism, worldly pleasure, pride of dress and display; against excesses in eating and drinking, which some even among Seventh-day Adventists are engaging in to the great lowering of the Christian standard in their lives.

And, above all, we need to look well after the state of our own souls, making sure that we are maintaining a live, up-to-date experience in Christ Jesus. How can we present to others a living Christ who has power not only to forgive sins but to subdue our iniquities, unless we ourselves are find-

ing this experience in him from day to day?

We should do not less, as a church and as individuals, in carrying on in the spiritual realm the great world war which Heaven has committed to the church of Christ, but we need to be more faithful in waging zealously the warfare at home, the warfare against sin in our own hearts, and the war against sin which is working in the lives of our brethren and sisters. In this spirit of aggressive warfare will be our only safety through the perils of the last days.

F. M. W.

❖ ❖ ❖

A MISCONCEPTION CORRECTED

WE find the fourth commandment given in the following words in the English Authorized Version:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Most Bible students realize that this commandment first gives us permission to do our own work on the six working days of the week, and then forbids our either doing any of our own work on the seventh day ourselves, or requiring any member of our family, hired help, or even our domestic animals to do our personal work for us on that day. There are some, however, who insist that the expression, "six days shalt thou labor and do all thy work," is just as truly a command as is the expression, "in it [the seventh day] thou shalt not do any work."

It is a serious matter if this latter interpretation is true; for if God himself *commands* one to labor six days in every week, it is a sin to refrain from labor on any of the working days. This would make it wrong to take a holiday. But the matter goes further: if "six days shalt thou labor" is a command, then "and do all thy work" must be a command also. In that case it would be a sin to use any of the six days in doing anything but our own work. Such a conclusion is manifestly absurd. Though God reserves the seventh day to himself free from our work, he does not require that the other six days must be filled with our own work and free from time given to him.

By turning to the original Hebrew of the passage above quoted, the whole matter is made perfectly plain. The Hebrew has a special form for the

positive imperative but this form is not used in the expression "six days shalt thou labor." The verb form used is עָבַד, the so-called future. This form never is used in a positive command, but is frequently used to express a permission. It may be correctly translated "thou mayest labor." Had a command been intended, the form would have been עָבַדְךָ not עָבַדְךָ.

That permission and not obligation to work six days is intended by the commandment, is also made plain in Exodus 31: 15: "Six days may work be done." If it were a sin to refrain from labor on any of the six days, this verse would needs have read "six days *must* work be done," and not "*may* work be done."

The thought, then, of the fourth commandment is that God gives us the first six days of the week in which we may do all our own work; but reserves the seventh day to himself, refusing to allow the use of any of its sacred hours in our own work. Shall we then say to him who created us, We will use for ourselves the sacred hours of the seventh day, but will give to thee as an equivalent another day which thou hast never commanded us to keep? Would we feel free to treat an earthly authority, or even a friend, that way, taking to ourselves what he had never given us, and trying to make the matter right by giving him something else which we think of equivalent value? L. L. C.

❖ ❖ ❖

"IN PERILS OF ROBBERS"

(Continued from page 2)

'to blow out his brains.' But Leonard Fell replied, 'Though I would not give my life for my money or my horse, I would give it to save thy soul'—an answer which so went to the heart of the robber that he declared, if he were such a man as that, he would have neither his money nor his horse; both of which he returned, and went his way."

Such deliverances have not come as a result of a calculating policy of conduct, but as accompaniments of the life of trust, which never asked how the deliverance was to come, or even whether there would be temporal deliverance.

With Jesus, these servants of his have known that men could have no power over them save as allowed of God. They left themselves in God's hands for life or death, submissive to his will. Deliverance meant simply that God had more work yet for them to do.

W. A. S.

❖ ❖ ❖

"I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

GENERAL ARTICLES

ROUND THEE IS AN EVERLASTING ARM

G. SILVERTHORNE

WHY fret, my soul, why shrink away in fear,
When thy fierce enemies would do thee
Fear not, nor quail before their angry looks,
looks,
For round thee is an Everlasting Arm.

God says, "Fear not, my child, be not dismayed;
I'll guide thy feet through quiet and alarm."
O soul of mine, why dost thou tremble so,
When round thee is an Everlasting Arm?

Take courage, then, and onward press thy way,
Still praise thy God who keeps thee from all harm,
Till thou dost reach the bright eternal day,
And round thee find his Everlasting Arm.

ONE SOUL FOR GOD

O. MONTGOMERY

To expect that every disciple will win one soul to the Lord in the coming year,—is that too much? Just one? Surely, *just one* is not too many, and a whole year is not too short a time in which to accomplish the winning. And what a wonderful harvest that would be! What a blessing it would bring! what an impetus to our work!

Did you ever think, dear reader, that you should win a soul to the Lord? that you should work for neighbors and friends? Is this too great an effort, seeing that the end of all things is at hand, and men and women all around us are going down to perdition?

The dear Lord is seeking to save men. He is using every means possible to reach their hearts. He is reaching after those with whom we mingle from day to day, those with whom we do business, those who come to our door, those whom we meet by the way or jostle against in the train or street car, those with whom we rub elbows in the busy walks of life; and we are the channels through whom he is trying to do this. The Lord, by his Holy Spirit, desires to run with our feet, work with our hands, hear with our ears, see with our eyes, and speak with our mouths.

The human instrument is the most effective instrument that the Lord can use. He has planned that we shall be partners with him in the business of saving souls. He is depending upon us to make known to others what he has made known to us. The light of this blessed truth which he has caused to shine upon us, brings with it a responsibility of equal greatness. We

are our brother's keeper. We cannot sit idly by, with folded hands, while he perishes, and be guiltless. "Jesus is coming, and there is a world to be saved." Let us be up and doing for the Master.

THE DRESS OF THE CHRISTIAN

STEMPLE WHITE

BEFORE me is a copy of "The Doctrines and Discipline of the Methodist Episcopal Church," edition of 1855. From page 88, chapter 5, section 1, I quote:

"Question.—Should we insist on the rules concerning dress?

"Answer.—By all means. This is no time to give encouragement to superfluity of apparel. Therefore receive none into the church till they have left off superfluous ornaments. In order to do this: 1. Let every one who has charge of a circuit or station read Mr. Wesley's 'Thoughts upon Dress,' at least once a year in every society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case; better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings."

Since this was the stand that the Methodist Church most sensibly and Scripturally took on the dress question as late as 1855, it is not at all strange that back in 1842, when the late Mrs. E. G. White was received into that church alongside of a bejeweled and bedecked candidate, such clerical laxness caused her no little perplexity. From "Testimonies for the Church," Vol. I, page 20, I quote:

"The same day in the afternoon, I was received into the church in full membership. A young woman stood by my side who was also a candidate for admission to the church. My mind was peaceful and happy till I noticed the gold rings glittering upon this sister's fingers, and the large, showy earrings in her ears. I then observed that her bonnet was adorned with artificial flowers, and trimmed with costly ribbons arranged in bows and puffs. My joy was dampened by this display of vanity in one who professed to be a follower of the meek and lowly Jesus.

"I expected that the minister would give some whispered reproof or advice to this sister; but he was apparently regardless of her showy apparel, and no rebuke was administered. We both received the right hand of fellowship. The hand decorated with jewels was clasped by the representative of Christ, and both our names were registered upon the church book."

I believe it is safe to say that Mr. Wesley's "Thoughts upon Dress" has perhaps not been read once in 1917 in any Methodist church in all the world. Reader, have you ever read it? For years I vainly searched for this interesting sermon, which is today out of print. Finally, I ran

across a copy of Volume II of John Wesley's sermons. This book was also published in 1855, and in it is a sermon of about 4,300 words on "Dress," delivered from the text, 1 Peter 3: 3, 4. Every Seventh-day Adventist worker and lay member who can obtain the book would do well to read this sermon. I can quote here but a few pointed paragraphs:

"Before we enter on the subject, let it be observed that slovenliness is no part of religion; that neither this nor any text of Scripture condemns neatness of apparel. Certainly this is a duty; not a sin. . . .

"The wearing gay or costly apparel naturally tends to breed and to increase vanity. By vanity I here mean the love and desire of being admired and praised. Every one of you that is fond of dress has a witness of this in your own bosom. Whether you will confess it before man or not, you are convinced of this before God. You know in your hearts it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains were none to see you but God and his holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundredfold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off. . . .

"Why are you still so conformable to the irrational, sinful customs of a frantic world? Why do you still despise the express commandment of God, uttered in the plainest terms? You see the light; why do you not follow the light of your own mind? Your conscience tells you the truth; why do you not obey the dictates of your own conscience?

"You answer, 'Why, universal custom is against me; and I know not how to stem the mighty torrent.' Not only the profane, but the religious, world run violently the other way. Look into, I do not say the theaters, but the churches, nay, and the meetings of every denomination (except a few old-fashioned Quakers, or the people called Moravians); look into the congregations, in London or elsewhere, of those that are styled gospel ministers; look into Northampton chapel; yea, into the Tabernacle, or the chapel in Tottenham Court Road; nay, look into the chapel in West Street, or that in the City Road; look at the very people that sit under the pulpit or by the side of it; and are not *those that can afford it* (I cannot hardly refrain from doing them the honor of naming their names) as fashionably adorned as those of the same rank in other places?

"This is a melancholy truth. I am ashamed of it; but I know not how to help it. I call heaven and earth to witness this day that it is not my fault! The trumpet has not given 'an uncertain sound' for near fifty years past. O God! Thou knowest I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear. It lies upon their own head. . . .

"I conjure you all who have any regard for me, show me before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation full as plain dressed as a Quaker congregation. . . .

"I beseech you, O ye parents, do not hinder your children from following their own convictions, even though you might think

they would look prettier if they were adorned with such gewgaws as other children wear! I beseech you, O ye husbands, do not hinder your wives! You, O ye wives, do not hinder your husbands, either by word or deed, from acting just as they are persuaded in their own minds! Above all, I conjure you, ye half Methodists, you that trim between us and the world, you that frequently, perhaps constantly, hear our preaching, but are in no farther connection with us; yea, and all you that were once in full connection with us, but are not so now; whatever ye do yourselves, do not say one word to hinder others from recovering and practicing the advice which has been now given! Yet a little while and we shall not need these poor coverings. . . . Yea, to sum all up in one word, 'Put on Christ,' that when he shall appear, ye may 'appear with him in glory.'

Thus witnessed John Wesley. The Bible is as clear on these great and sensible principles of "modest apparel," from Genesis to Revelation, as on all other points of present truth. What reason can any one give in defense of a worldly custom of wearing a ring around the fingers, toes, wrists, ankles, head, neck, or body, or of suspending gold or other ornaments from the ear and the nose? Many try to hide behind the wedding ring, and Satan well knew they would, hence his introduction of the "ring" service, with the "engagement ring" as well. "Allow of no exempt case," said the Methodist Episcopal discipline of 1855, and that is the safe ground always. After carefully presenting Scriptural and sensible principles upon this question, I have learned in my experience that one is seldom found who refuses to lay all these ornaments aside.

I fear that many Adventists, like Jacob of old, have forgotten their solemn promises made at Bethel. God would have all such get back at once to their "first love." Jacob's advice to his household (Gen. 35:1-5), "Put away the strange gods that are among you, and be clean, and change your garments," is certainly as applicable to us as to them.

"AS . . . AFORETIME"

G. W. CAVINESS

WHEN we read of the crises in which noted persons have played the hero, we are apt to think that under such wonderful circumstances we probably should have done the same thing, but this is a great mistake. The fact is that when crises come, many times they are not recognized as such by the individual. They come to him as ordinary matters, and he meets them just as he meets ordinary situations. Of Daniel we read that when he knew the decree was signed forbidding the worship of any god within thirty days, he went to his house, and with his windows open toward Jerusalem, knelt and prayed three times a day, "as . . . aforetime."

In these few words we have the clear statement that Daniel did only as aforetime; and we are sure that the

principle is universal that every one else must form habits of faithfulness and be accustomed to doing continually and daily that which is right. Then sometime when perhaps he least thinks of it, having established the principle of faithfulness, he will be placed in trying circumstances and will simply do as aforetime.

It would be well for every one to ponder this matter well, and be sure that he is now doing just what he would wish to do in the greatest crisis of his life. There is no other surety. Nothing but principles embodied in one's being by long practice will enable him to stand when the great test shall come.

Mexico City.

THE SIGNIFICANCE OF THE TEMPLE AND ITS CLEANSING

D. H. KRESS, M. D.

"LET them make me a sanctuary; that I may dwell among them." Ex. 25:8.

It was in the sanctuary that the glory of God was revealed to the people. Later Solomon erected the temple as a "dwelling place" for the Most High.

The true significance of the temple was never fully understood by the people. It was typical of the ministry in the heavenly sanctuary, and revealed how closely Christ identified himself with his children. God desired not merely to dwell *among* his people, but to dwell *within* them. The temple and its service was designed to teach this. Each person was to become a dwelling place for the Most High. The glory was to fill each temple and be seen upon each.

God had to dwell among them, revealing to them his character, before he could dwell within them. Paul, in addressing the church at Corinth, said: "Know ye not that your body is the temple of the Holy Ghost which is in you;" and again, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16.

In Christ and his ministry the true purpose of the temple and its service was met. "God was in Christ, reconciling the world unto himself." God was manifest in the flesh. God was made flesh and dwelt among men. The people beheld his glory, the glory as of the only begotten of the Father. As he walked among men, touched with the feelings of their infirmities, healing the sick, ministering to the need of all, he was revealing that which the temple in Jerusalem revealed, "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

And yet the disciples, who were so intimately associated with Christ, failed to appreciate the One who walked by their side, as their ancestors before them had failed to appreciate the significance of the types which pointed to him. They were con-

tent to have Christ with them, but he desired to dwell within them. To bring this about he said, "It is expedient for you that I go away."

This union took place on the day of Pentecost. The mystery which had been hid for ages and generations was then made manifest to the saints, which "is Christ in you, the hope of glory." Col. 1:26, 27.

We are told:

"When the Saviour began his ministry, the popular conception of the Messiah and his work was such as wholly unfitted the people to receive him. . . . The Jews looked for the coming One, not as a Saviour from sin, but as a great prince who should bring all nations under the supremacy of the Lion of the tribe of Judah."—*Thoughts from the Mount of Blessing*, p. 10.

The message of repentance was not welcomed by his people. "He came unto his own, and his own received him not." It was only by repentance and confession of sin that the heart could be opened for the reception of Jesus.

"In the act of driving out the desecrators from the temple at Jerusalem, Jesus had announced himself as the Messiah,—the one who should cleanse the soul from the defilement of sin, and make his people a holy temple unto the Lord."—*Id.*, p. 11.

We are living in the time of the cleansing of the sanctuary. Since the year 1844 this work has been going forward in heaven. We do not know how soon the work will close in heaven and the fiat go forth,

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

We do know that the time is near. But a mere knowledge of this truth will not save. The knowledge of God's presence in the temple in Jerusalem did not save men from sin. The knowledge of God's presence in Christ, does not save men from sin. Salvation comes from the knowledge of his presence within.

A knowledge of Jesus ministering in the sanctuary in heaven, cleansing it from sin, does not of itself save. Something more is needed. This the cleansing of the sanctuary in heaven is to teach. While

"Christ is cleansing the temple in heaven from the sins of the people, . . . we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement."—*Review and Herald*, Feb. 11, 1890.

In this there is salvation.

"While Christ is cleansing the sanctuary, the worshippers on earth should carefully review their life and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan and to reach the perfection of the standard."—*Review and Herald*, April 8, 1890.

"When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure."—*Review and Herald*, Jan. 21, 1890.

"We are living in the solemn hour of the judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed."—*Review and Herald*, May 13, 1884.

Jesus' cleansing of the heavenly sanctuary from the sins of his people can only be of benefit to us as we by faith work in harmony and in union with him in the cleansing of our individual characters.

We are in danger of repeating the mistakes of the past, by placing our confidence of salvation in the mere knowledge of some doctrinal truth. Thus we may feel rich, when we are poor. The appeal comes to the remnant church, "Behold, I stand at the door, and knock." Jesus is with his people, but he desires a closer union.

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

He is the temple cleanser. In no other way can the soul temple be cleansed. It is not done by resolutions or by resolves. These have their place. It is accomplished by opening to him the door of the heart and admitting him. He is the only one who can cleanse from sin the temple in heaven and the temples on earth.

"Sin lieth at the door." There is only one way of opening the heart to him, and that is by confession. The confession must be as free as the transgression. Sins of a private nature must be confessed to God. Sins against a brother, a sister, a neighbor, saint or sinner, must be confessed to him or her. This removes the rubbish from the door of the heart. "Confess your faults one to another, . . . that ye may be healed." It can be done in no other way. When Christ enters the heart, a work of cleansing begins, which is sure to continue as long as he abides within.

John came preaching repentance. In speaking of him the Lord through the prophet Malachi says:

"He shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." Mal. 3:1. "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Verse 3.

This is a work that will be done for his remnant people.

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

We are told:

"Many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who

receive the seal of the living God and are protected in the time of trouble, must reflect the image of Jesus fully. . . . Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."—*Early Writings*, p. 71.



THE KINGDOM

D. E. LINDSEY

A REMARKABLE declaration is found in Matthew 24:14. The Saviour, dwelling on the disciples' inquiry, as found in verse 3, says:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Let us notice some of the Spirit revealings concerning the kingdom. In Matthew 2:2 we have wise men inquiring, "Where is he that is born King of the Jews?" There was at this time great expectancy that a king would arise and deliver Israel from the galling Roman yoke. Soon after this incident, a strange man from the wilderness appeared with a strange message, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:1-3. He came to prepare the way of the Lord, fulfilling the prophecy of Isaiah 40:3. Jesus Christ, the Son of the living God (Matt. 16:16), soon appeared, received baptism at the hands of this same forerunner, and from the Holy Ghost (Matt. 3:15, 16). And immediately he began to preach throughout all Galilee in their synagogues "the gospel of the kingdom" (Matt. 4:23); declaring that the first thing to be sought was the "kingdom of God, and his righteousness," with the promise that all other necessary things should be added (Matt. 6:33); teaching that whosoever should not receive the kingdom of God as a little child, should not enter therein (Mark 10:15), and saying to his disciples, "How hard is it for them that trust in riches to enter into the kingdom of God!" (Verse 24.)

Jesus taught that his disciples should have no fear, should trust him, and seek his kingdom first. Said he, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. There are two phases of the kingdom question, one relates to the gospel of the kingdom, or the kingdom of heaven within you that cometh not with observation (Luke 17:20, 21), and the other relates to the future, literal, and everlasting kingdom, where Christ shall reign as King of kings among his saints.

In Luke 8:1, the gospel of the kingdom is called the "glad tidings." The message includes the translation of the people who receive Christ as their Saviour, into his spiritual kingdom (Col. 1:13), and an admission into his everlasting and literal kingdom at his second coming, for when he comes to gather his saints to their eternal home, he will say, "Come, ye blessed of my Father, inherit the king-

dom prepared for you from the foundation of the world" (Matt. 25:34).

A question once raised by a young man as to what he should do that he might enter the kingdom, was answered by the Master as follows: "If thou wilt enter into life, keep the commandments." Matt. 19:17. The commandments referred to evidently were the moral law, for the Saviour quoted six of the ten commandments. A scribe, on a certain occasion, came to Jesus to learn the great commandment, and when the Master had answered him, the scribe replied, "Well, Master, thou hast said the truth. . . . And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark 12:32-34. In the case of the young man, we learn that to "fear God, and keep his commandments . . . is the whole duty of man." Eccl. 12:13. The fear, or reverence, for God will lead us to love him and study his will, and result in faith and repentance toward him, which bring forgiveness and the reception of the Holy Spirit, the spirit of adoption, justification by faith from our past transgressions of God's law, and the multiplied helps to do our whole duty.

But now a few thoughts about the future part of the kingdom.

The disciples were commanded to go and preach the kingdom of God. Luke 9:2; Matt. 10:7. "And they went out, and preached that men should repent." Mark 6:12. When the Saviour was about to return to the Father, he gave the great commission, as found in Matthew 28:19, 20. This not only comprehends the restoring of man to the image of his Creator spiritually, but also the restitution of all things to the condition God intended at the beginning, of which "God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19, 21. Jesus said that his kingdom was not of this world and not to be fought for with carnal weapons. John 18:36. He declared, however, that he was born to be a king. Verse 37. Before his departure, he taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10.

In Daniel 7:13, 14, we find a wonderful revelation of what takes place just before the Master returns and glory and dominion are given him:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And in verse 18, we read:

"The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," "and the

kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions [or rulers] shall serve and obey him." Verse 27.

Jesus will then have subdued all things (the first Adam having failed) and become subject unto him (God), that he (God) may be all in all (1 Cor. 15:28), and the kingdoms of this world having become the kingdoms of our Lord Jesus Christ, he (Christ) is ready to reign forever and ever (Rev. 11:15). Now the promise recorded in John's Gospel (14:3), "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," is fulfilled. When he comes, his voice—that of the Archangel—will be heard, and the dead in Christ shall rise, with those who live, to meet the Lord in the air, to be ever with him. 1 Thess. 4:13-17. And the change from mortality to immortality, from corruptibility to incorruptibility, and the victory over death's sting and the grave's solitude, will then gladden the hearts of all, both the living and those who were raised from the dead. 1 Cor. 15:51-55. The "Come, ye blessed of my Father," will then be heard, and the promised everlasting kingdom assured. Matt. 25:34.

In that day these words will be said:

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

As we rise to meet the Lord in the air, clothed with the gift of immortality, as we near the celestial city, we will hear the voice of our glorious Leader say:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

Then from within the doors of the golden city will be heard in clarion voice:

"Who is this King of glory?"

Then will come the reply:

"The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Again the challenge is heard:

"Who is this King of glory?"

Again the reply:

"The Lord of hosts, he is the King of glory." Ps. 24:7-10.

After this the alleluias of both angels and men are heard (Revelation 19), for we are made glad and caused to rejoice as we are invited to the marriage supper of the Lamb. Verses 7-9.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.

ARE WE RETROGRADING OR ADVANCING?

MRS. D. A. FITCH

In character building no one ever stands still. In getting ready for the coming of Jesus there must be nothing but advancement. All backward steps but lessen the probability of reaching the goal in season.

The time was when Seventh-day Adventists as a people were known by their simple life and plain attire. Is that true now? Is the daily life and appearance of the majority of "our people" so different from that of most worldlings that we may be singled out as a people who are expecting the Saviour of men soon to appear in the clouds of heaven? Can it be we expect him to translate us and our children to the realms above with all the finery and display at present seen among us? If not, would it not be the part of wisdom to heartily lay it aside now and thus hasten the return of our King?

Are we advancing by heeding the counsel of Peter (1 Peter 3:3) and of Paul (1 Tim. 2:9), or are we adding, little by little,—perhaps much by much,—to the unnecessary adornment of the person, which is only for the purpose of gaining the admiration of fellow creatures?

If we are to judge by the sight of the eye, then pride of appearance is making destructive inroads in the church. This may be well illustrated by an actual occurrence. A woman, more or less interested in the message, was invited to attend services in one of our large churches. Later she expressed surprise that so many strangers should be present at Seventh-day Adventist services. Still greater surprise was manifested when told that nearly every one present belonged to that church.

Yes, pride has entered the ranks to the extent that it is difficult to discriminate between "him that serveth God and him that serveth him not." It is not uncommon to find those who have been long years in this message buying and wearing useless ornaments simply to gratify pride of heart. Perhaps these same ones find difficulty in meeting their tithing obligations, to say nothing of making offerings to the cause once so much loved.

Mothers are allowing their growing daughters to use yards of ribbon for the ornamentation of the hair and for binding about the body their garments of solid embroidery.

Some may say, "These things were given to us, and the donors will feel it if we make no use of them." Which is best, to offend these unwise friends, or to grieve the dear Jesus? Then, too, while we are grieving him we may be so training the daughter as to wean her from the truth, if not to send her to sure destruction.

Are we heeding the light God has so graciously given us as to diet? Though there may not be many who

are using flesh foods, tea, coffee, and condiments, yet are we living in that simple manner that will best fit us to meet Jesus in a state of excellent health? Let us avoid anything that may resemble saying to our soul, "Eat, drink, and be merry, for Jesus is not coming very soon."

JOHN, THE BELOVED

E. A. JONES

Do you ever get discouraged because you see defects in your character? Consider the transformation wrought in the character of John:

"John is distinguished above the other apostles as 'the disciple whom Jesus loved.'" *"The Acts of the Apostles,"* p. 539.

John was especially favored, it seems. But read further:

"John did not naturally possess the loveliness of character that his later experience revealed. By nature he had serious defects. He was not only proud, self-assertive, and ambitious for honor, but impetuous, and resentful under injury. He and his brother were called 'sons of thunder.' Evil temper, the desire for revenge, the spirit of criticism, were all in the beloved disciple."—*Id.*, p. 540.

Notwithstanding these natural deficiencies of character, it is said of him:

"In the life of the disciple John true sanctification is exemplified."

If it was possible for John to be sanctified, is it not also for us? Surely; for "the confiding love and unselfish devotion manifested in the life and character of John present lessons of untold value to the Christian church," and to be of use to us, it must be possible for us to apply them. Read further:

"None need fail of attaining, in his sphere, to perfection of Christian character."

It is possible, then; and this is how we may acquire this quality of character, this sanctification:

"True sanctification comes through the working out of the principle of love. . . . Those who would gain the blessing of sanctification must first learn the meaning of self-sacrifice. . . . Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."—*Id.*, pp. 560, 561.

Why not do as Paul said he did?

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

CHRISTIAN CHARACTER

RETTA K. GEMBERLING

IN Matthew 25:14-30 is recorded the parable of the talents. We are told in 1 Corinthians 6:20 that we "are bought with a price." John 3:16 tells the price,—the Son of God: "God so loved the world, *that he gave.*" It was a gift of love, love of God for fallen man; and he expects returns "according to that a man hath, and not according to that he hath not." When we become his disciples we surrender to him all we have and are. These gifts he returns to us purified and ennobled, to be used for his glory in blessing our fellow men. God gives the talents, the powers of the mind. We form the character—by hard battles with self. We need to understand that imperfection of character is a sin.

We are told that we "will surely fail of obtaining everlasting life if we come to the decision that we cannot remedy defects in our character." We will never rise higher than the standard we set for ourselves. A character formed according to the divine likeness is the only treasure we can take from this world to the next. In heaven, we are told in Isaiah 66:23, we shall continually improve, for we shall worship before the Lord "from one new moon to another, and from one Sabbath to another;" and whatever God commands, he gives strength to perform.

When men and women are truly converted they become diligent workers. We are admonished: "Be . . . not slothful in business; fervent in spirit; serving the Lord." Rom. 12:10, 11. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:24.

Some excuse themselves by saying that they are incapable; but God did not make them so. They are inactive; and in their lives they are realizing the result of the sentence, "Take therefore the talent from him." Oh, let us consecrate to God all our powers, heart, soul, mind, strength! Then if they are rightly used, we can let the increase rest with him.

Northumberland, Pa.

"THE difference between a Christian and a heathen is, one fashions himself after his God, while the other fashions his god after himself."

My faith in perfection is very weak when I look at others; it is extinguished altogether when I look at myself.—*Mark Guy Pearse.*

Who seeks success must falter not, nor shirk;

The only road that leads to it is work.

—*Edgar A. Guest.*

STUDIES IN THE TESTIMONIES

THE PLAN OF SALVATION

EDITH M. GRAHAM

1. BEFORE the entrance of evil, what conditions prevailed in the universe?

"Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. 'By him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers;' and to Christ, equally with the Father, all heaven gave allegiance."—*"The Great Controversy," p. 493.*

2. Upon what does the happiness of all created beings depend?

"The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness."—*"The Great Controversy," p. 493.*

3. What kind of service does God desire from all created beings?

"God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character. He takes no pleasure in a forced allegiance, and to all he grants freedom of will, that they may render him voluntary service."—*"The Great Controversy," p. 493.*

4. When and through whom did a change come about?

"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfil the purpose of their Creator. They delighted in reflecting his glory and showing forth his praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to his creatures. Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him."—*"Patriarchs and Prophets," p. 35.*

5. What did Lucifer covet?

"Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which

the infinite Father had invested his Son, this prince of angels aspired to power that was the prerogative of Christ alone."—*"Patriarchs and Prophets," p. 35.*

6. In what work was Christ then especially to co-operate with the Father?

"Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him."—*"The Spirit of Prophecy," Vol. I, p. 18.*

7. What seeds of discontent and rebellion did Lucifer sow?

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide."—*"Patriarchs and Prophets," p. 37.*

8. What was the effect of this insidious effort?

"The spirit of dissatisfaction, thus kindled, was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God."—*"Patriarchs and Prophets," Vol. I, p. 23.*

9. How was Lucifer dealt with by God?

"God in his great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error."—*"The Great Controversy," pp. 495, 496.*

10. What kept him from submitting?

"But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself in the great controversy, against his Maker."—*"The Great Controversy," p. 496.*

11. When all efforts to reform him had been made in vain, what took place?

"Then there was war in heaven. The Son of God, the Prince of heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven."—*"The Spirit of Prophecy," Vol. I, p. 23.*

12. With what work did the Father and the Son then proceed?

"The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world."—*"The Spirit of Prophecy," Vol. I, p. 24.*

13. In whose likeness was man made?

"After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth, and every living thing upon it. And now God says to his Son, 'Let us make man in our image.' As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful."—*"The Spirit of Prophecy," Vol. I, pp. 24, 25.*

14. What test did God give Adam and Eve?

"When Adam and Eve were placed in the beautiful garden, they had everything for their happiness which they could desire. But He chose, in his all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to have his favor, and he was to converse with them, and they with him. Yet he did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial, they were to be in perpetual favor with God and the heavenly angels."—*"The Spirit of Prophecy," Vol. I, p. 27.*

15. Were they left to meet temptation unwarned?

"The angels . . . gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; that they were similarly situated; that they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair."—*"The Spirit of Prophecy," Vol. I, p. 33.*

16. When the temptation came, how was it met?

"Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely, and was reasoning with herself why God had so decidedly prohibited their eating or touching it. Now was Satan's opportunity. He addressed her as though he was able to divine her thoughts: 'Yea, hath God said, Ye shall not eat of every tree of the garden?' Thus, with soft and pleasant words, and with musical voice, he addressed the wondering Eve. She was startled to hear a serpent speak. . . . Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. . . . The tempter plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, you were prohibited from even touching it lest you die. . . . Eve was emboldened because she felt not the immediate signs of God's displeasure.

She thought the words of the tempter all wise and correct. She ate and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit."—*"The Spirit of Prophecy," Vol. I, pp. 35-38.*

17. How did Adam meet the temptation?

"Adam quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. . . . Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong. And in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her. He lacked faith in his merciful and benevolent Creator."—*"The Spirit of Prophecy," Vol. I, p. 39.*

18. Why had not God destroyed Satan, and thus saved Adam and Eve from his temptations?

"The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of his law might forever be placed beyond all question."—*"The Great Controversy," pp. 498, 499.*

19. Who offered himself as a ransom for lost man?

"Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with his Father. The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father his person could be seen. . . . He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life."—*"The Spirit of Prophecy," p. 45.*

20. Was this plan thought out after sin entered?

"The plan of salvation had been laid before the creation of the earth, for Christ is 'the Lamb slain from the foundation of the world'; yet it was a struggle, even with the King of the universe, to yield up his Son to die for the guilty race. But 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' O, the mystery of redemption! the love of God for a world that did not love him!"—*"Patriarchs and Prophets," pp. 63, 64.*

21. Through what terrible experience was it necessary for Christ to pass to redeem man?

"Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. Nearly all would hate and reject him. He would leave all his glory in heaven, appear upon earth as a man, humble himself as a man, become acquainted by his own experience with the various temptations with which man would be beset, that he might know how to succor those who should be tempted, and that finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict, that he should die the cruellest of deaths, hung up between the heavens and the earth as a guilty sinner; that he should suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would he suffer; but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon him. He told them he would die, and rise again the third day, and should ascend to his Father to intercede for wayward, guilty man."—*"The Spirit of Prophecy," Vol. I, pp. 45, 46.*

22. What gave Jesus courage to pass through such an awful experience?

"With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, nevermore to disturb heaven, or the purified new earth. Jesus bade the heavenly host be reconciled to the plan that his Father accepted, and rejoice that fallen man could be exalted again through his death, to obtain favor with God and enjoy heaven."—*"The Spirit of Prophecy," Vol. I, p. 47.*

"THE small girl who had attempted, during her mother's absence, to surprise that lady by putting the shelves of the fruit cupboard in order, and found that her enterprise ended in wreck and disaster, wrote mournfully in her diary: 'Resolved to be just common good after this.' There really is no substitute for just common goodness. All the extra flights, the spasms of enthusiastic effort, the flurry of special undertakings and causes, cannot take the place of everyday faithfulness to duty."

IN MISSION LANDS

AWAKENINGS IN MOSLEM LANDS

J. L. SHAW

THE changes now taking place as an outcome of the present war indicate that some barriers are breaking down and that doors of opportunity are opening for the advance of the gospel in Moslem lands. Writing to the *Missionary Review of the World*, from India, C. P. Cape, a missionary, says:

"I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the psalms especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman."

For centuries Mohammedanism has been not only the open rival of Christianity in Eastern lands, but its strongest organized opposing force. Of the 210,000,000 Moslems, most of them previous to the war acknowledged the sultan of Turkey as their caliph, the successor of the prophet. Mecca has been the rallying place from all Mohammedan lands. Multitudes of Moslems have made their pilgrimages to this holy shrine, and in this and other ways have been drawn together in a united purpose to triumph over all opposing faiths and finally stand supreme.

The war is breaking these ties which have held the followers of Mohammed so closely together. Arabia has revolted. Mohammedans from India under the leadership of the Allies are fighting against the Turk in Europe and Asia. One after another of the large religious centers have been taken from the Turk. First Mecca and Medina, then Bagdad, and now Jerusalem is wrested from the sultan. Speaking to the press a few days ago, Dr. James L. Barton, for many years in Turkey, but now secretary of the American Board of Missions, gave out the following statement regarding the capture of Jerusalem and the final end of the Turkish government, which is in striking harmony with the prophecy, "He shall come to his end, and none shall help him" (Dan. 11:45):

"Since Turkey entered this war they have seen Egypt, for a time the seat of the caliphate, pass completely out of their possession. Then the revolt of Arabia, and the loss of their two most sacred cities, Mecca and Medina, to the shereef of Mecca, now the king of Hedjaz, deprived the sultan of Turkey and the boasted caliph of Islam, of

the honor of being the keeper of the most holy shrines of Mohammedanism. The fall of Bagdad, with its glorious history of five centuries of brilliant Moslem rule under the great caliphs, struck a staggering blow at the dream of ultimate Moslem supremacy.

"Now Jerusalem, a religious center for Mohammedans almost as sacred as for Christians, has slipped from their grasp, leaving them only Constantinople still possessing its historic glory and power of position, but no longer under supreme Moslem rule, since it is essentially governed, not by the sultan and caliph of Islam, but by Bernstorff and German military officers.

"All the cities of Islam, sacred from historical and religious associations, have been wrested from the rule of the Turk, as the reward of his alliance with Germany. Now stripped of everything upon which his courage has for centuries fed, *he can but await final and complete dissolution as a government and as a centralized religious power.*"

Surely the Turkish government is coming to its end. Since Russia declared war on Turkey in 1827, there has been a perceptible disintegration and dismemberment of Turkey, until she has lost all of her possessions in Africa and nearly all in Europe. Now the forces are working from the south and east. Arabia has revolted. Bagdad has fallen, and Jerusalem has slipped from her control, while British troops from India are pressing on into Asia Minor.

At the same time, in India, Egypt, China, as well as in other countries, are evidences that some of the barriers of access to Moslem peoples are being broken down, and a spirit of inquiry on the part of the people is manifesting itself. While this is found to be more noticeable in some countries than in others, wherever there has been continuous contact with Christian influences from the West the forces of Islam are in time weakened.

The problem of carrying the gospel among this one seventh of the human race is a mighty undertaking. At every turn since modern missions started, there has been stubborn resistance. Earnest missionaries have given their lives unsparingly to the task for many years, with small if any results apparent, and with them we can but rejoice as bands are being broken, and lives ruled by Moslem thought are finding freedom and a disposition to listen to the teachings of Christ.

We have done but very little in carrying the message for today to the Mohammedan people. Other doors have been opened, and our missionaries have entered them. The time cannot be far distant when consecrated men and women, with their hearts warm with the hope of Christ's soon coming, shall press in among Mohammedan people in Asia, Africa,

and other lands. Already the Macedonian call for help is heard. A man born in Mecca, now living with some of his people in the far-distant province of Kan-su, China, came to the home of Brother O. J. Gibson, at Yencheng, Honan. Stating that he and his people were keeping the Sabbath, he urged that some one be sent to instruct his people in the way of truth. Kan-su Province has never yet been entered by our workers. Many Mohammedans live in this province. So the truth leads us farther on into the interior of Asia, and into the strongholds of Moslem peoples, as the Lord prepares the way.

PENTECOSTAL SHOWERS IN DARK FIELDS

J. S. JAMES

FOUR days and five nights of very interesting and comfortable travel by river steamer up the Yangtze-kiang brought me to Hankow, the chief commercial city of central China, six hundred miles inland, where the first session of the North China Union Conference had been appointed to meet, Sept. 28 to Oct. 20, 1917. This was my first opportunity of visiting the interior of China and seeing something of real Chinese life outside of the large cities like Shanghai, Hongkong, and Canton.

As my steamer threaded its way up the great Yangtze-kiang against a strong current, endeavoring to avoid the treacherous eddies and sand bars, I could not help thinking that much after the same fashion the message of the third angel is finding its way into all parts of that great land. The task before the workers of the North China Union is one of mammoth proportions, and at times it seems as if the work was moving slowly, but one gets a different view of things when he comes into an assembly of one hundred ten Chinese evangelists, teachers, and colporteurs, besides thirty-five foreign workers and many believers from near-by stations who have come together for a four weeks' institute and conference. These workers and believers came from fourteen of China's densely populated provinces, covering an area one half the size of the United States, with a population more than twice as great.

I was able to remain at this meeting sixteen days, during which time I received many personal blessings as I took part in the institute and conference from day to day. The presence of God was felt in a special manner from the very beginning of the meeting, and came as the result of a very definite work similar to that which made possible Pentecost in the early church, and clothed a little company of weak and helpless believers with the power of the Holy Spirit.

There is no class of workers more often tried and buffeted by Satan than those who are out in the mission

fields. The enemy of souls knows full well that if he is able to break the ranks of the heroic little army who are pressing the triumphs of the message against great odds into the dark corners of the earth, he will achieve a decisive victory. He therefore seeks to break up unity of action among workers, create envy and jealousy, and destroy confidence and brotherly love. Heathenism harbors for the missionary no such dangerous foes as these; and when once they take up their abode in the human heart, the powers of darkness rest secure and undisturbed. It was a day of great victory and rejoicing when the workers of the North China Union pledged themselves to a new order of things, and said, "By God's enabling grace, the future will see none of these things reoccurring in our midst."

Another evidence of Pentecostal showers in the meeting was the willing response of both foreign and Chinese brethren to get under a heavy financial burden and lift it. The adverse exchange in the money market in recent months had affected the salaries and appropriations for the Union to the extent of a serious shortage, and some real, personal sacrifices were necessary to meet the situation. Early in the meeting the exact condition of things was placed before the workers, and in response over eleven hundred dollars (Mexican) was subscribed or paid in cash. In most cases this money was given by workers with low salaries, who offered to take their pledge from their monthly remittances until fully met. Further steps were taken to meet the present financial crisis in a plan for the workers to devote half of the months of January and February to the sale of "The World War," and meet their salaries for one month from the sale proceeds.

One of the most encouraging features of the meeting was the formation of plans looking to complete self-support for all the native work in 1919. A careful survey of the treasurer's books seemed to indicate that such a thing would be possible if every worker lent his unqualified support to the project. This is a long step, requiring no small amount of faith, but it will bring great strength and blessing to the work and workers in the North China Union.

Another very hopeful factor in this new union is the strong way in which the work with our literature is leading out. Much careful planning and aggressive labor is realizing a well-organized and successful work in many of the provinces. By this means the truth is being widely scattered, and calls are coming from many quarters asking for more literature, or for some one to come and give the people further instruction.

While the meeting was in progress, sad affliction by death and serious illness was laid on three of the foreign families. Just as the meeting was

opening, Brother and Sister R. J. Brown lost their baby boy at Nanking. This was followed one week later by the death of Dr. and Mrs. D. E. Davenport's little girl in the hospital in Hankow. During this time Brother O. J. Gibson lay at death's door in the same hospital. Several times the workers left their meetings and gathered for special prayer in behalf of these afflicted ones. Brother Gibson's life was spared, and he is now in our sanitarium in Shanghai gathering strength to proceed on his well-earned furlough. But these sad experiences were not without their blessings. Hearts were melted together in sympathy and love. China and an unfinished work were made more precious because of such sacrifices, and the sorrowing parents more than ever felt the sustaining power of the everlasting arms and the sweet consolation of the Comforter.

The little band of workers in the North China Union have undertaken great things for God. They have an immense field before them and many difficult problems to solve. The great need is for more workers; and more workers they will have, since prayer has not lost its power. Many of the workers here must not be left long to struggle on alone, overburdened with work and cares far beyond their strength to carry. We know our loyal brethren in the homelands will not permit these ceaseless toilers in the mission fields to fall exhausted by the way because of any lack of men or means.

THE HEATHEN COMING TO THE LIGHT

D. E. REBOK

ONE of the most inspiring and beneficial meetings I have ever attended was held at Thng Khe, October 4-8, in the Swatow field of China. It was inspiring by reason of the large attendance and the ready response of the people to the gospel message. Much benefit was derived from the instruction given by Elders B. L. and J. P. Anderson and Pastor T. K. Ang.

The first stop on our trip — made by native boat — was at the village of Kon Im Sua, which has a peculiar interest to us as Adventists. About three years ago the people of this place were greatly harassed by an enemy clan from a near-by village. The inhabitants of Kon Im Sua were heathen and idol worshippers, while their opponents were largely professed Christians. So terrible was this fight, and so deep-seated was the hatred, that during the time of an armistice the enemy came and razed the village to the ground.

Their homes destroyed and their name lost, many of the villagers migrated to other provinces; still others moved over to their neighbors'. A few months later some of those who remained were sent to our mission in Swatow with the request that we come

and establish a church among them. Their idols were all destroyed, and their gods had seemingly forsaken them. In despair they came for us to teach them of the true God. Nothing was left undone to secure our help.

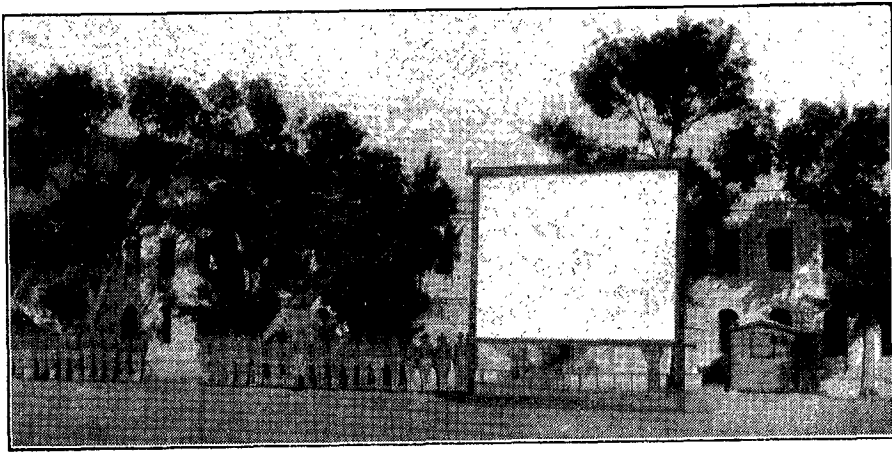
On Wednesday, Oct. 3, 1917, about two years after the request was made, we were greeted by forty-two students from the boys' school, very orderly arranged in two long rows, and by the older folks who were regular attendants at our own mission chapel. Their faces fairly beamed with joy at the arrival of their pastors. The respect shown to elders and superiors in China is very noticeable, and our people are no exception among those following this custom. We were made welcome by all, and careful attention was given to our comfort.

The meeting in the evening was attended by more than two hundred people, a large number of whom were women. Elder B. L. Anderson gave a stirring address, which the people were loath to see come to an end. In this heathen village we are the only denomination carrying on work. Already the labors are bearing fruit. Thirteen have been baptized and organized into an active and progressive church. They donated land and a chapel to the value of \$1,500 (Mexican) to the mission, and are conducting their own school. May the Lord add many more to this company.

During the night we hastened on up the river to meet the appointment for the general meeting at Thng Khe, in which the Kon Im Sua people also united.

As at the former place, we were very enthusiastically welcomed by both the boys' and girls' schools, and also by the older people. Here we have thirty-three bright young people assembling day after day to study about Jesus, as well as to receive instruction in the common branches. The sad part of it all is that as yet we have no middle school established where these students can obtain further preparation for active work in the Swatow field. This is an urgent need, and should be supplied, else we shall find these boys and girls wandering off to the schools of the world.

Six meetings a day were none too many for these earnest people. Every one was well attended during the four days of the session. Many times three and four hundred people would be present, crowding the chapel to its fullest capacity. They were content to sit on straight benches, with no backs, or else to stand for two or three hours at a time, so eager were they for the message. Something unusual, unprecedented, had happened in Thng Khe on that Friday night. The village at the foot of the mountain was startled out of its usual routine. They were far from the wider world, they cared nothing for the affairs that are moving the nations. But when our brilliant gasoline lantern was hung up in front of the mandarin's



PICTURE SCREEN USED IN GIVING LECTURES AT ST. THOMAS, VIRGIN ISLANDS

house in an open roadway, the villagers were all alarmed at the light that "paled the sun" and at the "foreign devils" who were before them. Imagine twelve hundred people massed together, with eyes and mouths open to hear what the pastor was saying about the world coming to an end, the return of Christ, the graves being opened, the hot springs gushing forth with fire, and melting the earth "with fervent heat."

So much were the people stirred that many came to the meetings the next day. Even the mandarin himself, a Mohammedan, came to our chapel to ask more about the things we were saying in front of his home. During the three nights on which we held these meetings, fully 2,500 people were present to hear the message. Surely old China is waking up, and her people are becoming more and more interested in the gospel of Christ and the third angel's message.

Word was sent throughout the village that a baptism was to be held on Sunday afternoon. Up to this time no Adventist in this section had thus publicly acknowledged the Saviour. Such a scene I had never before beheld. Fully half of the village crowded the banks of the river, climbed up into the trees, and even swam far out into the stream, that they might see Elders J. P. Anderson and T. K. Ang bury sixteen persons in the watery grave. At first the noise was disturbing, for the people talked and laughed. But the testimony borne by these devoted people had a marked influence on their heathen neighbors, and the crowd became very quiet.

After this baptism, a church of eighteen members was organized at Thng Khe, and Brother Shn was ordained local elder. The regular session closed with the ordinances of the Lord's house. The entire meeting was filled with a good spirit, much prayer, and deep earnestness. The day of special fasting and prayer observed by the natives as well as by the whole Asiatic Division proved a season of heart searching and renewed consecration. Truly these people have learned, and are daily growing to experience,

the truth that "if with humble heart one seeks divine guidance in every trouble and perplexity, the Lord's word is pledged that a gracious answer will be given. And his word can never fail."

Seventy-five neatly dressed and bright-looking students lined the bank of the river in front of our chapel to pay us their parting tribute and to express their deep gratitude for the help given them in the way of Christ. Such gatherings as this are evidences of the returns from mission investment. The interest cannot be computed in arithmetical terminology, but the books of heaven will show the dividends.

Swatow, China.

VACATION IN THE VIRGIN ISLANDS

D. D. FITCH

A COMBINATION of circumstances made it possible for me to leave my daily routine of duties and take a trip to the Virgin Islands, so recently purchased by the United States from Denmark. These islands are only a few hours' ride from Porto Rico, but the inhabitants speak the English language instead of Spanish, and have customs quite peculiar to themselves. They are an intelligent, happy, contented people.

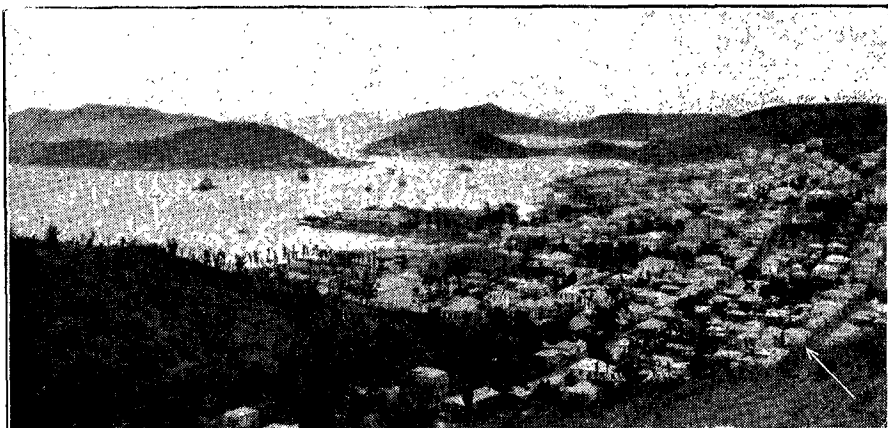
The island of St. Thomas is about thirteen miles long and three miles wide, and boasts of but one town, in which resides nearly the whole pop-

ulation of the island, which is about 20,000.

Here the advent message began to be disseminated by faithful workers about fifteen years ago. As a result quite a number have identified themselves with the message, and a church building stands as a monument to the truth. This can be seen in the accompanying picture, in the lower right-hand corner, indicated by a small cross.

As the church had for some time been without ministerial help, they showed so much appreciation of my visit that I found it a great pleasure to conduct a service nearly every day. The method of illustrating the message by means of the stereopticon so appealed to the people that, without any advertising, in order to give room, we soon had to remove the partitions from between the church and the schoolroom. That not giving sufficient space, the children were invited to come early and see the pictures, and then pass out at the rear door, while the adults came in to fill up the seats.

Having made the acquaintance of the commanding officer of the United States troops stationed there, I was invited to speak, in connection with the presentation of pictures, in front of the soldiers' barracks. Not less than a thousand people attended this service. I presented a set of pictures on the life of Christ, from his birth to the ascension, laying emphasis on the fact that he spent more time healing the sick than in preaching the gospel. Then I followed with pictures of our sanitariums, showing how the Adventist people were following the example of Christ. The major had been a guest at one of our sanitariums, and naturally was favorable to our work. Thus was demonstrated that the work of a medical institution in a distant State might prove an opening wedge for the presentation of the message in the isles that "wait for His law." After presenting the pictures of the ascension of Christ, I referred to Acts 1:9-11, and then showed the relation of this present war to the coming again of the same Christ, and showed further pictures presenting the manner of his coming. I also gave the large audience a brief outline of



BAY AND CITY OF ST. THOMAS, VIRGIN ISLANDS

Location of Seventh-day Adventist Church indicated by arrow in lower right-hand corner.

the nature of the kingdom that Christ was coming to establish.

The barracks, in front of which this service was held, are situated on a small peninsula projecting out into the beautiful bay.

The following day I left on a small sailboat to visit another one of the Virgin Islands known as St. Croix. Of the experience there I will write in a later report.

WILL IT PAY? — YES, IT WILL PAY

U. BENDER

THE question may arise in our minds, "Does it pay to make all this effort and use our energy to raise money to send the gospel to the tribes of Africa?" The burden is a great one already, and it will grow greater as we push on in the work. In most parts of the world the message lays a foundation for its own support in due time. Many fields upon which we have bestowed abundant means in the past, have now become burden bearers. But this will not be true of the work among the tribes of Africa. The more we extend the work, the more we shall have to put into it of men and means. Now, will it pay to launch out in a work of this kind?

It has not been so many years since men from the enlightened nations of earth risked all they had to buy people from these tribes to sell in the slave markets in other parts of the world. It was all a venture, and many times these traders were caught and lost all, even their lives.

If these men were willing to run such risks, and spend their money to trade in the bodies of these black people, should not we be willing to expend effort and money to trade in their souls? These traders saw in these people a chance to make money for this world alone. They risked all on that chance. If we see opportunities — not chance — in these people for eternal gain, what should we not be willing to risk?

I am sure every child of God, could he but see what the gospel is doing for these men and women right here in their own kraals, would say, "It will pay to labor and pray and give, for in them today we see the promise of an eternity."

If we measure a soul's worth by money and this world, it will not pay; if we measure a soul by the love of Christ and eternity, it will pay.

Here is a good safe bank in which to place our treasure. Interest will be paid, not only in this world, but through all eternity. If we will make our deposits here, we shall be able to start in on the new earth with a good bank account.

Bulawayo.

"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.



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

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

THE CHILDREN OF THE CHILDLESS

YE lonely, longing, desolate hearts,
By childish love unblessed,
What little, lonely, anxious hearts
Starve for a mother's breast!

So many half-clothed bodies
Hungry, and pinched with woe,
Ache for the gentle kisses
Your lips ache to bestow!

Somewhere the locks you dream of,
Tangled, matted, defiled;
Somewhere the child you long for,
Wanting the look of a child;

Somewhere a rich endowment,
Ungauged, with none to care;
Somewhere a precious task laid down,—
Somewhere? Nay, everywhere!

Bow to the pangs of the spirit!
Stretch your arms to embrace
The wastage of human progress —
The orphanhood of the race.

Own the debt of your being,
A rich birthright for these;
Pour forth service unstinted —
Balm and tenderness:

And your dawns shall ripple with
laughter,
And hope shall sing in your blood,
And a child shall thaw his unsunned
heart
At the flame of your motherhood.

— Dora Read Goodale.

SAVED BY FAMILIES *

SINCE God must have families that will illustrate and witness to his purpose, he has provided that, in answer to your faith and consecration, all that is lacking to make a family in your home shall be supplied out of himself. He would not have the father who, in his place in your home, is a misrepresentation of fatherhood, replaced by any other stick of human timber; but out of the cedars of his own Lebanon he would supply this very father that which is lacking.

To you who may be worse than widowed he says: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole

earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." Isa. 54:4-7.

To the children who are left worse than fatherless comes the assurance that "God is a God of the fatherless." He will supply fatherhood out of his own vast resources, and motherhood as well. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Ps. 68:5. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Isa. 66:13. All this, provided there is found enough faith and consecration in you to hang a promise on.

Is it children who are lacking to make the family? God has plenty of them to give away. They are lying around in the slums of the city, heaps on heaps of them, in lonely and desolate places, waiting for fatherly and motherly hearts to gather up and teach and train for service in the kingdom. "God setteth the solitary in families." Ps. 68:6. "Setteth he the poor on high from affliction, and maketh him families like a flock." Ps. 107:41.

These childish conductors from the great Reservoir, neglected though they may be, are yet open enough channels of the sweetness of the life of God to bring into your home a personal blessing.

One of the things that has convinced me that this people is certainly the people of God, and will draw more and more from all peoples, is the fact that they recognize the obligation to bring the hungry, the naked, the desolate, into their homes. Let this law and the gospel of love become more and more manifest among us. If it should be that because of past failures one of your very own has actually gone to ruin, as some have so sorrowfully confessed, then you are under a most sacred obligation to fill the place of the ruined child with one whom you can rear in the clearer light, and with a better understanding of what it means to train a child in the nurture and admonition of the Lord. If your house has been left empty because your children have gone into the field of Christian labor, what a sacred privilege is yours to fill its solitary places with the Lord's little ones, whom he will send you for the asking.

* This article, written for the readers of the Review a number of years ago by Mrs. S. M. I. Henry, is reprinted by special request.

A PARABLE FROM LIFE

MRS. C. F. SCHOONOVER

ONCE upon a time there was a certain woman who lived in a home like yours or mine; she had plenty of plain things to eat, and many friends. She was striving to be a Christian and to obey God's commands.

Now it chanced that a young couple lived in her neighborhood, and the husband had not been able to find work for a long time. As they lived in a pretty cottage, no one thought of their ever being hungry. But their credit was gone, and they were beginning secretly to pawn their valuables to buy food. Often they went without.

In desperation one day the young wife thought, "I will take a basket over to my neighbor, who is a Christian, and ask her if she will supply us with a few of the potatoes she raises in her garden, and a little milk from her cow till John gets work." But the woman had been pondering over the application of a text she had heard on Sabbath, "I was an hungered, and ye gave me meat," and had decided that it meant spiritual hunger. Recognizing the young woman at her door as the wife of a man who never paid his debts, she replied to her faltering request, sternly, "I am sorry, but we have only enough potatoes for our own use, and we do not sell milk."

Then, while the repulsed one's heart turned bitter to all things good, this well-meaning woman saved her eggs and butter until she had quite an offering to give toward sending a missionary to carry the gospel to the heathen. She chose the disposal of her funds, instead of answering God's individual call to her.

One very warm day she was shopping, and retired to a small refreshment counter to procure a cool drink. She had just received a glass of iced lemonade when she noticed a dirty little boy standing near and looking longingly at her glass. Turning her back on the child, she drank the beverage, then left a tract on the table she vacated; "for," said she, "some person may be spiritually athirst, and this may contain just the message he needs." And she never dreamed that giving a drink to the boy would have won a loyal little heart, and softened it to the reception of good influences.

Near her home was a large factory, where many young girls worked for small wages. One who had come from a distance stopped and asked this Christian woman if she could board there. As there was a spare room, and the money would not come amiss, her request was granted. But the girl proved to be loud-voiced and careless in her talk, and the woman treated her coldly, and planned to turn her out.

This girl, warm-hearted, affectionate, and impulsive, was motherless. But she felt the need of mothering. One evening, tempted and longing for

counsel, she thought, "I will see if this good woman will take me into her heart; otherwise I am afraid I shall give up." But the woman repulsed her advances, and told her that her room was needed. She did, indeed, give the girl some stern advice, and censured her severely on the company she kept. When the girl left, she prepared the vacated room for the visiting evangelist and his helper, "for," said she, "I don't want it ever said of me, 'I was a stranger, and ye took me not in.'" During the week that she was entertaining her friends, the young girl fell so low that she was ever after pointed at with scorn; for she had had to seek out a cheap boarding house of poor reputation, and there was no loving hand to stay her downward course.

A short time afterward, a rich old woman, crotchety and friendless, fell ill of a dangerous disease. She had attendants of all descriptions, servants, doctors, and trained nurses, to minister to her, but no one thought of her being lonely. Nevertheless her heart grew afraid when she found herself nearing the dark river, and she longed for some one to point out to her the way of life. It happened that when her anxiety had grown most intense, the Christian woman attended prayer-meeting, where she heard the words, "I was . . . sick, and in prison, and ye visited me not." She wanted to do her duty, so she called on some women she knew; and together they armed themselves with literature, and spent the day visiting the city jail. Going home, she passed the window where the dying old woman lay, and thought, "If there was anything she needed I would call on her; but she seems to have *everything*." And she never dreamed, this earnest woman, that souls can be in prison behind costly doors as well as barred ones, and that sickness begets a longing for sympathy in rich and poor alike. Only Love would have realized that, and this Christian was ruled by Duty.

Seeing a sign one day that requested gifts of clothes for the poor, our friend immediately responded. She gathered up all the good, partly worn garments that her children had outgrown, put in a few that she and her husband could spare, and took the goodly sized bundle down to the society. She had reserved only a small box of dainty things no one would expect her to part with. These were the treasures a mother delights in, the first and finest clothes each one of her children had worn, dainty with filmy laces and fine embroidery. It was a joy just to touch them, and recall how sweet her darlings had looked in them.

Shortly after her response to this call for clothing, she attended the funeral of a week-old baby, the youngest of ten children belonging to a family on a back street near by. This Christian mother was shocked to see that the poor little body was dressed in a coarse white robe that had once

done duty as a flour sack; and how was she to know that the child had died from exposure to the cold, and that the broken-hearted, work-worn mother had no other cloth from which to cut the dress for the little one whose death had wrung a heart already bearing more than its share of the troubles and heartaches of life?

Love would have touched this woman's heart, and guided her in the disposition of clothing to the needy right at her door, but Duty has a habit of following fixed rules, in opposition sometimes to the Saviour's injunction, "Love one another."

Let Duty and Love work hand in hand. Do what your hands find to do, and do not travel a long distance to help some interesting "case," and pass by so many at your own door. The needy one may be rich or poor, humble or great: it matters not; be guided by Love, and your hands will find plenty to do for the Master.

CONTENTMENT

SEEK not to flee the place God placed thee in,
For where he wills is the true place for thee;

If thou hadst thine own choice, thou couldst not win

A spot all restful where no rough winds be.

Live thou thy life; with patience sweeten it;
Make rich the lives of others in thy walk;
Strengthen thy soul with words of Holy Writ,

And season with sweet charity thy talk.

— L. Fletcher.

CHILD HYSTERIA

I HAD left my year-old baby with grandmother and gone for a rest to a seashore city where boarding houses for transient visitors elbowed the homes of the townspeople. Close to my "parlor bedroom" I found the windows of a neat cottage, which was occupied by a prosperous young workingman whose wife and two-year-old daughter met him at supper time as I came from the train.

Next morning the mother washed clothes — mostly the baby's — until the line was full, while baby played vigorously, with the usual mishaps so trying to a busy mother. At half past two, when I planned for a nap, it was evident that the mother was trying to get the baby to rest. Possibly she did something naughty just as she was being put down; probably she simply had that rooted objection to daytime sleep which cannot be beaten or coaxed out of some of the little folks who need sleep the most. At all events my ears bore witness to a smart whipping and to the maternal command to "lie down now and keep quiet, or you'll get some more!"

Somehow I have always had a sneaking feeling that children who are punished have a *right to cry*; it must hurt them enough to warrant a little

lamentation, else why spank at all? This baby got under headway, and she couldn't stop. For every spasmodic burst of crying she received another slap, or was firmly pushed back into a flat position, where her struggles for breath and freedom were even more desperate. (Haven't you had dreams that some one impossibly strong was pressing down your chest?) I am certain from what I have since seen of my own children that she could as easily have stopped breathing as to stop on the instant her wild sobs and gasps, mingled of anger and fright and wholly hysterical. It seemed that there would be no end until mother or child collapsed in sheer exhaustion, and I fled to the beach, somewhat readjusting my former ideal of inflexible discipline.

My own baby proved a nervous and sensitive lad, inclined to spasmodic crying. That object lesson in child hysteria was a very lucky thing for him. I am sure if I had left him after a punishment, to gasp and rage alone, he would have been a physical wreck. While he was tiny, I could usually check these "diaphragm spells" by quickly commencing a little story—anything would do to distract his mind from the painful matter in hand, whether a sliver or a spanking. Later I contrived, when he felt himself aggrieved by teacher or playmate, to have him take a little run outdoors or read a short story instead of sobbing out details to me *at once*. In the calmer mood his own reason came to the rescue, and I could influence him in half the time.

The sorrows of the seaside baby had shown me that little children cannot always be "good"—that is, adjust themselves properly to conditions—at mere command or even a blow. For them the distress of the moment fills the whole universe. We older folk, in times of great depression or physical pain, can sometimes keep back our groans by mentally repeating verses or forcing our minds to retrace some pleasant journey. The trained mind, the well-stored memory, can, for a time at least, help the tortured body. The babies can't do this, and it must often be our duty—even when they seem most exasperating—to soothe or distract them, introducing pleasant thoughts into the little mind so helpless in its lack of self-control, so empty of resources.—*Good House-keeping Magazine*.

CUTTING DOWN THE DON'TS

I WONDER how many mothers have tried classifying the "don'ts," making one "don't" do the work of three or four.

My first experiment of this kind was made when my little boy was thirteen months old, and was beginning to walk about the house. He would put his fingers on the glass doors of my sectional bookcases. In a very short time they were covered

with fingermarks. Soon the door to the glass cabinet also suffered, and then the windows. At first I just said, "Don't touch;" then I suddenly realized that I did not want him to touch any glass at all. I began my training all over. In place of "Don't touch," I said, "No, no; glass, glass." I repeated the last word two or three times, pointing to the glass. My boy soon learned that he must touch no glass, no matter where he found it.

Then came the time when he wanted to climb in and out of all the chairs in the house. I started at once, classifying all the places where he must not put his feet, by saying each time, "Feet off; feet on the floor." As a result I never find the dirt from my boy's shoes—he is now six years old—on either chairs or couch, and our furniture has scarcely any scratches.

The most difficult lesson in "cutting down the don'ts" was when my boy began to reach for things on the table. At once my husband and I decided that he was none too young to learn to respect the property of others. Day in, day out, we worked with him, patiently taking from his little hands everything he picked up that was not his. Each time we would say, "No, no; not baby's," and then we would give him something of his own instead.

This last bit of training took many months; in fact, I even now have to recur to it at times; but from observation of other children of his age, I believe my boy has developed a greater power of discrimination than any others I have seen.

This method of "cutting down the don'ts" I have found practical in nearly all instances. It requires careful thought and a vast amount of patience, and to be successful must be persevered in day in and day out, month after month. But the results are worth the great effort required on the part of the parents. It has helped my boy to acquire wonderful self-control.—*Selected*.

SMALL ECONOMIES

MRS. D. A. FITCH

WHEN a low blaze will continue the boiling, it is a waste of fuel to use a large flow of gas or oil.

EACH end of the hem of ready-made articles, as towels, etc., should be fastened by hand to avoid fraying.

WHEN the heels of rubbers become worn, remove them, cutting away a little more of the sole than belongs to the heel.

WHEN removing cookies from the oven, spread them on a cloth. This helps them to retain their proper shape, and makes them more crisp.

COOK potatoes with "jackets" on unless there is some germ-filled gash or other offensive part to be removed. Peel by removing just the thin skin, without a slice of the potato.

If you live where it is difficult to obtain yeast, manage in some way to make a good liquid yeast. When it has proved successful, thicken a portion of it with fresh cornmeal, using enough so the mixture will crumble. Spread thin, and dry thoroughly, but not in the sun. Care for it as you would for the commercial product.

TEACH YOUR CHILD PROPER FINGER HABITS

"TEACH your child to keep his fingers out of his mouth and nose at all times," advises the Federal Public Health Service. "The greatest agent in the spread of those diseases whose causative organism is present in the secretions of the mouth and nose is the human hand. Most of us carry our fingers to mouth and nose many times daily, there to implant the germs of disease which other careless persons have spread about, there to collect a fresh supply of infectious material to scatter for some one else.

"When surgeons discovered it was their own infected fingers which carried germs into wounds, they undertook to discover a means whereby their hands could be rendered surgically clean. The whole realm of chemistry was ransacked for agents which would cleanse infected hands. The scrubblings and immersions to which medical hands were subjected are even yet a tender memory to the surgeons of that period. But all of these efforts proved useless. Surgeons finally had to adopt rubber gloves.

"Try as you will, you can't by any known method keep your hands free from germs," states the Public Health Service, "hence the importance of teaching children to keep their hands away from both mouth and nose."—*The Mother's Magazine*.

It is an unfortunate weakness of human nature to be intolerant of others. Many a Christian is impatient with those who, because of weakness, inexperience, lack of opportunities, or suffering the handicap of peculiar temptations, are blundering in the Christian life. If one's real purpose is right, if one is earnestly striving to live a righteous life, he deserves all the encouragement and all the help that can be given him, and we should be ever ready to quickly forgive failures. Few of us do all that we ought to do in helping one another to follow the Master, in helping others to overcome temptations, in bringing that which is good and inspiring into other disciples' lives to take the place of that which is unworthy. We shall find, as we grow more considerate of weaker disciples and as we try to strengthen them and to lead them into broader fields of service, that our own lives are enriched and strengthened, and that we with them shall surely and steadily grow toward the stature of Christ.—*The Congregationalist*.



THE WORLD-WIDE FIELD

THE LAND OF BEAUTY

L. D. SANTEE

FAR out past life's pain and its fever,
Is the beautiful land that we love,
Where with Jesus forever and ever,
We shall dwell in the mansions above;
Where the pure, with their beautiful faces,
Are redeemed from the living and dead,
To mingle with fervent embraces
Where sorrow forever has fled.

I look for a heaven more gracious
Than the mutable things that I see,
A region of love bright and spacious,
Prepared by the Saviour for me,
Where angels repeat the glad story,
As they worship again and again,
That Christ left the mansions of glory
To die for the children of men.

O heaven of love and of glories!
O sheen of life's wonderful sea!
Not once has the earth's fairest stories
Told the pleasures abiding in thee.
The wind has blown shrill through the
valley,
And scattered its snows through my hair,
But I'm waiting the call of my Saviour
To heaven and home, over there.

Earth reeks with the blood of the fallen,
With me is an infinite peace;
I am waiting the coming of Jesus,
And the hour that speaks my release.
All the years of the past, with their
crosses,
I would leave to remember no more.
All the shadows of time and their losses
Are left on earth's desolate shore.
Pasadena, Cal.

ARGENTINE CONFERENCE

THE biggest strike in Argentine's history seemed to forbid the possibility of holding an annual conference. For a week before it began all railways and boats ceased operating. Mail was carried only in a few places, by private automobiles, and no telegraph messages could be sent over railway-owned lines. Hence all connection with our brethren was broken off. Had the strike continued a day or two longer, the meeting would have had to be postponed. But when the strike broke, messages were quickly sent out inviting our people to the meeting, to be held at Parana, October 25 to November 5.

The meeting was one of the largest we have ever had, and I think I am safe in saying that it was the best. The signs of the times, one of which they had just seen and felt, are stirring our brethren. Upon the part of both the people and the laborers, there was a longing and seeking after God. The divine presence was manifested in the daily morning workers' meeting. The preaching was close and practical, and the brethren received the word gladly. The flowing tear, the sometimes broken and sometimes joyous testimony, showed that the Lord was touching hearts. Victories were gained that will long affect the work of the Lord.

Elder O. Montgomery reached the meeting late, owing to strike conditions in Brazil. All the union and Argentine workers were

present. Brother A. A. Cone, who had just come from the States to take charge of the Home Missionary work in the union, gave a ringing testimony in behalf of his line of work. Brother C. P. Crager had charge of the young people, and did a good work for them. At the close of the meeting Brethren A. R. Sherman and Saviana organized a class to receive instruction with a view to taking up the canvassing work.

The last year's work has had its blessings and its difficulties. The severe drouth threatened to cut short the income, but the financial report showed only a slight loss. A fountain seemed to have opened in the desert. Because the conference was much behind at the beginning of the year, it was found necessary to lay off several workers. Public efforts were consequently reduced. Yet over a hundred had been baptized, and there are others awaiting baptism. The work in Parana was begun at the time of the conference last year. Nearly twenty have been baptized in the place since then, and others are keeping the Sabbath. The cheering testimony of these new converts was a blessing to our people. The book sales in the conference for the year were good, but not what they might have been could Argentina have maintained a canvassing agent during the year. The prospects for the coming year in this line are bright.

J. W. WESTPHAL.

WEEK OF PRAYER AT THE NEW ENGLAND SANITARIUM

THE past week has been one of great blessing to the sanitarium family. Such a good spirit of fellowship and devotion had prevailed in the institution for so long that all seemed glad for the return of this week of prayer, praise, and consecration.

The regular chaplain of the sanitarium, Elder S. E. Norton, being away for a few days, the first meeting, on Sabbath, was conducted by Elder F. C. Gilbert. Following the reading, a season of fervent prayer was held.

At 4:30 Sabbath afternoon the faculty and the teachers of the Sabbath school met for prayer and planning. Some of the Sabbath school teachers requested that in dividing the family up into prayer bands it might be done on the basis of the Sabbath school classes, as many of these teachers have had such good experiences with their classes the past quarter that they desired to continue these experiences during the week of prayer. Their request having been granted, the seventeen teachers of the Sabbath school held daily prayer bands, in which every member of the classes took part.

The Sunday evening meeting was given up on account of an effort which the sanitarium family is conducting in Melrose, our nearest town. The sanitarium has rented a very fine assembly hall in the town, in which lectures are held each evening. The family has become responsible for a series of gospel meetings in this hall for a number of weeks. Elder E. L. Carday, former chaplain of the sanitarium, is the evangelist. A chorus of sixty voices goes from the sanitarium each week and furnishes the music. The workers in the institution all assist in

distributing announcements inviting people to the meetings, and in ushering. Already many names of interested people have been received, and the nurses and other workers are visiting these persons and holding Bible readings with them. The attendance the first night was more than five hundred. The first meeting in our public effort, coming as it did at the beginning of the week of prayer, gave added zest to our prayers that success might attend this endeavor.

We felt especially favored in having Prof. J. L. Shaw, from Washington, with us for the Thursday evening service. Elder J. K. Jones, president of this conference, conducted the Friday evening meeting. After the reading, a very precious consecration service was held. All present dedicated themselves anew to God.

The daily prayer bands, the excellent readings, the Christian fellowship, and above all, the presence of the Holy Spirit that characterizes the season, caused the entire family to feel that the week of prayer just closed was the best we have ever experienced.

W. A. RUBLE, M. D.

NEWS FROM RUSSIA

ELDER J. T. BOETTCHER furnishes the following interesting items to the *Deutscher Arbeiter*, taken from a private letter which he received from Brother O. E. Reinke, superintendent of the Siberian field:

"The brethren and sisters who read the *Arbeiter* will be glad of a word from Russia. This is the first letter which I have received since the new government came into power. Brother Reinke describes the conditions as they were in August.

"The brethren held their general meeting and conference in the city of Saratof in a hall which they hired in a public school. Delegates were present from all parts of Russia. The brethren who had returned from their banishment to Siberia were also with us, and told of their experiences. How different the circumstances from what they were a few years ago! One can hardly believe that it is the same land. Brother Reinke says:

"We are planning to hold three conferences in Siberia,—one in Vladivostok, another in Irkutsk, and a third in Omsk. These churches have been very badly neglected, and because of this some irregularities have come in, and some changes are necessary. From the seventh of January to the seventh of May, 1918, we expect to hold a Bible institute for ministers and workers here in Saratof. *Der Adventbote*, a monthly missionary paper, will be published by us here in the future. This periodical is very much liked by our people. I never was so busy as I have been this last year.

"Traveling and the obtaining of food are two things which are very difficult. Two weeks ago in Petrograd a pound of potatoes cost one ruble. In Turkestan one must pay fifty rubles for a pood (36 pounds) of flour. Brother J. Wilson, one of our ordained ministers, went with his wife to the market in Petrograd to buy provisions. All they could get was one parsley root and some carrots. If their father had not helped them, they would have suffered hunger. An ordinary suit costs four hundred rubles. The tailor asks two hundred rubles for making a suit.

"Our book work is prosperous. I only wish that we had 'The Great Controversy' here in the Russian language, for we could sell many of them. But it is not advisable to send books to us, as the bindings would all be taken from them. [Evidently the

people need the material to make shoes of.]

"Please order the REVIEW for me. I should also be glad to get the *Signs of the Times*, as I need it in my editorial work.

"The weather was very hot here last summer. At times the thermometer stood at 43 Reaumur. As a result of the heat the fields were all burned brown."



FIELD NOTES

RECENTLY a Sabbath school of twenty-four members was organized at Spearfish, S. Dak.

AN Italian Seventh-day Adventist church has been organized in Milwaukee, Wis., with a membership of ten.

SIX new members have been added to the church at Buffalo, Wyo.

ELDER WILLIAM GUTHRIE reports the organization of a church with twenty-one members at Howard City, Mich.

FROM Prescott, Ariz., Elder L. L. Hutchinson writes: "Eighteen persons were recently added to this church by baptism as the result of a series of meetings and Bible studies."

ELDER J. T. JACOBS reports the baptism of twelve persons at Miles City, Mont. There is a company of twenty believers at this place, and it is planned to organize a church soon.

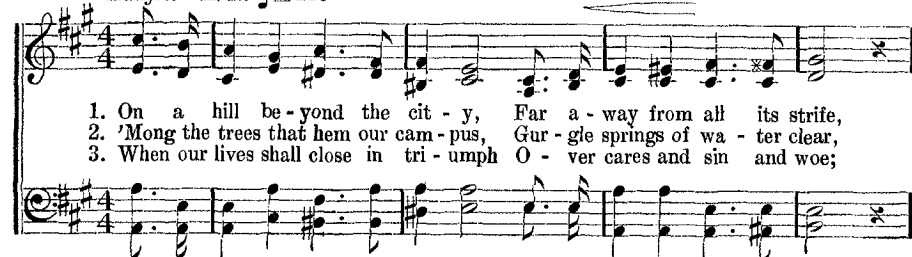
ALMA MATER

H. A. M.

(Dedicated to Mt. Vernon Academy)

H. A. MILLER

Adagio. M. M. ♩ = 116



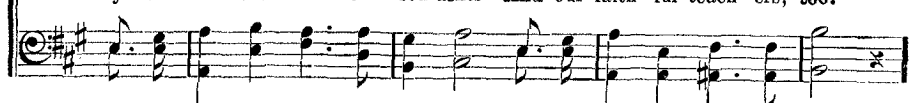
1. On a hill be-yond the cit-y, Far a-way from all its strife,
2. 'Mong the trees that hem our cam-pus, Gur-gle springs of wa-ter clear,
3. When our lives shall close in tri-umph O-ver cares and sin and woe;



Stands our dear old Al-ma Ma-ter In the sun-light of her life.
Just as Heav-en pours out bless-ings On our faith-ful stu-dents here,
When this race of life is fin-ished, And we all shall home-ward go;



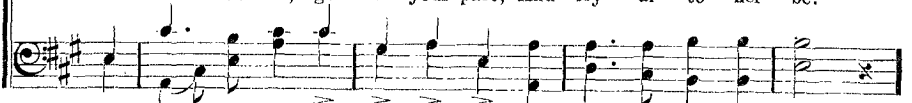
Just be-hind smiles Hi-a-wath-a, And her sil-v'ry bo-som seems
There are cords that e'er u-nite her To the lands so far a-way,
May we meet with all the stu-dents And our faith-ful teach-ers, too.



To re-lect the thot's of na-ture, Ev-en while she sweet-ly dreams.
Where her loy-al sons and daugh-ters Laud and praise their M. V. A.
Then we'll have a grand re-un-ion, And be glad that we've been true.



f CHORUS.
For M. V. A., go do your part, And loy-al to her be.



E-ter-ni-ty a-lone will tell What thou hast done for me.



Missionary Volunteer Department

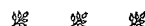
M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretaries
ELLA IDEN	Office Secretary
MRS. I. H. EVANS	Field Secretaries
MEADE MACGHEIR	
C. L. BENSON	
J. F. SIMON	

THE MISSIONARY VOLUNTEER GOAL AND HOW TO REACH IT

DOUBTLESS all our Missionary Volunteer leaders have learned before this what the Missionary Volunteer Goal is for 1918. The division goal has been divided among the unions, the union goal among the conferences, and the conference Missionary Volunteer secretary has doubtless divided the conference goal among the societies and isolated Missionary Volunteers.

What shall the executive committee of the society do with it? Shall it be divided among the members? And what can be done to make sure of reaching the goal? These questions and many others are answered in a leaflet just published under the title at the head of this article. Send to your tract society, and secure a copy for each one of your officers, or for every society member, if possible. The retail price is one cent a copy.

M. E. KERN.



SOLDIERS' LITERATURE FUND

IN the REVIEW of November 29 we made a call for funds with which to supply our own boys who have been called into the army and others, with copies of the soldiers' edition of "Steps to Christ" and other literature. This appeal has met a hearty response in the hearts of some of our people, as is shown by the following list of donations received up to December 23:

Mrs. G. A. Riehl	\$ 1.00
Mary Trussdell	10.00
Ada Morrell	25.00
W. D. Salisbury	5.00
W. Angell	1.00
Eva Daggett	10.00
Lucy Bush	50.00
Alice M. Carr	5.00
Mrs. M. H. Dunmeade	63.00
Mrs. H. C. Tinsley	1.50
Amanda Clark	2.75
J. W. Stoneman	2.35
W. C. Van Gorder	1.00
Mrs. G. H. Gates	1.00
Mrs. W. T. Hall	3.00
John L. Rettig	5.00
Mary A. W. Paxton	1.00
J. J. Steward	5.00

Total \$192.60

There are many evidences that our soldiers who are in training are in a receptive frame of mind. One young man writes from a training camp:

"DEAR SIR:

"I would appreciate very much any reading matter you may send. I have read some of your magazines in the Y. M. C. A., and am very much interested in them. My home is in —, and there I have met some of your workers, whom I greatly respect and admire."

Let us do for these men quickly what it will soon be too late to do. Send donations to the Soldiers' Literature Fund to the General Conference treasurer, W. T. Knox, Takoma Park, Washington, D. C.

M. E. KERN.

Publishing Department

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

THE SUMMARY

As we make up our November summary, very cheering reports come in from the field. Brother E. L. Pierce sends this good word from the Southland:

"Our press is running twenty-four hours a day, and during the past few days we have employed eight or nine additional workers. The work in the Southeast, as you know, is going forward by leaps and bounds. Brother D. W. Dillen reports that \$73,922 worth of books have been delivered in eleven months. Brother L. D. Randall reports that up to December 16 the sales for the Atlanta Branch this year amount to \$101,327. The sales of our Fort Worth Branch will approximate \$150,000, while the quarter-million goal set by the home office at the beginning of the year is now a back number."

Under date of December 19, Brother H. H. Hall writes:

"Our increase in sales this year now amounts to \$123,000. With the November report from Central America the totals from those fields are brought up to a little over \$52,000."

Brother J. W. Mace, of the book department of the Review and Herald, has just handed us the following interesting items:

"Our total sales for 1917 will exceed \$570,000, as compared with \$450,000 for 1916, showing a gain of approximately \$120,000."

"Subscription book sales in the three unions in our territory for the first eleven months of 1917 are as follows:

Lake Union Conference.....\$132,731.95
Columbia Union Conference.. 122,901.46
Atlantic Union Conference.... 85,261.56

Totals \$340,894.97

"This gives a gain over the same period of 1916 of \$75,114.96.

"The World's Crisis Library numbers published by us enjoyed a sale of over 400,000 copies for the year."

The Western Canadian Union is progressing. Elder C. F. McVagh, in a recent letter, says:

"You will be interested to know that our Western Canadian Union passed its \$50,000 goal in sales of literature for 1917 by nearly \$100. This is an increase over 1916 of approximately \$17,000. We shall be under some handicap next year, but we can never go back of \$50,000 again."

The world report for November shows a gain in book sales of more than \$21,000 over November of last year, and a total gain for the eleven months of \$380,700. We thank God and take courage as we see the success of our Publishing Department continually increasing. N. Z. TOWN.

"PUSHING THE MESSAGE" IN CUBA

BROTHER S. E. KELLMAN, secretary of the Cuban Mission, sends the following good word:

"Prosperity is evident on every hand, and this is the hour for pushing the message through the printed page in every village, town, and city. We are now having our wet season, but good sales are being made, and all our workers are of good courage."

COLPORTEURS' SUMMARY FOR NOVEMBER, 1917

	BOOKS					PERIODICALS	
	Agents	Hours	Value 1917	Value 1916	No. copies	Value 1917	Value 1916
ATLANTIC							
E. New York	16	555	\$ 697.10	\$ 439.05	478	\$ 47.80	\$ 77.50
Gr. New York	14	588	1485.70	876.90	7800	780.00	417.50
Maine	7	439	995.20	413.75	1557	155.70	93.50
Massachusetts	6	27	757.05	1003.15	4359	435.90	242.40
N. New England	4	292	679.35	390.05	1091	109.10	41.00
S. New England	16	1135	2400.10	365.80	1035	103.50	132.60
W. New York	10	453	687.50	-----	3017	301.70	8.50
Totals	73	3489	7702.00	3488.70	19337	1933.70	1013.00
CENTRAL							
Colorado	9	951	847.50	649.15	1596	159.60	30.00
Kansas	12	1704	1561.06	1285.05	909	90.90	51.60
Missouri	7	1374	3600.90	2813.05	460	46.00	45.30
Nebraska	7	783	1219.45	733.80	1300	130.00	38.50
Wyoming	---	-----	-----	97.50	261	26.10	5.50
Totals	35	4812	7228.91	5578.55	4526	452.60	170.90
COLUMBIA							
Chesapeake	6	222	386.65	442.75	924	92.40	27.80
Dist. of Columbia	7	408	1138.00	1438.55	102	10.20	218.10
E. Pennsylvania	14	1465	2402.78	472.95	1159	115.90	105.00
New Jersey	2	-----	550.00	217.55	2265	226.50	94.00
Ohio	19	1449	2970.30	3046.05	3406	340.60	380.00
Virginia	8	-----	992.00	1008.46	2189	218.90	34.80
W. Pennsylvania	15	1529	2240.54	1261.70	1562	156.20	55.10
W. Virginia	14	1248	3418.53	1266.30	363	36.30	35.50
Totals	85	6321	14098.80	9154.31	11970	1197.00	950.30
EASTERN CANADIAN							
Maritime	5	114	218.00	-----	-----	-----	50.00
Ontario	14	905	1279.10	-----	1136	113.60	101.20
Quebec	---	-----	-----	-----	20	2.00	5.00
Newfoundland	---	-----	-----	-----	-----	-----	10.00
Totals	19	1019	1497.10	-----	1156	115.60	166.20
LAKE UNION							
E. Michigan	8	681	1008.80	528.75	2280	228.00	112.50
Indiana	15	1823	2579.90	1426.30	1312	131.20	24.00
N. Illinois	7	488	625.05	954.73	2745	274.50	179.20
N. Michigan	10	527	578.75	438.50	450	45.00	6.60
N. Wisconsin	2	150	215.85	237.15	663	66.30	1.00
S. Illinois	7	993	1558.15	1884.75	1200	120.00	58.40
S. Wisconsin	9	635	1083.20	924.35	1358	135.80	122.60
W. Michigan	11	467	904.90	314.45	1718	171.80	9.20
Totals	69	5764	8554.60	6708.98	11726	1172.60	513.50
NORTHERN							
Iowa	5	763	1227.85	755.55	2690	269.00	203.70
Minnesota	7	740	834.70	761.20	2381	238.10	242.20
North Dakota	1	42	79.75	-----	406	40.60	47.50
South Dakota	---	-----	-----	-----	2232	223.20	36.10
Totals	13	1545	2142.30	1516.75	7709	770.90	529.50
NORTH PACIFIC							
Montana	---	-----	-----	-----	95	9.50	30.00
S. Idaho	3	109	227.95	366.35	403	40.30	21.20
S. Oregon	1	29	34.25	141.30	315	31.50	8.70
Upper Columbia	---	-----	-----	545.00	940	94.00	10.00
W. Oregon	5	599	725.99	219.95	2332	233.20	40.50
W. Washington	8	314	662.40	493.65	2526	252.60	124.70
Totals	17	1051	1650.59	1766.25	6611	661.10	235.10
PACIFIC							
Arizona	3	90	190.75	98.00	316	31.60	-----
California	5	70	184.15	710.70	2019	201.90	240.00
Can. California	5	210	414.75	254.50	1105	110.50	18.50
Inter-Mountain	6	244	635.20	617.00	95	9.50	-----
N. Cal.-Nevada	5	250	246.85	377.85	729	72.90	31.70
N. W. California	7	168	372.50	347.20	-----	-----	-----
S. California	3	106	190.90	440.95	1846	184.60	206.00
S. E. California	2	299	567.90	324.25	713	71.30	18.00
Totals	36	1437	2803.00	3170.45	6823	682.30	514.20
SOUTHEASTERN							
Cumberland	8	813	1149.65	1043.90	762	76.20	40.00
Florida	9	1191	2323.29	1115.20	1679	167.90	62.00
Georgia	10	1092	1938.05	915.75	3568	356.80	50.60
North Carolina	14	1873	1676.70	1170.00	1794	179.40	69.10
South Carolina	8	1315	2211.10	309.80	1980	198.00	41.00
Totals	49	6284	9298.79	4554.65	9783	978.30	262.70
SOUTHERN							
Alabama	13	1009	550.30	454.60	400	40.00	38.50
Kentucky	13	1067	2015.35	1656.80	420	42.00	35.00
Louisiana	8	952	1620.15	324.20	455	45.50	84.70
Mississippi	13	934	401.35	157.60	705	70.50	12.50
Tennessee River	14	1461	645.40	408.15	1214	121.40	85.50
Totals	61	5423	5232.55	3001.35	3194	319.40	256.20

SOUTHWESTERN

Arkansas	20	926	\$ 580.00	\$ 998.95	333	\$ 33.30	\$ 28.30
North Texas	17	1142	2093.15	991.25	910	91.00	32.50
Oklahoma	17	1081	1112.70	1398.95	1107	110.70	83.00
South Texas	7	918	1788.70	681.50	997	99.70	145.50
Texas	5	105	87.50	569.65	972	97.20	83.00
Totals	66	4172	5662.05	4640.30	4319	431.90	372.30

WESTERN CANADIAN

Alberta	---	---	---	---	360	36.00	4.00
British Columbia	---	---	---	130.00	280	28.00	42.50
Manitoba	---	---	---	301.55	818	81.80	68.00
Saskatchewan	---	---	---	---	535	53.50	74.20
Totals	---	---	---	431.55	1993	199.30	188.70
Foreign and miscellaneous	---	---	---	---	5314	531.40	1277.60
Mailing lists	---	---	---	---	41810	4181.00	3293.70

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	73	3976	9567.60	7444.79	64900	2214.83	2252.38
British	19	2396	1725.93	1112.09	69938	2224.37	2692.79
Scandinavian	94	15975	14833.59	6281.66	6530	416.47	963.40
Latin	9	1000	1060.18	1065.61	3155	84.70	152.17
East German	---	---	---	2660.55	---	---	2316.90
West German	---	---	---	3193.16	---	---	2015.11
Danube	---	---	---	933.74	---	---	28.29
Gen. European	---	---	---	2566.41	---	---	795.92
Canary Islands	---	---	---	26.28	---	---	---
South African	16	1162	2181.36	2197.74	2556	121.50	27.96
India	---	---	---	710.20	---	---	232.07
Japan	---	---	180.24	31.17	1490	74.50	54.68
China	---	---	---	---	1136	397.65	---
Korean	---	---	42.71	*248.08	8899	201.88	---
Philippines	40	3510	1680.27	2235.25	6250	312.50	1252.20
Hawaiian	---	---	---	270.00	---	---	---
Guatemala	1	143	230.10	34.50	---	---	---
Salvador	3	420	784.62	48.00	---	---	---
N. Honduras	---	---	---	42.55	---	---	5.00
S. Honduras	1	225	329.10	751.20	300	76.10	3.90
Porto Rican	9	399	768.40	1052.90	---	---	---
Cuban *	26	1381	2156.30	448.00	---	---	1.50
West Caribbean	---	---	---	459.13	---	---	---
Venezuela *	1	125	273.00	---	---	---	---
Brazilian Union	---	---	---	*6402.65	---	---	---
Austral Union	31	2606	5861.14	2021.06	---	115.48	127.38
Foreign totals	323	33318	\$41674.54	\$42236.72	165154	\$ 6239.98	\$12921.65
N. A. D. totals	522	41317	65870.69	44011.84	136271	13627.10	9743.90
Grand totals	845	74535	\$107545.23	\$86248.56	301425	\$19867.08	\$22665.55

COMPARATIVE BOOK SUMMARY

	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.13	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	265004.54
August	103165.69	117660.64	105391.65	119773.18	143185.26	200310.57
September	67551.70	73732.14	74359.96	78364.70	96001.38	172855.15
October	70219.70	84015.90	60357.25	76102.53	85128.41	113540.61
November	77424.87	73949.60	57388.95	69660.16	86248.56	107545.23
December	57291.91	59749.92	57496.17	69145.88	71060.56	---
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	---

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1915	1916	1917	1915	1916	1917
January †	170760	177107	104517	July	150880	151297
February	134619	222470	129591	August	152273	153309
March	341059	1 4019	107703	September	130465	111833
April	183280	98217	201556	October	123027	101997
May	158114	117917	140580	November	98174	97439
June	159635	154701	141169	December	107229	98488
Totals	---	---	---	---	1909515	1638794

* For two months.

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

Brother Kellman sends the following experience, which shows what "pushing the message" in that field means.

"Sunday I went to the territory, and by Monday morning early, had delivered sixteen books, valued at \$36. I left that place and walked to a village which I saw in the distance, thinking I must be near San Martin, but when I reached there, I discovered, on inquiry, that Brother Shidler had already worked it. It was then 1 P. M. I retraced my steps, but could not reach any unworked territory that day. I slept that night in a

cane field, so that I might be on the road early. I started at three o'clock in the morning, and walked about three miles by daylight before I began work, but the houses were few and scattered, and by 9 A. M. I was again out of territory. Then I walked about four miles over a great mountain destitute of inhabitants, to San Andres. I took \$23 worth of orders. This place is midway between Chaparra and Holguin, about twenty miles from each town. On Wednesday I walked seven or eight miles, and took \$19 worth of orders. Thursday I

got orders for \$23, and then I walked into Chaparra that night. Praise the Lord!"

N. Z. TOWN.

PROGRESS IN THE PHILIPPINES

BROTHER R. E. STEWART, who is acting field secretary in the Philippine Islands, sends the following good word regarding the progress of the literature work in that field:

"Our book work is in a very prosperous condition at this time. The press is being taxed with new books and extra editions of former books, and they pass directly through the tract society office to the canvassers. We have two boys in each province in this conference [Central-Southern Luzon], and they are all having very good success.

"We are making a special effort at this time with our latest book, 'The Other Side of Death,' in combination with a year's subscription to our monthly magazine. The book sells for 1 peso alone, or for 2 pesos in the combination. The boys are selling few single books. In this way we are boosting our subscription list from 1,700 in March to 6,000 in August, and we have now set our stakes for 8,000 by the time of our general meeting in December, and I would not be surprised if it reached 10,000 by that time.

"We are now rushing our new medical book in order to have it ready for the boys after the general meeting. There is no doubt about its being the best book that has been made and sold to the common people of this needy land. They have been waiting for just such a book for centuries. Dr. A. C. Selmon has been here several weeks working hard to get it translated and illustrated, and we all believe that it will be a good seller."

N. Z. TOWN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

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

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

March, 1916, 350,291 copies, value \$9,013.52; March, 1917, 137,318 copies, value \$3,974.33.

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

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

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

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

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

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

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

November, 1916, 423,840 copies, value \$12,921.65; November, 1917, 165,154 copies, value \$6,239.98.

WRITING in September, Elder W. S. Hyatt, president of the Natal-Transvaal Conference, South Africa, reports the completion of a church building in the city of Durban, where Elder Geo. R. E. McNay has been laboring. The church in Johannesburg is also pushing forward with a church building enterprise.

Food Conservation

FLESH VERSUS VEGETABLE FOODS

THE following quotations from a lecture delivered to the students of the School of Social Welfare and Social Economics, Fordham University, New York, Nov. 2, 1917, which appeared in the *New York Medical Journal* of December 15, gives in brief some of the reasons why we should conserve food:

"An item of importance in this connection is that all of the foodstuffs sent abroad shall be of the most concentrated sort; therefore, the commodities which we have to send most advantageously are limited to wheat, corn, beef, pork products, dairy products, and sugar. We are the large corn-growing nation, and we are not averse to eating corn, even in the place of wheat, as is the case with the Frenchman or even the Englishman. We have here a surplus of potatoes, vegetables, fish, and poultry; these commodities do not lend themselves to shipment, either from bulk or for other reasons. We cannot increase or even maintain our present exports of wheat, beef, pork, dairy products, and sugar without reducing our consumption, and there again is a reason for food conservation.

"The logical and sensible first step in adapting our supplies to Allied needs is to substitute on our own table corn, potatoes, vegetables, fish, and poultry for those staples which we wish to export, and which I mentioned above. An interesting point in this connection is that *we as a nation are not vegetable eaters; by encouraging the eating of vegetables we would really contribute to public health* [italics supplied.—Ed.]"

This writer, though believing that the nutritive value of vegetable proteins is not equal to that of animal proteins (we think this an error, provided the vegetable proteins are properly selected), makes some frank admissions, a few of which we quote:

"There is more actual nutritive value, weight for weight, in barley and beans of various kinds than there is in beef. . . . Oatmeal, which is now quite neglected in this country, has a much higher nutritive value than any cut of mutton; the same may be said of macaroni. . . . Rice is a most nutritive substance. . . .

"The solution of food conservation is to eat more of some foods and less of others, and to waste nothing. Corn, Graham, and rye bread are delicious; corn in various forms contains nutritious and heating properties superior to wheat, and is a most desirable human food. . . .

"Eat all the vegetables and fruits you can. Vegetables and fruits in America are abundant, and the fruits have not been eaten as plentifully as they should, and as plentifully as would be beneficial. Don't waste food in any form, for besides substitution there is great need to save the waste, and encourage serving smaller portions, the clean plate, the use of food wisely; all are in order. There are a hundred avenues of saving; for if we inspect the old garbage can, we can see the wastefulness of this country. . . .

"Conservation in addition teaches the great moral lessons of temperance, self-denial, and self-sacrifice. We have been a most extravagant and wasteful people, and it is as truly intemperate to waste foods as it is to take unnecessary drinks. Next year will be a harder one for us in the matter of food than the present, and it will grow harder each year, because we shall have to make an effort to increase the exports

over last year and this year; it is obvious that we not only cannot do so without conservation, but that unless we do have conservation we must expect higher prices."

We who are nonflesh eaters by habit, not having the privilege of lessening our consumption of beef, mutton, or pork, should do our "bit" by doing more than our share in substituting other grains for wheat, in conserving the sugar and the fats, and in preventing all waste.

Here is some confirmatory testimony from "The Science of Nutrition," third edition, 1917, by Prof. Graham Lusk, of Cornell University Medical College:

"As this book goes to press it seems that America herself is certain to face a food shortage before very long, and this can be remedied by increasing the number of milch cows and by reducing the live stock raised for meat. The latter would free arable land for the production of grain and potatoes, and save for human consumption grain fed to steers. *It is quite certain that meat in the quantity it is consumed today is entirely unnecessary, and it is susceptible to scientific proof (see page 312) that mechanical work is more efficiently and economically derived from carbohydrate food than from meat* [italics supplied.—Ed.]"

G. H. HEALD, M. D.

Appointments and Notices

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.

O. A. Dow, Natchez, Miss.
Mrs. L. B. Miller, 124 Parkman Ave., Selma, Ala.

Mrs. Augusta C. Bainbridge, Harper, Orange Co., Cal., is very desirous of borrowing for a little time copies of the old book, "To the Little Flock," and of the paper, "The Dawn of Day." She will gladly pay the postage and registry fee both ways for such accommodation. Write her before sending book or paper.



REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the fourteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., at 7 P. M., Feb. 11, 1918, for the election of six trustees for the coming year, to take the place of six whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the North American Division Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists; and the Union field missionary secretaries and Union home missionary secre-

taries of the above-named Union Conferences of Seventh-day Adventists, the field missionary, home missionary, and tract society secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the editors of the periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the Board of Trustees.

F. M. Wilcox, President.
L. W. Graham, Secretary.



WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held at the Washington Sanitarium, Takoma Park, Md., Feb. 12, 1918, at 7:30 P. M., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting. This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference; the members of the board of directors of the Washington (D. C.) Sanitarium Association; and the physicians under the employ of the association.

W. T. Knox, President.
H. W. Miller, Secretary.

OBITUARIES

Meyers.—E. E. Meyers, elder of the Fellowship (Fla.) church, died in the hospital at West Palm Beach, Nov. 30, 1917. He was a member of the Seventh-day Adventist church for twenty-eight years, and the greater part of this time lived in Colorado. His wife is left to mourn, but she sorrows in hope.

A. R. Sandborn.

Black.—Martha V. Black was born Aug. 28, 1864, at Wattsburg, Pa., and died Nov. 15, 1917. In May, 1884, she united with the Seventh-day Adventist church at Lowville, Pa. Her husband, Charles W. Black, and three of their five children are left to mourn. She sleeps in hope, awaiting the coming of her Saviour, for whom she looked these many years.

W. F. Schwartz.

Bittler.—Mrs. William Bittler was born in Emporium, Pa., June 4, 1866, and died in Coudersport, Pa., June 12, 1917. Her husband, to whom she was married in 1881, and three of their five children, mourn. May 9, 1903, she united with the Seventh-day Adventist church, and endeavored to live the truths of the third angel's message to the end of her life.

W. F. Schwartz.

Moore.—John Craig Moore was born Sept. 9, 1846, and died Oct. 6, 1917, at the home of his daughter in Jacksonville, Fla. Four children and four sisters are left to mourn. The deceased united with the Seventh-day Adventist church at Ottawa, Ill., as a charter member in 1890, and was a most spiritual man, beloved by all who knew him. He awaits the coming of the Life-giver.

Victor Thompson.

Homes.—Jewel Homes, née Lillard, was born in Springtown, Tex., March 8, 1883, and died at her mother's home in Vallejo, Cal., Nov. 26, 1917. In 1904 the deceased accepted the third angel's message, and while the world held out to her many attractions, she was faithful till the end of her life. During her last illness the Lord came very near to her, and she sleeps in hope of a part in the first resurrection.

S. T. Hare.

Holliday.—Nellie Gage was born at Swanton, Ohio, Sept. 25, 1878. In 1890 she was united in marriage to Lee Pratt, and to them were born two daughters. She was left a widow in 1895, and in 1909 married William Holliday, of Mesick, Mich. In 1907 she accepted present truth under the labors of Elder Wm. Ostrander, and at the time of her death, Nov. 17, 1917, was a faithful member of the Seventh-day Adventist church in Mesick.

P. J. Harris.

The Review and Herald Special Club Prices

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

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

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

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

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

A Library of Denominational Periodicals

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

THE REVIEW FAMILY GROUP

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., JANUARY 10, 1918

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD
I. H. EVANS W. W. PRESSCOTT

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.

If sailing arrangements have not been delayed, Brother L. G. Beans, of Union College, is this week on the way from New Orleans to Panama and South America. He has accepted a call to Bolivia, to engage in the colporteur work.

We were pleased to greet in Washington recently, Elder J. G. Oblander, who has returned to his former home in the United States after many years of labor in Europe, having been president of one of the union conferences in the European Division. Brother Oblander will settle his family for the present in Nebraska. The war conditions made it necessary for Brother Oblander to discontinue his union conference work, and to return to this country.

A RECENT letter from Prof. C. L. Benson, of Emmanuel Missionary College, says this of the work in that school:

"We had a most excellent week of prayer. Professor Howell, as you know, was with us, and rendered us exceptionally good help. You will be glad to learn that just before our vacation began, our students and teachers succeeded in actually raising over \$1,030 in their Harvest Ingathering campaign. The conference had set a goal of \$500 for us, and did not expect us to reach that. Could you have attended the experience meetings of the school after being out and meeting the people and placing in their hands our excellent missionary periodical, you would have recognized that such a spirit as was there exhibited would help us reach almost any goal. I do not think you could find a more earnest and consecrated class of students in any of our schools than we have in Emmanuel Missionary College."

THE Western Canadian Union has collected its portion of the \$150,000 goal. The Alberta Conference had, up to December 5, paid in \$5,200. As it has a membership of 985, it has therefore raised an average of over \$5 a member, and expects to reach an average of at least \$6 a member before the end of the year. The secretary writes as follows:

"The best part of the campaign is that it has brought new life to many of our churches. Never have we seen such activity among the brethren. Many are following up their work for the Lord, and this is bringing hope and cheer, both to their own hearts and to the churches of which they are members."

This is the second Union Conference which has reported its share of the goal reached. Which Union will be the next to reach it?

F. W. PAAF.

WRITING of the financial estimates for 1918 submitted by the Inca Union Mission field—which, by the way, the autumn council at Minneapolis found it necessary to cut down somewhat—Elder E. L. Maxwell says (not having heard of the cut):

"That combined estimate does look formidable, and I know it makes you thoughtful too. We prayed a lot before we dared to make ours as big as it is. And we cut and trimmed as closely as we felt that we dared in the face of the manifest demand of our Divine Leader. I'll tell you, it is heart-rending to see the needs and the demands, and to hear the calls and the cries of lost souls for the living God, and not be able to do a thing."

THIS year the workers in China published for the first time a Harvest Ingathering number of the *Signs of the Times*. A Mandarin edition of 20,000 was printed. In last week's issue of this paper is given an account of the efforts of Brother H. M. Blunden in soliciting among some of the Chinese shopkeepers. It is interesting to observe the manner in which agencies employed so successfully in the home field can be adapted to work in other lands. We hope that the Harvest Ingathering campaign can be made a regular feature of our work in the Far East, the same as in this country, and we believe that many hearts in the countries of the East will be led to respond to the call of missions, even as has been the case in the countries of the West.

ANOTHER DESTRUCTIVE EARTH-QUAKE

GUATEMALA City, Central America, has been in the throes of a series of earthquake shocks which began December 25. A severe convulsion December 30 leveled practically all the public buildings in the city and seriously injured, if it did not destroy almost every dwelling-house. Practically the entire population of one hundred thousand were rendered homeless and are living in improvised shelters in the parks and open places in the city. The loss of life has been comparatively light, about one hundred being killed by falling walls. Large fissures opened in the earth, and a spirit of terror almost drove the people to distraction. Relief supplies of food and building material are being rushed to the assistance of the stricken city.

This adds one more destructive earthquake to the series of great convulsions which have marked the last two or three decades. And it is only one of the increasing indications in the physical world that this old earth is preparing for final dissolution. In these increasing catastrophes we should read the signs of the times, the indication that we have reached the closing hours in earth's history.

ABNORMAL WEATHER CONDITIONS

EACH year abnormal weather conditions become more and more pronounced. Our summers are coming to be marked by intense heat, and our winters by intense cold. The conditions of cold prevailing during the last few days, especially throughout the East, have been unparalleled in the records

of the weather bureau. In consequence a large amount of suffering has been entailed upon all classes, and especially upon the poor and needy. Charity bureaus and organizations have had their resources taxed to the utmost in caring for the destitute. Churches, halls, and auditoriums have been kept open day and night to furnish harborage for those who were suffering. Many deaths have resulted directly and indirectly from the low temperatures.

We may expect these abnormal conditions to grow more and more pronounced as we near the end of earth's history. The earth is waxing old as doth a garment. The long reign of sin has affected not alone the human family but the physical world as well. The promise to the saved in the coming kingdom is that "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Let us pray that the day may hasten when sin, with all of its terrible results, shall be forever banished from God's fair universe, and peace and pleasure take the place of pain and sorrow.

A TRIBUTE TO THE "REVIEW"

NOVEMBER 30, 1863, I was married to Mary Nichols, in Battle Creek, Mich., Elder Moses Hull officiating. Before the day closed I went to the Review and Herald office, subscribed for the REVIEW, and bought several books. My home was broken up by the death of my wife last June, but I am still a subscriber to our good church paper, and it has been a source of light and blessing to me all these years. I do not see how any Seventh-day Adventist family can do without it. The REVIEW keeps us in touch with current events, instructs us in all phases of present truth in its advance throughout the world-wide field, and gives us meat in due season. Through its columns the watchmen give the trumpet a certain sound, and by means of it "that blessed hope," which cheers my declining years, is clearly kept before us.

It has been my privilege to have a personal acquaintance with many of the pioneers in this message, and now I long to rest through the time of trouble, and have a part in the first resurrection, with a share in those mansions Jesus has gone to prepare for his children.

A. B. CASTLE.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the
Review & Herald Publishing Association

TERMS: IN ADVANCE

One Year \$2.50 Six Months \$1.50
Two Years 4.50 Three Years 6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all Post Office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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