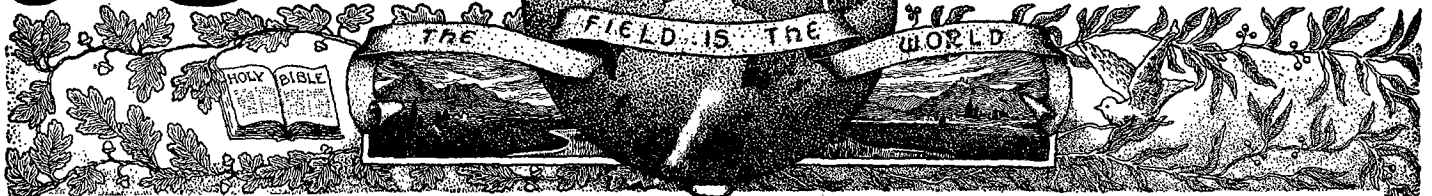


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THE GOSPEL TO ALL NATIONS



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"JERUSALEM DELIVERED" — FIRST PHOTO OF BRITISH FORCES ENTERING HOLY CITY

Carrying out the customs of the Crusaders who, centuries before, delivered the Holy City from the infidels for a time, General Allenby, commander of the victorious British forces, is entering Jerusalem on foot, after he succeeded in wresting it from the sway of the Turk. The Turks and their Teuton allies had already evacuated the city, and the British forces were in complete control when the British commander made his triumphal entry through the Jaffa gate. Accompanying General Allenby are his staff and the commanders of the French and Italian forces who co-operated with the British in the drive through Palestine. (British official photo.)

A "FIRST AID TO PESTERED PREACHERS"

IN a recent number of the New York *Christian Advocate*, a Methodist pastor tells of his experience in avoiding church trials. He declares that in forty years of his ministry he has never held a court of this character. He believes that his exemption from this unpleasant experience is due to the method which he adopted. He says:

"In my experience in law I had learned that there is a good deal that a person will say that he cannot be depended upon to testify to; so, at my second appointment, when a woman came to me with a story, I got a blank book and printed, 'Complaints of Church Members' on the cover. Opening this I said, 'Now I will write down what you say, and you can sign it, so that I can know what you will testify to.' To this unlooked-for announcement the reply was: 'What? By no means.' I came to esteem that as one of the most valuable books in my whole collection. I carried it about for over forty years, and opened it, I doubt not, a thousand times, and there is not a word in it. It was especially effective in shutting off 'tattle.' Out would come the book. 'If what you say is true (he, or more likely she) ought to be dealt with. I will take down what you say,' etc. I am thinking of getting it copyrighted, under the title of 'First Aid to Pestered Preachers.' It would meet 'a long-felt want.'"

TWO DANGEROUS TENDENCIES

THERE are two great evils threatening the Christian church at the present time,—“one a weakening of the sense of sin, and the other a loosening hold on the power of divine grace.” We need no argument to convince us that these two evils are making marked headway in the Christian world around us. The vital question for us to consider is, Are they working in the Seventh-day Adventist Church? And more personal still, Are they working in our own individual lives?

One writer says, we frequently hear men and women apologize for some departure from conduct which would have shocked Christians a generation or two ago. Are we who read these words doing this? Are our consciences awake and as sensible to the spirit of God as when we first professed Christianity, or have we lost our first love and grown cold and indifferent to the things of God? If we have, then we need seek no farther for the lack of divine power in our lives. We cannot take hold of the blessing which God has for us while we continue to cherish sin. When we appear before God, if our own heart rises up in condemnation of the course we are pursuing, we are robbed of confidence in prayer. Says the apostle:

"If our heart condemn us, God is greater than our heart, and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 20-22.

Let us seek by God's grace to keep ourselves free from condemnation, living hourly as in the sight of the Great Judge. A favored expression with Elijah was: "As the Lord God of hosts liveth, before whom I stand." The prophet lived an eventful life, one fraught with danger and hardships, calumny and persecution, but he gave his stirring message to backslidden Israel with a living sense that he stood before the God of heaven and earth. It was as though God were personally present taking note of all that he said and did. It is for us to live and labor with this ever-present consciousness. God's eye is upon us. He takes note of our words and ways, of the motives actuating our lives, of the purposes possessing our souls. Let us speak as his oracle, live as in his presence.

A WARNING TO MOTHERS

A RECENT number of the *Lutheran* related the following incident,—an experience of one of the pastors of the Lutheran Church,—which should sound a warning note to the parents of young and inexperienced girls:

"One of our pastors in the service of our Lutheran Commission was walking along the street in company with one of the cadets when four well-dressed girls—apparently not of the baser sort but bent on a flirtation adventure—moved toward them hand in hand on the same side of the street. Instead of separating and passing them by, they encircled both men and held them prisoners. As it was dark, they did not distinguish the garb of the pastor from that of the cadet, both wearing overcoats. At the rebuke of the pastor, they parted and fled in confusion. It seemed evident that they regarded this act of theirs as a huge joke and as a sort of innocent flirtation, until reminded of its gross impropriety by the pastor."

How many such incidents as this will be duplicated in spirit in the experience of many young, thoughtless girls, may never be known. The serious situation of these times of danger to the young, is the fond delusion cherished by many parents that their daughters are immune to such influences. Some of these parents will experience a sad awakening one day. It behooves the parents of Seventh-day Adventist children to double their diligence, and to so instruct their children in the proprieties of conduct, that they will not even thoughtlessly put themselves into a place where they court danger. There is real need for many Seventh-day Adventist parents to do this.

Many there are who take no account of the hours or the company kept by

their children. We have known parents to retire peacefully to rest not knowing where the boys or girls of the family were or at what time of night they would reach home. We have known some to calmly enjoy the rest of the holy Sabbath or the services of the Lord's house while their children were playing in the streets or off engaged in a wild lark with young companions. Heaven will surely hold parents responsible to the extent of their ability, for the training of their children in the ways of truth and righteousness. Some time God will require at their hand account of the sacred charge he has committed to them. What will those who have entirely ignored this responsibility answer in the day of final accounting? May God help us to realize as parents that in bringing children into the world we have a duty which involves more than merely providing them with food and clothing. We have a duty to their souls far greater than that we owe to their temporal interests.

WOMEN'S DRESS A SUBJECT OF JURY COMMENT

Much has been said and written during the last few months regarding the influence attending some of the modern styles of dress worn at the present time. The evil has reached such proportions that in the minds of a Maryland jury it was advisable to call careful attention to the matter. According to the *Washington Post* of Sept. 19, 1917, a jury in Frederick, Md., criticized the prevailing styles in women's dress in the following words:

"The law forbids partly nude characters upon billboards and the Government prohibits the use of mails for obscene pictures. We do not question the motives of our girls attired in present costumes, but we do believe it would be far better for society and young men would live in a realm of purer thought if some of the ladies of Frederick city and of the county would attire themselves in a more becoming dress.

"Too often the good our young men possess instead of acting as a leader to eliminate their bad, itself succumbs to the craftiness and perversity of the enemy, and becomes its ready prey. The evil possesses the rare vantage ground of being the most popular. Thus, sometimes the eye of the young men is inveigled into friendlier relations with the perpetrators and exponents of evil brought about by an exhibition of their seminude appearance."

GIVE not thy tongue too great a liberty lest it take thee prisoner. A word unspoken is like a sword in the scabbard, thine; if vented, thy sword is in another hand. If thou desirest to be held wise, be so wise as to hold thy tongue.—*Quarles*.

The Advent REVIEW And Sabbath HERALD

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

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EDITORIAL

THE IMMORTAL SOUL

GRANTING that man has an immortal soul which continues conscious existence after the dissolution of the body, what is so natural as to suppose that the souls of the dead watch with interest the life experiences of their friends still in the flesh, and strive to protect, to help, and even to communicate directly with them? But is such the condition of our dead friends, according to the divine revelation given us in the Holy Scriptures? In a previous article we noted that the Bible does reveal the existence of a spirit world, but are the angels which are inhabitants of that world the souls of men who have died? These are the fundamental questions, to which we may expect answers in the only inspired textbook of the Christian. Scientific investigation may discover the facts of phenomena, human speculation can suggest plausible theories to explain the causes of the occurrences, but only the Bible can speak with certainty as to the ultimate realities.

It may come as a shock to some of our readers to be told that nowhere within the covers of the Bible can the expression "immortal soul" be found. In fact, we are plainly told that God only has immortality. See 1 Tim. 6: 16.

The Scriptures present a concept of the nature of the human soul entirely different from the one commonly entertained. The Hebrew word in the Old Testament and the Greek in the New which are translated soul are נֶפֶשׁ *nephesh*, and ψυχή *psuche*, respectively. These words are of such common occurrence that it will not be possible to consider more than a few instances of their use. When God made man he formed him "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Notice, we are not told that God placed an *immortal soul* in Adam, but after the entrance of the breath of life into his nostrils, the man, formed of the dust of the

ground, became a living soul. Before that he had been an inanimate soul; and after the departure of the breath of life (which happens to all because of sin), Adam became a dead soul.

The translators of our English Bible, while in most cases faithful to the original, were so averse to the concept of a dead soul, that they refused to translate נֶפֶשׁ *nephesh* "soul" when it occurs in the original Hebrew text modified by the adjective "dead." See, for example, the Hebrew text of Numbers 6: 6, where this word occurs, but is translated "body." Only in four cases (Lev. 21: 11; Num. 6: 6; 19: 13; Hag. 2: 13) does נֶפֶשׁ appear translated in the English version as "body," and in each of these it is modified by the adjective "dead."

The English translators have, however, used the word "soul" in many instances which do not correspond to the present popular concept of the nature of the soul. Abram and Lot took the property and the souls they had gotten in Haran and took them into Canaan. Gen. 12: 5. Abram wanted Sarai to say that she was his sister, not his wife, that his soul might live. Gen. 12: 13. Shechem's soul longed to have Dinah as his wife. Gen. 34: 8. The soul that ate of the Jewish sacrifices under certain conditions was to be cut off. Lev. 7: 20. The soul that touched any unclean thing became unclean. Lev. 5: 2. The priest might buy a soul to work for him. Lev. 22: 10, 11. A soul could swear with his lips to do good or to do evil. Lev. 5: 4. Some souls might long to eat flesh. Deut. 12: 20. Other souls might lust after oxen, sheep, wine, or strong drink. Deut. 14: 26. Joshua smote all the souls in Hazor with the edge of the sword. Joshua 11: 11. The soul may abhor dainty meat, and draw near to the grave. Job 33: 20, 22. Sometimes a man steals to satisfy this soul when hungry. Prov. 6: 30. Many other illustrations could be given, but they are quite unnecessary.

The soul, as commonly conceived,

is an entity separable in nature and in existence from the body and the actuating cause of psychic activities; that is, such activities as thought, emotion, will, and memory. With the belief that the soul continues its conscious existence after death, it has been held that these activities of the soul continue also after the death of the body. But what do the Scriptures say about the condition in death? The Bible teaches so clearly that all psychic activities cease at death that we need but quote a few texts to convince the candid. In Ecclesiastes 9: 5, we read:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

Christ himself called death a sleep (John 11: 11-14); and it is a completely unconscious one, for in it none remember God nor praise him.

"In death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6: 5.

The dead know nothing even of the welfare of their own children, for we read of such a one:

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

It is only in the flesh that he can experience pain or sorrow for the misfortunes of his children. How then can we expect communication from our dead friends?

The worthies of olden time did not expect to go to heaven at death; they expected to wait in the grave till the day of the resurrection. Job says:

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." "If I wait, the grave is mine house: I have made my bed in the darkness." Job 14: 14; 17: 13.

And we have the inspired witness of the apostle Peter that as long after the death of David as the day of Pentecost that good king had not gone to heaven. We quote the apostle's very words:

"David is not ascended into the heavens." Acts 2: 34.

Is death, then, the end of human existence? What was it that Job had

in mind when he spoke of waiting in the grave all the days of his appointed time? In short, what is the true hope of immortality according to divine revelation? This subject will be considered in the next article.

L. L. C.

NUMBERING ISRAEL

"SATAN stood up against Israel, and provoked David to number Israel." 1 Chron. 21: 1.

"It was pride and ambition that prompted this action of the king. The numbering of the people would show the contrast between the weakness of the kingdom when David ascended the throne, and its strength and prosperity under his rule."—"*Patriarchs and Prophets*," p. 747.

Prosperity had weakened the character of David, and the fire of personal ambition and self-confidence began to burn; and with a view of conquest among the nations he numbered Israel. He began to feel that Israel's strength was in numbers rather than in God.

It is quite easy to "believe in the divinity of a crowd;" to think that "bigness is greatness and population a mark of divinity." But the Lord in dealing with David registered an awful rebuke against the sin of trusting in a great number instead of in God. It is one thing to believe that God can do a work with a few as well as with a multitude; it is quite another thing to look around and number Israel to see if there are enough of us to finish the work.

It is one thing to take hold and decide to do what God has said, regardless of how few there may be; it is another thing to sit and wring our hands in despair, and mournfully lament that nothing can be done here because there are so few of us. There is a difference between trusting in God and prayer and trusting in encouraging statistics. It is one thing to give statistics of the large crowds that are coming to hear *me* preach; it is another thing to tell that the truth of God is drawing the masses, and that many are inquiring concerning the way of life.

There should be reports from the field. Paul reported. He "declared all things that *God* had done *with* them." Acts 15:4. Nowhere in the Bible do we read that the Lord at any time could do nothing because the people were too few, but we do read that he could not give victory because they were too many, lest some one should say, "Mine own hand hath saved me." Judges 7:2. The Lord delights to let light shine out of darkness, and to make known his power through weakness. He has chosen the weak things of the world to confound the mighty. Used of God, Samson

and the jawbone were invincible—more than a match for the Philistine host.

Numbers do not necessarily mean strength. We sometimes speak of the message having grown from weakness to strength. This message never was weak. It was founded on the eternal rock of Scripture in the beginning, and had the power of God behind it. It was just as invincible in the beginning as now. A hundred men sent of God to do a work are as sure of victory as a thousand sent of God to do the same thing. One can no more be overcome than the other. God can warn the world with a hundred thousand as well as with a million. "There is no restraint to the Lord to save by many or by few." 1 Sam. 14:6. The greater the number of channels there are, the more widely will his power be manifest, but the certainty of its triumph is no greater.

On one occasion "Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel." 1 Kings 20:26. Their numbers were so great that they "filled the country." Israel's numbers were small, like "two little flocks of kids." Verse 27. It was contrary to all human arithmetic for them to be victors in the approaching struggle. But the *fewness* of their numbers was God's opportunity. He delivered that host into the hands of his people. A hundred thousand footmen were slain, and the rest fled.

When Zerah, the Ethiopian, with a host of "a thousand thousand, and three hundred chariots," came out to battle, they vastly outnumbered Israel.

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." 2 Chron. 14: 11.

Again it was shown that numbers do not figure in victories in God's warfare. God and the few are always victors.

"So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." Verse 12.

There is a great lesson for us in these examples left for us in Holy Writ. As a people, we are the few compared to the many. No numbering of Israel will give us many in contrast with the forces arrayed against us and the vastness of the work to be done. Our only hope is in God.

There is a great paucity of workers in home and foreign fields. Conferences and mission fields feel at times that their force of workers is so small that nothing can be done without re-

enforcements. We have so few workers in this or that field that we seem to be helpless. But may it not be that faith, rather than workers, is what we need? The God who could with Gideon and his three hundred men, overthrow the innumerable hosts of Midian, can now do wonders with a few who are wholly in his hands. Stronger workers, rather than more workers, is our greatest need.

"When we have men as devoted as Elijah, and possessing the faith which he had, we shall see that God will reveal himself to us as he did to holy men of old."—"*Gospel Workers*," old edition, p. 21.

When by close communion with God, and earnest faith, we learn to look to him for help, and trust in him, as his remnant people should, we shall see a great work done in every place, even if our numbers are few and our resources limited.

Statistics are valuable, and in many ways helpful, but there is danger in studying statistics and pinning our faith to figures. Our faith must be in God, rather than in numbers and in a large budget.

It is one thing to present a census of the progress of a work as an encouragement to those who are a part of a movement and are sacrificing for its advancement; it is quite another thing to give statistics because of some personal ambition, in order that it may be known what I am doing. Statistics that glorify God are all right. Statistics that glorify men or any group of men, are all wrong.

"The god of statistics gets his altar set up in the sanctuary as well as in the legislative hall. He is worshiped in the pulpit as well as at the polls. The minister mounts to the sacred desk on some anniversary Sunday and does obeisance to the deity of statistics. Another year has rolled around and the 'faithful undershepherd' proceeds to give his beloved congregation the figures which furnish the irrefutable proof of the tirelessness of his efforts in behalf of their spiritual welfare. He tells them he has preached so many sermons, paid so many visits, received so many members, married so many couples, held so many funerals, administered so many baptisms, and has been so far busy in the work of the Lord.

"The contributions of the year have been so many dollars, the communicants' roll aggregates so many believers, there are so many societies, so many committees, so much machinery, so much size, noise, splutter, and splash.

"Professor Drummond used to tell of an officer of an Italian coast guard who reported to his government a shipwreck in these words: 'We saw the wreck, and we attempted to give every assistance possible through the speaking trumpet; notwithstanding which, next morning, twenty corpses were washed ashore.'

"This church-census business is of the speaking-trumpet variety. Religion charges the world, the flesh, and the devil with statistics. The enemy is scared or amused, as the case may be, and the dead continue to be washed ashore.

"The god of statistics says, 'Worship me; I alone am great.' We are half inclined to believe him. We imagine that size is a mark of divinity. A denomination has the Lord on its side in proportion as its numbers increase. The preacher that addresses the biggest crowd is the Lord's most faithful representative.

"The truth is, however, that numerical strength is no criterion of power. A sermon is not great in proportion to its length. A man has not necessarily preached well because he has preached for some time.

"A pastoral visit is not always a means of grace. A man may make a thousand pastoral calls a year and at last have done little toward establishing the kingdom of God in the earth. Statistics are deceptive but wonderfully fetching. Make a glittering show in the census column, and in the esteem of the vulgar you belong to the elect.

"Instead of making the census date an epoch of self-glorification it were better to make it a day for self-examination. Rather than boast of what has been done, it were better to ponder some of the things left undone, getting back of figures to duty, up above the census to God. Instead of making a beggarly count, it were better to stand with Israel in that palmy and heroic day when her faith affirmed: 'There is no king saved by the multitude of an host.'"—*"Royal Manhood," pp. 129-131.*

G. B. T.

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SHE REMEMBERED THE STRANGER

THIRTY years ago one of our Chicago sisters set out to distribute tracts in the waiting-room of a railway station. She persisted in giving a tract to a young man just arrived from Europe, pressing it upon him in spite of his protest, mostly conveyed by signs, that he could not understand English. The sequel to this meeting in the railway station was told us in Sweden a few months ago.

Down at the bookmen's institute, at Nyhyttan, came Colporteur O. Bo-birge, from regions north of the Gulf of Bothnia, where he had been making deliveries of books by sledge. "Never," he said, "have I found people so hungry for the truth as those people."

Of the way in which he found this truth himself, he told us:

"In the year 1888 I landed in America, from Sweden, one of the army of emigrants to the New World. I was waiting in the large union station at Chicago for my train on to the northwest.

"I wanted to inquire about trains; but as I could speak no English, I felt timid and lost in the crowd. But presently I saw there a woman dressed simply and plainly. 'She looks like a Scandinavian woman,' I said to myself; 'I am going to ask her about the trains.'

"I spoke to her in Swedish, but she could not understand. She was pleasant and kind in manner, however, and gave me an English tract. 'No,' I said; 'I cannot read English.' I tried to give it back. But she said, 'No, no,' and motioned to me to keep it, and take it with me.

"I took the tract on to the Columbia River country of Oregon, where I found work in the salmon fisheries. One day I got a man to read it to me, translating it

as he read. 'Why,' he said, 'this is a tract printed by the people who keep Saturday as the Sabbath!' He told me of the Seventh-day Adventists in East Portland; there I looked them up and studied the Bible with Elder Starbuck, accepting the message, which has been growing more precious to my heart ever since. And now my delight is to carry the truth to others."

Our brother still thanks God for sending into the Chicago railway station that day the woman in the plain dress. It was the quiet, unworldly appearance that gave the timid immigrant courage to speak; and it was the quick and earnest persistence in urging him to accept the tract in the unknown tongue, that impressed him to hold to the leaflet until he could get some one to translate it for him.

No one knows who the Chicago sister was, of thirty years ago. Doubtless she will never know on earth of the results of giving out that tract to the traveling stranger. Some day, we hope, the good sister will share in the joy of souls won in the Far North through this agent to whom her tract brought the first light of this message.

Our colporteur brother, we should add, bore testimony to the fact that the Lord is pouring out upon the people in the remotest districts the Spirit that leads to inquiry in these times. Said he:

"Fifteen years ago I was up in this same country. Then nearly every one seemed bitter against our books. I never wanted to go back there. But our colporteur leader urged me to go again this year, and I could not refuse. And I can say it is the best place in Sweden. I never had such an experience. I never saw people so hungry for the truth as they are up in these northern settlements. It is entirely changed from what it was fifteen years ago."

While noting how the little tract given out in the Chicago railway station is bringing forth fruit in the far borderland of Sweden and Finland, it ought to be said that now we have a good variety of literature, not only in Swedish but in all the leading languages of Europe, awaiting distribution wherever peoples of other tongues than English are to be reached.

W. A. S.

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ORGANIZATION AS DEVELOPED BY OUR PIONEERS

ORGANIZATION, as it is related to the churches, conferences, departments of endeavor, and institutions of the religious movement being carried on by Seventh-day Adventists, received the most careful consideration and thorough study by the pioneers of our cause. It was their earnest desire and firm purpose to establish the organization they were forming on the principles of church

order as revealed in the Old and New Testaments. In this they received great help from the instruction given them through the Spirit of prophecy.

The church, as set forth in the Scriptures, is unquestionably the most perfect organization ever effected among men for the benefit of humanity. As a spiritual organization, the church is represented by, or compared with, the human body,—the highest form of organization among all created things in the realm of nature.

Organization in ecclesiastical affairs did not originate with the apostolic church. By divine instruction the children of Israel at Sinai, who constituted "the church in the wilderness," were placed under the most perfect organization applicable to human society.

From the account which the Scriptures give of the formation and history of the church, it appears that in its broadest sense it embraces all who have accepted Christ and have been saved from their sins. In a more restricted sense, the church is a company of Christian believers united in congregational relationship. Among its primary features as an organization are equality, individuality, and unity. All the members occupy a common platform; each has a personal responsibility; and all are united as one.

The church is a spiritual or an ecclesiastical democracy. In the councils and government of the church, each member has an equal voice, and each bears and exercises personal responsibility. From their number the members select persons to act as officers, and place upon them the responsibility of administering the affairs of the whole company. The true church of Christ must represent and carry forward every phase of gospel work; for it is to his people that God has committed his work. The church, then, embraces all Christians and all Christian work.

From these general features of the church as an organization, Seventh-day Adventists have endeavored to form an organization that would extend around the world, unite all the separate churches, and represent every phase of gospel work.

The first step in the formation of this larger organization is the union of all the churches of a given territory into the local conference. The members of each church elect delegates to represent them in the conference sessions. When assembled, these delegates constitute the conference in session. As they are the delegates, or representatives, of the churches, having been elected by the vote of the in-

dividual members, their decisions are considered the decisions of all the church members. The delegates elect from their number officers to look after the interests of the conference and administer its affairs. In this conference organization there exist the same equality, individuality, and unity that are to be found in the church.

Thus it is plain that the conference organization is based upon precisely the same principles that underlie church organization. The essential features are the same. The church is a group of individuals, while the conference is a group of churches. The churches bear a similar relation to the conference that the members do to the church. The conference officers are to the conference the same as the church officers are to the church. The conference idea of organization is the church idea expanded.

The union conference is formed in the same way. It is composed of local conferences, just as the local conferences are composed of churches. Each local conference in a union is directly represented in the sessions of the union by delegates, and in the organization by the president of the conference, who is a member of the union conference committee. The essential difference between the union and the local conference is the area of the territory and the number of believers represented.

The division conference is the same as the union conference in principle. It is composed of a group of union conferences exactly as the union is made up of a group of local conferences. The division conference is continental in its territorial area. Each union conference and union mission in the division is represented by delegates to its conference sessions. The president of each union is a member of the division conference committee. The departments of denominational work are represented in the division by the secretaries in charge of those departments, who are members of the division committee.

The General Conference does not differ materially from either the local or the union conference, except in scope. It embraces every union and local conference, every mission, and every church of the denomination in the world. It represents all, and is organically connected with all.

In its sessions, every union conference, every local conference not included in a union conference, and every mission field is represented by delegates. The president of every union conference and union mission field, is a member of the General Conference Committee.

Besides this territorial and membership representation in the General Conference, every line of work is also represented. The General Conference Committee appoints special committees to develop the interests of all the leading departments of the cause. These department committees and boards constitute a part of the General Conference organization.

Thus there is an organic link that unites believers, churches, local and union conferences and departments throughout the world in one world-wide body—the General Conference. The individual believer is united to the church by mutual, Scriptural arrangements, and by personal representation. The churches are united to the conference by mutual constitutional arrangements, and by delegate representation, the delegates being elected by the churches to represent and act for them. The local conferences are united to the union conferences, and the unions to the General Conference by similar arrangements.

It is plain, therefore, that the General Conference is the world-wide church so far as this movement is concerned. It represents the entire field and work. It is impossible for either the conference in session or the conference committee to take any action without involving every union conference in the world; for the presidents of the unions are a part of the General Conference. And, further, whatever involves the unions, involves every local conference in the world, because the president of every local conference is a member of a union conference. As the local conferences are composed of the churches, and the presidents are elected by the delegates from the churches, whatever involves the local conferences involves every church in the world. And finally, as the churches are composed of the believers in this message, whatever involves the churches, involves every church member in the denomination.

Equality, personal responsibility, and Christian unity extend from the individual through the church, the local and the union conference, to the highest body—the General Conference.

A. G. DANIELLS.

THE REMEDY FOR DIVORCE

THE laws of men and the ethics of society recognize many causes for divorce. For this reason the divorce evil is assuming alarming proportions. The Scriptures of truth, however, recognize but one cause for the separation of husband and wife, and that is the violation of the seventh commandment. Discussing the remedy for divorce, the *Western Recorder* of August 3 justly says:

"The first step in reducing the number of divorces is the creation of a vigorous sentiment against the unwarranted breaking of the marriage tie. For some cause, the public has come to esteem lightly the severance of the marriage relation. The unscripturally divorced are permitted to retain their places in social circles and the churches, just as though they had committed no wrong. Nowhere do they receive the rebuke which they have justly earned. Were they forced, by a healthy public sentiment, to pay the penalty of their wrong-doing, many others would doubtless be deterred from a similar course of conduct."

"THE RELIGIOUS ATMOSPHERE OF OUR SCHOOLS"

UNDER this heading the editor of the *Watchman-Examiner* (Baptist) expresses some excellent thoughts regarding the spirit which should be maintained in the schools of the Baptist denomination. His statements are worthy of serious consideration as applied to the denominational schools of every church:

"The teachers in Baptist schools should be active Christians, and they should see to it that the intellectual life of these schools is pervaded by the Christian spirit. When we send our undeveloped boys and girls to college we are committing to the care of the teachers our richest treasures.

"President Goucher well says: 'The highest education must include the education of the highest. The development of the body may make a splendid animal; the discipline of the mind may make a splendid devil! To ignore or subordinate the spiritual nature is inhuman. Body, mind, and spirit are the indispensable concomitants of a man.' Our observation convinces us that as never before our institutions of learning recognize this fact, and more and more attention is being paid to the religious life of the students.

"Sometimes, in the very study of the Bible and in discussions about the Christian life, our young people are led astray by unbelieving and scoffing teachers. Only recently we learned of a young woman of fine intellect who has just left college with a bachelor's degree, but with her faith utterly shattered! As she packed her trunk preparatory to leaving college she flung away her Bible, saying in the hearing of a friend: 'I am done with it!'

"It goes without saying that there are teachers in some of our institutions who ought not to be there, but in all fairness it ought also to be said that there are pastors in some of our pulpits who ought not to be there. If churches make blunders in calling pastors, institutions must be pardoned for making blunders in calling teachers. But in both cases the mistakes ought to be corrected with the greatest possible expedition. It matters not how great a psychologist or chemist or biologist a man may be, he is distinctly out of place in the classroom of a Christian college unless he rings true to Christ in life and faith. It is important that the instruction in every department should be of the best, but the actual instruction is not, after all, the only important or the most important thing. If the choice were between the best instruction in an agnostic atmosphere and less than the best with a wholesome religious spirit, we should choose decidedly for our young people the latter. We hope this wholesome religious spirit may pervade all our institutions."



BIBLE STUDIES

THE SECOND COMING OF CHRIST

E. T. RUSSELL.

THE most important event to take place in this generation is the second coming of Christ. Compared with it all other events pale into insignificance. To believers it will prove the fruition of their hope. It will close the world's dark reign of sin. Toward his advent the eye of faith should be centered, and as the wise men of the East were looking for the star of Bethlehem at the birth of the Saviour, so the eyes of believers should be directed to the signs that now give evidence of the soon return of the dear Redeemer.

We Long for His Return

Why?—Because he is our eldest Brother and our dearest Friend. When relatives and friends forsake us, he will take us up. Ps. 27:10; 37:28. He loves us with an everlasting love. Jer. 31:3. He so loved us that he gave himself for us. Titus 2:14. He so loved us that he became poor that we might become rich. 2 Cor. 8:9. He left glory and thus made it possible for us to enter glory. John 17:5. He interlinked his divine nature with human nature, thus making it possible for us by faith to interlink our human nature with his divine nature. 2 Peter 1:4.

He can never forget us, because his hands will ever bear the scars of the nails of Calvary. Isa. 49:16. Truly, "greater love hath no man than this, that a man lay down his life for his friends." John 15:13. With what intense longing should Christians look forward to the return of their lovely and loving Redeemer, who has given such abundant evidence of his intense and everlasting love for them.

Another reason why we should hail his coming with joy is because he will return to save his people. He is coming again to call to life the sleeping saints and translate the living. 1 Thess. 4:16, 17. He is coming to take them to heavenly mansions which he has prepared for them. John 14:2. With joyous anticipation and holy rapture should all that profess to love him hail his coming. In the language of the seer of Patmos they should exclaim: "Amen. Even so, come, Lord Jesus." Rev. 22:20.

Manner of His Coming

The precious promise made to his disciples which fell from his sacred lips before his ascension, comes ringing down through the centuries to us today: "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. The angels' message to his disciples at the time of his ascension was: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you

into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Precious promises! He is coming again, and it is the same blessed Jesus,—the one who was cradled in a manger; who was tempted in the wilderness; who was despised and rejected of men; who raised the dead to life; who cleansed the lepers; who forgave sins; who suffered in Gethsemane; who drank of the terrible cup of suffering on the cross of Calvary; who ascended and sat down on the right hand of the Father;—that same Jesus who bore the curse of sin for us. Praise the Lord, he is coming again!

Purpose of His Coming

He is coming to take his people from this world of sin and death to the heavenly mansions. John 14:2, 3. He is coming without sin unto salvation. Heb. 9:28. He is coming to redeem them from death. Hosea 13:14. Those who are asleep in Christ he will then awake from their sleep of death. 1 Cor. 15:22. They will hail his coming with joy. Isa. 25:9. They will then be privileged to shout, because they have gained the victory over death, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. Being the children of the resurrection, they can die no more. Luke 20:36. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." Isa. 35:5, 6. All deformities will then be removed through the resurrective power of Jesus Christ. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Verse 10. Hasten, glad day!

Visible and Personal

The Saviour said to his disciples, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: [He will not appear in an isolated or desert locality, but his coming will be open and visible to the whole world.] Behold, he is in the secret chambers; believe it not." Matt. 24:26.

There is a class of people who teach that Christ comes at death and that that is his second coming. But the disciples did not thus understand it, for when Jesus said of John: "If I will that he tarry till I come, what is that to thee? follow thou me," a saying went "abroad among the brethren, that that disciple should not die." But our Lord "said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:22, 23.

If death is the second coming of Christ, his comings could be styled as millionth and billionth comings, etc., for countless millions have died since his ascension. Such teaching is too absurd to be given serious consideration. Neither is the introduction of some new cult the second advent of Christ, as set forth in the following quotations:

"The second appearing of Jesus is unquestionably the advent of the advancing of the idea of God, as in Christian Science."—Mrs. Eddy, in "*Retrospection and Introspection*," p. 96.

"Christian Science is the second advent of Christ."—"New Interpreter," p. 110.

Spiritualism teaches that Jesus has actually appeared in person in the séance-room, "the secret chamber." From a description of a séance held at Van Wert, Ohio, in the year 1888, which was published in the Cincinnati *Inquirer* and also in the *Signs of the Morning* (Spiritualist), we quote the following:

"Friday morning we had a private séance, at which only eight persons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced. After a little while, during which the controlling spirit talked as usual, the cabinet door opened and a majestic form appeared that filled us with awe. For there in a door in majestic grandeur, appeared Jesus of Nazareth, the Lord of glory, the King of kings, the pure and holy Christ of God! He had come according to the promise, and stood manifest before our eyes. . . . He then beckoned each one of us to him, took us by the hand, and blessed and kissed us before retiring to the cabinet. He had stood in the door on the platform for nearly half an hour. He had on a white robe, and a crown upon his head, in the center of which glittered a beautiful gem. A faint halo was visible surrounding his sacred head. He left us awe-stricken with his sacred presence. This was the masterpiece of materialization. Surely these are days foretold by John the Revelator when he declared that Jesus Christ should come the second time with power and great glory."

Knowing all things, Jesus, as he looked down through the ages, knew that the claims would be set forth that he had come "in the desert" or in the "secret chambers," and his message to his disciples comes ringing down through the ages to his followers today, "Believe it not." Be not deceived, because he is not coming in that way. Neither can a religio-philosophic cult be characterized as his advent, for the same personal Jesus is coming again.

The Saviour then plainly tells his disciples how he will come: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. When lightning flashes out of the east across the heavens unto the west, it is plainly visible to all. And that his coming will be visible to all, agrees with the words of the prophet John: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

The testimony of the angels to his disciples at the time of his ascension was: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. There is no mistaking the meaning of these plain texts of Scripture. *His coming will be personal and visible.* Therefore, his disciples, those who truly believe the Word, will not be deceived by the many makeshifts and false theories regarding his coming that are being presented at the present time.

Will Be Glorious

Speaking of his advent, the Saviour says: "Then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26. "He shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. When he comes the second time it will not be as he came to earth nineteen centuries ago, a lowly babe in a stable manger, to live the life of a poor youth in a carpenter's hut; as one "despised and rejected of men." No, no! At his second coming the cries will not be raised: "Away with him, away with him!" "Crucify him, crucify him!" He is coming the matchless Son of God. Then all will confess that "Jesus Christ is Lord, to the glory of God the Father." Phil. 2:11.

The second coming of Christ will be in his own glory (in that glory he had with the Father before the world was); in the glory of the Father, which is so brilliant that no man can see his face and live; and in the glory of the angels. Before this threefold glory the wicked cannot stand, and in agony they will pray: "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17. It will prove a glorious event to the saints, as from their dusty beds and their pilgrimage here on earth they will then be taken to the glory world; to the mansions in our heavenly Father's house. They will then enter into the joy of their Lord. Matt. 25:21. They will be privileged to see the King in his beauty. The trials that they have been called to pass through in this life are not to be compared with the glory of eternity. Then how trifling the sorrows and disappointments which they passed through in this life will appear. All will then be ready to exclaim, "Heaven is cheap enough!"

Can We Know the Time?

The Saviour says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. The Father makes it known to the Son and the Son to the heavenly host, else he could not "send his angels with a great sound of a trumpet," to "gather

together his elect." Verse 31. While in the wisdom of God it is not for men to know the day and hour, the precise time when their Saviour shall appear, yet it is theirs to know when his coming is near. In answer to the inquiry of his disciples: "What shall be the sign of thy coming, and of the end of the world [verse 3]?" the Saviour called their attention to many signs which would precede his return to earth, and then said: "When ye shall see all these things, know that he is near, even at the doors" (verse 33, margin). Please notice that when the signs of which he made mention are fulfilled, *we may know that "he is near, even at the doors."*

Speaking of the day of the Lord, the apostle Paul declares: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. If those who profess to be followers of Jesus are in darkness regarding his coming, it is not because there is not given abundant evidence in the Word and in the fulfilled and fulfilling signs as omens of his return.

Religious teachers who do not claim to be affiliated with any sect called Adventists, are proclaiming the doctrine of their Lord's soon return. One finds people on the train, in the workshop, and amid life's busy, bustling throng who have a deep and overpowering impression that we are living in the last days. Is it not probable that the Lord by his Holy Spirit is preparing the hearts of men for the coming of his dear Son? As indicative of the sentiment of many, we quote the following from the Newburgh (New York) *Daily Journal* of March 15, 1916:

"One finds many persons in all places who believe the world is nearing its end. Such persons are by no means cranks. Many are careful students of history as well as of the Bible, and some of them have figured the prophecies of Daniel down to a point to where they feel sure not only of the approach of a grand collapse, but of the identity of the principal characters who are to be conspicuous in the last days. One meets persons holding such views, on the train, in the banks, everywhere; and if one considers them sensible in all other things, they can hardly be regarded as lunatics in this. The religious faith of many persons calls for a grand breakdown of the world."

Referring to the present war, in the *Church Missionary Review* of November, 1914, is found the following:

"Many see in the events preceding and accompanying this terrible cataclysm of war the signs of our Lord's near return."

A prominent leader of thought in India declares:

"In the West, as well as in the East, the heart of man is throbbing with glad expectation of the new Deity."

In the Mohammedan world they are looking for the end and the coming of one greater than Mohammed. Truly the fulfilling signs, together with the impressions resting on the

minds of many, indicate that we are living near the time when our Saviour is to be revealed from heaven.

QUESTIONS

1. What is the most important event to take place in this generation?
2. Give seven reasons why the Christian longs for Christ's second advent.
3. Why does the believer hail his coming with joy?
4. What promise did Christ give his disciples regarding his return to earth?
5. At the time of his ascension, what promise did the angels give of his return?
6. For what purpose will Christ come again?
7. Show that his coming will be visible.
8. Quote one text showing that his second advent will be personal.
9. What warning does Christ give against false views of the manner of his coming?
10. What does Christ himself say of the glory of his advent?
11. Has the exact time of his coming been revealed? Quote Matt. 24:36.
12. In view of this fact, what are we enjoined to do?
13. How may we know that Christ's coming is near?

OUR SOURCE OF HELP

MRS. J. E. GREEN

THE psalmist says: "In the multitude of my thoughts within me Thy comforts delight my soul." Ps. 94:19.

How many times the poor, tempted, struggling child of God finds his heart beset with a multitude of conflicting thoughts, each one clamoring for recognition; and in the confusion he knows not how to decide and put an end to the turmoil within.

Who can help him? Who helped the psalmist?—The One who knows our inmost thought, even the One who knows our thoughts afar off. He was David's help. His mercy held David up. It was the Lord's comforts that delighted David's soul, that made his way plain before him, that straightened the tangle in his thoughts, and sent him on his way with peace and joy in his heart. And each of us may have the same experience if we will delight ourselves in the things the psalmist delighted in and go to the same counselors for advice.

He says the Testimonies were his counselors, and that he delighted in the commandments. David did not forget the Word, but said he loved it, for it was refined, pure, and true from the beginning. He prayed for an understanding in accord with it; for then, he knew, the thoughts of his heart and the words of his mouth would be acceptable to the Lord.

This we may and must do if we wish to be among those of whom it will be said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.



"Thy word is a lamp unto my feet, and a light unto my path."

GENERAL ARTICLES

THE ANGELS HOLD THE WINDS

MRS. MARY H. WILLIAMS

Oh, read the portents in the heaven,
Tumultuous war clouds, lightning riven,
For God's "quick work" have warning
given,

While the angels hold the winds.

Oh, hear the cries: "This strife must
cease;"

"Prepare for war;" "The price of peace
Is blood;" "The dogs of war unleash."
Still the angels hold the winds.

Then haste! oh, haste the proclamation!
The final message of salvation
To give to every tribe and nation
While the angels hold the winds.

Our God still orders each event;
While man is but the instrument;
War's cruel waste He may prevent,
But the angels hold the winds.

THE KINGDOMS OF MEN VERSUS THE KINGDOM OF GOD

ZULA MEYER SIMPSON

LET us first consider who, by virtue of creation, is the ruler of the universe. In Jer. 10:7, 10, 12, we read:

"Who should not fear thee, O King of the nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee." "But Jehovah is the true God; he is the living God, and an everlasting King: at his wrath the earth trembleth, and the nations are not able to abide his indignation." "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens."

See also Isaiah 40:26-28; 44:6-21; 43:15; Colossians 1:16, 17; Psalms 145:1-13; 149:2.

Since "it is not in man that walketh to direct his steps" (Jer. 10:23), why have men attempted to rule others as they have in the governments of earth, even claiming a divine right to do so? That we may understand the reason for this, let us inquire who first had such aspirations, desiring to exalt his throne "above the stars of God." Clearly the answer is found in the following words, which all agree are addressed to Satan:

"How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isa. 14:12-14.

Now let us read the words of Jesus found in John 8:44:

"Ye are of your father the devil, and the lusts of your father it is your will to do.

He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him."

Let us also read the words found in Romans 6:16:

"Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey?"

Can we not now better understand something of the reason for man's ambition to rule over others in the earth?

In Genesis 10:8-10, we learn of the establishment of the first earthly kingdom, by Nimrod, a mighty hunter, a descendant of Ham:

"The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

In Genesis 11:4-8, we read of man's desire to "build a city, and a tower, whose top may reach unto heaven," and to make for himself a name, lest they should "be scattered abroad upon the face of the whole earth." But we also read here of God's attempt to teach man the utter futility of endeavoring to exalt man's throne and man's name unto heaven.

"And from thence did the Lord scatter them abroad upon the face of all the earth."

When God called his people out of Egypt, where they had themselves been an object lesson to the world of what it means for the strong who know not God, to govern the weak, he established not a government "like unto the nations round about" them, but a theocracy; and told them that if they would obey his voice indeed, and keep his covenant, then they should be his own possession from among all peoples, and be unto him a kingdom of priests and a holy nation. Ex. 19:5, 6.

But there came a time when the elders of Israel gathered themselves together and said, "Now make us a king to judge us like all the nations." 1 Sam. 8:5-7, 10-20. And God said, "They have rejected me, that I should not reign over them." Then he bade Samuel set before them plainly just what it would mean to them to thus reject God as king, that they might have a king "like all the nations," who should judge them, and go before them and fight their battles. Verse 20. And when they still insisted upon refusing the better way, God allowed them their choice, as he always has in his dealings with his children, and himself chose for them their king, that in their blindness they should not choose one that would bring utter destruction to the people he had loved so tenderly and striven to develop into a holy nation for himself.

All Bible students know well the sad record of Israel's kings, and how very few of them feared the Lord and served him "in truth" with all the heart, and considered how great things he had done for them. The world's historians bear their testimony also as to how few among the kings of the earth have stopped in their mad race for power and supremacy to consider "how great things he hath done." Like Nebuchadnezzar, who stood for the kingdom represented by the head of gold in the image of Daniel 2, their hearts have become lifted up, and they have rejoiced in the "great Babylon" that they have "built for the house of the kingdom by the might" of their "power," and for honor of their "majesty." Dan. 4:30. And though nation after nation has been humbled to the dust and shown their inability to exalt their thrones and rule the world, still they have refused to learn the lesson, that "the Most High ruleth," and we find them today engaged in the most desperate struggle of the ages in the vain attempt.

In Ezekiel 21:27, God says:

"I will overturn, overturn, overturn, it: . . . until He come whose right it is; and I will give it him."

Who is this whose right it is to be given a kingdom? Why is it his right to rule? Jacob prophesied:

"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." Gen. 49:10.

And Gabriel said to Mary concerning Jesus, before he was born into the world:

"He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

But when Jesus was born it was "in the days of Herod the king" (Matt. 2:1), when Caesar Augustus ruled the world and "there went out a decree . . . that all the world should be enrolled" (Luke 2:1). God's people were groaning under Roman oppression and crying for deliverance. Satan, the usurper, the rebel "prince of this world," as Jesus called him, was ruling, through his children, when the Son of the Most High, the rightful Heir, came unto his own possession. God had set this King upon his holy hill of Zion, and said:

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:6, 8, 9.

At once began to be fulfilled the words found in the first and second verses of the same chapter:

"Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take

counsel together, against Jehovah, and against his Anointed." See Acts 4: 24-28.

Herod was troubled, and "all Jerusalem with him," when the wise men from the East came, saying, "Where is he that is born King of the Jews?" And at once he began plotting to destroy God's Anointed.

Since Jesus was born to be a king, as he himself affirmed (John 18: 37), why did he not take his kingdom and begin to reign at that time?

The rebel "prince of this world" came to offer him a kingdom (Matt. 4: 8, 9), as he has been offering the kingdoms of the world and the glory of them to man throughout the ages if he would but bow down and worship him. Later, we read that the people "by force" would have made Christ king (John 6: 15), but his would then have been but a "kingdom like unto those of the nations," for even among the disciples arose disputes as to which of them was to be greatest in their Master's kingdom. See Luke 22: 24, 27. God had said, "Learn not the way of the nations." Jer. 10: 1, 2. And Jesus declared: "My kingdom is not of this world." John 18: 36. He was not to be a king like unto those of the nations, for, as he said unto them,

"The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." Luke 22: 25, 26.

We know that although many people took palm trees and went forth crying out, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord!" yet, when he had been betrayed unto death, and Pilate would have set him free from the powers of darkness, and brought him forth unto them, saying he found no fault in him, and stood him before them in the beauty of his unselfish love and humility, they obeyed their master, Satan, and cried, "Away with him! Crucify him!" And upon being asked, "Shall I crucify your King?" the chief priests, representing Israel before the Roman official, replied, "We have no king but Cæsar;" but in spite of their remonstrance, the inscription upon the cross was, "Jesus of Nazareth, the King of the Jews." Again Israel had refused to have God reign over them, but had rejected him for "the kings of this world;" and from that day they have, in truth, had "no king but Cæsar."

The King of Israel was to set up a kingdom in which the hearts of the people were to be spiritualized by the presence of the Spirit of truth, and his laws were to be written upon their hearts:

"This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their

inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." Jer. 31: 33, 34.

In such a kingdom, where each citizen carries the law of his King within his heart, and where all shall know him, from the least of them to the greatest of them, having his name written upon them and the name of his city, and the name of his Son (Rev. 3: 12), there shall be no officers to enforce his laws, and a prison shall not be found there. Then indeed may it be said, that "nation shall not lift up sword against nation, neither shall they learn war any more; . . . and none shall make them afraid: . . . and we will walk in the name of Jehovah our God forever and ever." Micah 4: 3, 4.

What must first be the fate of the kings of the earth? will they ever be able to perpetuate peace and establish a permanent government? God does not leave us in doubt about the question, for in Revelation 11: 15 we are told that upon the sounding of the seventh angel, great voices shall proclaim:

"The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever."

It is also recorded that in the second year of the reign of King Nebuchadnezzar the following revelation was made to him:

"In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

There shall be a day when—

"the lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day. For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low. . . . And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth." Isa. 2: 11-19.

Let us stop and consider carefully and prayerfully, in the sight of God, "Who is able to stand?" May we take heed that we, having received "a kingdom that cannot be shaken," have grace, "whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." Heb. 12: 28, 29. He it is who, if we have surrendered to him and are no longer in rebellion against his will, hath "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." Col. 1: 13, 14.

THE SURE FOUNDATION

S. E. JACKSON

It is recorded that a skeptic was in the habit of puzzling religious people over the idea of prayer; that he would inquire whether they thought that their poor, feeble words, put forth from the lips of a finite mortal, could change the mind of the Infinite One, and induce him to do what he would not otherwise do. No doubt he thus caused many of but little faith to stumble.

After he had gone on for years in this way, he made a short trip by sea. During this trip the ship was overtaken by a storm, and the danger became very threatening. Many religious persons on board fell down and called on Him who made sea and land and all things, to save them. Our sturdy skeptic looked on. The danger became more and still more menacing. It was not now a mere question of *theory*, or a mere *puzzle* for Christians, but a solemn and *awful puzzle for a skeptic*. His skepticism fell from under him and left him in the midst of the most terrible consternation. Presently he, too, bowed himself and poured forth his supplications with the others, and no doubt in earnest.

After a time the danger passed, and all were safe. A believer, who knew the character of the skeptic, approached him and said: "I thought you did not pray; that you could not see how prayer could change the mind of the Deity, and induce him to do what he would not otherwise do?" The skeptic replied: "I understand you, sir; I see the point. That doctrine will do on *dry land*, but it will not do on a *sinking ship*."

We are living in a time when the very foundation seems to be sinking from under our feet. Inspiration, in describing this time, says, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." We see this verified in the testimony of men all about us; we see it in the changing of national cabinets; we see it in the overthrow of nations. The Christian, however, who is often found calling upon his God in prayer, and who has learned that strength is to be derived from prayer, will stand unmoved amid the closing scenes of this earth's history. He that believeth on Him shall not be confounded."

It is better to be observant of our own mistakes than to be critical of those made by others. There is a law against the criticism of others, and we find it incorporated in the summary of the ten commandments as given by Jesus himself: "Thou shalt love thy neighbor as thyself." In the examination of self we may have a mighty Helper, even the Spirit of truth, in whom there is no error.

MRS. D. A. FITCH.

IN MISSION LANDS

NIUE ISLAND

S. W. CARR

Two more months have passed since we had any communication with the outside world. During this time we have had the first week of prayer with our native brethren on Niue, and the appointed season was enjoyed by all. They appreciated the daily meetings and the opportunity it gave of hearing of the world-wide work and its progress, of the need of the regions beyond, and the call to a putting away of sin and a reconsecration to the Master.

Three have been added to the Avatele Sabbath school; and at Sia-liuta, nine miles from our home at Alofi, two have accepted the Sabbath, but have not yet given up their tobacco. We are about to organize a Sabbath school of four members there, which will make our third school on Niue.

Our oldest Sabbath keeper, Vai's uncle, recently lost his wife, and Vai herself is recovering but slowly from a six weeks' illness. Sickness has been very prevalent lately, and one hundred have died in the past four and a half months.

We praise God for continued health, for a favorable season, for peace, and the promises of his Word. We rejoice that the reports from so many fields show that a harvest of souls is being gathered in and that greater intensity is taking hold of God's people in all lands.

SOW THE SEED

C. E. WEAKE

RECENTLY while traveling from Singapore to Rangoon, I had some experiences that led me to realize more than ever the importance of carrying literature with us when we travel from place to place, for we never know what opportunities will present themselves for placing the printed page in the hands of those who might otherwise never hear the gospel message.

Usually the aforementioned trip is made by direct boats that ply between these two ports, but the war has greatly disarranged travel in the Far East, so I found my best way was to take ship to Medan, a city on the northeast coast of Sumatra, and there transship to a Dutch vessel engaged in the rice trade between Sumatra, and Burma. We are not at liberty to teach the Bible in this part of Sumatra, but we can circulate literature. Having a few copies of World's Crisis Series books and some sample magazines with me, and an hour at my disposal before the Sab-

bath, I improved the opportunity of calling on a few English-speaking business men. During these few minutes I took six yearly subscriptions for the papers and sold fourteen of the small books.

After leaving Medan, our boat made a brief stop at Sabang, a small station on a wee island off the northernmost point of Sumatra. Having a little time on shore, I searched out the English-speaking people, and in a few minutes took ten yearly subscriptions for periodicals and sold ten of the small books. I was especially glad of this experience, as Sabang is off the main line of travel, and I suppose that very few of our people have ever even seen the place. It is too small a station to warrant our sending a self-supporting foreign canvasser to it, but the Lord gave me this opportunity of calling there, and now most of those who read English will have the opportunity of reading monthly the message as presented in our good magazines.

On my return journey, my only fellow passenger was a young man from a rubber plantation in the interior of

quite cut off from the world, and appreciated good reading. Of course I was only too glad to accommodate him. How admirably our literature is adapted to this pioneer work of finding the people in these out-of-the-way places of earth!

These various experiences on this one trip impressed me with the fact that we should never be without our literature. The "tract pocket" should be enlarged to contain such literature as World's Crisis Series and our good papers and magazines. In this way the message may be scattered like the leaves of autumn.

BLAZING LIGHT IN PERU

E. L. MAXWELL

God is pouring out his Spirit wonderfully on the Indian population of Peru. Brother Thomas Rojas tells of a visit to Morococha, a mining center eighteen thousand feet above sea level. The people begged him to remain, and preach to them. A little later he visited Huanuco, and there also he was importuned to hold meetings and teach the people the truth. At another place a day's ride from Huanuco, more than two hundred promised to read the Bible and obey the commandments.

In the province of Canta, where brethren of the Lanca church have been doing missionary work, more than three hundred have given up



MEMBERS OF THE LANCA CHURCH

Sumatra. He told me many interesting things relative to the rubber industry as conducted in the wilds of that island. This gave me an opportunity to tell him about the work in which I was engaged, and he seemed much interested as I told him of our mission publishing houses that are operating in all these Eastern lands. I took from my grip copies of "Heralds of the Morning," "The World War," "Armageddon," and *Signs* monthly. After he had looked them through, he said that if I could spare them he would be glad to purchase the lot to take with him to the plantation, as he and his associates were

drink and are studying the Bible. One brother, a bricklayer, went to Casta to put up a house. While there he refused to drink, and worked on Sunday. At first he was persecuted, but as he presented the truth from the Bible, he won the hearts of the people and even of his enemies, and now more than sixty there have agreed to stop drinking. They also call for a pastor to instruct them, so that they may receive baptism.

A national representative, a thoroughly up-to-date physician, a graduate of Harvard, and of an institution in Buenos Aires, and also of one in Lima, is deeply interested in the

truth. His wife, who is an English lady, listened six hours to a prolonged Bible study by one of our native Indian brethren in her home in Lima. This man is doing all in his power to further our work in this country.

Since January 1, 1917, we have baptized seventy-five persons in Peru, aside from those baptized in the Puno region. This is but eleven less than the entire number in Peru when we arrived four years ago. More than sixty others are awaiting baptism in the north, a section of the country we expect to visit during the next few weeks.

The latter rain is falling in this the day of salvation for Peru. Keep your eyes fixed on the throne of God, brethren, and remember us.

BENARES AND SIVA, INDIA

A. H. WILLIAMS

OF all the holy places in India, Benares is considered the most sacred. To those in Western lands the mention of sanctity suggests thoughts of some quiet cathedral close where men of God are wont to go and pray in solitude; of places hallowed by sacred memories. Not so Benares. Here are filth and vice, degradation and immorality; wickedness runs riot.

For a long time Benares was the headquarters of Buddhism; but gradually the Brahmins gained the ascendancy, and today the city is devoted to the worship of Siva.

Siva is represented as wearing a necklace of bones and skulls, and having in his right hand the skull of Brahma's fifth head, which he is reported to have cut off. It was to atone for this last deed that Siva came to Benares. Tradition has it that Brahma claimed the supremacy, whereat Siva cut off his central head; but the head adhered to his hand, and all his penances and visits to shrines failed to remove this dreadful sign of his revenge, until at last he reached Benares, where he was able to rid himself of it. The body of the god is smeared with ashes, in token that he at one time reduced Brahma and Vishnu to ashes by a spark from his eye, and smeared himself with the ashes as an ornament. Even the gods fought among themselves!

As to Siva's character, we are told that his wife Parvati often had occasion to reprove him for his vicious life. Many of the devotees of this god are among the filthiest, wickedest men in India, some wandering about naked, smeared with ashes like their god, cursing the people if they refuse them alms.

Down on the Ganges bank at Benares one may see the pilgrims from all parts of India who have come to gain emancipation from their sins. So holy is the place supposed to be, that any one,—be he Hindu, Chris-

tian, Mohammedan, murderer, adulterer, liar, or thief,—just so long as he dies within ten miles of Benares, is believed to be assured of the blessedness of heaven.

As might be expected, in consequence of their ignorance and superstition, the pilgrims are exploited by a multitude of harpies. Many are the ceremonies enjoined as necessary; but none can be performed without the previous payment of extortionate fees. The temples themselves are owned by private families, who grow rich upon the offerings of the devout. Only recently a case was tried in the law courts, in which two parties contended for the rights of ownership of a temple.

Ignorance, vice, immorality,—these three words characterize the Hinduism found at Benares.

It was to bring true salvation to these benighted peoples that Christ came to this earth; and as Christians it is our high privilege to co-operate with him in this most glorious work. Who will help by giving himself for the work in India?

Lucknow.

SOLOMON ISLANDS

G. F. JONES

THE opening of another new mission station in the Solomon Islands adds pleasure and encouragement to our efforts, and we are thankful that the providing of workers and funds has enabled us to do even this much. But as several other places are waiting, which are larger and more promising, we cannot feel like resting upon our oars, nor imagine that our work is nearly done. Far from it; just a beginning has been made. Let us be exceedingly thankful that more demands are to be made upon us, for only in partaking of the ever-giving and self-denying spirit of our Saviour can we hope to enjoy again these treasures we lay up for ourselves in heaven. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Is it not worth denying ourselves for this? In the kingdom we may have the joy of beholding those who have been reclaimed from the lowest depths of savage cannibalism, with lovely crowns upon their heads and palms of victory in their hands.

This new station, on the island of Rendova, in the center of the Solomon Islands, is called Ugheli Mission. Brother and Sister S. R. Maunder, with their little boy Cyril, have gone there to wrestle with the problems of a new mission. They are threatened with much opposition, but many of the natives are receiving them with open arms. This family, like our other workers in the Solomon Islands, are not of the strong and robust type. Already each has experienced the weakening effects of the fever several times since their recent arrival in the group. But they were

so glad to have the privilege of opening a new mission, and were eager to begin.

One Friday morning we saw them off on the "Advent Herald" from the Sasaghana Mission. The natives, who were very sorry to part with them, came to the wharf and sang very touchingly, "In the Sweet By and By," and "God Be with You." They reached Viru that evening in time for the Sabbath. Here they met Brother D. Gray, who was glad to see them at his lonely mission. The following Sunday they proceeded to Rendova, and we have heard nothing from them since, as the same day we left in the opposite direction for Telina Mission and the New Hebrides on the "Melanesia," and now we are a thousand miles away from them. Let us all pray for them, and help them in their very trying field. The natives of Rendova were building a very pretty church, but it will not be large enough to hold all the congregation. Later they will build a larger one, and this one will be used for the school-house.

On our first pioneering trip in the Solomon Islands, when Mrs. Jones and I were sailing about everywhere to find natives who would receive us, this tribe in Rendova was the very first people we visited, and we almost persuaded them then to have our mission. But they were suspicious, afraid, and undecided; so we left them. Just two years later, at their pressing invitation, I visited them again; and oh, how changed they were, and how desirous that I should not go away any more, but stay and be their missionary! Romidy, their chief, had no longer those hard, savage lines about his face that he had when I saw him first; he is now a gentle, kind, and lovable man. More than a whole year passed after my second visit to them before we were able to give them a missionary. We are much too slow in sending help to the poor darkened heathen of Melanesia. Where is our zeal and our faith?

A VISIT TO SOMABULA AND SOLUSI MISSIONS, SOUTH AFRICA

MRS. A. W. STAPLES

THE trip from Gwelo to Somabula Mission by donkey wagon was a pleasant change after a three days' railway journey. It was dark when we reached the mission, but "The Sparrow's Nest" [the house built by Brother Sparrow before his marriage, and dubbed by his assistants "The Sparrow's Nest"] looked very sweet and comfortable, even if it is in the wilds of Rhodesia.

I was charmed with the tiny, neat cottages set in a square, the large buildings in front, and all looking so clean and fresh among the beautiful large shade trees. Everything on this mission is kept tidy, and looks prosperous.

I was impressed with the good, quiet demeanor of the native boys and girls. I would often forget that there were between thirty and forty of them on the premises. In the church there was no whispering nor giggling, but each one seemed to realize he was there to worship God. As they bore testimony each Sabbath evening, one could see they felt what they were saying. The solemn "Amen" after each testimony, and the hymn of praise started by some one and joined in heartily by the others, were an inspiration. This is a happy hour for them, a time of singing from the heart. A great many of the Sabbath hours are spent by them in singing hymns, which gives the missionary a restful feeling, for he knows then that they are not spending the time unprofitably.

The garden, watered by unfailing springs, grows the most delicious vegetables, furnishing a supply of one kind or another the whole year. One finds no trouble in being a vegetarian there.

The superintendent of Solusi and his wife are old friends of mine, and I enjoyed the few days spent there very much. It was at the time of the white teachers' institute, and there was a good deal of company. It was vacation for the mission school, but on the Sabbath the church was filled with attentive listeners. I wondered where another hundred (the number of students in the boarding school) could be seated. The Sabbath school was conducted in the Sintebele language by native brethren, and to me it seemed just the same as our own white schools. Everything was in order. Here, too, singing is a prominent part of the worship.

I have always been interested in the mission work, but more now than ever, since I have children who are giving their lives to it. My visit to Rhodesia was a great pleasure to me.

THE BUDGETS FOR 1918

C. C. CRISLER

THE first word concerning the granting of nearly all regular budgets called for by our missions for 1918, has come to us from the officers of the home board. This information has been accompanied by the glad word that our brethren and sisters in the homelands are pledging themselves to continue with increased liberality their support of the cause of God in foreign fields, raising the general average per capita for missions from fifteen cents to at least twenty cents a week.

For these mereies we thank God and take courage. We know full well that our dear brethren and sisters in the homelands have close at heart the needs of the cause in every part of the earth. We know that love has prompted their noble gifts. It is only by grace divine that gifts such as these are bestowed. "Ye know the grace

of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." How cheering it is to those who are standing in the forefront of our lines of missionary advance, to know in their hearts that their brethren and sisters at the home base, who "abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us," abound also in the grace of giving.

"There shall be delay no longer." The eternal God, whose purposes fail not, has set his hand for the finishing of his work in the earth. The gospel of love and light and life is being proclaimed in all the world for a witness unto all nations; soon the joyful tidings will have reached every ear. Jesus is coming soon. Those who love his appearing have pledged themselves to unit whole-heartedly with heavenly agencies for the finishing of the work. The gifts so freely bestowed are substantial outward evidences of a precious inward spiritual grace—a reconsecration of heart and life to the completion of the sacred work with which God has intrusted his children.

In this reconsecration the workers in the Asiatic Division Conference most heartily join. We feel as if the granting of our budgets for 1918, made possible by loving sacrifices on the part of many thousands of believers in the homelands, should lead us who are in mission territory to a most solemn dedication of ourselves and our all to God for untiring effort, till Jesus comes.

Already ten thousand and more within the boundaries of our division conference are rejoicing in a knowledge of living, saving truth. Multitudes are taking knowledge of these believers, that they have been with Jesus, and learned of him. Thus the light of the gospel of salvation is shining all through these dark lands; and our prayer is that we may constantly be hid with Christ in God, in order that Asia and the islands of the sea may speedily be lightened with the glory of God. Thus shall the honest in heart be led to behold him who is altogether lovely, even their Saviour and Redeemer; thus shall they be transformed in character; thus shall this portion of God's vineyard be prepared for the return of Jesus, our Lord and King.

MISSION NOTES FROM SOUTH AFRICA

WORD received from Chinde tells us that Sister E. Edie had reached that place on her return journey to Nyasaland. She was feeling strong and fit after her furlough, and very thankful to be on her way back to the field to which she is so much attached. "Let me go back," is the cry of every missionary on furlough.

We have news of our brethren of the Malamulo Mission who are engaged in government war work. Brother G. A. Ellingworth is at Fort Johnston at the southern end of Lake Nyassa. Most of his time is employed in office work, and he is permitted to work on Sunday instead of the Sabbath. He is keeping well.

Brother H. J. Hurlow, who was on the transport service, has been very ill. He is better, and has been transferred to the medical corps stationed at Longea, German East Africa. This is far less arduous work, and we trust his health will be better. Let us all pray for these brethren.

During Pastor W. B. White's visit to Bethel Mission seven native converts were baptized, and a church of twenty-six members was organized.

Since the return of Brother and Sister F. R. Stockil to Pemba a dining-room for the students at that mission has been built, and a dormitory for girls is now being made. They have a large number of very promising students in the school, several of whom are earnestly preparing for outschool work.

Two new outschools are being started on the Shangani Reserve.

Solusi Mission is opening some new outschools. At their last quarterly meeting sixteen students made a start in the Christian life.

In telling of experiences in the mountains of Peru, Brother E. H. Wileox, who is working among the people back in the interior, says:

"I must say that the roads here are very difficult to travel. Many of them are not more than two feet wide and in places not more than one foot wide. On one side of the path will be a great rock wall and on the other a great gulch one or two thousand feet deep. Many times a stone will roll from under the horse's feet and land in the bottom of this gulch. A misstep would take a person to the same place. Yet with these bad roads, among the hills are precious souls for whom Christ died that we must seek. I enjoy going over these hills for this kind of work; I would not enjoy it for anything else."

WARS are won by private soldiers. The strength of the commanding officer is the number and character of the men in the ranks. The most effective servants of the temperance cause are the plain people, of conviction and altruistic passion, who have not enjoyed the applause which comes to public speakers, nor had the distinction of office holding, but who, in multifarious ways, and most of all by example, have consistently fought this great cause of our civilization. The first quality of sincere devotion to any cause is willingness to merge oneself and labors in the general prosperity of the enterprise. Measured by this standard, the heroes and heroines of temperance have been legion. We see mothers and teachers, in countless host, leading the van.—Wm. T. Ellis.



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.



LULLABY

FRANCES AYERS DIEHL

The night wind's soft murmur is heard in the trees,

Baby, my baby,

And slumber is sinking o'er song birds and bees,

Baby, my baby,

While soft on my bosom your head sinks to rest,

Your warm little hand nestled close in my breast,

And gently I'm crooning the songs you love best,

Baby, my baby.

The day has been long, and its burden of care,

Baby, my baby,

Has scarcely afforded me time e'en for prayer,

Baby, my baby;

But soon is forgotten the worry and strain

Of the wearisome day, when the night comes again,

For I have you, darling, come pleasure, come pain,

Baby, my baby.

Your sweet eyes are closed in your innocent rest,

Baby, my baby.

You hear in your dreams the old songs you love best,

Baby, my baby.

As softly I lay you upon your white bed,

I pray that the angels may watch o'er your head,

Safeguarding the path that your tiny feet tread,

Baby, my baby.

THE CHANGED PENNIES

MRS. HAMMOND sat on her front gallery, looking out, through a pretty network of vines, to the shaded street down which her little daughter had just passed on her way to school. The scene was homelike and restful, but it failed to rest Mrs. Hammond just then. Her mind was full of disturbing thoughts. Something had occurred that morning—a little thing, but one of those trifles that determine life. She had gone into the kitchen to look for four pennies the huckster had given her in change, for the postman was coming, and she wanted him to stamp two letters. Six-year-old Mabel was seated at a side table, ready to eat the luncheon that Aunt Edith was busily cooking.

The pennies were gone, and impulsively Mrs. Hammond exclaimed: "Why, what's become of my pennies? I put them on this shelf."

Instantly Edith turned to the child, and before Mrs. Hammond could stop

her, asked in a decisive tone: "Mabel, did you touch those pennies?"

"No; I saw them there, but I didn't touch them."

Standing beside the little girl's chair, the mother signaled Edith to say no more, and then attended to serving the luncheon as if nothing had happened.

But she was thinking busily all the while as she sat on the front gallery, after her baby had run to school.

"What makes you so serious?" asked Edith, as she joined her sister.

"I'm thinking about Mabel—those pennies."

"She said she hadn't touched them."

"But I think she had."

"Well, if she told a lie, she ought to have a good spanking."

"What for?"

"O, Lizzie, you're so queer—to cure her of lying, of course."

"If it would cure her, I certainly should give it, but I don't think you can whip honor into a child."

"What will you do?" Edith asked, rather impatiently.

"That's the question; it's hard to decide. I was awfully sorry you asked her flatly if she had taken the pennies, and in that tone."

"Why?"

"Because that almost insured her lying. Children are afraid of us grown-ups. They feel we have so much power in our hands, and they shrink from our displeasure. I always handle any serious offense very cautiously. If she took those pennies, she has both stolen and lied."

"I'm still wondering what you're going to do," persisted Edith.

"The first thing is to get her to confess; the next is to find out why she did it; and the next is to try to prevent her doing it again."

"You've laid out quite a program," Edith observed, with an effort at humor: "it may take you all day. And you may be at all this pains for nothing; perhaps she didn't take the pennies."

The mother raised her head quickly, with such a relieved look, that Edith felt rebuked for speaking lightly. But in an instant her face clouded again.

"I'm sure she did; there was no one else to touch them. Besides, there was a look on her little face, even as she was denying it, that makes me certain she took them."

When Mabel came home, nothing was said until her mother took her into her room.

"Now, dear," Mrs. Hammond began, in her gentlest manner, "mamma wants you to tell her the truth. Nobody is going to punish you, but you and I can't be happy till you have told the truth. Tell mamma about the pennies."

The child hung her head.

"I didn't take them," she said, but not very distinctly.

Mrs. Hammond's kind brown eyes filled with tears.

"Is this my brave girl? Is this the girl who is trying to please Jesus?"

The little face flushed, and the lips quivered. Then, with a flood of tears, the child burst out:

"I took them, mamma; I took them."

"Don't cry," said Mrs. Hammond, struggling with her own tears; "we must talk this all over together. You've told me the truth—that's what I care most about. Now tell me why you took them."

She was hoping—eagerly hoping and believing—that she would hear that the child had wanted to play with them; but she had to learn, like many another mother, that her baby was older than she thought.

"Face the truth, dear, no matter what happens; what made you take them?"

"I wanted to buy suckers," the little one sobbed.

"And where did you put the pennies, Mabel?"

The barriers of secretiveness were down now, and the child was as anxious to make a clean breast of it as the mother was to have her.

"I — put — them — under — that — box — on — the — top — shelf — of — my — toy — case."

"And did you feel happy about them?"

"No, I didn't, and — I'm sorry!" the child exclaimed, with a fresh burst of tears.

"Let's kneel down and tell God we're sorry — we're awfully sorry."

The mother's heart was big with pity. She took her little one in her arms, and told her what a fight life was for everybody; what a brave fight it could be; told her of the Christ, always at hand to help, if only we'd turn to him. And then they knelt, side by side, and told God about it.

The mother's heart was deeply stirred; she thought of the temptations awaiting her baby at every turn; thought of the little feet that had already strayed, and must be set straight again.

Long after Mabel was in bed that night, Mrs. Hammond was working over the problem.

"She didn't take them for toys; she took them for what they were — money," she said to her sister.

"The little sinner! She deserves a sound spanking."

"Edith," Mrs. Hammond burst forth, "sometimes I think you don't really know a child from a barn door. Why, when I think of the faults we grown-ups have, our severity toward children sometimes strikes me as unjust."

"I don't think there's much severity toward children; most of the youngsters I know are a spoiled lot."

"That's true, and that's where the injustice comes in. Most parents have imbibed just enough of this modern talk about children's rights to their individuality to give them a free rein. Later, when they see them developing rudeness, and insurrection against authority, and doing all sorts of dishonorable and even low things, they are shocked and disgusted; and they begin to punish. I'm not running down this modern study of children; I think that in a pile of tares, there's much good wheat. I want to pick out the wheat to devour and digest, so that Mabel will be equipped to avoid my mistakes. I want to get at the *truths* in this new teaching, and one of them is this: to get back of the offense, and find out what caused it."

Mrs. Hammond fell into a brown study. Suddenly she exclaimed, "Edith, that child must have some money of her own! She mustn't be left wanting it so badly that she'll try to steal it. As to those suckers — well, you know how I loathe them, and how I've always looked down on mothers who had no more sense than to let their children spoil their health eating such stuff. But I've not been doing right; Mabel hasn't had enough

sweets. She must have figs, dates, honey, and once in a while we'll make her some molasses candy right here at home, and she shall have the fun of pulling it."

It didn't take Mrs. Hammond long to think of ways for the little one to earn a penny now and then; a cold bath taken bravely; a neat toilet for school — eyes, teeth, and so forth, all without giving the mother trouble; wiping the dishes, and carefully putting them away. Each one of these and other plans saved time and friction, and was well worth a penny. Indeed, the very day that Mabel's little heart was rejoiced by news of the fine plan, Mrs. Hammond found herself owing her small creditor four pennies. She went to her purse for the money; then, acting on a sudden thought, she picked up the four pennies, which had lain for four days on her dresser.

Mabel was delighted when her mother handed her the pennies.

"Mine?" she cried. "Are they really *mine*? — not yours?"

For a moment Mrs. Hammond was hurt.

"Wouldn't you share them with mother?"

"Yes, yes! but I want this money to be *mine*. I want to have the say about it."

"It is really yours, dear; you have the say, though you know that, while you are under age, your guardians (papa and mamma) must tell you what you can or cannot buy. But no one can take this money; it is yours."

The child was wild with delight. But Mrs. Hammond had not finished; there was more to this big lesson.

"Do you know what pennies these are, dear?" she asked.

"No, mamma; what are they?"

"They are the pennies you took the other day."

It made Mrs. Hammond's heart ache to see the glad little face cloud over as the baby looked at the money ruefully for a moment, and then burst into tears. But her mother hastened to comfort her.

"Don't cry, darling; listen to mother, and you'll be very glad again. The other day you weren't glad, were you?"

"No," — ruefully.

"And you didn't want anybody to see the pennies, did you?"

"No," — with hanging head.

"And you hid them away, didn't you?"

"Yes," — very low.

"But today — why, think how different it is, with the very same pennies! Today you're so happy, and you'll run to meet papa and show them to him, and he'll be proud because his little girl has earned this money — it's her very own! The other day it was not honest money; you took it, and you were ashamed; but today it's honest money, and you are willing to have anybody see it. You are glad and happy; it's your very own; you earned it!"

The child's face had brightened with her mother's every word; it was radiant now.

"I want to show Aunt Edith," and away she ran, her honest money held tight in her eager little hand. — *Elizabeth Strong, in American Motherhood.*

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COLD WEATHER AND BABIES

To detect, prevent, and overcome the cold-weather emergencies that endanger the baby is an important part of every mother's work. Winter has its own peculiar dangers for babies, just as summer has. Cold plays just as important a part in your child's health as does summer heat, and it is necessary that the baby's clothing be judiciously adapted to temperature changes. There can be no hard-and-fast rules for the changing of baby's clothing, because the changes in weather do not follow hard-and-fast rules. There is a real and common danger, even in the coldest part of winter, of keeping baby too warm. It requires constant care and good judgment to adapt the baby's clothing to every change of temperature.

A baby's average winter apparel should consist of a cotton petticoat, light wool or silk-and-wool shirt, a stockinet abdominal band with shoulder straps, light woolen stockings, and a heavy bird's-eye diaper. The nightdress should be made of lightweight, very soft, twilled flannel. Keep in mind, however, that winter nights are usually cold, even though the days may be sunny and almost warm. Always see that the baby does not sleep in a draft. Keep the window open, but put a screen around the crib or bed. Finally, keep your baby away from sick people and out of crowds.

Colds and Bronchitis

Take your baby's cold seriously. A slight cold in the head may quickly develop into bronchitis. Bronchitis is an inflammation of the small air tubes situated throughout the lungs. It is always preceded by a cold in the head. A child catches cold, the nose runs, the throat becomes sore, and gradually the inflammation continues down the windpipe, or trachea, and spreads to the air tubes of the lungs. A wheeze or rattle is both heard and felt in the child's chest. This is caused by the increase of mucus secretion in the air tubes being stirred to activity by the air passing through the mucus when the child breathes.

Bronchitis generally arises in young children from too much clothing, either when out of doors or when sleeping in the crib at night. Steam heat left on in the baby's room at night is another frequent cause. Bronchitis is less common in children who are accustomed at an early age to open air, than in those brought up in hot, close, stuffy rooms. It is especially prevalent among children suffering from rickets, whooping cough, and measles.

When the first signs of a cold manifest themselves, send for your physician at once. Put the baby to bed in a warm, well-ventilated room. Apply mustard to the chest in the form of a plaster, mixing one part of ground mustard and four parts of flour with just enough water to make a paste. Allow this mustard plaster to remain on the chest for from ten to twenty minutes. Steam applied by means of a croup kettle is also to be recommended. *Don't give fever-reducing drugs or cough mixtures on your own or your neighbor's advice. They often do harm.*—B. Wallace Hamilton, M. D.

THE MENACE OF CROUP

CROUP is a spasm of the larynx which comes on very suddenly. Often in the middle of the night the baby will awaken with a harsh cough and rough and difficult breathing. Sometimes the face may become blue. The child should be made to vomit in order to relax the spasm. This is best brought about by giving a teaspoonful of sirup of ipecac. The inhalation of steam will help to shorten the attack. A croup kettle is the best means of producing the steam. A tent made of a sheet will aid in concentrating the moist steam. It is better to use a teaspoonful of compound tincture of benzoin to each pint of water used in the croup kettle, than steam alone. Mustard plasters, one part mustard and five parts flour, as well as warm compresses over the chest, are of value. For a child who has persistent attacks of croup, it is best to ascertain whether enlarged tonsils and adenoids are not a factor. If they are present, have them removed.—Selected.

LITTLE ECONOMIES IN TIME

MARY G. DANA

To hasten the baking of potatoes, boil them five or ten minutes. If they are rubbed with melted butter or oil, they will have no hard crust when baked.

Put beans on to cook without picking over. When they have come to a boil, add a pinch of baking soda, drain, and pour cold water on them. The poor ones can be much more easily picked out in this way than when dry. Rinse well, and cook in the usual way.

When you have not the time to cook rolled oats in a double boiler, try putting them to cook in cold water, in a not-too-tightly covered saucepan. The oats will swell while the water is heating. Stir once when they reach the boiling point. Remove cover, and boil for five minutes. This takes a little more water than the double-boiler method.



THE FIRST SEVENTH-DAY ADVENTIST

MRS. RACHEL D. PRESTON, whose picture is here given, is the one whose name has gone down in history as being among the very first, if not the first, Seventh-day Adventist.

She came from the State of New York in the early advent times, probably in the latter part of the year 1843, to visit her daughter, who was teaching school in Washington, N. H. She was a Seventh-day Baptist. She had no sooner arrived here than

This picture and some of these statistics were obtained from Edgar W. Farnsworth, of South Lancaster, Mass., who is a grandson of Mrs. Preston, with whom he spent the early years of his life.

E. G. FARNSWORTH.

CHESAPEAKE CONFERENCE

The year 1917 is now in the past, and as we look back over the period of twelve months, we can recount many failures, mistakes, and omissions, but can also see the

works of the Almighty in blessing the efforts put forth by his co-laborers and servants. The Lord is certainly demonstrating the fulfillment of his promise that he will cut short the work in righteousness.

During the past year, with the few laborers in this conference, there have been baptized into the various churches nearly 150 persons. The Baltimore English church alone has added to its membership about sixty members. The colored church has also been blessed with the addition of a number sufficient to necessitate a larger church building for the comfort of all. The German church has likewise added several to its membership.

One sees many new faces among the believers in the Wilmington (Del.) church. While we cannot mention all



MRS. RACHEL D. PRESTON

the believers in the advent message, true to the message, gave her the light, which she readily accepted, saying to them, "I believe you are right."

Then she said, "I want to ask you one question, Why do you keep Sunday for the Sabbath?" They in turn asked, "Why, isn't Sunday the Sabbath?" To which she replied, "No, indeed!" Then she gave them the Bible testimony on the true Sabbath. It is said that William Farnsworth, who had given her the message and had listened to this testimony, took his hat and went home without saying a word. But he kept the next Sabbath. Others of that company of Adventists followed. Elder Frederick Wheeler, who died a few years ago at the age of one hundred years, was a member of that company and began the observance of the Sabbath in March, 1844.

the churches, yet we are pleased to report additions in a place where there has not even been ministerial help.

The tithe for 1917 surpassed that of any other year in the history of this conference by \$7,000. One church alone raised \$902 in the Harvest Ingathering campaign. The goal for the conference was \$2,000, but there was raised \$2,674.79. Together with the other offerings for missions for the year, we were able for the first time to raise our twenty cents a week per member, and \$150.32 more. In our constituency of more than 700, about 300 belong to the colored churches, and they have labored as earnestly as any to reach the above amounts. When we consider these figures, together with the more than \$3,000 of church debts canceled during the past year, we may well exclaim, "What hath God wrought!"

Our book work is not having the success we desire, but the prospects are brightening in this department also; the few colporteurs we have are doing excellent work, and we hope ere another year passes, to have many more bright young men and women in the field selling the printed page.

We are told by the servant of the Lord that "rapid changes are soon to take place in our world," and that "the final movements will be rapid ones." Surely we should look for these movements now, and not be surprised at them when they come. His people should come up to the help of the Lord when events are so rapidly shaping themselves for the close of the work. Not only let us show great earnestness, but by the help of the Captain of our salvation let us rededicate ourselves to the finishing of the work on earth. J. O. MILLER.

THE WORK AMONG THE COLORED PEOPLE IN THE CHESAPEAKE CONFERENCE

THE highest record for progress in this field that has ever been known was made in the year 1917. The number of colored believers now constitutes more than one third of the entire conference membership. These believers gave in tithe last year more than \$3,600, and in offerings to missions about \$1,500. The various churches have made improvements in their church buildings, and the one tent effort held last year among the colored people in the city of Baltimore netted forty-three new members.

This conference released another of its young workers for Ohio—Brother Jeter E. Cox. Elder Leslie Muntz, of that State, takes Brother Cox's church at Wilmington, Del. The Wilmington church made marked progress under the leadership of Brother Cox, and we know that there will be seen further progress under Elder Muntz's efforts.

At the present time the Baltimore church No. 3 is expecting the arrival of Elder M. C. Strachan from Florida to take the place of the writer, who goes at once to Washington, D. C. The church and school at Baltimore are both in excellent working condition, and we feel loath to leave; but the brethren have so long urged us to connect with the Ephesus Church at Washington that we have consented to do our best under the guiding of the Lord.

During the six years of our stay here the present church building has been secured, at a cost, with improvements, of about \$7,000. All is paid except \$1,600. During the same six years this church has paid in tithe \$6,400, in offerings to missions \$2,700, and for the support of the local church \$6,200, or a total of \$15,300. The membership has been raised from eleven to three hundred, and we leave feeling that Heaven mightily blessed all our efforts to advance the cause. GUSTAVUS P. RODGERS.

WEST MICHIGAN CONFERENCE

THE children of God in the West Michigan Conference have had their hearts touched by the piteous wails of the homeless, helpless, and apparently friendless millions of Europe's war-scarred, blood-polluted nations. To meet the needs of this great multitude the faithful in our conference have brought in during the year \$26,918.94. This is an average of about ten dollars each for our entire membership. Our Harvest Ingathering was about \$800 more than for 1916.

Last January we set our goal for \$65,000 tithe for 1917. When we closed the year's

record we had passed the \$68,000 mark, which gave us an increase over 1916 of about \$15,000. This increase was not due to any large amounts received at any time, but to the steady increase in the number of persons paying tithe and the increased faithfulness of the larger portion of our members.

Our Sabbath schools reached their goal of fifteen cents a member during the last quarter of 1917. This splendid showing was even more than we had hoped, but not more than is needed to carry forward the work to which God has called us.

We gained more than 250 new believers during the year. Their strength will be added to the army of the faithful for the work of 1918. We also erected two new church buildings and three church school houses during the year. The canvassing work has made substantial increase, and the faithful work of Brother W. B. Maris, with his band of earnest toilers, threatens the stronghold of the enemy for 1918.

Every man in this conference is preparing for a full year's drive at the trenches of the enemy, and with the Lord's help we confidently expect to secure the release of five hundred captives by Dec. 31, 1918.

We believe in unrestricted devotion to our work, in unbounded love for sinners, and in inseparable unity in service. These traits, accompanied by the presence of Him who said, "Lo, I am with you always, even unto the end of the world," give us our assurance of victory for the coming year.

WM. GUTHRIE.

MANITOBA CONFERENCE

MANITOBA, the gateway of the great Canadian West, is the oldest settled western province, having a population of 450,000, one third of whom live in the city of Winnipeg, the largest Canadian city west of Toronto. The great distances and widely scattered population render the giving of the message difficult, but many have responded to the third angel's message, and we believe that the Lord has many more who will respond.

The Manitoba Conference was organized about fifteen years ago, and has passed through varied experiences, now a victory, then a reverse, but always onward to accomplish the work of the Lord.

The year 1918 opens before us with brighter prospects and greater possibilities than any previous year. God's people realize that now is the time to be about our "Father's business," and by the aid of God's Spirit we will gather the precious sheaves in this part of the great harvest field.

The year 1917 marked a step in the right direction, and we give thanks to our heavenly Father for his abundant blessings. Two churches were organized, and fifty-nine persons were baptized. The tithe for 1916 was \$4,600; for 1917 it was \$8,500, or more than \$31 per member.

The mission offerings for 1917 were \$4,579.71, a little more than 32 cents per member. In 1917 the Sabbath schools gave in excess of \$400 more than in 1916, and the Ingathering funds were \$200 more than in 1916.

	1911	1916	1917
Membership	2,100	2,350	2,610
Tithes	\$30,309.80	\$53,118.90	\$70,419.81
Tithe per capita	14.30	24.00	30.00
Per missions	11,985.55	26,060.98	33,960.54
Per week per member .....	.10	.22	.29
Harvest Ingathering	870.11	5,011.94	6,476.23
Tract society business	25,059.46	46,140.00	47,156.10
Sabbath school offerings	3,929.58	12,520.28	14,884.27

Our book sales were excellent, considering the lack of a field agent; but Manitoba has invited Brother G. F. Ojala to serve as field secretary the coming year. Our plans are to increase our sales, that our truth-filled literature may find its way into the homes that are scattered over the far-extended plains.

For some time past there has been but little work carried on among the German-speaking people, but we have secured Elder C. C. Neufeld, from Alberta, to labor in the interest of this nationality. There is a good interest among this people, and the German churches will rejoice to have a worker visit them who speaks their language.

Elder C. W. Rubendall, of the South Dakota Conference, will be with us in a few months to strengthen our forces and add new life to our field work.

Brother D. Gulbrandson is faithfully pioneering the work among the Icelandic settlements, holding public meetings and translating our publications into this language that they may hear the message.

The work in Winnipeg, under the supervision of Elder C. A. Hansen, with five Bible workers and colporteurs assisting, has been successful this year, almost doubling the membership, more than doubling the tithe, and bringing courage to the old members who have looked forward to a harvest as a result of the seed sown.

The Manitoba Conference includes the western part of Ontario as far east as Port Arthur.

Elder J. T. Errington and his wife are doing good work in the lake cities of Port Arthur and Fort William. A nice company has been gathered out there, and a church will be organized shortly.

The Sabbath school offerings and tithes are excellent, indicating the faithfulness of these believers who have recently been won to the truth.

One church school is in operation, and we wish to encourage this branch of the work, as there should be more of these schools, that our children may have an education that will be in harmony with the principles of truth.

We are looking forward to the close of this message, when Jesus will return to gather his people, who have made a covenant with him by sacrifice; and oh, how good it will be to hear our Saviour say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

When petitions are made before our Father's throne, remember Manitoba.

GEO. H. SKINNER.

OHIO CONFERENCE

THE year 1917 has been one of decided progress in all branches of our work in Ohio. The increase in our membership is far more favorable than is indicated by the figures below, owing to the unusual thoroughness practiced in eliminating from the membership lists all but actual and active members.

To enable one to see at a glance the advancement of the work in Ohio, the following brief comparative table is given:

	1911	1916	1917
Membership	2,100	2,350	2,610
Tithes	\$30,309.80	\$53,118.90	\$70,419.81
Tithe per capita	14.30	24.00	30.00
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Sabbath school offerings	3,929.58	12,520.28	14,884.27

The growth in funds and membership has been in about the same ratio for the past six years. We omit figures for the whole time for the sake of brevity. It should be stated in this connection that we have recently paid in over \$10,000 on the Washington Missionary College Fund. Until three years ago, Mount Vernon Academy staggered beneath a \$30,000 debt. For two years it has successfully operated as a debt-free institution, making many needed improvements without a deficit. An outlay of about \$2,500 has gone to improve our office and storage buildings and our office and tent equipment, which are now in good condition. We are grateful for the blessing of Heaven that has made possible the progress of the work and freedom from debt in Ohio notwithstanding the unusual conditions and embarrassing circumstances with which we have had to contend.

Several new churches have been organized in the past few months, and new church buildings have recently been dedicated in Columbus, Toledo, and Akron. The believers in Ohio manifest a laudable love and loyalty for the work of God, and a greatly increased missionary activity is coming into our churches. This conference has been one of the foremost in the book work and in the use of our literature.

A splendid spirit of harmony and earnestness pervades our faithful band of workers, and I can truthfully say that our ministers, Bible workers, and all departmental heads have in co-operation with our church officers, seemed fully to line up to a slogan of ours: "Let everybody do his best." Many strong and successful laborers have gone from Ohio to other near-by and distant fields. A number of recruits passed on to the front during 1917. While the task to give the message to the 5,000,000 souls within the State seems great, it is the fixed policy to give freely of our best in men and means for the finishing of the great world-wide work.

A strong factor contributing to the success of the work in Ohio is our splendid church paper, the REVIEW AND HERALD, which has an entrance into nearly every home. We have more than passed the goal set by the publishers of the REVIEW, and we feel that its benefits to our people and to the conference work cannot be overestimated.

I am passing on this report with a deep sense of gratitude to God for his blessings upon the work in Ohio by which such progress has been made possible.

E. K. SLADE.

FROM AN APPRECIATIVE READER

I WANT to express my thanks to you for the great spiritual help that I am receiving from the REVIEW AND HERALD. I accepted present truth early last summer, and it was through the kind, wise, and patient work of Captain Johnson in New York, running through a period of four years, that the Lord brought to me a knowledge of his Word. Although I have not yet been baptized, owing to the fact that I have been under contract (which will expire next month) which prevents my keeping the Sabbath as I would like to keep it, yet I feel that I am really a member of the church in Brooklyn.

But the point I want to emphasize is this: I have found the REVIEW a wonderful help to me. In fact, I feel that I would rather give up all the rest of the publications issued by our denomination than the REVIEW. One thing amazes me, and that is how so many of the church members find it possible to get along without this paper.

Why, to me it is indeed meat and drink, and my subscription to it is the best investment I ever made. I am sure that if our people could only be brought to a realization of the potential earning power of the REVIEW it would not be long before they would be drawing wonderful dividends of grace, and the subscription list would grow by leaps and bounds. To me the paper bears a message each week from the mission fields, and tells what is being done for the message of truth, and it also brings inspiration to press on and grow in grace and the knowledge of our Lord.

I pray that you and your helpers may be wonderfully blest and prospered in your work.

Yours very truly,

CAPT. THOMAS E. HIRST.

SPECIAL SERVICES IN DENVER, COLO.

In response to an invitation from Elder W. A. Gosmer, president of the Colorado Conference, Dr. D. H. Kress and the writer went from College View, Neb., where we were engaged in a special series of meetings, to visit Denver and Boulder, Dec. 28-30, 1917. At these places we conducted several special services, and also attended a meeting of the Colorado Conference workers.

On Friday afternoon, December 28, we visited the Boulder-Colorado Sanitarium, where we held one service with the workers and patients. We were pleased to meet once more Drs. H. A. Green and Kate Lindsay, who are connected with this institution. Dr. Lindsay's name is one with which many of our older Adventists are very familiar, as she was connected in former days with the Battle Creek Sanitarium while it was a Seventh-day Adventist institution. We were also pleased to meet Brother H. B. Steele, with whom we were pleasantly associated in the East when he was manager of the New England Sanitarium.

Friday evening we returned to Denver to fill appointments in the West Side and York Street churches. Dr. Kress spoke at the West Side church, and in his sermon he showed the importance of living with the prophets; that is, becoming familiar with the Bible and the Spirit of prophecy. The writer addressed the members of the York Street church on present world conditions and the necessity of being prepared to meet the Lord.

Sabbath morning, December 29, Dr. Kress addressed the York Street church, and the writer spoke at the West Side church, and at 3 P. M. a union service was held at the West Side church. The Spirit of God was present with power, which was evidenced in a forward move to obtain a deeper consecration.

Sunday evening, December 30, another union meeting was held, at which the truth that God's leading hand is in every providence was emphasized.

The workers' meetings were seasons of spiritual refreshing. It was indeed gratifying to attend a meeting of conference workers where each one present entered so heartily into the work of seeking the Lord for greater power for service—by putting away sin and adopting every reform that God requires of his people in these solemn times.

It was an inspiration to be associated a few days with Elder Gosmer and his faithful corps of workers and to observe the unity that prevailed. We believe that God will do great things for the Colorado Conference if the program outlined at this workers' meeting is faithfully carried out.

K. C. RUSSELL.

BRITISH COLUMBIA CONFERENCE

IN surveying the progress of the work of the British Columbia Conference for the year 1917, it is clearly manifest that God has been leading in his own wise way. This field has had a hard struggle for years past. Financial and other difficulties have conspired to hinder the advance of the several branches of our organized work. But as a result of the care and courage, the faith and patience, of the conference administration under the leadership of Elder J. G. Walker, the obstacles are being mastered. Today the cause in British Columbia stands on vantage ground.

In harmony with the desires of the brethren, my wife, daughter, and I moved to this field last September, and are entering into the labors of the past administration. The brethren and sisters in this conference have tendered us a happy welcome and whole-hearted co-operation. This has been greatly appreciated.

The past year has been successful from every viewpoint; and we do render to God our sincere thanks for all that has been done. Plans have been laid for aggressive work in our several conference departments. Arrangements for vigorous evangelistic work in the coast cities are under advisement. Many doors in both city and country are opening for the entrance of the third angel's message.

Our great need is men and means with which to take advantage of present opportunities. We have never before found the minds of the people so stirred and so anxious to know the meaning of the events that are shaking the framework of the world. Many of the people are eager to get our Current Events Series booklets and our magazines in order to learn, if possible, the solution to the ubiquitous question, "What do these things mean?" What a responsibility is ours in these solemn days when we realize that we as a people have the message that fully answers the question.

Among the interesting and encouraging features of our work is the growing willingness on the part of our own people to arise and shoulder the responsibilities that a knowledge of the truth demands. To obtain victory over all sin, and so be prepared for the fullness of the Holy Spirit for service, is a thought that is engaging more and more the attention of our brethren and sisters. We are living in the time of the latter rain—the day of God's power. When the individual surrenders all, and is fully willing for God to have complete and unreserved control of the life, then the heart is ready for the baptism of power for the finishing of the work. As we visit our churches it is encouraging to find so many willing to press together in view of the great work before us, and in view of the conflicts through which we are soon to pass.

We believe that the year 1918 will mark a new era in the spiritual life of our people in British Columbia, and in the development of the organized activities of the conference. This will not be done because of human instrumentalities, but because of consecration to the Lord and to the finishing of his work.

A. C. GILBERT.

EVANGELISTIC WORK IN CHICAGO

WE are glad to report through the REVIEW AND HERALD the encouraging fact that our evangelists in the large cities are launching out by faith this winter, with the result that in spite of the many attractions on every hand, more than ordinary crowds are eager to hear the gospel story. Here in the

great city of Chicago, with its many lines of pleasure to draw men and women away from God, two English efforts are in progress, and also efforts for the Germans, Italians, Bohemians, Swedes, Danes, and Norwegians.

Our workers appreciate the opportunities they now have to arrest the attention of the people in these ominous times, and the glorious advent message, which in times past was ridiculed and sneered at, is now listened to with more than ordinary attention. The masses are looking to our preachers for an explanation of the unusual conditions existing in the world, and much good seed is being sown, which will some day bear fruit for the kingdom.

Elder M. H. St. John and Elder I. J. Woodman are conducting the English efforts. Elder St. John speaks on Sunday night only, in an attractive hall in what is known here as the "loop," or downtown district. Last Sunday night, January 20, the fire authorities closed the doors before the meeting began, and turned a number away who wanted to hear the message. The manner in which the people came, encouraged the brethren here very much. Though some were disappointed in not being able to get seats in the hall, the multitudes were given the opportunity the next day of reading the sermon in the Chicago *Daily News*, the leading newspaper of the city, which has a circulation of more than four hundred thousand copies. An article three columns long, on the meaning of the modern inventions, based on the prophecy of Daniel, was printed, so that the masses could know what all these things mean. Elder St. John plans to have a report of his sermon published every Monday, and in this way he expects to arouse an interest in the prophecies among people who have been eager to know what is going to happen next on this old earth.

Elder Woodman preaches on Wednesday and Friday nights in a theater in the southern section of the city, in the neighborhood of the University of Chicago, and has an encouraging interest.

That the people of Chicago are just as eager to search after the hidden treasures of truth found in our books as are people of other cities, was demonstrated at Elder St. John's meeting Sunday night. After the announcement was made that books treating on the subject presented would be for sale, it took only a few minutes to dispose of all the books on hand. These included "The World War," "His Glorious Appearing," "The Return of Jesus," and "Capital and Labor," and a number of the people bought copies of all four. One man said he had come fifteen miles to hear the lecture, as he had read of it in the newspaper, and though he had to leave before the lecture was finished, he bought copies of all four books, and remarked that he would read about the things he had heard from the speaker.

The work truly is onward here, and our workers seek the prayers of all God's people.

WALTER L. BURGAN.

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GLEANINGS FROM THE FIELD

A NEW church of twenty members has been organized at Klamath Falls, Ore.

ELDER F. W. STRAY recently assisted at the dedicatory services of a new church building at Broadwater, Wyo.

THE last Thirteenth Sabbath Offering at the Collegedale Sabbath school, Southern Junior College, amounted to \$103.05.

THIS year the West Michigan Conference has 560 children enrolled in its various church schools, and thirty-three teachers employed.

THE Japan Mission has given place to the Japan Conference, of which Elder B. P. Hoffman is president and A. B. Cole secretary and treasurer.

WORKERS in Fiji report that a company of twenty-four have recently taken their stand for the truth of God in the face of great opposition.

EIGHTEEN persons were baptized in the College View (Nebr.) church on a recent Sabbath, making thirty-five who have gone forward in baptism since the week of prayer.

BROTHER H. M. BLUNDEN, working in North China, says: "For the thirteen days that I have given personally to the Harvest Ingathering work the Lord has blessed me with \$1,789.

ELDER F. H. HOXIE reports from Nodaway, Mo., that eight adults have signed the covenant, and that a new Sabbath school has been organized, with a membership of between twenty and twenty-five.

ELDER J. E. FULTON, in reporting a most excellent general meeting in Burma, says: "An impressive baptismal service was held at Royal Lakes, a beautiful spot near Rangoon. Seventeen new believers were buried with their Lord in baptism."

Publishing Department

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

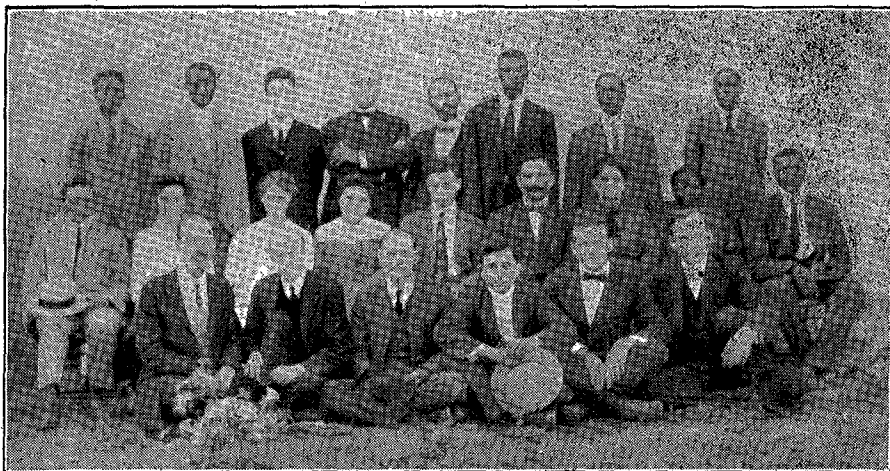
THE CUBA INSTITUTE AND WORKERS' MEETING

By request of the General Conference I attended the colporteurs' institute and workers' meeting held in Havana, January 10-20. I was pleased to meet the workers in this field, most of whom I had not met before.

I sailed from Tampa, Fla., in company with Elder R. W. Parmele, superintendent of the Northern Latin American Missions, and Dr. Abel Gregory, who was moving to Cuba to connect with the work there.

Due to shipwreck and other hindering causes, our boat was two days late, so the meeting was in progress when we arrived. We found Brother J. A. P. Green, union field missionary secretary, and Brother J. Earl Shidler, field secretary of Cuba, busy instructing and studying with a splendid group of colporteurs, who, with the exception of three of our young men from the States, were natives of either Cuba or Jamaica.

It was my first experience in attending a colporteurs' institute conducted in the



COLPORTEURS' INSTITUTE, HAVANA, CUBA, JAN. 10-20, 1918

A SISTER at Bigtrails, Wyo., has supplied yearly subscriptions to the *Signs* weekly for each family getting mail at that post office. As a result several have been baptized, and there are prospects for the organization of a church there.

BROTHER and Sister I. C. Schmidt send the following word from Bandoeng, Java: "Within about sixteen hours we have been able to collect \$68, gold. Yesterday we received \$36, using forty papers. The Lord is preparing the hearts of the people, and making them willing to give of their means to advance his cause. To him be all the praise."

At the recent workers' institute held in Hankow, China, \$1,000 (Mexican) was pledged by native and foreign workers present for the furtherance of the plan of making the work in that mission self-supporting. So far as is known this is the largest donation made in China in the history of our work there. A Sabbath school financial goal for 1918 of \$5,000 (Mexican) for the North China Union, was set at this meeting.

Spanish language. Although I could not understand what was being said, I could easily get the spirit of it. It was both interesting and encouraging to see our American brethren using the language apparently as readily as the natives. I joined the brethren in giving instruction as best I could, though of course my part of it had to be done through an interpreter. But the brethren seemed to appreciate the effort.

Following the institute and workers' meeting, the mission conference was held. The report rendered by Elder F. G. Lane, the superintendent of the mission, showed that about fifty believers had been added during the year. There had also been a good increase in tithes, and twenty cents a week per member had been raised for missions.

The attempted revolution the first part of the year had so interfered with the book work that it was feared the sales would drop below 1916. But in spite of this the sales for the year were more than \$13,000, a gain of more than \$1,000 over the previous year.

The high cost of living in Cuba, as elsewhere, is a serious question with our work-

ers. How to purchase the real necessities of life and live within their limited salaries is a problem difficult to solve. To get bread is practically out of the question. During my stay in Cuba I tasted bread only twice. I was told that flour had retailed at twenty five cents per pound, and that it was impossible to obtain more at any price. However, it was hoped that arrangements would be made with the United States to supply flour in the near future.

The workers were adapting themselves to the situation courageously, and plans were laid at the meeting for an aggressive year's work. Arrangements were made whereby the young people could attend the industrial school conducted by Brother and Sister S. H. Carnahan and their associates, by earning a scholarship through the sale of books. Resolutions were also passed looking forward to strengthening the young people's, Sabbath school, and Home Missionary work in that field. The individual goals set for 1916 by the colporteurs present amounted to \$30,000.

Cuba is a promising field, and should yield a harvest of souls for the heavenly garner when the Lord of the harvest shall thrust in his sickle to reap the harvest of the earth.

W. W. EASTMAN.

THE SUMMARY

THIS summary closes the reports for the year 1917. The report of the book sales is only for the orders taken, and does not, therefore, represent the final results. But we are glad to see that the totals for 1917 show a gain in value over the orders taken in 1916 of nearly \$400,000.

The periodical report from the North American fields also shows a substantial gain. Owing to the absence of the Home Missionary secretary from the office, the report of the *Watchman* sales for the month did not reach us until this summary was made up, ready for the printers. Their total sales for the month amount to 50,000 copies, thus making a gain of 15,000 over the November sales, and a total gain in value during 1917 of \$16,000 over the previous year.

A Good Beginning Is Being Made in 1918

In speaking of the *Watchman* sales for January and February, Brother C. E. Hooper, the circulation manager of the Southern Publishing Association, says:

"We oversold on our January edition, and you will be interested to know that despite the terrible weather conditions this past month, the February number was all sold even before the first of the month. We printed 45,000 of each edition, but shall increase this for the March number."

The report from the New York Branch of the Review and Herald Publishing Association, which has just come in, shows that they have made a gain during January of this year over the corresponding month last year, of eighty per cent in their total literature sales.

We are also receiving excellent reports from the institutes that are being held in the conferences. Some of the colporteurs are setting their goals for 1918 as high as \$4,500 for the year. We are seeing new evidences every day that the literature is to be one of the principal means in finishing the Lord's work in the earth.

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.

COLPORTEURS' SUMMARY FOR DECEMBER, 1917

	BOOKS					PERIODICALS	
	Agents	Hours	Value 1917	Value 1916	No. copies	Value 1917	Value 1916
ATLANTIC							
E. New York	14	999	\$1435.09	\$777.80	200	\$ 20.00	\$ 38.60
Greater New York	11	524	1263.45	512.30	3700	370.00	247.50
Maine	7	358	783.65	80.25	680	68.00	142.90
Massachusetts	6	208	562.45	901.80	619	61.90	344.20
N. New England	3	164	447.26	369.75	322	32.20	26.50
S. New England	12	771	1123.04	1635.45	1968	196.80	106.50
W. New York	6	261	534.75	420.76	95	9.50	22.30
Totals	59	3285	6149.69	4698.11	7584	758.40	928.50
CENTRAL							
Colorado	7	704	626.20	470.00	436	43.60	12.00
Kansas	14	1039	1171.90	422.70	309	30.90	22.50
Missouri	8	623	1309.45	877.60	335	33.50	54.00
Nebraska	5	534	903.50	145.95	85	8.50	20.00
Wyoming	1	101	243.40	137.15	40	4.00	3.00
Totals	35	3001	4254.45	2053.40	1205	120.50	111.50
COLUMBIA							
Chesapeake	7	278	562.30	323.45	32	3.20	50.60
Dist. of Columbia	8	319	1243.32	558.45	706	70.60	238.50
E. Pennsylvania	11	979	1521.21	220.70	455	45.50	25.00
New Jersey	2	250	689.45	52.40	630	63.00	133.50
Ohio	14	736	1032.50	3311.80	736	73.60	149.40
Virginia	7	400	1310.50	433.75	390	39.00	38.00
W. Pennsylvania	13	742	1575.00	1588.60	243	24.30	105.00
W. Virginia	15	930	2397.85	1412.80	63	6.30	30.50
Totals	77	4634	10332.02	7901.95	3255	325.50	770.50
EASTERN CANADIAN							
Maritime	....	.....	.....	.....	120	12.00	37.50
Ontario	13	880	1496.80	373.70	760	76.00	153.00
Quebec	....	.....	.....	.....	100	10.00	15.60
Newfoundland	....	.....	.....	.....	.....	.....	.....
Totals	13	880	1496.80	373.70	980	98.00	206.10
LAKE UNION							
East Michigan	8	563	308.85	356.20	1270	127.00	130.50
Indiana	17	934	916.92	291.30	186	18.60	12.60
N. Illinois	4	263	216.18	654.49	1385	138.50	163.10
N. Michigan	10	276	622.25	378.65	189	18.90	35.90
N. Wisconsin	3	161	198.95	119.40	215	21.50	7.00
S. Illinois	10	780	916.72	1199.45	15	1.50	51.50
S. Wisconsin	7	215	429.95	634.50	325	32.50	20.80
W. Michigan	8	307	294.40	185.38	65	6.50	13.50
Totals	67	3499	3904.22	3819.37	3650	365.00	434.90
NORTHERN							
Iowa	5	311	449.95	797.60	1210	121.00	166.00
Minnesota	6	386	697.95	580.25	5010	501.00	277.60
North Dakota	3	537	661.65	356.93	.....	.....	100.60
South Dakota	11	.....	248.75	134.85	2085	208.50	21.00
Totals	25	1234	2048.30	1869.63	8305	830.50	565.20
NORTH PACIFIC							
Montana	....	.....	.....	.....	25	2.50	60.00
S. Idaho	....	.....	.....	119.00	107	10.70	14.00
S. Oregon	....	.....	.....	.....	475	47.50	18.00
Upper Columbia	....	.....	.....	449.80	445	44.50	17.50
W. Oregon	....	.....	.....	143.60	961	96.10	45.00
W. Washington	....	.....	.....	638.40	1409	140.90	135.50
Totals	....	.....	.....	1350.80	3422	342.20	290.00
PACIFIC							
Arizona	7	404	773.20	407.50	210	21.00	.....
California	7	189	484.75	543.79	1107	110.70	233.50
Gen. California	6	207	300.10	165.00	137	13.70	8.00
Inter-Mountain	6	322	545.15	431.25	.....	.....	10.50
N. Cal.-Nevada	2	150	229.90	427.15	590	59.00	46.20
N. W. California	8	138	311.25	250.00	.....	.....	.....
S. California	3	172	396.45	490.15	1531	153.10	170.00
S. E. California	7	398	711.10	156.60	100	10.00	10.00
Totals	46	1980	3751.90	2871.44	3675	367.50	478.20
SOUTHEASTERN							
Cumberland	8	762	969.65	2110.37	2085	208.50	55.00
Florida	12	962	969.55	950.85	340	34.00	70.00
Georgia	11	943	1391.45	675.06	100	10.00	50.20
North Carolina	10	1401	1565.05	449.94	1455	145.50	61.20
South Carolina	6	439	515.95	375.38	50	5.00	24.50
Totals	47	4507	5411.65	4561.60	4030	403.00	260.90

SOUTHERN							
Alabama	18	425	\$ 382.40	\$ 352.80		\$	\$ 58.10
Kentucky	13	710	783.75	1174.20	205	20.50	47.50
Louisiana	8	580	284.75	248.20	210	21.00	260.90
Mississippi	16	321	234.85	143.25	70	7.00	12.00
Tennessee River	8	659	307.40	322.55	254	25.40	5.50
Totals	63	2695	1993.15	2241.00	739	73.90	384.00
SOUTHWESTERN							
Arkansas	17	804	1223.41	1043.46	50	5.00	1.00
North Texas	42	1584	2787.40	813.70	840	84.00	35.00
Oklahoma	15	480	729.40	1920.30	1225	122.50	38.00
South Texas	8	615	727.50	382.75	256	25.60	118.30
Texico	3	82	83.50	585.70	150	15.00	60.00
Totals	85	3565	5151.21	4745.91	2521	252.10	252.30
WESTERN CANADIAN							
Alberta					405	40.50	4.20
British Columbia					110	11.00	25.60
Manitoba					410	41.00	78.00
Saskatchewan					310	31.00	
Totals					1235	123.50	107.80
Foreign and miscellaneous					6177	617.70	553.30
Mailing lists					16441	1644.10	4505.60
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	69	4218	9582.60	11207.00	73951	1985.15	398.06
British	20	1718	1390.91	2041.85	53440	2006.87	2459.32
Scandinavian	76	7979	7526.58		3067	195.49	
Latin	12	1404	1379.01	1753.51	11598	354.76	176.29
East German				1863.06			2029.21
West German				3002.91			1842.82
Danube				681.02			18.48
Central European				2393.17			677.79
Canary Islands				4.41			
South Africa	16	984	1807.50		4956	154.68	
India				363.28			147.56
Japan			106.31	47.42	1529	76.45	43.27
China					2187	302.14	
Korean			16.80	11.76	2611	102.35	72.60
Philippines	35	4344	4262.16	1209.15	5967	298.80	
Hawaiian	1	54	149.50	272.50			
Salvador	5	175	238.50	96.54			
N. Honduras				153.33			4.00
S. Honduras	1	80	365.00	482.50			17.50
West Caribbean	5	241	947.50	1490.80			344.10
Jamaica	7	747	365.31			121.75	
Porto Rican	10	448	977.10	1163.45			
Cuban	16	1440	2628.14	320.80			
Brazilian Union *	52	8496	4666.29	3218.45			
Austral Union	33	2243	5818.90	2776.74		132.45	78.74
Foreign totals	358	34571	\$42228.11	\$34553.65	159306	\$5730.89	\$ 8309.74
N. A. D. totals	517	29280	44893.39	36486.91	63219	632.19	9848.80
Grand totals	875	63851	\$87121.50	\$71040.56	222525	\$6363.08	\$18158.54

COMPARATIVE BOOK SUMMARY						
	1912	1913	1914	1915	1916	1917
January	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
February	53525.18	62813.12	67149.45	47943.61	74298.80	82346.89
March	73374.99	66640.42	75962.31	73414.23	92431.51	100551.86
April	73027.32	73520.45	85685.35	78974.96	94066.35	103042.73
May	94166.15	101640.01	87024.10	107987.69	106602.30	136453.74
June	137838.38	137373.06	153480.96	151199.10	174415.86	237914.24
July	156166.90	140576.24	199116.62	170546.02	192033.15	265004.54
August	108165.69	111660.64	105391.65	119773.18	143185.26	200310.57
September	67551.70	73732.14	74359.96	78364.70	96001.38	172855.15
October	70219.70	84015.90	60357.25	76102.53	85128.41	113540.61
November	77424.87	73949.60	57388.95	69660.16	86248.56	107545.23
December	57291.91	59749.92	57496.17	69145.88	71060.56	87121.50
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1672732.06

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS							
	1915	1916	1917		1915	1916	1917
January †	170760	177107	104517	July	150880	151297	202270
February	134619	222470	129591	August	152273	153309	237711
March	341059	154019	107703	September	130465	111833	164438
April	183280	98217	201556	October	123027	101997	122138
May	158114	117917	140580	November	98174	97439	136271
June	159635	154701	141169	December	107229	98488	63219
Totals.....					1909515	1638794	1751163

* For two months.
† Multiply number of magazines in any month by ten cents to get value.

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.
December, 1916, 295,844 copies, value \$8,309.74; December, 1917, 159,306 copies, value \$5730.89.

Food Conserbation

NEW FOOD CONSERVATION PLANS

BECAUSE of the actual need in the national food situation in making provision for others depending upon this country for food supplies, the United States Food Administration is adopting measures looking to a further saving of certain food-stuffs. Support is asked of all in maintaining, as a minimum saving, the following program:

"Have two *wheatless* days (Monday and Wednesday) in every week, and one *wheatless* meal in every day.

"EXPLANATION: On 'wheatless' days and in 'wheatless' meals of other days use no crackers, pastry, macaroni, breakfast food or other cereal food containing wheat, and use no wheat flour in any form except the small amount that may be needed for thickening soups or gravies, or for a binder in corn bread and other cereal breads. As to bread, if you bake it at home, use other cereals than wheat, and if you buy it, buy only war bread. Our object is, that we should buy and consume one third less wheat products than we did last year.

"Have one *meatless* day (Tuesday) in every week and one *meatless meal* in every day. Have two *porkless* days (Tuesday and Saturday) in every week.

"EXPLANATION: 'Meatless' means without any cattle, hog, or sheep products. On other days use mutton and lamb in preference to beef or pork. 'Porkless' means without pork, bacon, ham; lard, or pork products, fresh or preserved. Use fish, poultry, and eggs. As a nation we eat and waste nearly twice as much meat as we need.

"Make every day a *fat-saving day* (butter, lard, lard substitutes, etc.).

"EXPLANATION: Fry less; bake, broil, boil, or stew foods instead. Save meat drippings; use these and vegetable oils for cooking instead of butter. Butter has food values vital to children; therefore, give it to them. Use it only on the table. Waste no soap; it is made from fat. Be careful of all fats. We use and waste two and a half times as much fat as we need.

"Make every day a sugar-saving day.

"EXPLANATION: Use less sugar. Less sweet drinks and candy containing sugar should be used in war time. As a nation we have used twice as much sugar as we need.

"Use fruits, vegetables, and potatoes abundantly.

"EXPLANATION: These foods are healthful and plentiful, and, at the same time, partly take the place of other foods which we must save. Raise all you can for home use.

"Use milk wisely.

"EXPLANATION: Use all of the milk; waste no part of it. The children must have whole milk. Use sour milk and skim milk in cooking and for cottage cheese.

"HOARDING FOOD: Any one buying and holding a larger supply of food now than in peace time, except foods canned, dried, or preserved in the home, is helping to defeat the Food Administration in its attempt to secure a just distribution of food and the establishment of fair prices. The food hoarder is working against the common good and even against the very safety of the country. Hoarding food in households is both selfish and unnecessary; the Government is protecting the food supply of its people.

"Loyalty in little things is the foundation of the national strength. *Disloyalty in little things gives aid to the enemy. Keep the pledge.*

"Do not limit the food of growing children.

"Eat sufficient food to maintain health; the nation needs strong people.

"Co-operate with your local and federal food administrators. Take their advice.

"Preach and practice the 'gospel of the clean plate.' Housekeepers should help the stores to cut down deliveries.

"Use local supplies; this saves railroad transportation.

"Report to the nearest food administration officer the name and address of any person discouraging the production or saving of food."

The new Home Card, which is to be distributed to American homes, carries the above program on one side. On the reverse side are given reasons why we must save food, which are these:

"The men of the Allied nations are fighting; they are not on the farms. Even the men of the European neutral countries are under arms. The fields of both Allies and neutrals lack manpower, fertilizer, and machinery. Hence, the production of food by these countries has steadily lessened ever since the beginning of the war, while, at the same time, the shortage of shipping has grown more and more serious, with the consequent steady increase of difficulties in bringing food from the far-away markets of India, Australia, and the Argentine.

"The situation has become critical. There is simply not enough food in Europe, yet the soldiers of the Allies must be maintained in full strength; their wives and children at home must not face famine; the friendly neutrals must not be starved; and, finally, our own army in France must never lack a needed ounce of food.

"There is just one way in which all these requirements can be met. North America must furnish the food. And we must furnish it from our savings, because we have already sent our normal surplus.

"We do not need to starve our own people. We have plenty for ourselves, and it is the firm policy of the Food Administration to retain for our people, by its control

of exports, a sufficient supply of every essential foodstuff. We want nobody in our country to eat less than is necessary for good health and full strength, for America needs the full productive power of all its people. Much of the needed saving can be effected by substituting one kind of food for another. But the time has come to put aside all selfishness and disloyalty. The time has come for sacrifice.

"The Allies ask us to meet only their absolutely imperative needs. They are restricting the consumption of their own people to the minimum necessary for health and strength. They are controlling their food by drastic government regulation. There is even actual privation among their women and children; there is starvation in Belgium.

"The Allies need wheat and meat and fats and sugar. They must have more of all of these than we have been sending, more than we shall be able to send unless we restrict our own consumption. We can do it without harm, for, as a nation, we are today eating and wasting much more food than we need.

"The whole great problem of winning the war rests primarily on one thing: The loyalty and sacrifice of the American people in the matter of food. It is not a Government responsibility, it is the responsibility of each individual. Each pound of food saved by each American citizen is a pound given to the support of our army, the Allies, and the friendly neutrals. Each pound wasted or eaten unnecessarily is a pound withheld from them. It is a direct personal obligation on the part of each of us to some one in Europe whom we are bound to help.

"If we are selfish or even careless, we are disloyal, we are the enemy at home. Now is the hour of our testing. Let us make it the hour of our victory; victory over ourselves, victory over the enemy of freedom."

This sets forth quite fully the program of the Food Administration over the signature of Herbert Hoover. The urgency of adopting this program is further seen in the proclamation that has been issued by President Wilson over his signature, as published in the REVIEW last week. This proclamation also sets forth some of the reasons why food saving is imperative, and presents the policy of the Food Administration for the saving of wheat. A reduction of thirty per cent—a reduction imperatively necessary to provide the supply for overseas—is to be made to wholesalers, jobbers, retailers, and consumers. Other restrictions are presented. The President calls upon the people to take fully to heart the suggestions which are being circulated by the Food Administration, and he begs that they be followed.

A number of the requirements of the above program can be readily followed by most of our people. When it comes to the question of wheat saving we shall probably need to make some adjustments in our diet, for we have been free users of wheat. The wide range of other cereals, however, makes ample provision for our making good substitutes. The gravity of the situation is such as to make every one of us take to heart the conditions now confronting every one living in this country. War is here. We may not like it, but we cannot avoid it and much of what goes with it. We must make the best we can of the situation.

L. A. HANSEN.

The greatest of Britain's deadly foes at the present time is drink.—Lloyd George.

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.

Mrs. A. L. Gallin, Arapaho, Okla. Review, Instructor, Signs, Watchman, and tracts.

Mrs. Cyrus Simmons, Room 1, Deaderick Bldg., Knoxville, Tenn. Signs, Watchman, and other missionary papers, for use in a church missionary society.

AFTER THE WAR?—WHAT?

"Is this terrible conflict the prelude to general amity and lasting peace? Will the nations of men learn from their terrible baptism of blood the futility of fratricidal strife? What does the future hold? What conditions will exist after this great war has been brought to a conclusion? What will be the end of the present conflict? Will it be the last war?" In the light of prophecy and the general teaching of the Bible, what is to follow this great war?

These are the great prevailing questions of the present day. The intelligent, thinking people everywhere are not only asking these questions in words, but in every life expression, and are anxious to consider any seriously attempted answers, especially so if such answers can claim any reasonable support of divine authority. The times, therefore, have marvelously opened the way for the proclamation of the advent message.

Present Truth No. 26, written by the editor of the Review, not only answers these burning questions in a most logical, convincing way, but presents the coming of Christ and the end of the world as the great events of which the present world war is an ominous sign. This number gives the message of the second coming of Christ in a setting of present-day events that makes it an irresistible part of the great world issues. It is an inspiring issue, with a clear, convincing message of the coming of the Lord, and will be the channel through which millions will be warned, and many honest souls reached.

AFTERMATH AT COLLEGE VIEW

(Continued from page 24)

come this year from this large distribution of the printed page, not only in Signs mailed to many places remote to College View, but also in the large distribution locally of tracts, Present Truth, etc. The Bible reading band should also see fruit of their labors. The work is being co-ordinated, and developed under the earnest and well-directed supervision of Elder C. A. Hansen, pastor of the church, and his equally devoted companion, the church having selected Sister Hansen as general missionary secretary.

"The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them from being laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads." —"Testimonies for the Church," Vol. IX, p. 40.

F. W. STRAY.

THE WORLD'S CRISIS SERIES



THE WORLD'S CRISIS

The signs of the times and their connection with Bible prophecy; events of the last days; and the culmination of all things.

Sales to date, 303,925 copies.

THE RETURN OF JESUS

An earnest review of the Scripture evidences which establish the great Christian doctrine of the second coming of our Lord Jesus Christ.

Sales to date, 100,000 copies.

THE OTHER SIDE OF DEATH

Answers to questions relating to death and the future life. The teaching of the Bible on this subject carefully outlined and listed.

Sales to date, 106,054 copies.

THE VATICAN AND THE WAR

Review of the attitude of the Vatican toward civil and religious government; analysis of its latest utterances as related to the European war.

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OUR PARADISE HOME

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WASHINGTON, D. C., FEBRUARY 21, 1918

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

WE are indebted to our brethren throughout the field for an unusually large number of field reports, principally from presidents of conferences and those in charge of institutions. We shall take great pleasure in publishing these just as fast as our space will permit.

❖ ❖

ELDER E. C. BOGER, of the South Caribbean Conference, reports that we now have a worker in Dutch Guiana, South America. Brother Henry Beck is stationed in the city of Paramaribo, where he is acting as colporteur. We hope this may be the beginning of permanent work in a new field.

❖ ❖

WE learn that the last week in January Brother J. R. Osborne, with his family, sailed from New Orleans for Panama, to accept the English field missionary secretaryship of the West Caribbean Conference. This conference is pushing a vigorous colporteur campaign, both with the English and the Spanish books, having recently opened work in the United States of Colombia.

❖ ❖

At last the evangelistic work is opened in Santo Domingo, the island field adjoining Porto Rico. Evangelist H. D. Casebeer, who is pioneering the way in this field, has secured a headquarters for the work in the capital city, and Sister Casebeer and the children have doubtless joined him ere this. He finds rents high, while flour is thirty cents per pound. We trust that the Lord may greatly bless Brother and Sister Casebeer in opening evangelistic work in this newly entered field.

❖ ❖

WE rejoice at the results of the Harvest Ingathering campaign in the home field this last year. Letters from leading workers indicate that excellent prospects in this work are before our people in the mission fields. Brother F. A. Detamore, of Singapore, writes: "The Lord has blessed our Harvest Ingathering work this year, and we now have about \$2,300 gold from all the field. We shall more than reach our goal of \$2,500 before the campaign closes. We have about \$850 gold here in Singapore. I have enjoyed this work this year more than ever before, and have received about two dollars gold per paper."

SOLDIERS' LITERATURE FUND

BELOW is a statement of the receipts on the Soldiers' Literature Fund:

Previously reported	\$379.39
Minnie Ranney	\$ 2.00
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Frank Hamilton	5.00
A. T. Isaac	10.00
John J. Dirksen	5.00
Total	61.25
	\$440.64

Information received from camp visits and from correspondence, indicates that our evangelical literature will be welcomed in the training camps.

Some of our young men in the camps have organized for Christian work and are doing what they can for the uplift of the soldiers. In some places Y. M. C. A. secretaries have come to appreciate very much the efforts of our strong young men.

Doubtless we all realize from statements recently published in the public press, that what we do to help our soldiers on this side must be done soon.

Send all gifts to W. T. Knox, Takoma Park, D. C. M. E. KERN.

❖ ❖

CONSTITUENCY AND BOARD OF THE NEW ENGLAND SANITARIUM AND BENEVOLENT ASSOCIATION

NOTICE is hereby given that the annual meeting of the constituency and board of the New England Sanitarium and Benevolent Association is called to convene at the Sanitarium, Melrose, Mass., Feb. 26, 1918, at 10 A. M., for the purpose of filling vacancies in the constituency and electing a board of trustees for the sanitarium for the ensuing year, and to transact such other business as shall come before the association. A legal meeting of the association is further called to meet at the same place March 1, 1918, at 9 A. M.

R. D. QUINN, President.
 W. A. RUBLE, Clerk.

❖ ❖

AFTERMATH AT COLLEGE VIEW

THE meetings held at this place during the week of prayer by the brethren from the Atlantic Union, assisted by Dr. Kress and later by Elder Daniells, were productive of great good and encouragement to the church. There is an excellent spirit of response to the enlarging work both at home and abroad. In addition to the more than ten thousand dollars donated in the annual offering to foreign missions, there has since been presented to the church the matter of the home missionary work of sending the *Signs* weekly to those not of our faith; and Brother Ralph Rhodes, the tract society secretary, informs me that there has been sent in from College View a list of 1,426 addresses. These are all full-year subscriptions, prepaid, and with one or two excep-

tions, the full amount has been turned in with the addresses.

Thus the church has invested over twelve hundred dollars in home missionary work. This large number of subscriptions taken was largely due to the awakening produced by the special meetings held and the turning to God in the study of his Word and the Testimonies of the Spirit. In the special meetings the Testimonies were read every day, and people began to purchase sets at the tract society office for their own study, to such an extent that the stock was largely sold out even before the time of the special sale, when nearly three hundred dollars' worth more were sold at reduced prices.

During the few weeks intervening between the week of prayer and the special *Signs* effort, the people had been feeding upon these good things, living with the prophets, as it were, and were ready to undertake large tasks for God. It took no special urging to induce the people to subscribe so liberally, for many seemed anxious to have a part in sending the message to those who do not know it.

The books especially recommended for immediate study were "The Desire of Ages," "Early Writings," and "Testimonies for the Church," Volume IX. More of these were taken than of the regular sets of the Testimonies. While all were encouraged to secure full sets of the Testimonies, the books above named were selected as those best suited for first study at this time.

The promptness with which the gathering of the names and the money to pay for so many subscriptions to the *Signs* was accomplished, was made possible by the excellent organization of the church, which is divided into seven districts, with a missionary secretary in each. To these secretaries was intrusted the task of collecting the addresses and money, which was done by means of slips passed in by those residing in their respective districts. Meetings were also held with the church for more complete organization for the home missionary work, band leaders being selected to have oversight of special lines of work, such as correspondence, literature distribution, Bible readings, etc.

Active work has now begun in several of these lines, and we look for good results to

(Continued on page 22)

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