

GOSPEL HERALD



Volume XI

HUNTSVILLE, ALABAMA, DECEMBER, 1917

Number 12

WORKERS WITH HIM.

The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care—
But we are borne along, and they their burdens bear.
Footsore, heart-weary, faint they on their way,
Mute in their sorrow, while we kneel to pray:
Glad are they of a stone on which to rest,
While we lay pillowed on the Father's breast.

Father, why is it that these children roam,
And I with Thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that it is home and urge their way,
To reach it, happily, somewhere and some day?
May I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray,
And news from home make home less far away?

Yes, Christ hath said that as from Thee He came
To seek and save, so hath He, in His name,
Sent us to these; and Father, we would go,
Glad in Thy love that Thou hast willed it so,
That we should be partakers in the joy
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And would not live but for its power to bless.

—Rev. R. Wright Hay.

Cooking On the Sabbath

WHAT Shall We Have for Sabbath Dinner?" was the heading of an article in a past *Review*. The question is asked "What shall we have for our Sabbath dinner? Good housewives, can't you tell us?" We refer all who read this article to the law of God, spoken in awful grandeur from Mount Sinai: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou

shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the precept of Jehovah.

The Sabbath bears the sanctity of Jehovah. Thru Isaiah the Lord has spoken: "If thou turn away thy foot from the Sabbath, from doing

thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Jesus said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." "They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. "Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have

no life in you. Whoso eateth my flesh and drinketh my blood, shall have eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

"My flesh," says Christ, "I will give for the life of the world." He tells us that we have no life unless we eat his flesh and drink his blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because the spiritual life of the world depended upon their understanding his words and doing them. He took no apparent notice because those who heard him were offended, but repeated his lesson over and over again.

All who will consult their Bibles will know, "What saith the Lord?" "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, 'This is that which the Lord hath said, tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over day up for you to be kept until the morning.'"

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation, ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it

hath been hallowed unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath, Egyptians, and not one of them throughout their generations, for a perpetual covenant. It is a sign which went before the camp of Israel, and the children of Israel, removed and went behind Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

There is a way of quoting Scripture—the words that Christ considered of so much consequence—that death was the penalty for that transgression—so as to pervert it. Should we not handle the words of Christ with sacredness? It was said, in the article mentioned, "There are numerous victims, too, of such a regimen who can say, as did certain murmurers of old, 'Our soul is mingled up with dry ground, and the waters were divided.'"

This is mixing up dry ground with the plain, "Thus saith the Lord, 'I will stretch out my hand against the children of Israel in loathing and in derision.'"

Their leader was a mighty general of armies. His angels, that do his bidding, walked on either side of the vast armies of Israel, ancient laws, still scrupled to cook food on Sabbath, but merely re- Israel was safe. Who would have warm what has been previously supposed that Israel could ever cooked; though one might question, murmur again? Then came the why there is more offense in baking sacred song of triumph, led by or boiling what has been prepared Miriam. Moses did not hesitate beforehand than in rebaking, re-boiling, or restewing what has been already cooked? Did the writer take the word of God just as it reads? The Lord has said: "Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over day up for you to be kept until the morning."

That manna was given as a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel? Jesus Christ enshrouded in the pillar of cloud. Chapters thirteen, fourteen, fifteen, and sixteen. If the book of Exodus begins the history of the children of Israel. Chapter thir-

teenth, and sixteen. If the book of Exodus begins the history of the children of Israel. Chapter thir-

Moses cried unto the Lord, and showed Moses a tree which when he had cast into the waters the waters were made sweet. "There responsibilities and heavy burdens he made for them a statute and ordinance, and there he proved their work, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water.

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Or why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory; and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep; yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted; and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the works of assurance that he had given them of his merciful protec-

tion and care. He was educating his people to have faith in him. Their complaints against the service of God, and the heavy burdens he made for them, were against God in ordinance, and there he proved their work, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water.

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Or why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory; and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep; yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted; and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the works of assurance that he had given them of his merciful protec-

tion and care. He was educating his people to have faith in him. Their complaints against the service of God, and the heavy burdens he made for them, were against God in ordinance, and there he proved their work, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water.

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Or why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory; and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep; yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted; and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the works of assurance that he had given them of his merciful protec-

tion and care. He was educating his people to have faith in him. Their complaints against the service of God, and the heavy burdens he made for them, were against God in ordinance, and there he proved their work, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water.

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Or why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory; and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep; yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted; and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the works of assurance that he had given them of his merciful protec-

in corn meal muffins, mush, or rolled oats.

Gems, muffins, rolls, when made from mixtures of wheat and other flours—such as rye, cornmeal, barley etc.—save some wheat, but do not of course constitute a wheatless meal when served instead of the usual white bread, as they all contain greater or smaller quantities of white flour.

Delicious breads that might be served more frequently may be made from one grain, such as corn, barley or rye, without the use of yeast or baking powder, as the writer of this article can testify. For years he has had baker's bread three times a day. Since he has gotten back to the use of those other types of bread at breakfast, he wonders how he ever got along without them.

The Food Administration is sending out receipts for making bread which saves wheat. Directions for these may be obtained by request to the Home Economics Section of the Food Administration at Washington.

His Example

ONE day as Jesus was teaching the people who had gathered around him to hear his words, there was seen coming through the crowd a man who, judging by his dress and manner was surely of the better class. Perhaps some one who knew him, nudged his neighbor and whispered to him while he watched the new arrival, "See, there is Mr. So-and-so. I wonder if he is interested in the new teacher? And the disciples who were with Jesus saw him too. Perhaps it was the diplomatic John who said to Jesus, "Master, see; here is a man of the ruling class among our people; you should be very pleasant and smooth with him so that we may win him. Think how much influence he would have in your favor. Speak soft words to him, Master."—Even so do we in this age; we have respect to position, wealth, and influence.

As the rich man approached we can imagine the disciples' smiles of welcome, and an attempt on their part to make the visitor feel comfortable; but with a determination of purpose that brooked no delay, he immediately addressed Jesus in these words, "Good Master, what

(Concluded next month)

Why Conserve Wheat?

WHY is wheat so much higher than other grains as a human food? Is it because it contains nutritious elements not found in other grains? Is wheat bread in reality the "staff of life?" From recent investigation, it would be seen that the only real superiority of wheat to other grains lies in the property of its flour to rise and make a light bread.

Then, why should we send wheat to Europe and eat corn and other grains ourselves? There are two principal reasons. In the first place, in France, especially where wheat is most needed, the people do not know how to make bread in the home; and corn bread is a home-made bread, not a baker's bread. In the present time of stress when women are doing double duty it would not be feasible to take on the additional task of learning to bake bread. Another reason for sending wheat is that in that part of Europe which wants our wheat, they have no mills for grinding corn, and corn meal could not be shipped without danger of spoiling.

In addition to the motive of helping to feed Europe there is the motive of economy. Even at the high cost of cornmeal, it is cheaper than wheat flour. The Food Administration, moreover, is not asking that we do entirely without wheat. If we have one "wheatless" meal a day, it will be sufficient. Dinner may be made the wheatless meal without much trouble, inasmuch as potatoes offer a good substitute in the menu for wheat bread, and it is a simple matter to include potatoes with the other vegetables served. If however, breakfast is the meal that seems best adapted to be the "wheatless" meal, delectable substitutes for wheat bread are obtainable

must I do that I may inherit eternal life?" He was very much in earnest and seemed to be a sincere seeker after truth. He appeared to want to know Christ better. What did Jesus say? What would *you* have said? It was flattering to Jesus that this young nobleman should recognize the Saviour as one higher in rank than himself, and further to acknowledge him as one capable of directing him, a Jewish nobleman. Most of us would feel so, and would probably begin our answer with the pronoun "I", but not so with Jesus. He read the young man's heart and spoke from divine knowledge.

In a gentle yet firm manner Jesus rebuked him for calling him "good." But seeing an earnestness of purpose not to be denied, he answered him directly—"Thou knowest the commandments." "But", said the young ruler, "all these have I kept from my youth." We would call this man a pillar in the church, and would doubtless speak assuring words to him and receive him with open arms, glad to have the influence of a prominent man of affairs with us, without inquiring too closely into his character. But "Jesus beholding him, loved him." And because he loved him, he never once faltered as to what he should say to him. He knew the truth that he was about to utter would cut directly across the young man's path and be a supreme test to him. Gently, plainly, the Saviour spoke: "One thing thou lackest."

See the surprise of the disciples as they listen to the Master's cutting words. See the nobleman himself as he seems to be almost staggered by the Saviour's plain statements. He has given much in money to the church. He has been a liberal contributor to the Temple funds, but he has never given his heart. He shrinks from the sacrifice of "selling all" and goes away "sorrowful."

Perplexed at his course, the disciples went to Jesus, possibly protesting at his plain speech, and urging him to relent, but Jesus would not sacrifice a principle in order to gain an influential follower. Seeing his firmness, they said among themselves, "Who then can be saved," for Jesus has said, "How hardly shall a rich man enter into

the kingdom of Heaven." In answer Jesus assured them that all things were possible with God.

Then Peter said, "We have forsaken all, will we be saved?" In Jesus' answer is a lesson for us today. Said he, "No man hath forsaken father or mother or houses or lands for my sake, but *he shall receive manifold more in this life and in the world to come, life eternal.*"

Young men and women are needed today who will forsake all. Never before have there been such opportunities for consecrated service as now. If we would stand in the testing times before us we must have the consecration Jesus manifested in this test. We must be able to stand adversity, but we must also be fortified against flattery. Let us take hold of the life Jesus has demonstrated to us, and become strong men and women, able to stand in whatever position we may be placed.

G. H. JEYS.

What About Our Girls?

AMID the enthusiastic activities of various sorts which are absorbing so much of our thought and energy these days, in the effort to do everything possible for "our boys," is there not a danger that we lose sight of the welfare of our girls,—that welfare which is so sadly menaced these days?

It is well for us to realize that if a stain is cast upon the potential motherhood of our land, if in any way our girls become less worthy to be the mothers of a clean, virile race the nation will have lost in this war, no matter what brilliant victory shall have come to us in the "farflung battle line."

Where is this menacing danger? The lure of the uniform has spread its net for the unwary feet of our untaught girls, and they are being swept from their moorings by the hundreds, aye, by the thousands; and the mothers' boys who should also be protected from these dangers are being hurled into the vortex.

The camps of the guards are everywhere; the soldier in his artistic khaki uniform is on every street. In traveling several hundred miles recently scores of these camps came under my observation. Scarcely one was passed where groups of girls of high school age were not

seen standing about at a greater or less distance, inviting attention or chatting on familiar terms with the men. Parents were, for the most part, apathetic or ignorant of the danger. Only a few serious minded, experienced men and women were terrorized as they realized the inevitable aftermath.

The older and Christian soldiers deprecate these things; others, less thoughtful, welcome the girls openly, but sneer behind their backs; while the greater number look upon their presence as a diversion to break the monotony of camp life with its hours of daily drill, its watching of bridges and tunnels.

The established posts and regular training camps offer better protection while the men are on duty; but when on leave of absence, girls are seen hanging on the arms of soldiers as they walk the streets, chatting on corners, engaged in innocent (?) flirtations in ice-cream parlors, sitting on benches in the parks, making clandestine acquaintances with men and boys of whose antecedents they know absolutely nothing; and by the same token soldier boys are making acquaintances with girls of whose antecedents they are ignorant, under circumstances and conditions which would not be possible were they in civilian clothes.

Eliminate the sex problem, and it would be an innocent flirtation (if such are ever innocent), no harm done save "the bloom brushed off the grape" for the girl, a loss of reverence for womanhood for the young man; either of which makes life immeasurably poorer. But the sex problem can never be eliminated in our study of, and dealing with, relations of young people. It is the essence of the situation. It becomes the most beautiful or the most awful problem, just as it is approached from the normal or from the perverted side. These are approaching it from the wrong side, and both will suffer, even though it be only in the loss of fineness of character.

The familiarities we see indulged between acquaintances of a day are fraught with serious danger when the meeting has been through regular channels, and often result in irregular marriage, blighted lives, and nameless children. But when easy acquaintance has let down the bars

of respect, the average young man feels at liberty to take advantage of every opportunity, and the risk becomes infinitely greater.

Remember that both the boy and the girl are at the danger age, the years of stress and storm, with undeveloped judgment; that the girl is swayed by the glamour of the uniform and the romance of war service. To the boy, intoxicated by the adventure of a life whose next day lies in uncertainty, the dangerous opportunity comes; and ere either realizes it, the Rubicon of a woman's peace and a man's honor has been crossed. Bad enough for the soldier boy, who should have been protected from such dangers, but a tragedy for the girl who must bear a burden which involves a life that must carry the lifelong stain of illegitimacy.

This is no false alarm. Unless we awaken very soon, the tragedy of south England and the war babies at the mobilization camps will be repeated in America. The danger is grave; the remedy must be swift and sure. Let fathers and mothers awake. —*Ada Wallace Unruh, in "Review and Herald."*

The "Review" for 1918

WITH the carrying out of the plans, the "REVIEW" for 1918 will be made the strongest of any year in its history. The following brief, general outline indicates the wide range of questions which will be discussed during the year:

1. Bible Studies.—A series on Bible doctrines relating to the coming of the Lord, the sanctuary, the Sabbath, the nature and destiny of man, etc., will be furnished weekly by some of our experienced writers. An effort will be made to make these studies helpful to those newly come to the faith, and for use among our friends and neighbors.

2. Weekly studies will be furnished from the Testimonies. These will cover a wide variety of topics, bringing before us some of the vital statements made by the servant of the Lord in relation to the times in which we live and the issues which confront us.

3. Mission Field Studies.—Arrangements have been made whereby the superintendents of our leading mission fields will give weekly studies regarding the general mis-

sion situation in their part of the world; the starting of our work, its progress, and the present situation which confronts it. These will be of special interest to our young men and women who are studying mission fields in our various schools.

4. Leading articles will be furnished by Eld. A. G. Daniels on the work of the Holy Spirit and its relation to the closing work; also on the subject of organization as applied to the practical operation of this movement.

Elder I. H. Evans will furnish several articles on our institutions.

Elder W. T. Knox will write on church finances.

Elder W. A. Spicer will furnish a series of studies on the books of Daniel and the Revelation, giving a review of the main line of prophecy.

Elder W. W. Prescott, who is now on his way to the Far East, will furnish a monthly letter dealing with the world's great issues as viewed from the standpoint of that part of the field.

Articles on Christian experience by Elder G. B. Thompson, on last day delusions by Prof. L. L. Caviness, a monthly review of the progress of religious liberty by Elder C. S. Longacre, and articles on food conservation by the medical department, and other articles from leading workers on various subjects will be furnished.

The *Review* for 1918 will report the most important conference which will have ever been held among Seventh-day Adventists, namely the sessions of the North American Division and General Conference to be held in San Francisco, Cal. These reports alone will be well worth the price of the paper for the entire year.

Some of the articles above referred to will begin to appear in November of this year. As never before, considering the times in which we live and the tremendous issues which we face, the great news paper of the church, which weekly sets before its readers the progress of the message of the world, should be in every Sabbath-keeping home.

F. M. WILCOX.

"A great work is to be done in the world, and what efforts are we putting forth that it may be accomplished?"

Missionary Volunteer Reading Courses

ARE all of the members of your society reading the 1917-1918 Reading Courses? They are, it seems, the best reading courses the Missionary Volunteer Department has ever offered. The books, in the English language, listed are as follows, and they may be ordered through the your Society:

Primary Reading Course Number 1. "Uncle Ben's Cloverfield" (retail), \$1.00; Reading Course price, postpaid, \$.75.

Junior Reading Course Number 10. "Martin of Mansfield," \$.60; "Fifty Missionary Heroes," \$1.00; "Topsy, Turvy Land," \$.65; "Elo the Eagle and Other Stories," \$1.00; Ordered at one time, \$2.35.

Senior Reading Course Number 11. "Luther; the Leader," \$.50; "Good Form and Social Ethics," \$.75; "Life Sketches of Ellen G. White," \$1.00; "Ventures Among the Arabs," \$1.00; Ordered at one time, \$2.75.

It may be that there are some who have not finished reading the books in the last course, which they started. Let us encourage them to finish the course they have begun, and to send in a notice to this effect to the Conference Missionary Volunteer Secretary. A Reading Course Certificate will be issued to each one immediately on receipt of this statement. Will you be one of the possessors of a Certificate before this year ends? How many certificates have been issued to your church and Sabbath school members? Both old and young are entitled to reading course certificates when they read the books. Our readers range in age from five to eighty-five years. Please let us hear from you soon in regard to this matter. Tell us how many certificates are due you. If you do not have one, write your Conference Missionary Volunteer Secretary for a leaflet describing all the Reading Course books.

Here is just a sample of the letters I am receiving almost every day:

"Dear Miss Carmichael: Having completed the 'History of Waldenses,' (one of the books in Senior Course No. 10), the first of the Reading Course for me, I thought I would write and send you my request for a blank to make out, and

receive credit for my reading. I think it a very good book, and that everyone should have it in his library. It has been a great help to me to think of the many trials that they (the Waldenses) went through to preserve the Word of God, and to think that we will have to soon go through the same trials. It stands us in hand to be ready and faithful now. The way the Waldenses stood by their faith has taught me a great lesson that we should do the same in time of trouble.

Yes, friends, there are wonderful lessons and practical help and encouragement for us in the right kind of books, and in this time of trouble we need to read such books, not forgetting the Supreme Book.

"Books are keys to Wisdom's treasure, Books are gates to lands of pleasure, Books are paths that upward lead, Books are friends, come, let us read!"

I believe it was realization of the truth so beautifully told in these words that led Fenelon to make the expression, "If the crowns of all the kingdoms of the Empire were laid down at my feet in exchange for my books and love of reading, I would spurn them all," and R. H. Stoddard, when he said, "When others fail him, the wise man looks to the sure companionship of the books." Order a set of the Reading Course books at once, and send in your name to the undersigned at Holly, Michigan, for membership that will entitle you to a certificate before 1917 closes. This invitation is cordially extended to everyone who reads this article. Let us begin reading more of the supreme literature and get the best out of life.

E. Louis Carmichael.

What Are Your Children Doing?

If they are your children, you probably know what they are doing. If they are the neighbors', what they do may greatly annoy you.

But are there no times when you may think, if you do not say, "What can I tell Willie, or Harry, or May, or Lucile to keep him or her out of mischief?" "What to do" is the question. For your benefit, in that the chil-

dren are made happy and instructed, there is a little book being published for "Our Little Friend" that really answers your problem. It tells them of something to do on many days, on Sabbath afternoons; something to do out of doors—simple toys to make and games to play. There are picture puzzles, interesting and absorbing stories, ways of earning money, all these things and many, many others will be explained to your children's delight.

It will be a source-book of real pleasure for them nearly every day of the year. It abounds with pictures on every page, some in color. These pictures explain, instruct and amuse. This book will be obtainable as a premium for "Our Little Friend"—the children's own paper. Watch for further announcements explaining how your children can get a copy free.—*Pacific Union Recorder*.

WE are glad to report progress throughout the entire field during the summer season which is now closed. Campmeetings were held in a number of Southern conferences with splendid results. Over \$4,000 was pledged to missions in these meetings. This is indeed a record breaker for our colored work.

The Florida camp meeting, which was the last of the season, closed Sunday night October 14. The delegates in this meeting pledged \$1,250 to missions, subscribed for 3,000 "World War" and other small books to be sold during the winter. Large congregations attended the evening services. Taking it all together, the colored work was never in a more promising condition.

The Fall Council, which convened in Minneapolis, Minnesota, October 26, gave earnest consideration to the further development of the negro work. We hope to secure a permanent fund to be used for church extension work and other necessary equipment. Pray that the Lord may guide in all these matters.

C. B. STEPHENSON.

An Opportunity That Will Soon Pass

THE war goes on and difficulties increase. Prices rise continually in all directions. These things

cause much perplexity in the prosecution of God's work, for it must go on, no matter what difficulties have to be overcome. At the last Fall Council it was found necessary to raise the prices of most of our publications and again this year still further advances must be made.

We have, however, a month or two left before the new rates come into effect, so, as wise people, we should secure all we can at the old rates. I am writing particularly in regard to the renewal of all clubs of *Signs Weekly* and the securing of orders for new clubs before the year closes.

Next year the club rates will be \$1.00 for each paper for one year, instead of 80 cents as it is now. Therefore, every paper ordered now for next year will cost 20 cents less than if the order goes in after January 1, 1915.

It hardly seems necessary to speak of the value of the *Signs* as a soul winning agency. The Lord has blessed this paper in a very marked manner. The publishers are continually receiving letters from persons who have become interested in the truth through reading it, and many of these people are influential people, prominent in the work of the world, people of means, who are difficult to reach through our public efforts. Many do not remain merely interested, but fully accept the message. Besides, those who write, there are many who seek our people and thus follow up the interest aroused by the paper.

Every true Seventh-day Adventist longs to have sheaves to present to the Master. "He that winneth souls is wise." It takes a wise person to win souls, wise in the wisdom that comes from God, and surely it would be an evidence of wisdom to make a large use of a paper which the Spirit of God does use to win souls to Christ.

In years gone by many of the members in each church used to make it a regular business to solicit subscriptions for the *Signs* from their friends and neighbors because they believed the message in regard to this work given through the Servant of the Lord. This method of circulating the *Signs* should be revived and prosecuted with vigor. We can do nothing better than to follow the counsel of the Lord in re-

gard to our soul-saving work.

Another method of work which has fallen into disuse is the selling of the *Signs* from door to door.

The magazines have largely taken its place. But why neglect one paper to use another? We are no better off in such cases than we were before, as far as extending the warning goes. We should sell the *Signs* regularly from door to door in the cities and towns, and sell the magazines too. All fish are not caught by the same bait, so we should fish all waters with as many kinds of bait as we can.

There is missionary correspondence in which the *Signs* can be used to excellent advantage, and many methods of free distribution.

All over the land we hear of Liberty Bond Rallies and Drives. Great energy is displayed in making these a success. Shall the children of the world display more zeal and energy than those of the King of Heaven? Shall we not have our *Signs* weekly drive during the remainder of November and December? Let every church plan for the renewal and increase of its present club and also to secure many subscriptions from the people living in its territory. When December 31 ends the new prices come into effect, so begin at once and work fast. Then the fast passing opportunity will have been improved.

EDWIN GRAHAM

Who Shall Tell the Story of a Brother's Life?

The best teachers in this subject are undoubtedly the child's parents.

Since the mother generally spends more time with him and is more accustomed to instruct him in manners and morals it naturally belongs to her to give him his first instruction here, and it is an opportunity which no mother understanding its value can afford to miss.

Nothing draws a child so close to his mother as the knowledge, rightly conveyed, of how truly he is a part of her. Almost without exception the young boy learning the truth from the lips of his mother has a new feeling of reverence and love for her. Countless are the testimonies of mothers as to the result of telling this fact. One illustration will answer as an example

of hundreds of similar ones. A certain little boy listened open-eyed to the story; then the blood mounting to his cheeks, he threw himself into his mother's arms, exclaiming, "Oh, mamma, that is why I love you so!"

Moreover, if the right kind of confidence is established between mother and child, the child will come to his mother with his questions and difficulties instead of trying to satisfy his curiosity elsewhere.

The question is often asked, will not close companionship and sympathy between mother and child in a general way produce the same results, causing the child to confide in the mother cases of unneeded information without any previous talks on the subject?

Of course the closer the relationship between the two the more easily will the child confide everything; yet with very many children, if this one subject is avoided (and particularly is this true as the child grows older), it will not be introduced by the child, no matter how much he may desire the knowledge or how intimate in other ways may be his talks with his mother. The judicious mother can get a hold upon her son through this subject that nothing else gives; she can keep him closer to her; and often times can guide him safely over difficult places.

What is true of the son is, of course, true of the daughter. The little girl will respond as readily as her brother to confidence of this kind, and will find them as helpful. She often escapes much that her brother in his free life meets, yet undoubtedly in the great majority of cases the instruction is as vitally necessary to her as to him.

While the earliest teachings seem to fall naturally to the mother, the father should also share the responsibility and the privilege of talking with frank confidence upon the subject whenever occasion offers. The question is often asked, Is it not better for the father to talk to the boys, the mother to the girls? There is no doubt in cases where this might be wise; but the mother, understanding the close relationship between her son and herself that may come through such talks, and the relationship continuing and increasing in value as the years go on

would feel that she could not afford to lose anything so precious to both her boy and herself.

While the establishment of this relationship might be difficult or even impossible later, it is easily begun in childhood and easily continued. Moreover many boys are especially helped by talking to their mother. They often feel in her a quicker sympathy and a more perfect understanding of their needs; and as their instinctive desire is to understand life from her point of view as well, they often feel something in her which is lacking in the father.

On the other hand, the boy who is talked to exclusively by his mother, particularly when he begins to develop into manhood, may say, or think, "Oh, you cannot understand; you never were a man." The father's voice here is needed; but if that is impossible there is abundant written testimony and advice from well-known men to youth on this subject which can be put into the boys' hands. Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of those you come in contact with year by year; you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.

OBITUARIES

RIVERS, Joel Amos Ryles was born in the state of Arkansas, February 29, 1902. He was a faithful member of the Seventh-day Adventist church at Devalls Bluff, Ark., and a very obedient and studious pupil in school. For some time his health failed, in 1918, but he bore his suffering very patiently until his death (September 16, 1917). We laid him to rest to await the call of the Life Giver.

MRS. CARROLL JONES died in a Sailing Ship. It is essential to the strength and development of the soul and character as we sail along through

GOSPEL HERALD

PUBLISHED MONTHLY BY THE
NEGRO DEPARTMENT OF THE NORTH
AMERICAN DIVISION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
HUNTSVILLE, ALA.

The Oakwood Manual Training School, Printers

W. L. BIRD EDITOR
M. C. STRACHAN }
T. B. BUCKNER } EDITORIAL CONTRIBUTORS

Entered as second class matter at the post office at
Huntsville, Ala.

Price per year, 25 cents
To foreign countries, 40 cents

To insure insertion in the current issue, articles
should reach our office not later than the twentieth
of the month preceding date of issue.

life are tempests, an angel, good cheer, anchors, a compass. Acts 27.

Our fellow-passengers are made up of various sorts and conditions of men to whom the Christian passenger is under obligation to help and comfort. While we sail, it is the privilege of the Christian, under God the Master of the ship, to revive the dying hope of the perishing, a privilege that we are too slow to embrace. These opportunities will often come to us on the voyage, so let us be quick to help and cheer all those who are traveling with us. We may save some from death in the event of the wreckage of the vessel, and enable them to reach the shore of eternal life.

In the chapter above referred to is the account of the real experience, the record of a soul in a great crisis, and God's dealings with men.

As Paul's presence was the safety of all on board, so the Christian on this voyage should constantly exert a saving influence over all the passengers.

The tempests are the storms of life—the trials. The angel is the Lord who is ever ready to uphold us. In the worst night of the storm, when the trouble is greatest, the Lord is nearest. The good cheer is spoken by God and passed on by the Christian traveler to those in need of encouragement. This ministry of good cheer is always needed in life's voyage. The anchors of the soul are prayer, faith, hope and love which will keep it off the rocks of temptation. The compass continually points to the purpose and providence of God.

Then amidst the confusion and and noise and the driving wind and spray and the rolling, heaving billows, let us as Christians, have a

steady trust and be at peace and in communion with our God. Then we shall be calm and composed. Let no panic unnerve us, and God may give us all those who sail with us.—*Mrs. Nora Harvey, In Central Union Outlook.*

Good News

THE Fall Council of the Division Conference committee was held in Minneapolis, Minn., Oct. 26-Nov. 10. This was a very interesting meeting. Many important measures were considered. Conditions in the world which influence our work more or less make it necessary year by year to adjust our work to meet them. Great problems confront us and no doubt the beginning of even more perplexing questions. Only the wisdom of God is sufficient for all these things, and our safety is in being in touch with God. Daniel was in much the same position in Babylon. He asked for time to interview the God of Heaven, and was not disappointed. He was enlightened and given most valuable information for the king. It was voted to request the next General Conference, which convenes next March in San Francisco, to discontinue the North American Division Conference and return this country to the General Conference. This country is the base of supplies for the world and should be under the direct control of the world conference.

The colored work received the usual liberal consideration. Our Department is making very satisfactory progress, which requires more appropriations year by year. As the work is not self supporting, the larger the constituency, the more must be expended to care for it. I hope, however, that our colored workers will continue to encourage the members to make the work as nearly self supporting as possible. We appreciate the liberal spirit that has been manifested in giving to missions and home work. Let the good work go on.

It was recommended that a boy's dormitory be erected at Oakwood the coming winter and spring if funds permit. At this writing it is not known how much the Oct. 20 collection was. It will not likely cover the expense, but we were

authorized to make another call or in some way raise the money. Also that a sufficient amount be raised to provide a library for the school. We need several hundred books. We were authorized to solicit funds to put in an electric plant. If any of the readers of this article are interested in our work at the Oakwood Junior College, I would be pleased to hear from you personally. If we do not sell and give alms now, we may not be able to a little later. Now is the time to dispose of all our surplus holdings and place the proceeds in the bank of heaven. We have no time to lose.

The largest appropriation was made for the colored work by nearly twenty thousand dollars that was ever made to this line of work. The amount is entirely for evangelistic work. Sixty thousand dollars was appropriated against forty-two thousand dollars last year. Now my dear workers, we should show our appreciation of this most liberal consideration by the best and hardest years work we ever put in for God. How can we be clear before God if we receive and consume so much money and not make every dollar count for good. Should we not redeem the time by putting in a few more hours, and a few more sermons and Bible readings? Reach more families and bring in more churches. Why not raise our membership one thousand the next year? Why not a score more enter the book, and magazine work? Think of the record the Oakwood boys have made in the book work this past summer. You can do it too, next summer. Begin to plan that way now. That which is not done must be done under more discouraging conditions. Let us work while it is day, the night cometh.

C. B. STEPHENSON.
Graysville, Tenn. Nov. 18, 1917, Sec. North American Negro Dept.

A good heart, benevolent feelings and a balanced mind, lie at the foundation of character. Other things may be deemed fortuitous; they may come and go; but character is that which lives and abides, and is admired long after its possessor has left the earth.

—*Todd.*