

# The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, April 19, 1917

No. 16

THE GOSPEL TO ALL NATIONS

## Young People's Society of Missionary Volunteers

### Aim

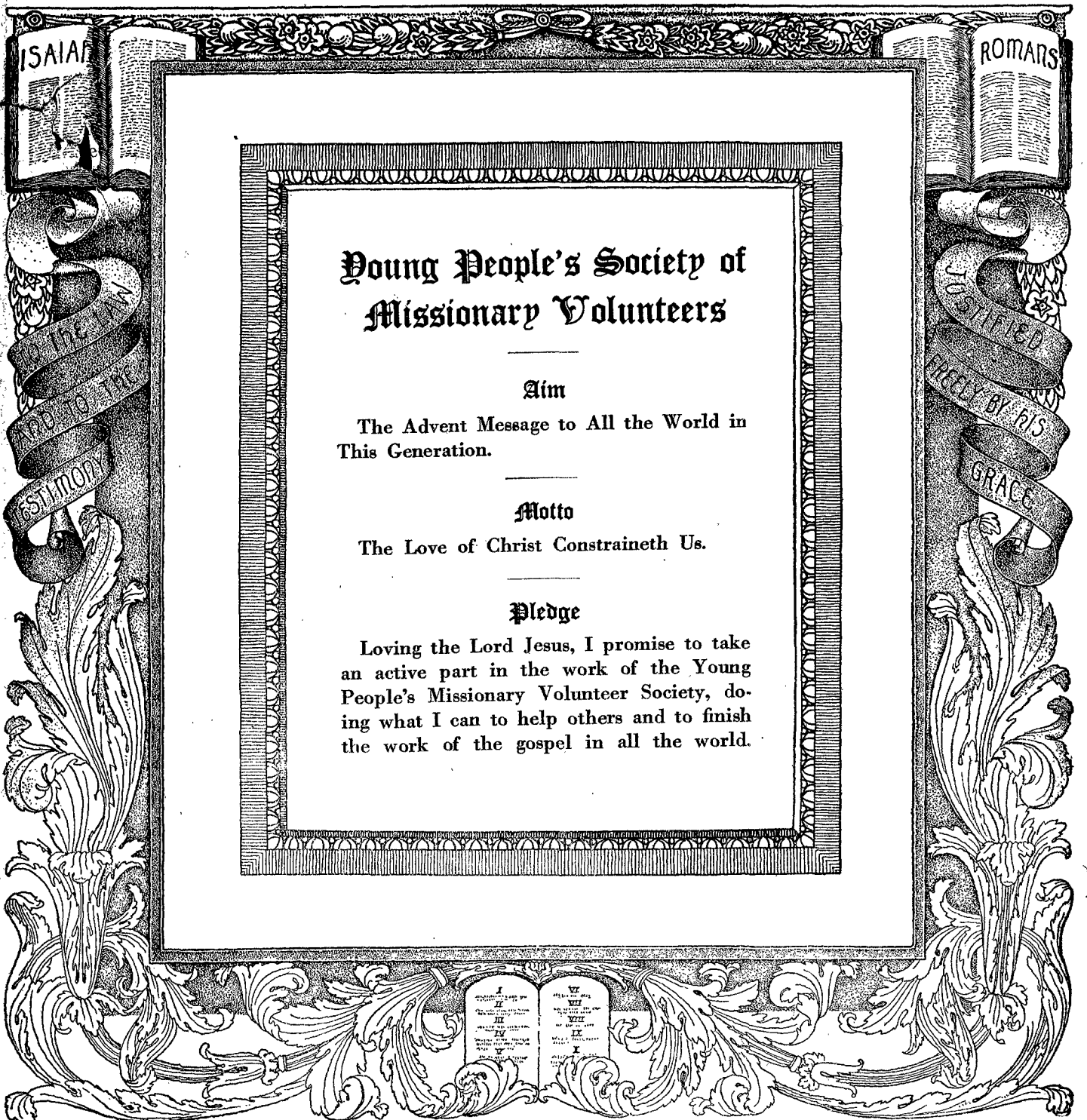
The Advent Message to All the World in  
This Generation.

### Motto

The Love of Christ Constraineth Us.

### Pledge

Loving the Lord Jesus, I promise to take  
an active part in the work of the Young  
People's Missionary Volunteer Society, do-  
ing what I can to help others and to finish  
the work of the gospel in all the world.



## Note and Comment

### GETTING MAD AT THE HAMMER

HAVE you ever seen a man get mad at his hammer, and because he had hit his thumb in place of the nail he was driving, throw the hammer from him in passion and fury? Have you ever done it yourself? You vented your wrath upon the insensate, inanimate hammer, a mere tool, as if it were responsible for the pain inflicted upon you. Were you really mad at the hammer after all?—No. As expressed by a recent writer, you were "mad at one of God's great laws,—a law that is so beautifully adjusted and perfectly regulated that were it to yield one jot or tittle, just to allow that reckless man's hammer to stick to a nail head, the whole universe would be thrown out of gear, and possibly be wrecked."

In our sober reflections how foolish appear the things which we do upon the impulse of the moment. And yet oftentimes these impulsive things we do and the impulsive words we utter indicate our real character better than when we move or speak with due deliberation. We should seek such cleansing of the heart, such transformation of the life, such intimate association with and control by the Holy Spirit, that when we speak without previous thought or act off our guard, we shall manifest the character of our Perfect Example. In this experience is our only safety.

### SURPRISING STATISTICS

IN spite of the great prohibition campaign, and the resulting legal exclusion of alcohol from a large portion of the territory of the United States, it is surprising to consider the amount of intoxicating beverage which is still being consumed, as well as tobacco used, as shown by the following statistics based on the tax returns to the Treasury Department, showing an increase in the revenue derived from alcohol and cigarettes during 1916. We quote these figures from one of our exchanges:

"A total of \$160,990,660 was collected on 146,355,146 gallons of whisky, as compared with \$137,004,131 levied on 124,549,210 gallons, in 1915. In 1916, 61,145,869 barrels of beer were consumed, as against 57,805,869 barrels in 1915. Last year the yield from beer was \$91,718,375; the year before, \$86,708,803. Hence the total revenue from whisky and beer, during the year 1916 was \$252,709,035. The use of cigarettes last year increased 40 per cent over 1915. In 1916 the government levied a tax on 25,232,960,928 paper-wrapped cigarettes, as compared with 17,939,234,208 in 1915. The tax was \$31,541,200 last year and \$22,424,042 the year before. The increase in cigarettes is partially due to their extended use by women. It has been estimated that

the number smoked by progressive ladies ran into the millions. The increased consumption of beer is more difficult to explain. The prohibition wave seems to have become wet during its progress."

Perhaps a truer explanation is afforded us in the fact that in a number of States that have "gone dry," out of consideration for those having investments in the liquor traffic the prohibition laws passed were not to go into effect until this year or, in some cases, until next. The States in which prohibition goes into effect this year are Utah, Nebraska, and South Dakota; those in which it becomes effective next year are Indiana, Michigan, Montana, and New Mexico, and the Territory of Alaska.

L. L. C.

### LASTING INDUSTRIAL PEACE IMPROBABLE

NOT every public man is deluded with the idea that lasting industrial peace can be expected in this present world. In an article by Harry A. Wheeler, vice-president of the Union Trust Company, Chicago, there are some significant statements which we quote. Speaking of the capital and labor question, Mr. Wheeler says:

"That which we call a problem is not at all a problem, but a condition. If it were a problem, we might hope by applying the science of law of economics to find a solution. It is a condition because it is a contest between two groups of human beings charged with responsibilities which conflict, surrounded by influences which develop opposite mental conditions, and with points of view difficult to focus upon a point of common interest.

"It is a meeting point of two living forces, the one having the purpose to hold, the other to get; a contest which began with the birth of the race and will continue to the millennium."—*The Nation's Business*, February, 1917.

Looking to future conflicts, this author adds, and with him we must place ourselves in accord, at least so far as these quoted statements go:

"Since the differences which enter into our industrial relations are fundamentally human, and since the conflict is destined to continue, it is logical that it will be carried on by both sides with increasingly efficient organized forces."

It is fanciful, Utopian, and unbiblical to look for a time when the struggle between capital and labor will be less keen than now. Industrial peace will not prevail just before the second advent of Christ. This is clearly pointed out in James 5:1-7:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of

slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord."

The words of this prophecy surely give no countenance to the idea that conditions will become better, or that the struggle between capital and labor will not become more and more bitter right up to the second advent of our Lord and Saviour.

L. L. C.

### OUR INFLUENCE

IN a certain cemetery there is a small white stone, marking the grave of a little girl. On the stone are chiseled these words: "A child of whom her playmates said, 'It was easier to be good when she was with us.'"

This is a beautiful epitaph. It memorizes a noble life. Such a life ought not to be confined to childhood. There should go from each of our lives that invisible power and influence that restrains wrong-doing in others, and makes it easier for them to do right when we are present. Instead of being a source of irritation and vexation to those with whom we come in contact, we should help allay fretfulness and irritability, and soothe troubled, anxious souls to rest.

The span of human life is very brief. We come forth like a flower and are soon cut down. Our pilgrimage at the best is but short,—few days and full of trouble. Our sun will set all too soon. We may close our life work in poverty, with no friend near to place a wreath upon the unpretentious casket. But if some then can stand by and testify, "I was influenced to live better by his gentle Christian life," we have not lived in vain. Better by far to leave a heritage like this, than vast estates and much gold, and none to testify that the life we lived had been a blessing.

G. B. T.

"Not to the swift the race; not to the strong the fight;  
Not to the righteous perfect grace; not to the wise the light;  
But often faltering feet come surest to the goal;  
And they who walk in darkness meet the sunrise of the soul.  
A thousand times by night the Syrian hosts have died;  
A thousand times the vanquished right hath risen glorified."

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—*Robert South*.

# 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.

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 19, 1917

No. 16

## EDITORIAL

### RECOGNITION OF DIVINE PROVIDENCE

JOHN WESLEY, the agent chosen of God as leader in the eighteenth-century revival, was a man of simple faith and a childlike spirit of trust in God. He believed in the ministry of good angels and in the Lord's protecting presence in times of peril. In that wildest experience of his, in the hands of the Walsall and Wednesbury mobs, he believed fully that the Lord's hand interposed directly again and again, warding off deadly blows aimed at him, and turning some of the roughest characters into friends and protectors at critical times. He wrote:

"I never saw such a chain of providences before; so many convincing proofs that the hand of God is on every person and thing, overruling all as it seemeth to him good."

Later, writing of details that stood out most clearly in his mind as evidences of providential care in that experience, he said:

"The circumstances that follow, I thought were particularly remarkable:

"1. That many endeavored to throw me down while we were going downhill, on a slippery path to the town; as well judging, that if I were once on the ground, I should scarcely rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands.

"2. That although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all; only one got fast hold of the flap of my waistcoat, which was soon left in his hand.

"3. That a lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time the blow was turned aside, I know not how.

"4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!'

"5. That I stopped exactly at the mayor's door, as if I had known it, which the mob doubtless thought I did, and found him standing in the shop; which gave the first cheek to the madness of the people.

"6. That the very first men whose hearts were turned were heroes of the town, the captains of the rabble on all occasions; one of them having been a prize fighter at the bear gardens.

"7. That from first to last, I heard none give me a reviling word, or call me by any opprobrious name whatever. But the cry of one and all was, 'The preacher! the preacher! the parson! the minister!'

"8. That no creature, at least within my hearing, laid anything to my charge, either true or false, having in the hurry quite forgot to provide themselves with an accusation of any kind.

"And lastly, they were utterly at a loss what they should do with me; none proposing any determinate thing; only, 'Away with him, kill him at once!'"—*Whitehead's "Life of Wesley," p. 107.*

Wesley's rule was to "look a mob in the face," but it was with no trust in any prowess of his own. There was no help but in God in those early Methodist days. On this occasion described, the mobs took Wesley twice before magistrates, but these only sent them away, with full leave to wreak their fury on the unresisting victim. God was the refuge of his servants, and it was to give him the glory that these deliverances were recorded.

God's providence was bringing about a reformation at that time of rationalism and dead formalism in religion, and he stood by the agents in the work. Their testimony to the truth could not be silenced, as they accepted God's commission and made the psalmist's trust their own: "When I cry unto thee, then shall mine enemies turn back: this I know; for God is with me. . . . In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God." Ps. 56: 9-12.

W. A. S.

### ELIM

"They came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." Ex. 15: 27.

ISRAEL had been through a most wonderful experience. They had been delivered from Egypt. They had seen the Red Sea open, so that they could walk through its depths. They had seen the destruction of their enemies, and had sung the song of victory because of their wonderful deliverance.

One would suppose that, having seen God work so mightily for them, their faith would have been equal to any test that might come, and in the hour of trial they would have praised and magnified the Lord. But alas,

the weakness of human nature! Trials follow victory, and the test comes with each temptation. It is hard to understand why this or that is permitted, and we are tempted to murmur and complain. We read that "they went three days in the wilderness, and found no water." Ex. 15: 22. Three days in blinding sand storms, glaring sun, no shade, and no water, was a wearisome march. No doubt they were thirsty. Finally they found water, but "when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." Verse 23.

We can see this mighty host with quickened step pressing on toward the water. But, alas! it was bitter. Instead of remembering God and his power, they began to murmur against Moses. It seems to be ever so. As soon as some disappointment comes and our plans are frustrated, or we are permitted to taste some bitter experience in life, we at once begin to murmur and censure those in places of responsibility. We feel that they, not ourselves, are to blame.

It is no child's play to march through a wilderness. While the start is oftentimes interesting, to plod on day after day, perchance in poverty, in the routine of irksome toil and the Marahs of bitter disappointment and heart-rending sorrow, is wearisome indeed. Every pilgrim on the way to the New Jerusalem knows the scalding tears and tastes the bitter waters of some Marah.

But Israel came to Elim. After Marah, then Elim—plenty of shade and water. How glorious after a wilderness march to encamp by an Elim! Blessed wells! Blessed shade! Blessed rest for tired souls!

My fellow pilgrim, footsore and weary, struggling through life's desert, drinking at some Marah, take courage. There is an Elim farther on. The way may seem long, but struggle on, the season of refreshment and rest will come to you at last. There is a desert of sand storms and of heat, there is a Marah, before the bliss of Elim. These will only make the Elim all the more delightful. Do not allow your doubts

and murmurings to keep you at Marah. It may be you have stayed there too long already. Hope in God. Press on; the Elim is in sight. It is the same One who overthrew the host in the Red Sea that disciplines us in the desert. He permits the disappointments at Marah, that we may the better enjoy the surprise and rest at Elim.

G. B. T.

### THE SPIRIT OF SIMPLICITY

#### SHALL IT BE MAINTAINED IN OUR TRAINING SCHOOLS?

IN no other department of our work is it so difficult to maintain the spirit of Christian simplicity as in our institutions, particularly in our schools and sanitariums. In each of these institutions large numbers of our young people are brought together. Naturally they compare the standards of our work with those of worldly institutions, and the tendency of the natural heart is to seek to copy the standards of the world.

We are glad, however, that those who are leading out in these branches of our work sense this danger, and are endeavoring to safeguard the spirit of our institutions. We have made no reference to the action taken at the last meeting of the Medical Department, held some months ago at Madison, Wisconsin. The recommendations made at that representative gathering regarding simplicity in our work, are worthy of publication in our columns, and of the careful consideration of all our sanitarium workers. They read as follows:

"WHEREAS, In emulating the commencement exercises of worldly institutions, those of our own training schools have become so elaborate that they are often an occasion of much expense to the classes, and have consumed time and interest needed for the work of the institution; therefore,

"We recommend, That much care be used in the preparation of programs, and that a copy of the program for the graduating exercises be submitted for approval to the faculty.

"We recommend, That the graduating address be delivered by a regular Seventh-day Adventist physician or other suitable person within our denomination."

And this question, as we have stated before, is being seriously considered, not alone by our medical workers, but also by those in charge of our evangelical schools as well.

#### A Challenge and the Answer

At least one of our colleges took the letter from "A Mother" in a recent number of the REVIEW as a direct challenge regarding the question of simplicity in commencement week exercises. Since our last issue we have received from Prof. O. J. Graf, president of Emmanuel Missionary College, the following letter regarding this question:

"It is a long time since anything has appeared in the REVIEW that so appealed to me as the letter written by 'A Mother' on commencement exercises. I am confident that this letter is going to do a great deal of good.

"It is very easy, even unconsciously, to drift slowly away from the standard of self-sacrifice and simplicity that the pioneers of this message established, and that have been so emphatically defended and upheld by the Spirit of prophecy.

"We, as a school, have felt that this article in the REVIEW comes as a challenge to us, and demands an answer. Our faculty has unanimously taken its stand in harmony with the principles laid down in this letter. It was read to our senior class, and they in response unanimously passed the resolution I am inclosing herewith. This morning I read the article to the entire school assembled in chapel exercise, and when a vote was taken, we were very much gratified to see every hand go up in favor of taking our stand as a school in harmony with the principles which had just been read to them.

"May the Lord's richest blessing rest upon our good church paper, and continue to make it a bulwark of influence against the tendency of the world to creep into our ranks."

The inclosure to which Professor Graf refers, passed by the senior class of Emmanuel Missionary College, reads as follows:

"At a meeting of the senior class of 1916-17, of Emmanuel Missionary College, held March 22, the matter of the proper conduct of class activities at commencement time was considered, and the following resolution unanimously adopted:

"Inasmuch as there is a tendency in our schools and colleges to adopt the standard of worldly institutions with respect to commencement activities, rather than to adhere to our standard of simplicity; and,

"Since such a standard involves an expenditure of both time and money inconsistent with our life work; and,

"Since we do not believe that such a course would make our commencement any more profitable and enjoyable; and,

"Inasmuch as the present conditions in the world would make such a course incongruous with our profession; therefore,

"Resolved, That we, the class of 1916-17, of Emmanuel Missionary College, maintain throughout our class activities carefulness of expenditure and simplicity of program and dress which shall be in keeping with the principles of our faith.

"[Signed] H. B. LUNDQUIST, Pres.  
"KATHERINE SMITH, Sec."

We believe that God will bless any school or any class of young men and women who will take such a stand as this. This we hope is the position which every one of our schools takes on this question, even though they may not express themselves in formal resolutions. We are certainly glad for this letter from Professor Graf, and for the resolution passed by this graduating class. They sound the true spirit of this message.

We must indeed be careful that we do not adopt the standards of worldly institutions. We must seek to maintain the spirit of simplicity in which this work was started,—the spirit of simplicity which must characterize genuine gospel work in every age of the church. Facing, as we are in this country, such a crisis as our younger generation has never faced

before, certainly the hearts of our young men and women in every one of our institutions and throughout the field, should be deeply solemnized. We stand face to face with a great world horror; face to face with a crisis in our national history; face to face with a crisis in the work God has given us to do, in view of the conditions which exist in the world; face to face with a crisis in our own personal experience.

But let us remember that so far as spiritual success is concerned there are no foes to Christian experience so strong and mighty as the foe we cherish within our own hearts. This movement will not fail of meeting the purpose designed by God. It will triumph, but we as individuals may fail; and if we fail, it will be because we have permitted ourselves to be carried away with the spirit of this world, and have lost out of our hearts the love, the meekness, the simplicity, of the Lord Jesus. May God preserve his children in this trying hour.

F. M. W.

### A SURVEY OF THE WORLD

FOR the purposes of this article we shall consider the world as all included in four great divisions. In our denominational organization we have four great Division Conferences, but there are a number of fields not now organically joined to any one of these four. By adding the Bahamas, Hawaii, and the English-speaking portions of the West Indian Union to the North American Division, we have what we will call Anglo-Saxon America. On the other hand, by adding the missions of Mexico, Guatemala, Salvador, North Honduras, South Honduras, Porto Rico, Haiti, and Cuba, and the Spanish-speaking portions of the West Indian Union, to the South American Division, we have what we will call Latin America. This divides the Americas in the same way as was done at the recent Panama Congress on Christian Work in Latin America. In the Eastern Hemisphere the only unattached field is the South African Union Conference and its mission fields. By adding this territory, which consists almost entirely of the colonies of the European countries, to the European Division, we have completed the division of the world into four parts. The total population is as follows:

- (1) Asiatic Division (including Australia) ..... 879,652,000
- (2) European Division (including Africa) ..... 660,000,000
- (3) Anglo-Saxon America ..... 104,381,000
- (4) Latin America ..... 70,000,000

The distribution of denominational workers and membership in these same divisions is approximately, ac-



cording to the statistical secretary's report for 1915:

|     | Ministers | Other Workers | Total Workers | Members-ship | Baptized in 1915 |
|-----|-----------|---------------|---------------|--------------|------------------|
| (1) | 325       | 741           | 1,066         | 9,746        | 1,606            |
| (2) | 226       | 1,010         | 2,236         | 39,320       | 4,630            |
| (3) | 806       | 1,530         | 2,336         | 81,471       | 10,240           |
| (4) | 63        | 222           | 285           | 6,342        | 962              |
|     | 1,420     | 3,503         | 4,923         | 136,879      | 17,438           |

A consideration of the number of baptisms during 1915 in each of these divisions shows the following ratios:

- (1) A little more than one for each worker in the field.
- (2) Not quite four for each worker in the field.
- (3) A little more than four for each worker in the field.
- (4) Something over three for each worker in the field.

It would seem that Latin America, in spite of the special obstacle which Roman Catholicism presents, is almost as fruitful a field for our workers as is any other of these great divisions; but Asia, with its difficult languages, is less than a third as fruitful as Anglo-Saxon America.

Inasmuch as the regularly employed workers are not alone active in bringing souls to Christ, a more adequate comparison would be found by considering the increase of members during 1915 in each field with reference to total membership:

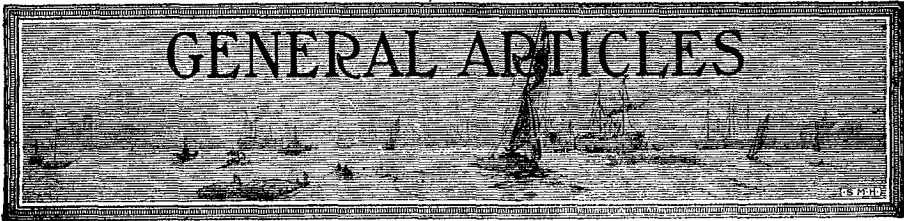
- (1) A new member for every six.
- (2) A new member for every eight.
- (3) A new member for every eight.
- (4) A new member for every six.

According to this comparison, our church membership is increasing most rapidly (in proportion to existing membership) in Asia and Latin America. Let us all pray that the message may go still more rapidly to these great divisions, and that many more workers may be sent out. If we are to have as many workers in these fields in proportion to the population as we have in Anglo-Saxon America, we must have almost six times as many in Latin America, and almost twenty times as many in the great Asiatic Division. If the gospel is to be preached to every creature in accordance with our Lord's command (see Mark 16:15), we must indeed pray the Lord of the harvest to send forth more laborers into his harvest (see Matt. 9:38).

L. L. C.

“THE man who wishes truth to be on his side may be wrong and stay that way, but the man who wishes to be on the side of truth won't stay wrong long.”

“Do the first thing first — that's a truism. Do unto others as you would have them do unto you — that's an altruism.”



THE CHRISTIAN'S PRIVILEGE

MRS. E. G. WHITE

(From the REVIEW of Nov. 15, 1887)

MANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfil his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to

him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God. Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the be-

lief that God will pardon and bless them while they are trampling upon one of his requirements. The wilful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service! Is it too much to give ourselves to him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which

Christ proffers,—“to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne”?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” By divine grace, all who will may climb the shining steps from earth to heaven, and at last, “with songs and everlasting joy,” enter through the gates into the city of God.

### CHRIST IN THE HEART

J. L. SHULER

THERE is no other way to be a true Christian than to have Christ dwelling in the heart. This is plainly taught in Rom. 8:9, 10, where we have the following statement: “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” To have Christ in the heart is to have the Spirit of Christ or the Spirit of God dwelling in us; for he dwells in our hearts by his Spirit, as we read in 1 John 3:24, “Hereby we know that he abideth in us, by the Spirit which he hath given us.” Note that Paul says, “If any man have not the Spirit of Christ [or Christ in his heart], he is none of his.” So the real test of being a Christian is to have Christ in the heart. The question may arise, “Why is this so?” Let us see.

To be a Christian is to be Christ-like. To live a Christian life is to live as Christ lived; as we read in 1 John 2:6, “He that saith he abideth in him ought himself also so to

walk, even as he walked.” Christ came and lived in this world of sin a pure and holy life to show us how to live. When we are called to live a Christian life, we are called to live the same kind of life that Christ lived when he was here among men. Thus, in 2 Tim. 2:19, we read, “Let every one that nameth the name of Christ depart from iniquity.”

We have been called with a high calling. It means something to live as Christ lived, but nothing short of this is true Christianity. It means that, as a Christian, every word and act of my life every day must be exactly what Christ would say and do if he were in my place. As Christ gave a perfect demonstration of the Father's holy character, so we are to manifest the perfect character of Christ. In John 20:21 we read, “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” As he was here to represent the Father, so we are here to represent the Son.

Now, it is simply impossible for any of us to live this kind of life of ourselves. There is only one way we can live a Christian life, and that is to have Christ live in us. In Gal. 2:20 Paul explains the secret of a true Christian life, in these words: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” This is the only way we can live a Christian life. There is no other way. Self must be crucified with Christ, then Christ will live in us. Christ cannot live in us until we are dead to sin; for we read in Rom. 8:10, “If Christ be in you, the body is dead because of sin.” When we die to sin, then Christ lives in us, and our life will not be the old life of sin, but it will be the Christ-life, because he lives in us. It means that we shall so completely surrender ourselves to him that he will control every word and act. Therefore, if any man have not Christ in the heart, he is none of his.

So the real test of a true Christian is to have Christ in the heart. In Col. 1:27 we read, “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” The grandest thing about the gospel—“the riches of the glory of this mystery”—is “Christ in you, the hope of glory.” It brings to us an indwelling Saviour. This means victory over sin. Out of the heart are the issues of life. The gospel puts Christ, the perfect One, on the throne of our hearts. He becomes the very life of our life, giving us victory over our sins, and fashioning our lives after his perfect pattern. This is what true religion will do for us; as we read in 1 John

5:4, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

This union between Christ and the human soul is a real, living union. Just as the branch is joined to the trunk of the tree, and the life that is in the root and trunk flows out into the branch; so we, by faith, are grafted into Christ, and his life flows out through us. This union is also compared to the marriage relation. In Rom. 7:4 we learn that we are married to Christ. "And they twain shall be one flesh." So Christ makes in himself of twain one new man. Eph. 2:15. We are made partakers of his divine nature.

This union has been made possible through the gift of Christ, who took our flesh and became one with the human family: "The Word was made flesh, and dwelt among us." He linked up his divinity with our humanity that our humanity might be linked up with his divinity. He, who was altogether a partaker of divine nature, was made a partaker of human nature, that we, who are altogether partakers of human nature, might be made partakers of divine nature. He who was the Son of God became a Son of man that we who are the sons of men might become the sons of God.

Sin separates man from God. We read in Isa. 59:2: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Satan led man into sin, hoping to separate him from God eternally, but Christ died that man might be eternally united with God. See 1 Thess. 4:17. Christ takes away our sins; he removes that which separates us from God, and thus restores this divine union.

Therefore to be a true Christian we must have Christ in our hearts. We find that this was the one thing that Paul prayed for and longed to see in those for whom he so earnestly labored. We find this clearly explained in Gal. 4:19 and in Eph. 3:14-17: "My little children, of whom I travail in birth again until Christ be formed in you." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith."

We find in Matt. 12:43-45 that the reason why some people who start out in the Christian life fall back into sin, turning out far worse than they were before they made a start, is because they fail to make Christ their abiding guest. When the evil spirit returned, he found his former house empty. Then he proceeded to take with himself seven other spirits

more wicked than himself, and they dwelt there. If Christ had been in the heart, there would have been no place for the evil spirit to enter.

The result of this union between our souls and Christ is clearly expressed in John 17:23: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." And Christ lives in us that we may be made perfect in him, and thus be prepared for his coming and an everlasting home in his kingdom. There is no other way for us to attain to perfection than to have Christ live his perfect life in us.

Thus we see that the all-important question in regard to our religious experience is, "Does Christ dwell in my heart?" How may we receive Christ into our life as our indwelling Saviour? This experience comes by faith. Eph. 3:17. To believe on Christ according to the Scripture is to receive him into the heart. Jesus desires to come into our hearts. In Rev. 3:20 we read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If we will hear his voice, open our heart's door, and surrender our lives to him, he will come in.

In John 14:23; 1 John 3:24; Isa. 57:15; 66:1, 2, we read: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Jesus will dwell with those who are of a humble and contrite spirit and keep his commandments. May God grant that these blessed experiences may be ours.

THE supreme happiness of life is the conviction of being loved for yourself, or, more correctly, being loved in spite of yourself.—*Victor Hugo*.

"INSTANT in prayer, constant in power."

## THE EXPANDING NAME OF OUR COVENANT GOD

### 2. JEHOVAH-ELYON

MILTON C. WILCOX

"THERE are gods many, and lords many," to the great blind world. Everything that has manifested life and motion, or power and majesty, or that has been mysterious or over-awing, or that has appealed to the carnal, has been deified and worshipped. Beast and bird, fish and reptile, stock and stone, tree and rock, plant and star, sun and moon, are all found in the pantheon of humanity, while Jehovah-Elyon, Jehovah Most High, is unknown. Vanity are they all, and worse; for they build up hopes that die, and blind the soul's eyes to the only true God, Jehovah. "For thou, Jehovah, art most high above all the earth: thou art exalted far above all gods."

#### His Power Not Intended to Terrify

But our covenant God does not reveal himself to frighten or overawe his human children. He would not crush them with fear, nor hold them under the oppression of constant dread. He would not have them feel that he is so far above them that they can hope to communicate with him only through various lesser deities, and in some way secure his favor by purchasing theirs.

No, not for such relationship or place, separating himself from his people, does he declare his name as Jehovah-Elyon.

#### He Stoops to Us

He who is most high stoops to the most low. Sings the psalmist: "Though Jehovah is high, yet hath he respect unto the lowly." In infinite comfort for us we are told that he notes the sparrow's fall. Listen again:

"Thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." Isa. 57:15.

Blessed words of cheer, which all may appropriate if they will but meet the conditions. The Most High is not found by exalting or magnifying ourselves. We enter his way when we humble ourselves before him, walking in the footsteps of the meek and lowly One. "He hath showed thee, O man, what is good; . . . to walk humbly with thy God;" or another translation, "to humble thyself to walk with thy God."

Very lowly must the soul walk that would hear the voice of his God and see his glory. He must know the practical blessing of the apostolic injunction, "Humble yourselves in the sight of the Lord, and he shall lift you up." But he does not elevate us on account of our abilities, talents, or virtues. Only in him are we made to sit in the heavenly places.

## Power unto Salvation

The humble heart trusting in Jehovah Most High, knows that in God there is safety. All the gods and armies of Egypt may be against him; yet as of old, wherein they deal proudly and do their greatest, Jehovah is above them. See Ex. 18:11.

In the ripened wrath of the ages of sin, when a thousand shall fall at thy side and ten thousand at thy right hand, thou canst sing, "Thou, O Jehovah, art my refuge." "Only with thine eyes" shalt thou see the reward of those identified with sin; for "thou hast made the Most High thy habitation."

In his wrath, Jehovah Most High is terrible, and the wicked cry in anguish before the manifestations of his power. But to the humble souls of his people, the name comes as a message of comfort, strength, and salvation. Here is one of the many paraphrases of the name:

"Lift up your eyes on high,  
And see who hath created these,  
That bringeth out their host by number:  
He calleth them all by name;  
By the greatness of his might, and for  
that he is strong in power,  
Not one is lacking. . . .  
The everlasting God, Jehovah, the Creator  
of the ends of the earth,  
Fainteth not, neither is weary. . . .  
He giveth power to the faint;  
And to him that hath no might he increaseth strength. . . .  
They that wait for Jehovah shall renew  
their strength;  
They shall mount up with wings as eagles:  
They shall run, and not be weary:  
They shall walk, and not faint."

Isa. 40: 26-31.

Discouraged, weak, weary soul, God's everlasting comfort of power and victory is all thine in Christ Jesus. It is for thee to be "strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy." Col. 1:11. You too can say: "I will give thanks unto Jehovah according to his righteousness, and will sing praise to the name of Jehovah Most High."

Mountain View, Cal.

## UNITED PRAYER

F. C. JOHNSON

It is a law of nature that a child must exercise in order to develop physical strength. Even a grown person will lose strength if exercise is neglected. By studying Heb. 11:32-34 we find the same rule holds good in spiritual life. We often lament that we are such spiritual weaklings, and have so little prevailing power with God. In looking for the cause of this spiritual dearth, let us compare spiritual things with the natural, as Christ so often did in his lessons.

Many of us are overfed. In physical life we find that overeating causes weakness, and has a worse effect upon the system than overworking. From "Testimonies for the Church," Vol. VII, page 18, we learn that an overfed condition of the church may re-

sult, especially if the members are not properly instructed in methods of work that will enable them to grow and to develop spiritual strength and power. We quote the following:—

"It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church members make no effort to give to others the help given them, great spiritual feebleness must result.

"The greatest help that can be given our people is to teach them to work for God, and to depend on him, not on the ministers. Let them learn to work as Christ worked. Let them join his army of workers, and do faithful service for him."

There are many kinds of work in which we can engage to save lost souls for whom Christ died. If we have the love of Jesus in our hearts and watch for opportunities, we will find many ways open to work for others,—ways that had never suggested themselves to us. But while we cannot all engage in all lines of work, there is one thing we can all do, no matter where we are or what our work is: we can pray. And in no way are greater results secured than through earnest prayer.

Prevailing prayer is a divine science. The first step is to know that we are in harmony with God, and then our minds must be concentrated upon some object for which to pray.

Elijah prayed earnestly that it might rain, and repeated the same prayer seven times, until God sent rain. 1 Kings 18:41-44; James 5:17, 18. We also have the example of our Saviour when in the garden. He prayed again and again the same prayer, for the same object. These are our examples. They did not pray at random, neither did they give up until the object was gained for which they prayed. We quote again from the same volume of the Testimonies, page 21:—

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. . . . As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Matt. 18:19."

When we are isolated and alone, we may be comforted by knowing that God will hear our prayers as surely as he heard those of Elijah and of our Saviour, and we have the promise,

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

Let those who have access to the Testimonies read Volume I, pages 33, 34. Here we have an example of what can be accomplished; and what might we not expect if companies should unite for the same purpose? Let us all take up the work God has pointed out, and do our best to save our fellow men, and thereby hasten the return of our Master.

In Volume VII, page 19, we read:

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others."

College Place, Wash.

## LIFTING UP JESUS

H. A. ST. JOHN

JESUS said, "I, if I be lifted up from the earth, will draw all men unto me." He permitted his worst enemies to lift him up on the cross, that all the world might behold their only Saviour and Redeemer, who died for them. Ever since, Jesus has required his disciples to lift him up before the world, that all may be drawn to him as their only source of eternal life. Many will resist that drawing, but many others will see his loveliness and power to save from sin and all its dreadful consequences.

Man's life has three phases—thought-life, word-life, and deed-life. These three embrace the whole life. And if with these three we lift up Jesus, our whole life will lift up Jesus before our fellow men. If in our thought-life we dwell much upon Jesus, the Holy Spirit will take of the things of Christ and show them unto us, and Jesus will continually grow unto us more and more the chiefest among ten thousand, and the one altogether lovely. Then we shall lift him up more in our word-life. We shall gladly tell others what we have seen and experienced of the saving fulness of his love. And then in our deed-life there will be drawn out in living character the life of Jesus, and we shall do good unto all, as we have opportunity.

In order that the sinner may enter the way of life everlasting, and thus lift up Jesus in his own life, he is given the first of three glorious uplifts. When he feels himself sinking in the miry pit, under a load of sin, he calls for help, and the Lord Jesus, the only one who can help him, hears his cry, and at once lifts him up, sets his feet upon a rock, and establishes his goings. He is now upon the path of the just, a path that shines more and more unto the perfect day.



The second uplifting is of all the overcomers simultaneously, and will take place when Jesus comes in great glory. He will stop in the air above the earth, and then, with the voice of the Archangel and the trump of God, he will call to life all his sleeping saints, and together with the living saints, in a moment, in the twinkling of an eye, he will change them all. Their vile bodies will be changed, and fashioned like unto Christ's glorious body. Then he will send the angels to gather his saints unto him. All the saints will be caught up together to meet the Lord in the air. He will then behold the travail of his soul, and be satisfied. And who can describe the glory of that second uplifting?

Jesus will then say to his redeemed host, Come with me and I will take you to the place prepared for you. This will be the third glorious uplifting. The glorious ascension, and the abundant entrance into the holy city, where mansions of eternal glory await them, what finite mind can conceive, much less describe? Dear reader, are you lifting up Jesus in your thought-life, your word-life, and your deed-life—in your whole life? Are you sure you have received the first uplift? Are you joyfully looking forward to the soon coming of our dear Lord, the second glorious uplift, which will be quickly followed by the third uplift, henceforth to reign with Christ in glory forevermore?

#### A FORWARD MOVEMENT FOR GOD'S PEOPLE

F. M. OLIVER

FROM the Testimonies we learn that the same zeal and earnestness that were manifested in the giving of the first angel's message must be seen again before this work closes. The believers expected at that time that the Lord would come in 1844, and their lives were in harmony with their profession.

One who passed through this experience describes it as follows:

"With carefulness and trembling we approached the time when our Saviour was expected to appear. With solemn earnestness we sought, as a people, to purify our lives that we might be ready to meet him at his coming."—*Testimonies for the Church*, Vol. I, p. 48.

"With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right with God. Our interest for one another increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God, and to offer up our petitions to him."—*Id.*, p. 55.

We today are walking in advanced light, and the prophecies which point forward to the Lord's second coming prove that that event is very near. What kind of lives should we be living now? Are we manifesting a spirit which will show that we are prepar-

ing for the greatest of all events, the second coming of Christ?

Concerning what the future holds for God's people, we read:

"The Spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed."—*Id.*, Vol. V, p. 252.

"When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit."—*Id.*, Vol. II, pp. 250, 251.

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of his people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the spirit will come to us."—*Id.*, Vol. VIII, p. 297.

It would seem that we have about reached the time when the people of God should make a mighty effort to gain that experience which will prepare them for the latter rain. We have been long enough in the valley of doubt, slumber, and despair. Let us arouse ourselves, and be shod with the gospel shoes, ready to march at a moment's notice. Let us dwell on the mountain tops of our experience, where we can breathe the free air of heaven. We shall thus be ready for the homeward journey.

May the spirit of Pentecost and the spirit of the 1844 movement quickly take hold of the people of God, for many souls today are longing for deliverance, and are waiting the time when the Spirit-filled church shall go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Olympia, Wash.

#### A MOTHER'S PRAYER

FROM a recent letter from a sister in the South we take the following extracts:

"So often I have found help and encouragement in 'Our Homes' pages of the REVIEW, and as often I have wished that I might send in something that would be an encouragement to others. It is not a lack of something to write that has kept me from carrying out this purpose. God has been so near and precious to me through all the years of my childhood, young womanhood, and especially in the nearly twelve years of motherhood, that I could find many things to tell; but the great hindrance is time.

"I have three children, so dear and helpful and obedient, but such time- and energy-consumers that my life seems all practice and no theory. Now the boys are in school for the first time, one entering the fifth and the

other the seventh grade; so, not having to teach them, my time is now more free. But the burden of responsibility presses down even more heavily as I realize the added temptations they must meet in their school life.

"During my hour of devotion this morning, the Spirit suggested that I read John 15 to 17, and immediately on rising I read those precious chapters. The greatest blessing came to me while reading our Saviour's prayer for his children. How tender, how touching, it is! My own heart was carried to the throne above for mine, even as he prayed for me.

"All that I have, O God, is given me Of thee. These children dear, to me more sweet

Than life, through them thou showest me thine own Great love for men, and all thy love for me.

"I call them mine, but thine they are; and they Believe and know that thou hast given them me,

A precious heritage. For them I pray; Not for the world, but for these dear ones given, For they are thine; they do not live for me.

"In this world I am nothing, nothing have. Love nothing but to do thy sovereign will, And train these lambs that thou hast left with me.

"The way is dark and rough. More thorny grows The path for young and tender feet of youth. Temptations such as I have never known They'll have to meet. O, keep them safe! O, be thou near to strengthen and to guide Just in the hour when greatest is their need, When I with all my love cannot be near!

"The darkness is so dense! The road so set With snares and pitfalls, all rose-strewn, perhaps,

And Satan lures them on and on, and seeks To turn their hearts away from thee and right;

Yet would I not entreat that thou shouldst take Them from the world, but that thou shouldst keep

Them from the evil that is in the world. O sanctify them through thy holy truth, Thy blessed Word of truth and light divine! For their sake, Lord, I sanctify myself, That they, too, may be truly sanctified.

"And when this life's dark night is overpast. And all the darkness vanished in thy day. The gilded pleasures, hideous sins, are done. I pray that these whom thou hast given me May with me ever in thy presence live— All reconciled, both thou and they and I."

"MORE things are wrought by prayer than this world dreams of," sang England's great laureate. Prayer is the tie that puts the faith and power of the disciple who is in one place into the work of a disciple in another place. "Imparted vitality" is another term for prayer. For by prayer we share.—*Selected.*

IN prayer it is better to have a heart without words than words without a heart.—*Bunyan.*

"PRAYER is the desire of the soul directed Godward."

# Bible Studies

## THE TWO LAWS; OR WHAT DID CHRIST NAIL TO THE CROSS?

W. H. BRANSON

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, took it out of the way, nailing it to his cross." Col. 2:14.

THERE was a law which expired at the cross. Many have taken it for granted, without serious thought, that this was the law of ten commandments, which was given on Sinai. But this is a serious error. While it is true that a law was nailed to the cross, yet it is equally true that it was not the ten commandments. Instead, it was the ceremonial law given by Moses to the Jewish nation,—a law which was entirely separate and distinct from the law that was written on tables of stone.

There are two distinct codes of law brought to view in the Bible. One is the moral law, more commonly known as the ten commandment law; and the other is the ceremonial law. We have shown in previous articles that the moral law is eternal, and that it will continue forever. It could not, therefore, have been blotted out or nailed to the cross. But the ceremonial law was only a temporary arrangement made to serve till Christ should come, and with that event it automatically came to an end.

That we may better understand the difference between these two laws, we should notice some of the points of distinction. One law (the moral law) was written by the Lord himself. "He gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, *written with the finger of God.*" Ex. 31:18. "The tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16.

The other (the ceremonial law) was written by Moses through inspiration; "and *Moses wrote this law, and delivered it unto the priests.*" "It came to pass, when *Moses had made an end of writing* the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:9, 24-26.

And again we read, "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that *I have commanded* them, and according to all the law *that my servant Moses commanded* them." 2 Kings 21:8.

These scriptures clearly show that God recognized a distinction between the law which *he* had commanded them and the law which *Moses* commanded them, and this distinction is maintained throughout the entire Bible.

We notice further that the law of God was written on tables of stone. Ex. 31:18. The ceremonial law, or law of Moses, was written in a book. Deut. 31:24.

The first was kept by the children of Israel in the ark, which was in the most holy place of the sanctuary. There was nothing in the ark but the tables containing this law. Ex. 25:16; 1 Kings 8:9. The second (the law of Moses) was kept "in the side of the ark." Deut. 31:26.

The first contained only the ten commandments. Deut. 10:4. When these were written, "He added no more." Deut. 5:22. The second "stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9:10. It consisted in instruction given to the Israelites concerning the intricate and varied forms of ceremonial service, such as the offering of special sacrifices for special occasions; how to prepare the sacrifices; who should minister in the sanctuary; when the priest should wash his clothes, etc. "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings." Lev. 7:37.

The first deals only with moral obligations. The second is wholly ceremonial. The first is perfect. Ps. 19:7. The second was only "a shadow of good things to come." The sacrifices pointed forward to the death of Christ, and could not make the comer thereunto perfect. Heb. 10:1.

The first is eternal, and stands "fast forever and ever." Ps. 111:7, 8. The second was only temporary, "imposed on them until the time of reformation." Heb. 9:10.

Thus it is seen that the ceremonial law was limited to the Mosaic dispensation. It governed the Levitical priesthood only. Its offerings typified the offering of the Son of God on the cross for guilty man—"the Lamb of God, which taketh away the sin of the world." Being a shadow, the ceremonial law could not reach beyond its substance. Therefore it must of necessity end at the cross. After Christ had expired upon the cross, and had shed his own blood to atone for man's transgressions, the blood of bulls and goats was no longer a necessity. It had no further meaning. The type had met its antitype; the shadow had reached its substance; and therefore the law which had regulated these sacrifices came to an end

by virtue of its limitations. "Having abolished in his flesh the enmity, even the law of commandments *contained in ordinances.*" Eph. 2:15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2:14.

But the fact that the ceremonial law, or the law of Moses, was temporary and ended at the cross does not in any way indicate that the ten-commandment law ended at that time. Christ declared that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. Heaven and earth are still in existence; the same stars which Abraham saw are still in evidence in the heavens; the same sun and moon still rise and set. Though the earth is waxing old as doth a garment, it has not passed away. This, then, is absolute evidence that not even a jot or a tittle (smallest part of a letter) has passed from God's law.

This law will be the standard of the final judgment, and by it the lives of all men will be tried. James 2:10-12. Man's whole duty is involved in keeping its precepts. Eccl. 12:13. Those who keep it faithfully will finally have a right to the tree of life, and will enter in through the pearly gates into the New Jerusalem, the city of God. Rev. 22:14.

And to this agree the great Protestant creeds. I have before me the Discipline of the Methodist Episcopal Church, South, edition of 1898. On page 4, article 6, I read:

"Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

I also have a copy of the Confession of Faith of the Cumberland Presbyterian Church, and on pages 43, 44, under the heading "The Law of God," is found the following language:

"The moral law is the rule of duty growing immediately out of the relations of rational creatures to their Creator, and to each other, these relations being the product of the divine purpose. The law has its ultimate source in the will of the Creator. This law is of *universal and perpetual obligation*. . . . After Adam's fall, and that of his posterity through him, a written form of the law became necessary. This was given in the decalogue, or ten commandments. . . . This law is not *set aside*, but rather, *established* by the gospel. . . . It accordingly remains in full force as the rule of conduct. It must not, therefore, be confounded with the ceremonial law, which was abolished under the New Testament dispensation."

Also, the Baptist Church Manual, article 12, says:

"We believe that the law of God is the

eternal and unchangeable rule of his moral government."

Thus we see that the Bible teaches, and the fact is conceded by the creeds of the leading churches, that the moral law of ten commandments has not been abolished, but still remains in full force. God's standard of morality and righteousness is the same today as it always was. He never changes. Therefore the constant prayer of God's children today should be like that of David of old when he said: "Make me to go in the path of thy commandments; for therein do I delight." Ps. 119:35. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

#### THE TWO LAWS CONTRASTED

| The Moral Law                                            | The Ceremonial Law                                            |
|----------------------------------------------------------|---------------------------------------------------------------|
| Is called the "royal law." James 2:8.                    | Is called "the law . . . contained in ordinances." Eph. 2:15. |
| Was spoken by God. Deut. 4:12, 13.                       | Was spoken by Moses. Lev. 1:1-3.                              |
| Was written by God on tables of stone. Ex. 24:12.        | Was "the hand-writing of ordinances." Col. 2:14.              |
| Was written "with the finger of God." Ex. 31:18.         | Was written by Moses in a book. 2 Chron. 35:12.               |
| Was placed in the ark. Ex. 40:20; 1 Kings 8:9; Heb. 9:4. | Was placed in the side of the ark. Deut. 31:24-26.            |
| Is "perfect." Ps. 19:7.                                  | "Made nothing perfect." Heb. 7:19.                            |
| Is to "stand fast forever and ever." Ps. 111:7, 8.       | Was nailed to the cross. Col. 2:14.                           |
| Was not destroyed by Christ. Matt. 5:17.                 | Was abolished by Christ. Eph. 2:15.                           |
| Was to be magnified by Christ. Isa. 42:21.               | Was taken out of the way by Christ. Col. 2:14.                |
| Gives knowledge of sin. Rom. 3:20; 7:7.                  | Was instituted in consequence of sin. Leviticus 3-7.          |

—"Bible Readings for the Home Circle."

#### QUESTIONS

1. What two laws existed in the old dispensation?
2. By whom was the moral law written? Where? Upon what?
3. What does this law contain?
4. How long will it endure?
5. How is it characterized in Ps. 19:7?
6. Who wrote the ceremonial law? Where was it written?
7. With what did it deal, and what was its purpose?
8. How is this law characterized in Heb. 10:1?
9. What distinction did God recognize between the moral law and the ceremonial law?
10. Contrast the two laws.
11. Show that the claims of the ten-commandment law did not end with the death of Christ.
12. What will be the standard of the final judgment?
13. What do the creeds of some popular Protestant churches teach on this subject?
14. Summarize the teaching of the Bible regarding the moral law.
15. In what prayer of the psalmist should we join?



## THE WORLD-WIDE FIELD



#### THE GENERAL MEETING IN INDIA

W. T. KNOX

THE biennial meeting for our work in India was set for January 4-14, at Calcutta. By the day appointed, a general representation of the laborers, both foreign and native, had assembled. The meetings were held in a commodious hall conveniently situated for the purpose, and nearby large apartment buildings had been secured for lodging and boarding the delegates and visitors, of whom there were from two hundred to two hundred and fifty in attendance. Among these was Mrs. L. J. Burgess, formerly Georgia Burrus, the first Adventist missionary to India, who was sent out from America twenty-two years ago. In the opening meeting many expressions of thanksgiving were uttered for the progress made in these years. Many of the reports submitted later in the conference by the leaders of the various mission fields, treatment-rooms, and schools, set forth ample grounds for these expressions of gratitude.

The conference meetings were presided over by Elder W. W. Fletcher, who by invitation of the General and Asiatic Division Conferences, had recently arrived in India from Australia to take the superintendency of the India Union Mission. In addition to the local workers, there were in attendance, Elder R. C. Porter, president of the Asiatic Division; and Elder N. Z. Town, Prof. Frederick Griggs, and the writer from the General Conference. With these visitors there were also Mrs. Porter, Mrs. Griggs, and Mrs. Knox.

It was a great pleasure to us to meet the India workers, with so many of whom we had been acquainted in America. It was especially gratifying to see the progress and development made by the young men and women who have been sent to India in recent years. Some of these were sent direct to the field from our schools in America, others with but comparatively little field experience in our work in America and Australia. Almost all have made excellent progress in acquiring the native language of the territory to which they have been assigned, and a number are already engaged in important lines of field work. All are evidently much attached to their work, and expressed themselves as full of courage in the Lord.

Space will not permit a detailed report of the progress made in the field, but a few items will be of in-

terest. Within the past two years a training school for the South India Mission has been established at Coimbatore. The first year the attendance was only fifteen. This has already been increased to fifty, with promise of greater development in the future when permanent quarters are secured for it. At Meiktila, where we have our Burmese training school, under the charge of Brother Don C. Ludington, the attendance for 1915 was seventeen, which has been increased this year to one hundred and twenty. Evidently one cause of this marked increase is found in the fact that the school is now registered with the government, which gives it a better standing. Provision has been made to increase the work of this school from seven standards up to ten, which will make it the equivalent of a twelve-grade school in America. The last three standards will be designed especially for those students who are preparing to enter the work. This will eventually require an additional building for classrooms.

The money necessary for these increased facilities and for the permanent establishment of the South India Training School, and the Indian Christian Training School at Lucknow, will be well invested, as the chief need in India at present is native workers of all classes, well trained and well supervised. The desired progress in India can never be attained by us until this is accomplished, and these workers must be largely drawn from our schools.

During the two years 1913 and 1914 the membership in all India increased from 391 to 410 at the beginning of 1915.

In planning for the future development of the work, the following are some of the actions taken: To place the native work on a self-supporting basis as rapidly as possible without retarding its development; to increase the Sabbath school offerings; and more fully to utilize the Harvest Ingathering campaigns for raising funds for operating. These items are set forth in the following resolutions:

"WHEREAS, In the past the India Union Mission has looked to the General Conference for its funds wherewith to carry on and extend its operations; and,

"WHEREAS, We believe that the time has now come, by reason of the development of its work, that this field should commence to assume the financial responsibility of its enterprises;

"We recommend, 1. That the Union Mission undertake the full support of (a) its treatment-room work and workers; (b) its central printing press and the office staff of

its publishing house, submitting calls for funds from the General Conference treasury only for the initial equipment expenses of new treatment-rooms and for major additions of equipment for the press.

"2. That each of our organized mission fields undertake the full support of its vernacular evangelical work, apart from the salaries and expenses of foreign workers. To provide them with funds necessary to such responsibilities, we authorize them, subject to any special adjustments which may be deemed necessary by the executive committee, to retain (a) all tithes collected within their respective territories, apart from the tithes of foreign workers; and (b) such offerings and donations as may be collected within their respective territories, apart from Sabbath school offerings and special donations.

"3. That the affairs of unorganized missions be operated on a similar plan on their behalf, by the Union Mission.

"4. That the Union Mission receive the tithes of foreign workers, the funds so received to be appropriated by the executive committee to the mission fields toward the meeting of their respective financial responsibilities under section 2; and that these appropriations be made on an equitable basis, to be determined by the executive committee.

"5. That we continue to report our Sabbath school offerings to the General Conference treasury, as heretofore.

"6. That we continue to look to the General Conference treasury for appropriations for buildings required in various enterprises mentioned in this resolution.

"7. That this plan be embodied in our budget for the year 1918 and henceforth.

"Encouraged by the success which, under God's blessing, has attended our efforts in the past,

"Resolved, That we set Rs. 6,000 as our Harvest Ingathering goal for 1917, the campaign to be on behalf of such objects as the executive committee shall notify in due course.

"We recommend, That a Sabbath school rally day be appointed for the 17th of March, 1917, and that a suitable program be prepared by the Union Sabbath school secretary."

It was also decided to remove the school for the children of foreign workers, which is now at Mussoorie, to some more suitable place, disposing of the present quarters to the best advantage. To accomplish this, India has undertaken to raise Rs. 10,000, of which Rs. 6,700 was secured in cash and pledges during the conference.

Action was also taken looking toward greatly increasing the usefulness of the Lucknow printing house by arranging for the production there of literature required for all the languages of India, rather than, as at present, relying on the local printing establishments to supply the needs of these fields at considerable distance from Lucknow. However this change can be accomplished only as facilities are increased and the necessary workers developed.

The North and Northwest Mission fields were combined, with Brother M. M. Mattison in charge. Dr. H. C. Menkel was elected assistant superintendent of the India Union Mission. These were the only changes made in the election of the officers and superintendents of the field.

The appropriation of \$90,000 voted by the General Conference to the In-

dia Union Mission for 1917 was greatly appreciated, and with this assistance it is expected that the present year will be the most successful one in the history of the mission.

While notice cannot be taken in this of the interesting reports submitted, I cannot refrain from mentioning that of Sister V. E. Chilton, who is in charge of the work for the women of India. Her report was a most touching one, containing much that moved the hearts of the hearers. There are now about fifty women with whom she is working, and she has much more to do than she has strength or time to attend to. Now that the necessary money has been provided, a zenana home will soon be erected, which will be a great help in this kind of work.

On the last Sabbath of the meeting, an ordination service was held, at which Brother L. J. Burgess was ordained. The conference also voted that Brethren L. G. Mookerjee and E. D. Thomas, native workers of India, be set apart to the work of the ministry, but their ordination was delayed until it could be accomplished in their home churches.

#### AMONG THE CANTONESE

A. L. HAM

A SURPRISING interest has been awakened among the people of the city of Tsing Un in the truths which we as a people teach. Some time since, a company of people in this place urgently invited us to visit them and open work there. On account of school work I delayed visiting them, but am thankful that at last I have been able to meet with them in worship and preach the truth to them in person in their own meeting place.

At the last general meeting here in Canton, the leader of this company, who is a doctor by profession, attended the meetings and was baptized. He seems to be a real, whole-hearted Christian, and is using a part of his own residence for meeting purposes. Since coming to China I have not had the opportunity of visiting new members who seemed so much like newly converted people in the homeland as these people do, especially Dr. Tsang and his family.

There are thirty or more at Tsing Un who wish to unite with us. Eight of those desiring membership are from heathenism. These, I understand, are the direct fruits of Dr. Tsang's medical missionary work. This company is composed of people from nearly all classes—coolies, farmers, merchants, doctors, and teachers.

The trip to and from the place was most pleasant, though dangerous at this time of year. We traveled by train and boat up North River, past prosperous cities and villages which have not been entered with the mes-

sage except as our literature has found entrance. This led me to plan as never before to reach these multitudes with the gospel of salvation.

It was very fortunate for us that we did not take the boat which left a day later, as the robbers in that district took advantage of the low water and made an armed attack upon the boat. Judging from its appearance (for it was full of bullet holes), the attack must have been terrible. Many people who were robbed returned to Canton for sufficient clothing and supplies.

I am glad that although dangers lurk about us on every hand, God protects his children as they go forth with his message.

The printed page has been largely instrumental in bringing the truth to the attention of these people at Tsing Un, and I am thankful to say that this branch of the "gospel tree" is blossoming out in the Cantonese field now as never before, and the Lord will certainly bless in the developing of these interests.

#### NOTES FROM SHEN-SI PROVINCE, CHINA

O. J. GIBSON

FOR more than two years this province has been looking to Honan for help, and we have done our utmost in the way of both men and means. The prospects last spring were that the North China Mission would take over that work; then it was arranged for the Central China Mission to relieve us of the responsibility; but ultimately the work has fallen to the local mission of the Honan Province. Honan has released one of her promising young evangelists to foster the interests of the work in Shen-si until foreign families can take charge of it.

In company with this man and his family, our first two evangelists set out for Gospel Village shortly after our autumn meeting. It seems that every time we have turned our faces that way, the enemy has made a desperate endeavor to thwart our purpose. Two or three attempts were made before the first successful trip. Then last spring, when Dr. A. C. Selmon and Brother Frederick Lee made the journey, they were for days in jeopardy of their lives. On the occasion of this second visit the enemy was not sleeping. Our party had no more than started when sickness overtook them. Liu Djen Bang, our one ordained minister, was the first to be severely ill, and he was so distressed that he decided to return, but the other members of the party, not having visited the place, felt very dependent upon him, and prevailed upon him to continue with them. One after another became indisposed en route until they were within sight of their destination. Before the last stage of the journey, however, all had agreed that they were willing even



to lay down their lives in the effort rather than have the enemy frustrate their plans; and surely the Lord blessed them in their struggles.

Upon their arrival they were given a very hearty welcome, and when it came time to return, the brethren there were loath to part company. Meetings were held daily for more than a week, and the believers and interested ones drank in the truths taught, as the dry earth takes up the copious showers. The interest there is growing, and is one which calls strongly for the immediate supervision of experienced men. They are urging us now to enlarge our borders, but we cannot. As it is, we have two evangelists, four schools, and three colporteurs in the district.

This homely illustration has been used to describe the situation there: "The water is boiling; if we don't cook food now, the fire may go out, and our opportunity will be lost." It seems imperative that foreign workers be placed there just as soon as possible; and this their plea comes to us again, and I can but pass it on. How happy they would be if spring should bring the realization of their hopes!

"O, who will help us to garner in  
The sheaves of good from the fields of  
sin?"

*Yen-cheng, Honan.*

## ANOTHER PASSING YEAR

R. A. CALDWELL

PROGRESS has marked every hour of 1916 in the Philippines. "It is time for thee, Lord, to work," is often quoted by us as a people. It would be quite appropriate to insert, "and thy people." God's Spirit is working mightily in these days of indifference; but that does not relieve us as individuals from the obligation of being active.

The Spirit of God itself cannot directly present the saving gospel to men without a channel of communication. God's plan requires the co-operation of human beings to "preach the word." Unaided, the Holy Spirit cannot print and circulate literature, nor direct the affairs of an institution. There must be consecrated mediums. This is fortunate for us.

The writer is now in his third term of service in this great Asiatic Division of the world-wide field. Success is attending the efforts made. Since beginning work this last time, I have delivered five hundred and forty health books and nearly three hundred religious works in eight provinces, and that, too, without a motor cycle. These books were nearly all in Spanish.

Surely we are warranted in expecting a harvest before the great day of reaping, especially from the circulation of "The Great Controversy." Will you help us with your prayers?  
*Manila, P. I.*

## EN ROUTE TO VENEZUELA

W. E. BAXTER

ON Wednesday, January 24, we sailed from New York on the steamship "Caracas" for Venezuela, South America, which is now to be our field of labor. The first six days of the trip passed with very little to break the monotony, with the exception of the second evening out, when we had rough weather, and most of the one hundred and three passengers were sick, ourselves with the rest.

Monday, at 11 A. M., we arrived at San Juan, Porto Rico. As our ship pulled up to the pier, I heard some one call my name. It was Elder D. D. Fitch. Sister Steele, the wife of the director of the Porto Rican Mission, was also there to greet us. Learning that our boat was to sail at three o'clock, we went ashore at once, and taking a jitney, were hurried through the very narrow streets of San Juan, then over the Caraterra, the main road of the island, to Santurce, where Brother Fitch lives. In a very short time we were in his home, where we were warmly welcomed by his wife and mother. It was truly a pleasure to meet these workers and have dinner with them. They are nicely situated in a good part of the city, which is quite a help in giving character to our work.

After dinner we were taken to the church, only a few blocks distant. This is a very neat little building, with a light, airy basement, in which the school is held. In one room we found seventeen of the younger pupils, with Mrs. Mercedes Toro, who accepted the truth about a year ago, as teacher. She seemed to be doing good work. Everything had the appearance of neatness and order. In another room we found Brother and Sister E. C. Jacobsen teaching the older pupils. All were called into one room, and I was asked to say a few words to them while Brother Fitch interpreted. After this he asked them questions on the different points of our faith. We were interested to see how quickly and well they answered. One boy put a diagram of the twenty-three hundred days on the board, and another explained it. I am sure we shall see good results from this school.

As we hurried back to the boat, our hearts were filled with thankfulness that the truth is so well established on this little island,—one hundred miles long and forty miles wide, and that more than \$7,000 worth of our truth-filled books have been sold here during the year 1916.

When we left Porto Rico, we were accompanied by Brother and Sister G. D. Raff. Brother Raff has had charge of the book work in Porto Rico for several years, and has been released to take up the same work in Venezuela. Sister Raff is a trained nurse, and both have a good command of the Spanish language. We

are very glad to have them with us, and take this opportunity to thank the committee in Porto Rico for releasing them to this needy field.

## LABORING AMID DIFFICULTIES

S. E. KELLMAN

THE canvassing work in Cuba is being carried forward under difficult conditions just now. Brother Thelwell Harper, a young American from Michigan, joined our forces a short time ago. After spending a few weeks in language study and taking part in our institute, he was sent out with a native worker to the province of Oriente. At a place called Antilla they were to take a boat for the particular district where they had decided to work. They found that they were too late for that vessel, but were told that another was due in two days. The latter boat turned out to be a mail boat, which did not carry passengers. Another week's delay confronted them, so they decided to canvass right where they were. The only place not worked with "Coming King" was nine miles distant, so with their hammocks and books they set out to walk to that place. That evening they lodged with natives. On the way our American brother had passed through some *guao*, which is a poison bush like the poison ivy in the States, and the next day he could not walk. He was swollen all over, and it was impossible for him to lie on his back, walk, or sit down.

When he was ready to make his delivery, he had to retrace his steps to where he had left his books, then come back with them on his shoulders, though still sick. After these experiences, the brethren returned to Antilla to catch their boat for the province of Oriente. They had left their suit cases with a storekeeper. When our brother opened his suit case, he found that everything had been stolen, and the only suit he had was the one which he was wearing at the time he had the *guao*, and it was of no further use to him. About \$30 worth of personal effects had been taken from him.

This was practically his first experience in canvassing in Cuba. But with all these setbacks, he is still determined to go on with the work. To add to his troubles, the revolution has come, and he cannot communicate with us, nor we with him.

I hope the Lord, by his protecting care, will guide these faithful workers, whose experiences, tramping over the mountain roads of an undeveloped country, remind us very forcibly of the trials which Paul tells were his lot in pioneering with the gospel among the inhabitants of Asia.

BELIEF is the acceptance of a map. Faith is the taking of the voyage.—  
*Dr. J. H. Jowett.*



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

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

### "I LIVE HERE"

A GARDEN, a perfect mosaic, deep green 'gainst the blackest of loam, Spread out near a little log cabin—obscure but immaculate home! I paused to admire—who could help it?—the weedless expanse near the door, Where, pleased with my pleased inspection, stood a "mammy" of years full threescore.

"A beautiful garden," I ventured. She cupped a brown hand to her ear. "Fine garden!" I shouted. "Oh, sholy! It ought to be fine; I live here!" I went on my way with a sermon as great as I ever had heard; The highest-paid preacher existent could never have added a word.

Were every human who cumpers the tiniest spot of the earth To see that the place he inhabits—the work brain or fingers give birth— Stood perfect as e'er he could make it, 'twould be such a different sphere! Let's borrow our motto from "mammy,"—"It ought to be fine; I live here!" —Adapted from Strickland Gillilan.

### MAKE YOUR SURROUNDINGS BEAUTIFUL

MRS. I. H. EVANS

IN spite of so many appearances to the contrary, a love for the beautiful is implanted in every human heart. Sometimes it finds expression in strange ways, and leads to peculiar effects; nevertheless it is a divine gift, and should be cherished and cultivated.

Each season brings its own loveliness, but spring is the fairest time of all, and the preparation time for the beauty of flowers and fruits. To a certain extent most of us may influence to some degree our immediate surroundings. There is no excuse for littered fence corners, back yards filled with empty tin cans, broken dishes, and other rubbish, ash heaps, stone piles, and the odds and ends that are so often allowed to accumulate in the circumscribed back yard of a city lot as well as on the larger grounds of the suburban and country home.

"What do you see from your kitchen window?" asks the editor of *Collier's Magazine*, and adds:

"American farm wives go mad from the monotony of their existence. One of the most tragic features of American rural life is the lot of the farm woman who has no relief from her tedious duties. From her kitchen window as she works she sees an

unsightly yard, rickety fences, scavenging chickens and pigs, and patches of weeds. . . .

"The average American farmyard is ugly; so is the average American back yard. The tag ends of American towns deserve the same condemnation. Ash heaps, weed-choked gardens, insect-ridden fruit trees, rusty bed springs, abandoned machinery,—are these forever to be the elements of American landscape gardening? . . .

"Surely the time has now come for us to take thought about the things we see from our kitchen windows. Home beautifying is a passion with Englishmen. They love their home places. As a consequence, the traveler in England may ride for miles and miles between flowering hedges, and find endless delight in the 'warm, habitable age of the towns, the green, settled ancient look of the country,' the tiny cottages with their flowering gardens which put a spirit of romance into the landscape."

Why not adopt the cheerful philosophy of the old colored "mammy," "It ought to be fine; I live here!" as our motto this spring, and make our own immediate surroundings as lovely as we can? Especially in the country the wife and mother needs the uplift that comes from beautiful surroundings. She rarely leaves home, and often has little leisure. But the sight of a hedge of sweet peas in the edge of the garden where she goes to gather the vegetables for dinner will make her task pleasanter; and if she stops to pluck a bouquet for the table, their fragrance and beauty will perhaps unconsciously influence the whole family. Her work will seem lighter and her heart will be happier if her surroundings are made as beautiful as possible.

A little plot around or near the house, laid out according to a well-planned design and planted even a little at a time through the years, will not only add to the joy of living, but will increase the money value of the home. A hedge of purple lilacs against one strip of farmyard fence, a row of white lilacs and other flowering shrubs by another, with hydrangeas and other low shrubs in front, will be attractive all summer long. Spireas, deutzias, and other low-growing shrubs, set near the foundation wall, will soften the harsh lines of the house, and make it look "at home" in its surroundings. "Plant out" chicken houses and other outbuildings with groups of spruce and cedars, and train climbing roses and other vines over the porch and along the trellis. Long beds of perennials, perhaps only one

started each year, will be a lasting joy. And every farm woman should have superior roses, for nowhere else is their natural food so easily obtained.

But whatever we have, whether it be much or little, the first step is to eliminate the unlovely by setting our yards in order, and then gathering into them the treasures of roots and shrubs that will respond so quickly to our care, and do their part toward making our surroundings beautiful.

### A WILD STRAWBERRY BED

Two years ago I found what eventually proved to be an exceptionally fine cluster of wild strawberry plants in the woodland. They had just blossomed, and were carefully dug up with plenty of soil clinging to them, and placed in a basket.

On reaching home the plants were at once put in a vacant garden bed where the soil was rich. They were watered, and shaded from the sun for two days, so that the plants did not wilt a particle. In a week's time there was perceptible growth in the plants, and by the middle of July they were full of ripe strawberries that were of good size for wild fruit, and the supply of berries was a generous one for the number of plants.

When September came, the wild strawberry plants had trailers thrown out ten feet long, reaching in every direction. As this month is a fine one to transplant any kind of plant, we changed the strawberry bed to a piece of ground a quarter of an acre in extent adjoining the garden. The soil needed enriching, so a liberal quantity of manure was used, and the plants were cared for in the same way as the cultivated variety. A manure mulch was spread around the roots late in the fall, and after the ground became frozen, straw was mixed in with the mulch, and spread thinly over the plants to protect them from the freezing and thawing which occurs in the early spring months.

As soon as the frost left the ground, the coarse straw was removed, and manure mixed in with the fine straw litter, and run into the ground between rows with the horse cultivator; then a clean litter of straw was spread around the plants, which not only discouraged the weeds from growing, but kept the berries free from dust. The straw litter also serves another purpose, that of conserving the moisture in the ground. A bed well cared for in this way will last three years, when the plants should be transplanted to a new one.

The little wildlings responded to all this care, and the fruit was delicious. The plants grew large blossoms on sturdy stems three and four inches high, which gave promise of the fine, luscious berries which ripened in due time. They were the size of the ordinary cultivated variety, the color was a rich red all through the berry,

the seeds were small, and, best of all, the wild flavor for which these woodland berries are famed was still retained.

We feasted on this fruit all summer, and had some to give away and to can. The following summer the stems of the plants were higher and the blossoms larger, indicating a corresponding size in the berry. The plants were so numerous that we had berries to sell, and, because of their extra fine quality and size, they commanded a higher price than the berries that had never emerged from their wild state.

Wild strawberry plants, as well as the cultivated, can be transplanted in September as successfully as in the spring. Choose thrifty-looking plants with strong, high stems, and plant them in the bed they are to remain in, following the directions given.—*Selected.*

### FAVORITE ANNUALS

#### AIDA

At this season of the year the busy housewives are getting their flower beds ready for the summer season. Just a few plants brighten up the home wonderfully, and make life much sweeter. One seldom sees the annual chrysanthemum, yet it is one of the most satisfactory plants that one can have in the garden. The foliage alone is beautiful—gray-green in color, and so lacy. The flowers are in many colors, some of a beautiful pure white, like a glistening Shasta daisy, with a large brown eye. They are invaluable for cut flowers, and are also excellent for window boxes, as they have a long blooming period.

For vines there is nothing prettier than the canary bird vine, a member of the nasturtium family. The seeds should be planted indoors, and transplanted later, if one is living where the spring season is late; otherwise plant the seed outdoors, as it starts readily, and grows quite fast. The foliage is bright green, very pretty, and the vine reaches a height of ten feet in good soil. It has a peculiar yellow flower, which looks like a bird with expanded wings; hence its name. This is also a satisfactory vine for winter use in the house. It should be planted in September for this purpose.

Another good vine is the wild cucumber. It is rapid in growth, has few insect pests, and is literally covered with a profusion of white flowers. To see this vine at its best, place bright-colored plants near by. It is very pretty near a sweet-pea hedge. The flowers of the wild cucumber are succeeded by odd green burs, which contain the large, hard, peculiarly grooved seeds.

Where a low effect is wanted, the scarlet flax, or *Linum*, is beautiful, especially when planted with sweet alyssum. It is always a mass of glow-

ing red, and blooms early. The "Little Gem" sweet alyssum is fine for borders, each plant covering a large space, and in flower showing a dense mass of fragrant white bloom. *Tagetes pumila*, a miniature marigold, ferny-leaved and very fragrant, also makes a lovely border plant, and one that is too little used. The *Iberis*, or golden candytuft, is another plant that is not seen so often as it should be. The leaves are used as a flavoring for sauces, soups, and salads, taking the place of tarragon, and being much liked. The golden candytuft is also a valuable bee plant.

The list of desirable annuals is a long one, but I have mentioned only a few, in the hope that some will be successful with them, and derive pleasure from their culture.

### THE INVALUABLE ASPARAGUS BED

If you are moving into a new place, or starting a garden in an old one, be sure to put in an asparagus bed. Once planted, asparagus grows like a weed, comes up early every spring without any urging, and responds readily to any attention. A strip of ground twenty feet long by four wide will accommodate sixty plants, and supply an ordinary family with asparagus from early in May until the middle of June. A ten-cent package of seed will furnish plants enough to fill your own bed, with plenty to give to your neighbors. Two years ago I started a new bed from seed, and I shall never go back to the old way of putting in two-year-old roots.

I selected a well-drained plot in the garden, and as early as the ground could be easily worked, opened trenches about six or eight inches deep and twelve to eighteen inches apart. In the bottom of these trenches I dropped the seeds, previously soaked overnight in warm water. I covered them about an inch deep, and left them.

Asparagus seed is a little slow to germinate, but I think every seed came up. At any rate, in about a month I had a forest of young asparagus plants. I thinned the rows, trying to leave the plants eight inches to a foot apart in the rows.

As the seedlings in the original rows grew, I drew the earth around them, mixing in high-grade fertilizer, nitrate of soda, and chicken manure quite liberally until the bed was level. During the summer I kept the ground reasonably well cultivated and free from weeds. In the fall I cut off the tops, and through the winter, as the henhouse was cleaned, I spread the manure thickly over the bed.

In the spring, eleven months from the time of planting, I had stalks large enough to cut. If I had watered the bed during the long dry spell of the summer, there would have been an abundance. The second summer the bed was fertilized and cultivated between the rows, and the

next spring we cut all we wanted, taking care, as the season advanced, to leave at least one good stalk to each plant, to feed the roots for the next year's growth.—*Woman's Home Companion.*

### YOUR ASTOR BED

MRS. I. H. EVANS

AN aster bed is a joy in August and September, which a little forethought in these early spring days will assure. One need not necessarily buy the most expensive seed in order to have a supply of these lovely flowers in the garden, and to give away to one's friends. Last year I saw two beds of asters, covered with literally thousands of these beautiful flowers, which had been grown from a twenty-five-cent packet of mixed seed. Not far away was a small bed, with fewer plants and no prettier flowers, the seed for which had cost two dollars. The difference lay in intelligent care.

The following directions for raising asters are given by one who loves these flowers, and for many years has raised them successfully:

"First, find a place where the sun shines at least one half the day, preferably in the morning.

"Second, set the plants about one foot apart, the second (or not later than the third) week in May. The plants should be about four inches tall at the time of transplanting.

"Third, if the weather is even moderately warm and no rain, water thoroughly every night.

"Fourth, if the plants are healthy, they will begin to sprout from all the leaves when about six or eight inches tall (by 'sprout' I mean form new branches). Do not allow this, but nip off all the tiny branches, leaves and buds, until only about six leaves and two flower buds are left at the top, and no branches at the sides; this leaves a bare stalk up to the six leaves and two buds.

"Fifth, from now on watch for the various bugs and worms. The cutworm is worst of all, as it works at the roots, and the best way is to pull up affected plants and burn them. The caterpillar can easily be seen upon the leaves and stems, and should be picked off immediately. The aphid (a little fly which is perhaps the most common enemy to asters) can easily be destroyed by first spraying the plant thoroughly with a solution of one tablespoonful of kerosene oil to three pints of water. While the plants are wet, blow on (with a powder-gun) some powdered hellebore. None of these pests may appear, or they may all come at the same time. The latter, however, is not likely.

"To sum up, keep these don'ts in mind: Don't allow the plants to become so dry they cannot do otherwise than be puny. Don't allow more than two, or at most four, blossoms to form on each plant. Don't neglect constant 'prying' for bugs and worms. Follow these directions to the letter, and you will be amply repaid by the fine asters you will have the latter part of August."

### APRIL GARDENS

WHEN the first flowers of spring have come, the impulse toward the out of doors is irresistible. April sunshine and showers bring out a dazzling array of beauty in the wake of the few adventuresome scouts of the earlier days. The joy of fulfilled

promise is everywhere, and in our hearts we join the birds in their merry songs of the season's praises. Crocuses, hyacinths, tulips, narcissuses, and all their kindred hold sway in every park and garden, and others soon will follow.

A garden is a necessary adjunct to any home, there being something evidently lacking when there is none. No matter how complete architecturally a home may be, it requires the bright colors of growing flowers and the tempting coolness of hanging vines to give it the final touch of charm.

The beginner may look upon seed-time, which begins in April, with some hesitation; for it is a common impression that the planting of seeds and the care of the tender shoots means the expenditure of endless time and trouble.

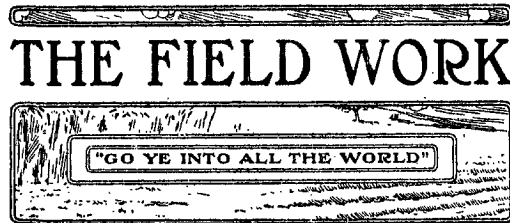
Nothing could be farther from the truth. In the majority of cases, those plants obtained from seed need less attention after planting than nearly any other kind. An occasional prop or support for the tall or climbing varieties, especially if they are in a bed exposed to the wind, is about all the care they require. And the process of preparing for them is neither complex nor particularly difficult.—*Royal Dixon, in the April Mother's Magazine.*

#### A BEAUTIFUL LAWN

"If you would have your lawn grow as fresh and thick as that in front of the District Building, in Washington," says Truman Lanham, superintendent of the city's trees and parking, "and incidentally have it spring within a few days into all the verdant beauty of 'the city's finest,' you must have, first of all, a good top soil about four inches deep. Then take a good fertilizer [Mr. Lanham used one special brand for this purpose], using it at the rate of one thousand pounds to the acre, and rye sown at the rate of two and a half bushels to the acre, and chop it into the ground with a hoe. Rake your ground well after this, and sow Kentucky blue grass and red top in equal parts, which must be rolled in. The rye is used to give immediate results, as it sprouts up within a few days. After being mowed several times, the rye disappears entirely, without leaving stubble, and having served its purpose in protecting the young grass."

AFFECTION can withstand very severe storms of rigor, but not a long polar frost of downright indifference. Love will subsist on wonderfully little hope, but not altogether without it.—*Sir Walter Scott.*

"HE who disbelieves the Bible should at least read it and know why he doesn't believe it."



#### NEW JERSEY

THIS, the field of cities and of all nationalities, is an interesting one in which to work. The nearly six years I have spent here have been pleasant ones, and although difficulties and perplexities exist, as elsewhere, yet this is one of the best fields in which to labor of which I know.

The past year has been one of great blessing to the work here, both spiritually and financially. Our camp meeting was the largest ever held in the State. About five hundred people camped on the grounds, and as many as one thousand persons attended several of the meetings. The tent efforts were very well attended, congregations of from three to seven hundred continuing right up until the cold weather compelled us to close the meetings.

Our preaching services during the winter have been conducted in halls and churches, and a goodly number have already been baptized as a result of these efforts.

The present membership of our conference is 1,107. The sum total of trust funds sent on to the Union Conference last year was \$11,208.41; our tithe for the year amounted to \$29,897.65. Thus far this year both the offerings and the tithe are coming in very encouragingly.

As we go in and out in these large cities, the question continually arises, "How are they all to be reached with the message?" And we are convinced that one of the most efficient factors in this work is the home missionary department of our conference. This winter we have been holding conventions in different parts of the State, and we find that they are a source of great strength to our people in getting them thoroughly organized, and into active service in this branch of the work.

There never was a time when our people were so willing to take hold of missionary work as they are now; they realize that what is to be done must be done quickly, and are willing to sacrifice and to labor that the printed page may be scattered everywhere and in every language.

The work among the Slavish-Bohemian people has advanced very much. The church that was built five years ago, became too small for them, and was sold, and now they have a much larger and better building in process of erection, which will soon be ready for occupancy. This building not only has an auditorium, but also classrooms, so that it may be used as a mission. This building is in the city of Newark.

Our German people in Paterson, with the help of the churches in Newark and Jersey City, have erected a very neat building in that city, which contains not only an auditorium, but also a place for the church school.

The Lord is especially blessing these two nationalities in the State of New Jersey. We also have churches in which services are conducted in the Swedish and Danish-Norwegian languages. Both Newark and Jersey City have commodious church buildings, which are ornaments to the cause of God, and will be used to hasten the message among the Americans. In all there are fourteen church buildings in the conference.

In 1916 the Sabbath school department in New Jersey showed a gain of one hundred and fifty members over that of 1915, with a corresponding excellent increase in offerings. In 1915 our Sabbath school donations amounted to \$4,350 for the year, while in 1916 they were \$5,350, a gain of \$1,000. That good motto, "Every church member in the Sabbath school, and every

Sabbath school member in the church," is ours in New Jersey, and we are working to that end. We have forty-one Sabbath schools in the field, with a combined membership of 1,265. Sabbath school conventions, Rally Day, and camp meeting greatly strengthened the Sabbath school work the past year, and with the added blessing of God gave most encouraging evidence that it pays to meet together to plan for the advancement of the work in the various departments of his cause.

I wish to speak of the educational part of our work. God has promised that he will save our children, but he expects us to do our part by following the plan he has given for educating and training them. We have endeavored to keep the importance of a Christian education before young and old alike, and have been glad to see a growing interest in this most important branch of the work. During 1916 three new church schools were established in this conference, making a total of eight schools, with nine teachers in charge. One hundred and fifty-five of our boys and girls are in church school this year, while about twenty-five are attending Washington Missionary College. It most certainly pays to give our youth a Christian education, and our own field, as well as others, is reaping some of the good results of such training. This year we shall have several of our New Jersey young people who have been receiving a training at the college, actively engaged in this conference as Bible workers, tent masters, musicians, and school-teachers. We feel very happy over this. A number of our young people are planning to enter Washington Missionary College this next fall for the first time, and we find that the church schools are a strong factor in promoting the desire to get a more advanced Christian training for the service of the King.

A successful teachers' institute was held for the benefit of our teachers February 14-18, the conference defraying the traveling expenses of the teachers. We believe that this institute will tend to promote materially the educational work in this field. The conference has also purchased the Teachers' Reading Course books, to be lent to those teachers who feel unable to purchase them. Thus we are doing all that we can to advance the interests of the church school work.

I must not fail to mention the young people's work. No other part of the Lord's vineyard yields so readily to cultivation as does the garden spot of youth. This has been the case in our conference, as elsewhere. The young people have done excellent work, both in practical missionary work and in the educational features outlined by the Missionary Volunteer Department. We have found that organized work accomplishes many times the amount that haphazard, unsystematic effort accomplishes.

We have about three hundred people in our twenty-five Missionary Volunteer Societies. Last year fifty young people were baptized in our conference. Nearly \$1,300 was raised for missions through the efforts of our Missionary Volunteers, aside from their Sabbath school offerings. The young people not only reached the conference goal assigned by the Union, but more than doubled every item.

At present special efforts are being made in the temperance work, and the young people have undertaken to send a copy of the *Temperance Instructor Annual*, free of charge, to every Woman's Christian Temperance Union leader in New Jersey,—



more than three hundred in all. A personal letter accompanies each paper, calling special attention to the paper, and stating where it can be secured at reasonable rates.

The young people are receiving much spiritual benefit from the Missionary Volunteer organization, and their aims and ambitions are being molded for God. There still remains much to be accomplished, but we are of good courage in the Lord.

Faithfulness has characterized the work of the laborers of this conference. Union and harmony prevail, and the blessing of the Lord is resting upon us here.

This year so far has been darkened by the death of two of our faithful members: Sister Anna E. Rambo, who so long stood by the work in New Jersey, and Elder J. M. Gaff, one of our most faithful ministers. We do not know why these things must come to pass, but feel that the Lord knows best.

A. R. SANDBORN.

### TEMPERANCE WORK IN PORTO RICO

HERETOFORE it has been advocates of prohibition who have had to fight for the desired end; but as a result of the Jones bill,

### EXPERIENCES OF OUR BRETHREN IN SOUTH AFRICA

LANGKLOOF, situated in the eastern part of Cape Province, South Africa, is a fertile valley, nearly one hundred miles long and in some places two or three miles wide. The picturesque scenery and rich soil have attracted a large number of people; and the Avoutuur Railway, connecting the farms with the Port Elizabeth markets, enables the settlers to earn a good livelihood.

In the upper portion of this valley, about fourteen years ago, an influential farmer, through studying the Bible, began to observe the true Sabbath. His missionary zeal led him to labor for others, and he succeeded in persuading several of his relatives and friends to follow his example. This man died nearly two years ago.

During the early part of 1916, Brother de Beer's work led him to pass through this district on his motor cycle. At one farm he was asked if he had met the people who were "keeping Saturday for Sunday." On making inquiry, he ascertained that they were living only a few miles distant, so he decided to spend the next day, which was the Sabbath, with them. Recognizing this

of sixty-five members. Several others have since decided to obey, and are planning to be baptized at the next quarterly meeting.

The acceptance of the truth by this people, of course, created a great stir in that part of the country. The leading financier of the district, who is a cousin to one of the deacons of our church there, used all his powers of persuasion to induce them to give up the Sabbath. But his arguments had no weight with those who had a more accurate knowledge of Scripture.

When all arguments had failed, other measures were resorted to. It was reported to the authorities that our brethren were violating the Lord's Day Act by working on Sunday. So about three weeks ago Brother Vermaak (indicated by a X in the photograph) had to appear in the law court to answer this grave (?) charge. He was ready to go to prison for the truth's sake. But the magistrate, whom we had met a few weeks before in another part of the district, and who had assisted us when an attempt was made to hinder our work, saw the injustice of the case, and dismissed it.

All these experiences have tended to strengthen the faith of the brethren and sisters in the Langkloof church, and they



MEMBERS OF THE LANGKLOOF CHURCH

it is the "wots" who, if they would have their way, must get ten per cent of the voters of Porto Rico to sign a petition asking that the matter be submitted at the polls next July. If this is not done, Porto Rico goes dry. In this place, where nearly every grocery sells liquor, and where there are so many sugar "centrals" interested in the manufacture of rum, it is not likely that prohibition will be allowed to enter uncontested. I am informed that a large sum has already been appropriated by the liquor interests to further their cause. Therefore the work before the friends of temperance is one of education. This must be done mainly by the use of literature. If we could only "flood" the island with literature now, we might be able to "dry" up the "wets." With this object in view, I am addressing the readers of the REVIEW, asking that they send quickly as much temperance literature as they can to the writer, at 12 Cerra St., Santurce, P. R.

The English language has been taught in the schools here; so the younger generation can be benefited by literature in English. If any wish to help place Spanish temperance literature in the hands of those who read only Spanish, we should be glad to hear from them.

United States postal laws obtain here, so it is not necessary to expend more for postage than if the matter were sent from one city to another in the States.

D. D. FITCH.

as a providential opening, arrangements were made for us to hold a series of meetings with these people.

Four days after we arrived there, heavy rains began, developing into the Gamtoos flood, which was a very tragic occurrence, many persons being drowned, and many others rescued after suffering cold and hunger on the roofs of buildings and in the tops of trees. Much property was destroyed, and many people were rendered homeless. A large part of the railway line was washed away, thus cutting us off from all communication with the outside world. And as the wagon roads were destroyed and the lands were too wet for farm labor, the time was largely devoted to studying the message. The fact that the flood came just at the time when we were preaching on last-day conditions, served to emphasize the importance of this truth. The survivors also realized that God's preserving care had been over them and their property.

It was apparent from the first that their Sabbath keeping was only nominal; for while they themselves rested on the seventh day, their servants worked as usual. But it was also clear that they were anxious to do right. And while they strongly opposed every new point as it was presented, after the objections had been met and their questions all answered, they fully decided to walk in the advanced light. At the close of the meetings, a church of thirty members was organized, and a Sabbath school

are encouraged to go forward with the message to its final triumph.

D. F. TARR.  
B. P. DE BEER.

### AN OPPORTUNITY

THE Nashville Agricultural and Normal Institute has a place for twenty-five men and women who desire special preparation for rural school work in the South. This is not a call for young and inexperienced students who want an education, and wish to patronize Madison because of the privilege this school affords for student self-support. But there is now a chance for twenty-five mature students, men and women, single or married. The rural school work needs teachers of education and literary ability. At the same time it affords work for men and women of native and practical ability, even though their literary training may have been somewhat limited.

Recognizing the needs of this field, the North American Division Conference took the following action:

"That we encourage our conference officers and our people to consider and look upon the rural school work in the hill districts of the South as a part of the regular work of the denomination, and that we encourage proper persons in all our conferences to enter the Madison School to receive a training for this work."

With world conditions as they are, every lover of the third angel's message should be seeking his place in some mission field. There is danger that many will wait until it is too late. They will find themselves marooned. They will be like dwellers in a burning building with all avenues closed. The Scriptures describe such conditions for the last days—the days in which we now live.

Speaking of our rural schools in the South, Commissioner Claxton, of the United States Bureau of Education, says:

"A careful study of these schools, their spirit and methods, their accomplishments and the hold that they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principles of education too often neglected."

If the Lord is thus opening the way for our people to work in a field to which our attention has long been pointed by the Spirit of prophecy, there must be families waiting for the training Madison offers. The summer term opens June 20. It is none too early to begin preparations for this work. Let us send you particulars. Address the writer at Madison, Tenn.

E. A. SUTHERLAND.

### A GOOD EXAMPLE

A LETTER recently received at the Kansas Tract Society office reads: "I saw in the *Outlook* an article by D. E. Huffman, to the effect that Kansas is only thirty-nine short of the goal set for subscribers to the REVIEW. Now I want to make it one less by sending in a subscription. Please send the REVIEW to some worthy person, and tell him it is a present. I hope it may be a blessing to him, as it has been to me. I began taking it when I had been in the truth six months, and have never felt since that I could do without the good old REVIEW."

In "Testimonies for the Church," Vol. IV, page 598, we read: "The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families." And again, on the next page: "Those who consent to do without the REVIEW AND HERALD lose much. Through its pages Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."

The present campaign to increase the circulation of the REVIEW to twenty-five thousand copies each week is right in line with the admonition given on page 599 of the same work: "Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper."

There are many whose hearts should lead them to do as this sister just referred to has done. The names may be sent to the tract society office, with the subscription price, or the selection of the needy may be left to those who have this work in charge. Were the spirit of coöperation to become strong in us, the abundance of some would supply the lack of others, and we should steadily advance toward the perfection and unity which must characterize the remnant people. We trust that the example cited will prompt many others to send similar offerings to their tract society offices. May the influence of this deed be as the widow's mite.

E. R. ALLEN.

## Missionary Volunteer Department

|                  |                     |
|------------------|---------------------|
| M. E. KERN       | Secretary           |
| MATILDA ERICKSON | Assistant Secretary |
| MRS. I. H. EVANS | Office Secretary    |
| MEADE MACGUIRE   |                     |
| C. L. BENSON     | Field Secretaries   |
| J. F. SIMON      |                     |

### MISSIONARY VOLUNTEER DAY

#### A DECENNIAL CELEBRATION ON MAY 5

##### Suggestive Program

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

Song: "Christ in Song," No. 552.

Scripture Reading: Joel 3:12-17, 28, 29; Mal. 4:5, 6.

Prayer.

Reading: Greetings from the Conference President.

Reading: "A Decennial of Progress," by M. E. Kern.

Special Music.

Reading: "Essentials to Success," by I. H. Evans.

SYMPOSIUM: Object and Results of the Missionary Volunteer Department.

Song: By the children or young people.

Reading: "Brief Survey of the Conference Missionary Volunteer Work," by the Conference Missionary Volunteer Secretary.

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

Song: "Christ in Song," No. 594.

Benediction.

NOTE TO ELDER: The General and North American Division Conferences set aside one day each year as Missionary Volunteer Day. This year it should be a very special occasion, as it marks the tenth anniversary of the organization of the Department. Aside from the suggestions made to elders in the May Gazette, we would here urge that thorough preparation be made for this important program. If it should be absolutely impossible to have the program on May 5, plan for it on the next Sabbath. If there ever was a time in our history when we needed to heed the admonition of Joel in the Scripture reading above, it is now.

If, for any reason, you fail to receive the readings from the Conference president and the Missionary Volunteer secretary, adjust your program, and say nothing publicly about it.

If possible, give the young people a part in the program. The parts of the symposium might well be presented by young people who will step forward and read so that all can hear.

If there are certificates to present, make the most of the occasion to impress the importance of these features of the work.

We are praying that God will give you a special blessing on this day.

MISSIONARY VOLUNTEER DEPARTMENT.

### A DECENNIAL OF PROGRESS

IN these momentous days in which we live, when all the great nations of the world are calling forth their young men to war, how fitting that the church of God should pause to give special consideration to her youth—their evangelization, education, and mobilization.

Ten years ago this month, the General Conference Committee, sitting in council at Gland, Switzerland, and facing "in its study of the fields, the divine call to bring every resource into service for the closing work," decided to organize a special department for the development of our young people. This new department was launched, and the plans which should guide its work were adopted the following July, at a joint Sabbath School and Young People's Convention held at Mount Vernon, Ohio. Today we celebrate the tenth anniversary of the or-

ganization of this Department, which was brought into existence for the one purpose of saving, enlisting, and training for Christian service our great army of young people. And we pause to review the record of these ten years.

The leaders of the church who decided to organize this Department, and the workers who gathered at Mount Vernon to perfect the plans and launch the enterprise, had a vision of the "accumulative power and self-propagating force" which was wrapped up in the lives of our youth. And they believed it was possible so to organize and train these raw recruits that they would become a mighty factor in the giving of the gospel message; and that in the effort to do their part in this great work the youth themselves would be strengthened in Christian experience and shielded from the snares of the world. The results have proved that vision true. Church leaders, parents, and young people unite in praising God for the benefits of the Missionary Volunteer Department. The boys and girls of 1907 are men and women now. There are today workers in the foreign field who received their first interest in missions from the Missionary Volunteer Reading Courses, and there are workers in the homeland to whose development the Missionary Volunteer Society has contributed much.

### Organization

Experience has proved the wisdom of the organization agreed upon at Mount Vernon. The details have been worked out and approved step by step. The greatest hindrance to the work has been the lack of trained leaders in conferences and churches. In 1910 we estimated that about two thirds of the conferences in the United States and Canada were doing active work, one fourth were semiactive, and the remainder were doing nothing. Today every conference has a Missionary Volunteer Secretary, and nearly all are active. Much still remains to be done, however, so to strengthen the work that all our young people shall have an equal chance to share the blessings of this movement.

At first there were few Union Missionary Volunteer secretaries; but as the work has developed, it has become more and more necessary that there should be strong Union leaders. Today there is a secretary in each of the Union Conferences of the North American Division, and they are bearing many responsibilities formerly carried by the general officers. In 1912 a field secretary was appointed to assist in the evangelical work for young people and to assist the Department in the field. This has proved a good investment. It is now the plan to have two field secretaries for the English young people, and one for the German. Special attention is also being given to the Swedish and Danish-Norwegian youth.

The Junior work, which was of necessity neglected at first, is now receiving more attention. It is planned that a Junior Society shall be organized in each church school, and in as many churches as conditions and proper leadership will warrant.

An important step was taken for the advancement of this work when we began in 1914 the publication of the *Church Officers' Gazette*, which contains material for Missionary Volunteer programs and instruction to leaders.

The Missionary Volunteer work in our advanced schools has received special attention in the last two years, with the end in view that students going out from these schools shall be able to help the societies in the home churches, and that leaders may be developed for the work.

As the message spreads throughout the world, the young people's organization of the church goes with it. Australia has a strong Missionary Volunteer organization, with a membership of more than three thousand. In Europe, before the war, there were nearly as many more. The sending of a Union Missionary Volunteer secretary to South America recently, has brought courage to the conference leaders and the young

people in that great field. In South Africa the work is being organized as never before, and in the Asiatic field added attention is given to this Department.

One of the most encouraging features of our young people's work today is its development in foreign fields. The sacrifice and devotion, even under persecution, of young people recently redeemed from heathenism, is a challenge to the young people of the homeland to deeper consecration.

Devotional Features

Our Missionary Volunteer efforts are naturally arranged under three heads: (1) Devotional, (2) Educational, and (3) Organized Missionary Activities.

Prominent among the devotional features is the Morning Watch. We believe that the faithful observance of the Morning Watch will do more than any other one thing to establish unbroken communion with heaven, which is the secret of right living and successful soul-winning.

The sale of the Morning Watch Calendar in the English has reached as high as fifty-five thousand copies, besides editions in German, Spanish, Japanese, Chinese, Korean, Danish-Norwegian, Swedish, Finnish, and Portuguese. It is a blessed thought that morning by morning an ever-enlarging circle of young people—and older ones, too—from lands all round the world are pressing their petitions to the same loving Father for victory over temptation and power for Christian service.

Educational Features

The Standard of Attainment and Reading Course work have been prominent features of this movement from the first. That hundreds of our youth should all alone and in groups enter into the study of Bible doctrines and denominational history, and that, too, while often pressed with other duties, surely shows a genuine interest in a preparation for service. This work went slowly at first, but made a tremendous increase in 1914, when a goal was set and special attention given to it. The number of certificates granted from 1908 to 1915 inclusive, are as follows: 72, 60, 27, 58, 86, 134, 676, 958—2,071 in all.

The Reading Course work has increased in interest from year to year. In 1908 a Junior Course was started, and this year we begin a Primary Course. Reading Courses have also been conducted in German, Spanish, and a few other languages. Thousands of young people have been introduced to the riches of uplifting books, and have had their interest in education greatly quickened.

Our Missionary Volunteer organ—the *Youth's Instructor*—has proved true to its name as an educational factor. The Missionary Volunteer Leaflet series has grown to fifty-four numbers. These leaflets have been a strong factor in building up the work. Aside from all this, many of our conferences have established Missionary Volunteer circulating libraries, which are bringing good books within easy reach of every ambitious boy or girl, young man or young woman.

Organized Missionary Effort

It is the purpose of our Missionary Volunteer Department to help every young person in the church to be about his Father's business. The Lord has called our young people into his service, and it is the duty of the church to provide the means and plans by which every one of these younger members shall have missionary work to do suited to his age and experience. That the department has had a large measure of success in this difficult undertaking is seen from the accompanying summary of Missionary Volunteer work from the beginning of the organization in 1901, as a department of the General Conference, to the close of June, 1916. Only a glance at these figures will show how wonderfully the Lord has blessed the work. In the first six years before the Missionary Volunteer Department was organized, the highest number of societies reporting was 461. During the

COMPARATIVE SUMMARY OF MISSIONARY VOLUNTEER WORK \*

|                                              | July 1, 1901, to<br>June 30, 1907 | July 1, 1907, to<br>June 30, 1913 | July 1, 1913, to<br>June 30, 1916 |
|----------------------------------------------|-----------------------------------|-----------------------------------|-----------------------------------|
| Largest number of societies reporting.....   | 461                               | 694                               | 1,108                             |
| Largest membership, including isolated.....  | 8,933                             | 13,070                            | 20,741                            |
| Letters written .....                        | 18,843                            | 121,997                           | 164,225                           |
| Letters received .....                       | 6,579                             | 48,541                            | 67,860                            |
| Missionary visits (personal work).....       | 56,432                            | 343,105                           | 506,539                           |
| Bible readings or cottage meetings.....      | 20,600                            | 99,483                            | 120,438                           |
| Subscriptions taken for periodicals.....     | 6,577                             | 32,467                            | 34,786                            |
| Papers sold .....                            | 301,292                           | 1,229,686                         | 939,900                           |
| Papers mailed, lent, or given away.....      | 427,084                           | 2,351,446                         | 1,880,872                         |
| Books sold .....                             | 23,444                            | 102,734                           | 126,387                           |
| Books lent or given away.....                | 10,171                            | 78,288                            | 115,975                           |
| Tracts sold .....                            | 22,341                            | 1,006,594                         | 501,836                           |
| Tracts lent or given away.....               | 262,505                           | 9,834,915                         | 3,013,838                         |
| Hours of Christian help work.....            | 31,161                            | 382,609                           | 456,086                           |
| Articles of clothing and number of meals.... | 10,921                            | 92,182                            | 175,441                           |
| Offerings for home missions.....             | \$3,512.75                        | \$38,217.43                       | \$34,996.55                       |
| Offerings for foreign missions.....          | \$7,361.31                        | \$59,851.25                       | \$83,309.18                       |

\* The reader should observe that the first two columns each represent six years, while the last column is for three years. For several years tracts distributed were reported in pages, but in recent years only the number of tracts have been reported. This explains why tracts lent and given away show an apparent decrease.

next six years, under the Missionary Volunteer Department, we had as many as 694 reporting societies, and during the last three years 1,108. Notice the item of missionary visits (personal work). During the first six years of the Missionary Volunteer Department we have 343,105, and during the last three years (half the time) we have 506,539. The money raised for missions is an encouraging item—more than \$121,000 for foreign missions since 1907. In one year alone our young people have given nearly \$34,000 to specific enterprises in the foreign fields. This was \$5,000 more than the whole denomination gave to foreign missions thirty years ago. During this same time our Missionary Volunteers gave \$8,910.14 for home missionary work. And all this is in addition to many thousands of dollars given to missions through the Sabbath school. The young people of Australia are raising \$10,000 to build a boat to ply among the islands of the South Seas; the South African Missionary Volunteers have been raising money for a mission hospital; the young people of South America have given to their Indian work and other missionary enterprises; and the young people of North America are raising money for many enterprises in Africa, South America, India, China, Korea, Manchuria, and Malaysia. Surely our young people are doing their part in giving "the advent message to all the world in this generation."

As we look back over this ten years, we can truly say in the words of another: "God has marvelously blessed this work in the past, and we cannot doubt its future success. As we lift our grateful eyes, and see the tokens of increased prosperity, which brighten the horizon of the future, there comes to us a call to greater earnestness. We must not slacken our pace. The salvation of our youth will depend largely upon their own efforts to save souls; and we must attract, hold, and train our young people in Christian work, until we shall have answered fully the divine call to bring every resource into service."

M. E. KERN.

ESSENTIALS TO SUCCESS

I AM asked to say a few words on the essentials to success. Before we discuss this proposition, let us study for a moment the meaning of the word "success." In defining it, the Standard Dictionary says:

"The act of succeeding, or the state of having succeeded; a favorable or prosperous course or termination of anything attempted; a result corresponding to the aim or design entertained; prosperous or advantageous issue."

It is evident from this definition that in order to attain success one must have a purpose, aim, or definite object in mind toward which he is striving. Definiteness of aim is essential for success. Of course, one may have definite aims and not suc-

ceed. On the other hand, it is difficult to think of success without definiteness of aim.

For some years the Missionary Volunteer Department has annually set before its membership four goals, or aims, and has been very desirous that the society should reach them: First, a definite number of souls won to Christ for the year; second, the earning of a specified number of Reading Course certificates; third, a certain number of the society to become members of Attainment; and fourth, the financial goal, to attain which the society undertakes to raise a definite sum of money for foreign missions every year. This year another goal has been added—that of having the entire membership a reporting membership. These goals give to the Missionary Volunteer Society a very definite purpose in all its activities.

Again, the Missionary Volunteer Society has that unity, that singleness of purpose, which, when intelligently carried out, brings success in nearly all fields of activity. The strength of any organization lies in the positive directness of its united effort. Each individual can do something, each group of young people can do something, but no isolated groups can do separately what the combined army of fifteen or twenty thousand young people can do when they have a definite goal set before them. United effort on the part of the young people of this denomination means a great deal more than one would suppose at first thought. The Bible itself emphasizes unity of action when it speaks of two being able to do ten times as much as one. One shall "chase a thousand, and two put ten thousand to flight," shows the value the Scriptures place on unity of action.

Continuity of purpose is essential for success in any line of activity. The Missionary Volunteer goal sets before the entire field annually the ends to be sought in their endeavors. This means that each year our Missionary Volunteers combine their activities, and unite to attain definite results. Under God's blessing this means real success. For twelve months the young people of the denomination work to attain their goals, and each succeeding year does not mean new goals, or new plans to be studied and entered upon, but simply enlarged plans and larger results, thus economizing training and equipment.

Faith is essential for success in any department of the Lord's work. This faith must be individual, and it may be general also, or collective; that is, an organization, as well as the units that compose it, may have faith that it can accomplish a definite purpose or plan. We see this in an army. We see it in coöperation. We see it in college teams that train for athletic games. And so it is primary, it is all-essential, that those who engage in service believe in themselves, in the organization for which they are working, and in the objective to be attained in the united effort of all. Thus equipped, they can trust in God and do their best.

**Optimism** is essential to success. One must have a bright outlook. Optimism does not mean carelessness. It does not mean indifference at the point where great strength and skill must be put forth; but optimism is a sort of stimulant, rallying all the energies of man, both physical and mental, and helping the one who possesses such a spirit to look upon the bright side, to acknowledge no defeat, and to concentrate his whole endeavors to the very best possible advantage.

**Perseverance** is another important element of success. It must permeate the entire body of the organization. Many a fortune has been lost by quitting the field of endeavor too soon. Many a battle has been lost by surrendering just a little too early in the conflict. Perseverance is primarily essential to success in every line. It is necessary in the endeavor to secure an education. It is essential in the work of God; for no people are confronted with greater obstacles than those who are trying to win souls to Christ, and no other work meets with so many hindrances. We must therefore never lose our faith, but persevere to the end.

**Training** is essential. We must have trained leaders in both local and Union conferences. We must seek the very best local help in our church organizations that is to be had. Patiently the leaders must teach, instruct, and encourage the local leaders to be strong in the elements that mean success to our Missionary Volunteer work. We must not think that because a person makes mistakes he is a failure. Many a man learns more rapidly through his mistakes than through his successes. We often make our very best efforts immediately after definite and humiliating failure. We need trained leaders in both local and conference societies. We must seek them, and if we do not have them at hand, must set ourselves patiently to the task of training those who may develop into workers.

**Consecration** is the highest essential in this great work among our young people. Without it there can be no lasting success, even though there may be apparent prosperity. If our Missionary Volunteers will work faithfully to accomplish their aim, if they will work with unity of heart and purpose, with faith in their Leader, perseverance in the face of difficulties, and complete consecration *all the time*, their success will be certain. I. H. EVANS.

## OBJECT AND RESULTS OF THE MISSIONARY VOLUNTEER DEPARTMENT

### A SYMPOSIUM

From A. G. DANIELLS, *president of the General Conference*:

"The Missionary Volunteer Department has been created for the purpose of aiding in the work of saving our children, and pressing them into the Master's service."

From B. G. WILKINSON, *president of Columbia Union Conference*:

"I am certainly glad that the denomination formed the Missionary Volunteer Department. As great fleets are wrapped up in acorns, so a tremendous future lies wrapped up in the youth of this denomination. They have willing minds. They have loving hearts. They are full of faith and strength. What they need is leadership; and that is what the Missionary Volunteer Department is giving them. This department should have the hearty and loyal support of officials, ministers, and fathers and mothers in Israel."

From W. G. WIRTH, *principal of South Lancaster Academy*:

"The great mission of the Missionary Volunteer Department is to hold our young people to the third angel's message. On account of the allurements, temptations, and dangers which are crowding in so thickly

upon the young people of our generation, there is nothing more fitting than to have an organization devoted entirely to the work of young people, understanding what young people need, their hopes and aspirations, and binding them together in the truth of God."

From O. J. GRAF, *president of Emmanuel Missionary College*:

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

From R. A. UNDERWOOD, *president of Central Union Conference*:

"The Missionary Volunteer Department of our organized work is a strong factor in developing laborers. It has undertaken to enlist and organize the young people of the denomination for effective service in giving the gospel to perishing millions at home and abroad. God has always used trained young men and women in the great religious movements of the past. And it will be largely the young people trained in our schools—the 'princes of Israel,' who have learned how to prevail with God and men—that God will use in giving the gospel to all the world in this generation."

From C. F. McVAGH, *president of Western Canadian Union Conference*:

"I attended the convention at Mount Vernon, Ohio, where the organization of the Missionary Volunteer Department was launched. At that time there were some questions raised as to the tendencies and results of such a movement. We have now had time to observe the influence of the Missionary Volunteer Department in all parts of the world. Probably no leader in the denomination today has any doubt that the Lord has guided in this work. It has helped to 'ring a rising bell in the dormitory of the soul' of the young people of the Seventh-day Adventist denomination. Actual figures show that a much larger proportion of our young people are now being saved to the cause of God than before this work was started. Not only has it enabled us to answer more of the ever-increasing mission calls, but the young people in all our schools and churches have a growing appreciation of their own responsibilities as Seventh-day Adventists. The conviction that God can use our young people, and has a place for them in the work, and is depending upon them for the finishing of the work, is having a leavening spiritual influence upon all our people."

From F. A. SPANGLER, *principal of Eastern Canadian Missionary Seminary*:

"The Missionary Volunteer Society has already become a strong feeder for the church, and is in a distinctive field of its own in training our young people to be leaders."

From W. H. BRANSON, *president of South-eastern Union Conference*:

"In the past, many strong young men and women have lost their grip on this message, and have drifted into the world, simply because they were not given proper encouragement to believe that they could be of some value to the work of God. Every young person must plan to do something with his life; and if our youth are properly encouraged, they will plan to use their lives in the work of saving lost men and women rather than in doing the world's work. To thus encourage them, and to give them a practical training for service, is the great work which the Missionary Volunteer Department has undertaken."

From E. E. ANDROSS, *president of Pacific Union Conference*:

"As I understand it, the mission of the Missionary Volunteer Department, primarily, is to assist in making 'ready a people prepared for the Lord.' To this people has been given the great task of proclaiming the gospel of the kingdom to all the world in this generation. This generation has almost expired; hence the necessity of calling to our assistance every available force, that the work may be accomplished in the shortest possible time. By enlisting our young people in this high and holy work, we are doing everything possible to insure their salvation, and at the same time drawing upon the strongest possible force for the completion of the task assigned us. Satan is today putting forth every effort to make the world look attractive, especially to the young. No means is spared to accomplish this purpose. Satan is stealthily laying his snares to entrap our young people, and it is surely time that something was being done to save them from his wiles. In the providence of God the Missionary Volunteer Department has been organized, and it is surely accomplishing great things."

From MRS. M. A. LOPER, *writer and Missionary Volunteer worker*:

"The Missionary Volunteer Society is the training ground for spiritual military service. Here is where the missionary idea receives constant and emphatic attention. Every meeting is a missionary meeting. Every exercise has in it, or should have, a fitting up for personal work for others. This is the place to learn to present points of truth in a clear and convincing manner; to sing and pray in public; and to play musical instruments for God's glory, overcoming everything pertaining to the fear of man. Here is where the amateur in God's service finds his opportunities for improvement. It is not the finished product that is sought for in the Missionary Volunteer Society; but every bit of precious crude material in the church should take advantage of the opportunities afforded here to receive a fitness for successful service. Our children and young people who are making the best of their opportunities in the Missionary Volunteer Society are receiving a fitting up for faithful and efficient service in the home and foreign fields."

From J. W. CHRISTIAN, *president of South-western Union Conference*:

"The Missionary Volunteer Department can have but one mission—that of bringing light, hope, and eternal life to the youth of our own people, and, in its fullest sense, to save the souls of men and women everywhere. The very spirit of the Missionary Volunteer movement serves as an inspiration to all who enter into its endeavor. It meets God's ideal in the plan of salvation in that it calls those who are converted into personal service for those still unacquainted with the gospel of grace."

From E. C. KELLOGG, *president of Walla Walla College*:

"I will mention just one thing, and that relative to the matter of organization. The societies have their several officers, their program committee, etc. The individual society is divided into smaller bands according to its size and opportunities for work. Each one of these smaller divisions has its leader. All this, in itself, furnishes valuable training to the individual taking part, regardless of where his field of labor shall be, whether in the homeland or in some distant country. The ability to engage with others in concerted action, is necessary and very valuable to any young person who is expecting to accomplish anything worth while."

From M. N. CAMPBELL, *president of British Union Conference*:

"In this age in which the world is waking up to the importance of efficiency and economy of operation, it is time that the church of Christ opened its eyes to the fearful wastage that has been going on



for so long in the loss of its children and youth. Before the organization of the Missionary Volunteer Department, our losses as a denomination were appalling. Serious attention is now being given in every conference to the young people's work, and efforts are being put forth to effect a contact with every young person in our ranks. As a result of this, the tide is turning, and a much larger proportion of our youth are being held to the faith. As our Missionary Volunteer work becomes more thoroughly organized, still better results are bound to appear.

"No more sacred work can engage the attention of the church today than the care and training of our youth. When the interest in the salvation of the youth among us becomes as deeply rooted in our churches as is now the interest in foreign mission work, we shall see a wonderful change in the present situation. And surely our hearts should be as closely knit to our young people as to the unknown heathen across the sea. Christ snail, 'Feed my lambs,' before he said, 'Feed my sheep.' There is surely some significance in that fact.

"May the Lord hasten the time when the hearts of the fathers shall be fully turned to the children. When that is realized, the hearts of the children will be turned to the fathers."

From LEO THIEL, *president of Southern Junior College:*

"It is the work of the Missionary Volunteer Department to lead our young people to give themselves to God and to consecrate themselves to the Lord's work at home and abroad. The true Missionary Volunteer, who keeps in mind the needs of the great heathen world, and at the same time does all in his power to represent his Master right at home, is the one who meets most nearly my conception of the results for which the Missionary Volunteer Department is striving."

From F. R. ISAAC, *president of Clinton German Seminary:*

"The mission of our young people is to give the message in the foreign fields and to work for the unconverted in the homeland. And not only should we think of the unconverted, but of the younger members of the church. It should be our daily practice to seek to keep them courageous, and warn them against the many snares that are continually set for them. We have a splendid organization. God is in the plan; and it is our duty to coöperate with him and the leaders of this movement to the fullest extent."

From FRANCIS M. WILCOX, *editor of the "Review and Herald":*

"I have watched with great interest the development of the work for our young people of this denomination, as represented in the Missionary Volunteer Department. And as a result of my observations, I am led to contrast the advantages offered the young men and women of this denomination today, and the efforts put forth for their salvation, with the efforts made when I was a boy of fifteen or twenty years of age. Earnest effort was made for me by relatives and personal friends, which resulted in my conversion; but there was no general effort in the church in behalf of our young people. I praise God for what has been accomplished, and for the great army of youth which we see developing from year to year. I see in them the standard bearers of the future. They are the ones who must take the places of those who through age or sickness are obliged to drop out of the ranks, and they must carry forward this work to a glorious completion. For ten years I was elder of a church in which there were two active Missionary Volunteer Societies, and as a church officer I felt great pleasure in coöperating with them, and found that their activities were most helpful in the general influence they exerted on the church life. The efforts of the Missionary Volunteer Department are deserving of the hearty support of every member of the church."

## THE SENIOR BIBLE YEAR ASSIGNMENT

|           |                |                                   |
|-----------|----------------|-----------------------------------|
| April 22. | 2 Kings 4-5:   | Miracles of Elisha.               |
| April 23. | 2 Kings 6-8:   | Famine: plenty.                   |
| April 24. | 2 Kings 9-11:  | Judgments on the house of Ahab.   |
| April 25. | 2 Kings 12-14: | Death of Elisha.                  |
| April 26. | 2 Kings 15-17: | Captivity of the ten tribes.      |
| April 27. | 2 Kings 18-19: | Hezekiah's good reign.            |
| April 28. | 2 Kings 20-21: | Hezekiah's sickness and recovery. |

### To Think About as You Read

**SUNDAY:** We may trust God in the face of poverty, misfortune, and death. What about the little perplexities and trials of daily life?

**MONDAY:** "This day is a day of good tidings, and we hold our peace." How am I relating myself to the unwarned world? What is my individual duty?

**TUESDAY:** Not only we ourselves but others reap from our seed sowing. Israel and Judah shared a fearful harvest from the sins of Ahab and Jezebel. What will be the harvest of my life?

**WEDNESDAY:** "He did that which was evil in the sight of the Lord." "He did that which was right in the sight of the Lord." God notes the daily acts of our lives. What has he seen in mine this week? Am I making right decisions today?

**THURSDAY:** Secret sins lead to open rebellion, and rebellion is treason to God's government, and will meet certain punishment. Our God is just as well as merciful; he forgives sin, but he does not excuse it.

**FRIDAY:** The people answered the taunting Rab-shakeh "not a word." Have I gained the grace of silence under sneers and ridicule and reproach?

**SABBATH:** Am I willing to accept God's will for me?

## Medical Missionary Department

W. A. RUBLE, M. D. - General Secretary  
L. A. HANSEN - Assistant Secretary  
H. W. MILLER, M. D. - N. Am. Div. Secretary

### A CHINESE DISPENSARY

It is cheering to remember that every Christian is a part of God's program for saving men. Every one who accepts Christ becomes a link in the chain let down from heaven to save the world; every one who drinks of the living water, himself becomes a fountain. God delights to use small means with which to accomplish a great work; and if we will watch for the indications of his providence, we may by coöperating with him, set in motion influences the result of which can be measured only in eternity.

Early in October, 1916, the students of the medical evangelist class in Los Angeles were distributing cards inviting the people to bring their sick to our free dispensary on First Street. One of the Chinese boys left a card at a mission school in Chinatown. The teacher asked if he did not know of a physician who would come to the school and give some lectures on physiology and hygiene. For nearly five months we have been visiting the school almost every week; and as we have studied about the brain, the heart and circulation, the lungs and respiration, the liver and its functions, we have tried to acquaint the students with the One who made our body a temple, and assigned to each organ its place and work.

We have taught them that God has made each of us a doorkeeper, and placed us in charge of one of his temples; that he holds us responsible for its care; development, and protection; and that he desires us to keep it clean and to make of it a fit dwelling place for his Spirit.

One day, after the study, the teacher dismissed the school, placing the children in charge of an assistant, and said that she wished to have a talk with me. She stated

that one missionary body had been working in Chinatown for thirty years, another for twenty, and still another for seventeen years, and that up to the present nothing worth mentioning had been done for these needy people along the lines of sanitary science, hygiene, and health. They are often sick, and they have no care. Their rooms are dirty, dark, and poorly ventilated.

She thought we were the only people who could do the work that must be done, and asked if we could not establish a branch dispensary in Chinatown. She promised to use her influence and give us all the assistance she could, and said that we already had the hearts of the Chinese children, and that that would give us admittance to their homes.

After counsel with the faculty of the College of Medical Evangelists, we were encouraged to investigate the matter further, and in company with one of the students went to the Chinese section to look for a location.

We found two empty storerooms, one of which was boarded up, and we could not find the owner. The other was a room twenty by fifty feet, and was offered for fifteen dollars a month. A week later, in company with the entire class of second-year medical evangelists, we went to choose a location. The room before offered had been rented, but we found the janitor who had the care of the other storeroom.

Upon entering this room, we were much surprised to find that it had been fitted up for "baths." The floor was of cement. A large hot water tank, with heating apparatus and suitable plumbing, had been installed, and the place was divided by a hall and partitions into nine treatment-rooms. We felt certain that the Lord was leading, and went at once to see the Chinese agent. He told us that in the past he had rented the place for thirty dollars a month, but that it had been vacant for some time, and he was offering it, with water, for thirteen dollars. After telling him what we had planned to do, and that we would take it for a year, he said we could have it for ten dollars a month. We then engaged the place, and paid the first month's rent.

We told the story in the prayer meeting at Loma Linda, and one brother arose and held up five dollars for the work, another said he would give one dollar a month for twelve months. Seven others expressed the same desire. After the meeting, a brother came forward with five dollars. The next day a sister came to our classroom with ten dollars, and said she desired to pay the second month's rent. The same day a brother gave five dollars. The class in Los Angeles have raised sixty dollars for supplies.

We set to work at once to clean up the place, which was too foul for description, and to make a few changes in the partitions. The class spent an entire week doing a very practical kind of foreign missionary work. The ceiling, the walls, the woodwork, and the floor were scrubbed by hand. A nice coat of calcimine was applied, and all woodwork painted white. The excess of lumber resulting from changes made, was used in making a number of treatment tables.

Tuesday, February 27, was announced for the dedication. Eight members were selected to represent the first-year medical evangelist class at Loma Linda. A program was arranged by the second-year class.

The teacher of the Chinese mission had invited all to visit her school at eleven o'clock, and during the hour's program, our interest and love for the Chinese people grew rapidly.

One little boy of not quite six years repeated the twenty-third psalm. In unison the children gave the names of all the books of the Old and New Testaments, also counted to one hundred in Chinese. Four little girls sang a Christian hymn. All repeated the first psalm in connection with their Loyal Temperance Legion exercises.

From the mission school we went to the dispensary, where lunch was served to sixty-two guests, after which the following program was rendered:

Class Song, "Ready to Go," by the second-year class.

Scripture Reading from John 15, by Mr. C. A. Cole.

Dedicatory Prayer, by Elder C. McReynolds. Secretary's Report of Missionary Activities of the Class, by Marie Conant.

Duet in Chinese, "Blest Be the Tie That Binds," by Brother and Sister Ching.

How a Dispensary Card Grew into a Dispensary," by Y. L. Kum and Dr. A. W. Truman.

Brother L. A. Hansen told of our dispensary work in Washington, D. C., and in India, and expressed the hope that this little beginning might grow into a training ground for many workers for the great Chinese field.

Elder Luther Warren said he was a blood relative of the whole world; that the loss of one human being, even a little Chinese girl, was a calamity; and that the Lord expects us to put forth our highest efforts to save souls from ruin.

Elder G. B. Starr related some of his experiences in connection with the work in Australia.

Dr. H. F. Rand told of the difficulties and providences connected with the opening of our dispensary work in Chicago.

Dr. and Mrs. C. C. Landis, now en route to China, were present, and the doctor spoke of his interest and love for the Chinese people, and of his appreciation of the effort being made to help them in the home field.

Dr. Ralph Smith, who expects to go as a missionary to Alaska, expressed his love for God's work, and his desire to give himself wholly for the finishing of it.

Mr. Wung, the Chinese agent for the property, was also present, and responded to an invitation to speak. He is a Christian. He said that talk alone would not reach the Chinese; but when they are sick, if you stop their pain or their fever, you can then tell them of Jesus.

The service closed with a donation which amounted to \$32.20.

We feel to thank God for his opening providences in preparing the way for this work. Let us pray that his prospering hand may be over it for good, and that many souls may be finally garnered as the result.

A. W. TRUMAN, M. D.

## Publishing Department

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

### A GREAT MUNITIONS FACTORY OUR LITERATURE AS A WORLD-WIDE EVANGELIZING INFLUENCE

It has been my privilege to be connected with this denomination as a worker for about fourteen years. The longer I am in the work, the more I am convinced that the distribution of our literature is one of the most important factors in disseminating the great light which is shining on our pathway.

Our publishing houses can be compared to great munitions factories. The canvassers are simply drawing munitions from these great agencies to fight under the blood-stained banner of Prince Immanuel.

Ho, every canvasser! God bless you all. Venture forth as never before. The time for the last great effort has come. Let us put off the cumbrous, hindering armor of Saul, though fine and glittering, and donning the invincible armor of God, go to the brook for our "five smooth stones." Here they are:

1. Our Commander, Michael, the great Prince.
2. Our sword, the infallible Word of God.
3. Our aim, the gospel to the world in this generation.

4. Our principle, thorough, painstaking effort.

5. Our power, the Holy Spirit.

The following quotation from the *Statesman* of Calcutta, India, dated Sept. 5, 1916, may be of interest to our canvassers:

#### "SALESMANSHIP"

"SPEECH BY SIR THOMAS LIPTON

"An address by Sir Thomas Lipton was cabled over to America to be read at the Salesmen's Congress (the largest gathering of its kind ever held), which was opened by President Wilson on July 9. . . . Sir Thomas Lipton said:

"The subject of salesmanship has been one of very special interest to me all through my business life. I suppose I can claim to be something of a salesman; anyhow, I have been selling both personally and by deputy since I was a youth, and in my early days I was supposed to have some gifts as a salesman. I have also had some little experience in the other kind of 'salesmanship;' . . . and while at first sight it may not seem that there is much in common between the two, yet on examination it may be found that they are more or less related. . . .

#### Salesmen and Sailmen

"The ideal conditions for the sailman on the water are a sunny atmosphere and a strong, true, and steady breeze; and for a salesman of commerce, a sunny and cheery mental atmosphere and a strong, reliable, and attractive line of goods. They must both be sportsmen at heart, ready and prepared to take the bad weather with the good, depression and squalls equally with prosperity and fair winds, and both must play the game squarely and honestly. . . . As the one watches for puffs of wind, the other must watch for freaks of fashion; as the one, when he gets into the doldrums, puts up his helm and goes off to look for a favoring breeze, so must the other in times of slackness break new ground and hustle for fresh business. Then, if the winds are contrary, the sailorman must tack to make progress, and coax his boat over the winning line, just as the salesman must use tact to overcome the obstacles he may meet with, and coax his customer into giving him the coveted order, and thus make his the winning line.

#### Essential to Success

"The first essential of success as a salesman is to make sure that he has a good article to sell, as unless he has faith in his own line, he can hardly hope to persuade his customer, and having that faith, he should endeavor to impart it to his customer. He should also get to know all about the article he is selling, so that he can talk about it as an expert if necessary. He should also make sure that his goods are what his customer requires; it is of no use trying to force an article that nobody wants; and if he has not the right goods, he should report accordingly to his house, give them the exact particulars of what is wanted, and persuade them to make the thing that will go. . . .

"Don't take offense readily; you may not always be received with open arms by your customer, and not always have the fatted calf killed for you; but make allowances for him. You cannot know what troubles or annoyances he may have; he may have lost his collar stud or be wearing a pair of tight boots. Try to give 'the soft answer that turneth away wrath,' and you will probably find that he will feel he has done you an injustice, and will strive to make amends, to your ultimate advantage.

"Above all things, be civil, polite, and conciliatory. Whatever the station of life your customer may be in, whether he is the manager or head of a great department store or only the owner of a 'one-horse show way back,' make him feel that for you he is the one man in the universe, and that to obtain his order is the ambition of your life. Get close to your man, get his confidence, and having got it, make sure you keep it.'"

L. G. MOOKERJEE.

## News and Miscellany

Notes and clippings from the daily and weekly press

— No less than 7,000 ships are now equipped with wireless apparatus.

— There are 6,000 students in America from fifty different nations of the world. Of this number, 600 are from China.

— There were, at last report, 7,080,314 telephones in the United States, or one to every fourteen persons — one for about every three families.

— Probably forty persons were killed and one hundred or more injured by a storm which, March 23, swept over New Albany, Ind., destroying scores of dwelling houses and several industrial plants.

— A Manchester, N. H., shoe manufacturing company, recently sent 5,000 pairs of shoes by first-class registered mail to Moscow, Russia. The postage amounted to \$5,500, and it was said the shoes would bring twelve dollars a pair retail at Moscow.

— On one of the mountains of his own "Wild West" and within view of four States,— Wyoming, Colorado, Nebraska, and Kansas,—is to stand the nation's monument to Col. William F. Cody—"Buffalo Bill." Ex-President Roosevelt is a vice-president of the committee which is collecting funds for the memorial.

— It has been figured out that the Danish West Indies cost the United States nearly \$300 an acre, more than any other territory that we ever bought. Alaska cost less than two cents an acre; California, Colorado, Nevada, and Utah, less than three cents an acre; Florida, less than fourteen cents an acre, and the Philippines, about twenty-seven cents. For the Panama Canal Zone we paid about thirty-five dollars an acre.

— John Wallace, widely known as Capt. Jack Crawford, scout and Indian fighter of early frontier days and author of a number of plays, stories, and songs, died in New York recently. He fought in the Civil War, and afterward became an Indian scout. He was chief of scouts under General Custer at the time of the Custer massacre, and was on his way to his superior's headquarters when this event took place. Later he had an active part in the pursuit of Sitting Bull.

— After a fight lasting more than five years, Congress has passed the bill providing federal aid for the States in establishing vocational or industrial schools. President Wilson, in signing this epoch-making measure, used four different penholders which were made by a boys' vocational school in Buffalo. The law appropriates \$1,700,000 for aid to such schools for the first year, and provides for a gradual increase up to \$7,300,000 in nine years. An additional provision of \$3,000,000 is made for the training of teachers in the next four years.

— Two far-reaching orders were issued March 25, to put the army and navy in a state of preparedness for war. One sweeping general order by the chief of staff, Gen. Hugh L. Scott, reorganized the entire departmental framework of the army throughout the country, creating two new military departments, making six instead of four. Simultaneously President Wilson, through Secretary of the Navy Daniels, made public an order authorizing the increase of the navy to 87,000 men, from the present authorized strength of 74,000. This will mean the immediate enlistment of 25,000 men. The two new military departments are the Northeastern, under Brig. Gen. Charles R. Edwards, comprising the New England and the Southeastern States, under Maj. Gen. Leonard Wood.

OBITUARIES

**Yeager.**—Mrs. Eunice Yeager was born in Barbour County, West Virginia, in 1825, and died in Bellvue, Colo., Jan. 25, 1917. With her husband, she came to Colorado in the early sixties, and they lived on their original homestead fifty-four years. For fifteen years she was totally blind, but her faith in the soon coming of the Saviour was bright and real. E. E. Farnsworth.

**Terrell.**—Ann M. Logan was born Sept. 17, 1839, in Pleasure Ridge, Ky. She was married to Henry M. Terrell, and to them were born three children, all of whom have passed away. In 1902 Mrs. Terrell united with the Seventh-day Adventist church at Louisville, Ky. She died March 11, 1917, at her home, in Louisville, and we feel confident that she sleeps in Jesus. Chas. E. Allen.

**Brooks.**—Ruth A. Brooks was born in Wayne County, Indiana, April 21, 1846, and died in Princeton, Minn., March 9, 1917. By those who knew her best she was regarded as a faithful believer in the third angel's message. She had rejoiced in God's truth for more than twenty-five years, and died in bright hope. She is survived by her husband and quite a large family. C. L. Taylor.

**Hoxie.**—Lyman Parcher Hoxie was born in Delta, Ohio, June 14, 1852. He died in Traverse City, Mich., March 8, 1917. His companion, two sons, and one daughter mourn, but they sorrow not as do those who have no hope. Father had been failing for some time, and quietly fell asleep, hoping for a part in the first resurrection. Interment took place in Tower, Mich. Mr. and Mrs. J. T. Hoxie. Mrs. Della Huntley.

**Ostrander.**—Ella D. Ostrander was born in Olean, N. Y., Dec. 31, 1847. She was married Feb. 28, 1862, to William Petrie, and to them one child was born. Later in life she was married to A. H. Ostrander, who preceded her in death some years ago, since which time she made her home with her daughter. Her death occurred March 11, 1917. She was a faithful member of the Seventh-day Adventist church at Coudersport, Pa. Her daughter and two granddaughters mourn. E. K. Slade.

**Lawrence.**—Martha M. Lawrence died Feb. 15, 1917, aged 79 years. About eight years ago, while living in Colorado, she began the observance of the seventh-day Sabbath. A year later she returned East, and was married to Horace W. Lawrence. She became a member of the Seventh-day Adventist church at Bangor, N. Y. She was laid to rest in Cook's Corners, beside the husband of her youth. Her death is mourned by her children and a large circle of relatives and friends. Emma L. Lawrence.

**Morrison.**—Mrs. Nellie Morrison was born in St. Louis, near Montreal, Quebec, Canada, Jan. 11, 1854, and died in Kalamazoo, Mich., March 10, 1917. Her maiden name was Tennont. In 1881 she was married to Julius William Morrison, of Iowa. The greater part of their married life was spent in California. Of the family of two sons, only one survives. Sister Morrison accepted present truth largely through reading, in the early eighties, and was a consistent member of the Kalamazoo church at the time of her death. W. J. Blake.

**Terwilligar.**—Elvira Drew was born in Quebec Province, Dec. 4, 1831. At the age of three she went with her parents to Oshawa, Upper Canada, and there spent much of her life. About 1852 she embraced the third angel's message. At the age of twenty-three she was married to Chauncey S. Terwilligar. Her home was ever open to all who sought shelter, and with one hundred acres of land was finally donated to the educational work, and now forms a part of the Eastern Canadian Missionary Seminary. Her life ended Feb. 24, 1917. Only one of her own children, the writer, survives. C. D. Terwilligar.

**Collins.**—Bertha Ella Richardson was born in Chelmsford, Mass., June 19, 1881. She was a graduate of the Burbank Hospital, Fitchburg, Mass., and of Sloane's Maternity Hospital of New York City. She also spent some time in school at South Lancaster Academy. On Sept. 9, 1907, she was married to Edward Harrison Collins, and to them were born three children. At the time of her death, Jan. 24, 1917, she was a member of the New Bedford church of Seventh-day Adventists. Her husband, three children, her parents, one brother, and one sister mourn. P. F. Bicknell.

**De L'horbe.**—Eli A. De L'horbe was born in Chateau-Thierry, France, a village near Paris, and died in Toronto, Ontario, March 10, 1917, aged 70 years and 8 months. His family came to America when he was sixteen years of age, and for many years lived in Iowa. He was married at the age of twenty-seven to Miss Martha Worth, and to them were born six children. For a number of years he served the Minnesota State University as foreman of the agricultural department. Brother De L'horbe accepted present truth about thirty years ago, and was a faithful believer until his death. He sleeps in hope of a part in the first resurrection. His faithful companion and six children mourn. J. W. McComas.

Appointments and Notices

**CAMP MEETINGS FOR 1917**

COLUMBIA UNION CONFERENCE

Virginia, Gordonsville.....May 24 to June 3  
Chesapeake ..... June 1-10  
Eastern Pennsylvania.....June 21 to July 1  
West Pennsylvania.....June 28 to July 8  
New Jersey, Trenton.....June 28 to July 8  
Ohio ..... Aug. 16-26  
West Virginia ..... Aug. 30 to Sept. 9

CENTRAL UNION CONFERENCE

Nebraska ..... May 31 to June 10  
Colorado ..... June 14-24  
Wyoming ..... June 28 to July 8  
Missouri ..... Aug. 9-19  
Kansas ..... Aug. 23 to Sept. 2

NORTH PACIFIC UNION CONFERENCE

Western Oregon, Portland..... May 29 to June 10

**WESTERN OREGON CONFERENCE**

NOTICE is hereby given that the Western Oregon Conference session and camp meeting of the Seventh-day Adventists will be held in Portland, Ore., Providence favoring, May 29 to June 10, 1917.

Tickets will be on sale on the usual certificate plan, at the rate of one-and-one-third fare, Friday, May 25, to Thursday, May 31, inclusive.

Each local church is entitled to one delegate for the organization, and to an additional delegate for each fifteen members. The conference executive committee and all ordained ministers in the conference are delegates at large.

By order of the executive committee.  
H. W. COTTRELL, President.  
H. G. THURSTON, Secretary.

**WESTERN OREGON CONFERENCE ASSOCIATION**

THE Western Oregon Conference Association of Seventh-day Adventists, a legal corporation, will hold its fifteenth annual session in connection with the Seventh-day Adventist conference and camp meeting to be held in Portland, Ore., May 29 to June 10, 1917. The first meeting is hereby called for 10 A. M., Thursday, May 31.

Board of Trustees {  
H. W. COTTRELL,  
H. G. THURSTON,  
T. H. STARBUCK,  
P. C. HAYWARD,  
J. H. HARTOG,

**MADISON SANITARIUM NURSES' TRAINING COURSE**

THE Madison (Wis.) Sanitarium will begin a nurses' training class July 10, 1917. A three years' course is offered to earnest Christian young people. For further information, address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.  
P. L. LARSON.

**ADDRESS WANTED**

MISS MAE HELM, 513 Eleventh St., Rockford, Ill., desires the address of a family by the name of Bowie that lived in that city twenty years ago.

**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. GALLION, Arapaho, Okla.  
R. S. Greaves, Waterloo, Sierra Leone, West Africa.

Mrs. N. Oziah, Box 519, Beach, N. Dak. *Watchman, Signs, and Liberty.* Continuous supply desired.

Mrs. Goldie A. Milks, R. F. D. 24, Westfield, N. Y. *Signs, Life Boat, Little Friend,* tracts, and magazines.

**REQUESTS FOR PRAYER**

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

A SISTER in Wisconsin asks us to unite in prayer for her restoration to health.

"Please pray for my son, who is drifting back into the world," writes an anxious Missouri mother.

**IN ONE MAIL**

IN order that our REVIEW readers may have some idea of the impression *Present Truth* is making, we take the following quotations from letters reaching the publishers in one mail:

*From a Minister:*

"Some time ago I ordered ten sets of the REVIEW Extras for some systematic follow-up missionary work. I am much pleased with the results which come from the use of this series,—leaving No. 1, then visiting in a few days with No. 2, and so on."

*From a Sister:*

"I am well pleased with the present name—*Present Truth*. Truly God is in this movement. This little paper will carry this great last-day truth to all the world. I could weep for joy as I see such a paper prepared to meet this great, longfelt need, and I see in it that which will completely give the message in each home in all the world for only 25 cents. Sometimes I awake in the night and praise God that we now have the means that will surely complete the gospel work in a very short time. The thing most needed now is systematic missionary work with *Present Truth*. The country should be districted, and each person have a certain district, and actually do the work, placing a full set in each home in that district. It can be done in a short time."

*From a Stranger:*

"Find inclosed check for 50 cents, for which please send me *Present Truth* for one year, and also send the paper one year to the following address: . . .

"You sent me two copies. I received them last night, and as we had no service in our church today, I read every word of both papers carefully, and was so well pleased with them that I do not want to miss a copy. I want my friend to have this clean reading, which is so free from advertisements."

*Another Stranger:*

"I have been receiving copies of the REVIEW AND HERALD Extras for some time. I am very much interested, and should like to have some of them sent to a number of my friends. I should like Nos. 19-23, five copies, sent to a number of addresses."

*Still Another Stranger:*

"Will you please send three copies of the *Truth*, printed February 20, I think. I saw a copy, and should like three copies if I can get them. It was the one where the empty chair is. Please send them if possible, and I will thank you in advance."



WASHINGTON, D. C., APRIL 19, 1917

EDITOR • • • FRANCIS MCLELLAN WILCOX  
 ASSOCIATE EDITORS  
 W. A. SPICER G. B. THOMPSON L. L. CAVINESS  
 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD  
 I. H. EVANS W. W. PRESCOTT

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

BROTHER and Sister L. A. Hansen have been spending some weeks visiting our sanitariums in the West. Under date of April 1, Brother Hansen writes from Pasadena, Cal., of the excellent spirit which he has found in the institutions he has visited, and of the good progress they are making.

WORD just in from Brother Guy Dail states that the secretary's office of the European Division Conference has been permanently established at Wabernstr. 91a, Bern, Switzerland. All correspondence intended for the European missions can be addressed to him at this place. His family joined him in Bern the sixth of March.

CONDITIONS which have arisen in the government the past few days may interfere in the sending of missionaries to the fields, for a time at least. On account of sailing conditions to the south, the general meeting appointed in Porto Rico for May 15 has been postponed. Boat schedules are very uncertain, and in some cases wholly suspended. Surely we are entering still farther into the troublous times of the end.

AFTER writing the Mission Board that he was leaving Russia, Brother O. E. Reinke cabled from Saratof, April 5, this good word: "Papers received [no doubt referring to his passport]. Perfectly free. Will stay." This is the result of the sudden change in the form of government in Russia which recently took place. Thus the providence of God has opened the doors in Russia for the giving of the last message of mercy, now going so rapidly to all the world, for which our hearts may well be devoutly thankful.

A GOOD testimony in favor of mission schools in non-Christian lands is borne by Brother D. C. Babcock in telling of an unruly boy of twelve who came to our mission school among the Yorubas. After a year, seeing what had been done for his boy, the father became interested in the soon coming of Christ, accepted Christ as his Saviour, and spread the good news among his people one hundred miles away. They in turn sent an urgent message asking for some one to come and tell them the truth. Brother Babcock reports: "The attendance at our Sabbath meetings is from two hundred to two hundred and fifty. But here it does not stop. Imbued with the spirit of the message, they tell others the good news, and believers are springing up in many other towns."

BRETHREN W. E. Baxter and G. D. Raff with their families reached Caracas, Venezuela, safely, and have rented a good mission home at a reasonable price, and thus begin to feel settled in their new field. In the first letter received from them since their arrival, an appeal is made for further recruits to help in answering the calls coming to them.

ELDER H. M. J. RICHARDS, for the last four years president of the Eastern Pennsylvania Conference, spent several days in Washington last week. Brother and Sister Richards were en route to Ontario, Canada, where they go to take charge of the work in that field. The many friends they have made during their stay in the East will pray that the Lord may bless them in the responsible work to which they are called in this new field of activity.

IN a recent communication from Brother W. B. White, of South Africa, reporting general conditions among missions, he says: "Good rains have been falling in Rhodesia, and everything looks favorable for a good harvest. At Maranatha only about half a crop has been put in. At Emmanuel Mission, when our trees were hanging loaded with fruit and our vines with berries and grapes, a tremendous hailstorm absolutely pulverized everything. No fruit was saved. Even sheep and cattle in the neighborhood were killed." Surely this will prove a great misfortune to our thriving mission in Basutoland.

LAST week Elder and Mrs. Meade MacGuire left Washington for the West. For several months Brother MacGuire has been in very poor health, due to the long-continued strain of public work, and it is necessary for him to step aside for a little time and recuperate. After visiting Mrs. MacGuire's people in Michigan, they will go farther West, probably to Idaho, where in outdoor life Brother MacGuire hopes to build up his health so as to be able after a year or two again to take up the work to which he and his wife have devoted their lives. We trust that the prayers of our readers will attend these devoted workers, and that their hopes for restored health may be realized.

BROTHER J. L. HUMBERT, one of our faithful canvassers, sends the following interesting report: "From the middle of last April until the first of August I traveled more than nine hundred miles on horseback, mostly in southeastern Utah, selling 'The United States in Prophecy,' 'The World's Crisis,' 'Armageddon,' 'The Shadow of the Bottle,' and 'Christ Our Saviour'; also distributing tracts and leaflets. Between September 1 and February 4 I traveled more than nine hundred miles again, doing the same kind of work in northeastern Utah. You will understand from this that I have been working sparsely settled territory for the most part. God blessed, and my sales on these two trips amounted to almost \$1,270, retail value. Many of the books were delivered by parcel post; and where it was possible to make personal deliveries, I was remarkably successful."

AFTER a delay of several weeks in getting mail from South Africa, letters from Elder W. B. White, president of the South African Union Conference, have arrived, telling of the progress of the work at different mission stations. The biennial session of the Union Conference is to be held April 5-15. Urgent call comes for added recruits to press on the work.

THE *Journal and Messenger*, a Baptist paper published in Cincinnati, Ohio, in its issue of March 1, 1917, has a full-page editorial regarding the book "Back to the Bible," by George McCready Price, published by the Review and Herald. Among other things, the editor says: "It is one of the most convincing arguments for the Bible which has lately fallen into our hands. We wish that every inquiring student of the Bible might get this book and read it thoughtfully, so becoming more firmly fixed in his regard for the Word of God." This excellent book should be read by every Seventh-day Adventist.

### A CORRECTION

AN article regarding the Navajo Indians, entitled "The Cottonwood Tree Prayer Meeting," published in the *Review* of March 15, gave the number of this tribe as 22,500 persons. We find that the latest government reports rate their number as 31,348.

### MISSIONARY VOLUNTEER DAY

THERE is no more important service in our church during the year than the one devoted to a consideration of the work of our young people. "The work that lies nearest to our church members is to become interested in our youth."—"Testimonies for the Church," Vol. VI, p. 196. This year, Missionary Volunteer Day comes on May 5, and the special Missionary Volunteer Decennial Program and readings appear in this number of the *Review*. This program is for the regular Sabbath church service, not for the Missionary Volunteer meeting. It is hoped that no church will omit this service. "He who saves the children saves the church."

## The Advent Review and Sabbath Herald

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