

# The Advent Review and Sabbath Herald

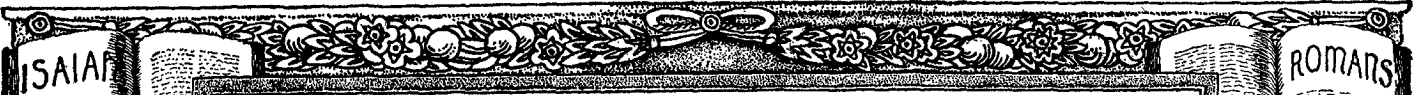


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, May 10, 1917

No. 19

THE GOSPEL TO ALL NATIONS



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## PSALM 23

Music by  
J. S. WASHBURN

*Soprano*

1. The Lord is my shepherd I shall not want.  
2. He re-stor-eth my soul:

*Contralto*

3. Yea, though I walk through the valley of the shad-ow of death,

*Tenor*

4. Thou preparast a table be-fore me  
5. Surely goodness and mercy shall fol-low me

*Bass*

He maketh me to lie down in green pas-tures,  
He lead-eth me - eth me -

I will fear no e - - vil;  
In the presence of mine en - e - - mies:  
All the days of my life -

*rit.* He lead-eth me be-side the still - waters.  
*rit.* In the paths of right eous-ness for his name's sake.  
*p*

For thou art with me; thy rod and thy staff they com-fort me

*f* Thou an-ointest my head with oil; my cup - run-eth over.  
(And I will dwell in - the house of the Lord for - ever.)  
*pp* This line of 5th verse repeat

ESTIMATED  
BY HIS  
GRACE

ESTIMATED  
BY HIS  
GRACE



## Note and Comment

### FOR CONSCIENCE' SAKE

The Washington *Star* of April 26 publishes the following interesting item of news from Rockville, Md.:

"A large number of residents of this county who have been enrolled by military census enumerators are filing with the clerk of the circuit court here claims for exemption from military service. Among the more prominent citizens to file such a claim is Samuel P. Thomas, of Sandy Spring, a well-known farmer and leading member of the Society of Friends. The reasons assigned by Mr. Thomas are as follows:

"Having clear, conscientious religious scruples that war in any form is wrong, that might does not make right, and that I must follow my honest convictions in carrying out the Messiah's injunction of 'Peace on earth, good will to men,' I hereby, in compliance with law, file my plea for exemption from military duty; but in doing so I pledge myself to shoulder my full share of labor, of a noncombatant character, that in any way may alleviate the suffering of my fellow men.

"It is taken for granted that, in a country which indulges free religious thought, conscientious objectors will not be subjected to the humiliation which has prevailed abroad. Who can say that the stand I have taken is unpatriotic to the great Creator, to mankind, and, therefore, to the United States of America?"

### FRUITS OF THE RUSSIAN REVOLUTION

It was a wonderful change, wrought almost in a single night, which transformed the great Russian Empire from one of the most autocratic governments in the world to a government of liberty and freedom. Reports declare that thousands of men who in the past have been banished to Siberia for political offenses, or for nonconformity to the established religion, are on their way to their homes. The following dispatch from Stockholm, Sweden, under date of April 9, published in a recent number of the *Chicago Daily News*, will be of special interest to the readers of this paper:

"Soon after four o'clock one morning recently the streets of Moscow presented the strange sight of three dozen gray-clad convicts, unchained and unguarded, passing quietly in the direction of *Zazetnien Pereulok*. They formed a historic group, being the first liberated little band of zealots sent to the penitentiary in the evil old régime for their religious beliefs. Their only offense was their refusal to adhere to the national Orthodox Church.

"In the party were twenty-four free Christians, eleven Evangelical Christians, five Adventists, and one Baptist. Two were serving terms of fifteen years and six months each, ten were serving fifteen years, two twelve years, five ten years, eight eight years, and the remainder various shorter terms.

"Despite a raging snowstorm, all the free dissenters preferred to emerge into liberty at once in their thin jail uniforms rather than wait until a later hour to obtain overcoats. M. Tchertkoff's son met and accompanied the party from the Poutirski jail to a restaurant, where all heartily breakfasted. They thanked God, for whose sake they had undergone martyrdom, and said affecting prayers for their unexpected deliverance."

### THE THREAT OF A WORLD FAMINE

THE great world war, with the abnormal conditions of industry and commerce which it has produced, threatens to bring upon the world disaster even beyond the loss of life at the actual battle front. It has usually been the case that war has been followed by a lack of food supplies, but never in the history of the world has war been waged on a scale so stupendous, as at the present, nor has the interference with the ordinary course of industrial life ever been so great. On every side we see such editorial comment as, "The world is threatened with starvation." The *New York Journal of Commerce* expresses it:

"The outstanding fact in the economic world today is the serious shortage of food. In some countries this has appeared as an actual insufficiency evidenced in inability to get adequate supplies, and hence in under-feeding. Elsewhere it shows itself in the form of exaggerated prices, and that is the symptom most noticeable in the United States. . . .

"The nation must, as nearly all now fortunately admit, make due and proper provision for its own protection, and for suitable participation in the contest. How to make this necessity square with the predominating economic duty of maintaining, so far as possible, the constantly declining food supply, is the difficult problem by which those in charge of the nation's affairs are confronted, and must endeavor to solve."

Not alone the nations in the war, but some far removed from the seat of the conflict, are vitally affected. Official dispatches from Liberia indicate that the people of that Negro republic are nearing starvation on account of interference with their export trade. It is hardly necessary to speak of the enormous suffering for lack of food in such countries as Belgium and Poland. The little republic of Switzerland, though it maintains its neutrality, is very seriously affected in its food supplies. More than two months ago the following item appeared in the public press:

"Meatless days, sugar cards, rice cards, and restricted hotel menus are being resorted to by the Swiss government. Food-stuffs are becoming more scarce as a result of the new naval blockade. Measures are being taken to reduce everywhere the use of illuminating gas, to save coal."—*Washington Post*, Feb. 15, 1917.

With the nations at war the food question is of the greatest importance. Even England has been forced to the appointment of a food controller, who is taking new and drastic steps to meet the food shortage. Though much has been accomplished by the voluntary restrictions of rations by the inhabitants of that empire, it seems probable that it will be necessary soon to resort to some form of compulsory rationing, which Lord Davenport, England's food controller, desires to avoid as a national calamity, though he has plans ready to carry out this course if necessary.

According to an unofficial report, the government intends to take drastic measures against the wasting of food, with the possible rule of two meatless and two potatoless days a week in all restaurants and hotels. It even seems probable now that laws regulating the food question will be passed in America also. The prices, which have been steadily soaring for more than two years, have reached the highest records on most articles. Two dollars a bushel for wheat has become a reality; it even advanced in Chicago to \$2.25 on April 14. This is the highest on record. On April 3, live cattle at the Chicago stock yards sold at \$13.15 per hundredweight, another new high record. Needless to say, all other articles have shared in the ascent of prices.

So alarming has become the world's food crop deficiency, that Mr. David Lubin, American representative to the International Institute of Agriculture, urged the necessity of mobilization of American agricultural resources, in the following words in an interview given to a correspondent of the Associated Press in Rome, Italy:

"For the first time in many years there exists a deficit in the supply of corn, wheat, rye, barley, and oats, estimated at a total of 130,000,000 bushels less than the normal requirements for countries open to trade. The situation is worse than was expected last October. The institute's reports indicated then a surplus of more than enough to feed the world until August of this year, when the new crops begin to come in.

"We must profit by Europe's experience before meal tickets become necessary. We can avoid high prices by the eliminating of waste, by the growing of more food, and also by effective organization of our food supply, which is more important than getting men into the army.

"Two months after the beginning of the war, Germany forbade the use of wheat or rye for feeding live stock, and two months later requisitioned all supplies of food. Our first duty is to prevent the manipulation of food supplies, thus obtaining an effective mobilization through the same plan as the Germans."

Since America entered the war, her interest in the food-supply question has become even greater. Not only does she have the problem of the high cost of food to meet, which works such hardship on the poor as to threaten other food riots like the recent one in New York City, but also as a belligerent it becomes her duty to do her share toward supplying the required food to her allies.

Mr. Herbert C. Hoover, of Belgian Relief fame, has become chairman of the recently appointed food board. His observations, made after three weeks of consultation with members of the British, French, and Italian cabinets, as well as a study of the American food and shipping situation, lead him to make an appeal to the American public. In a statement published in the *Washington Post* of April 22 he says:

(Concluded on page 7)

# The Advent And Sabbath **REVIEW 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., MAY 10, 1917

No. 19

## EDITORIAL

### HOW STORMY WINDS SENT MISSIONARIES TO THE WEST INDIES

THE Methodist revival of more than a hundred years ago wrought a great work in the West Indies. Dr. Coke was the agent used of God in planting the work there. He was the pioneer missionary herald of the Methodist movement. He crossed the Atlantic again and again, labored in the Channel Islands, and finally, in his old age, was buried at sea on his way to plant a mission in Ceylon.

Dr. Coke gave the glory all to God for directing him to the West Indies. He had no intention of opening a work there, and fully believed that God's providence swept him away from his own plans to do a blessed work that needed to be done just then for the vast slave populations of the islands.

He set out in 1786 with a party of missionaries from England for Nova Scotia, where the Methodist work was to be strengthened. On September 24 they sailed. Week after week they were buffeted by storms. The seas whipped the ship's black tarred ropes and cordage until they were frayed and white. The doctor's journal tells of precious seasons of prayer in their little cabin, when the missionaries held close communion with the Lord. But the ship could not get across the Atlantic. On December 4—more than two months from the date of sailing—Dr. Coke wrote in his diary:

"It is very remarkable that since we came near the Banks of Newfoundland, I have had a strong persuasion, and, I believe, a divine one, that we shall be driven to the West Indies."

The captain, almost in despair of holding on his course, felt that the praying missionaries were somehow to blame. Crying out that there was a Jonah on board, he one day threw a lot of Dr. Coke's books and papers overboard, and threatened to throw the doctor himself over. But in the time of greatest danger from a hurricane, the little missionary party felt that God in a special way heard prayer. Dr. Coke's journal tells of the experience:

"A dreadful gale blew from the north-west. At ten at night I heard the captain's wife crying out in the most dreadful fright, and presently Mr. Hilditch (one of the passengers) came running and crying, 'Pray for us, Doctor, pray for us, for we are just gone!' I came out of my stateroom, and found that a dreadful hurricane had just arisen. The ship was on her beam ends. They had not time to take down the foresail, and were just going to cut away the mainmast as the last remedy, expecting every moment that the ship would be filled with water, and sink.

"My brethren and myself at this awful moment retired into a corner to pray; and I think I may say we all felt a perfect resignation to the will of God. Through grace, I think I may assert, I was entirely delivered from the fear of death.

"But Brother Hammet was superior to all of us in faith for the occasion. His first prayer (if it could be called by that name) was little else than a declaration of the full assurance he possessed that God would deliver us; and his second address to God was a thanksgiving for our deliverance.

"It was not till after this, and after we had sung a hymn together, that the foresail was shivered in pieces, and by that means the masts were saved, and probably the ship itself."—*Journals of Thomas Coke.*

The captain decided to make for the West Indies,—the very region to which Dr. Coke had been impressed they should go,—and from this time the winds were favoring. The sequel is told by F. Deaville Walker, of the Wesleyan Missionary Society of England:

"The God who rules the raging of the sea carried Coke and three Methodist preachers on the wings of the tempest across the Atlantic to the West Indies, and they landed in Antigua, two thousand miles from their intended destination. On Christmas morning, 1786, they landed from their half-wrecked vessel on the very island where the shipwright-preacher Baxter and his two thousand Negro converts were praying for missionaries! Coke was not the man to misinterpret such a providence or to lose such an opportunity; and as he traveled from island to island, it became still more clear that the lovely isles of the West were the appointed field. From that time Dr. Coke lived to win the Negro race for Christ. Two of the preachers he had with him were designated by conference for work in Nova Scotia. Coke promptly set aside the official appointment, and stationed his men at Antigua, St. Kitts, and St. Vincent. This may be regarded as the beginning of our foreign missionary work."—*Missionary Review of the World, July, 1914.*

"I have no doubt but it would be an open resistance of the clear providence of the Almighty," wrote Dr. Coke from the islands, "to remove

any of the missionaries at present from this country." So they were left there, to begin a work that has been a blessing indeed to that great field; for the revival of true godliness and of Bible religion, for which Methodism stood, was the reforming message of God for that day and generation. "The Wesleyan missions," says Hurst, "were almost the first ray of light that had come to the hopeless and benighted slave populations of the West Indies." And it was the "stormy wind fulfilling His Word" (Ps. 148:8) that sent the messengers of light across the sea.

W. A. S.

### SPRING COUNCIL OF THE NORTH AMERICAN DIVISION CONFERENCE COMMITTEE

THE spring council of the North American Division Executive Committee was held at the Oakwood Manual Training School, Huntsville, Ala., April 12-19. All the delegates were comfortably entertained in the school buildings. A most earnest and prayerful spirit pervaded the council. We were conscious that the Spirit of God was with us in the consideration of the important and perplexing questions which had to be settled. Meetings of the General Conference Committee were also held in connection with the council. The following members were present:

I. H. Evans, G. B. Thompson, J. J. Ireland, R. D. Quinn, R. A. Underwood, A. V. Olson, Chas. Thompson, C. W. Flaiz, W. H. Branson, S. E. Wight, J. W. Christian, C. F. MeVagh, W. W. Eastman, W. E. Howell, Mrs. L. Flora Plummer, C. S. Longacre, C. B. Stephenson, G. F. Haffner, B. E. Miller, P. E. Broder-son, W. W. Prescott, F. M. Wilcox, F. W. Paap, M. E. Kern, Dr. H. W. Miller, S. Rasmussen, B. G. Wilkin-son, Miss E. M. Graham, W. H. Heck- man, D. U. Hale, W. L. Bird, H. A. Morrison, W. C. White, J. E. Jayne, R. L. Pierce, O. M. Hayward, J. I. Beardsley, J. L. Shaw, M. N. Camp- bell, J. T. Boettcher, H. W. Carr, L. D. Randall, W. E. Abernathy, R. I. Keate, J. L. Shuler, G. H. Cur- tis, J. A. Tucker, A. N. Allen, J. B.

Locken, R. W. Parmele, B. W. Brown, C. J. Buhalts, A. L. Miller, C. J. Boyd, B. M. Heald, V. R. Neall, H. E. Rogers.

#### Institutional Expansion

The question of providing additional facilities in our institutions was given careful consideration. The increased patronage of our sanitariums and colleges, together with the need of more trained workers for the home and foreign fields, requires that plans be laid for additional facilities in some of our institutions. But it was felt that we should move carefully in this matter, in view of the condition of affairs in the world, and minimize the expenditure as much as possible. The following actions were taken:

"WHEREAS, The present facilities of many of our institutions are now greatly taxed in meeting the demands made upon them, and must be greatly enlarged for next year's use if the increasing calls continue, as has been set forth by the memorials presented; and,

"WHEREAS, We believe that it is only right and proper for our institutions to maintain their work by keeping their buildings in a high state of repair and adding in the way of furnishings such facilities as will enhance their efficiency as their growing patronage demands; and,

"WHEREAS, The present unsettled political situation indicates that it will not be long until trouble and perplexity will be world-wide, and will ultimately greatly affect the financial interests of each and every country, and hence materially curtail our expenditures and funds for carrying on our work, unless we prepare now to face the situation; therefore,

"We recommend, 1. That each proposition for increased facilities in additional buildings and improvements be considered upon its merits.

"2. That in considering these calls, we should study to see how we can ever husband our resources by planning in such a way as to limit our investments in institutions, and thus leave as much as possible of our funds for the great work we have before us,—the giving of the gospel to the world."

#### Health Reform

The following recommendations touching health reform and the work of the Medical Department were passed:

"WHEREAS, Seventh-day Adventists have regarded the health and temperance work as an important feature of their message from the very beginning of their denominational existence, teaching and practicing the laws of hygiene as an essential part of a Christian's duty to himself and to those dependent upon him; and,

"WHEREAS, The medical missionary work has been looked forward to as the field of greatest opportunity in the closing days of the message, and since the world today presents unparalleled opportunities to our people for the relief of human ills and suffering; and,

"WHEREAS, At the autumn council of 1916 action was taken looking forward to the promotion of the health and temperance work through our schools and sanitariums by a course of instruction in first aid and simple nursing, which action has resulted in the preparation of a course of study to be known as 'First Aid and Emergency Nursing,' including fifty hours of class and demonstration work in hygiene, sanitation, bandaging, simple nursing, emer-

gencies in disease and accidents, and kindred topics; and,

"WHEREAS, The Medical Department has now in almost complete preparation a series of lessons on such a course, and a suitable certificate to be issued to those successfully completing it; therefore,

"We recommend, 1. That the Medical Department, in cooperation with the Educational Department, seek to organize, through the Division Conference, courses of study in First Aid and Emergency Nursing in our advanced schools and sanitariums, and at such other places as such a course can be adequately arranged for.

"WHEREAS, We recognize health as a prime essential for the conduct of all successful labor, a blessing resulting from obedience to natural law as exemplified in the laws of physiology and hygiene, and as the imperative need in reaching the highest degree of efficiency on the part of the ministry and people chosen to carry forward a world-wide proclamation of the message of salvation:

"We recommend, 2. That great care be exercised in regard to the observance of health fundamentals as represented in the following statement of health principles, adopted by the medical convention held in Madison, Wis., June 5-10, 1916:

"a. The control of appetites and passions; self-control instead of self-indulgence.

"b. The use of wholesome and nourishing foods, containing the necessary food elements in proper proportion.

"c. Abstinence from the use of alcohol and tobacco, tea and coffee, flesh meats, rich and highly seasoned foods, irritating spices and condiments.

"d. The limited use of sugar and pastry foods.

"e. Simplicity in variety and amount, and in the scientific combination and preparation of foods.

"f. Proper clothing of the body as relates to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights.

"g. Sufficient and appropriate exercise, especially for those whose work is sedentary.

"h. Abstinence from the use of poisonous drugs, above all avoiding the patent medicine habit; and an intelligent application of the principles of rational treatment, as represented in the proper use of water, air, food, electricity, massage, and other natural physiological stimuli and therapeutics.

"i. Strict cleanliness of person and premises.

"j. Proper and sufficient hours of sleep and relaxation.

"k. Proper and sufficient ventilation of churches, schools, dwelling-houses, and especially sleeping-rooms.

"l. Activity in the warfare against flies, mosquitoes, and all other disease-producing and disease-carrying insects."

#### Oakwood Junior College

The growth of the work among the colored people requires increased facilities at the Oakwood Manual Training School at an early date. It is understood that building operations will proceed only as fast as funds are in hand to pay for the same. The following recommendations were passed:

"WHEREAS, The time has come for the educational standards in our training schools to be the same throughout the country, in order that there may be a more uniform state of efficiency of service in the ministry and of other trained workers; and,

"WHEREAS, The present facilities of the Oakwood Manual Training School for the care and training of students are now taxed to their utmost capacity, and there is no room for increased patronage; and,

"WHEREAS, The ministry of the Negro race have set as their goal the gathering in of ten thousand new converts during the next four years, which will mean an increased demand for facilities in training schools for the education of the children of this people; and,

"WHEREAS, The colored people have signified their desire to cooperate in increasing the facilities of the Oakwood Manual Training School, by offering to contribute the sum of ten thousand dollars toward this work; therefore,

"We recommend, 1. That the educational standard of the Oakwood Manual Training School be raised to fourteen grades, and that it be known henceforth as the Oakwood Junior College.

"2. That when funds are in hand, the Negro Department, under advice of the North American Division Executive Committee, be hereby authorized to enlarge the facilities for educating our Negro young people, in such way as the needs of this people can be best served.

"3. That we approve of plans for extending the facilities of the school, that will not exceed a final cost of sixty thousand dollars, the colored people to raise ten thousand dollars; and that these extended plans shall be completed within a period of four years.

"4. That we appropriate annually from one fourth to one half of the required amount, according to the needs of the situation, from such funds as may be in hand for the extension and completion of this work, it being understood, however, that this work is to proceed only as rapidly as the funds will permit, without the institution's incurring any indebtedness.

"5. That in the annual collection for our colored people, we call for a specific donation of one dollar per member from the membership of the North American Division Conference, for the purpose of financing this work, and providing a fund for church extension work among the colored people."

#### Home Missionary Work

A number of recommendations from the committee on plans were passed, of which the following are of general interest:

"WHEREAS, We have been instructed that the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers;

"We recommend, 1. That the Home Missionary movement be greatly strengthened by—

"a. Letting the gospel message ring through our churches, summoning them to universal action.

"b. Asking all conference laborers and church officers to cooperate with the conference officers in organizing and building up this campaign for universal service.

"c. Encouraging all our churches to devote the fourth Sabbath of each month to the consideration of home missionary work.

"d. Holding a weekly missionary meeting in each church.

"e. Using subject-matter given in the *Church Officers' Gazette* for the fourth Sabbath and weekly missionary meetings.

"f. Seeing that all church officers receive the *Gazette*.

"2. That in order to carry these plans into effect, Union home missionary secretaries be provided in all Unions where this office is not already filled.

"3. That each Union secretary, so far as consistent, devote his entire time to the work of enlisting every member in service.

"4. That the Home Missionary Department be authorized to prepare a set of twelve charts, 32 x 44 inches in size, outlining the organization of the church for work, and the various methods of soul-winning, for the use of Union and local home missionary secretaries.

"5. That a strong Harvest Ingathering campaign be inaugurated for 1917, on the following plan:

"a. That a committee be appointed in each Union and local conference to study the Division plans, and provide for their use in this campaign.

"b. That the thermometer device be used again for the church goal.

"c. That goal cards be used in each church to encourage each member to set an individual goal.

"d. That cards be provided for weekly reports of the progress of the campaign to the conference home missionary secretary.

"e. That the month of October be the special campaign month.

"f. That the general goal be \$150,000."

#### Circulation of Foreign Literature

"WHEREAS, The message for this time must go to every nation, kindred, tongue, and people; and,

"WHEREAS, It is just as important that the various foreign-speaking nationalities in America, as well as the English-speaking, have the truth brought to their attention; and,

"WHEREAS, The International Branch of the Pacific Press Publishing Association is now publishing magazines and other publications in more than a dozen languages, including Bohemian, Danish-Norwegian, French, German, Hungarian, Italian, Polish, Russian, Rumanian, Serbian, Swedish, and Yiddish; therefore,

"We recommend, 1. That Union and local conference officers give the same attention to the circulation of foreign literature, in proportion to the foreigners represented in their territory, as is given to the circulation of English literature.

"2. That our home missionary secretaries make special efforts at camp meetings and home missionary institutes this season, to enlist the fullest cooperation of all our English members, and especially the magazine workers, in the circulation of these foreign publications wherever foreigners are found in their territory."

#### French Harvest Ingathering Paper

"WHEREAS, The demand for a Harvest Ingathering paper with which to solicit mission funds among the four million French-speaking people in the United States and Canada, has become apparent; and,

"WHEREAS, Such papers are already provided for in the German, Danish-Norwegian, Swedish, Bohemian, Italian, Hungarian, and Russian; therefore,

"We recommend, That, in view of the earnestness always manifested by our French believers in this country and in Canada, we ask the Pacific Press Publishing Association to publish a French Harvest Ingathering paper for 1917, provided suitable arrangements can be made with the General Conference."

#### Missionary Volunteer Department

"WHEREAS, The Missionary Volunteer Department has arranged a decennial program for Missionary Volunteer Day, May 5, in commemoration of the organization of the department;

"We recommend, That all our churches give special attention to the proposed service, improving this opportunity for a careful consideration of the needs of our young people and the plans of the Missionary Volunteer Department; and that this day be a day of prayer and work for our young people.

"WHEREAS, There is great need of a constant and united effort for the salvation of our young people and for their training in missionary service, and that this work in all our Unions should be strengthened; therefore,

"Resolved, That the Missionary Volunteer Department be authorized to arrange for a meeting of the North American Division and Union Conference Missionary Volunteer secretaries, during the summer or autumn of the present year, it being under-

stood that the transportation is to be pooled."

#### Special Offerings

"We recommend, That dates for special offerings in all our churches throughout the Division be as follows:

"Midsummer Offering, Sabbath, July 14.

"Offering for Rural Schools, Sabbath, August 11.

"Offering for the Colored Work, Sabbath, October 20."

#### Bible Reading Classes

"We recommend, That in order that our church members may be trained to open the Word of God to their friends and neighbors, the churches be urged to enlist at least five per cent of their membership in Bible-reading classes, the studies for the classes to be prepared and conducted by the Home Missionary Department; that upon completion of the course, which shall include the giving of the readings to persons not of our faith, a certificate be granted to each member who passes a satisfactory examination."

#### Missionary Reading Course

"WHEREAS, The three publishing and home missionary conventions have made request for a reading course adapted to the field missionary, home missionary, and tract society secretaries; therefore,

"We recommend, That these classes of workers be provided for in the plans for the Ministerial Reading Course by including such books as will be especially valuable to them, perhaps enlarging the number of books and allowing different classes of workers to select books especially applicable."

#### Election of Elementary School Boards

"As there is much lack of uniformity in the method of electing elementary school boards;

"We recommend, That such boards be elected according to the following plan: That the first board be chosen to consist of members whose terms of office should be for one, two, and three years; that after the first year, vacancies be filled by the election of members for three years; and, further, that the election be held at the close of the calendar year, the same as that of other church officers."

#### Public Utterances by Workers

"We urge upon our brethren and sisters throughout the field, and especially upon ministers, teachers, and writers, the necessity of safeguarding their public utterances and work from extravagance of speech, unwarranted statements and predictions, and sensational methods. We also caution against the harboring of a spirit of unchristian partisanship."

#### Assistance for Rural and Negro Mission Schools

"WHEREAS, Our rural schools are in need of help to enable them to continue their important work; and,

"WHEREAS, The collection taken for them in 1916 fell far below the needs;

"We recommend, 1. That greater efforts be made this year to obtain a more liberal offering for this work.

"2. That the Christian Help bands in our churches be encouraged to assist these schools by sending them suitable books, school supplies, and clothing.

"3. That the children in our churches be enlisted to take part in this work by providing articles helpful to the children in the rural schools.

"4. That the articles provided by the Christian Help bands, and by the children, be distributed by or under the direction of the Union Conference educational secretaries, to those schools that are conducted in harmony with the recommendations of the Division Conference.

"5. That our Negro mission schools be given similar attention."

#### Noncombatant Declaration

Careful consideration was given to the crisis which confronts us as a people in this country, owing to the military situation occasioned by the war.

A carefully worded declaration applying only to our people in the United States was passed, reaffirming the position taken at the time of the Civil War, that we are noncombatants, and petitioning the government to recognize our conscientious conviction on this question.

A commission was appointed to place this declaration, with suitable representation, before the proper government officials.

#### Wills and Annuities

"Voted, That we approve the action of the officers of the Division Conference in bringing out a booklet giving much information regarding the making of wills, annuity contracts, deeds, and other forms of gifts; and further, that we commend this little document to the faithful study of our people."

#### Quarterly Reports

The question of securing accurate and prompt quarterly reports from the field, occupied some time in the council. This was considered a matter of much importance. The report submitted by the committee appointed to study the question, was adopted as follows:

"WHEREAS, The quarterly report of the Division Conference is of great value in presenting a summary of funds received and work performed in each conference; and,

"WHEREAS, These reports are of value only as they are based upon accurate data; and,

"WHEREAS, Great difficulty is experienced in securing such reports promptly; therefore,"

"We recommend, 1. That blanks be prepared and furnished to local church clerks, free of cost, which, in addition to the items contained on the blanks now in use, will enable them easily to transmit information, as follows:

"Membership at the beginning of the quarter.

#### "ADDED

By baptism.

By profession of faith.

By letter.

Total added during quarter.

#### "DROPPED

By death.

By apostasy.

By letter.

Total dropped during quarter.

"Membership at the close of the quarter.

"2. That the church clerks forward their reports to the conference office on or before January 15, April 15, July 15, and October 15.

"3. That conference secretaries forward their reports to the Union Conference office on or before January 20, April 20, July 20, and October 20.

"4. That Union Conference secretaries forward their reports to the Division Conference office on or before January 25, April 25, July 25, and October 25.

"5. That church clerks furnish the conference secretary a complete list of all members on the church roll, with their addresses; and that at the close of each quarter there be added to this list the names and addresses of those who have joined, or have been dropped from the

church, this list to include date of baptism, the church from which the member added by letter has been received, and that to which the member dropped by letter has been transferred; also the names of those who have died.

"6. That the conference secretary keep a card index directory, arranged by churches, containing the names and addresses of all members belonging to the churches in the conference, and that this list be kept up to date by the addition each quarter of the names and addresses of those received into, and those dropped from, the churches; and that conference secretaries supply Union Conference secretaries with a copy of their membership lists.

"7. That the clerks of churches at conference headquarters, and at educational and other centers, be very careful to provide conference officials with the names of students and others who remove from these centers into their conference territory, in order that such persons may be kept in church relationship in such conference.

"8. That, to assist in securing data regarding new members added by baptism, each minister report to the president of his conference the name and address of every person whom he baptizes, also the date and place of baptism, and the name of the church to which the member is added."

#### Southern Junior College

A part of the last day of the council was spent on the premises of the Southern Junior College, near Ooltewah, Tenn., about seventeen miles from Chattanooga. This college has made a splendid beginning the past year. After studying the need of strengthening the educational work in the South, the following recommendations were passed:

"That we favor the raising of \$60,000 for construction work at the Southern Junior College, to be secured in the following manner:

"1. The Southern and Southeastern Unions to raise \$20,000 for one of the three main buildings, and also to provide the auxiliary buildings and all other improvements.

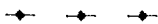
"2. That permission be given to these two Unions to solicit, in the territory of the other Unions of the North American Division—the Eastern Canadian Union excepted—from some person or persons, another \$20,000 for a memorial building.

"3. That the Unions of the North American Division—the Eastern Canadian, Southern, and Southeastern Unions excepted—raise \$20,000 for the remaining building, to be paid, one half by April 1, 1919, one fourth by July 1, 1919, and the final one fourth by Oct. 1, 1919.

"Voted, That the North American Division appropriate \$5,000 from available funds to assist students attending the Southern Junior College."

Much unity of action was seen in the study and discussion of the various plans which were brought forward for consideration. We feel that the Lord responded to the earnest prayers of his servants for divine guidance, and trust that the plans laid for the advancement of his cause will meet the approval of Heaven.

G. B. THOMPSON,  
Sec. N. A. Div. Conf.



How on a rock they stand who watch God's eye, and hold his guiding hand.—*Keble.*

#### THE EDITOR'S MAIL BAG

WHEN we published the letter from "A Mother" in the REVIEW of March 15, we did not anticipate that it would call forth so many expressions of approval from our readers. We have received during the last few days several letters regarding our denominational schools, and the spirit which should characterize the work they are endeavoring to do.

One of these letters comes from Prof. H. A. Washburn, head of the history department of Pacific Union College. He says:

#### Marks of Class Distinction

"I wish to express my appreciation of the letter which appeared in 'The Editor's Mail Bag,' on March 15, from the mother with children in our schools, who has thus expressed her convictions. We need more such expressions from our people. A heavenly Instructor, in giving counsel to the Lord's messenger, said: 'The subject of education should interest the whole Seventh-day Adventist body. The decisions regarding the character of our school work should not be left wholly to principals and teachers.'—*Testimonies for the Church, Vol. VI, p. 162.*

"Students come yearly from the institutions of the world into our own schools, and constant attention must be given to prevent a molding after the customs of the world which is not in accordance with the spirit of our message. The hands of teachers who are contending for the original simplicity of our work are greatly strengthened by such words from parents, as they show the students that the teacher is not seeking to impose his will arbitrarily, but that he is maintaining the principles for which our people are maintaining these schools. . . .

"It is my conviction that class activities and functions should not be so prominent as is now the case. I question whether we look at things as the angels do, when we allow so many marks of distinction between the senior class and the remainder of the school. I am glad to honor the graduating class, but every year at commencement time I look over the body of students beyond the row of graduates, and note the large number of earnest, faithful, godly students, who have been laborers together with God every day of their stay in the institution, many of whom in God's providence are closing their school days without any tokens of honor or distinction, yet who will go forth to take their place among the strongest and best workers in our cause. It has always been thus, and it always will be. So, while we give deserved recognition to those completing their courses of study, let us limit the excessive amount of attention which this class receives."

We believe, with Professor Washburn, that emphasis should be placed upon the need of close coöperation between parents and the teachers in our schools. We were impressed with this recently by the remark made by the president of one of our colleges, in response to an appeal from a mother, that the faculty of the school use its influence in discouraging the many social gatherings being held among the students, gatherings which this mother felt were a positive hindrance to earnest, substantial school work on the part of the students. The answer she received was, "If

the fathers and mothers of our boys and girls would only coöperate with the faculty in this matter, the question would be easy of settlement and control. But in too many cases the parents, in place of discouraging these numerous gatherings, only aid and foster them."

#### A Good Report from Walla Walla College

Prof. E. C. Kellogg, president of Walla Walla College, writes as follows:—

"I have been reading with interest what has been said with respect to simplicity in dress at commencement time. While it is not at all necessary, yet I have thought it would be all right to send you a few lines in regard to the way we do here. . . . Someway we have taken it right along as a matter of course that we would follow a plain and satisfactory plan. It has been my custom to meet with the class each year when they gather for organization, and give them a little advice, especially calling their attention to the need of being economical, not only with respect to the expenditure of money, but also with respect to the time they use in their class functions, asking, too, that they would remember the ideals of our work and school in simplicity and high standards of quality. To my mind the work has been carried forward in a satisfactory way. There has been no tendency to extravagance, and no difficulty in the class, to my knowledge.

"It is entirely probable that while we speak of the extravagance in the world in these matters, we realize that it is applicable only in part, for considerable attention has of late years been given to the matter of simplicity by high schools and other educational institutions, in respect to their commencement affairs. The inclosed clipping is no special exception, but is in line with considerable that is being done in outside schools."

The extract Professor Kellogg inclosed reads thus:

"There is a feeling in Kansas and throughout the West that graduation dresses this year should be as simple as possible. In this time of national consecration to the service of the nation, simple white frocks are more in keeping with the spirit of the hour and the necessity we are all under of conserving our resources. In many Kansas towns either white frocks or dresses made of pretty print goods will be worn. The girls of the Sioux City (Iowa) high school are making their own dresses and using such simple fabrics. A neat and simple dress often adorns the wearer more than the showily flounced and beruffled creation that costs much more."

We believe, in harmony with the custom prevailing in Walla Walla College, and we hope in all our colleges, that the faculty should exercise a molding influence in arranging for the exercises of commencement week. In years gone by we have known of instances in some of our training schools, where the students, instead of the teachers, created the school atmosphere, and molded its policies. Their inclinations and desires determined the standard of social life. They chose their own times for social gatherings, and determined who should act as their chaperons. They arranged the exercises of commencement week, with but little if any con-

sultation with their teachers. We believe there should be the closest co-operation in all our training schools, medical and evangelistic, between the teachers and the student body; but teachers who permit wrong influences to mold the school are certainly recreant to their sacred trust.

Our teachers are set in our training schools not only to conduct class exercises, but to teach by example as well as by precept. They are there to mold and fashion the young lives committed to their care. This they can do only as they act the part of leaders in the intellectual, spiritual, social, and industrial life of the school. But it is so easy in both the church and the school to sacrifice principle to popularity; to let down the standard to meet popular sentiment, to desire to be counted an agreeable teacher or preacher. Surely there should be no place either in our schools or in our pulpits for spineless teachers or preachers. God calls us in this work to be standard bearers; to hold aloft the banner of truth; to rally our fellows around that banner diplomatically, kindly, considerately. Failing to do this, we are untrue to the trust committed to us.

We present also at this time a letter from a graduate from one of our colleges. This sister is engaged in responsible work in the far West. By her request we omit her name:

#### Fighting the Spirit of the World

"As a graduate who has recently passed through a commencement at one of our colleges, I wish to indorse the protest of 'A Mother,' in the REVIEW of March 15. I know from experience the financial burden commencement extravagance places on many students. When, as I know has been a fact, the expense of the last week of school aggregates more than the whole year's tuition, I think our sense of true values has become warped. But while I could say much in blame of what has been, I am more anxious to see a reform in the 1917 conditions.

"Cannot our seniors everywhere this year save by avoiding unnecessary display, and put the money into home and foreign missions? Money thus translated into the coin of the kingdom will always be a source of joy, not regret. And the joy of such service will deepen class mottoes, class-night speeches, and commencement addresses, into more than forms of words. This is a 'war' commencement, and our graduates should be fighting the spirit of the world as earnestly as the nations of the world are fighting each other.

"There is one form of graduation cost to which no one begrudges a cent—the class gift to their alma mater. Let more be expended in gratitude, and less in self-gratification.

"A wealthy sister in whose home I once worked, explained her simple method of dressing: 'I will not dress so any one about me will feel uncomfortable or ashamed.' The beauty of that spirit outshone her richest silks. Surely our seniors can set standards of dress that will not shame or burden classmates, nor force any to forego graduating with their class.

"I wish to make a heartfelt protest against the hypocrisy of the obligatory gift system. I remember yet with a heartache how, when I sent an old friend an

announcement, I received promptly a gift with only name card inclosed,—not one loving word,—as if I had sent her a tax assessment. Another friend whom I thought I was complimenting assured me that when she was not so hard up she would make me a gift. The sting of that unjust misconception is sharp yet. Let me defend the graduates from the selfishness of people who feel obliged to gratify their own pride and self-esteem by making gifts when what we would rather have is loving words straight from the heart.

"Who knows how many more commencements our schools will enjoy? Cannot the seniors of '17 make their class program one of real consecration, by seeing to it that none of the means provided by the sacrifices of parents are spent in mere gratification of sense?"

The practical suggestions made in this letter are worthy of careful consideration by all interested in the true prosperity of our schools.

#### A Worthy Example

The senior class of Pacific Union College proposes this year to follow the plan suggested in this letter. Writing to Elder J. L. Shaw of the Mission Board, under date of April 12, Chester A. Holt says: "The senior class of Pacific Union College has voted to dispense with certain class festivities, and devote the money which would have been spent in that manner to the support of a native worker in China." He asks for instruction from the Mission Board as to how this plan can be made effective.

We greatly appreciate this spirit, which surely presents a worthy example for the classes of our training schools, both medical and evangelistic, which will finish their courses during the next few months.

We have appreciated the interchange of thought expressed in these communications which we have printed from time to time, but perhaps it would not be profitable to continue at this time further discussion of the question.

F. M. W.

#### THE THREAT OF A WORLD FAMINE

(Concluded from page 2)

"I feel it my duty to emphasize that the food situation is one of the utmost gravity, which, unless it is solved, may possibly result in the collapse of everything we hold dear in civilization.

"The total stock of food today available in the Allied world is simply not sufficient to last until September if America continues its present rate of consumption.

"We now are face to face with the result of last year's poor harvest; the diversion of man power from agriculture all over the world; the unavailing efforts of the European women to plant available fields fully; the isolation of Russia; the sinking of food ships; and many other causes. . . .

"The only hope of providing the deficiency is by the elimination of waste, and actual and rigorous self-sacrifice on the part of the American people.

"The barest essentials the Allies must have are, primarily, wheat and pork products; secondarily, meat, corn, and beans. They need a minimum of 90,000,000 bushels of wheat from North America, more

than twice today's apparent surplus on a normal export basis. There is no time to reorganize the dietary of Europe. To carry the Allies over until the next harvest we must reduce our wheat consumption thirty per cent. This means that every man, woman, and child must forego at least one loaf of wheat bread per week and eat something else or less generally. . . .

"We must also plant everything and everywhere anything that will grow, or next year this time the food problem will be absolutely unsolvable, and the world will face absolute starvation."

The *Christian Herald* of March 28, strikingly presents the world situation:

"Summed up in a nutshell, this is the situation today: An aggregate of 25,000,000 men in the armies of the war, and all facing a decidedly precarious food outlook, but—over 150,000,000 noncombatants engaged in a deadly battle with Hunger!"

"Picture it if you can: Hunger sitting at the head of the table in innumerable homes; whole populations struggling to keep body and soul together; hunger in all faces—the haggard, hopeless, unsatisfied look that marks the famishing. Does it surprise you that the starving Russian people should have broken out in a revolution which may easily prove contagious? There is no nation that will not break down the barriers of authority when Hunger commands.

"For two years the world's food has been wasted, its tillage neglected, its crops reduced. The world crop of cereals in 1915 was the largest ever known. It was 500,000,000 bushels in excess of all previous records. Nature was kind that year. But in 1916 she gave us 386,000,000 bushels less grain than the year before. The warning went unheeded, the land was neglected—the men were needed for the great war. And now this year, with granaries well-nigh empty, and reserve stocks sadly depleted, and with a world-crop outlook that experts assure us will be less by 1,000,000,000 bushels than that of 1912, we are face to face with world famine. Our own land will have little or nothing for export from the coming crops, if the forecasts come true. Even if the wanton destruction of food by the war were to cease now, the most fortunate among the nations will have barely a scant enough food supply with which to sustain life till the next harvest."

Truly the present is a time not only for the economy in personal expenditures which human wisdom may well suggest, but for the Christian to look to God, who is the giver of all blessings, and to claim the promise made to him that "walketh righteously, and speaketh uprightly;" to him "that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." To such a one it is promised: "He shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." But best of all, it is his privilege to claim the promise of the following words: "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

Truly all things indicate that the day when we shall see him as he is, is near, even at the doors; but let us establish our hearts and wait patiently for him.

L. L. C.

# Bible Studies

Christ the Author of the Christian Sabbath

Christ the Creator, therefore, is the author of the Sabbath, and since the seventh day Sabbath is the Sabbath which Christ made, it must of necessity be the Christian Sabbath. Let us notice in what sacred terms he speaks of this day:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

The seventh-day Sabbath, therefore, is "the Lord's day." Rev. 1:10. It is his "holy day." It is a delightful day. It is an honorable institution, since it is given as a memorial of God's creative power, and those who keep it faithfully have the assurance that they shall delight themselves in the Lord.

God the Father appointed Christ as his agent, through whom he would bring about the redemption of the race. The work of carrying out the plan of redemption was intrusted to him. God the Father has never revealed himself to man at any time. He has always revealed himself through Christ his Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

This fact being established, it naturally leads us to the conclusion that when the ten commandment law was given to God's people in written form, about twenty-five hundred years after creation, it was given by Jesus Christ, and this is exactly what the Scriptures teach. Note the following statement by the apostle Paul:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:1-4.

Christ Gave the Law

Christ, therefore, was the spiritual rock that followed, or accompanied, the children of Israel in all their journeys through the wilderness. It was he who manifested his abiding presence in a pillar of cloud by day and a pillar of fire by night. It was he who instructed them in the ways of salvation, and gave them the plan for the earthly tabernacle and its services, which were to typify his own death on the cross of Calvary. It was Christ who led them forth with a strong hand, and who drove out their enemies from before them that they might possess the Promised Land. Therefore it could have been no other than Christ who called Moses to himself in Mount Sinai, and gave him a copy of the law of God's kingdom.

Stephen, in his defense of Christ

## CHRIST AND THE SABBATH

W. H. BRANSON

### Christ Existed Before the World was Made

CHRIST was "the image of the invisible God, the first-born of every creature." Col. 1:15. Paul declares that he was "the brightness of his glory, and the express image of his person." Heb. 1:3. God bestowed upon his Son all the glory which he himself had, and made him a co-worker with him in all his subsequent acts. He was to be one with the Father, exercising the same power, bearing the same titles, and sharing equally in the glory which should come to the Father through the things which he should create.

In the eighth chapter of Proverbs, where the Christ is personified as Wisdom, his preexistence with the Father is described in the following beautiful language:

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." Verses 22-30.

### Christ Created the World

Not only was Christ with the Father when the worlds and the universe were created, but he was the Father's active agent in bringing all things into being. In the American Revised Version the passage in verses 29 and 30 is rendered: "When he marked out the foundations of the earth; then I was by him, as a master workman." God the Father drew the plans. He marked out the foundations of the earth, but Christ was the master workman who took the plans and carried them out until the whole work of creation was completed.

In connection with this thought let us notice the testimony of other Bible writers on the subject:

"Giving thanks unto the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: . . . for by him [God's Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. . . . For it pleased the Father that in him should all fulness dwell." Col. 1:12-19.

"God, who at sundry times and in divers manners spake in time past unto the

fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.

"But unto the Son he [God] saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. 1:8-12.

"In the beginning was the Word [Christ], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3.

Thus we see that Christ, the Son of God, became the Creator of the heavens and the earth. "Without him was not anything made that was made." He made the heavenly planets, the sun, moon, and myriads of stars and worlds which fill space. He was the master workman in it all, the Father's agent. It is self-evident, therefore, that the story of creation as recorded in the first and second chapters of Genesis is a chronicle of the work and acts of Christ, the Son of God. Christ is this world's creator. It was he who spoke the word that caused light to appear and dispel the darkness on the first day; it was he who made the firmament, dividing the waters from the waters, on the second day. Christ is the one who caused the dry land to appear, and who covered it with trees and grass and flowers and all the beauties of nature, on the third day. It was he who on the fourth day of this earth's history arranged that the sun, moon, and stars should give light upon the earth and govern its seasons. Christ spoke the word that caused the waters on the fifth day to bring forth fish, and that made the fowls to fly in the air. It was Christ who created the living creatures, and finally man—the crowning work of creation—on the sixth day.

But Christ did not close the week with the sixth day. The record states that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. Thus we see that Christ closed his work of creation by making a Sabbath. He made it by first resting upon the day himself,—putting his personal presence into it,—and then by blessing, sanctifying, and hallowing that day for all time to come, as long as the weekly cycle should roll round.



before his accusers, said: "This is he [Moses], that was in the church in the wilderness with the angel [Christ] which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt." Acts 7:38, 39. It is made plain that the angel referred to was Christ, who appeared in Mount Sinai, and spoke to Moses, giving him the lively oracles, or commandments, to give to the people.

It is very interesting to note in this connection that when Christ gave the law to his people in written form, he did not pass by as of no importance the great Sabbath memorial which he had instituted twenty-five hundred years before, at the creation of the earth, but carefully outlined to his people that they were required to recognize it and to keep it holy. He incorporated the Sabbath commandment in the very bosom of the law. He placed a bulwark of three great commands before it, and a fortress of six commands after it, to protect it from any possible change by leaving off either the first or the last part of the law. To change the Sabbath the whole law must be attacked at its very heart.

The scene on Sinai was one of great solemnity. As Christ uttered the words, "The seventh day is the Sabbath: . . . in it thou shalt not do any work," the whole earth trembled and shook. After the pronouncement had resounded throughout the whole congregation of the children of Israel, who were gathered at the foot of the mount, Christ engraved the same solemn words upon tables of stone with his own finger. There was no mistaking his meaning. He had both spoken and written the words, "The seventh day is the Sabbath of the Lord," and thus the duty of the subjects of his kingdom, on this point, was clearly set before them.

Fifteen hundred years after giving the law from the summit of Mount Sinai, Christ appeared upon earth in the form of a man. He had come to continue his efforts to save the fallen race; and as recorded in the fifth chapter of Matthew's Gospel, he again outlined the principles of God's kingdom. Let us listen very carefully as he speaks upon this occasion:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'" Matt. 5:17-19.

Here, near the beginning of his earthly ministry, Christ announces that he had no intention of changing, even in one jot or one tittle (smallest part of a letter), the law he had

given his people fifteen hundred years before. It was not his purpose to change the plan of human redemption, but rather to carry out the plan already inaugurated.

#### Christ Kept the Sabbath

And not only did Christ make plain that the law was not to be altered, but he also faithfully set a true example by keeping it himself in its entirety. "I have kept my Father's commandments," he said, "and abide in his love." John 15:10. Luke, in his Gospel, declares that it was a custom with Christ to worship on the Sabbath day: "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day." Luke 4:16. There is no Bible record that Christ ever kept any other day. The idea that Christ changed the Sabbath from Saturday to Sunday cannot be proved by the Bible. Christ kept the law, and in order to do so it was necessary for him to keep the Sabbath of the fourth commandment. There is not a hint to be found in anything he said or did that would lead men to think he had changed the Sabbath. Never once did he say that the resurrection day, instead of the original Sabbath, should be observed after the cross. He never so much as hinted at a change. All that is said about his attitude toward the Sabbath indicates clearly that he recognized only one day of rest,—the original Sabbath of creation, the Sabbath of the commandment. He told his disciples to pray that, at the destruction of Jerusalem, they might not be compelled to flee on the Sabbath day. Matt. 24:20. This destruction did not take place until forty years after the crucifixion, and yet the seventh day was still recognized as the Sabbath. This in itself is evidence that Christ made no change in the day of rest.

#### The Sabbath in the New Earth

The time is coming when Christ will again appear upon the earth. He will take complete control of the nations of the world, and will by fire purge the earth from both sin and sinners. The whole earth will be melted and refined, and Christ will be its King. All the glory of Eden will be restored, and the people of God saved out of all nations will dwell there forever. All this is clearly taught in the Bible:

"The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13, R. V.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." Rev. 21:1-4, R. V.

"And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:14, 27, R. V.

From these prophecies it is clear that this earth is to be purified by fire, made new, and given to the saints. Christ will be King, and the New Jerusalem, now in heaven, will come down to earth and be the capital city. There the tree of life will bloom and bear its luxurious fruits, and the sparkling waters of the river of life will flow beneath its branches.

In this new earth, when Christ's victory over sin and the devil has been complete, his people will all still reverently observe his Sabbath, which he gave at creation as a memorial of his power: "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Imagine, dear reader, these wonderful Sabbath meetings. From all the earth the saved will gather at the New Jerusalem, and do honor to God and his Son Jesus Christ, on the day which represents his power and greatness. The Sabbath has never been altered. It was the seventh day at creation; the seventh day at Sinai; the seventh day in the days when Christ was on earth; and it will still be the original seventh day, or Sabbath, that will be observed when we get over into the earth made new. Therefore it behooves us who are striving to obtain a home in his kingdom, to reverence the day which he has given as a memorial of his power.

#### QUESTIONS

1. Under what figure does Solomon describe Christ's existence before the creation?
2. What proof is there that the Father's agent in creation was his son?
3. Who, then, rested the seventh day and set it apart as the Sabbath?
4. Through whom has the Father always revealed himself?
5. Who gave the law?
6. What did Christ say about the law fifteen hundred years later?
7. What is the evidence that the Sabbath will be kept in the new earth?

## GENERAL ARTICLES

### OUR WORDS

BESSIE WHEELER

ONE of the greatest blessings we have is the power of speech. Do we realize as we should how much depends upon the right or wrong use of the tongue?

Jésus warned the people of his day against idle and evil words. His warnings were meant for us today as much as for those who heard them. Concerning his statement we read in "The Desire of Ages," chapter 33, page 323:

"Out of the abundance of the heart the mouth speaketh." But the words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. . . . It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. . . . Jesús said, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.'

The youth may well consider these words:

"It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour? or, if they profess Christ, to lead them to a closer walk with him?"—"Testimonies for the Church," Vol. II, p. 236.

"If we will, we may turn away from all that is cheap and inferior, and rise to a high standard; we may be respected by men, and beloved of God. Cultivate the habit of speaking well of others. . . . Evil speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer.

"He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. . . . By dwelling upon the faults of others, we are changed into the same image, but by beholding Jesús, talking of his love and perfection of character, we become changed into his image. By contemplating the lofty ideal he has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us."—"Ministry of Healing," pp. 491, 492.

When we are tempted to speak idle words, let us remember what Jesús said:

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

Many a weary lot has been cheered by a kind and loving word of encouragement. How little kind words and

a gentle smile cost the giver! Let us pray daily for forgiveness of the past and for strength for the future, that the words of our mouth, and the meditation of our hearts, may be acceptable to the Lord, and that we may use the blessing of speech according to God's purpose.

"Speak gently; 'tis a little thing,  
Dropped in the heart's deep well.  
The good, the joy, which it may bring,  
Eternity will tell."

Healdsburg, Cal.

### THE UNFOLDING NAME OF OUR COVENANT GOD

5. JEHOVAH-M'KADDISHKEM

MILTON C. WILCOX

A PECULIAR, blessed relationship is expressed in this name of our covenant God, "Jehovah Our Sanctifier." It is found in Ex. 31:13; Lev. 20:8; 21:8; 22:32; Eze. 20:12.

The reason for this revelation is thus given: "Ye shall be holy; for I Jehovah your God am holy." Lev. 19:2. The same thought is echoed by the Spirit in 1 Peter 1:15, 16: "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written [in Lev. 19:2], Ye shall be holy; for I am holy." But he does not ask us to make ourselves holy; he is Jehovah Our Sanctifier.

The words "sanctify" and "holy" do not imply perfection or sinlessness in their root idea; nor does the term "saints," from the same root. Perfection is implied in the ultimate, but it is the end of the process, not the beginning.

The basic thought of the words is "to separate," "to set apart." That the Lord may make this thought clear to us, he uses it with the Sabbath, and with material things, like Mount Sinai. See Ex. 31:13; 19:12, 23. The seventh day was separated from the other days of the weekly cycle, and set apart to the worship and service of God. Mount Sinai was separated from the surrounding territory, and set apart for the presence and manifestation of the glory of the great Jehovah. The first was eternally sanctified, or set apart; the latter temporarily. His people would have the Sabbath forever; they would be at Mount Sinai for a short time only.

That which God chooses for himself, he blesses by placing in it his own presence. That is not the sanctification; it is the preparation for the sanctification. He first rested upon the seventh day; he then blessed

the day by placing within it his own presence. Then he separated the day from all other days of the week, and set it apart to himself. Even so the presence of God was manifest in the burning bush, blessed in that it might endure the fire and not be consumed. It was his command to Moses that set apart the ground as holy. Ex. 3:2-5.

God calls us to be his, calls all to be his. Isa. 45:22; Rev. 22:17. To those who yield to that call and accept the Redeemer, God gives the blessing of his own presence—Christ dwelling in the heart by faith. Eph. 3:17. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Gal. 2:20.

Then follows the sanctification, or setting apart to his service and glory. Thus it was with Abraham, the father of the faithful. The first step was God's call. The second was God's blessing, as Abraham responded to the call: "I will bless thee, and make thy name great." The third step was the sanctification, "Be thou a blessing." Gen. 12:1, 2.

In a still larger sense this was true of Israel. God called and led the Israelites out of Egypt. He blessed them, and his presence dwelt manifestly among them in the wonderful pillar all through the wilderness journey. He promised them the fullness of the earth; but they were blessed that they might be a blessing: "Ye shall be unto me a kingdom of priests, and a holy nation." Ex. 19:4-6. God gave himself to and for his people; it is but just that his people should render to him all the powers of their being.

There is another word akin to "sanctify," and that is "devote," for whatever is devoted, we are told, is holy. (See Lev. 27:28-31.) Sometimes the original is rendered in our common version, as in Joshua 7, "accursed." It ought to be always "devoted," given to God, holy to him. It is for him to say whether the devoted thing shall be for destruction or for service.

But God has set apart his people for service, devoted, holy service for himself and humanity, not unto destruction, but unto life. Man yields himself to God for service; God bestows upon him the gifts he needs, separates him from the world, and sets him apart in his household, "to every man his work." There is human coöperation coupled with divine power.

The sanctification is instantaneous so far as the giving of oneself, the yielding to God, the acceptance and appointment of God, are concerned. It is progressive and lifelong so far as development of character and completion of work is concerned.

The assurance that the work will be completed rests in the mighty power, abounding grace, and constant love of Jehovah Our Sanctifier.

He who begins the good work in us will finish it to the day of Christ Jesus.

*Mountain View, Cal.*

### PROPER OBSERVANCE OF THE SABBATH

GEORGE O. STATES

For a number of years I have observed a falling away among our people in Sabbath observance. As this has been going on year after year, I have felt it imperceptibly coming into my own life.

On the morning of Nov. 7, 1916, I awoke with a dream so vividly impressed on my mind that I decided to write it out for the benefit of our dear people.

I seemed to be in my own home, and it was Friday night. I was out preparing kindlings, using the ax vigorously. A man whom I recognized as one of our people came up and said, "Why, Elder States, don't you know the Sabbath has arrived? and here you are preparing for it." I awoke at once, feeling very much impressed.

I soon fell asleep again, and seemed to be in my home on Sabbath afternoon with quite a gathering of our people. We were having a good time talking over worldly matters and business in general. The same brother came into our gathering and said, "You must keep the Sabbath differently from this, or you will never go through and have the seal of God placed upon your foreheads." At this I awoke.

I went to sleep the third time, and seemed to be using the telephone very freely, talking about the election, when the same brother said to me, "Can't you wait until after the Sabbath to talk over your politics?"

This dream, thrice repeated, made such an impression on me that as soon as I arose I got my Bible and Sister White's writings and began to study the question. I will quote a few things I found:

"In a view given June 27, 1850, my accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do for them, and but little time in which to do it."

After having had a view of the scenes of the seven last plagues, Sister White describes her feelings thus:

"Terror seized me, and I fell upon my face before the angel, and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image, and receive his mark in their foreheads or in their hands. It was a great

wonder to me that any could transgress the law of God and tread down his holy Sabbath, when such awful threatenings and denunciations were against them.

"I pleaded before the angel for God to save his people who had gone astray, to save them for his mercy's sake. When the plagues begin to fall, those who continue to break the holy Sabbath will not open their mouths to plead those excuses that they now make to get rid of keeping it. Their mouths will be closed while the plagues are falling, and the great Lawgiver is requiring justice of those who have had his holy law in derision, and have called it a 'curse to man,' 'miserable,' and 'rickety.' When such feel the iron grasp of this law taking hold of them, these expressions will appear before them in living characters, and they will then realize the sin of having that law in derision which the Word of God calls 'holy, just, and good.'"—*Early Writings,* pp. 65, 66.

As I read this solemn counsel to this people, knowing how we used to keep the Sabbath so many years ago and how it is kept among us now, I felt like pleading, "Spare thy people, O Lord, and give not thine heritage to reproach."

Thirty-five years ago, when I entered the ministry, our ministers, upon raising up a company of Sabbath keepers, would visit them in their homes to instruct them in the different points of the faith. We told them our people were supposed to have their work done before the Sabbath began, then with the family assembled together, they should be ready to welcome the Sabbath with family worship. We also told them that our people were expected to keep the Sabbath in a very different manner from the way they had kept Sunday.

Sixty or more years ago this people were very careful in their observance of the Sabbath. Their manner of keeping it was very different from our custom now. I see this in my own life. As the Sabbath is God's seal, I fear that when the angel goes through the land with the writer's inkhorn, many of us will be passed by, and not be marked.

Has the Lord changed, or is the change in ourselves? Is it not possible that we become so absorbed in the rush of denominational activity that we do not keep the Sabbath holy? Eze. 9:4-6.

*Cedaredge, Colo.*

### AN UNSEEN ESCORT

MRS. I. B. FOSTER

A YOUNG girl who was staying in the home of some worldly church members, was starting for prayer meeting one evening. Being warned by two elderly women of the family of the danger of going unescorted along a deserted street, she replied, "You remember the experience of Daniel in the lions' den, do you not?"

They tried to dissuade her by discouraging words to the effect that not all were Daniels, but the girl went, with no real fear in her heart, except the fear of God. Not only

that time, but many other times, she went without escort, because none was obtainable.

A few years afterward that same girl went through the larger cities of a Western State, selling magazines to obtain a scholarship in one of our colleges. The same feeling of an unseen escort followed her there. Later she was engaged as a church school teacher. Through all the travel to and fro which this work required, she also felt the presence of an unseen escort. Many times the words called forth before starting for prayer meeting that night, have recurred to her, and have taken all fear out of her heart.

*Menomonie, Wis.*

### THREE MINUTES LATE

MRS. ALBERT SUTTON

WHILE reading today an account of the foolish virgins, my mind went back to an incident that happened last spring at the city election. We were anxious to see a temperance mayor elected, as there had been a blind tiger in our city for the past two years, and bootleggers were numerous.

Every woman voter in the city was busy seeking out elderly ladies and invalids and taking them in automobiles to the polls. Just about 4:45 P. M. I remembered an aged friend whom I thought perhaps had not voted. I called her by telephone and found that she had not cast her vote, but would be glad to do so. With great haste I secured an automobile and hurried her to the polls. When I tried the door it was shut. I knocked loudly and rapidly for admission. Then the doorkeeper called to me and said, smiling as he did so, "The polls have been closed just three minutes."

Just a few minutes late, yet one vote meant so much, because it was going to be close work as to whether the right or the wrong should prevail. Instantly I thought of the foolish virgins, and I am sure I have a better idea now of how they felt when they came and found the door shut.

I was interested in the work, or thought I was; but like the foolish virgins, I certainly had been sleeping part of the time, else I would have taken my voter to the polls in plenty of time for her to vote. I made a resolve that in my Christian experience I would be on time, ever on the alert. I would have oil in my lamp, and the lamp trimmed and burning, lest at last I find the door shut, and hear the solemn words, "Too late."

*Oakland, Ill.*

"NEARLY every means except Christianity has been tried to get rid of war. Some day, it is to be hoped, that will be tried."



# THE WORLD-WIDE FIELD



## THE MANCHURIAN MISSION

A. G. DANIELLS

LEAVING Soonan, our Korean educational and medical center, the afternoon of February 20, we reached Mukden, the headquarters of our Manchurian Mission, the morning of the twenty-first. The journey was pleasant, the Korean and south Manchurian railways affording fully as many conveniences and comforts for travelers as can be found in most other parts of the world. The changes that have taken place in very recent years in making possible rapid and easy transit from place to place in these far-distant heathen lands, are startling yet convincing evidences that God is marvelously preparing the way for the finishing of his work in this generation.

We were met at the Mukden station by Brethren Bernhard Petersen and J. G. Gjording, and taken to the mission compound, where we met Sisters Petersen and Gjording, and also Brother and Sister O. J. Grundset from the Chang-chun outstation, half-way between Mukden and Harbin. These three couples constitute our force of foreign workers in Manchuria at present. With them are associated six native evangelists, four colporteurs, one Bible woman, and one church school teacher.

It was in October, 1914, that Brethren Petersen and Grundset, with their wives, settled in Manchuria, after having spent a year in language study at Shanghai. The third couple, Brother and Sister Gjording, joined them in November, 1915. These workers entered Manchuria not a day too soon. The field was ripe. Manchuria was entering upon an era of marvelous commercial development. Hundreds of thousands of sturdy colonists were pressing into this rich northern dependency of China, with its vast unoccupied plains capable of yielding two and three crops a year. These immigrants have broken away from the associations of former years, and are more susceptible to the influences of the gospel than are those whose conservatism has kept them in the homes of their ancestors. In some respects, Manchuria is to China what Argentina is to Latin America, what the Northwest is to the United States, and Canada to the British Empire. The population is said to be upwards of twenty million. Mukden, the largest city in the dependency, has a population of nearly three hundred thousand. Out in the country districts the people live in

villages, and during the day they go out into the surrounding fields and cultivate the broad tracts available for agricultural purposes. If we can establish good churches among these farmers, the church members should be able to render substantial financial help to the cause.

Very encouraging progress has been made in the development of our work in Manchuria since my first visit to this mission, in March, 1915. Then we had only two couples stationed in this field; now we have three. At that time, public meetings were held in a hired hall. We had no mission property in our own name. Our workers were living in

of land on one of the great provincial highways, the Hsin Min Fu Road. Here they have established a center from which work can be carried forward to excellent advantage. Around a portion of the five-acre tract they have built a substantial seven-foot brick wall, with a frontage of one hundred and ninety-five feet, and running back about one hundred and fifty feet toward the rear of the lot. Within this secluded compound they have erected two good, substantial brick bungalows.

The outside measurements of these bungalows, which are identical in design, are  $29\frac{1}{2}$  x  $45\frac{1}{2}$  feet. On the main floor there are six rooms, including two bedrooms and an office or study, besides a small bathroom. At the rear of the house, and forming a portion of the back wall of the compound, are two small brick buildings, each 12 x 25 feet in size, for laundry, storage of fuel, etc.

The walls of the bungalows are solid brick and lime mortar, fifteen



NATIVE WORKERS IN THE MANCHURIAN MISSION

unsuitable rented quarters, which were damp, moldy, and altogether insanitary, endangering health and even life. On account of the water-holes and deep mud in the streets around the semiforeign Chinese compound where our Mukden missionaries lived two years ago, the vehicle that took us from the station to their place had to stop three or four blocks from the house, leaving us to pick our way the best we could through the mud. At that time we saw delivery carts sunk in the mudholes up to the axles in different streets around their rented compound. All this made it difficult for people to attend the meetings, even in daylight, and almost impossible to do so at night.

How different our situation today! In a very favorable location, near the legations of the various nations having consuls general at Mukden, and almost midway between the ancient walled portion of Mukden and the modern Japanese section, our brethren have secured an excellent tract

inches thick. Storm-doors and windows have been provided. The thick walls, the extra doors and windows, and the insulated roof insure warmth in winter and coolness in summer,—very desirable features in this far northern land, where the winters are long and severe, and some months of the summer extremely hot, and where terrible dust storms are not infrequent.

The total cost of these homes for our Mukden missionaries, including brick outbuildings at the rear, is about fifteen hundred dollars each. We rejoice in the kind providence that has preserved the health and strength of our workers until we could provide suitable homes for them, apart from the noise and filth and the deadly diseases of the crowded quarters where the Orientals live, and yet within a few minutes' walk of the heart of the city.

Our workers can now continue their self-sacrificing labors with renewed courage, knowing that their

families have sanitary surroundings and the ordinary comforts that make life in a mission field nearly as safe as in more favored lands. The comparatively small investment in these mission homes will be returned to the Mission Board a hundredfold in the preservation of the health and strength of our fellow workers in these difficult fields, and in their increased efficiency in their labors for the lost.

During the fall of 1916 a piece of property inside the small north gate of the walled city of Mukden, was

one can witness these changes that are taking place, even in the countenances of the believers, and doubt that the gospel has in it creative and transforming power. Lines of strength, of firm purpose and noble resolve, take the place of lines of weakness and sin. Thus the glory of God is being revealed in life and character.

During the meeting, plans were laid for enlarging our work in the Manchurian Mission by opening new mission stations as soon as possible in various important centers.

Manchuria is divided into three

Manchuria at the present time, is the placing of our monthly magazine, the Chinese *Signs of the Times*, in the homes of the people regularly through annual subscriptions. Last summer four colporteurs traveled up and down the highways and byways of the southern and central provinces, and secured a little more than three thousand subscriptions for our Chinese monthly. These papers are even now penetrating into regions we may never be able to reach by means of the living preacher. The work was done on a self-supporting basis, the only cost to the mission being the colporteurs to their

or. It is planned this year and summer greatly to increase the circulation of our Chinese monthly. This will be our work in this great territory, covering three hundred square miles.

For our Manchurian work the encouragement is very bright. The encouragement with early in our work are strong incentives to fellow laborers to persevere with faith and earnestness that the Lord of the harvest is preparing the way before him in his own time and will give them abundant suc-

cess. The present membership of the Mukden church is thirty-six. This includes our foreign workers, and all other baptized believers in the Manchurian Mission, although if we were to count those whom we hope soon to see identified fully with us, and who even now attend all our meetings faithfully and keep the Sabbath, we could report about fifty believers.

Our general meeting was held in the city chapel at Mukden. All our foreign workers were present, and also our native workers. We had good meetings. While the work in Manchuria is just beginning, we are encouraged to hope for great things within a very short time. The field is a most promising one, and already workers are being developed. Two years ago we had only ten believers in all. Three of these were doing a little colporteur work, two of whom have since developed into evangelists. At the time of my former visit, the faces of these workers still bore decided traces of the debasing influences of heathenism; today I find these same men wholly different.

It is amazing to me, as I go about from one mission field to another, to see the wonderful transformations that have taken place in the countenances of those who have been rescued from the depths of heathenism and caused to know this glorious message, which is preparing the way for the advent of our Saviour. No

## FIVE FUNERAL

VICTOR WILSON

Two years ago we all went to see a native funeral, and a short sketch of what we saw may be of interest. We arrived before many natives had gathered, and could see them coming from all directions, dressed for the occasion, carrying from six to

twelve assagais. As the women came, they threw themselves on the grave with great force, quite a few times, until taken away by some friend. The men, most of whom had their faces whitened with ashes, came on the hard run, and would stab all around with their assagais to frighten off the evil spirits.

As we watched the faces of some of the men, they seemed to us to be about more like wild animals than human beings. Two young men began to pull down the house of the dead man (they can be seen doing this in the photograph), but were quickly stopped by one of the old men.

The women and girls marched to and from the grave, wailing as they went, carrying the horns of the cattle that had been killed. Once in a while one of them would run out with the horns, and go through the motions of chasing off evil spirits with them. Another woman walked around the grave, swinging a pot of burning incense.

A few days ago we all went to see a native funeral, and a short sketch of what we saw may be of interest. We arrived before many natives had gathered, and could see them coming from all directions, dressed for the occasion, each carrying from six to twelve assagais.

As the women came, they threw themselves on the grave with great force, quite a few times, until taken away by some friend. The men, most of whom had their faces whitened with ashes, came on the hard run, and when near the hut of the deceased, would stab all around with their assagais to frighten off the evil spirits. As we watched the faces of some of the men, they seemed to us to be devils incarnate, and they jumped about more like wild animals than human beings. Two young men began to pull down the house of the dead man (they can be seen doing this in the photograph), but were quickly stopped by one of the old men.

The women and girls marched to and from the grave, wailing as they went, carrying the horns of the cattle that had been killed. Once in a while one of them would run out with the horns, and go through the motions of chasing off evil spirits with them. Another woman walked around the grave, swinging a pot of burning incense.

On all such occasions numbers of cattle are slain, cut up, and boiled and eaten with the hides on; for if

occasions numbers of

are slain, cut up, and boiled and eaten with the hides on; for if

the cattle were skinned, they say, the deceased would have hideless cattle in the next world.

As we watched the proceedings, and compared these heathen with our mission boys, a number of whom were

miles to one of the northern provinces to bring back their two eldest children, so they also might enter the church.

In the meantime she began selling small books and papers enthusiastically.

Wine as well as meat disappeared from the table. She told me her husband was greatly pleased with the wonderful change in her, and he also expects to keep the commandments as soon as he can arrange his work.

She recently bore this testimony in meeting: "It is never too hot or too cold, the wind never blows too hard, it is never too far

nor rains too much for me to come to meeting. Many times when it comes time to eat, there is scarcely enough to go round my family of six children; however, now that I know the truth, I am happy." After the series of meetings just closed, the daughter also was baptized.

We have a good attendance and interest now, so we are hoping the Lord will see fit to add many more to his flock here. We have a membership of about sixty.

At present there seems to be a great awakening of the Italians in this country, and a thirst for the gospel. Two men come to my room at night once or twice a week to study the prophecies; they also attend our meetings when it is possible. We have a nice little meeting place in this large city, the second in the republic. I am hoping the next camp meeting may be held here.

Meanwhile the members are kept busy selling small books and papers, and we hope by that means also to be able to get many more new believers.

#### ITINERATING IN THE ANDES

In a recent letter, Elder F. A. Stahl, superintendent of the Lake Titicaca Indian Mission, says:

"I am glad to report that the work is ever progressing here, and that the Lord is blessing in many ways. We

are preparing to open one of the largest mission stations that has yet been opened, in the district called Moha, but we understand from our opponents beforehand that they are going to do all they can to keep us from entering this district."

Surely we should all join in prayer for this new mission station, as well as for continued prosperity in this remarkable field, where we have one of the most interesting missions conducted by our denomination.

#### INDIA FAMINE CONDITIONS

HOW CHARLIE FOUND THE THIRD ANGEL'S MESSAGE

(Concluded)

M. D. WOOD

We had a bright young schoolmistress teaching the boys' school, and to the surprise of students and missionaries, Charlie fell in love with his teacher. Soon he confessed, in his frank, open-faced manner, that it was an undeniable fact. And what could we say against it?—Not a word. Charlie had been converted; he loved the name of Jesus Christ, and knew the full value and power of prayer. Charlie was a real Christian, and so was Tarabai, the schoolmistress. Tarabai is known as "the lady of the stars." She consented to his choice, and after a short time these two young people were united in holy wedlock. Since then they have been known as Mr. and Mrs. C. V. Kalli. They have always been a happy, prosperous couple. Frequently Charlie was at home in America, and his letters filled with news of these young people. They did the best they



Young African Braves Driving Off the Spirits; Also in Act of Overturning a Dead Man's Hut

with us but did not join in the ceremony, we could not help thinking what a marvelous change the gospel makes in a native. The funeral took place only two and one-half miles from our mission homes. Knowing this, one can better comprehend what a great work still remains to be done for the poor Africans.

Pemba, Rhodesia, Africa.

#### ARGENTINA

A. R. DENNIS

The past four months we have had some good experiences here in the city of Rosario de Santa Fé. We have had two baptisms,—one of four believers and the other of eight.

Among the first baptized, and the most interesting, was a native woman who came to us direct from Catholicism. One of our sisters lived in the same house with her for a few months, and shortly after moving in, she went one day to visit the other woman, taking her Bible along. Our sister asked her to read a portion, but she replied that the saints would send a plague in her family if she should read such a book. Again and again she was asked to read a few lines, and finally consented, although she feared some terrible calamity would befall her. Later she came to the meetings, and one morning burned up all her saints, pictures, and images. That evening there was a terrible electric storm, and she feared greatly that the saints were sore displeased. Soon her husband returned, and she told him what she had done. He said, "Thank God all the saints and images are burned up. Now we can live happily."

She never missed a meeting, and did not rest easy until her husband, who is a brakeman on the railroad, got a pass and went hundreds of



Elder and Mrs. F. A. Stahl on the Way to Visit the Sick and the Church Members

could, and lived up to the light they had received.

Soon after my return to India I sent them a letter, telling them I should be glad to see them again. It was not long after I arrived at Kalyan before Charlie came to see me. He brought his beautiful, bright little girl Margurette with him. We were very glad to see them. But Margurette could not quite understand why

he called me papa when I was a white man and her papa was a native of India. But Charlie said I was the only papa and Mrs. Wood the only mamma he knew anything about. She was then quite contented with the plan.

When Charlie came, Tarabai sent us a dish of food such as she knew we liked. After we had asked each other many questions about our old friends, I gently told him of the third angel's message that had come to me while in America. I took my Marathi Bible and read to him the word of God regarding the Sabbath truth. For a while he sat in silence and gazed at me in wonderment. Finally he said, "Well, papa, you have the Bible for what you say."

Dear friends, I assure you I felt glad he saw I was not teaching him some new fad, but the facts and truths of the dear old Bible. And he believes the Bible to be the oracles of God just as much as we do. I saw that he believed, just as any honest man must believe when he listens to what God says and lays aside all prejudice.

Before Charlie returned to his position, he said, "Well, papa, what about us and our work?" I said, "O Charlie, you have a good position, have you not?" He did not deny that, but I saw he had a taste of the truth such as he had never had before, and that he longed to be better taught. In fact, his heart told him that we had meat to eat that he knew not of, and he was hungry.

It was not long before our mission committee decided we must have a more efficient master for our No. 1 school at Kalyan, and that a mistress was necessary for the school also. This fact was made known to Charlie. He replied that ever since he had been to see me, his associates had given him a great deal of trouble, had made fun of him, and called him a Sabbath keeper, etc. But he had made up his mind that we had the Bible truth, and he wanted to come and learn more and also help in the Master's work. For some time Charlie endeavored to get leave to come to us, but those in charge would not listen to his request. He sent in a fifteen days' notice of his resignation, but they doubled the time and insisted on his remaining with them. Higher wages were offered him, and many promises were made, but all of no avail. Finally they began to ridicule him, but his purpose was not changed in the least.

Now Charlie, Tarabai, and Marguerette are with us at Kalyan. They will reorganize the school for boys and girls and begin their work with us. We are glad they are here to study the message, and we want all our people to pray God that they may learn to love the truth as we do, so that they, with us, may help finish the closing work on earth, that Jesus may soon come.

## SELLING BOOKS AMONG THE MATABELES

JAMES MAYINZA

I AM glad to tell you my experience in selling books among the Matabeles. I have had a desire to do so for a long time. We were very glad to see "Christ Our Saviour" when it was published, and from that time I began to want to sell the books.

Brother M. C. Sturdevant gave us permits to go and sell the books. There were six of us. Some went in one direction, others in another. Clarence and another boy went toward Bulawayo; but as soon as they got to town, the policeman caught them and put them in prison. They were asked, "Why do you sell the book without permission?" But their friends paid money, and had them released. I and the boy with me got on all right, but we did not sell many books that time. When I came home, I found that the others had been put in prison.

But this did not make me fear to go back. I asked Brother Sturdevant to get me a license from the government. They told him he must pay ten pounds every year. So he said, "We have no money." Even then I kept going, taking a few books to sell in native kraals.

In September, 1906, I was sent to Barotseland. In 1909 I came back to Solusi Mission again. As I still wanted to sell books, I asked for a license, but was given the same answer as before.

In 1910 Brother Sturdevant went to Umtali, and W. C. Walsby took his place. So I asked Brother Walston to get me a license. The government asked the same fee that it asked Brother Sturdevant. But by and by a Mr. Jackson came to Bulawayo to take the place of the other native commissioner. Brother Walston had seen him when he was at Somabula Mission, and had gained his friendship.

He began to tell Mr. Jackson that he wanted the license for me to sell books, and that he had been told he must pay ten pounds for it. The commissioner said, "No, you don't need a license to sell the books among the natives. You must send a letter to Salisbury and get permission." Brother Walston said, "I don't know how." So Mr. Jackson said, "You go home and write me a letter. I will send for it." And he did. On Aug. 19, 1914, Brother Walston got the pass for me.

From that time I sold many books and pamphlets, more than eleven hundred. God blessed me in selling the books. I did not sell books only. People asked me to their homes to teach them the Bible in the evening, and many became interested in the truth. Sometimes they kept questioning me nearly all night. I do thank God because he has given us the truth.

They would bring me many inquiries concerning the books of Daniel and the Revelation. I am thankful that Brethren Sturdevant and Willson spent time to teach me those books. They believed the natives could understand the books of Daniel and the Revelation.

Many people now begin to see the true Sabbath. They say, "Why don't you put your school here in town?" One family has already begun to keep the Sabbath. They came to stay near the mission to learn the truth, so the man can go to tell it to his people.

One day I came to the yard of a bad-tempered white man. The law is, when you come into the yard you must stay just a few minutes, then go. But I stayed a long time, and talked with his native boys. So he came with his heavy boots and said, "What do you want here?"

My reply was, "I am selling the books, sir."

He said, "What books?"

I showed him the book, and he said, "What is it?"

I answered, "'Steps to Christ,' sir."

He asked, "Where is the step? I see no step here."

"That book teaches you how to come to Christ."

"Do you teach people to come to Christ?" he asked.

"Yes," I said, "I teach my friends to come to my Saviour."

"What! do you teach your friends only?"

"Yes, all people in the world, they are my friends." So he went away and said nothing.

But another white man was standing and listening. He saw that I answered the other man well, and said, "You see these boys of mine. They trouble me. They steal my tobacco and many things in the office. I want you to stay and teach them." So I stayed from 8 A. M. until 1 P. M.

From this time, Clarence also has had his own pass to sell the books. He has been away twice and does very well.

I wish we had more Zulu books, but we have only three,—the Bible, "Christ Our Saviour," and "Steps to Christ."

I still want to sell some books and spread the truth among the Matabeles. I wish Uriah Smith's book, "Daniel and the Revelation," was translated into our language.

*Solusi Mission, Bulawayo*

◆ ◆ ◆

LET us then be what we are, and speak what we think, and in all things keep ourselves loyal to truth.—*Longfellow.*

◆ ◆ ◆

A WISE man will make more opportunities than he finds.—*Bacon.*

◆ ◆ ◆

By love serve one another.—*St. Paul.*



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.

#### ARE ALL THE CHILDREN IN?

ELIZABETH ROSSER

ARE all the children in? The night is falling,  
And storm clouds gather in the threatening west;  
The lowing cattle seek a friendly shelter;  
The bird hies to her nest;  
The thunder crashes; wilder grows the tempest,  
And darkness settles o'er the fearful din;  
Come, shut the door, and gather round the hearthstone:  
Are all the children in?

Are all the children in? The night is falling,  
When gilded sin doth walk about the streets.  
Ah, "at the last it biteth like a serpent!"  
Poisoned are stolen sweets.  
O mothers, guard the feet of inexperience,  
Too prone to wander in the paths of sin!  
Come, shut the door of love against temptation!  
Are all the children in?

Are all the children in? The night is falling,  
The night of death is hastening on apace;  
The Lord is calling, "Enter thou thy chamber,  
And tarry there a space."  
And when he comes, the King in all his glory,  
Who died the shameful death our hearts to win,  
O, may the gates of heaven shut about us,  
With all the children in!

#### GUARD THE CHILDREN

MRS. GRACE E. BRUCE

ONE evening while walking through a small village, I noticed three children at play in a field near a house. One was a boy of perhaps thirteen years, and the other two were girls of about the same age. It was mid-summer; the sun had dropped from sight, and a gentle breeze was cooling the heated air. The beautiful sunset glow that rested above the western horizon was fading away. Night was drawing dark shadows over the landscape. Lights began to twinkle in the cottage windows.

It was evident that under the cover of approaching night the enemy, with his baleful and poisonous influence, was at work. The most careless observer would have noticed that virtue and modesty were not included in the play in which these three children, alone in the field at nightfall, were indulging.

Many fathers and mothers today are asleep, seemingly oblivious to the

great necessity of constant watchfulness; and the enemy, knowing well how to take advantage of the situation, is wide awake and sowing his tares. "He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent." Ps. 10:8. He lurks in the darkness at our very doors. Too often he finds the way clear, and "murders the innocent" in the very shadow of the home that should be to them a protection against the "outer darkness" and the many temptations that lurk therein.

There is danger that Seventh-day Adventist fathers and mothers will become so burdened with the cares of this life that they will fail to recognize the necessity of constant watchfulness, and by their negligence close the gates of the city of God to their children.

Somewhere in the world today the Lord is preparing a company of children who will dwell in the New Jerusalem. "The streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5. Dear reader, whoever you are, will your boys and girls be in that company? Are you, by your tender love and watchcare, faithfully guiding their inexperienced feet toward the holy city? Remember that only those who have clean hands and a pure heart "shall ascend into the hill of the Lord" and "stand in his holy place."

Let us awaken before it is too late. We have no time to lose; already the day is far spent. Thank God, the gates of mercy are still ajar; his ear is still willing to hear, and his arm stretched out to save. Let us work as never before for the salvation of our children.

Gaston, Ore.

#### SLAPS

MRS. COLIE GUY

"REALLY, I believe I have the worst little boy in the world. He is always into something," said Mrs. Holcombe to her neighbor.

"He is a busy lad, all right. There is no question about that," was the reply.

While Mrs. Holcombe was saying farewell to her neighbor, Robert was busy "getting into things" as usual.

By the use of a chair, he managed to climb up on the kitchen cabinet, where he found all kinds of interesting things. Pretty soon mother found him there. In a loud, angry voice she called, "Robert, get out of there!" The command was quickly followed by slaps on hands and face, and more loud talking; and finally Robert was set down, screaming, kicking, and tearful.

Mrs. Holcombe then opened her sewing machine, and Robert as quickly got a chair and began to investigate. It was impossible to sew, with his hands in the wheel; so, after fifteen minutes, during which time Robert received several slaps and shakings, Mrs. Holcombe closed the machine, and looked for something she could do in peace.

So the days passed. Robert's hands were slapped until they were nearly blistered, but in almost every case he was the victor. Usually he either succeeded in getting what he wanted, or his mother ceased her work, and tried something else. Thus she worried along from day to day, tired and despondent because her baby was so much harder to manage than other babies.

Then came the day when little Robert couldn't get into mischief any more. He was unable to leave his bed for many weeks, and when he did, he was without the use of his lower limbs. He sat in his little armchair, and watched his mother go about her household work undisturbed; and he still sits there today. Occasionally he asks for a drink, or something to look at. In the quiet and order of that little home, a sorrowful mother has time for painful thoughts and bitter tears. Too late she has learned that she misused her baby. Like a moving picture, there passes before her mind those painful scenes of the days gone by when Robert, so active of body and mind, wanted only *something to do* to make him happy, but received instead slaps and scoldings.

Why, oh, why had she not made his days and her own full of joy and contentment? Why had she not provided things for him to play with, instead of surrounding him with things he must not touch, and then punishing him for touching them? Why had she been so ready with slaps and angry words? The little wasted body and sad eyes are a constant reproach to that mother, who prays many, many times a day that her little son may regain his health, that she may repay him for his lost babyhood.

Mothers, I wish I could impress upon your hearts the need of proper discipline, with love (not slaps), in the management of your little children. It is not a waste of money to buy plenty of suitable playthings to keep a child busy. A boy, when old enough, should have a well-furnished workshop, while a girl should have



her dolls and sewing basket. Such playthings develop the mind of the child, keep him off the street, and above all, solve many problems of discipline. Where a slap and loud, angry words antagonize the child, and produce a display of stubbornness, tears, and screams, a little love and reasoning will divert his attention, bring instant obedience, and in all probability send him to your arms with a hug and a kiss.

Of course, occasional punishment is necessary, to teach unfailing obedience; but continual slappings and scoldings will lead to more severe corporal punishment in later years, and eventually the average child will become so hardened that he will endure almost any amount of pain before yielding. Are you leading your child to that? Continual punishment in babyhood is the initial step in making a child just what you do not want him to be.

When the tired little body relaxes in sleep at night, and you see the baby features in calm repose, the little hands quiet after a busy day, do you ever stop to ask yourself, "What has this day meant to my little boy? Has it been happy? If not, is it my fault?" He may never again see the morning light. If he should not, would your mother-heart have aught to regret? Would you feel that you had done all that God expected of you in the care of one of his little ones?

Mothers, let us endeavor to be firm, yet kind and considerate, in all our dealings with our children. Then they will grow to noble manhood and womanhood; or if their dear lives should suddenly cease, we should not be henceforth accompanied by an aching remorse. May God keep us faithful, so that when he calls his loved ones home, we may be among those who can say, "Behold, I and the children whom the Lord hath given me."

St. Cloud, Minn.

## POSTURE

G. H. HEALD, M. D.

HAVE you ever noticed that the man who goes to sleep over his book does so when he is sitting? When he finds he cannot keep awake sitting, he may stand in order to continue his reading. One who goes to sleep in meeting does so when sitting, not while standing. True, one may be so exhausted as to lose consciousness even while standing; but reference is made to those who seem to be wide awake until they attempt to read or to listen to a sermon.

If one is careful to observe, he will perceive that these drowsy persons habitually sit in a bad position. They are so slouched down that the abdominal wall protrudes, and the abdominal organs are thrown down and forward. The pressure which should aid in forcing the return of the blood to

the heart is relaxed; moreover, the kinks formed by the pulling of the prolapsed organs must have some effect in impeding the return of blood through the veins.

At any rate, it is known that with those who habitually sit in a slouched position, in which the normal forward curve of the lower spine is changed for an abnormal backward curve, there is abdominal congestion, a considerable portion of the blood which should be doing duty elsewhere being held in the abdominal vessels. The resulting anemia of the brain may render impossible any mental work requiring concentration. The victim can take part in conversation, provided the other person does not do all the talking, and may not feel drowsy when unoccupied; but when attempting to concentrate his mind on what he reads or hears, he is unable to accomplish anything worth while, because of his drowsiness.

Among other symptoms of stagnation of the abdominal circulation are despondency, "that tired feeling," mental confusion, cold extremities, and probably constipation.

The use of an abdominal supporter may give some relief; and to lie face down with a pillow or similar body under the abdomen will force the stagnated blood back into the general circulation; but for permanent results, such exercises should be practiced as will develop a correct posture, and strengthen the abdominal muscles.

Particularly advantageous are exercises which strengthen the abdominal muscles. Among these are:

The abdominal compression exercise, alternately compressing the diaphragm and the abdominal muscles, so that the abdominal wall is forcibly and rapidly moved forward and back. This exercise, practiced several times a day, will strengthen the abdominal muscles, and also facilitate the return of the stagnated blood to the general circulation.

Forward and backward bending.

Sidewise bending.

Sidewise twisting.

Lying on back, thigh flexions.

"Nebuchadnezzar exercise" (walking on all fours).

In walking and standing, the victim of abdominal stagnation should acquire a position in which the chest, rather than the abdomen, is the most prominent part of the body. Perhaps if he arranges mirrors so he can gain a sidewise view of himself, he will be surprised, possibly mortified, at his ordinary figure. This will be an incentive for him to form the habit of standing and walking erect. One should remember to keep the chin in, the chest well up, and the hips back. This will ordinarily give a good position. It is comparatively easy to walk and stand erect. The principal difficulty is the correction of the sitting position.

One of sedentary habits who has long been accustomed to a slouching position, will find it extremely difficult to effect a reform, and he will have constantly to guard against sinking back into his old position. If one sits with chest well up, and abdomen in, he is not nearly so likely to suffer from drowsiness. It is true that drowsiness may be in part a result of autointoxication, but this in itself is partly dependent on relaxed abdominal contents, so that the faithful use of the prescribed exercises, and the habitual assumption of a right posture, will eventually relieve the drowsiness, unless some condition which requires medical attention is causing it.

One more word to the unfortunates who were not trained early in life to assume a right position. You have doubtless been led to believe that position is a matter of minor importance. If you can but realize that it is one of the important causes of your early aging, and that proper attention to physical culture will even now add to your efficiency, physical and mental, and lengthen your life, you may be encouraged to test the matter out thoroughly in your own case.

## YOUR CHILD AND HIS TOYS

WHEN you buy toys for your children, says Marion F. Lansing in the *Ladies' Home Journal* for December,

REMEMBER —

That play is the child's business in life, and toys are his tools.

Therefore —

Choose toys to do things with, that make him the actor, not the spectator.

REMEMBER —

That his instinct is to imitate.

Therefore —

Choose toys with which he can reproduce in miniature the life that he sees.

REMEMBER —

That his instinct is to create.

Therefore —

Choose toys which lend themselves to a variety of constructive uses.

REMEMBER —

That his instinct is to be active.

Therefore —

Choose toys that encourage muscular effort and stimulate his powers.

REMEMBER —

That his instinct is to repeat.

Therefore —

Choose toys that will stand hard wear.

REMEMBER —

That his instinct is to admire.

Therefore —

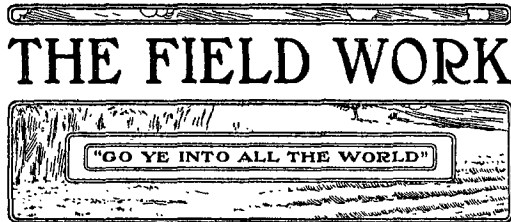
Choose toys that are artistic.

REMEMBER —

That toys are only pegs on which the child hangs the rich mantle of his imagination.

Therefore —

Be more concerned over their adaptability than over their expensiveness; have more regard for their quality than for their quantity.



### BEGINNING WORK IN CHINA

WE have been studying the language about six months, and are able to give simple Bible talks to the Chinese people. Last Sabbath I spoke to a heathen congregation. The little chapel at West Water Gate was crowded until there was but little standing room left. In the congregation were teachers, shopkeepers, soldiers, and working men and women, and great interest was manifested.

The Bible lesson was illustrated with an idol that had been worshipped many years. Ps. 115: 4-8 was read: "Their idols are . . . the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

A few days before the meeting, a temple containing a large number of idols was burned. We used this to illustrate the fact that the idols are not only unable to protect their worshippers, but can protect neither their temple nor themselves. Afterward we told the people about the true and living God, and of the loving care of our heavenly Father. After singing, it was announced that the meeting would close with prayer. But after prayer the people did not leave. They were told three times that the meeting was over, before they left the chapel.

I shall never forget those faces, they were so expressive of soul hunger. I dreamed about them that night, and I think of them every day. As I saw the unwillingness of the people to leave, a great longing came upon me to take them in the arms of faith and present them to God. I felt a great burden to save those men from a Christless grave.

With such a scene before me, I regret that I did not earlier prepare to come to China, and that more of my money did not go to the mission fields. O. B. KUHN.

### ANOTHER MEMORIAL CHURCH IN WASHINGTON, D. C.

SABBATH, April 14, was a day of rejoicing to our colored brethren in Washington, D. C., as on that day they held their Sabbath services in the church recently purchased from the Lutheran Reformed congregation.

This building is 45 x 65 feet, is of brick, with slate roof, has a good basement above ground, an auditorium with gallery, in which is a pipe organ that cost \$2,500 when installed. In the rear of the church is a dwelling built for a parsonage, valued at about \$3,000.

This property is on the corner of Sixth and N. Streets, N. W., one block from one of the main street-car lines, and is in good condition. The purchase price, including the parsonage, was \$18,750. These buildings were erected in 1892-93, and could not now be duplicated for \$35,000.

The North American Division Conference Committee and the Columbia Union Conference Committee, at the last autumn council, united with the local conference committee in the belief that the time had come to take definite steps to provide a place of worship, where school work also might be carried on, for our loyal colored brethren in Washington. Accordingly a resolution was passed at the council, pro-

viding for the purchase of such a place. Much careful thought was given to selecting a good site.

At first it was thought best to build, but on account of the cost of labor and materials, this was abandoned. Finally the building shown in the picture was secured, after careful examination by a large and representative committee, in which the North American Division, Columbia Union, and District Committees, as well as members of the General Conference Committee, were represented.

The purchase price was paid at the time the property was deeded to us, but there still remains \$6,750 to be raised by the church and the District Conference. It should be mentioned that Mr. Scott, a real estate agent, whose wife is a member of the



New Church for the Negroes,  
Washington, D. C.

church, made a very liberal donation of his percentage in arranging for the transfer.

We feel sure our loyal colored brethren and sisters throughout the denomination will rejoice with us that this substantial memorial for the truth has been established in so good a location here in Washington, the capital of the nation. Elder U. S. Willis, from Savannah, Ga., who has recently connected with the work in this city, is in charge of this church, and has begun an aggressive effort in behalf of his people, who reside in large numbers in the vicinity of the church. Let all pray that success may attend the efforts put forth to reach others with the message, and that from this new memorial light shall radiate afar to the glory of God. T. E. BOWEN.

### "I'M GOING TO TELL MY FRIENDS ABOUT THAT!"

I HAD spent the morning studying the precious promises of God's Word with an educated Navajo Indian and his family. The deeper we went into the study, the more intensely interesting it became. Time slipped by unheeded. The noon hour passed unnoticed. We were feeding upon the bread of life.

I had just finished reading the texts relating to the new earth. How I wish

all my brethren and sisters who read these lines could have seen the dark faces of these one-time pagans, as they shone with quiet joy while contemplating the blessings of the Paradise home! And the father exclaimed in the height of his joy, "I'm going to tell my friends about that!"

O, how those words still ring in my ears! And they spur me on day by day, even through mountains of discouragements, to help tell his friends the glad tidings of the Master's soon coming.

ORNO FOLLETT.

### FIELD NOTES

SEVEN new members have been added to the church at Council Bluffs, Iowa.

ELDER C. M. McDONALD reports the baptism of eight persons in Porter, Okla.

ON a recent Sabbath eight new members were added to the church in Kansas City, Kans.

ELDER L. B. SCHICK reports seven new members added to the church at Kansas City, Mo.

A NEW Sabbath school has been organized at Herrick, S. Dak. Fifty-six were present the first Sabbath.

A FEW weeks ago the new church building at Selma, in central California, was dedicated to the worship of God.

A NEW church has been organized at Elsinore, in the Southeastern California Conference. Seven members were received by baptism.

ELDER H. E. LYSINGER baptized seven persons at Vallejo, Cal., a few weeks ago. This church has more than doubled in membership during the last nine months.

FIVE new members were received by baptism into the church at Fort Worth, Tex., recently. Others are keeping the Sabbath who have not fully united with us yet.

ELDER J. W. McCOMAS reports from Toronto, Ontario: "Some thirty-five have accepted the third angel's message since we came here last June. We are now raising money to erect a new church, which will accommodate about four hundred and fifty."

THE following note from the Lewiston *Tribune* shows the good results of the meetings held in Lewiston, Idaho: "Rev. C. J. Cole, of the Seventh-day Adventist Church, finished a series of meetings last Sunday evening in Lewiston. The result was about fifty converts for that faith."

WITHIN the last few months ten have been baptized and united with the church at Haverhill, Mass. Others are deeply interested in the truth of God. On a recent Sabbath six new believers were baptized at Lowell. The church at South Amherst has been reorganized, and now has thirteen active members.

THE workers at Junction City, Ore., report that as the result of meetings held there, fifteen are keeping the Sabbath, and twelve others are deeply interested. They have just organized a Sabbath school with a membership of thirty-five. Fifteen new believers were recently added to the St. Johns church by baptism.

ELDER F. C. GILBERT reports from the series of meetings he has been holding in Schenectady, N. Y.: "Thus far about twenty-seven persons have taken their stand for the truth of God, and a number are in the valley of decision. Quite a few others are deeply interested in the message we are giving."

# Missionary Volunteer Department

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

## THE SENIOR BIBLE YEAR

### ASSIGNMENT

- May 13. 2 Chron. 10-13: Reigns of Rehoboam and Abijah.
- May 14. 2 Chron. 14-16: Reign of Asa.
- May 15. 2 Chron. 17-20: Reign of Jehoshaphat.
- May 16. 2 Chron. 21-23: Jehoram; Ahaziah; Athaliah.
- May 17. 2 Chron. 24-25: Joash; the temple repaired; Amaziah.
- May 18. 2 Chron. 26-28: Reigns of Uzziah, Jotham, and Ahaz.
- May 19. 2 Chron. 29-31: The temple services reestablished.

### To Think About as You Read

**SUNDAY:** It is well to seek counsel when grave questions confront us. It is still better to have wisdom to discern the true from the false. "If any of you lack wisdom, let him ask."

**MONDAY:** God's power is not limited by our need, nor circumscribed by our extremity. Am I trusting him as much as I might?

**TUESDAY:** An up-and-down experience, teaching the law of God through all the cities and villages of Judah at one time, and joining himself to the godless Ahab at another,—this was the life of Jehoshaphat. How can I avoid the "downs," and constantly go onward and upward?

**WEDNESDAY:** Another result of Jehoshaphat's alliance with Ahab is seen in today's assignment,—a daughter of Jezebel is ruler on David's throne. We cannot see the results that may follow our choice of companions. What is the only safe course?

**THURSDAY:** How long did Joash serve God? What must the child of God possess who runs well to the end of the race? Am I depending on some human friend or counselor for my Christian experience?

**FRIDAY:** Is my heart "lifted up" when I am successful? Why is humility a requisite of the true Christian?

**SABBATH:** What was the secret of Hezekiah's prosperity? Is his plan of effort worthy of following today? Am I willing to work with all my heart for my Master?

MRS. I. H. EVANS.

## ASA: THE TROUBLE WITH HIS FEET

LIKE most runners, Asa, king of Judah, ran well at the start. He had a good name, "Healer," "Physician," and lived up to it; he set out to heal the sicknesses of his nation. He "did that which was good and right in the eyes of the Lord." He destroyed the abominable altars of heathenism, and smashed the foul symbols of a still more licentious practice. Because his grandmother was an idolater, he would not have her for queen-mother. He restored the broken-down and disused appurtenances of the temple. He reestablished the sacred sacrifices of the pure religion, and summoned to them the faithful from the northern kingdom as well as the southern. As a climax, he had the people renew, with shoutings and praise and with all their hearts, the great covenant of the nation with Jehovah,—a covenant so sadly and so frequently broken,—that they would serve the Lord alone, and that any one running after idols should be put to death.

It was not all perfect, says the voracious historian. The people still hankered for their idols, and not all of the idol sanctuaries were wholly abandoned; but though the nation was faulty, the king was not: "The heart of Asa was perfect all his

days." That is a wonderful thing to say of a man.

And as a result, Asa had much peace, peace for many continuous years in those unsteady times. Moreover, when war came, and terrible war at that, Asa was ready for it with the highest and best preparation.

It came from the south, from Egypt. Zerah marched proudly against Judah with an enormous army, and what could the little country do but pray? And so, as Asa set his few soldiers in battle order at Mare-shah, he raised one of the most beautiful prayers recorded even in the Bible, that greatest of all prayer books: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." And man did not prevail. As the succinct, graphic chronicle has it, "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."

Thus Asa ran well at the start; but one might say to him, as Paul said to the Galatians, "Ye did run well; who did hinder you that ye should not obey the truth?" For after all this close walk with God, and after this splendid exhibition and proof of God's power, it was tremendously disappointing to see Asa, when Baasha, king of Israel, brought his army against Judah, strip the temple of its treasures, and use them to pay the king of Syria for a counterattack in the north, to draw Baasha away. No wonder Asa was rebuked roundly by Hanani the seer, and no wonder also that the angry monarch promptly imprisoned the daring prophet. That is what the erring are wont to do with their consciences.

And so it is most significant to read the next thing about Asa, he "was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not the Lord, but to the physicians." Is not that a perfect parable of this ancient runner? —*Selected.*

## ENCOURAGE THEM TO KEEP ON

To every one who works for and loves young people there comes at times a feeling almost of despair as he sees the traps set to ensnare their unwary feet, the carelessness of those who should be examples to guide their wayward steps, and the increasing impact of the world, pushing so many of them out of the narrow way into the broad path that looks so gay and attractive to their eyes.

What can be done to save them? How may we counteract the influences so constantly drawing them down? One whose counsel we value has said:

"The youth who finds joy and happiness in reading the Word of God and in the hour of prayer, is constantly refreshed by drafts from the Fountain of life. He will attain a height of moral excellence and a breadth of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect their souls with God are acknowledged by him as his sons and daughters."—*Testimonies for the Church, Vol. IV, p. 624.*

The Bible Year, arranged in daily assignments for completing the reading of the Bible in one year, provides a systematic plan for daily Bible reading. The more our young people read the Bible and the more they lay up its instruction in their hearts, the more will they be safeguarded against the perils of these most perilous times.

This being so, would it not be well for all who have to do with young people—at home, at school, and in the various departments of the church—to encourage them to follow the plan outlined in the Bible Year, and to keep up week by week with the printed assignment?

One Sabbath school division superintend-

ent has fastened up on the wall near the door of her room a large chart. It is neatly ruled, with spaces for names, and fifty-two little squares opposite each. As the children enter the room on Sabbath morning, each one who has completed the weekly assignment stops by the chart, and opposite his name marks an X in the square for that week. The plan has worked well in keeping up the interest.

It is natural for young people to begin the race when a number of others are entering; but after the first enthusiasm wanes, their interest must be fostered and stimulated. If we each use all our influence to encourage those who enrol in the Bible Year to keep on till the course is completed, many more will finish the reading, and receive the benefit that will surely come from it.

MRS. I. H. EVANS.

## MINUTES OF MELBOURNE M. V. OFFICERS' MEETING

OFFICERS from the Melbourne Missionary Volunteer Societies, with other interested members, gathered in Elder Morris Lukens's office until every available seat was occupied, and some stood in the doorway or listened from the next room. After singing and prayer, Elder Lukens talked to us on the responsibilities of our work as officers of the Missionary Volunteer Society, and of his appreciation of the help given in the conference work through this means. He related some experiences showing that the leader can do much to encourage the young people by giving them a part in the work of the society, and getting them to feel that they are necessary to its success. He also told us about some of our missionaries, and the recent changes in their work.

Elder C. H. Parker has been called from the New Hebrides to take the presidency of the first island conference, the Central Polynesian Conference, with headquarters in Fiji. All felt that they did not want to discontinue the support of Elder Parker and his wife because they had changed their field of labor; for we have come to look upon them as our own missionaries, and have been supporting them from the Victorian Conference ever since they began working in our field. Still others felt that they could not consent to discontinue their support of the work in the New Hebrides, which is progressing so favorably; for from its opening this field has been largely supported by the Victorian young people. It was unanimously voted that in view of the fact that Elder Parker, whom we wish to continue to support, is going to Fiji, we discontinue the support of Sister Meyers in that same field, and take as our missionaries for the New Hebrides Brother and Sister A. G. Stewart, who have taken Elder Parker's place there. This would call for more means; but it was thought that we could meet the expenses by keeping well up to our present aims. At least, we would do as much as possible toward the support of the two ministers for these island fields.

A discussion followed on how we can make the most of our Missionary Volunteer meetings. In worldly business, men find it necessary to study their work, and make improvements year by year, changing their methods to suit the times, improving their machinery, sharpening their tools—anything that will help to make the most of the material at their disposal. In proportion to the greater magnitude of our work in dealing with human souls, how much more important that we study to improve our methods, and make the most of the material in our societies!

Suggestions were made as to some of the essentials of a successful meeting, from which we quote the following:

*Thorough preparation* of self, by prayer and study; of program, by planning ahead; of meeting place, by enlisting the services of Juniors.

*Coöperation* of the associate officers and the young people themselves in planning for work and meetings, by having a pro-

gram committee to plan ahead, thus giving the members time for thorough preparation.

*Variety in the programs.* It is unwise to have everything read. Some may rewrite the portion given them; others still more advanced may write an essay on a subject suggested by the program; some could tell things in their own words after careful study. Do not attempt too much at first. An example was given from the *July Missionary Leader*, showing how the program could be divided so that many would have a part, bringing even the younger members into service. It is necessary to read such articles as messages from the Spirit of prophecy, articles by our leading ministers, or stories so well written that they would lose their effect and beauty by being told. In all cases thorough study of these articles is absolutely necessary in order to do them justice in reading them; for we cannot interest others more than we are interested ourselves.

*Announcing the meetings.*

*Good singing*, in which all may take part. *Short, definite prayers*, sometimes for temperance work, sometimes for the next-door neighbors of those present; for the unbelieving relatives of all present, or for the missionaries in the mission field about which you are studying, etc.

*A cheerful leader*, one who will get the members to want to do the work, rather than one who will try to make them do it.

*Do not despise the day of small things.* If your society is small, still give it your best attention.

"Just where you stand in the conflict,  
There is your place;  
Just where you think you are useless,  
Hide not your face."

If any member makes a beginning in work or study, show your appreciation of the effort; it may lead to greater things. We cannot afford to despise these little attempts any more than the farmer can afford to be contemptuous of his seeds because they are tiny.

Brother H. F. Smith next showed us the new *Junior Reading Course* book, which gives in an interesting and attractive way the life of John Williams, who labored in the South Seas as a pioneer missionary. The book has thirty-three illustrations, and a number of maps, so the journeys from one island to another can be followed as the book is read. Seventeen copies were ordered by those present who had not already purchased the book. Some took it to read for themselves, so that they would be able to interest the members of their societies in the reading. This *Junior course* will last for the remaining months of this year, closing in December.

Aggressive plans for the temperance campaign were next presented by Brother J. L. Smith. This gives a splendid method of missionary work for our young people as well as older members. Some are giving their entire time to the work, with excellent results. Names are taken of those who are interested in the temperance cause, with the number who are voting from each home; and after ascertaining if the names are on the electoral roll, their assistance is solicited for the distribution of literature, and a *War on Drink* magazine is left where sixpence or more is given.

"Give of your best to the Master" was the sentiment of the closing hymn, and this, we believe, is the determination of the officers of our societies.

E. M. JAMES, Sec.

So long as both oars are in use, the seaman has hope in the face of the storm, but let one oar snap, and despair echoes the discord. Likewise, in life's tempest, the voyager must keep both hands to the task, or suffer shipwreck of soul or life.—*Western Recorder*.

"FAITH without works is dead, being alone."

## Medical Missionary Department

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

### ST. HELENA (CAL.) SANITARIUM

It is a great privilege to be connected with God's work in a time like this. While a terrible passion for the destruction of life and property is seizing so many of the men of all nations the world over, and while poverty and hunger and sorrow and devastation and death are stalking so boldly through the land, it is a pleasure indeed to be connected with one of God's life-saving stations, where human energies are bent toward the relief of suffering, the saving of life, the enlargement of capacity for enjoyment, and the pointing of the soul toward a better and higher life beyond this earthly battle field.

Sometimes when the burdens press heavily, it is a source of great satisfaction to take this broader view and catch the vision of our institution and all its workers as a part of God's great work in the earth for the salvation of men. This satisfaction has made our burdens light and our work a pleasure, and I feel that I can say for all our sanitarium workers that 1916 has been a happy year, bequeathing to all of us a pleasant memory of days spent as collaborators with the great Medical Missionary, who went about doing good.

Before attempting to make any report of our work for the past year, we wish first to give expression to the gratitude we feel in our hearts for the tender mercies of our God. The whole year has been a gradual unfolding of divine providences. Whatever progress has been made and whatever success has attended our efforts, has been due to the fact that the Master's hand has been at the helm, and our own weakness and simplicity have been supplemented by divine power and wisdom. To God we ascribe all the glory. Our only regret is that we have been so slow to respond to his guidance, and so dull to comprehend his opening providences.

The year 1916 has been for us a year of progress. The total net volume of business with patients has been a little more than \$126,000, showing a normal gain over the preceding year, and making the second best record in the history of the institution. This patronage represents 1,128 patients and boarders entered during the year. Of this number 472 were from the Bay cities, 593 from California outside the Bay cities, making 94.4 per cent from California. Of this total number, 122 were boarders, while 1,006 were patients. Of this patronage 105, or 9.3 per cent, were Seventh-day Adventists. Our patients during the past year have remained at the sanitarium an average of 26 days each, and have paid an average weekly rate of \$30.36. Of this amount \$19.67 was for board, room, and treatment, and the remainder, \$10.69, or 35 per cent, was for extras, such as nursing, medical attention, and X-ray work.

During the year the examination charges have been \$6,641, or \$6.60 per patient entered. There were 180 operations performed, with total charges amounting to \$9,056, or an average of \$50.30 for each operation.

The total number of meals served to patients during the year has been 95,459, at an average cost, not including overhead expense, of 25.4 cents per meal. In the ladies' treatment-rooms 26,149 treatments have been given, at an average operating cost of 28.4 cents. The number of treatments in the gentlemen's department has been 15,844, and the average operating cost has been 27.2 cents.

We are gratified to be able to show a gain in the health food department, and also a

like showing in our cafeteria in San Francisco. Considering the high prices paid for raw materials, and the other untoward conditions, we feel that credit is due to the brethren who have had charge of these departments for their untiring efforts. Our mercantile department has shown its usual gain of about seven per cent on the investment. Its total business has amounted to nearly \$56,000, showing that it has turned its inventory about four and one-fourth times, which is considered good for a general stock.

We feel that we should make mention of the excellent showing in the laundry department, which presents a gain of about \$4,600, not reckoning overhead expense.

The work in the medical department has been conducted in a strong way the past year, and an excellent spirit of harmony and cooperation has prevailed. God's blessing has constantly been recognized in the phenomenal success that has attended this all-important phase of our work.

A number of substantial improvements have been made during the year. First among these we would mention our new hydrotherapy building, a four-story structure of concrete with steel reinforcement. The construction of this building was begun in 1915, and it was completed and occupied in September of 1916. This building is devoted entirely to diagnostic and treatment purposes, and no expense has been spared to make it a credit to our work. It has cost about \$26,000, and I am sure you will agree that it has already proved a good investment. The connecting porches serve an excellent purpose for use as lobbies and sun parlors.

Considerable expense has been involved in reconstructing the space released by the removal of the treatment-rooms from the old building. We are, however, getting some fairly good accommodations from this space, and wherever conditions will warrant, we are putting hot and cold running water in these rooms, together with private toilet accommodations.

The rooms previously used as physicians' offices have been refitted, and make very desirable rooms for patients. Numerous minor improvements have been made at the hospital and in our workers' cottages. Repairs have been made during 1916 amounting to more than \$5,100.

A new laundry truck was bought late in the year, costing about \$1,600, and a new high pressure one-hundred-horsepower boiler has been installed at an expense of about \$2,500.

Some changes have been made in our San Francisco work, involving a discontinuance of the treatment-rooms on Laguna Street and the opening of physicians' offices in the Magee Building, at 714 Market St.

A most excellent spirit of cooperation exists in our family, and all seem to be making the interests of the work their first consideration, and their personal interests subservient. Our chaplains have done faithful work, which has yielded good results.

The assets of the association have increased during the year \$20,258.69; the liabilities have increased \$5,381.15. The relation of liabilities to assets, Dec. 31, 1915, was 27.09 per cent, while a like relation Dec. 31, 1916, was 27.01 per cent, or a reduction in this relation of eight one hundredths of one per cent. The total net increase in present worth during 1916 has been \$14,700.86, showing on Dec. 31, 1916, a total present worth of \$205,840.97.

Our report, we feel, would not be complete, if, after taking a retrospective view of our work and measuring the progress we have made, we did not look forward into the future and anticipate some of the urgent needs of our work.

Since beginning our present year's work, we have noted a marked increase over the corresponding weeks of 1916. Our total net charges against patients for the first eight weeks of 1917 have been \$19,628 as against \$13,652 for the corresponding weeks of 1916. This shows an average increase from patrons for the eight weeks of \$750 per

week above the record of 1916. If our summer patronage bears the same relation to our January and February patronage that it has in past years, we shall not be able to accommodate those who wish to come as patients.

We are sincerely hoping that we may be able during 1917 so to strengthen and broaden our medical faculty as to make it possible for us to reach out and touch some of the needs about us. This item could be discussed at length, but we truly hope that the coming year may see some of the principles crystallized into an active campaign, which we believe would result in very much good in the field, and would also revert in blessings in our work.

While our physical needs are many and important, still we feel that our paramount need is a deeper work of grace in our own hearts, a closer walk with God, and a more perfect revelation of the Christ-life in our daily lives. We consecrate ourselves anew to the great work to which God in his providence has called us, and with full hands and earnest hearts we gladly and cheerfully take up anew our appointed tasks, and contribute our little part to the finishing of the work.  
C. E. RICE.

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**THE POOR AMONG US**

In connection with our Health and Temperance Day, Sabbath, June 2, we again have a special opportunity to do our part in helping the worthy poor. The fund that is collected on this day represents the one definite measure recently adopted by our North American Division Conference to make provision for our sick poor. The money thus raised it to be used by our local conferences to help meet the expenses of such worthy poor as may be recommended to our sanitariums for care.

All our conference sanitariums have united in this general plan. Especially low rates, based upon actual cost and less, have been adopted for this particular purpose. As may be well known, the resources of our health institutions for doing work on this basis are much limited. The plan is one of denominational cooperation for helping a class of people greatly needing the help that can thus be given.

The need for our giving liberally to this fund is most urgent, measured by the suffering of many of our own dear people. Their cries may not reach our ears directly, but God hears them, and he tells us what to do about it. Let us do our best.

"There are multitudes struggling with poverty, compelled to labor hard for small wages, and able to secure but the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden very heavy; when pain and sickness are added, the burden is almost insupportable. Care-worn and oppressed, they know not where to turn for relief. Sympathize with them in their trials, their heart-aches, and disappointments. This will open the way for you to help them. Speak to them of God's promises, pray with and for them, inspire them with hope.

"Words of cheer and encouragement spoken when the soul is sick, and the pulse of courage is low,—these are regarded by the Saviour as if spoken to himself. As hearts are cheered, the heavenly angels look on in pleased recognition."—*Ministry of Healing*, pp. 153, 159.

L. A. HANSEN.

**News and Miscellany**

Notes and clippings from the daily and weekly press

—Alexandre Ribot, at the age of seventy-five, becomes prime minister of France in its time of great crisis.

—Cuba is expected to produce more than 3,000,000 tons of sugar this year, exceeding its previous best crop by 500,000 tons.

—Africa has 40,000 miles of river and lake navigation, and water power aggregating ninety times that of Niagara Falls.

—A power dam, one of the biggest in the country, is being constructed at Emigration Gap, Cal. The stream across which it is being built is small, but an artificial lake thirty square miles in area will be created when it is completed, it is said.

—The sale of cigarettes to any one under eighteen years of age is now strictly forbidden in the State of New Jersey, under a bill recently signed by the governor of the State. Any tobacconist or other person convicted of violating the law will be duly punished.

—Members of the Whittier Home Association have put on foot a movement to purchase the home of John Greenleaf Whittier, at Amesbury, Mass., in order that its preservation may be insured. The house contains manuscripts and other records of the Quaker poet.

—One of the longest bridges in the world, the railway bridge over the Amur River at Khabarovsk, Siberia, has just been completed. It took five years to build, and cost over \$9,000,000. The bridge is 7,593 feet long. Its completion marks the completion of the Amur Railway from Kuenga to Khabarovsk.

—The original manuscript of the well-known song, "Home, Sweet Home," was sold at auction in New York recently for \$360. The manuscript, which was signed by its author, John Howard Payne, was dated at Washington, Aug. 10, 1850. It is said that Payne wrote the song in the first place for some friend.

—A contract calling for 60,000 tons of east-iron pipe valued at \$3,500,000, was recently placed by the Argentine Republic with one of the leading iron manufacturers of this country. If joined together, the pipe called for would reach 2,500 miles. About 4,500 freight cars will be required to haul it from the foundry to the shipping port, and 20 vessels to transport it to its destination.

—The decision of the senior class at Yale to have no liquor at its dinner before graduation, and to have none at subsequent reunions of the class, unless a definite vote to the contrary is at some time registered, calls for attention as one of the significant signs of the times. Those who should be in a position to speak authoritatively, declare that there is notably less drinking in the colleges, of which Yale is only one, than was the case a generation ago.

—Fifty thousand sledges, carrying victims of the old régime back to freedom in the New Russia, from the mines and convict settlements of Siberia, are speeding in endless chains across the snows of northern Asia toward the nearest points on the Trans-Siberian Railway. Their passengers range from members of the old terrorist societies to exiles who were banished by administrative decree without trial, or even known offense.

—President Wilson, by executive order, has completed the work of placing the postal service under civil service rules. By order of previous Presidents other classes had been placed under the rules. President Wilson's order takes the remaining three classes, first, second, third, out of the spoils area, and makes appointment to them contingent on their fitness, determined by examination tests. The number of offices affected by this change is approximately ten thousand. Those who are now in office will not be disturbed if they are rendering good service, and continue to administer the affairs of their offices with ability. The secretary of the National Civil Service Reform League speaks of the new order as one of the most progressive any President has ever issued. It changes the practice of eighty years, and takes the offices out of the realm of party perquisites.

—According to a statement issued by the U. S. Treasury, the assets of American national banks now aggregate more than \$16,000,000,000. This surplus, which is about \$210,000,000 more than ever existed in this country before, exceeds by about \$5,000,000 the combined resources of the national banks in Europe, with those of Japan included. Since December last, American banks have increased their assets about \$730,000,000.

—China is preparing to honor the memory of John Hay, founder of the policy of the "open door," as no other foreigner, living or dead, has ever been honored in that country. Dr. V. K. Wellington Koo, Chinese minister at Washington, was recently advised by cable that a bill had been introduced in the parliament and was virtually assured of passage, for the erection of a monument to the former American Secretary of State in the central park of Peking.

—The government of Peru has offered a prize of \$500 for the best textbook teaching temperance, for use in the public schools of the country. Intemperance has become a serious problem in the republic, especially in the mining regions, and it is hoped that the introduction of the teaching of temperance in the schools will have salutary effects. The texts submitted, which must be in the Spanish language, will be passed upon by a jury composed of the director of public instruction, the director of the normal school for men, a member of the temperance society, and one teacher from the Lima public schools.

—Under a ruling of the judge-advocate-general of the army, at Washington, the President is relieved of the task of signing commissions for officers of lower grade in the army, and hereafter will sign only the commissions of general officers. For officers of lower grade, the signature of the Secretary of War "as by the President," it is held, will comply with the law. The ruling lifts a heavy burden off the President, particularly in view of proposed increases in the army. It is estimated that if 50,000 officers were commissioned for any army of 500,000 men, it would take the President more than a week of full working days to sign the commissions.

—The scarcity and high price of materials are affecting even our postage stamps. For years the Bureau of Engraving has used watermarked paper in making stamps; but owing to the fact that watermarked paper of the quality required for this process is not always obtainable, watermarking has been discontinued altogether. Dyes for coloring the stamps are also at a premium. Instead of purchasing them from one source—Germany—as the government was able to do before the war, they are now secured from different dye makers in this country. No two dye makers working separately are able always to obtain exactly the same shades; consequently the colorings of the stamps often vary.

—The inhabitants of a part of the anthracite coal region of Pennsylvania are confronted by a geological menace and a complex legal problem. Extensive coal-mining operations have weakened the natural supports of the surface of the ground, and therefore there have been numerous cases of subsidence, and even an occasional fissure. These surface disturbances have so seriously endangered life and property that a measure known as the Scarlet bill has been introduced into the Pennsylvania Legislature to restrict freedom of mining, in the interest of persons who live above the excavated area, and whose security is threatened by the extension of mining operations. A part of the city of Scranton is menaced by surface subsidence, and some forty thousand citizens have joined a Surface Protective Association, and are conducting an active campaign against unrestricted mining rights.

## OBITUARIES

**Huguley.**—Raymond J. Huguley, son of Mr. and Mrs. J. B. Huguley, was born May 16, 1916, and died March 18, 1917, at their home, in Salida, Cal. The writer conducted the funeral service. Clarence Santee.

**Bishop.**—Susan Platt was born Aug. 30, 1835. She was married to Wilson G. Bishop at Centerville, Mich., in 1854. They came to California in 1887, where she died Jan. 15, 1917. Two of their five children are left to mourn. She lived a consistent Christian life.

F. I. Richardson.

**Buzan.**—W. J. Buzan was born Oct. 26, 1831, in Kentucky. After an illness of three weeks he passed away at his home, in Kansas City, Mo., March 7, 1917, in the hope of coming forth in the resurrection of the faithful. Services were conducted by the writer, assisted by the G. A. R. L. B. Schick.

**Mardquardt.**—Mrs. Lulu Mardquardt died at the Providence Hospital, Seattle, Wash., March 14, 1917. She was born in Missouri. She was a believer in present truth, and fell asleep in hope of a part in the first resurrection. A husband and one son mourn. Her age was sixty-five years. J. F. Piper.

**Youngberg.**—Adolph Youngberg died in Chicago, Ill., March 30, 1917, aged 17 years and 21 days. Nearly four years ago Adolph gave his heart to God, and united with our Swedish church, remaining a faithful member until his death. His parents and one brother are left to mourn, but not without the blessed hope. Adolph Johnson.

**Thomas.**—Mrs. Fannie M. Thomas died at the age of sixty-nine years, in Punta Gorda, Fla., March 19, 1917. She was born in Rome, Ga. Sister Thomas became a charter member of the Punta Gorda church about nineteen years ago, and remained faithful to the end of her life. One daughter and two sons mourn their loss. L. T. Crisler.

**Clark.**—Mrs. Bernice E. D. Clark died April 4, 1917, after a long illness at the home of her parents, Brother and Sister Charles K. Drury, in Essex Junction, Vt. Her age was 27 years, 4 months, and 23 days. She leaves one daughter, eleven years old. During her illness she made her peace with God, and sleeps in hope. Chas. J. Rider.

**Nesmith.**—Alta E. Nesmith was born in Vernon County, Wisconsin, Nov. 26, 1870, and died in Florence, S. Dak., April 1, 1917. She was the youngest of ten children, and in her youth united with the Seventh-day Adventist church at Watertown, S. Dak., later transferring her membership to the company at Florence. She sleeps in hope of a part in the first resurrection. T. H. Jeys.

**Snyder.**—Adeline Louise Snyder, youngest child of Darwin and Alice Snyder, was born in Marianna, Fla., April 22, 1915, and died in New Bedford, Pa., Oct. 23, 1916. The sorrowing parents, two sisters, and one brother are comforted by the blessed hope. E. L. Smith.

("Lake Union Herald" please copy)

**Stanley.**—John Granger Stanley, son of Floyd N. and Katie Field Stanley, died March 28, 1917, near Ariel, Pa. His age was one year, lacking two days. No funeral service was allowed, as the malady was considered contagious. The sorrowing parents and relatives are comforted by the hope of a resurrection morning soon to dawn. Mrs. S. B. Field.

("Atlantic Union Gleaner" please copy)

**Knapp.**—Alma I. Gregg was born Nov. 2, 1860, in Calhoun County, Michigan. She was married to G. Fayette Knapp Nov. 11, 1884. In 1882 she accepted the third angel's message, and in 1895 attended Battle Creek College. From that time until the end of her life she was active in Sabbath school and church school work, and spent a large part of her time in Bible work in San Diego, Cal. She fell asleep at the last-named place Jan. 2, 1917. R. S. Owen.

**Ness.**—Mrs. Jane Ness was born in Scotland. She gave her heart to God in early youth, and about thirty years ago she and her husband accepted the third angel's message through literature placed in their hands by W. J. Heckman, one of Pennsylvania's pioneer colporteurs. They devoted their lives to the colporteur work, and faithfully sowed the seeds of truth over several counties in Pennsylvania, and also did some work in the West. She died at the home of her sister, in Anita, Pa., March 14, 1917. B. F. Kneeland.

**Lewis.**—Bertha Mann Lewis was born in Harlan, Iowa, Aug. 23, 1886. In 1890 the family moved to Baileys Harbor, Wis. She spent two years in Bethel Academy, and then took the nurses' course at the Rural Sanitarium, Madison, Tenn., from which she was graduated in 1911. Feb. 9, 1916, she was united in marriage to James E. Lewis, at Naples, N. C., who, with their one son, her parents, six brothers, and two sisters, is left to mourn. She was an earnest Christian, and the one object of her life was to be a faithful ambassador for her King. H. H. Hicks.

**Haggard.**—James Marion Haggard was born in Perry County, Illinois, March 23, 1860, and died at his home, in Dalworth, Tex., March 31, 1917. For thirty-two years he loved and lived the faith "once delivered to the saints." His life was characterized by sincere honesty and firm adherence to principles of truth and righteousness. He is survived by his wife. W. A. Sweany.

**Hamilton.**—William C. Hamilton was born in Ireland, and died in Duluth, Minn., March 25, 1917. During his last sickness he heard and accepted the doctrines of the third angel's message. He manifested a firm trust in Jesus, and was one of the most patient men I ever saw. He fell asleep rejoicing in the hope of a soon-coming Saviour. His companion and one son are left to mourn. Stemple White.

**Griffin.**—Minnie Griffin was born Sept. 28, 1876, in Rock Mart, Ga. She died in the hospital at Atlanta, Ga., March 2, 1917. She is survived by two sisters and three brothers. In 1908 she united with the Seventh-day Adventist church, and was one of the most faithful and loyal members in the Georgia Conference. We feel confident that she will have a part in the first resurrection. J. K. Macmillan.

**Shields.**—Joseph Wilson Shields was born March 6, 1846, in Whitby, Ontario, Canada. When he was five years of age, the family moved to Illinois. In 1864 he joined the army. His marriage to Addie Mary Staples took place Nov. 13, 1875. His life was that of a consistent Christian, and the progress of the message was dear to him. He fell asleep March 7, 1917. His companion and three of their seven children mourn. Jay J. Nethery.

**Archibald.**—James D. Archibald, of Council Bluffs, Iowa, died in Aurora, Nebr., March 10, 1917, as the result of an accident while at his work. For thirty-five years he was a firm believer in the third angel's message, and held membership in the Council Bluffs church at the time of his death. His exemplary life won the love and respect of all who knew him. Brother Archibald is survived by a wife, one son, two daughters, and one adopted daughter. O. O. Bernstein.

**Prince.**—Charles A. Prince was born Nov. 4, 1846, in Amherst, N. H., and died March 31, 1917. He was married to Margaret L. Welch on March 8, 1869. Five children were born to them, and these, with his bereaved companion, are left to mourn. In 1867, Brother Prince embraced the doctrines held by Seventh-day Adventists, and continued a firm believer until the end of his life. For many years he served as elder of the church at Amherst. R. J. Bryant.

**Kilmer.**—W. Frank Kilmer was born near Carbondale, Pa., March 20, 1851, and died there March 11, 1917. For the last fifteen years of his life Brother Kilmer was a faithful member of the Seventh-day Adventist church, and his self-sacrificing efforts have brought the light of present truth to many. He was married twice, and a son by the first wife, with two sons, two daughters, and a devoted companion, are left to mourn, but they sorrow in hope. S. S. Shrock.

**Athchison.**—George Athchison was born in County Antrim, Ireland, March 12, 1844, and died April 8, 1917, in Burt, N. Y. When he was four years of age, his parents came to Prescott, Ontario, and there his early life was spent. He was married to Miss Margaret Rutherford. The past thirty-five years he spent in Burt, N. Y. About thirty-six years ago he embraced present truth, and united with the Seventh-day Adventist church. Seven children survive. R. B. Clapp.

**Jordan.**—Anice E. Saunders was born Aug. 20, 1855. She was converted at the age of eleven years; was baptized in 1874, during tent meetings held at Raymond, Pa., and united with the Seventh-day Adventist church. She remained a faithful member until the end of her life. Her marriage to Leroy L. Moore took place in 1872. Being left a widow with four children, she was married to O. B. Jordan. Her death, which occurred March 17, 1917, is mourned by her husband and children. P. N. Williams.

**Lambert.**—Ralph Hiram Lambert was born in Hill City, S. Dak., May 5, 1893, and died at the home of his parents, in Read Island, British Columbia, March 16, 1917. At the age of eighteen he was baptized and united with the Seattle church. In 1911 physicians despaired of his life, but the Lord raised him up in answer to earnest prayers. Last February his health failed again, and this time he was laid to rest for a little while. Her parents and five brothers and sisters mourn his untimely death. J. H. Lambert.

**Curtis.**—Harva H. Curtis was born in Miami County, Ohio, Jan. 20, 1844. He grew to manhood in Indiana, and at the age of twenty-one enlisted in the One Hundred and Fifty-first Regiment of Indiana Volunteers, and served his country during the Civil War. He was married to Mary J. Hutchins, and they made their home in Indiana until 1890, when they moved to Montana. Eight years ago they came East to Leslie, Mich., and there he fell asleep March 21, 1917. He is survived by his wife and seven children. Brother Curtis was a firm believer in the third angel's message for forty-two years. E. L. Smith.

("Lake Union Herald" please copy)

## Appointments and Notices

### CAMP MEETINGS FOR 1917

#### CENTRAL UNION CONFERENCE

Nebraska, Fairbury.....	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

#### COLUMBIA UNION CONFERENCE

Virginia, Gordonsville.....	May 24 to June 3
Eastern Pennsylvania, Allentown.....	June 21 to July 1
New Jersey, Trenton.....	June 28 to July 8
West Pennsylvania.....	July 5-15
Ohio.....	Aug. 16-26
West Virginia.....	Aug. 30 to Sept. 9

#### LAKE UNION CONFERENCE

North Wisconsin, Spooner.....	June 14-24
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#### NORTH PACIFIC UNION CONFERENCE

Western Oregon, Portland.....	May 29 to June 10
Southern Oregon, Eugene.....	May 31 to June 10
Western Washington, Puyallup.....	June 8-17
Upper Columbia, Spokane, Wash.....	June 18-24
Southern Idaho, Boise.....	June 25 to July 1

#### PACIFIC UNION CONFERENCE

Central California, Recreation Park, Fresno.....	May 24 to June 3
Northwestern California, Healdsburg.....	June 7-17
Nevada, Reno.....	June 13-17
Northern California.....	June 21 to July 1
California.....	July 5-15
Arizona, Prescott.....	July 12-22
Inter-Mountain.....	July 12-22
Southern California.....	Aug. 2-12
Southeastern California.....	Aug. 16-26
Arizona, Safford.....	Aug. 16-26

#### NORTHERN UNION CONFERENCE

South Dakota, Redfield.....	May 31 to June 10
Minnesota.....	June 7-17
North Dakota, Harvey.....	June 14-24
Iowa, Marshalltown.....	Aug. 23 to Sept. 2

### SOUTHERN OREGON CONFERENCE ASSOCIATION

NOTICE is hereby given that the annual meeting of the Southern Oregon Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Eugene, Ore., May 31 to June 10, 1917. The first meeting of the association will be held at 9:30 A. M., Monday, June 4.

J. A. RIPPEY, Pres.  
E. C. STILES, Sec.

### NEBRASKA CONFERENCE ASSOCIATION

NOTICE is hereby given that the annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will be held in connection with the camp meeting and conference at Fairbury, Nebr., May 31 to June 10, 1917, for the purpose of electing officers and appointing a board of trustees, and for transacting such other business as may properly come before the association. The first meeting will be held at 10 A. M., Monday, June 4.

J. S. ROUSE, Pres.  
ANNA M. PETERSON, Sec.

### VIRGINIA CONFERENCE AGENCY

THE Virginia Conference Agency of Seventh-day Adventists, Inc., will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Gordonsville, Va. The first meeting of the session will be held at 10 A. M., Monday, May 28, 1917. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, Pres.  
F. N. JOHNSON, Sec.

**BRITISH COLUMBIA CONFERENCE ASSOCIATION**

THE annual meeting of the British Columbia Association of Seventh-day Adventists will convene at Penticton, British Columbia, in conjunction with the conference meeting, June 14-24, 1917. The first meeting of the association will be held at 10 A. M., Monday, June 18. The session is called for the purpose of appointing a board of trustees for the ensuing term, and of transacting such other business as properly belongs to the association. All delegates appointed by the churches to attend the conference meeting are members of the association.

JOHN G. WALKER, Pres.  
T. S. BOWETT, Sec.-Treas.

**EASTERN PENNSYLVANIA CONFERENCE**

NOTICE is hereby given that the Eastern Pennsylvania Conference of Seventh-day Adventists and the Pennsylvania Tract and Missionary Society, Inc., will hold their business sessions in connection with the Eastern Pennsylvania Conference camp meeting, June 21 to July 1, 1917, at Emmanuel Grove, near Allentown, Pa. The first business session of the Pennsylvania Tract and Missionary Society will be held at 9:30 A. M., Monday, June 25.

D. A. PARSONS, Pres.  
LUCY PAGE EMERSON, Sec.

**SOUTH DAKOTA CONFERENCE**

THE thirty-eighth annual conference and camp meeting of the South Dakota Conference of Seventh-day Adventists will be held at Redfield, May 31 to June 10, 1917.

E. T. RUSSELL.

**NURSES' COURSE AT LOMA LINDA**

THE nurses' course of the Loma Linda College of Medical Evangelists for 1917-18 will begin Aug. 12, 1917. Unusual advantages are to be had at Loma Linda, as we have a large medical faculty, and opportunity for securing various experiences in field, sanitarium, and hospital work. Students should be over nineteen years of age, and have had ten grades of regular school work. Applications are now coming in. Any who are planning to take this course, should write early for calendar and application blank to Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.

**PRINTER WANTED**

AN all-round printer capable of figuring on and planning a job and carrying it through to completion, is wanted. It will be necessary for him to understand press-work as well as composition, and to have a little knowledge of binding. A good opening for the right man. Address Canadian Publishing Association, Oshawa, Ontario.

**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.

William Stearley, Twin Falls, Idaho.

**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.

"Please pray for my healing," is the request from a sister living in Arizona.

An anxious mother writes: "Please pray for my son, that he may be saved from the power of the enemy, and also for the conversion of a boy friend."

A sister writing from Michigan says that several years ago she asked us to pray for the conversion of her father and brother. The father has been baptized, and she asks our continued remembrance of the brother, who is interested in religious things.

A Kansas sister writes: "Will you please pray for the healing of an isolated Sabbath keeper in the State of Maine; also for the conversion of my husband and son, and for my restoration to health if such be the will of God."

**UNPREPARED FOR IT**

BASING its estimates on the early spring sales of past years, the publishers of the *Signs Magazine* printed but 35,000 copies of the April number. Unexpected orders aggregating thousands of copies depleted the stock in a short time, and it was necessary to fill some orders with the May number, of which a first edition of 40,000 copies was printed. This unusual demand con-

**THE SIGNS of the Times MAGAZINE**



tinues, and another 10,000 or 15,000 copies will be struck off. Prospects for the June special are rosy indeed. At least 65,000 copies will be printed, and we doubt not that all will be circulated.

This revival of interest in the *Signs Magazine* is accounted for in two ways: First, the spirit of inquiry regarding world conditions is fanning the missionary zeal of our people into a great flame, and they are working for their neighbors as never before; secondly, our people recognize the fitness of the *Signs Magazine* to represent the cause of truth. A conference president says: "A copy of the May number of the *Signs Magazine* just came to my desk, and I have taken time to peruse it carefully. It was so interesting, in fact, that I could not lay it down. It seems it is the best yet. How I wish it could be placed in every home in my State!"

"I like the magazine in its new form, and so do my customers," writes an Oklahoma worker.

But you must see a copy of the June number: the cover is so fitting to the times, the well-selected inside illustrations are in color, and some phase of the message is reflected in every column.

Regular workers and scholarship recruits from our colleges and academies will find

the very appearance of the magazine a great help to them in making sales. Here are the titles of the articles:

- The Reckoning of the Romanoffs.
- Searchlighting the Future.
- Scuttling the Old Ship.
- When Your Trial Balance Is "Off."
- When East Meets West.
- The Last Legion.
- When Preachers Disagree.
- The Acid Test.
- That Geological Nightmare.
- In the Council Chambers of Satan.
- Short-Circuiting the Human Battery.

Observe that most of these articles are answers to many of the great questions that people are thinking and talking about. The June *Signs Magazine* presents a great opportunity. How will you relate yourself to it? Although the magazine is constantly improving in quality, the prices remain the same: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Order early through your tract society.

**EVIDENCES OF GOOD RESULTS**

MANY reports are coming in from those to whom *Present Truth* has been systematically sent for some time. The following is from one who for years positively refused to read or to allow any one to talk to her about the truth:

"I have read your papers, and it does look as if the last days are not far off."

*Present Truth* not only gained the attention of this lady, which other papers had failed to do, but led to conviction. There is more in the one-topic plan of presenting the truth than many realize. Each of the fundamental parts of the message treated in *Present Truth* is given sufficiently full to lead to conviction, and there are no other topics given in the issue to divert the attention of the reader; so "this-one-thing-I-do" plan results in conviction, whereas reading a number of articles, few of which are complete in themselves and connected with others, tends to lead more to confusion than to conviction. Experience is leading us to the one-topic plan in presenting the truth in printed form.

**"PRESENT TRUTH" LIST**

CORRECTED MAY 1

In the following list we give the numbers and titles of the published issues of the new *Present Truth* to date, and the numbers and titles of the old REVIEW Extras not yet duplicated by the new series.

When orders are made for numbers not included in the new list, it will be understood that the old Extras are to be supplied.

**"Present Truth"—New Series**

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
9. The Papacy.
10. A Great Prophetic Period—the 2300 Days.
11. The Sanctuary.
12. The Judgment and the Judgment-Hour Message.
13. The Law and the Gospel.
14. The Bible Sabbath.
15. The Change of the Sabbath.
16. The Threefold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.



WASHINGTON, MAY 10, 1917

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### PROGRESS OF WAR MEASURES

THE last few weeks have witnessed a wonderful transformation in the political life of the United States of America. History has been making rapidly. The breaking off of diplomatic relations with Germany, the request of President Wilson for power to arm American merchantmen, the statement from the President to Congress that by her acts of submarine aggression Germany had created a state of war, the recognition of this state of war by Congress, and the authorizing of the President to use the military and naval forces of the nation in the prosecution of hostilities, the action of Congress authorizing the raising of seven billion dollars for war purposes,—these are some of the great steps which have been taken during the last three months, transforming the nation from a state of neutrality to one of active warfare.

The provision for conscriptive draft made by action of Congress on April 28, seems one of the logical steps in this sequence of events. Contrary to the expectation of many, both the Senate and the House, by an overwhelming majority, decided upon conscriptive measures. The essential features of the two bills passed by the different branches of Congress are identical. They differ somewhat in detail. The measure passed by the House includes in the conscriptive draft men between the ages of twenty-one and forty, while the Senate measure provides for the conscription of men between twenty-one and twenty-seven. It will be necessary for the bills to go to a joint conference where their differences will be harmonized.

The War Department has already completed plans for putting the bill into immediate effect. Provision will soon be made for the registration of American citizens between the ages named. These will be subject to draft as needed. According to the *Washington Post* of April 29, the bill provides for the following exemptions:

"Exempted classes include Vice-President, legislative, executive, and judicial officers of the United States and the several States, members of religious organizations with creeds opposing warfare, and regular ministers of any religious denomination.

"Provisional exemptions, to be determined by the President, apply to custom-house clerks, persons employed in the transmission of mails, workmen in arsenals, navy yards, and armories, pilots and mariners in the merchant marine, persons engaged in industries, including agriculture, found to be necessary for the maintenance of the military establishment, persons with dependent families where such dependency makes it inadvisable to draft the supporting male, those found to be mentally and physically

deficient, and such persons employed in the service of the United States as the President may designate. . . .

"Registration and enrolment of drafted men shall be under general regulations prescribed by the President. Persons evading registration and draft are subject to imprisonment from three months to one year and to registration."

Doubtless general publicity will be given to the full provisions of the bill as soon as it has been indorsed by the President and fully enacted into law.

### OUTGOING MISSIONARIES

SEVERAL have inquired whether, owing to the war, workers would continue to be sent to foreign fields. At the present time there are missionaries under appointment for India, China, Korea, Malaysia, South Africa, and South America. In all, there are thirty-seven who have accepted the call to foreign fields, and most of them will soon be on their way. Several are students in our different colleges, waiting only until their school year is finished.

Caution is being exercised to send the workers by safe routes. Those going to India will go by the Pacific Coast, rather than by England and the Suez Canal. Some to Africa have gone by the Pacific route, by way of Australia, and others under appointment for that field will go that way unless war conditions materially change and it seems safe for them to go by the Atlantic.

There is no disposition on the part of the Mission Board to delay. Workers will be sent forward as rapidly as circumstances permit. The gospel commission is to every nation, regardless of hindrances and opposing influences. When the work is finished, "then shall the end come." It is only to be expected that obstacles difficult to surmount will multiply, for that is in harmony with what we have taught and expected; yet, notwithstanding the war which has engulfed so large a portion of the world, India, China, and other Eastern lands where a great work is yet before us, are open, and missionaries are finding their way safely among those multiplied millions. Elder A. G. Daniells, writing from China, says:

"From the standpoint of the governments throughout the Asiatic Division, there are no obstacles in the way of our message. The British flag in India and Burma and Malaysia guarantees fullest religious liberty to all people. We can travel from one end to the other of those lands, proclaiming our message with the greatest freedom. The government not only grants this freedom, but protects us in the exercise of it.

"When the Philippines passed to the American government, the Stars and Stripes brought the same great boon to that land. Now there is no spot in the Philippines where we cannot give our message with the greatest freedom and safety. God has opened the way for his messengers to go quickly in all these lands, to give his last call freely to these millions. By his providence, steamship and railway lines and many modern inventions greatly assist us in doing this work."

We confidently expect the number going to the mission fields to increase. The opening providences of God, the great need, and the work still to be done in non-Christian lands, call for greater consecration and sacrifice, more workers to leave their homes

and friends, and larger gifts on the part of those remaining in the homeland, that the message may speed on its way until the work is done. J. L. SHAW.

THE following appreciative note was received from Mrs. Sarah Tichenor, of Battle Creek, Mich.: "For forty years I have received weekly visits from the REVIEW AND HERALD. I have been encouraged and comforted many times by its messages. It has been meat and drink to my hungry and thirsty soul. When I have been cast down, it has lifted me up, and the good news of the spread of the gospel message has rejoiced my heart. I am now in my eighty-ninth year, and I wish to express my appreciation of what our good church paper has been to me. My prayer is that God will make it a continual blessing."

FROM Solusi, our first mission station among the Matabeles in Rhodesia, Africa,—started in 1895,—comes this encouraging word from Brother W. C. Walston, who is in charge of the station: "We have a large attendance at our Sabbath school and Sabbath meetings. There seems to be an increasing desire on the part of the natives to hear the gospel; this is pleasing to us. Our school keeps full, and every week we are obliged to turn away some who wish to attend the school. There are more than one hundred pupils in the school, most of whom are boarding students. With tears in their eyes, others plead that they may come to school." Brother Walston also says: "We have a baptismal class of about forty members, and are to have baptism soon."

"THE WORLD WAR," by Elder A. G. Daniells, is proving to be a wonderful seller. More than 32,000 copies have been sold in three weeks, and a third edition is on the press at the Review and Herald Publishing house, besides large sales reported by other houses. It has been translated and will soon be printed in Spanish. It is surely a timely book to meet a critical situation.

MR. and Mrs. E. H. Wilcox, formerly of New Mexico, sailed from New Orleans for South America, May 2. Brother Wilcox accepts the call to act as field missionary secretary of Peru.

## The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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