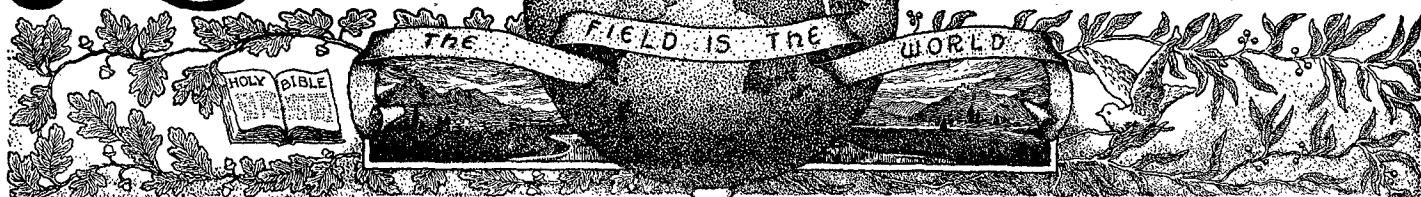


# The Advent Review and Sabbath Herald



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No. 38

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

## The Sabbath

"With silent awe I hail the sacred morn,  
Which slowly wakes, while all the fields  
are still.

A soothing calm on every breeze is borne;  
A graver murmur gurgles from the rill;  
And echo answers softer from the hill,  
And softer sings the linnet from the  
thorn.

The skylark warbles in a tone less shrill.  
Hail! light serene: hail! sacred Sabbath  
morn.

The rooks float silent by in airy droves;  
The sun a yellow luster shows;  
The gales, that lately sighed along the  
groves,  
Have hushed their downy wings in sweet  
repose.

The hovering rack of clouds forgets to  
move.

So smiled the day when the first morn  
was born."

JUSTIFIED  
FREELY BY HIS  
GRACE

## Special Attention

### PHYSICIANS AND THE DRAFT

THE following, which has been sent by the Provost Marshal General to governors of all States, may be of interest to many of our readers:

"The President prescribes the following Supplemental Regulations governing the execution of the selective-service law:

"First. Hospital internes who are graduates of well-recognized medical schools or medical students in their fourth, third, or second year in any well-recognized medical school who have not been called by a local board may enlist in the Enlisted Reserve Corps provided for by section 55 of the national defense act under regulations to be issued by the Surgeon General, and if they are thereafter called by a local board, they may be discharged on proper claim presented on the ground that they are in the military service of the United States.

#### "May Apply for Discharge

"Second. A hospital interne who is a graduate of a well-recognized medical school or a medical student in his fourth, third, or second year in any well-recognized medical school, who has been called by a local board and physically examined and accepted and by or in behalf of whom no claim for exemption or discharge is pending, and who has not been ordered to military duty, may apply to the Surgeon General of the Army to be ordered to report at once to a local board for military duty and thus be inducted into the military service of the United States, immediately thereupon to be discharged from the National Army for the purpose of enlisting in the Enlisted Reserve Corps of the Medical Department. With every such request must be inclosed a copy of the order of the local board calling him to report for physical examination (Form 103), affidavit evidence of the status of the applicant as a medical student or interne, and an engagement to enlist in the Enlisted Reserve Corps of the Medical Department.

#### "Will Not be Sent to Camp

"Upon receipt of such application with the named inclosures the Surgeon General will forward the case to the Adjutant General with his recommendations. Thereupon the Adjutant General may issue an order to such interne or medical student to report to his local board for military duty on a specified date, in person or by mail or telegraph, as seems most desirable. This order may issue re-

gardless of the person's order of liability for military service. From and after the date so specified such person shall be in the military service of the United States. He shall not be sent by the local board to a mobilization camp, but shall remain awaiting the orders of the Adjutant General of the Army. The Adjutant General may forthwith issue an order discharging such person from the military service for the convenience of the government.

"Three official copies of the discharge order should be sent at once by the Adjutant General to the local board. Upon receipt of these orders the local board should enter the name of the man discharged on Form 164A and forward Form 164A, together with two of the certified copies of the order of discharge, to the mobilization camp to which it furnishes men. The authorities at the mobilization camp will make the necessary entries to complete Form 164A, and will thereupon give the local board credit on its net quota for one drafted man."—*Official Bulletin of Aug. 30, 1917.*

## Note and Comment

### WAR BRIDES

SHOULD young men and young women marry on the eve of the departure of the former for the training camp or for the fighting front? This is a question deserving of serious consideration both by the young people concerned and also by their parents and friends. And it is a question which concerns vitally Seventh-day Adventist young people and parents as well as others. The following article on the question by Miss Elizabeth Jordan, in the *Washington Times*, contains suggestions worthy of careful consideration:

"Dear Miss Jordan: I have enlisted in the army and am now in a training camp. I expect to be in the French trenches this autumn. Am I justified in asking the girl I love to marry me before I go? Please say Yes. H. W."

"If you yourself thought you were justified, H. W., you would ask the girl without consulting me or any one else. The chances are that there is a large doubt in your mind, and that there is good reason for the doubt.

"The solution of your problem is very simple. If you have an income which will support the girl while you are gone, marry her, and be happy. Whatever happens, you will have had each other. And if you do not return, she will have her memories as her greatest comfort. (But I hope and believe you will return, H. W.)

"If, however, you marry her and cannot provide for her, you are leaving her as a possible burden for others—for her own people, or for your people, who already may be bearing burdens that overtax their strength.

"It is not fair to them, to the girl, or to yourself to thus pass on your obligations, however great the temptation may be. And you must not overlook the most vital possibility of all. You may leave behind you not one alone, but two, who must be cared for.

"But for this possibility my advice would be different. Alone, your girl wife could work if necessary. She could learn to earn her own living, as thousands of other women are earning theirs; and the chances are that in this effort she would find a certain solace.

#### "The Problem of Earning a Living for Two

"But to earn a living for two is not so simple a thing, especially when the second is a helpless child who needs a mother's personal care and companionship as much as he needs food and shelter.

"To earn his living she must leave him in the care of others—always a tragedy in the life of mother and child. In her work she must bear a double strain, the strain of the work itself and the strain of constant anxiety about the child.

"The chances are that, however hard she may work, she cannot give her child all she desires for him in the way of opportunities and education.

"Personal sacrifices she will make gladly. Sacrifices that involve the welfare of her child come hard; yet they would come, and continue to come. Are you justified in asking her to face the possibilities of such a future, as an offset for a few months of happiness now?

"I am not forgetting the happiness the possession of the child would give her. I am merely questioning whether that would be great enough to offset years of anxiety and strain. And, after all, the answer to that question lies with the individual girl you have chosen.

"There are girls who would count the cost as nothing. There are other girls, no less fine in character, who could not pay so large a debt to life without losing most of what life offers.

"Also, there is your own side of the question.

"Suppose, in France, a letter from your wife brought you the news that two, not one, would await your home-coming? Suppose that on the heels of that news came a great battle, in which you took part?

"How would you face the possibility of leaving those two alone in the world, with no provision for their future? Wouldn't you feel that you had been selfish? You would, H. W., and you know you would.

"Don't think I do not see the other side of the question—the side that is so big that to you and the girl it all but obscures the side I am discussing.

#### "The Question of Dollars and Cents—Sordid but Inevitable

"The question of dollars and cents in the future, sordid though it is, must be faced. Your wife and child must live on, and they must give to the world the equivalent of what they take from it. That is the law, and we cannot get around it.

"But, as I said in the second paragraph, if you have an income, even a very small one, enough to assure the simplest living to your wife and child, oh, then, H. W., marry the girl, and marry her at once.

"Even then, life will be a sharp contrast of lights and shades. You will know great happiness and great anxiety. She, as she watches the news from the front, will go through the alternating hope and despair that is the portion of a soldier's wife. . . .

"In the meantime, in those trenches, you will be spared one of war's greatest horrors for the married man. You will hear the roar of the guns and the screech of shells. You will not hear the one unendurable sound—the howl of the wolf at the door of the home you left behind you."

# The Adventist Review And Sabbath Herald

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

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## EDITORIAL

### FINDING GOD ON THE BATTLE FIELD

THIS is the story of a young man, brought up a Seventh-day Adventist, who had wandered far from the teachings of his childhood, and who sought and found the Lord in a time of peril on the fields of France. This young brother's testimony will be read with interest by parents called upon to yield sons to military service.

No Christian parent would choose for a son the unspiritual influences one may meet in camp life; but we may find consolation in the fact that the Lord's arm is not shortened, and that he is with the dear ones to help and to save even amid the life of the camp and field. Providence has oft-times followed wandering feet over the strangest paths and turned the roughest of roads into a way to God. So it turned in this case, of which we learn through Brother C. G. Bush, of Illinois.

His nephew, he says, lost a mother's care in early years, and was brought up by a grandmother, a devoted member of our church. Coming up through Sabbath school and church influences, his young heart felt the conviction of the truth. But the father, who had been with us, forsook the church, and the youth passed out into the world and beyond the influence of believing relatives. Years passed, and it seems even the father knew nothing of the son's whereabouts until he saw his name in the list of the wounded in the battle of the Somme, and by cable assured himself of his identity. Later, from a hospital in England, the young man wrote to his aunt, Sister Bush, telling of efforts to communicate with his people early in the war, in which he had enlisted; efforts that failed, as the family had moved and his letters returned to him. Now he told of the conviction of the truths of his boyhood teaching that came back to him in a time of peril. We quote a few paragraphs from his letter as follows:

"When a person can hear about a dozen of the big shells turning down in their flight through the air, believe me one learns to pray, and does it quick; and all of us, no matter how much we may have strayed, can't help but remember those early prayers we learned at our mother's knee (grandmother's in my case), and those early teachings of Christ and his love for us, his strayed and lost sheep."

He writes of volunteering in a crisis to carry a message across the open country:

"I think God prompted me to say, 'I'll take it through.' I was just a new man then, and the major looked surprised, but a new hope dawned in his eyes. He jerked out his fountain pen, wrote the message, and said, 'Go to it, man, and if you get through we will all owe our lives to you.' I crawled out the back of our little shell-hole trench and started; the bullets began to whiz, and I ran faster. Then the artillery on Bapaume Ridge opened up on me with 18 p'dr high explosives and shrapnel. I had always been very self-satisfied and self-confident before that, but I began to realize then how really little and insignificant I was. I went into a big shell hole, and lay down, sobbing because I knew I couldn't go on and couldn't go back. Then I began to think, and my lips seemed automatically to frame the words, 'Our Father who art in heaven,' and then the Lord's Prayer followed, and then I turned loose and prayed as I don't think a man has ever prayed before or since, and when I finished I had promised God to return to his fold once more if he would show me that he really was what I had been taught, by taking me through safely to the deep dugout occupied by battalion headquarters, for I knew no human power could do it. When I left the shell hole, I started to run and dodge the same as before, but something seemed to tell me that there was no use running, that I was safe; and I walked the last five hundred yards just to see, and the men say I came walking in as cool as a cucumber, with an artillery barrage playing around me that would have stopped the best infantry battalion on earth. The colonel congratulated me, and said it was the coolest piece of work that he had ever seen done; but I was so busy being glad that there was a God, a just God, a humane God, and that he knew that even I was on this earth, that I didn't pay much attention to them. . . .

"When we left the Somme, we went to a quiet part of the line to rest, and my old blue, despondent, murderous, devil-may-care-I-don't, homesick spells started to come on again. I had usually deadened these with all the 'booze' I could pour into me, but I had promised I wouldn't any more, in that shell-hole church of mine, so I couldn't do it now. A little voice seemed to say, 'Pray about it, pray about it,' but I would answer back, 'I can't ask God to stop and untangle my personal affairs for me.' But the little voice said, 'Try it, and keep it

up.' I did try it once and was satisfied, for I knew then that I should find you some day, but thought it would be after the end of the war, and here it is only a short month or two when papa's cable came, and I didn't forget to thank Him either.

"When I first came to the hospital the pain in my arm was intense. I stood it as long as I could, then I called on Him for help. The doctor operated next day and took out a piece of bone, and I've felt practically no pain since. I think He sent me to France in the first place to find him, and has delighted in showering his gifts on his returned son ever since, and I'm so glad."

This is a testimony that the Lord does not forget the wanderers from the old Sabbath school and church homes, and is ever within call; yes, more than that, is watching and calling to the careless heart to remember and repent and turn to him.

This letter is indeed a human document with a lesson of encouragement for such a time as this.

W. A. S.

### SAVING FAITH

THE error of the antinomian arises from a mistaken emphasis on a partial truth. It is true that no one can be saved by the keeping of the law. It is true, also, that Christ died for our sins, and that when he has given us his righteousness, we are under grace and not under law. But let us consider the nature of the faith which brings us this salvation in Jesus Christ.

In Adam we all sinned; but in addition to inherited evil, we have each by our own choice done that which is contrary to the holy law of God. Transgression of that law is sin. Christ did not abolish the law, he kept it; and he is the only son of man to do so.

But how does his righteous life and death save us? The law of God, being an expression of the character of our God in whom is "no variable-ness, neither shadow of turning," could not be changed, but Christ suffered the death which would have been the penalty of man's sin. Then, if permitted, Christ comes by his Holy Spirit into the heart of the believer, and writes the precepts of the divine law on the fleshly tables of that heart. As he is given control, Christ lives

out in the believer his own life of obedience to God.

Let us, then, say with the apostle Paul:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

If a man steal, kill, or break any of God's commandments (including the fourth), it is an evidence, not that he is free from the law and therefore living under grace, but that he does not know God, and the Spirit of Christ is not abiding in his heart.

Commandment keeping is for us not a means of salvation, but an evidence that we are saved. As the apostle John expresses it:

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 3-6.

And that walk did not manifest itself in disobeying the commands of the Father.

L. L. C.

#### THE GREATEST WORK IN THE WORLD

THE greatest and most important work in the world is that pertaining to the plan of salvation. This has been true in every generation. It is none the less true at the present time. As the men of God in every age have recognized this, they have been led to turn aside from the things of this world and devote their undivided interests to the promotion of the work of Christ.

Nehemiah did this in his time. He occupied an important position in the government of Artaxerxes. There came to him a knowledge of the condition of Israel and of their need of help. Laying aside his worldly honor and emoluments, he espoused the cause of a downtrodden people. After the work of rebuilding Jerusalem was begun, every possible effort was made by his enemies and pretended friends to weaken his purpose. They invited him to conferences. They sought affiliation with the work he was endeavoring to do. Threats were made against his life. By flattery, by insinuation, by bribes, Satan sought to thwart the work of God. But one great purpose possessed the soul of the servant of the Lord. To those who sought to weaken his hands and divide his interests he returned the answer: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

This answer of Nehemiah should be the answer given by every earnest disciple to those influences which seek to draw him away from his allegiance to the Master. God has committed to Seventh-day Adventists a great work, the work of carrying the message of a soon-coming Saviour to earth's remotest bounds, the work of individual character building in preparation for the Lord's return. Satan will seek by every means in his power to draw us away from this important work. He will accomplish his design, so far as the weakening of this movement is concerned, only to the extent that he gains entrance to the hearts of the believers. Individual Christian experience is of primary importance. It lies at the very foundation of the success of the work of God. With a pure and consecrated church, a divine power will accompany all its efforts. With a church cold and formal and worldly, the movement itself will be robbed of strength. And this is Satan's great design. If he can only take from the proclamation of the coming of the Lord the living, vital power and life, making it a cold, formal message; if he can make of the Seventh-day Adventist Church a formal religious organization, then his purposes will be accomplished. But God forbid that we should permit the enemy to do this.

And he cannot do it if every disciple maintains in his own experience that living connection with God which is his blessed privilege. As never before, the importance of God's work should appeal to every member of this church. Here is the great world engulfed in sin and error. Daily thousands of souls are going down to death without a knowledge of Christ. The great Christian church knows but little of the meaning of the events taking place. The meaning of these events the Lord has made known to this people. How recreant we shall be if we fail to do the work God expects of us in this hour!

He has committed to us the message of his soon coming, and he expects us to give it. He has made no other provision. He is depending upon us. Shall we disappoint his expectation? Shall we make it necessary for him to reject us even as we reject his truth and raise up others to do the work we might have the privilege of doing?

But if we fulfil in the giving of the message the great purpose of God, we must keep ourselves consecrated so that he can work through us. "Be ye clean, that bear the vessels of the Lord." We cannot permit the spirit of worldliness to enter our lives. We cannot permit ourselves to be drawn

away by any inducements which this world holds out to us.

The world is making high bids for the services of Seventh-day Adventists today. Many of our young men and young women could go out from our denominational work and occupy positions of trust and of rich reward, and some we know are sorely tempted to do this. Their experience trembles in the balance. We pray that, like Judas, they may not deny their Lord and sell him for a paltry sum, but that they may realize that even though they gain the whole world and lose their connection with the work of God and their interest in the salvation of souls, they have made an exchange which will involve only eternal loss. Moses, because he had respect unto the recompense of reward; because in the sanctuary of God he had seen the end of all earthly rule, the emptiness of earthly honor, was willing to sacrifice the throne of Egypt for God and for his service, esteeming the reproach of Christ greater riches than all the treasures this world had to offer.

This same choice must be made by many in our ranks today. It must be made by our brethren and sisters of means who are pondering the question as to whether they will hold on to their accumulations and seek to increase them, or whether they will cut themselves loose from this world by placing a portion of their goods in the treasury, giving to God the means over which he has made them stewards.

Let us be true to the trust which God has imposed upon us. We shall find that it will be worth every sacrifice we make. Within our grasp, through faith in Christ, is an eternal home in his kingdom, but it will take the sacrifice of our all to gain that home. Are we willing to pay the price? May God help us as we balance the question to recognize that all on the worldly side of the ledger is loss although it may appear temporal gain, while on the side of God all is gain—gain in this life in the consciousness of divine acceptance, gain throughout eternity in the possession of the eternal riches.

F. M. W.

#### \* CONGREGATIONAL SINGING

THE writer feels some genuine concern in reference to our singing as a denomination. We have the most sublime and beautiful themes to study and preach that ever occupied the mind and heart of man. These same truths expressed in holy song from a multitude of hearts would stir our own and the hearts of others as no



other singing in the world. From the hearts of all God's people the old advent truths should be poured forth in song. We ought to sing the message in a very special way. But do we? We fear that there is too great a tendency to substitute some popular air, some "catchy" tune, for the mighty truths of the message. Anthems, solos, and quartets that touch nobody's heart and express no truth are sung in many of our large gatherings. It is truth that is needed more than tones. Why not make the welkin ring with the stirring truths of the message as was done in earlier days? Singing is worship, and should not in any sense be regarded merely as an exhibition of fine trained voices or as a performance to fill up the time and entertain the people.

It seems also that old-fashioned congregational singing is departing from us, and choirs are doing our singing for us. Choirs are all right, but their function is to lead the singing, not to do all the singing. But often, instead of a mighty volume of song being heard in many of our large gatherings, the people take but little part in the singing, the most of them do not even have a hymn book. Hundreds who could sing if they would, merely stand and listen to a choir, more or less trained, sing the songs announced. They allow others to do their singing. Why is this? Why turn the singing over to a few? Why do not those whom God has endowed, even though but in a limited degree, with the gift of song, join in the beautiful worship of God and praise Jehovah by singing?

"But," you say, "I shall make some errors and discords." Probably you will; some choirs make mistakes and discords too, at times; so why not take hold and do the best you can?

Among other denominations we find musical leaders who have the art of getting the whole people to sing. You have doubtless seen such. I could name several I have met. And it is wonderfully refreshing to see a man stand before an audience and in a few minutes have all the people joining in the singing. We need such leaders. Our schools ought to develop them. We have many who can train a choir to sing. This is all right, but we are in great need of musical leaders who can lead the congregation to sing. Will those who can do this, step to the front? There is a great field of usefulness before those who can and will teach the people to sing. Shall not "both young men, and maidens; old men, and children," praise the Lord in song in the public congregations? Why should not all our small congregations as well as the

larger gatherings study how they can all take part in the worship of song? If there is some one who can organize and lead a choir, very good. Then let this leader and choir not plar to do the singing, but lead all the people in singing the songs of Zion.

G. B. T.

#### GOOD READING: MISSIONARY BIOGRAPHIES

WE congratulate the Missionary Volunteer Department on the strong work being done to encourage our young people in the reading of good books. We know that the parents appreciate these efforts, and desire to coöperate in every way to encourage their children to form the reading habit early, and to cultivate a taste for good, substantial reading matter.

Of the influence of missionary biographies in turning youthful lives into active missionary service, the *International Review of Missions* gives these striking paragraphs:

"Biography, however, is more fruitful than any other kind of literature in calling out missionaries. Carey, Emily Judson, Fidelity Fiske, John Kenneth Mackenzie, Harold Schofield, are but a few examples of those whose call came through reading a missionary biography. In several cases it has been possible to trace the far-reaching effects of some one such book. Take, for example, the results of the reading of Jonathan Edwards's life of David Brainerd. William Carey at his cobbler's bench read the book and formed his plan for spreading the gospel among the heathen. His inspiration meant the founding of the Baptist Missionary Society, with all its wide work in India, China, and the Congo, and a powerful stimulus toward the founding of other great British missionary societies.

"Samuel Marsden, on his voyage to New South Wales to become chaplain to the convicts, read Brainerd's life, and was called to take up work among the Maoris — result, the New Zealand mission of the Church Missionary Society and the conversion of a heathen nation within a generation. Thomas Chalmers read Brainerd's life, and developed the missionary enthusiasm which he communicated to the three hundred students of St. Andrew's who passed under him. A sort of Student Volunteer Movement resulted; six of these men became missionaries, among them Alexander Duff, whose life meant the foundation of the great missionary colleges of India and the calling out of Sommerville and McCheyne, J. Murray Mitchell, and other famous Scottish missionaries and missionaries. Henry Martyn was called through reading the life of Brainerd, and through the example of Carey. Martyn's biography, again, has called many into the mission field. John Wilson read it, as also Brainerd's life, was moved thereby, and the Wilson College and all the United Free Church missionary work in western India resulted.

"John Wilson's biography greatly influenced Keith-Falconer to that decision for missionary work which has meant the pioneer attack on Arabia from Aden. Henry Martyn's life again gave the finishing stroke to Bishop Mackenzie's hesitation about missionary service; he became the pioneer missionary of the Universities' Mission to Central Africa. Henry W. Fox, a boy at Rugby in 1835, read Martyn's life and began to think seriously of mission work. He became a missionary to the Telugus; his personality, his personal appeal, and his early death were the means of calling Bishop French to India, as also several others; his son became the honorary secretary of the

Church Missionary Society, and not a few of his grandchildren are in the mission field. The genealogy of the spiritual children of Brainerd's biography contains many of the greatest names in missionary history."

David Brainerd, it will be recalled, gave himself to work among the Indians of New England in the old colonial days. The modern missionary movement has led to the publishing of a large number of interesting and instructive missionary biographies, lives of men and women who have been the agents of God's providence in opening the way for the closing gospel work in all nations. This kind of literature cannot fail to influence our young people for good.

W. A. S.

#### CHANGED MEN

God is no respecter of persons. He recognizes in every nation the hearts that are longing after truth and purity. In this dark world of sin he sees every hand that is stretched out for help and aid.

The Lord is anxious to use in his work every human agent. To the extent that any person will dedicate his life to the service of his Master, the Spirit of God stands ready to work in and through him. The human agent may fail to appreciate his high and holy responsibilities, he may fail to recognize the openings of God's providence, he may have betrayed the sacred trust; but even then God does not cast him aside. He seeks by the ministry of his love to recover him from the error of his ways.

Heaven's desire is not for a change of men, but for changed men. This change will not affect the attitude of God toward the individual, but it will put the individual into a different relationship with God. It will make of him a savor of life instead of death; a minister of light and blessing instead of an agent of darkness.

It was this change of experience which transformed the one who followed his Lord "afar off" and who, before the taunts of the woman in the hall of judgment, denied his Master with cursing and swearing, into the brave, fearless disciple who could stand before the Jewish Sanhedrin and boldly proclaim the gospel of truth and salvation. In answer to the prayer of Christ, Peter had been converted, and was until his death a strength to his brethren and to the church of God. It was this transformation which turned Paul from the persecuting Saul into the great apostle to the Gentiles.

The call of God today is for men of prayer and of faith. He desires to work in us the same blessed transformation which he has wrought in the lives of others.

# GENERAL ARTICLES

## WE WOULD SEE JESUS

WORTHIE HARRIS HOLDEN

We would see Jesus' patient ministry  
Among the pressing throngs of Galilee;  
Aweary, yet in great compassion bent  
To bear the burdens grievous sin had sent,—  
Till midnight found him on the mount  
apart,  
That he might work the purpose of his  
heart.

We would see Jesus in Gethsemane  
And know his hour of bitterest agony;  
We would behold him mocked and scourged  
of men,  
The Son of God with sin's thorn diadem!  
Then by the cross we fain would still abide  
Until we cried, *Our Lord, the Crucified!*

We would see Jesus risen, on the throne  
As advocate for those he claims his own.  
The Saviour pleads, and shall he plead in  
vain?  
How could we e'er such matchless love dis-  
dain?  
He asks our all.

No less we offer Thee,  
Thou priceless Gift, unveiled in Calvary!

## PERSONAL EVANGELISM

ERNEST LLOYD

THE great need of the church is not more organization, not more machinery, but simply more fidelity on the part of every member of the church to the duty of personal evangelism. The duty of heralding the message for the last days was never committed to a few men or to a special class of workers.

Dr. Trumbull has dealt with this duty of every Christian man and woman, old and young, in his little book, "Individual Work for Individuals." Every member of the church would do well to read this volume. The following paragraphs make up its central message:

"I determined that as I loved Christ, and as Christ loved souls, I would press Christ on the individual soul, so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and, if possible, meet it.

"That decision has largely shaped my life work in the half century that has followed its making. I have not always been faithful in this sphere of Christian service, as, indeed, I have failed or lacked in every other sphere, but my resolve at this point has been adhered to as faithfully as any other resolve I ever made, and I have steadily grown in the conviction that it was a wise resolve. The more extensive and varied has been my experience, and the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the accompanying or following face-to-face pleading with the single soul.

"My experience came to be varied, but in every fresh phase of that experience the preëminent value of work for one soul at a time over work for a multitude of souls on the same occasion, stands out as the truth beyond challenge or question. This was my conviction in the first days of my Christian consecration. This is my conviction today more positively than ever before. Winning one soul at a time usually results in the winning of a multitude of souls in the process of time. But addressing a multitude of souls, and urging them all to trust and serve Christ, may not be the means of winning even one soul to Christ, now or at any time."

The following pointed quotations from a message given by a leading personal worker are also worthy of our reflection:

"The duty of propagating our religion rests upon every one of us. A faith that does not make its possessor eager to propagate it is not worth propagating, and will not be received by those to whom it is offered.

"The religion that would spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination is essential as a testimonial of its worth."

This is the great need of the church today,—more faithful conversational evangelists in the office, on the street, in the home, in the social life. With every member making the most of the daily opportunities for influencing individual lives, our churches would rapidly increase in membership, and many of our problems would be carried a long, long way toward solution. The prayer and missionary meetings would take on new life and interest, and many would be warned and stirred to greater endeavor. Let us determine to be earnest, loving, and faithful conversational evangelists during the days that remain to us.

## PRIVILEGE AND OPPORTUNITY

MAE MARK

OPPORTUNITY improved will bring privileges in its train. Privileges rightly used will bring opportunities that will broaden into eternity. Great privileges and opportunities may not be in the reach of us all, but some lesser ones are. These, if made the most of, will bring not only the great and good things of this world, but that greater boon of the world to come, eternal life. We may trifle away the days and months and years of our lives, trampling under our feet the privileges and opportunities we have; but the time will come when we would give all we have for just one of those chances that was offered to us so many times. Like the five foolish virgins, we shall find the door shut against us.

A boat is drifting a few miles above the falls. The waters are quiet, and the gay party think and care but little for the falls so many miles below. It is an easy matter to row to the shore now; and as they do so and pick the flowers, and their boat drifts again into the stream, in their revelry they forget that the current is bearing them rapidly to the falls. When they awake to their situation, they are passing swiftly down the stream, but still with a united effort they are able to bring their boat to shore; and as they see no immediate danger, they allow themselves to drift again into the rolling waters.

"See," says one, "how fast the objects are passing us on the shore." And as they again awake to their danger and put forth every effort to save themselves, their boat only drifts madly on. As they cry for help, how much they would give for one of those opportunities they had an hour before. But the opportunity is gone, the privilege is denied them, and it is too late.

A few years ago the pony express carried the mail, the stagecoach was the rapid transit for passengers, the freight wagon was the common carrier for freight, and the spinning wheel spun the thread that was made into cloth. If one had a message to send, it was sent by some person, for there was no telegraph or telephone. The printing press was run by hand, and the only sewing machines were the hands of our mothers. The only harvesting machines were the cradle and sickle, the only mowing machine the scythe. The ship that crossed the Atlantic in three months or more was a fast vessel, and the gun that shot a few hundred yards had a long range.

The social and the moral side of life have undergone a great change in the last half century. Crimes that would have shocked and stirred the people for a year, are forgotten in a fortnight. The wheels of machinery geared to steam and electricity are now too slow for men. Even the telegraph and telephone are not swift enough. The printing press, turning off its thousands of sheets an hour, can scarcely keep pace with the happenings and the demands of the world for work and news. Improved machinery of every kind is taxed to its utmost to do the work that is required, and the demand is for something more effective and more rapid. The world is crying, "Faster!" The man who invents means of more speedy travel, or a faster way of carrying messages, or a more rapid-firing gun, or anything that works more quickly, whether it is for good or evil, wins world-wide fame.

We are living in a time when we cannot afford to drift; but must bravely stem the tide or rush madly on with it. It behooves every one of us to awake and ask himself, Am I living up to every opportunity that comes in my pathway? Had not the

children of Israel resisted Heaven's grace and abused their privileges and slighted their opportunities, they might have preserved their allegiance to Heaven, and Jerusalem would have stood forever.

Lemoore, Cal.

### WAS THE SABBATH FOR THE GENTILES?

W. T. BARTLETT

"A FRIEND of mine contends that there is no Sabbath law in the Old Testament for the Gentiles, and that the New Testament contains no commandment whatever to keep the seventh day holy. How is this?"

One text alone should show your friend that he is mistaken. God does not divide up his human family into different sections, with each of which he deals on a different basis. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. According to this the whole world is under the law of God, and his commandments are addressed to every soul.

This must be so, for "all have sinned, and come short of the glory of God." Verse 23. It is because God thus, by the law, condemns the whole race as sinners that he is able to offer to the whole race a Saviour from sin. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." John 3:16. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:29-31. The faith which justifies the Gentiles establishes the law in their case, just as the same faith, justifying the Jew, establishes the law in his case.

Further, the Sabbath commandment is based on the creative work of God, and that creation included Jew and Gentile. Consequently we read that the Sabbath was given to Adam in the beginning as a blessed and holy day. Adam was the father of both Jew and Gentile. The Saviour tells us that the Sabbath was made "for man." Mark 2:27.

The revelation of the Old Testament was mainly given to Israel, but it was intended for the whole race. So when the Sabbath commandment was spoken on Sinai, while it was primarily for the Israelites, it specifically mentioned also the stranger within his gates. The prophet Isaiah invited the son of the stranger to take hold of God's covenant by choosing the things that please him and by keeping his Sabbath. Isa. 56:3-7. Only on these terms could the son of the stranger be accepted.

In the New Testament Jesus, by precept and example, taught the observance of the Sabbath. If his life is a perfect standard for his followers, then the seventh day is the sacred day of the week for them. Luke, recording the proceedings of the disciples following the crucifixion, says that they "rested the Sabbath day according to the commandment." Luke 23:56. He evidently recognized an existing Sabbath law when he wrote these words.

The epistle to the Hebrews tells us that there remains a rest, a keeping of the Sabbath, for the people of God. Heb. 4:9 (margin). This rest the epistle identifies with the Sabbath which God kept at the close of his creative labors. Verse 3. If any one should object that we exalt the Sabbath too much by making it one and the same thing with the rest of faith, which is offered to Christian believers, we can only reply that it is not we who do this, but the epistle to the Hebrews. If Christians would only accept the teaching of the Bible regarding the exalted character and deep meaning of the Sabbath, they would never trample on it as they do. God gave his Sabbath to his children in the beginning as a rich blessing, and a holy gift for their spiritual good. It has been to their own great loss that they have despised and misused the gift. If the Sabbath were only observed according to the Bible estimation of it, men would learn why God spoke thus concerning it: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

Those who turn with all their hearts from their own sinful ways and thoughts will gladly accept the token of sanctification that God has provided; those whose hearts are rebellious would be disobedient though God should thunder Sabbath laws from every page of the Scriptures.

London.

### THE EFFECT OF OUR WORDS

J. O. CORLISS

FROM Biblical expressions of remorse and from the history of mankind, one readily concludes that human nature has not varied to any appreciable extent throughout all the ages. Thus the wise man reflected: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Prov. 29:20. So generally has this inference ever been admitted that all national affairs have been conducted in harmony therewith.

The patriarch Job said that "right words" are forcible, that is, in a pleasant or agreeable sense. Another spiritual writer has said that "pleasant words" are like honeycomb, from which one gathers that such leave in their train a sweet savor of remem-

brance. This being true, wrong words must carry with them an opposite or injurious power, not easily forgotten. Will Carleton has well said in one of his famous poems:

"Boys flying kites haul in their white-winged birds,  
But you can't do that when you're flying words.  
'Careful with fire,' is good advice we know;  
'Careful with words,' is ten times doubly so.  
Thoughts unexpressed may sometimes fall back dead,  
But God himself can't kill them when they're said."

The truth is that words live indefinitely for good or bad after having been dropped from the tongue. A sad case of the latter kind is recorded by Bourrienne, in his memoirs of Napoleon Bonaparte. It occurred during the noted Egyptian campaign of that general, and was as follows: When Damanhour was reached, Napoleon settled his headquarters in a wretched cottage occupied by the sheik of that region. Bourrienne says that soon after he and the general were settled, a small troop of Arabs assailed their quarters. Napoleon, indignant at the disturbance, turned to an *aide de camp* who was on duty there and said: "Crozier, take a few guides and drive those fellows away." With fifteen guides Crozier met the disturbers in skirmish, but did not succeed in dispersing them.

Standing at the window witnessing the contest, Napoleon loudly exclaimed, as if he could be heard: "Forward I say! Charge!" But the Arabs were too agile for the force sent against them, and so retired in good order, without loss. Seeing this, Bonaparte could no longer repress his rage. When Crozier returned, he was given a harsh reception in angry words, and withdrew deeply mortified and distressed. Bonaparte, then realizing to some extent the injury he had done, asked Bourrienne to follow Crozier and offer him a word of consolation. It was, however, all in vain. Said the spirit-wounded, humiliated man: "I cannot survive this. I will sacrifice my life on the first occasion offering itself. I will not live thus dishonored. I am no coward."

The desired occasion came at the siege of St.-Jean d'Acre. Life had seemed insupportable since the affair at Damanhour. Accompanying his general to the trenches as usual, yet fearing that the siege would soon be raised, and so postpone indefinitely the death he longed for, Crozier suddenly mounted an exposed battery to provoke the fire of the enemy upon himself. Noticing his movement, Bonaparte imperatively commanded: "Crozier, come down; you have no business there." But Crozier remained without making reply, and soon a bullet penetrated his leg, causing his death in a few days from tetanus.

To some, such a course may seem uncalled-for foolishness. But there is force in the query of the wise man when he asked, "A wounded spirit who can bear?" Again we learn that reproach broke even the heart of the Son of God. Ps. 69:20. It therefore becomes plain that responsibility does rest on one who uses words that wound. Thinking aloud when one has ruffled feelings is a dangerous experiment, because the judgment alone can reveal the unrequitable mischief thereby inflicted. It must have been in view of this awful responsibility that the psalmist prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14. One may also with profit add the following petition daily to the foregoing: "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

Glendale, Cal.

#### RELATION OF RIGHT THINKING TO INWARD PURITY — NO. 1

ALLEN WALKER

JESUS said, "Blessed are the pure in heart: for they shall see God." The Bible plainly teaches that all who hope to dwell with God and associate with those who are given immortality must become morally pure. All who hope to be translated from this world of corruption to the heavenly world of purity must become pure inwardly first. "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

Human beings are born into the world with a nature that naturally bends toward evil. In addition to this they are daily surrounded by active influences that tend to degrade their moral nature. Today the standard of morality is at the lowest ebb. It is dragging in the dust. Songs, pictures, and books that would have been suppressed by general sentiment fifty years ago, are tolerated without a dissenting voice. Never has the devil had in operation so many agencies for the destruction of moral purity. The microbes of impurity are floating everywhere. And who is it that is not in danger of becoming contaminated? How is one to become absolutely pure in heart while daily surrounded by such immoral influences?

It must be admitted that the first essential to inward moral purity is a change of heart. This can come about only through the operation of creative power. Man can no more change this nature than can the leopard his spots. This change must be wrought through the power of the Holy Spirit.

After this change of heart has taken place, the heart by God's grace must be kept pure to the end. This requires coöperation on the part of the individual. Paul said to Timothy, "Keep thyself pure." The word "keep" here is a transitive verb, indicating action,

or effort, on the part of the individual. There must be a constant effort to avoid everything that would convey immoral thoughts to the mind.

It has been said that character results from thought. Character, then, is ennobled or degraded by what flows into the mind. After conversion, purity of heart must be retained and continually developed by right thinking. Inward moral purity depends on right thinking.

In "Gospel Workers," pages 126, 127, we read:

"Moral purity depends on right thinking and right acting. Evil thoughts destroy the soul, while a right control of the thoughts prepares the mind to labor harmoniously for the Master. Every thought should be brought into captivity to the obedience of Christ."

Too much stress cannot be placed on the necessity of right thinking in order to maintain inward purity. The Bible says, "As he thinketh in his heart, so is he." Prov. 23:7. One does not have to shed blood to be a murderer. It is not necessary to commit the act to become an adulterer. Everything the commandments forbid can be indulged inwardly as well as outwardly. It is the condition of the mind that determines whether or not we are morally pure.

The two most effective channels for the conveyance of thought to the mind are hearing and seeing. The words we hear suggest ideas, and these ideas form thoughts, and thoughts shape character. By listening to immoral conversations, corrupt words, degrading songs, or music that is suggestive of revelry or sensual dancing, the mind is stimulated to think of these things, and thus the character is degraded to the low level of what is being conveyed to it through the sense of hearing. Because of this, Jesus said, "Take heed what ye hear." Mark 4:24. The candidate for immortality who understands the demoralizing effect of many of the popular songs that are being sung in theaters, in places of amusement, and in social gatherings, will be careful not to be found in places where such songs are sung. The music that infuses the spirit of worldliness and revelry will not be found in their collection of music. Parents who have any conception of the effect of music on the morals of their children will be careful to guard against their playing such music.

The emotions are so constituted that song and music have a direct effect for good or bad upon the mind. A man who is ungodly and hardened through the deceitfulness of sin, may have his heart touched and his thoughts turned heavenward and toward sacred things by listening to religious hymns or music rendered in the spirit, while songs and music of the opposite nature would be as powerful in leading him farther from God and heaven. This proves that the mind, morals, and character are directly affected by the music and songs

transmitted to the mind through the sense of hearing. Young people who show a disposition to obtain and sing the popular love songs of the day, are in great danger of failing to develop the character that will insure them an entrance to the better world when Jesus comes.

#### PITCHING TOWARD SODOM

H. M. KELLEY

If religious principles are to be sacrificed on the altar of selfishness, and commercial advantages are to take precedence of church duties and sacred devotion, then Lot was justified in settling in "the cities of the plain."

Abraham and Lot dwelt together peaceably until their flocks and herds became so large that competition between their herdsmen became acute. Then Abraham, in the spirit of a true Christian, said: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:8, 9.

Lot lifted up his eyes, and beheld all the broad expanding plains of Jordan, well watered everywhere, even like the garden of the Lord. One with less financial ability than Lot would have seen the commercial advantages of the Jordan valley in contrast to the barren hills of Canaan. Recognizing the benefits of the prolific pasture land lying at the very doors of the best markets of the world, Lot, exhibited the selfishness of his character by monopolizing all the advantages and leaving to his benefactor, Abraham, the hills only.

Thus Lot retired to "the cities of the plain, and pitched his tent toward Sodom," not considering that "the men of Sodom were wicked and sinners before the Lord exceedingly." Had he been as quick to discern the dangers in the allurements of the city as he was to recognize the commercial advantages, he would not have been called to sacrifice all his possessions on the altar of selfishness; nor to listen to the scoffs of his apostatized children; nor to look upon the form of his wife, turned into a pillar of salt.

"Lot went into Sodom rich; he left with nothing, led by an angel's hand, while messengers of wrath waited to pour forth the fiery blasts that were to consume the inhabitants of that highly favored city, and blot out its entrancing beauty, making bleak and bare a place that God had once made very beautiful."—"Testimonies for the Church," Vol. VII, p. 89.

The loss of his children and the accumulated wealth of a lifetime was the price Lot paid for his stay in the city. While there the wicked about him vexed his soul from day to day with their filthy conversation and unlawful deeds; and finally the fire



of God's wrath drove him from the city into the mountain, where he dwelt in a cave.

Notice the contrast now. Abraham has flourishing flocks and herds, with a retinue of herdsmen and servants, while Lot is dwelling in a mountain cave with his two daughters.

It pays to serve the Lord always. What are the advantages of coffers full of gold with a heart full of sin? Or what is the value of gold compared with the innocency of our boys and the purity of our girls? Here diamonds cease to sparkle and the glitter of gold is naught. Leave the treasures of earth for others if necessary, but save the boys and girls in their innocency, for their price is above rubies, and they are as rare as they are pure; yea, they are rare because they are pure.

The world is fast becoming as Sodom, and many of the cities are even worse than the cities of the plain. Yet, notwithstanding the stirring messages that have come to our people through the Spirit of prophecy, urging them to flee from the cities, many are leaving their farms and are settling with their families in the congested centers of population. The message of warning has been given, and those who continue to flock into the wicked cities do so at the peril of their lives, and they will have no cause to complain if their children go in the ways of the world and are lost. In the conflict just before us the children of God will be forced to flee from the cities to retired places. They will seek shelter in mountain caves as did Lot, and many, no doubt, will leave behind them children hardened in sin and impenitence. Then why not shield the boys and girls now by keeping them away from the cities, out where the air is pure, where the sun's rays shine in the face of smiling nature, and where birds sing? The Lord will look with approbation on those who love their children enough to obey Heaven's command by keeping out of the congested centers of population.

*Ludington, Mich.*

#### YIELDING TO THE DIVINE POTTER

C. P. WHITFORD

It is well known that clay in the hands of the potter has a degree of resistance. The potter cannot always make just the vessel that he wants to make, but he does not throw the clay away because its resistance renders it impossible for him to make from it what he desires to make. He will make some other vessel out of it, even though it may not be so useful a vessel as the one which he desired to make. As individuals, we have a degree of resistance to the will and to the way of God in our natural dispositions, and oftentimes the great Master Potter cannot make out of us just

the vessel that he would be glad to make.

Peter is an example to the point. He was a Jew and very jealous for the Jews. God could not use him to do the work for the Gentiles that he wanted done; so he took another man who also was a Jew, a man of ability and learning, and through this man accomplished his purposes for the Gentiles which he could not accomplish through Peter. That man was the apostle Paul. The secret of the Lord's being able to do a work through Paul that he could not accomplish through Peter was because Paul yielded himself fully to the Lord to be directed by him alone. But God did not cast off Peter. No; he gave him a place in his cause and work.

The Lord is just the same today. Mal. 3:6; Heb. 13:8. He never changes. He loves us (John 3:16), and he will never cease to love us (Jer. 31:3). And if he cannot make out of us just the vessel he desires, he will let us occupy some other place in his cause and work. It may be a more humble position, but he will not cast us aside as being altogether worthless. He is so good and so kind, he will grant us some place and some part in his great work. What a loving Father and precious Saviour we have! Let us be encouraged to love him better and serve him more faithfully than we have ever done in the past.

#### MERCY

G. D. BALLOU

MERCY is that quality of character that treats sinners better than they deserve.

Mercy is the basis of God's righteous course of conduct toward sinners, even his enemies in this world. While justice and judgment still remain the habitation of his throne, yet mercy and truth go before his face. Ps. 89:14.

The mercy that governs and directs the righteous conduct of God toward his creatures, when taken into the life of the sinner as a governing factor, rejoices against the justice of the law of love (James 2:13); and justice which could not forgive sheathes its sword for mercy's sake. Read carefully Rom. 3:20-24.

Alongside of the great moral law appears the righteousness of magnified love as seen in Jesus Christ, and his righteousness is witnessed by the law and the prophets to be in perfect harmony with the character of God, and this grace justifies freely all who live this life of mercy.

So the gospel of mercy reveals the righteousness of God, and God admonishes men not to be ashamed of it, and invites them to accept it by faith. Rom. 1:16, 17.

Faith is restored confidence in God, that his merciful way of dealing with sin and sinners is best.

A fully restored confidence enables the sinner to forsake and renounce

his own way of acting toward his sinful fellows and adopt God's way instead.

The chief points in God's merciful righteousness are, love for sinners, hatred for sin, sacrifice for sinners, forgiveness of sins, patience and long-suffering with the unrepentant, and absolute confidence in the outcome of his plans and work. See Isaiah 55 for last point.

When the sinner begins to appreciate the mercy of God, and receives it into his soul as a living motive power, then begins the restoration of the divine image in man. 2 Peter 1:1-4.

When we love sinners, even our enemies, and forgive them, God forgives us, and we are accounted righteous—justified by faith because we believe God's ways are best and act out our belief. We are in no case justified until we begin to live the life of God as seen in Jesus. Our past course of unrighteousness is not covered by the "robe" of Christ's righteousness until we permit the spirit of mercy to come in and begin to govern our conduct toward lost man. "Forgive, and ye shall be forgiven." If we forgive, our heavenly Father will also forgive us; but if we forgive not, neither will he forgive us. When we stand praying, we must forgive, that our heavenly Father also may forgive. So likewise shall the heavenly Father do unto us if we do not every one from the heart forgive our brother his trespasses. Faith which does not work by love is a dead faith. See Luke 6:37; Matt. 6:14, 15; Mark 11:25, 26; Gal. 5:6; James 2:14; Matt. 18:35.

And these works of mercy which bring justification are not our own works, but the works of Christ's righteousness, without which there is no salvation.

These works of God's own merciful righteousness not only bring forgiveness for past sins, but they prevent sinning. Now the man who loves his enemies will love everybody. Merciful love is a quality of character which works only good to all men; the one possessed of it in its fulness will have no desire to kill, steal, commit adultery, bear false witness, or covet, and he will not dishonor his parents. The desire to sin perishes out of the heart actuated by mercy. The soul that has learned this lesson of merciful loving-kindness has made a surrender of his ways to God, or he never could have learned to love his enemies. He will not have false gods or take God's name in vain or knowingly trample the Sabbath underfoot.

Herein lies the antidote for all sinning. The righteousness of God, which is by faith in Jesus Christ, brings man back into harmony with the great law of God. Mercy—magnified love—is the very essence of this righteousness. Without mercy there is nothing but wrath, divine

justice awaiting every soul. He that has not learned to show mercy will get judgment and justice in all their fullness. James 2:13. He cannot by his refusal to forgive shut any one else out of the kingdom of God, but he can and does effectually close the doors of that kingdom against himself.

God delights in showing mercy, and all he asks of his creatures is to heed the precepts of justice and love; to exercise, as well as be the recipient of, God's mercy, and to walk humbly where God walks. Micah 7:15; 6:6-8.

Who will most readily become a recipient and an almoner of God's tender mercies? — He who feels most deeply the need of mercy for himself, who has the deepest conviction of sin and the most vivid sense of its heinousness in God's sight, and the clearest perception of its damaging nature to all the universe. All nature in this world suffers because of sin, and angels from other worlds suffer mental agony over the woes and ills of earth. If there is joy over the repentant (Luke 15:10), there must be sorrow for the lost ones.

The service of loving-kindness and tender mercy is not a hard, irksome, galling service. Perhaps you had a tender, loving mother, and you loved her most dearly. Was it a sorry, wearisome task for you to try to lighten her burdens and make her happy? Did you even have to try? The water of life flows from the fountain of mercy. It springs up into everlasting life. This fountain flows; it needs not to be pumped. The way along which the fountain of life flows is a glad, joyous way in spite of the sorrows which come through the curse that still rests on the earth. These considerations make it easy to show mercy, with cheerfulness. Rom. 12:8.

In this mercy which Jesus imparts to every soul that thirsts for it, is the power to become the sons of God. Those who receive him are sure to obtain this power. John 1:12.

Mercy will prove an antidote, not only for the grosser sins, but also for the little petty meannesses that so often afflict professed Christians. In mercy is forbearance, kindness, long-suffering, pity, patience, gentleness, sorrow for other men's troubles, consideration for their weaknesses, allowance for their failures, and every other course of conduct that will make the way toward eternal life easier for them to find and travel. Where mercy reigns there will be no complaining, no faultfinding, no censure, no backbiting, no talebearing, no harsh, thoughtless criticisms. There is no use trying to destroy these evil plants by picking off the leaves. Just go and drink at the fountain. The flow of sap will change the leaves and flowers and fruits. Read 1 Corinthians 13.

And the same mercy that prevents our harsh criticism and faultfinding, will lead to the most humble confession of our own faults, lest others seeing them might stumble and fall. This is the most complete way of acknowledging that God's ways are better than ours; and in our confessions we justify God for condemning sin, and put behind us a strong barrier to prevent our falling back into our own evil ways. This renunciation of self is the greatest sacrifice that the sinner can make. Ps. 51:2, 4, 17. No man can say with Paul, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," unless he has hidden his eyes from searching for other men's faults. Paul is a pattern for all who since have believed on Christ. 1 Tim. 1:12-16.

Would you have this change wrought through the tender mercies of God, so that the dayspring from on high can visit you, then surrender yourself. Luke 1:78; James 4:1-8. Bind the living sacrifice with cords to the horns of the altar. Ps. 118:27. Let confidence that God's ways are best, take full possession. In the language of Daniel to Nebuchadnezzar, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Dan. 4:27. The righteousness of God as seen in Jesus Christ will enable any man who adopts it to be saved by forgiveness from past sins, and to be kept from future sinning. The hereditary tendencies and the habits of evil thinking will die out of a nature that is dominated by the tender mercies of our God. Brethren, is there any doubt that nearly all professed Christians need to be converted to the merciful righteousness of the Lord Jesus Christ?

He who is realizing this grace in his heart and life has Christ dwelling in his heart by faith (Eph. 3:17), and is in that way which leads to being filled with all the fulness of God (verse 19). The fruits of righteousness which are by Jesus Christ are filling his life (Phil. 1:11), and the life that he lives in the flesh is by the faith of the Son of God (Gal. 2:20), and the very perfection of character seen in God's way of treating his enemies, is thus manifested in him who shows mercy to his enemies as God does. Matt. 5:44-48. When this almighty motive power that moves the very heart of God himself, gets into a human life, it becomes easier to do right than to do wrong, and the yoke of Christ is easy and his burden light, and there is rest for the soul. Chap. 11:28-30.

*Los Angeles, Cal.*

"KINDNESS is a language that the deaf can hear and the dumb understand."

## THE CHRISTIAN'S STAIRWAY

ELVA G. WILCOX

IN "Testimonies for the Church" we find frequent reference to the instruction in 2 Peter 1:5-7: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Those whose past lives have been spent in self-service will find the remainder of life all too short for the climbing of the Christian's stairway of progress, even with the utmost diligence.

Picture the scene, remembering that at every upward step there is a temptation to halt or turn back; and let us contrast the lofty standard to which our Saviour invites his followers with the least degree of sin required to lead to destruction.

At the bottom of the stairway stands one whose life has been devoted to self-service. Christ arrests his attention; the holy angel at his side whispers words of warning, offers forgiveness, and presents, one step at a time, the means by which he may attain heaven. On the other side, concealed by the seductive garb of habit, pleasure, or harmless amusement, is an evil angel, who fears lest his influence be lost. The man believes the promises of forgiveness for Christ's sake, and thereby becomes a partaker of the divine nature, "having escaped the corruption that is in the world through lust." 2 Peter 1:4.

The good angel, seeing this turning from sin to righteousness, says emphatically: "Beside this, giving all diligence, add to your faith virtue." No impulsive decision, no spasmodic effort, no feeble attempt to reach the second step, is sufficient. Giving all diligence,—making every effort and sacrifice in your power,—"add to your faith virtue." On that untiring effort depends the man's salvation. Instead of the former life of ease and indulgence of appetite, passion, and fleshly desires, he is to begin the Christian life by adding to faith virtue—purity, power, strength of purpose. Will he prove steadfast?

The deceptive foe whispers: "Keep your faith in Christ and his Word; hold fast your profession, but by simply a moment's neglect of its requirements you may find pleasure which you can have only as you indulge your desire for sensual pleasure and self-gratification. Check your natural passions and appetites, of course; but don't think you will ever find true pleasure unless you occasionally indulge in their gratification; for they are a part of your very being, and must be right."

Which voice will prevail? The would-be Christian is on the second step, determined to obey the good angel, who approvingly says: "Giving all diligence, add . . . to virtue knowledge." The tempter says: "I

have knowledge for you which will enable you to find more pleasure, yet will require little effort to acquire. Ignorance will excuse you in doing the things which give you harmless amusement, yet you may have knowledge that the world will see is wonderful." James 3: 15, 16; 1 Cor. 3: 19-21.

James describes the knowledge so precious that it requires all diligence to attain it, as "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The wise man tells of its value and the effort required to find it, and describes its effects upon the possessor. Prov. 2: 4-9; 3: 13-26.

The third step is reached. Cannot the climb be made with less effort, having faith, virtue, and wisdom? Still the angel entreats: "Giving all diligence, add . . . to your knowledge temperance." Knowing what is best for soul and body, the man must diligently exercise self-control of every function, governing every impulse and desire by sanctified judgment. Every wish will be tested by the rule, "Will it prove beneficial to me, a good example to others, and therefore an honor to God?" "Is the use I desire to make of this organ of my body the purpose which God had in mind when he created me for his glory?" But the tempter whispers: "One indulgence of your natural desires cannot harm you or any one else. The neglect of a moment will not degrade you. Don't be so foolish as to try to give up all things that you enjoy, just because of your idea that it may be questionable."

Overcoming this temptation, the climber mounts upward, diligently exercising control of every power. The angel whispers, "Add . . . patience," and the tempter insinuates the impossibility of always being patient. A moment's neglect will enable him to enjoy the impatient words and sharp retorts so pleasing to the natural heart. He is tempted to think he must not expect to become patient without an occasional diversion from his purpose. How can he heed the angel's exhortation to wait for God's blessing and trust his grace, when he sees no fruit as a result of his diligent efforts, and seems worse off than when he began the upward climb?

Still practicing, with patience, the faith, virtue, knowledge, and temperance, he climbs, and stands on the fifth step, only to be urged forward: "Add . . . godliness." Is this possible? The foe suggests, "Like God? —Impossible! Rest a moment; you cannot succeed, but after enjoying yourself for a while, you can go on trying, if you think it worth while to attempt it." Even with the good foundation and the present attainments, this task will surely require all diligence, as expressed in 2 Peter 1: 8-12. If he reaches the top, will he not then be perfect, "an example

of the believers, in word, in conversation, in charity, in spirit, in faith, in purity?" The blessedness of this hope inspires him to strive mightily to reach the goal, hoping then to find a resting place.

But having stepped firmly upon this exalted step, the same sweet voice says: "Giving all diligence, add . . . brotherly kindness." And the tempter again allures to neglectfulness, presenting the impossibility of always being brotherly and kind amid the world of injustice. The angel cheers him on, saying, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

Full of determination and zeal, the climber has advanced to this platform. Is he not now perfect? The tempter whispers: "See how far above your brethren you are! You can't need anything else. Now you can freely rest in the knowledge of your superiority and sanctification. See how many unlovely things others are doing that you would not do!" Standing on this high step he hears the other voice say, warningly: "Look unto Jesus 'the author and finisher of our faith.' Beware of neglect at this time, lest all your work be lost. 'Giving all diligence, add . . . to brotherly kindness love.' Charity covers a multitude of sins. Think more continually than ever before upon the lovely, true, beautiful, praiseworthy things, lest by beholding evil you descend the stairway climbed by such persevering effort."

To gain the foot of the stair he need but neglect; to gain the entrance to heaven he must still abound in the virtues of Christ, the Way. 2 Peter 1: 8. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Only a lack,—perhaps but a small failure, yet if permitted, it will lead to forgetfulness of God and of the free salvation that has been his. And what is sin, if not the failure to use every faculty of mind and body for the purpose intended of God—the perversion by man of God's way? Thought, sanctified to God, brings purity and power; appetite for food, gratified in right ways and times for the upbuilding of the body, brings pleasure and strength; social instincts, followed with a view to represent God's character, ennobles and benefits; but pervert these, or simply divert any of them, from the purpose intended by our Creator to the gratification of self, appetite, social emulation or ambition, or sensuality, and we have impure lives and weakened intellects; brilliancy, as of bubbles; drunkenness and gluttony, resulting weakness of body and character, empty lives,

a struggle for the approval of erring fellow men; and lust, resulting in unmentionable evils committed to gain the pleasures of sense instead of to fulfil God's command for fruitfulness; and finally, destruction. O for a true knowledge of how to fulfil the whole purpose of God for our being, rather than how to pervert his good gifts to serve our temporal pleasure!

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2: 1, 2.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

"Therefore, . . . be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58.

## THE STORY OF A SLICE OF BREAD

THE *Ladies' Home Journal* gives the following excellent lesson in household economy and food conservation:

"In many homes one or more slices of bread are thrown away daily. Sometimes it is a stale quarter or half a loaf.

"Do you know—

"That a good-sized slice of bread weighs one ounce and contains about three fourths of an ounce of flour?

"That if in the 20,000,000 homes in our country a slice of bread is wasted daily, then, say, 14,000,000 ounces, or 875,000 pounds, or enough flour to produce 1,000,000 one-pound loaves of bread, is wasted daily?

"That in one year this aggregated waste is 319,000,000 pounds of flour, or 1,500,000 barrels, or enough for 365,000,000 loaves of bread?

"That at the present price of six cents a loaf, this bread waste represents a money waste of \$21,900,000 a year in this one item alone?

"That it requires four and one-half bushels of wheat to produce a barrel of ordinary flour?

"That if 1,500,000 barrels of flour are wasted, nearly 7,000,000 bushels of wheat are wasted?

"That our country produces an average of fourteen and nine-tenths bushels of wheat an acre, and if the average waste in your home is a single slice of bread a day, the entire wheat product of 470,000 acres is wasted a year?

"That, in addition, there are wasted the time and energies of an army of farmers, railroad and flour-mill men, bakers, and many others involved in the handling from farm to waste, to say nothing of the money, machinery, light, fuel, and freight-car, railroad, and other transportation service?

"You do not believe this?

"Then make an honest test, by ascertaining the average daily waste in your neighborhood, and you will find that, whether it is one slice a day or less, the average, when applied to 20,000,000 homes, will prove appalling and be altogether too great to be tolerated.

"This waste of bread is inexcusable, since there are numerous ways of converting stale bread into nourishing and palatable dishes. . . .

"The subject is worthy of your consideration."

# IN MISSION LANDS

## THE DEATHLESS NAMES

ARTHUR W. SPAULDING

Nor with the flaunt of banner,  
Not with the roll of drum,  
Not with the blare of martial air,  
The cross's heroes come.

Not with the trumpet's music,  
But with clank of captive's chain,  
And the martyr's pyre for the welcoming fire  
That greets the conqueror's train.

Graved on their marble tablets,  
Earth's lists of heroes stand,  
Whose pride and hate, in church and state,  
Have harried and crushed the land.

Cold is the hand of warrior,  
Cruel the heart of priest,  
And the weight of woe their victims know  
Has age by age increased.

But healing the wounds of battle,  
Transmuting the dungeon's sigh,  
The foes of strife bring God's own life  
To the souls that die.

Soft as the dews of evening,  
Light as the zephyr's breath,  
They bring a peace that shall never cease  
Into the fields of death.

These are the cross's heroes,  
These the legion of God,  
Whose high emprise the flaming skies  
Shall blazon to realms untrod.

Not with the world's brief plaudits!  
Not with the tongue of time!  
But the names of the meek shall the angels  
speak  
In eternity's tones sublime.  
*Reeves, Ga.*

## FROM QUEENSLAND TO NIUE

S. W. CARR

LEAVING Bundaberg, Queensland, March 25, nine hundred miles by train brought us to Sydney, where one week later, by the "Westralia," we continued our journey to Auckland, New Zealand. Twelve days spent in that city afforded us time to become acquainted with the churches there, and to make necessary purchases; then on April 22 the one-hundred-ton schooner "Awanui" began the final and most dreaded part (fourteen hundred miles) of our thirty-five-hundred-mile journey from Bundaberg to Niue.

Although we did not enjoy the voyage, yet on the whole the weather was fair, and we encountered only one storm, during which we were hove to for twelve hours. The trip was completed in the average time, nineteen days, and we realized that the prayers of God's people were being answered on behalf of ourselves and Niue. May 10 found us in our new island home. All were glad to welcome our boat, as the inhabitants of this island had been shut away from civilization for five long months, no

boats running here during the hurricane season. Niue having sent one hundred and fifty men to the front, war news was eagerly sought after. Vai Kerisome, who for nearly twelve months has been here waiting, watching, and praying for help, gave us a warm welcome; and as her brown friends crowded round for a handshake, we soon felt quite at home. Most of the Europeans, of whom there are but sixteen adults on the island, also gave us a hearty welcome.

For the time being we are settled in Alofi, the capital, and Sabbath school service, as well as Sunday school and Sunday services, are being conducted. The attendance at the Sunday services is excellent. Fifty persons crowd into our main room and twenty or more listen from outside.

We cannot speak too highly of the help that Vai, who is a native girl educated at Avondale, gives as interpreter. Her influence with both Europeans and natives is excellent, and without her help we should be considerably handicapped.

We have now had time to visit all the villages, of which there are eleven on the island. We held service in most of them, and the Lord has given us favor with the people, despite the efforts of the enemy of souls to arouse opposition.

Niue is ripe for the message. One man from Avatele, the main village on the south of the island, took his stand for the message last Sunday, and despite ridicule and opposition is firm. He walked six miles to spend the Sabbath with us. This man was in Tonga for some years. While there he attended some of our meetings, and felt that we had the truth. He attended our three meetings in Avatele, and after further Bible study and prayer decided to follow the light.

Tonight, an uncle of Vai's from Mutulan, on the northern end of Niue, also decided to obey the truth. He has for years been a subscriber to our Rarotongan paper and has purchased copies of "Bible Readings"

and "Thoughts on Daniel" in the native language. His father, Nehemiah, was among the first to accept Christianity under Paulo, that brave Samoan teacher who, at great personal risk, landed here in 1849. Nehemiah, after being trained in Samoa, became the first Niuean teacher to his own people.

We are well and happy in our work, and praise God for his leadings, and desire the continued prayers of his people in behalf of the work here, especially for these two who have responded so soon to the call of the message.

## HOW THEY DO THINGS IN BELGIAN KONGO

OUR readers will be interested in a report from Rev. Thos. B. Brinton, sent in from the Belgian Kongo, Africa, to another mission board, giving a glimpse of the conditions in that great continent:

"A man said to me before I landed in Africa, 'You must remember that



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Mission School in Native Village on the Kongo, Africa

you are going to another world; you will have to leave behind American methods and ways.' I think that I have found this statement to be true. It is certainly true when it comes to building houses and tilling the soil. To build a house out of wood is entirely out of the question in Belgian Kongo, for the ants would eat it up in two or three years. Another person might say, 'Build a stone foundation,' but even this will not stop the ants. The next thing is to build it out of brick, but even this is out of the question in many parts of Africa, because lime and cement would cost too much. The only sensible thing to do is what most of the other people are doing, and that is, make it out of mud which has been baked in the sun.

"In many parts of Belgian Kongo



there is good land. This land is generally found along the rivers and streams, and it will produce good crops without any fertilizer. In many of the low places crops can be raised the year round. But farming on a large scale seems to be out of the question here in Kongo; for horses, mules, and donkeys do not live more than five or six months, on account of



Drawing loads through the tsetse-fly region, where horses cannot live

the tsetse fly. Here some energetic American farmer would say, 'Use a gasoline tractor,' but even this is out of the question, for gasoline is one dollar and a half a gallon. Our only method then is the native hoe. One native could work out two acres in a month. His wages would be about six dollars.

"It takes an American some time to adapt himself to his new environment. One who has been accustomed to finding chestnut, oak, willow, and maple, would be lost in an African forest, for here he would find none of these trees. The branches are mostly in the top of the trees. He would also miss our American birds. All the birds that I have seen here are new to me. In traveling through the forest one does not often hear a bird sing. The English soldiers said during the Boer War that Africa is a country of waterless rivers, songless birds, and scentless flowers.

"Most any kind of vegetable will grow here, and will grow the year round. Hardly any kind of fruit trees will do well in this part of the Kongo. The only fruit trees that I know of are papp, dates, and bananas. As for grains, corn and millet do the best. Wheat will not grow, on account of the rust. American seeds of any kind do not do well in African soil; like people, they have to be acclimated to their new environment.

"We have already tried to adapt ourselves to our new environment. The house in which we live has a clay floor. The walls are plastered with clay and then whitewashed. The whitewash is got from a white material found some place in the copper mines. This white material does not resemble lime. It is found in a powdered form and is then mixed with water. The roof of our house is made of grass, and it turns the water very well. A roof of any other material would be entirely too expensive. Some people in America might not want to live in our houses, but we did

not come to Africa expecting to find ease and comfort. It was the needs of the people that brought us here.

"The god whom the native worshippers is the spirit of some ancestor. He will make offerings of meal to the different spirits, because he fears that if he should offend one of them, sickness or death might come to his home. He usually accounts for sickness, accident, and death as being caused by an offended spirit. We are here to tell them of God, who is greater than all of these spirits; who does not hate them, but who loved them so much that he sent his Son to die for them."

## NIGERIA

D. C. BABCOCK

Our letters for some time have been rather scarce, but we are glad to get what do come. We have been well supplied with money since the second month of the war, and have sufficient to eat, although all food supplies coming from the British Isles are now cut off, so some things we are compelled to give up.

We are not opening any new stations, but in all our present stations there is increasing interest, and some are embracing the message.

On my last trip to our mission station southeast of Lalupou, more than two months ago, I was taken ill, and reached home after a week, quite poorly. After I had recovered somewhat, I started on another trip of five hundred and fifty miles to the north. I remained three days, and started for home. On the train the next morning I was taken very ill, and telegraphed home for some one to meet me. I was unable to gather my things together to get them off the train, but the train waited until our boys and Brother Ashton could get me off. For two days my life was in danger, but God heard prayer, and I slowly recovered.

The following week a messenger came from Ilorin with a request from the government that, if my health would permit, I should come down and superintend the erection of a suspension bridge over the Aza River. I tried hard to get excused, feeling I was unfit to look after such work. The governor of the province said he had a house all fitted up for us, and would do everything in his power to make us comfortable. We have now been in Ilorin for one month. The government doctor has waited on us, and has made it very pleasant for us. I called on him the other day for his bill. He said he had no bill against us, yet he had come to the house nearly every day.

The bridge will be almost finished this week, and my health is much improved. We trust we shall be able to reach some of these officials with the truth.

Ilorin.

## MEDICAL MISSIONARY WORK IN THE ORIENT

DR. C. C. LANDIS, who went to China early this year to lead out in medical missionary work in the Asiatic Division Conference, in a recent letter says:

"We have scarcely begun to get acquainted with this great and needy field, but what we have seen certainly impresses us with the magnitude of the work here and with the great need of the people. In the medical department specially, a field as yet hardly touched in the Orient, we feel the need of many strong workers. We are anticipating with interest and appreciation the launching of a branch of the St. Helena (Cal.) Sanitarium in Canton. As a department we shall give it our support, and pray that it may soon become self-supporting;



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Protestant Mission School in the Kongo District, Africa

for if the establishing of small institutions in the great cities of the Orient that can be conducted on a self-supporting or near self-supporting basis, proves to be a possibility, then we have gone a long way in solving the medical missionary problem for these Oriental lands."

## A WORD FROM CUBA

THE secretary of the Cuban Mission, S. E. Kellman, writes:

"Our work is making steady progress. Already the prospect is that our baptisms will be nearly double the number of last year, which was in excess of any previous year in Cuba. Our tithes and offerings are also increasing, despite the setback received by the work here on account of the revolution and the exodus of American believers to the States. We can see in all these things the manifest setting of the Lord's hand to the finishing of the work. We still meet many perplexing situations, and our moral muscles have plenty of exercise to keep them in good condition; but our hearts are encouraged by the many evidences of the Lord's care, and we unhesitatingly press forward with the work."



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.

### BY DAMASCUS GATE

Ofttimes when the days are bitter, and the pulse of life is low,  
And the wheels of toil in their dusty course drive heavily and slow,  
When the meaning of all is blurred, and the joy of seeking palls,  
Ofttimes in my desert places a miracle befalls.  
Is it a trick o' the blood, a clearing clot in the brain?  
Sudden the flood of being flows free in my veins again.  
Some far-off shower unguessed has filled the choking stream;  
Some rift in the gray horizon let through a crimson beam.  
Once more for me the sky is blue; I quaff the wine of the air,  
And taste the fierce tang of the sea, and find the wild rose fair:  
Once more I walk the allotted round with unreluctant feet,  
And daily bread has savor, and love and labor are sweet.

Oh! once in centuries olden, before Damascus gate,  
Journeyed one with holden eyes and a dreary heart of hate;  
When a glory shone round about him, and in one wondrous hour  
He had passed from death into life. Then knowledge and grace and power,  
And a new word filled his lips; and joy and courage and love  
Were born henceforth in his heart with the vision that fell from above.  
And still when days are bitter, and life is clogged with care,  
And the heart is salt with unshed tears and leaden with despair,  
An angel stirs the stagnant pool, and lo! there is healing there.  
Once more my song is loosened, and life and labor are sweet;  
Once more in the tangled web the pattern shines complete;  
And I know that the selfsame grace on my soul has been outpoured:  
My Spirit, by Damascus gate, has heard the voice of her Lord.

— George Meason Whicher.

### "NO, I CAN'T AFFORD IT"

It seems strange, in face of the facts, that any should resent the government's effort to instil the principles of retrenchment and economy in the housewives of the nation; but in spite of occasional criticism the work of education goes on, and whether we enjoy it or not, we are all, as has so often been said, "in the same boat." Those who have already learned to live wisely, without waste, will only need to keep on; those who have never given much thought to these matters will undoubtedly have to begin soon.

Under the heading, "The Present Duty of Saying: 'No, I Can't Afford It,'" Theodore H. Price presented, in the *Outlook* of August 29, some ideas on going without that will, I am sure, be appreciated by every Seventh-day Adventist home maker. Though the article is rather long, it is reprinted nearly in full:

"Out in a certain town in Oregon the Indians make a living in the season by gathering huckleberries on the adjacent mountains, bringing them down and peddling them from house to house. Always heretofore the standard price for huckleberries has been a dollar for four quarts. But last fall the copper-colored vendors all at once put the price up to a dollar and a quarter.

"A thrifty housewife, making a purchase from a ragged Indian, was moved to question the fairness of the advance.

"Aren't huckleberries just as plentiful as in former years, Big Joe?" she asked.

"With a grunt he admitted that the huckleberry crop was bountiful.

"Well, they aren't any harder to pick than they used to be, are they?" she pressed.

"No."

"Then why do you ask more for them than you ever did before? What's the reason for wanting a quarter more?"

"Huckleberries up because big war in Europe," stated Big Joe.

"The foregoing story was printed in the *Saturday Evening Post* some weeks ago, and I have seized upon it as a text for a sermon on economy that seems to be needed.

"The food bill has been passed. It makes the hoarding of food and fuel a crime; and in so far as the advance in the prices of these articles can be restrained by law, it may be effective.

"The War Industries Board has announced that it will 'deny the extortion now practiced for many commodities of prime necessity.'

"Mr. Hoover is forming an elaborate organization for buying wheat scientifically, hoping thereby to keep down the price of flour, and throughout the country every one is being exhorted to conserve, preserve, and can our food supply.

"But in the very same paper in which all this machinery for the control of prices is described there is a letter from Chicago which reads as follows:

"Sugar went up today, but nobody had a paroxysm. All things we eat and wear and the roofs over our heads, all articles of utility or comfort, are out of sight of those whose eyes are still focused on the gauge of former days; but what of it? We are used to this new atmosphere; we have set our faces in a certain direction, and most of these things are to us like the buzzing of

a little fly around our ears. We watch wheat playing with itself on the two-dollar and three-dollar levels, and it amuses, not terrifies us."

"It is this contrast between what ought to be and what is, between what we are trying to accomplish by legislation and what the people really seem to be getting, that forces us to the conclusion that all the laws we can pass will be futile unless we ourselves resolve that we will refuse to buy everything that is not urgently needed until prices shall come down.

"It was Burke, I think, who said that it was impossible to indict a whole nation, and any statute that may be framed will be ineffective if it is generally disregarded. If the people of the Oregon town had simply refused to buy huckleberries of the Indians or any one else at \$1.25 for four quarts, the price would have come down; and the American people have only themselves to blame for the extortion of which they are, in many cases, the victims today. The will to do without and the moral courage to say, 'No, I can't afford it,' will beat all the food control that can ever be devised in reducing the high cost of living if we will but use them.

"The willingness to deceive ourselves and the desire to deceive our neighbors in regard to our income and expenditure have become a national weakness in this country.

"This is probably due to the fact that the ability to make money was until very recently the universally accepted standard of success for every one except college professors and preachers, and it has resulted that they are the only persons who can confess poverty without admitting failure.

"But, whatever the cause, it will, I think, be generally admitted that we have become woefully weak in our reluctance to admit that anything that takes our fancy is too dear for us to buy.

"For this reason the tendency has been toward a common standard in dress and methods of living that has conventionalized life to a degree that has become almost monotonous, and very few of us have any longer the courage to be eccentric either in economy or taste.

"This feeling or tendency has induced a constant effort to emulate the habits of the very rich, whose doings are exploited in the newspapers; and the result has been an amazing increase in the number of things that have become 'unnecessary necessities' of life today.

"To the man or woman who is old enough to recollect the requirements of refined life fifty years ago, this increase is appalling.

"Then the family who kept a carriage and horses was unusual. They were generally persons of large and substantial wealth. Today he who hasn't a 'motor' feels almost ashamed to admit it.

"Fifty years ago the 'week-end' party was unknown, and almost every one spent Sunday quietly and restfully in his own home. Today most people feel that they must devote both Saturday and Sunday to what Samantha called a 'pleasure exertion' that involves considerable expenditure of money and no little fatigue.

"Fifty years ago there were but few clubs of either the city or country variety in the United States. Today they are numberless; nearly every one pays a substantial sum in club dues and expenses, and it is estimated that golf alone costs the American people more than \$50,000,000 a year, and represents a fixed investment of \$200,000,000 in club houses and grounds.

"Fifty years ago nearly every one dined and entertained at home, unless he was traveling. Today hundreds of thousands of dollars are spent each night for the privilege of eating and being seen in gaudy and noisy restaurants.

"Then men had fewer clothes and wore them out, while women's frocks were frequently made over. Now it is a problem to dispose of the garments that we are tired of.

"Then we had ash sifters to save the half-burned coal. How many use them today? Then our grandmothers saved the scraps of cloth that are today thrown away,

and made quilts of them. Then we had napkin rings and less laundry work. What has become of them? Then we were taught to turn the gas out when we left the room. Today we leave the electric lights burning. Then the boys were taught to clean their own boots, run errands, and make themselves generally useful. Today we pay from \$500 to \$1,000 a year to send them to boarding school.

"Then the girls were brought up to assist in the work of the home, and were incidentally educated to be housekeepers themselves. Today the 'amusement of the daughter' is the mother's chief concern. Then the children had fewer toys and were as happy, and used slates and slate pencils, which cost a fiftieth part of what they spend for writing pads today.

"Then we bought oatmeal and hominy by the barrel at wholesale prices, and didn't use fifty-seven different varieties of breakfast foods for which, with the fancy packages in which they are put up, we pay ridiculous prices. Then we didn't have fresh vegetables in winter and California melons in summer, and our food bills were correspondingly smaller.

"Then, in my home at least, we were taught to save the paper and string in which parcels came wrapped, and to chop up the boxes and barrels for kindling wood. How many do this today?

"But why multiply contrasts? Any one who can go back half a century must realize that we are spending money in numberless ways that were unthought of in the last generation. This is not an old man's glorification of the past and arraignment of the present.

"If we were happier or better off physically for the increased expenditure, no one would be more willing than I to acclaim it as desirable.

"I am, however, unable to see that our happiness is increased or our health improved by the facility that we have acquired in money spending.

"There are no statistics of happiness by which I can prove this statement, but I submit it to the verdict of my contemporaries, remarking parenthetically that the record of the divorce courts does not indicate that life is as blissful as it used to be. As to health, it is to be admitted that the rate of mortality is lower than it was formerly, but this is due rather to the advance of medical science and sanitation than to the self-indulgence that is chiefly responsible for the increased cost of living.

"This self-indulgence is in turn due not so much to the development of an appetite for luxury as to an ambition to seem rich and spend accordingly.

"The phrase, 'Money is power,' is responsible for it. In so far as America is concerned, it is a pity that it was ever coined or used, for it has inspired many of us with a mistaken purpose in life.

"We are temperamentally an ambitious people, made more so by the opportunities that democracy affords. We all crave power, and the statement that it is synonymous with money makes us anxious to have, or seem to have, the latter. . . . The mistake we have made is in assuming that the power that money gives can command contentment or love or fame, which are the three essential elements of happiness. I think that in these pages I have previously alluded to the fact that not a single money getter has yet been allotted a place in the American Hall of Fame, at the University of New York. A man must be two years dead before he can be a candidate for election, and in that short space of time those who were simply rich have been forgotten, and the niches are filled chiefly with the busts of those who have served humanity in education, religion, art, war, poetry, literature, science, and invention.

"We have high authority for the statement that 'the love of money is the root of all evil,' and there is some reason to hope that the war and the economy it must compel will reinforce the Scriptural lesson that we have for a time forgotten."

## WHAT ABOUT OUR GIRLS?

ADA WALLACE UNRUH

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

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

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

The camps of the guards are everywhere; the soldier in his artistic khaki uniform is on every street. In traveling several hundred miles recently scores of these camps came under my observation. Scarcely one was passed where groups of girls of high school age were not seen standing about at a greater or less distance, inviting attention or chatting on familiar terms with the men. Parents were, for the most part, apathetic or ignorant of the danger. Only a few serious-minded, experienced men and women were terrorized as they realized the inevitable aftermath.

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

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

Eliminate the sex problem, and it would be an innocent flirtation (if such are ever innocent), no harm done save "the bloom brushed off the grape" for the girl, a loss of reverence

for womanhood for the young man; either of which makes life immeasurably poorer. But the sex problem can never be eliminated in our study of, and dealing with, the relations of young people. It is the essence of the situation. It becomes the most beautiful or the most awful problem, just as it is approached from the normal or from the perverted side. These are approaching it from the wrong side, and both will suffer, even though it be only in the loss of fineness of character.

The familiarities we see indulged between acquaintances of a day are fraught with serious danger when the meeting has been through regular channels, and often result in irregular marriages, blighted lives, and nameless children. But when easy acquaintance has let down the bars of respect, the average young man feels at liberty to take advantage of every opportunity, and the risk becomes infinitely greater.

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

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

Portland, Ore.

## A SAFE AND EASY WAY TO CLEAN SILVER

MRS. I. H. EVANS

PERHAPS you have noticed the specially designed pans (like bread pans of various sizes) in the stores, and seen the "magic" they perform on tarnished silverware. The demonstrator very carefully avoids the use of the words "aluminum pan" in her work; should she tell all she knows about cleaning silver by the principle of electrolysis, her occupation would be gone.

The silver-cleaning pans are convenient enough for their work, but they are entirely unnecessary, and when not in use take up storage space in the cupboard. All that is really essential in carrying out this method is a bright aluminum pan, and a boil-

ing solution of water, salt, and soda, —one quart of water to which has been added one teaspoonful each of salt and soda. It is a good plan to separate, for convenience, the pieces to be cleaned, putting in all the spoons at one time, the forks and knives at another, then putting in the larger pieces, turning slowly till every part is covered. The solution should be kept at the boiling point in order to obtain the best results.

This method removes tarnish from the silver, but does not add a polish. A brisk rubbing with a polishing cloth or a polishing paste will give it a burnished appearance.

Some housewives have wondered whether this method would remove the silver from plated ware. Experiments carried on by the government show exactly the effect of the repeated cleaning of silver by electrolysis:

"In these tests three sterling-silver and three silver-plated spoons were weighed, tarnished with a known solution, in order that it might be uniform, and cleaned fifty times. Weights were recorded after each cleaning. After the fifty cleanings, the three sterling-silver spoons had lost .0043, .0034, and .0034 grams respectively, and the three plated spoons lost .0026, .0019, and .0024 grams, or an average of .0006 grams during each cleaning. In the next test a sterling-silver and a plated spoon were weighed, tarnished as above, cleaned six times by rubbing with a paste of finely powdered whiting and water, and weighed after each cleaning. In this test the spoons lost respectively .0094 and .0087 grams, or an average of .0015 grams during each cleaning."

It is pointed out that whiting represents the old-fashioned way of cleaning silver by rubbing, and that probably the loss of silver would have been a trifle smaller if one of the newer pastes had been used. However, the loss of silver is so slight that the housewife may feel quite safe in using this labor-saving method of keeping her silver bright and shining.

#### DAY BY DAY

EVERY day hath its dawn,  
Its soft and silent eve,  
Its noontide hours of bliss or bale;  
Why should we grieve?

Why do we heap huge mounds of years  
Before us and behind,  
And scorn the little days that pass  
Like angels on the wind?

Each turning round a small, sweet face  
As beautiful as near;  
Because it is so small a face  
We will not see it clear.

We will not clasp it as it flies,  
And kiss its lips and brow:  
We will not bathe our wearied souls  
In its delicious now.

And so it turns from us, and goes  
Away in sad disdain;  
Though we would give our lives for it,  
It never comes again.

Yet every day has its dawn:  
Its noontide and its eve.  
Live while we live, giving God thanks;  
He will not let us grieve.

— Dinah Mulock Craik.



## CAMP MEETINGS IN THE PACIFIC UNION

### Southern California Meeting

THE Southern California camp meeting was held in the city of Los Angeles, August 2-12. The location of the meeting was excellent, and the camp was pitched in a very neat and orderly manner, the appearance being such as to commend it to those who attended.

There was a large attendance of our own people. A large number were in tents, and many who could not be present at other meetings, attended the evening and Sabbath services.

The attendance from the city was good. At some of the evening services the congregation was the largest I have ever seen at a camp meeting. A deep interest was manifested in a study of the situation as seen in the world at the present time, and many came asking the meaning of these things. The sale of literature was very good.

The spiritual interest of the meeting was excellent. Many renewed their consecration to God. Here, as in other meetings, there was a drawing nearer to God by his people as they sought a heart preparation to meet him, in view of the signs everywhere seen that the history of the world is soon to close.

Elder A. G. Daniells attended this meeting from the beginning. His stirring mission talks, showing the progress of the work in the Far East brought cheer and courage to all present. More than five thousand dollars was raised for the foreign mission work during the meeting. I did not learn the number baptized. Excellent work was done for the youth and children. The regular Union and local conference laborers were present and shared in the burdens and blessings of the meeting. Elder M. M. Hare is president of this conference, and is pushing forward the work in a strong, aggressive way.

### Arizona Meeting

The meeting of the Arizona Conference was held at Safford, Ariz., August 16-26. The camp was pitched in a beautiful little park in the town. The attendance of our people at this meeting was not very large, strikes and various other causes having hindered some from attending. I was permitted to attend for only a short time, and so shall leave others to report the progress of the meeting. Elder J. E. Bond is president of this conference. He has put forth much earnest labor in this field, and the Lord has blessed the labor to the salvation of souls.

### Southeastern California Meeting

The camp meeting of the Southeastern California Conference was held August 16-26, in Anaheim, a beautiful town some thirty miles from Los Angeles. Our people were cordially welcomed to the city, the business men's association assisting financially and otherwise in the interests of the meeting.

I regret that a severe attack of la grippe hindered me from sharing in the labors of the meeting. The attendance of our people was very good, and many expressed themselves as feeling that this was the best camp meeting they had ever attended. Elder A. G. Daniells was present the first part of the meeting, and his labors were greatly appreciated. More than four thousand dollars was raised for missions. The book sales amounted to upwards of \$1,500. There has been a substantial increase in tithes and offerings during the year, as well as an encouraging increase in souls won for Christ. The Union and local conference

workers were all present, and rendered able and efficient service. Elder W. F. Martin is president of this conference, and enjoys the confidence of all.

Truly the Lord has blessed his work in the Pacific Union, and is still greatly blessing the message in all parts of this field. A feeling of unity and confidence is seen everywhere, and strong, aggressive work in all lines is being pushed forward.

Personally, I greatly enjoyed attending the camp meetings in this Union.

G. B. THOMPSON.

## KANSAS CONFERENCE MEETING

It was the consensus of opinion expressed many times that the Kansas camp meeting, held at Hutchinson from August 23 to September 2, was the largest and best ever held in Kansas. It was estimated that between 1,400 and 1,500 of our people were in attendance. One hundred and sixty-four tents were pitched on the baseball grounds, and many of our people were compelled to find rooms in the city. There was a good attendance from the city at the evening services, and the interest increased until the city street car company was compelled to run a number of extra cars for the night meetings. There were times when the big tent, one hundred and twenty by eighty feet, had seats filled six to eight deep on the outside of the tent. It was estimated that more than 2,000 people were present on the nights when Elder Daniells spoke on foreign missions and on the great world war. The newspapers of Hutchinson gave very liberal space, and at times printed as much as four columns of camp meeting material. Elder E. E. Dunham did excellent work as camp meeting reporter.

A spirit of good will, unity, and harmony prevailed in all the meetings. Elder M. Lukens was unanimously reelected president. He has the confidence and coöperation of all the people of the conference. The other conference officials were also reelected, with the exception of a few changes on the executive committee. The work in the conference has enjoyed great prosperity during the past seven months in an increase of tithes, offerings, and souls won for Christ. One hundred and twenty-seven persons were baptized within the last four months. God worked mightily upon hearts during the camp meeting, among both the German- and the English-speaking people. The Spirit of the Lord was present throughout the meeting. The last Sabbath the Lord came especially near, and in the revival that followed the morning service more than eighty gave their hearts to God for the first time, and others returned to the Lord. Nearly the entire congregation reconsecrated themselves to God. In the afternoon eighty-two went forward for baptism. Many said, "This is a taste of the latter rain."

God gave his people a liberal heart and a fervent missionary spirit for service. The Sabbath school offerings amounted to \$600. The foreign mission offerings in cash and pledges totaled \$13,038, one third of which was from the German brethren. An additional \$5,000 pledge to missions was made on conditional sale of a farm. The book sales on the camp ground amounted to nearly \$2,500. Everything indicates that God's favoring hand is resting upon his people and the work of this conference. The brethren and sisters returned to their homes in good spirits and excellent courage.

The meeting was favored with the presence of some of our leading workers from the foreign fields. Elder A. G. Daniells was present for two days, and his timely



talks on the progress of the work in the Asiatic field mightily stirred all our hearts. Elder W. H. Anderson's talks on South African fields, and Elder J. T. Boettcher's account of the work in Russia, also greatly stirred our people for action. The other workers present were C. F. McVagh, G. F. Haffner, S. Mortenson, R. A. Underwood, W. W. Ruble, G. G. Andrews, J. H. McEachern, H. R. Gay, Profs. F. R. Isaac, J. F. Simon, and C. C. Engel of the Clinton Seminary, and Prof. C. J. Boyd of the Oakwood Junior College, Prof. H. O. Olson of the Broadview Swedish Seminary, J. L. McConaughy of the Southern Publishing Association, and the writer.

C. S. LONGACRE.

### MONTANA CAMP MEETING

THE Montana camp meeting was held at Billings, August 3-12, and proved a blessing not only to our people, but to others who attended. A number of our people from the Wyoming Conference joined with us in seeking the Lord for more power in this crisis of the world's history. That we must make a special effort to prepare for the time of trouble, seemed to be the sentiment of the whole camp.

Elder G. F. Watson, president of the conference, had charge of the camp, and spent much time and effort in looking after the comfort of the people.

A series of tent lectures preceded the camp meeting, and many of the interested ones were seen at the encampment. As a result of the camp meeting, two women are now taking Bible studies. One of these could not be persuaded to attend the tent meetings, but stopped Sister Voth, one of our Bible workers, a few days ago and asked her to give her studies. She said, "We are not permitted to attend other meetings, but I am going to find out what you teach."

Another lady who attended the camp meeting was asked if she had been to the tent lectures. She replied, "No; I did not then know you were such nice people." The attendance on the last night of the meeting was composed mostly of those not of our faith.

The speakers endeavored to carry a connected line of thought throughout the meetings, and the press printed the reports with bold headlines, both of which helped to draw the public. I never attended a camp meeting that was more talked about, and that favorably, than this one. Fifteen persons were baptized, and we shall have a baptism for the German and English converts soon.

The visiting brethren were Elders C. W. Flaiz, J. J. Nethery, M. MacGuire, W. H. Anderson of Africa, and G. F. Haffner; Prof. C. W. Flaiz; G. C. Hoskin and H. Loop of the Northern Pacific Union.

C. F. COLE.

### THE KANSAS CAMP MEETING

It was my privilege to attend this meeting for the first six days. The camp was pitched in the high school athletic park in the city of Hutchinson. The brethren were promised the use of the beautiful fairgrounds, but just about a week before the meeting was to begin, they were informed that four companies of soldiers had arrived and made their headquarters on these grounds. This change of location caused much inconvenience to our meeting. Nevertheless, our brethren found another place, sent to Kansas City for tents, and when Friday morning came, the conference opened at the appointed hour. Elders C. S. Longacre and C. F. McVagh carried the burden of the evening meetings in the English tent, while the writer helped some and had the largest share of the German meetings.

The Kansas newspapers gave us excellent reports, not only in the Hutchinson papers, but especially in the *Wichita Daily Eagle*.

The first Sabbath was one of rich blessings. Nearly the entire camp dedicated

themselves anew to the service of the Master. Some made a start for the first time. The great desire of all was to receive the new heart which God alone can give.

The president reported that 127 persons were baptized the first four months of 1917. There are forty workers employed in the conference. The church membership is now 2,651. This is a net gain of 181 members. Even though Kansas has had a drouth in the western part of the State, the tithe is \$10,000 more this year than it was for the same period one year ago.

The canvassing work has also been blessed, \$3,680 worth more of books having been sold in Kansas than in any other conference in the Pacific Press territory.

The Kansas Sanitarium at Wichita, under the superintendency of Dr. R. L. Stokes, has had more patients than ever before. From its net earnings the institution has been able to pay \$2,400 on its debt. We hope and pray that their entire indebtedness will soon be wiped out. With the Lord's help and the cooperation of the brethren, this can be done.

The Sabbath school gave \$200 on the first Sabbath. Their goal for the two Sabbaths is \$500. The collection for missions in the German tent amounted to \$3,100. This was very good, considering the failure in crops. The English brethren had not yet taken up their mission collection when I left, on Tuesday, for Oklahoma.

There was a good spirit in the conference. Elder R. A. Underwood gave some most practical studies on the work of grace and the reception of the Holy Spirit.

J. T. BOETTCHER.

### OHIO CAMP MEETING

THE Ohio camp meeting was held in Bellefontaine, August 16-26. The location was good, and accessible from all parts of the State. The grounds were all that could be desired in the way of good shade and pleasing appearance. The large camp was tastefully arranged, with the beautiful new pavilion and the large departmental tents so located as to be most convenient and attractive. The sanitary conditions of the camp received most careful attention, and the food provided at the dining hall was wholesome and appetizing.

The attendance throughout the meeting was unusually large. A marked feature about the meeting was that such a large number came early and remained to the close. It was encouraging to observe that all the services were well attended, including the five-thirty meeting in the morning.

The Lord graciously met with and blessed his people in this annual convocation. The thrilling messages from Elder W. A. Spicer telling of God's providences and of the prosperity of the work in the world beyond the sea, warmed the hearts of all. The practical and pointed sermons preached by Elder F. M. Wilcox led to careful self-examination and renewed consecration. The appeals of Elder F. W. Paap for greater and united personal effort in this closing work served to lay a foundation for better results in the future. The labors of these and others served greatly to aid and strengthen the local administration of the work in the great State of Ohio.

The following brethren, in addition to the Ohio workers, were in attendance at the meeting: W. A. Spicer, F. M. Wilcox, F. W. Paap, Steen Rasmussen, G. F. Enoch, S. E. Wellman, S. M. Butler, B. G. Wilkinson, D. H. Kress, J. W. Hirlinger, C. L. Stone, C. V. Leach, F. H. Robbins, T. B. Westbrook, C. F. Ulrich, W. F. Schwartz, H. H. Rans, L. W. Graham, and Ernest Lloyd.

Most encouraging to the work of the gospel ministry was the setting apart of three young men by ordination. Brethren R. E. French, H. K. Christman, and John Klepe were recognized as having given proof of their call to the work of the ministry, and

were set apart to that calling by a most impressive ceremony.

A large number were present who had never attended one of our camp meetings before. Several decided to obey the truth. Forty-five presented themselves for baptism as a result of the Lord's special blessing throughout the meeting.

Large quantities of literature were purchased to be used in home missionary work by the brethren and sisters. The tract society work was unusually large. The sale of literature amounted to \$5,000.

Several calls were made for funds for the different branches of the work, both local and general. The Sabbath school offerings for missions amounted to \$1,115. The combined fund for missions and for the Washington College amounted to \$6,500 in cash and pledges. A tent and equipment fund of \$650 was raised, and a call was made for a students' fund, with a response of \$150 in cash and pledges. The entire amount of all funds, including pledges, conditional pledges, and cash, was \$11,815.

The workers returned to their fields of labor in good courage, and the outlook for the future seems most hopeful.

E. K. SLADE.

### ANOTHER OPEN DOOR

RECENTLY we were strangely and happily surprised. Just as we had finished dinner one day, our gate man came in stating that there was a man outside who desired to see me. On inquiring who the man was, and getting no satisfaction, I sent the gate man back to learn the stranger's name and business. He soon returned with the man's name written in Arabic, with the statement that he was from Shanghai. This at first seemed strange to us, but on meeting the man and conversing with him, we felt that we were face to face with another of God's marvelous providences. Brother C. H. Davis, Du Fu Gu, one of our native evangelists, and I spent a very interesting afternoon with the stranger, and the Spirit of the Lord was with us.

This man, Sha Fi Er by name, is a Jew by nationality, a Mohammedan by birth and by early training and profession, but is now a Sabbath keeper at his home in far-off northwest Kan-su, with a company of nearly two hundred followers. There they have a place of worship, and often as many as four hundred people meet to worship upon the Sabbath day. They have never observed the first day of the week, and for many years have been praying that they might find God's Sabbath-keeping people with whom they might unite in church fellowship.

Sha Fi Er was born in Mecca, is a single man sixty-one years old, but would pass for forty-five. Up to the age of seven, he lived in the city of his birth, after which time he went to Cairo to be educated, and was graduated there at the age of twenty-nine. Shortly after finishing his school work, he went with his parents and others to Turkey, and thence journeyed northward to what is now southern Russia, where they remained for eight years. There his father died. Their next move was toward China. They migrated, a company of more than fifty, to central Sin-kiang, far to the west of Kan-su Province, remaining there a few years. Fifteen years ago the company moved to their present location, in the Kan-chau district of Kan-su Province.

Thirty years ago, as he was taking the boat to leave Egypt for Turkey, Sha Fi Er was presented with a copy of the Holy Scriptures, which he later learned to love. When he first compared this holy book, with the Koran, he found much in which the two books were alike; but after continued and more thorough investigation, he was convinced that this book contained much that was lacking in his Koran; and in his heart he became a Christian, although for years he made no outward profession of his faith. After leaving Russia he openly proclaimed his faith, and began to work for his own people.

Of the fifteen years spent in Kan-su, the first few he was entirely at his own expense in his missionary work, engaging in business for a livelihood. But as the numbers of believers increased, they felt it their duty to care for the temporal needs of the one who spent his time so untiringly in their behalf. So for the past six years he has been supported by gifts and donations from his people, and has thus been enabled to devote his time fully to their spiritual needs.

At the time of this visit to us, Sha Fi Er was returning from a rather extended trip to Singapore and south China, where he has relatives. He had appointments en route with the Mohammedans, feeling it his duty to tell them of the faith which he has in Jesus. I am convinced that this man is no fanatic, but a real Bible student. He has read the Bible through from Genesis to Revelation seventy-nine times, and stands ready to accept its teachings.

It will be of interest to our readers to learn how this man found us. At the railway station in Hankow, he met a lady colporteur with the *Signs of the Times*, and purchased a copy. He noticed our church name, and inquired of the colporteur where our mission was located. Inasmuch as all the workers at the Hankow headquarters except Sister W. E. Gillis were away, he was directed to come to us. So instead of purchasing his ticket direct to Djen-chau as he had planned, he bought to Yen-cheng, bent on finding us and knowing for himself if there were others in China who with him are keeping the seventh-day Sabbath according to the Scriptures.

In the course of our conversation many points were brought up upon which we were agreed, and this is not strange; for Sha Fi Er has taken the Bible as his guide, even as we have. He told how his people observe the Sabbath. At sundown on Friday evening a bugle is sounded, and from that time until the following evening the Sabbath is kept. He is quite a student of history, but has not studied much into the prophecies of the Bible. I gave him a copy of "Daniel and the Revelation," and copies of some of our other publications, all of which he gladly received. May the Lord bless these silent messengers as they go into that far corner, that they may be faithful witnesses for him.

Thus the doors are thrown open for our message to go to far-off Kan-su, and the way is prepared for the giving of the gospel to the Mohammedans of this great country; and Kan-su, above all other provinces, is their stronghold. Out of a population of upwards of ten millions, over eight millions are reckoned as Mohammedans. It is calculated that nine tenths of the Mohammedans in China reside in the three provinces of Kan-su, Shen-si, and Yun-nan; and Kan-su is said to possess more than twice as many as either of these other two. Some authorities give to China as many as thirty millions of Mohammedans, while others list them from twenty to twenty-five millions. If these figures approximate the truth, it will be seen that the proportion of Mohammedans in Kan-su must be very great, inasmuch as the total population stands between ten and eleven millions.

It seems as if Honan were destined to be a gateway to the regions beyond. Three years ago the tidings went through to Shen-si, and now the way is prepared for the message to be preached in her sister province.

Thirty-five days of continuous travel, after leaving the railway in west Honan, takes this man to his destination, at an expense of something like \$50 Mexican (\$25 gold). He gives an earnest invitation to us to visit them this fall, and is himself desirous of entering school that he may qualify for ordination. For years this man and his people have been praying to God that he would send help in the form of a living preacher, and he returns to his people with renewed hope and courage at what his eyes have seen and his ears have heard. He

thanks God with us for the privilege we have had of meeting. If we may serve as channels for this grand, glorious truth to go to these "regions beyond," to the Lord be the glory. O. J. GIBSON.

Yen-cheng-ho, Honan.

## "OUT OF AMERICA INTO CHINA"

[The following interesting communication was written by Elder J. G. White of China as a personal letter to several of his friends. It will be read with interest by a larger circle.—Ed.]

On Sunday, July 2, 1916, we left dear old Melrose, and began a delightful trip across our native land. Our route led through beautiful Vermont, my native State, to Montreal, thence through Ontario and Michigan to Chicago, through the Central West to Denver, Colo., up the Royal Gorge, over the Rocky Mountains, and then to famed Salt Lake City. From there we traveled down through the deserts to Loma Linda, in Southern California, where we made our farewell visit to my brother and Mrs. White's sister. Other stops were made going up the Inland Route from Los Angeles to San Francisco.

August 1 our missionary party of forty-two assembled on the steamship pier and boarded the "China," which was to be our ocean home for four weeks while crossing the broad Pacific. We had good weather the greater part of the time, and found the voyage enjoyable in some respects, as well as disagreeable in others. On the whole, it was better than we had expected. We realized the truthfulness of the psalmist's words: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 9, 10.

August 8 brought us to beautiful Honolulu. There we spent a delightful day, being entertained very cordially by our brethren and sisters. Our short stay would be worthy of a little chapter of its own.

On Sunday morning, August 13, after breakfast we learned that there were to be no more meals served to passengers on board until Monday noon, August 14. The intervening time was the shortest day which some of us had ever spent.

August 21 came, and with it interesting Japan and its strange people with their peculiar customs and ways. Two days were spent in Tokio, which all our party enjoyed.

August 27 was a happy day for all. Our ocean voyage was over, and we stepped on the continent which was to be our future home. And now begins our story of China, with the beautiful city of Shanghai. The word "Shanghai" means "on the sea." The city was at one time on the seacoast, but the large river which enters the ocean here has brought down sediment so many years that the ocean shore has been extended farther and farther downstream, until now the city is twenty miles or more from the ocean. We were piloted directly to the headquarters of our work in Asia, and given rooms in the fine school dormitory while the committee in charge of our work in Asia should decide where we each should be stationed.

We had supposed and hoped that we were to have one year free from responsibility in which to get a good start on the Chinese language; but as soon as we landed in Shanghai, there were so many places where the great need seemed unanswerable that we were considered for various places, some in field and some in institutional work, and were finally placed in charge of Hunan, in the heart of China, with headquarters in Changsha, about the center of the province, a thousand miles from Shanghai. To this place we journeyed up the Yang-tze-kiang by steamer, finishing the journey on a smaller river after leaving the Yang-tse, reaching Changsha October 11. That night we slept in what was to be our home. We had with us only what we had

brought in our trunks and a few purchased and borrowed articles. In this way we lived, hoping from day to day to receive our supply of foods and household goods from America. We were kept waiting, however, until December 25, when I learned that they were at the dock. On December 27, we secured them, and soon after were settled and really at home. Thus is patience developed in the missionary.

Our first duty upon reaching Changsha was to hold a general meeting for the workers and believers in the province. This was all arranged for before our arrival, and soon we were in the harness in earnest. The province has an area of eighty thousand square miles and a population of more than twenty million. We have here between two and three hundred church members, and about forty native workers, including evangelists and colporteurs.

Changsha is the capital of the province, and is the center of the province commercially as well as geographically. In the heart of the city we have a large chapel which contains an auditorium, schoolroom, and living accommodations for about forty persons. We have just completed a suite of offices for both foreign and native mission officers,—two foreigners and four Chinese: Director, J. G. White; treasurer, S. G. White (he has a good name, you see); a Chinese secretary; a Chinese tract society secretary; a Chinese field agent; and a Chinese scribe. We come to these offices daily to care for the work and hold classes with the Chinese. Of course all my work so far has to be done through translation, which is made by Brother S. G. White.

Our homes are about a mile and a half from the chapel, on an island in the middle of the river, which is nearly a mile wide when of normal size. We take a boat across, then walk or take jinrikishas. When the river is up, it sometimes takes an hour of hard rowing to get over, but when the water is down it can be crossed in ten minutes. The island upon which we live is about forty rods wide and a little more than a mile long. It has a Chinese population of about two thousand, and eight or ten foreign houses. Our compound is on the west bank of the island, and the view over the river and into the hills beyond is always beautiful. The two houses in the compound are of brick, but Chinese brick construction is not so substantial as American. However, the houses are comfortable, especially since we added a few necessary conveniences—drainage, sink, etc. We can have no running water other than what runs in the river, which has to be settled with alum the most of the year. Thus there is no need for modern plumbing. The houses have sitting-room, study, dining-room, sleeping-room, kitchen, and bathroom on the first floor, and two large rooms with dormer windows upstairs, which are used for sleeping-rooms or storage as needed. They have porches on two sides which are nice and roomy. We are far enough south so that we have a row of quite pretty palms running through the compound. Last winter we thought they would be killed, for we had snow and freezing weather for twenty consecutive days, but they seemed to endure it, and do not look much the worse now.

The province of Hunan has one short railway and many rivers. Nearly all the transportation is done by water, mostly in sailboats. There are practically no roads. The common overland routes are stone paths about twelve inches wide, and some do not even have the stone. In this province I have not seen one vehicle drawn by horses or by any other animal. Men travel in the cities in jinrikishas or sedan chairs, and overland in sedan chairs or on foot. All freight is carried by wheelbarrow or on poles across the shoulders. The people do not have anything which cannot be carried in this way. A common coolie load weighs from one hundred to one hundred and twenty pounds, and is made up into two packages, one for each end of a pole which he puts on his shoulder.

When we go itinerating, we have three men to carry the sedan chair and one man to carry the luggage, which consists of bed, food, and whatever else may be needed for the journey. We always take some sort of cooking apparatus. We find that the little alcohol stove which we bought in Boston is just the thing. It is light and does not soil the dishes or impart any odor to the food with which it is carried. We have not seen a place forty rods long in this province where one could use an automobile, except on the sand by the river; but we can go all through our province by boat, and reach the outer world also. The one short railway we have which runs through Changsha is expected to connect with Peking and Shanghai next year. We can then have quicker connection with the outside world. The cities are just swarming with coolies carrying all kinds of things,—chickens, vegetables, rice, crockery, water in buckets, coal, lumber, furniture, baggage, and many other things; and besides these there are itinerating barbers and candy venders.

A Chinese city is indeed a curious thing. Those we have seen still have the old-fashioned wall with its several gates, which are closed at night and always guarded by soldiers night and day. Within the recesses of the wall stand soldiers who remind one of what the Bible says of men sitting in the gates. They see all who go in and out, and inspect every package taken in, unless it is accompanied by something which shows that it has a right to be carried in and out of the city. The cities, however, have outgrown their walls, and frequently there are streets and business houses outside. Changsha is said to be one of the very finest cities in all China. It is strictly Chinese, as there are not a hundred foreigners in the city, all told. All its streets are paved with stone. There being no vehicles to pass, except wheelbarrows and jinrikishas, the streets are from four to fifteen, and possibly twenty, feet wide. Most of the buildings in the city are two stories high. Some streets have all shops and others all residences. The people who keep shops usually live in the rear of the shop or store. They have their wares quite prettily displayed. In one city which we recently visited, all the hogs sold in the markets are slaughtered and cut up right in the narrow street in front of the shop which sells them, each shop doing its own slaughtering.

Each year there are more foreign goods sold in these cities, so that now one can secure almost anything; but goods which are shipped in from abroad are very expensive and likely to be stale. A cake of Sapolio costs forty-five cents our money, or about twenty-six cents United States money. Just now Irish potatoes are between four and five dollars (United States) a bushel, and they are very small at that. Eggs, however, are only about one cent each. Sweet potatoes are very cheap, but we have not seen any good mealy ones. White turnips, carrots, spinach, and also a kind of cabbage are common. There are several kinds of native vegetables which are good. Chestnuts are plenty in season, as are oranges. Bananas are imported during some months of the year. There is no milk or butter except what comes in cans from abroad. We can get good native flour, but all kinds of flour are bound to be wormy in the summer, we are told.

Foreigners cannot live upon the native foods alone, but must have many things from abroad, which cost heavily by the time they reach inland China, and sometimes are spoiled when they arrive. In our shipment of foods which we sent from Boston, more than a whole case of milk was spoiled. We have not seen even one cow in this province, except occasionally a water buffalo used for plowing or grinding, but are told that there are a few cows here.

A Chinese home is most interesting. Of course there are the good and the bad, but we have seen more of the latter. The people are very hospitable and always invite one in, and serve tea and something to eat.

The houses do not have much furniture, and many times the ground is their only floor. The cooking apparatus is a shallow pan on a fire. Dogs, hens, and pigs are all welcome to the same rooms with the family. The hens are so accustomed to living in the house that when we bought about twenty, we could not keep them out of our houses or the servants' houses. They will persist in going in, and often lay there. They are very tame and will allow one to pick them up, and have been known to lay eggs in the laps of those petting them. The dogs all look like wolves, and there is nothing attractive about them. They get no food except what they pick up, and are very scrawny and rough. The premises are dirty, and the habits of the people filthy. The men nearly all wear skirts split up at the sides, while the women wear long trousers and a short jacket which does not reach the knees. When well dressed, both men and women look very pretty.

The old monetary unit of China was the cash, a small round piece of money with a square hole in the center. The hole was used to tie the cash up into what was called a "string," which usually amounted to a thousand cash. From ten to fourteen cash equal a copper cent, according to the rate of exchange for the day. In this province one hundred coppers make a kind of dollar called "tao," which is represented by paper money a little smaller than the United States paper money. This paper money represents ten, twenty, thirty, fifty, and one hundred cents. Besides this currency there is a silver dollar of about the size and appearance of the United States dollar. The comparative value of the silver dollar and the cash is always fluctuating. Since we have been in this province, we have seen the silver dollar buy two hundred and fifty paper cents, and have seen it able to buy only one hundred and eighty. Another strange thing about the paper money is that although it represents so many cents, it is not actually worth in exchange as many copper cents as it represents, but is always discounted somewhat. When one goes to a store to buy anything, he must know whether he is given the price in coppers, in paper money, or in silver dollars, or he may be very wide of the mark. If he is given the price in paper and he has only silver or coppers with him, some one must do some fine figuring to make the price over into the money he has with him. There is still another kind of currency in China, called tael, pronounced as we say "tail." The word means an ounce of silver. Not many years ago silver in the lump was used as currency, and when one made a purchase, he would take out his lump of silver and knock off bits of it and weigh them by the ounce till he had enough to pay his bill. All the banks carry their accounts in taels, and so far as I know, nearly all large business is done in taels. A tael is worth a few cents more than the silver dollar.

This monetary system is very complicated. And as the exchange rate from one kind of currency into another is always changing from day to day, one never knows how much the money in his pocket is worth. There is no way to keep a cash account in balance except to open an exchange account and debit or credit it with loss or gain in exchange. When money is received from America, it is called "gold," for that is the standard there. Its comparative value with all our kinds of money is always changing. When we came here last October, one dollar United States would buy two dollars silver here. Now it requires 1.22 dollars United States to buy two dollars silver. Our requests on America for funds are all made in gold, for that is the kind of money in which we must be paid. Thus when last year five thousand dollars was asked for to conduct the work in a certain place, it was expected that it would exchange into ten thousand dollars here in silver. This year when it came, we could get it exchanged for only 3,333.33 dollars, and we are short 1,666.67 dollars to meet our need, with no possible relief.

The native people live very simply. They eat mostly rice and vegetables, including many kinds of greens. They eat a great deal of swine and goat flesh, fish, and poultry. The common people can secure a liberal quantity of their foods for about five cents a day, United States money. If foreigners could live as they do, we should not need very large wages; but if we tried to do that, we should soon be sent home in a long box. One can often buy a night's lodging at a wayside inn for one cent. The accommodation thus purchased will include the privilege of spreading one's own bed on the dirt floor, on top of tables, or in any place he can find, most likely in the same room with one or two dozen Chinese.

An ordinary Chinese coolie will work for thirty cents paper money a day, which is less than ten cents United States money. A fairly good carpenter will work for from fifteen to twenty cents a day, United States money. Most of their work, however, is quite crude here in this province, but in some of the seacoast cities they become quite expert craftsmen.

Perhaps you would like to know about the music of the country. I cannot describe it very well. A band consists of some very good drums vigorously pounded, some cymbals, and some crude flutes. About all one can say for it is that it is a noise. They have crude violins. Their singing is amusing. I have heard some natives who had learned to carry a tune quite well, but the larger part of those whom I have heard sing know nothing about music; but they all sing vociferously, every one—men, women, and children. They do not miss a word. The first hymnals we published were with words only. They got along very well with these, but the next edition had the music in, and they objected seriously. They are like the natives of another country who said they had enough trouble trying to sing the hymn without being bothered with the tune. However, it sounds as if they were singing truly with the "spirit, and . . . with the understanding."

Perhaps you can understand that there is nothing we brought with us which gives us more real satisfaction, and helps our contentment more, than the Starr phonograph, which plays the three leading kinds of records, Victor, Columbia, and Edison. Our good Estey organ is also a great comfort to us. These two things help very much to make life livable here, as both of us are very fond of music. It seems wonderful that in the midst of such ignorance here in the heart of China, we can sit down at evening and listen to the best artists in every line of music which America and Europe possess, many of the pieces being such good reproductions that they sound almost as if the artists were before us.

Aside from the separation from loved ones, my greatest personal sacrifice in coming here was in leaving the music and harmony to which I so loved to listen and to which I loved so dearly to contribute the little I was able. But it helps to wean our hearts from this world of sin, where the best of our music must sound to God and the angels worse than the Chinese music does to us, and it gives us a greater longing than ever before to make our home in that beautiful earth made new, which God will so soon give to those who fully serve him here. We long to hear the music of heaven. We want to hear the angels sing. We long to hear the voice of our Saviour who died for us. We long to have our own voices tuned to the standard and quality of heaven, and there contribute to music more rapturous than we can now conceive. And when we go there, we want to take some of the Chinese by the hand and say, "This is our Saviour, and this is heaven," and see their joy. If by the grace of God we can only do this, we shall be a thousand times repaid for the little sacrifices we are making to have a small part in helping to carry the knowledge of the blessed gospel to them.

We have already become attached to these people. It is most gratifying to see how

readily some respond to the labor bestowed upon them. The church in America does not begin to realize its God-imposed responsibility to give the gospel to these teeming millions. The door is open; it is the day of opportunity; the field is white for the harvest, but the laborers are, oh, so few! There are now but two of us foreigners held responsible for the giving of the message of the soon-coming Saviour to more than twenty million in the province of Hunan, and only one of us can speak the language. Oh, what an awful responsibility and problem and task! "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Every personal letter from our friends is greatly prized. Our address is Changsha, Hunan, China, care S. D. A. Mission.

MR. AND MRS. J. G. WHITE.

[Since the organization of the North China Union Conference, Elder J. G. White has been asked to act as secretary of that conference, with headquarters at Hankow, Hupeh, China.—Ed.]

## Missionary Volunteer Department

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MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MAGUIRE	
C. L. BENSON	Field Secretaries
J. F. SIMON	

### THE SENIOR BIBLE YEAR ASSIGNMENT

- September 23. Micah 1-4: Divine judgments; Christ's kingdom.  
 September 24. Micah 5-7: Christ's birth, character, and kingdom.  
 September 25. Nahum: God's goodness; judgments against Nineveh.  
 September 26. Habakkuk: Judgments.  
 September 27. Zephaniah: Judgments and reproof.  
 September 28. Haggai: Build the house.  
 September 29. Zechariah 1-4: The Branch; not by might nor by power.

#### MICAH

MICAH, who lived in the times of Jotham, Ahaz, and Hezekiah, was a native of Moresheth, a small town about twenty miles southwest of Jerusalem. He was a prophet both to Israel and to Judah. "He foretells, in clear terms, the invasions of Shalmaneser and Sennacherib; the dispersion of Israel; the cessation of prophecy; the utter destruction of Jerusalem; the deliverance of Israel; the destruction of Assyria, and of the enemies Assyria represents; the birthplace of Christ, and his divine nature; the promulgation of the gospel from Mount Zion and its results; and the exaltation of his kingdom over all nations." The prophecy of Micah "consists of three addresses, each commencing with 'Hear,' and each following the same cycle of (1) sin, (2) judgment, and (3) salvation."

#### NAHUM

NAHUM belonged to the group of prophets raised up during the last half of the seventh century before Christ, among whom were Jeremiah and Ezekiel. The date of his prophecy is placed between the destruction of Thebes in 664 B. C., and the capture and overthrow of Nineveh in 607 B. C.

"The book of Nahum forms one entire whole. It is one continuous embodiment of a single inspiration. It is a vivid, glowing, pictorial, dramatic description of the conflict between Jehovah and the world empire of Nineveh, with reference to the people of Judah. Its purpose is to reveal the irresistible might and majesty of Jehovah and his unalterable purpose of grace to his chosen people, and of everlasting destruction to the pagan powers that set themselves in battle array against him; to indicate the ultimate issue of the stupendous

conflict between good and evil in the final triumph of Messiah, and the publication of the good tidings of the gospel of peace."

#### HABAKKUK

NOTHING is known of the personal history of this prophet, but it is supposed that he was a Levite, a younger contemporary of Jeremiah, and that he prophesied during the reigns of Josiah and Jehoahaz. When Jerusalem was destroyed, he remained in the ruined city to mourn the sins of his people. The book begins with a prayerful lament, and ends with a joyful song of confidence and faith. The purpose of the book "is to reveal the eternal laws of retribution and progress, the place of faith, and the redeeming activity of God in response thereto, in the great drama of the world's history. To show that however dark the immediate prospect, the ultimate issue will be the establishment of the kingdom of God on earth."

"What is the final word of Habakkuk's message for us?" asks Dr. G. Campbell Morgan, and answers the question in the prophet's own words: "Though it [the vision] tarry, wait for it." Does that seem an easy thing to do? I ask the question, and would give you time to think. Have you never discovered that waiting is the hardest of all work? 'Wait.' It is a great word. How shall I wait? On the watch-tower, telling God everything, and listening to God. When Habakkuk looked at his circumstances, he was perplexed. When he waited for God, and listened to God, he sang."

#### ZEPHANIAH

"THE day of the Lord" is the great theme of this book. The prophet, a great-grandson of the good king Hezekiah, lived and prophesied in the early part of the reign of Josiah. The theme of this prophet is "the consummation of the history of the world in the 'day of the Lord,' a day of judgment and a day of wrath. His description of the *Dies Irae* (Zeph. 1: 14-18) is unsurpassed in its fierce terrors, as his description of the blessings of the divine presence in the restored Jerusalem (Zeph. 3: 16, 17) is unequalled in its gentleness and beauty. Zephaniah is a compendium of all prophecy. He singles out and enforces the main central truths of all prophecy, omitting local details and temporal agencies, and filling his canvas with an awe-inspiring picture of the presence of the divine Judge himself." The purpose of the book "is to reveal the method and purpose of the government of God in the judgment of the world, and the issue of the redeeming activity of God in the establishment of his kingdom—its center Zion, its kernel Israel, its circumference the world."

#### HAGGAI

THE prophetic messages of this short book were given during a period of four months in the year 520 B. C. Under the persecution of the Samaritans, and also because of their desire for temporal prosperity, the Jews had become indifferent to the building of the Lord's house. In pointed utterances Haggai called upon them to consider their ways, and arise and build. A message of encouragement was also sent to Zerubbabel, the valiant son of the governor of Judah, who led the people in their response to this call.

By some Haggai is thought to have been born in Babylon. Others suppose, from his reference to the glory of the first house, that he was among the aged exiles who wept when the foundations of the new temple were laid. Ezra 3: 12. He was the tenth of the minor prophets, and the first after the exile.

"Haggai helps us to see the perils of the hour when everything looks dark; and to understand the duty of the man of faith in such an hour, and in the presence of such perils."

#### ZECHARIAH

CLOSELY associated with the aged Haggai was the younger prophet Zechariah, born in Babylon, and returning with the first company of exiles to Jerusalem. "Both prophets had the same great object before them; both directed all their energies to the building of the same temple."

The book of Zechariah consists of three parts. In chapters 1 to 6 are nine visions of the glory of the kingdom and the worship of the Messiah; chapters 7 and 8 describe the acceptable fast; and the remainder of the book sets forth the future and final glory of Jerusalem and the second coming of Christ. Many allusions are made to the first advent, and the book is frequently referred to in the New Testament. This prophecy, so full of "good words and comfortable words," is of great consolation and hope to the child of God.

"Zechariah's prophecies of Christ are, in some respects, the most remarkable in the Old Testament. In one of his visions, the Father summons the sword to awake against the Shepherd, and against the Man that is his fellow; in another, men are looking in agony on the Lord whom they have pierced; in a third, Messiah rides on an ass into Jerusalem as a conqueror; and in a fourth, he is king of all the earth, and on the very bells of the horses there is inscribed 'Holiness unto the Lord.' The divine as well as the human nature of Christ, and his office as an atoning Saviour, were thus very distinctly made known."

When Haggai and Zechariah appeared, "forty-two thousand returned exiles had been living in Jerusalem sixteen years. For two years they had worked at rebuilding the temple; for fourteen years the work had been at a standstill. So Haggai and Zechariah were commissioned to arouse the Jews to greater energy in the rebuilding. Their prophecies, delivered in burning and inspiring words, stirred the people to such enthusiasm that the temple soon rose from its ruins."

### MISSIONARY VOLUNTEER DEPARTMENT MEETING

MORE and more, as the church seeks to bring into use all its resources for the accomplishment of its work, do we look to the strength and zeal of our young people to assist in carrying "the advent message to all the world in this generation." More and more are we learning that to save and train our youth for the gospel work we must develop plans for enlisting them in various lines of Christian improvement and service in the homes and churches where they are. More and more are we learning that the period of youth is the harvest time of the soul, and that, as has been said, "Whoever saves the children, saves the church."

Our North American Division Conference Committee is aware of the great needs of our young people and of the necessity of united and intelligent efforts to build up our Missionary Volunteer work. With this in view, a Missionary Volunteer Department council was held at College View, Nebr., July 26 to August 1, which was attended by our Division Missionary Volunteer secretaries, all of our Union Conference Missionary Volunteer secretaries except one, and several local Missionary Volunteer secretaries, school men, and church school teachers from the Central West.

#### Consecration of the Workers

It was evident from the first that these workers upon whom the Lord has laid the burden of our Missionary Volunteer work realized that the extraordinary times in which we live demand extraordinary consecration. An hour each day was especially devoted to Bible study, prayer, and consecration. A spirit of earnest intercession was manifested, and a strong desire for greater efficiency in our work was evident in all our meetings. The thankfulness, longings, and determinations of these workers were expressed by them in the following action:



"We, the members of the Missionary Volunteer Council of the General and North American Division Conferences, assembled in College View, Nebr., July 26 to Aug. 1, 1917, in this the tenth year of the organization of the Missionary Volunteer Department, desire to express our gratitude to God for his manifold blessings upon this organized work for our children and young people. While we deplore our shortcomings as leaders and realize our insufficiency for this great work, we cannot but recognize the good hand of God in the ever-widening influence of this movement in all parts of the world, and in the great blessings it has brought to the young people of this denomination everywhere, and to thousands of others through their ministry.

"We feel that a crisis has been reached, not only in the history of the world, but in the experience of the church. While in many respects this is a time of great perplexities, it is a time of unparalleled opportunities for Christian service. It is the time of all times when our young people demand wise leadership and faithful instruction in the truths of Christian living and in methods of Christian service.

"We, therefore, dedicate ourselves anew to God for this work, yielding ourselves fully to him to be used in the attainment of our Missionary Volunteer ideals,—the salvation and training in Christian service of Seventh-day Adventist children and young people everywhere."

The questions to be considered were presented in an agenda paper, and freely discussed, after which questions on which definite action was desired were referred to committees. In committee these questions received further study, and were prepared in the form of resolutions or recommendations for further consideration and action by the council. Some of the questions considered were:

How Shall We Enlist All Our Young People in Active Service?

What Shall be the Plan for the 1918 Morning Watch?

The Reading Courses for 1918-19.

Reading the Testimonies.

The Weekly Programs.

Work for Foreign Young People in America.

Effective Camp Meeting Work for Young People.

Conventions and Institutes.

How to Obtain the Best Results from the Week of Prayer.

Missionary Volunteer Day for 1918.

Circulating Conference Libraries.

Preparation for the Next Session of the General and North American Division Conferences.

The 1918 Goal.

Issuing of Certificates.

Junior Work.

Much earnest attention was given to the attainment of the Missionary Volunteer aims already referred to. Special emphasis was placed on the item of our 1917 goal calling for 15,000 reporting members in this Division. This resolution was passed:

"WHEREAS, The Lord has called the youth into soul-winning service for him in any line where they are qualified to labor,

"Resolved, That all our secretaries make a special effort to lay before the children and young people practical plans of missionary work, and to enlist every Missionary Volunteer in some missionary activity, such as personal work, the King's Pocket League work, the sale of magazines and books, Christian help work, and cottage meetings."

The gifts of the young people to missions received attention, and it was recommended that all our societies adopt the budget plan of raising mission funds.

Our Reading Courses for 1918-19 were carefully considered, and part of the books were selected. It was also recommended that every Union and local conference start a campaign "to enlist our Christian young people in the careful, prayerful reading of the nine volumes of the 'Testimonies for the Church.'"

Plans were laid for the observance of Missionary Volunteer Day, which has been changed to the first Sabbath in January.

The importance of camp meeting as a spiritualizing and vitalizing factor in our young people's work has always been recognized. The Missionary Volunteer Department has endeavored to make the most of this opportunity, by thorough preparation before, well organized and efficient work at, and follow-up work after, the camp meeting. The following resolution was passed as expressing the thought of our workers as to the great need just now:

"Realizing that the winning of souls is the important part of the annual camp meeting,

"We recommend, That every other consideration be made secondary to that of awakening a deep and general spirit of soul-winning at the beginning of the camp meeting; and that the organization for personal work precede the presentation of the educational features."

#### Deeper Spirituality

There was a thread of thought running through all our meetings that while we have not overemphasized the educational features of our work, there is special need now of a stronger emphasis on soul-winning effort and a deep spiritual experience. As we stand at the threshold of the second decade of our Missionary Volunteer work, our workers are determined to reemphasize the original ideals of the movement,—Spirit-directed evangelistic work for our young people, and personal, soul-winning effort on the part of these young people for others. This thought is reflected in the following recommendation concerning the weekly program:

"Believing that all the regular meetings of local societies should be primarily devotional, and that the literary element of the program should be in all cases contributory to the vital spirituality of the members,

"We recommend, 1. That the uppermost thought in the prepared programs shall be the devotional feature.

"2. That plain and explicit instruction be given to leaders, making clear the intent of the meetings and the aims of the department for the local society.

"3. That the delegates carry from this meeting a sense of the need of regeneration in our societies, and a deeper conviction that the creation of a spiritual atmosphere in all the programs rendered depends largely upon the personal zeal of those who deal first-hand with these societies."

This longing on the part of our workers for transformation rather than mere education or culture is also seen in the following recommendations concerning the week of prayer:

"Voted, (1) That the special Week of Prayer Reading to be prepared for the young people be of such a nature as to lead them to a decision for Christ; (2) that several weeks before the week of prayer a campaign of preparation be inaugurated to enable parents and church officers to see the importance of clearing the way for conversions."

#### The Junior Work

One of the most important questions considered was the Junior work. Aside from the time given to this subject in committee and in round-table discussion, a Sabbath afternoon meeting was spent in its consideration, when the normal directors who had come to College View for the normal council, as well as most of the members of the Union College summer school, were present. The experiences related by church school teachers and normal workers were most encouraging, and emphasized the fact that the Junior work is the foundation of our young people's movement. One entire session of the normal council was also given to this important subject of the training of our boys and girls in missionary activity.

It was decided "that the Junior Society be placed upon a definite membership basis in harmony with the following pledge:

"Loving the Lord Jesus and trusting him to help me, I will try, each day, to be

pure, honest, kind, cheerful, obedient, and reverent; and each week to take some active part in the work or meetings of our society."

Provision was also made for the careful organization and conduct of the Junior work and for the preparation of literature for Juniors and Junior workers. The Educational Department voted to include instruction in Junior methods in the normal courses and in the summer schools for teachers.

As Elder MacGuire is now able to be in the field again, it was decided to arrange the field work as follows: Elder MacGuire to work in the Western Canadian, North Pacific, Pacific, and Southwestern Unions; Professor Benson in the Northern, Central, Lake, Southern, and Southeastern Unions; the writer to give special attention to field work in the Eastern Canadian, Atlantic, and Columbia Unions. It is hoped that we shall be able to make a strong effort in the field this fall and winter.

These are only a few of the plans laid at this meeting, which was so wonderfully characterized by a spirit of unity, consecration, and hard work. M. E. KERN.

## Educational Department

FREDERICK GRIGGS - General Secretary  
W. E. HOWELL - Assistant Secretary

### OUR CHURCH SCHOOLS AND THEIR SUPPORT

IN our public schools provision is made for the children of the poor. The child of the rich has no educational advantages superior to the child of the poor. They both have the same advantages and the same training. This is just and right.

Through taxation, a fund is created to educate our American children. It pays to make of them good citizens. All Americans are taxed to support these schools, and this too is right.

Roman Catholics are anxious that their children should be reared and trained in their religious faith. In order to do this, they have their own schools, which they support. Each member of their church contributes to the support of these schools. The Roman Catholic Church, in addition to aiding in the support of the public schools, maintains its own because it recognizes that the state is not capable of making Roman Catholics of its children. That is not the function of the public school system. Public schools do not exist to make Roman Catholics, Methodists, or Seventh-day Adventists of children. They do not exist for the purpose of giving religious training. To the church, and not to the state, was given the command to preach the gospel and to make disciples of all nations. This is a work that belongs to the church. The state cannot do it, and should never undertake to do it.

Each church should make provision for the religious training of its own children. Church schools are essential to do this. These should be supported by the church and not merely by those who have children to train. Every member should have a part in educating the children of the church, even as each citizen has a part in, and contributes to, the support of the public school system. The children of this world are in this respect wiser than the children of light. They see that this is a necessity.

To train our children as missionaries, necessitates our own schools and our own system of training. Our aim is to make Seventh-day Adventists of them, and not merely good citizens. Every church should regard the church school as a vital part of the church. The school belongs to the church, and the children belong to the church. D. H. KRESS, M. D.

## Medical Missionary Department

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

### FOOD SAVING IS NOT PRIVATION

It is a mistake to think that true food conservation means privation, and that the United States Food Administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, but wisely and without waste," give the true interpretation; it is not a campaign of privation that is being carried on, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present.

One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit. "We can be thankful for corn," wrote J. Russell Smith in *Century* for September. "Corn, Indian corn, the food that saved the Pilgrim Fathers in that first bleak winter in Massachusetts, is at our disposal again. It is our rock of salvation. We feed millions of bushels of it to our animals every year. It is also good for man, and the peer of wheat in nutrition. It is one of the chief breadstuffs of many nations of people in the Balkans, Italy, Spain, Portugal, China, and the United States."

Corn bread has the one great drawback of not being good when it is cold; but toasted corn pone is surprisingly good, and no epicure questions the excellence of well-made, hot corn bread.

An editorial writer in the Philadelphia *Public Ledger* waxed enthusiastic as he called attention to the pleasure to be found through the Food Administration program. "We eat too much white bread as it is," he said, "and neglect cornmeal, rice, and similar substitutes. Cornmeal, in particular, may be cooked in a variety of appetizing ways. All do not like 'mush and milk,' but fried mush was once a highly popular dish, and both the baked cornmeal muffin and the Rhode Island johnnycake have clamorous partisans. Rice, too, lends itself readily to culinary skill, and barley and other grains might well be used much more than they are at present. Indeed, it is hardly accurate to say that sacrifice is asked for; rather new gustatory pleasures are offered us."

Nearly all housewives know how to prepare one attractive dish from cornmeal. They can learn of other simple ways of using the rich meal by examining "Ten Lessons on Food Conservation," which will be sent to all who apply to the United States Food Administration, Washington, D. C.

## News and Miscellany

Notes and clippings from the daily and weekly press

— The Siberian railway is the longest in the world. Its total length is 4,785 miles.

— Of the 2,000,000 Armenians before the war, only 600,000 are known to be alive now.

— The Protestant church membership in the United States is but 22,000,000, a trifle more than one fifth of the population.

— The House of Representatives has appropriated, without opposition or delay, \$640,000,000 for the creation of an aviation force that is expected to be one of the deciding factors in the great war.

— It is estimated that there were about 100,000 gardens in the city of Chicago this summer.

— Twenty acres of the city parks of Toronto, Ontario, have been divided into plots fifty feet square for war gardens.

— Latest reports show the total contribution to the Red Cross War Fund during the recent campaign was over \$118,021,370.

— The Russian flag flies over one sixth of the earth's land surface, to protect 182,000,000 persons, representing 64 racial and tribal divisions and speaking more than 150 tongues.

— There is now a school in New York where women are trained to be street-car conductors. The "conductress" wears a khaki uniform and an army hat. The school is in charge of the Woman's Navy League.

— The port of Calais and certain territory adjacent to it has been leased to England by France for a period of ninety-nine years, in consideration of military and financial aid rendered the latter by the former in the war.

— Boston is to have an "automobile bank," intended primarily to cater to the needs of the motor-car trade and said to be the first bank of this kind anywhere in the United States. It will be known as the Back Bay National Bank.

— According to statistics received from the allied governments the percentage of lives lost in the medical corps during the war stands higher than in any other division. The infantry stands in second place and the artillery in third. The percentage of losses in the air service ranks fourth.

— The last horse car line in New York City was discontinued a few days ago, its earnings being insufficient to support it. Public service commissioners, city officials, and newspaper men rode on the car on its final trip, their fares constituting the biggest day's receipts the company had realized in many months.

— The railroads' war board has ordered more than 38,000 empty freight cars on thirty-six roads moved to other roads where they may be used to carry needed supplies. The prompt shipment of lumber to army cantonments and to shipbuilding yards must be provided for, it was explained, as well as the ready transportation of grains, potatoes, and other produce.

— There are approximately 90,000 physicians of military age in the United States, and according to an announcement of the War Department 24,000 of these will be required for the United States Army. The medical profession will furnish more recruits proportionately than any other profession in the United States. It is stated that about 200 physicians a day are going into camps.

— In order to facilitate the handling of records of the great war forces now being organized, the War Department has announced that all the army regiments will hereafter be designated by number and service branch only. The regular regiments will retain their present names, as "First Infantry," "First Cavalry," etc. After them will be numbered the National Guard regiments and then the new units formed under the draft.

— The last rail has been laid of the Ootapao-Kedah railway extension of the Siam railway connection in the Federated Malay States. Three construction trains, which also carry passengers, are being run from Ootapao with Singora connection. It is intended to run a weekly train from Singora, connecting Penang with the home mails. The Federated Malay States railways are reported to be running construction trains to the frontier.

— Secretary of War Baker estimates that the carrying on of the draft under the present plan will cost the nation about \$8,660,000, or about \$7.35 for every man accepted. This is less than half the cost of obtaining soldiers under any other system, he says.

— Pope Benedict XV has issued a decree strictly prohibiting members of the Roman Catholic Church from assisting or attending at any spiritist manifestations and communications. It is held that spiritism is a sin in the eyes of the church even when it is presented in the guise of religion and for the purpose of questioning or communicating with souls in the realm of spirits.

— The Council of National Defense is urging people to carry their own purchases home from stores instead of asking the storekeepers to deliver them. Millions of dollars and thousands of men are tied up by needless delivery of goods. Patriotic people should consider it their duty to save this expense and release these men for more profitable work. Leading retail merchants have decided to stop the privilege extended to customers heretofore of returning purchased goods.

— Mr. Charles R. Crane, of the American Commission to Russia, is authority for the statement that a complete separation of church and state, and the democratization of the former, has taken place in Russia. An assembly, composed of an equal number of priests and laymen from every part of the empire, the first in 250 years, has been held. The property of the church has been transferred to the local authorities to be administered by them. The system of church government adopted is congregational.

— Figures made public by the federal public roads bureau show that there were 3,500,000 automobiles registered in the United States last year. This is an increase of about forty-three per cent over the number registered in 1915. In proportion to population Iowa stood first, with one machine to every eleven persons. Arkansas stood at the foot of the list, with one automobile to every 116 of her population. Nearly \$26,000,000 was collected by the States in registration and license fees, most of which went toward the construction, improvement, and maintenance of public roads.

— Of the sufferers in Poland, the result of war's inhuman cruelties, the following is a brief report: "11,000,000 out of 20,000,000 remain alive in Poland, helpless women, sad-eyed older girls and boys, peasant workmen, bowed with age, homeless, driven into the open, wandering dazed through the woods, creeping into hollows for rest under the stars, hungry, sick, weary, worn, racked with the struggle, subsisting on the bark of the trees, on roots torn from the earth, and on the slight help of the palsied hand of charity which others of their own people can give them, and the comparatively slight help from other nations. This is Poland today."

— It is reported that there is a lack of reading matter for the soldier boys who are in the training camps in France and this country. Various measures are being taken to keep them supplied with literature. The Postmaster-General has issued an order under which a copy of any magazine will be carried through the mails for only one cent postage and delivered where it will be best appreciated. The order provides that publishers may print on the front page of their periodicals a notice to the reader as follows: "When you finish reading this magazine, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—no address." Arrangements are being made so that packages can be sent to the boys in France by parcel post, without the payment of any extra postage above the domestic long-distance rate and without being subject to customhouse duties or detention in France.

# OBITUARIES

**Tapp.**—Rebecca J. Dawson was born Jan. 4, 1849. She was married to Richard M. Tapp in 1871, and to them was born one son. About six years ago she accepted present truth, and fell asleep at Sheridan, Ind., June 18, 1917, trusting in the Saviour's soon coming. Her son survives. W. A. Young.

**Sellers.**—Goldie A. Sellers was born Nov. 24, 1880, and died June 11, 1917. She was reared with a knowledge of present truth, and united with the Seventh-day Adventist church in 1890, and lived a consistent Christian life, loved by all who knew her. Her mother, sister, and brothers mourn, but are comforted by God's promises. W. A. Young.

**Ludington.**—Harvey Ludington died at Michigantown, Ind., Jan. 27, 1917, aged 79 years, 9 months, and 26 days. For about forty years he had devoutly loved the third angel's message. He was a man of strong convictions, and in his humble way was an earnest advocate of the truth. Besides his wife, four daughters and two sisters survive. W. A. Young.

**Santee.**—Alice Merritt Santee, wife of Elder L. D. Santee, was born in Gilboa, Ohio, Oct. 12, 1849, and died at her home, in Pasadena, Cal., Aug. 10, 1917. Even before their marriage, Brother and Sister Santee were devoted members of the Seventh-day Adventist faith. To them were born six children, one son and five daughters, all of whom survive the mother, to sustain and comfort the bereaved father in their mutual sorrow, and to share with him the joy in the hope of the soon-coming reunion of all the blessed. Of Sister Santee it can be truthfully said, "She was faithful unto death, and will be given a crown of life." Her life and its precious memories bear with them to the bereaved the comfort that is needed. "Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them." Impressive funeral services were held in the Pasadena church on the afternoon of August 13, Elders Daniels, Andross, and Starr, and the writer, officiating. Burial was in beautiful Mountain View Cemetery, Pasadena, where sleeps another of God's children, waiting the call of the Life-giver. V. H. Lucas.

(Lake Union Herald please copy.)

## Appointments and Notices

### CAMP MEETINGS FOR 1917

**Columbia Union Conference**  
Virginia, Richmond (colored)---- Sept. 20-30  
**Southern Union Conference**  
Tennessee, Nashville ----- Sept. 13-23  
Alabama, Birmingham ----- Sept. 20-30  
Mississippi, Jackson ----- Sept. 27 to Oct. 7  
Mississippi, Jackson (colored) ----- Sept. 27 to Oct. 7

### Southeastern Union Conference

Cumberland, Knoxville (colored) --- Sept. 20-30  
Florida, Orlando ----- Oct. 4-14  
Florida, Orlando (colored) ----- Oct. 4-14

### 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.

D. S. Sutton, Leitchfield, Ky.  
Mrs. Rosa Hall, Fordsville, Ky.  
A. Tankersley, Stony Point, N. C.  
F. A. Niblock, R. F. D. 1, Cleveland, N. C.  
Eugene Howard, R. F. D. 4, Mocksville, N. C.  
S. L. Stafford, R. F. D. 3, Statesville, N. C.  
Mrs. Mary Weil, Pismo Beach, Cal. Periodicals and tracts.  
Mrs. H. L. Petersen, Bowbells, N. Dak. Periodicals and tracts.  
Mrs. J. S. Adams, Grandview, Wash., wishes to thank those who have sent her papers, and requests a continuous supply. She would also like tracts and leaflets.

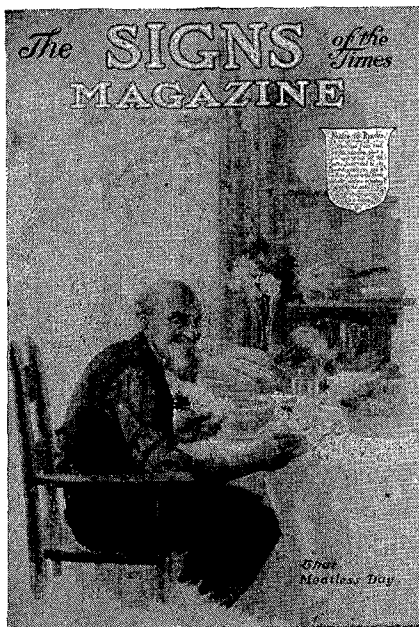
### REQUESTS FOR PRAYER

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

A sister in Oregon asks prayer for healing from bronchitis and catarrh; also for the healing of her daughter.

### BACKING HOOVER

Seventh-day Adventists practice and should preach conservation. Most of us observe a "meatless" day seven times a week. The "wheatless" meal may not be so easy. But you may find helpful suggestions in the October Signs Magazine. This Conservation number



contains three excellent "food" articles by some of our leading men who know. For instance, Dr. Sutherland, who was recently appointed chairman of the Tennessee Food Control Commission, writes on the topic "Revising America's Eating Habits;" Dr. Thomason, whose health contributions to recent issues of the Signs have elicited so many favorable comments, shows in his article, "Overeating—the National Crime," that we Americans waste enough to feed another nation the size of our own; and E. G. Fulton, the widely known au-

thority on vegetarian cookery, furnishes "wheatless," and of course "meatless," menus for breakfast, dinner, and supper, in his instructive article which appears under the heading, "That Wheatless Meal."

In keeping with its custom, the Signs Magazine for October is strong from the standpoint of present truth. Attention is called to the following titles of articles: "A Cavalcade of Wonders" (automobile, aeroplane, locomotive, submarine, wireless telegraph, etc., as signs of the times); "Will Socialism Come True?" "The Charge of 1844" (Wm. Miller's work, the disappointment, study of the 2300-day prophecy, and particularly the sanctuary), by A. W. Spaulding; "Can We Hear from the Dead?" "A Cataract of Thrones" (Russia, Belgium, Portugal, Montenegro, Serbia. A democratized world?); "Cracking the Sunday Laws;" "The Biggest of Big Businesses" (getting ready for Christ's return); "Patty's Decision" (a story); "Democracy at the Crossroads." New feature, "Arrows" and "Sparks," a page of short, striking paragraphs of significance from the world's leading men of thought and action.

People are talking about the Signs Magazine. Get some of the October number and see why. There is satisfaction in circulating such an attractive, readable, message-filled publication. The prices: 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Send your order to the tract society today, lest you forget.

### "PRESENT TRUTH" LIST

Corrected September 15

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.
10. The Papacy.
11. A Great Prophetic Period—the 2300 Days.
12. The Sanctuary.
13. The Judgment and the Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.
17. The Threefold Message of Revelation 14.
18. The United States in Prophecy.

#### "Review" Extras

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.

### REMEMBER!

THE Instructor Anti-Tobacco Annual not only produces the evidences, but it helps all—

To Remember that tobacco is a poison; that it is always injurious to all who use it.

To Remember that the younger one begins its use, the greater the injury.

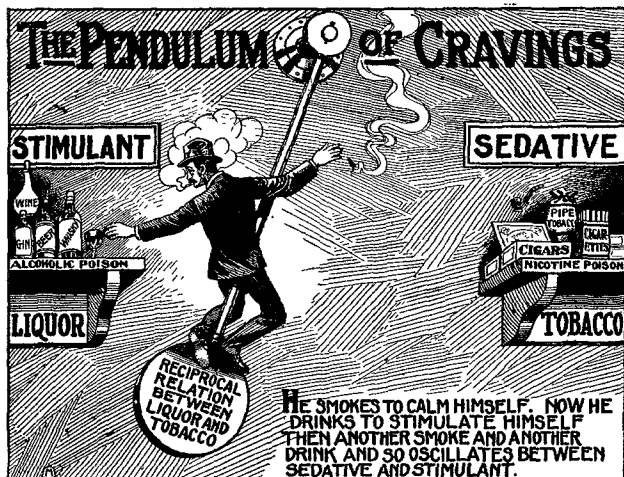
To Remember that the cigarette is more injurious than the pipe or the cigar.

To Remember that smoking makes boys and men unattractive and unmanly.

To Remember that using tobacco in any form gradually but surely mitigates against one's success in business and social life.

To Remember that the use of tobacco is expensive mentally, physically, and financially. One cannot use it and be an economist.

To Remember that the presence of to-



bacco in time demands added poisons of a more rapid and destructive nature, and that those tobacco users of a nervous temperament generally add strong drink after the system fails to be satisfied with nicotine.

To Remember it is ever wiser and safer to let tobacco alone.



WASHINGTON, D. C., SEPTEMBER 20, 1917

EDITOR FRANCIS MCLELLAN WILCOX  
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 I. H. EVANS W. W. PRESCOTT

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

By telegram from Brother B. M. Emerson of the Pacific Union Conference, we learn of the sad death of Sister E. E. Andross at Glendale, Cal. Our readers will sympathize with Elder Andross and his children in their great loss of a truly noble wife and mother.

We are glad to hear of the safe arrival in California of Brother and Sister V. E. Toppenberg, of the Victoria Nyanza Mission in East Africa. Brother Toppenberg writes that their ambition is to regain their health speedily, in order that they may return to the mission fields in Africa.

We were glad to greet in Washington, Brother and Sister E. W. Thurber, formerly of Mexico, more recently of Cuba, who spent a few days with us arranging passports, preparatory to going to their new field of labor in Central America. Brother Thurber has been appointed to the superintendency of the Guatemala Mission.

SAILING from New York, August 30, Brother and Sister W. R. White with their two children left us for Panama, where Brother White takes up his duties as secretary and treasurer of the West Indian Union Conference. Brother White has been connected with the publishing interests in the British Union Conference for fourteen years, and returned from England some time ago in response to an invitation to unite with the West Indian field.

#### NOTICE TO OUR BRETHREN WHO HAVE BEEN DRAFTED

We are anxious that you shall not lose touch with the home field, and would request, if you are called to cantonments, or sent to the front in any capacity, that you be so kind as to send the writer your address, telling the conditions under which you are working, and making any suggestions that you can in regard to what we can do to help you.

If any of our young men are sent across the sea to the front, we desire to keep in touch with them by correspondence, and if possible to have some one in the field with whom they may counsel from time to time. Be sure to give us your future postal address, and tell us what kind of reading matter you can use to the best advantage in connection with your work.

I. H. EVANS,  
 President North American Division  
 Conference, Takoma Park, D. C.

#### WHAT AN EDITOR SAYS ABOUT SEVENTH-DAY ADVENTISTS

At this time, when some are inclined to cast an odium upon Seventh-day Adventists because they prefer to bind up wounds instead of inflicting them, it is refreshing to read occasionally the testimony of unimpassioned judges. The following unsolicited testimonial was printed in the editorial columns of the Hutchinson (Kansas) News, Aug. 24, 1917:

"Hutchinson is honored by a great church conference, the annual session of the Seventh-day Adventists. The good people of this important world denomination are to be among us for ten days or so, and their coming and their staying here is appreciated by the people of the city. It is a great gathering of more than a thousand earnest people, church communicants that every one believes to be sincere in their everyday life, true to their belief and honest in their purpose. A more intelligent and sensible people, with a lack of intolerance for others, could scarcely be found. They go their way, hold out the helping hand, extend their work, but do it in a kindly way, with a spirit of brotherly love ever predominant. They are a credit to the churches of the world.

"Hutchinson is pleased to have these churchmen and churchwomen here. It is unfortunate that earlier plans for the encampment, which had been settled upon for the Kansas State Fairgrounds, had to be altered, but the substitute location chosen, at Monroe and Fifteenth, and vicinity, is proof that the church folk know how to make a good showing with what they happen to have, and their efforts in fixing up the present location and making it convenient and attractive, are proof that 'there is always a way.'

The editor gave further evidence that he appreciated our stay in Hutchinson, by printing daily extracts from sermons, ranging in length from one to three columns in his newspaper. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be noble, and the nobleness which lies in other people, sleeping, but never dead, will arise to greet thine own." Let every Seventh-day Adventist walk worthy of the vocation of his holy calling and lofty ideals. The influence of noble living is a far grander sermon than human lips can preach. Let brotherly love and harmony prevail among us as a people, so that Christ's prayer to the Father may be fulfilled, that "the world may believe that thou [God] hast sent me [Christ]." C. S. LONGACRE.

#### WHY GO TO SCHOOL?

As Adventist young people, we have the most important work in the world to do. The older ones among us have long borne the brunt of the difficulties which come with leadership in an unpopular cause. It is the duty as well as the privilege of the youth among us to prepare themselves to shoulder their portion of responsibility for the future triumphs of the gospel of the soon-coming kingdom, as it is proclaimed to earth's remotest bounds.

The present is a time of rapidly changing conditions. These changes in the social, industrial, and religious life all about us should be a challenge to us so to adapt our method of presenting the message that it may gain a hearing and win an entrance to many honest hearts which might not otherwise be reached. The message is the same;

it does not change. But as Paul says, we must learn to be "all things to all men," that by all means we may save some. And youth is *par excellence* the age of adaptability.

The good fisherman will not insist on using bait which he finds does not attract the fish he wishes to catch. He might indeed say that fish had been caught with that very kind of bait at some other time in some other place. No! the good fisherman seeks to find the bait which will bring to his hook the fish which are in the water before him. In this connection let us remember that Christ commissioned his disciples to be fishers of men.

True education is not so much the amassing of facts, valuable as these may be; but is rather the training of the individual in the use of all his ability and the facts at his command for the accomplishment of a definite result. The uneducated man is at a loss to know what to do when presented with a practical problem to solve, or a situation to meet, with which he has had no previous experience. Not so with the truly educated man; the situation or problem may be entirely new to him, but his education, obtained either in the "school of hard knocks" or by the more usual method,—a course of study in school,—enables the educated man to grapple with his problem with a degree of probability of success. And the man whose only education is that acquired by his own experience, often makes many serious blunders in getting his training. Such mistakes, when made in gospel work, are fraught with the risk of the loss of some soul that might otherwise have been saved.

Ours is a message which appeals to the intellect as well as to the heart. Above all others the Adventist young person should be able to give a reason for the hope that is within him to every one with whom he comes in contact. It is not enough for us to have the truth; we must be able to present it in a convincing manner. God does not commission any man to ask another to accept his message in blind faith. God's words are: "Come let us reason together."

My young reader, if you fail to seize every educational opportunity which presents itself to you, you must account to God for the enlarged capacity for service which might have been yours. L. L. C.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
 THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the

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