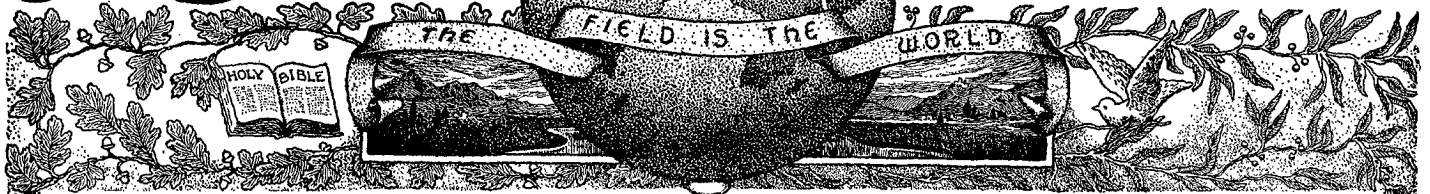


NOTICE TO READER.—When you finish reading this magazine, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—no address. A. S. Burleson, Postmaster-General.

# The Advent Review and Sabbath Herald



Vol. 94

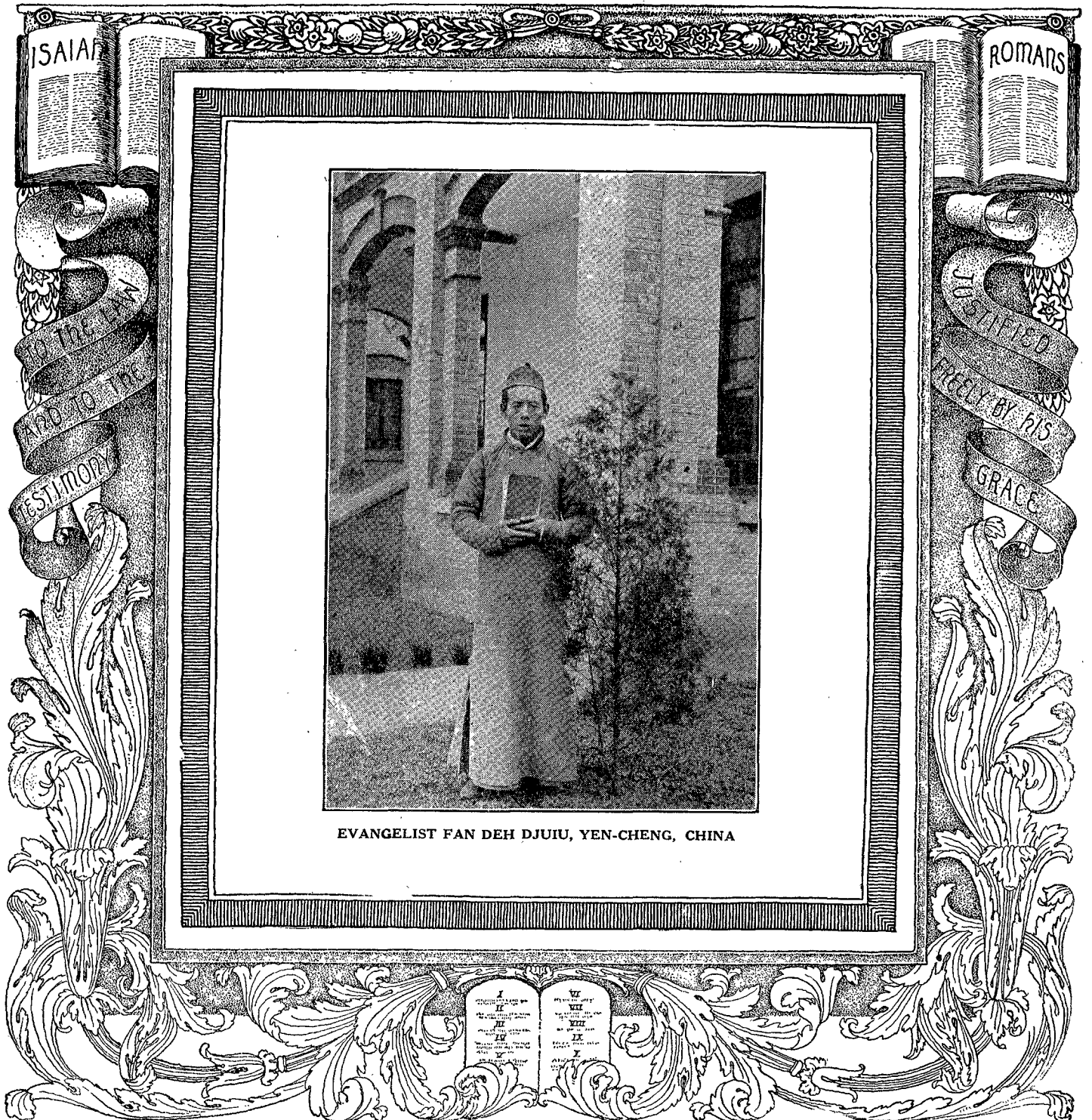
Takoma Park Station, Washington, D. C., Thursday, September 27, 1917

No. 39

THE GOSPEL TO ALL NATIONS



EVANGELIST FAN DEH DJUIU, YEN-CHENG, CHINA



## Special Attention

### FURTHER DRAFT REGULATIONS

THE War Department has published in the *Official Bulletin* further regulations governing the draft, as follows:

"The Provost Marshal General authorizes the following:

"Under paragraph 'd' of section 18 of the Rules and Regulations for Local District Boards, no person can be exempted on the ground that he is in the military service of the United States if he has not been enlisted, appointed, or engaged in such service prior to the date on which he was called by a local board.

"There is no reason, however, why a drafted man cannot be commissioned as an officer in the military service of the United States, engaged as an army field clerk, or ordered on special assignment other than to a mobilization camp quite as well from his status as a drafted man as from a status as a civilian or volunteer soldier.

#### "Must Report When Called

"In case a registrant is called by a local board while his appointment as an officer or as a field clerk or other special assignment is pending, he should report to his local board and submit to induction into the service in the regular manner as a drafted man. After having been physically examined, he may be appointed, commissioned, or specially assigned from his status as a drafted man and ordered to report to some place other than a mobilization camp for duty. In such case he will be furnished with three official copies of his order to report. He must present to the military authority to whom he reports, (a) a copy of his registration certificate; (b) a copy of Form 103 ordering him to report to a local board for physical examination; (c) the three official copies of his order. The military authority to whom he reports will indorse upon each of the three copies of the order a certificate addressed to the local board to the effect that the man has reported and been accepted for military service, and will forthwith mail the three copies so certified to the local board where designation and address are shown on Form 103.

#### "Voucher Instead of Man

"Upon receipt of these three copies the local board will retain one copy and send the other two copies to the mobilization camp in lieu of a drafted man, entering the name on Form 164A, and treating the case in all

other pertinent respects precisely as though they were sending a man instead of a voucher for a man. Upon receipt of the orders so indorsed and certified, together with Form 164A in respect of the case, the local board will receive credit on its net quota for one drafted man."

The Bureau of Education, under Mr. P. P. Claxton, Commissioner, has issued a very urgent call that all schools in the country be continued, notwithstanding the war. The *Official Bulletin* published the following:

"The Bureau of Education, Department of the Interior, has sent the following letter to the editors of religious papers:

"DEAR SIR: It is of the greatest importance that the schools of the United States of all kinds and grades—public, private, and parochial—be maintained during the war without any lowering of their standards or falling off in their attendance.

"This is necessary both for the protection of our boys and girls against many unusual temptations to delinquencies of various kinds, and that they may have full opportunity for preparation for the work of life and for the duties and responsibilities of citizenship; all of which will require a higher degree of preparation because of the war.

"For many reasons there will be need in this country for higher standards in average of ability, knowledge, and virtue, when the boys and girls now in our schools have reached manhood and womanhood than we or any other people have yet attained to.

"In the making of public opinion and popular sentiment necessary for the maintenance of standards of efficiency, to keep children in the schools, and to prevent their exploitation in the mills and shops, the churches may do much. I am therefore appealing to all ministers to urge this from their pulpits, and to all superintendents of Sunday schools and all leaders of young people's societies to have this matter discussed in their meetings.

"To do this is a patriotic duty which should be performed gladly, both for the present defense and for the future welfare of the country.

"Yours sincerely,

"P. P. CLAXTON,  
"Commissioner."

We certainly hope our people will see that their young people are sent to school for education and training. If the government of the United States is anxious that its citizens shall be educated and trained, we have far greater reasons to desire that the young people of our denomination

shall find a training in our schools. The opening of the school term this fall should find our schools overflowing with students. The year 1917-18 should be the best year in the history of our work in the Division Conference, in behalf of our young people. We urge upon parents everywhere to see that their children are in one of our denominational schools.

I. H. EVANS.

### A RELIGION OF CONVENIENCE

THERE are thousands of professed Christians in the world whose religion is a religion of convenience. Instead of being a matter of principle, of settled conviction, of earnest purpose, it is one of caprice, of sentiment, of emotion. The service of God is made a secondary and not a primary consideration in the life. This class is well represented by the colonists whom the king of Assyria sent to Palestine to replace the Israelites whom he carried away captive. It is said of them that "they feared the Lord, and served their own gods."

There are many professed Christians in the world who possess this type of religion. They may not bow down to images, to wood and stone, but they have set up idols in their own hearts, to which they give their first affections. Their service of God is one of convenience, prompted oftentimes by a desire to appear respectable, or for the sake of social advantage. Or the prompting motive may be that of fear. We see such Christians praying at night because they fear that some evil will befall them during the darkness. They have no time for prayer in the morning because of the idols of their own hearts, represented by their business cares or their pleasures, which command their attention. They feel quite capable of taking care of themselves during the hours of the day.

There is great danger that our religion will degenerate into a religion of convenience,—that some other motive than that of love to God or an earnest principle to do right will actuate our service. May the Lord make us true-hearted, honest with ourselves, with our fellows, and with God. And may our religion not be a religion of mere sentiment, of impulse, of caprice, of personal convenience, but a religion of true, unfeigned heart service, prompted by love to God in return for all that he has done for us.

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"VIOLENT extremes have a tendency to curse themselves by the very curse which they impart."

# The Advent Review And Sabbath Herald

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

VOL 94

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 27, 1917

No. 39



## EDITORIAL



### COMPLETE DELIVERANCE

MOSES sought for Israel complete deliverance from Egypt. Pharaoh proposed that only the men go, and that the wives and children, flocks and herds, be left behind. This proposition was rejected: "Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

It would have ill become the parents to have left their children behind. It was to be an emancipation for all. All—parents, children, flocks, and herds—were dedicated to God; all must share in the deliverance from the sinful bondage of Egypt.

After the same spirit, we should seek deliverance from sin and from worldly bondage today. We should not be content to withdraw ourselves alone from the Babylonian and Egyptian influences of this age, but should see to it that our children escape also. How can we be content to go out of Egypt, and leave our children behind? And does not Heaven require us also to dedicate our flocks and herds to God's service, rather than to leave them under Egyptian control, to perish with the overthrow of anti-typical Pharaoh and his host at the last day?

May the spirit of consecration which inspired Israel of old inspire us. Let us say, as did Moses: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

### SABBATH SCHOOL EXTENSION WORK

As we all know, the Sabbath school is the greatest educational agency that we have. It comes close to keeping the entire denomination on the class records. How its influence is reaching into the uttermost parts of the earth is suggested by a recent let-

ter from South Africa. Elder W. B. White tells of a council of mission superintendents which he and Elder U. Bender, superintendent of the Rhodesian Union Mission, were calling in Rhodesia. He says:

"We must plan for normal school work for our outschool teachers for at least two months every year. We are also beginning to plan Sabbath school lessons to be issued in at least three or four of the native languages. We have now more than one thousand native Sabbath keepers in South Africa. Besides these, we have three or four thousand students in our mission schools; and none of these have Sabbath school lessons in their own language. It seems to us here that it is altogether out of reason that all these native believers and students should not have something in their own language from which to get their Sabbath school lessons. It is going to be quite an undertaking, but with hard work and organization we think we can bring it about."

W. A. S.

### "WAR AND TOBACCO"

EVERY one knows that tobacco using is an expensive and harmful habit. It is true, however, that the human body is so wonderfully constructed by its Creator that it becomes gradually accustomed to many poisons when the amount taken is small at first. Indeed the body may become so dependent upon these poisons that a "drug habit" is produced. This is especially true of poisons which act on the nerves,—neurotic poisons,—and which in small doses either stimulate the nerves to great activity or soothe by benumbing them. The users of alcohol and tobacco often find the same difficulty in leaving off their use that "drug fiends" experience in trying to cease using other more markedly harmful poisons.

With the harmful effect of the nicotine poison in view, it seems strange that the religious organ of a professedly Christian church should take upon itself the task of defending tobacco using in an editorial under the above-quoted heading. After referring to "a growing tendency which is working itself out in various forms of fanaticism, like absolute prohibition of alcoholic beverages and tobacco," thereby violating "the rights

of the majority," the editorial to which we refer ends:

"Let the soldiers smoke cigars, if they can get them; cigarettes, if they like them; pipes, if nothing else is at hand. And let the poor workman drink a glass of beer at lunch. It will cheer his heart and probably save his wife from many a gruff rebuke."—*America*, Aug. 18, 1917.

We cannot but feel that it is very much more in harmony with the purpose of a Christian journal to urge all drinkers and smokers to give up a selfish indulgence which is harmful to the indulgers themselves, which involves a worse than useless expenditure of money, and which ties up a great amount of land which is urgently needed to raise foodstuffs for a world threatened with a great food shortage.

In the four States of Kentucky, North Carolina, Virginia, and Tennessee, over 650,000 acres are devoted to tobacco raising. Why not turn these acres, as well as the many thousands in other States, to the raising of something useful?

At a conservative estimate \$1,200,000,000 are spent annually in tobacco smoking and chewing in the United States alone. This immense amount of money, if spent for foodstuffs each year, would go a long way toward meeting the needs of many in America, and more in war-stricken Europe, who are suffering and even dying for the lack of the bare necessities of life.

Let every Christian urge, in the name of our Master, the abolition of a traffic which is destructive of health and wasteful of financial resources, and distressing above all in view of the crisis in which the world finds itself in these momentous days. Who will give up tobacco and alcohol, if not for moral reasons, then with the philanthropic purpose of permitting greater food production to feed some hungry child?

L. L. C.

### WHY THE DEAD SEA?

THE difference between the Dead Sea and other seas lies in this: It has an inlet, but no outlet. A traveler looking upon this dead body of water was impressed with a great lesson,

which he expressed in the following lines:

"I looked upon a sea  
And lo! 'twas dead,  
Although by Hermon's snows  
And Jordan fed.

"How came a fate so dire?  
The tale's soon told:  
All that it got it kept  
And fast did hold.

"All tributary streams  
Found here their grave,  
Because that sea received  
But never gave.

"O sea that's dead! teach me  
To know and feel  
That selfish grasp and greed  
My doom will seal.

"And help me, Lord, my best,  
Myself, to give,  
That I may others bless  
And like thee live."

We fear that far too many in our churches are like the Dead Sea—always receiving, but never giving out to others. The cry is for a pastor or somebody to "feed me." But that which is taken in on the Sabbath, the light which comes to the soul, can be retained only by giving it out to others. What we give away we have, and what we keep we lose. Instead of clamoring for some one to feed us, we should learn to feed ourselves, and allow the pastors to go forth and take the light to others. Besides, God has laid on us individually the solemn responsibility of giving the light to others. Let us be sure that we are not like the Dead Sea,—receiving without giving out,—but instead continually pouring forth to others the blessings the Lord has given us.

G. B. T.

### "TAKE TIME TO BE HOLY"

WE sing, "Take time to be holy," and it does take time. In the parable of our Master, it was not alone the birds that snatched away the good seed and kept it from growing; in some cases it was the thorns that grew up and choked the seed, so that it yielded no fruit. Christ explained these thorns as "the cares of this world, the deceitfulness of riches, and the lust of other things."

Riches are deceitful. Many even who are not rich, in seeking first to earn money for the legitimate expenses of themselves and those dependent on them, lose the blessing promised to those who seek *first* the kingdom of God.

Others allow the cares of this world so to absorb their strength that they have little left to devote to religious matters. It is possible even for one engaged in some line of activity in the third angel's message to become so busy in his routine work that he finds neither time nor strength for

the cultivation of personal religion. It may be "the lust of other things" which is crowding and even threatening to choke the good seed which has been sown in our souls.

To students at this very beginning of another school year we would raise a warning against placing the obtaining of an education over and above the gaining of a healthy Christian experience. We have all known of some who were so busy studying that they had no time to attend religious services or to assume responsibility in the religious activity of the school.

Let us determine in our own minds that nothing shall hinder the growth of the good seed in our hearts, that we will seek first the kingdom of heaven, and that we will carry out the words of that familiar hymn:

"Take time to be holy,  
Speak oft with thy Lord;  
Abide in him always,  
And feed on his Word;  
Make friends of God's children,  
Help those who are weak,  
Forgetting in nothing  
His blessing to seek."

L. L. C.

### THE ABSENT THOMASES

WHEN, on the evening of the resurrection, our blessed Lord met with his disciples, we read that "Thomas, one of the twelve, called Didymus, was not with them when Jesus came." John 20:24.

It is impossible to estimate the great loss Thomas thus sustained. He missed much by being absent when Jesus met with the disciples. I do not know where he was or what he was doing. Filled with the darkness and despondency of doubt, he was perhaps wandering about in Jerusalem. And during his absence Jesus met with his disciples and blessed them. The crucified and resurrected Lord whom they loved appeared to them, talked with them, and showed the wounds received on the cross. A precious privilege, truly! But Thomas "was not with them when Jesus came." This great privilege lost could never be regained.

There are many absent Thomases. Go to the midweek prayer meeting. Here Jesus comes to meet with his people on these occasions. As prayers ascend to God, the Saviour through the Spirit comes to his people to refresh and water their souls. Those who are there are blessed. The absent ones miss much.

Many of us are unable to read the following from Robert J. Burdette without finding ourselves speaking out of sad hearts and saying, "Is it I?" As you read, consider whether this in principle applies to your church:

"The night was shading the landscape with winter twilight when the man entered this town. He was no common man, and was bent upon no ordinary mission. An empire was to be overthrown and upon its ruins a new kingdom established. It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes. The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

"The deep tone of the bell broke upon the air. 'It is the signal for their gathering,' said the man, and hastened forward. Soon he paused before a large building, which, save for one dimly lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here tonight."

"The janitor looked suspiciously at him. 'You'll have to wait, then,' he said presently. 'There won't be anybody around here for half an hour yet.'

"You are a member of the band that assembles here?"

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are you united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously, "things are a little quiet with us just at present. Times are hard, and there's a good deal of opposition. We have a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little; but we don't feel justified in making any effort right now. Will you walk in?"

"The stranger entered the room indicated by a sweep of the janitor's hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By and by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together in a convulsed giggle, and lapsed into silence. A lame man limped to a seat behind the stove. After a while, a group of women rustled in, one of them leading a reluctant boy. A tired-looking man in laborer's garb sank wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tiptoed his way to a seat behind the others. Others came dropping in, until twenty-three were assembled in or rather scattered through the room. They were evidently there in peril of their lives. Everything disclosed a sense of half-restrained fear. The repeated glance at the clock; the painful intension with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened, deepened the impression that this was an unlawful assembly.

"The stranger softly passed out, no one barring his way. Glancing at his book by the wind-shaken light of the street lamps, he went searching for his absent friends. Three of them he found on a street corner discussing the political problems of the government under which they lived. Seven men he found in a clubroom, reading, chatting, smoking. A score he found at public entertainments; a few at their places of business, lying in wait for belated customers; a half dozen at a progressive euchre party. Some were in a neighbor's house whiling away the hour by social intercourse. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again tomorrow, and some doing nothing and wearily tired of it. A few were sick; a few were min-



istering to them. Some were curing convenient headaches by reading the latest novels. So in the course of the evening the band of five hundred were accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there, and elsewhere; dawdling, sleeping—a discouraging outlook for a struggling revolution. "And what is all this ancient history?" you ask.

"Oh, nothing much! And not so very ancient, either. Only, Jesus Christ dropped in at a recent prayer meeting in your church. That was all. And where did he find you?"

Of course there are circumstances which at times hinder our attending the prayer meeting. But it is a thermometer of the church, and a source of great strength to the struggling soul. We ought not to allow the cares of life and commonplace things to hinder us from being present and sharing in the blessings of this weekly gathering of the people of God.

G. B. T.

### ONE REGION BEYOND

It may seem superfluous to talk of fields that seem far beyond us in this time when the needs of the newly entered fields press upon us so earnestly for help. Yet it is good to lift up the eyes and look away beyond, on the farthest fields.

Who did not feel a touch of animation at the word that west China sent us, telling of our missionary party who made the trip to the gateway of Tibet, to spy out the way toward the "Great Closed Land"? Northwest of China is Mongolia. It was in the seventies that the missionary Gilmore made his journey among the Mongols, the first attempt to reach them with the gospel.

A recent writer in the *Missionary Review of the World*, Dr. Bonfield, of China, calls attention to Mongolia as still a great unworked field. He says:

"It will be seen that while some missionary work is being done, the forces are utterly unequal to the task, and that the evangelization of Mongolia can hardly be said to have begun. A few stations scantily equipped and sadly undermanned on the southern borders; less than a dozen Mongol Christians connected with Protestant missions; less than a score of children in schools; only three stations at which preaching in the Mongol tongue is carried on, with a few Mongol hearers or inquirers listening to the gospel as it is preached in Chinese, is all that can be reported. It is surely a reproach to the Christian churches of Europe and America that such scanty fruits should be the only 'harvest' that can be brought to the Master at this late hour of the day.

"The time is ripe for a distinct advance in Mongolia. The country is open to the missionary as never before. The Mongols are awake and realize the need of education, of national and social reorganization, of political reforms, and of the readjustment of their relations with the countries and peoples that surround them. Some intelligent Mongols begin to murmur at the control of the lamas, and to long for the intellectual freedom and purer religion. Recent events have shaken their self-complacency, enlarged their outlook, and brought home to them the hopelessness of their present

condition. Difficulties and hardships, many and severe, confront the missionary still, but beginnings have been made, and the way now will be easier for other workers and further advances.

"There is no missionary in the whole of outer Mongolia or among the strongest and most numerous tribes.

"No missionary in eastern Mongolia, though the country is easily accessible from several points on the Manchurian railways.

"No missionary in western Mongolia.

"No missionary in Urga, the center of the Mongol's political and religious life.

"It is surely time that such forgetfulness or neglect should be corrected, and that strong and well-organized missions should be established."

We pass this appeal on for the consideration of those at the home base who love to pray for the most desolate spots in this world, possibly to some missionary candidate in preparation, who may find a burden for Mongolian needs that may bear fruit in time to come.

W. A. S.

### SETTING AT NAUGHT OUR BROTHER

THE apostle Paul in his letter to the church at Rome inquired, "Why dost thou judge thy brother? or why dost thou set at naught thy brother?" Evidently there were those in the church of the first century who needed to be warned against the sin of criticism. The warning has been needed by the church of God in every age. It is needed by the church today, because it is a sad fact that we find many in the Seventh-day Adventist Church who wittingly or unwittingly are doing this very work against which the apostle warns.

Criticism in the acute stage has affected at some time and in some measure practically every member of the church of Christ. It is like impatience or bad temper, to which it is closely akin, and from which it oftentimes results. We find it in the home and in the church. Those who possess this spirit need to come into that condition of grace where they will be under the constant control and guidance of the Holy Spirit. They need to have the heart so cleansed by the Master, and their will so subordinated to his, that when they speak under the impulse of the moment, without previous thought or calculation, they will speak sober, sensible words, and not words of irritation and criticism.

It is the spirit of criticism in the home which leads to much unhappiness; to the saying of fretful, unkind words which nag and irritate and wound the heart's affections. This kind of spirit is oftentimes the result of nervous exhaustion and overwork, and those who possess it need to take time for physical rest and relaxation, allowing nature to do for them that

which they cannot do by will power. Many a fretful mother would find great benefit from having a stated period two or three times a day when she could go to her room and for a few minutes completely relax, losing herself in sleep if possible. Arising from the brief period of rest with a prayer to God for calmness, she would find many of life's burdens lightened. The Lord will not work a miracle to offset the natural result of abused or overworked nerves. We must coöperate with him in the observance of physical and spiritual laws if we would experience his keeping power.

Toward these nervous, irritable ones who, under the pressure of the moment, give way to their feelings, we may exercise much generosity. They are as the passing cloud compared to the appalling blackness of the thunderstorm, when we consider the chronic grumblers and growlers who also are represented among the followers of the Master. This class have grown pessimistic with the years. Life's experiences have not only sobered but soured them. The rankle of disappointed hopes has brought bitterness into their very souls, and their lives have become envenomed by dwelling upon their own dismal failures. Their only joy is in the contemplation of the failure of others. To this class belong those who rejoice in evil rather than in the truth; who find greater pleasure in reporting a scandal about their fellows than in rejoicing over their good fortune. Their influence is a bane to the homes in which they live.

We were impressed with this several years ago. In attending one of our camp meetings we were invited by a good sister to take dinner with her husband, who was not a Christian. She hoped that something might be said which would lead him to accept the Lord Jesus. We gladly complied with the request and earnestly sought opportunity to turn the conversation toward the object of our visit. We found it practically impossible to do so. The sister who invited us spent nearly the whole time in a tirade of criticism against the president of the conference and practically every minister in the conference. She passed judgment not alone upon their actions, but on their motives and purposes as well. We asked ourselves many times during the interview, "How can this sister expect the Lord to work for her husband when she manifests before him this sort of spirit?" And well might this be asked of those in many Seventh-day Adventist homes at the present time.

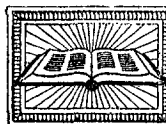
Fathers and mothers often seek prayer for their unconverted children, and children for their parents. This is most proper, but is it not well for these to consider the influences which pervade the home? What example in life and conversation is being set before the unbelievers by those who profess Christ? One young man, when approached by a minister at one of our camp meetings and urged to accept Christ, replied that if the Christian religion was exemplified in the life and spirit of his father, he did not desire to become a Christian.

Dear brethren and sisters, what testimony could your loved ones bear regarding your religion and the influence of your life in the home? You may be members of the church, you may keep the Sabbath and pay tithes and give to missions, you may even be officers in the church or workers in the conference, but the doing of these good deeds and the holding of these positions are not the real test of your vital Christianity. Your associates in conference work, your brethren and sisters in the church, are not the best judges as to whether you have been born into the kingdom of God. The best judges are your intimate associates, your wife, your husband, your children, your father, and your mother. Those who are shut up with you within the four walls of a home, where you act out your own natural feelings, those who for the honor of the family would not report your conversation or your demeanor, know what your life is. If you are not a Christian there, you are not a Christian anywhere, even though your profession be as high as heaven itself. Your official position in the church, your standing in the estimation of your brethren and sisters, does not make you a Christian. What is your character before God? In the consciousness of your own heart, do you know that your motives and purposes are right? Are you pure and true to your ideals? Do you love the hour of prayer and communion with God? These are some of the tests of your spiritual condition.

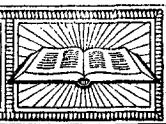
If there is one sin above another in the church and in the homes of the believers at the present time, it is the sin of criticism. And we need so to surrender our untamed wills to God that he will come in and subordinate them to his own; that he will take possession of us and speak in us and through us. In this experience we shall find life and light and blessing.

F. M. W.

"ALL wrong drags a large measure of its punishment with it as it goes."



## BIBLE STUDIES



### THE GIFTS OF THE SPIRIT SHOULD THE GIFT OF PROPHECY BE IN THE CHURCH TODAY?

GEORGE TEASDALE

"WHEN he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:8-13.

There is a significant definiteness about the statement of these gifts that seems to anticipate some attempt to reject or to disregard them. And there are many people who would have us believe that they were given to the apostolic church alone, and should not be expected or desired by modern Christians.

Yet Christians generally consent to the necessity for having these gifts by making provision for teachers, pastors, evangelists, and even apostles (missionaries), in their church organizations. Few exceptions are taken to the gifts of the Spirit until the gift of prophecy is mentioned. When the claims of that are presented with the others, then frequently all are rejected as of no importance, and so not required. The gifts, especially the gift of prophecy, are relegated to the early church, or to another dispensation.

The Bible, however, does not support such a view. The reasons for the gifts are plainly stated, and prove positively that they are as much needed today in the church as they ever were. We are told that they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and that they are to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

That these conditions are not yet attained by, and do not exist in, the Christian church today is irrefragable evidence that the gifts are still needed, and are, consequently, not withdrawn; they are simply lying dormant because the conditions for their successful operation are not favorable, and they are not esteemed or wanted. Until the saints are perfect, the work of the ministry complete, and the churches united in faith, the gifts of the Spirit cannot be dispensed with. How great is the need for them every earnest member of the body of Christ is mournfully aware.

The church of which Christ is the head will either have the gifts, or will

at least pray and earnestly long for them, that she may faithfully discharge the responsibilities laid upon her. And when the gifts are manifested, she will greatly rejoice. They are his testimony of acceptance. The apostle Paul says:

"Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:6-8.

In the same epistle (1 Corinthians 12) Paul says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Verse 1. Then follows a careful enumeration of the gifts, and a statement concerning their source and their endowment. The gifts differ, "but it is the same God which worketh all in all." Verse 6. Their allocation, or portioning out, is entirely under the direction of the Holy Spirit:

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Verse 11.

The relationship existing between these gifts and the church is also specially emphasized. As the foot, the hand, the ear, the eye, are members of the human body, "set" (verse 18) in their respective places by God himself, so has he "set" (verse 28) the gifts in the church. What the human body would be without its members, so, evidently, is the church without the gifts of the Spirit—helpless, and well-nigh useless for the purpose for which she was ordained.

#### The Gift of Prophecy

As before stated, the gift of prophecy is the gift that, in this day, most offends. Yet, strange as it may seem, it is the gift most frequently mentioned in the Bible, and is described as a special characteristic of the church in the last days. Speaking of the saints just before the second coming of Christ, the revelator says:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

And again, describing the attitude of Satan toward the church in its closing period, it is written:

"The dragon [Satan] was wroth with the woman [church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

This "faith of Jesus," or "testimony of Jesus Christ," so significantly emphasized, in another place is explained to be the spirit of prophecy. Says the angel,

"I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

Paul's advice to the Corinthians was that they should "follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Speaking of the objects of the gifts, he says:

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14: 22.

The only conclusion to which a plain reading of the Scriptures will permit us to come, is that the gift of prophecy, as well as the other gifts, was bestowed upon the church, there to operate until its members were perfect. Also that it will be manifest in the last days especially, for it is repeatedly mentioned in connection with the remnant church. Its operations and benefits are circumscribed to the believers, from which we are to conclude that it has no direct value for unbelievers.

Nor should we give undue prominence to this gift, thereby depreciating the others. All were given, therefore all are necessary. By them the true church will be confirmed in herself, and by them she will be able to fulfil the great commission—her mission—to reveal Christ to all the world. Without the gifts the church will be crippled in her operations and unconscious of her own needs.

Especially is the gift of prophecy designed to help the people of God. What the eyes and mouth are to the human body, so is prophecy to the church of Christ. Isa. 30: 10; 1 Sam. 9: 9; Ex. 4: 16; 7: 1.

Nor does the operation of the prophetic gift detract from the perfectness of the Scriptures as a guide to eternal life. The genuine gift of prophecy is in perfect harmony with the Bible, as is also the promised Spirit of truth which is a guide into all truth. They both operate outside of the Bible, but in perfect accordance with it. Neither can it be truthfully said that they who "desire spiritual gifts," are seeking for another Bible. They are simply endeavoring to accept the whole Bible, and to take advantage of all the means of grace God has revealed to his people in his Word, and provided for them through his dear Son.

That his people may be protected against satanic deceptions, the Lord has given to them an infallible rule whereby the genuine gift can be distinguished from a counterfeit. Reliance cannot be placed on prophetic predictions alone, even though they come to pass. Men inspired by evil angels are able to tell some things of future moment. The failure of a prophecy, however, would be an evidence that the gift was not of God. Deut. 18: 22.

The one infallible guide, the immortal rule, by which all things spiritual should be tested, is the immutable law of God:

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8: 20.

It matters not how wonderful the predictions that come to pass may be, or how marvelous the miracles wrought; if the teachings they accredit do not conform to God's law, they are not manifestations of the true gifts. They are diabolical counterfeits emanating from beneath.

The law of God is the basis of his government, the epitome of his testimony.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh [into his flesh, see verse 4] is of God." 1 John 4: 1, 2.

Every man can ascertain the nature of his actuating spirit by carefully analyzing the motives of his own words and actions. If those motives be in accordance with God's law, then the spirit that is within him is the Spirit of God.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 4.

Therefore if the prophetic spirit in a person causes him to predict and teach in perfect accordance with those divine precepts, then there can be no doubt that the gift is of God, and heed should be given to its admonitions. We are exhorted to "despise not prophesyings" (1 Thess. 5: 20), and to "believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20: 20).

In the light of these, and many other scriptures, is it not remarkable that Seventh-day Adventists should be so adversely criticized and so severely condemned because they cherish the gifts of the Spirit, believing that the prophetic gift, as well as the others, should, to state it very moderately, be earnestly sought for, and its manifestations enthusiastically welcomed?

But perhaps such opposition should be expected. We read in the Bible that this gift, in connection with God's law, will be a special object of Satan's attacks in the last days:

"The dragon [Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," which "is the spirit of prophecy." Rev. 12: 17; 19: 10.

The gift of prophecy is inseparably associated with obedience to the law of God. The commandments and the testimony of Jesus, the spirit of prophecy, are peculiar to the remnant church (Rev. 12: 17), and are characteristic of the saints who await their Lord's return (chap. 14: 12). The ancient prophet in his lamentations bemoans the fact that "the law is no more; her prophets also find no vision from the Lord." Lam. 2: 9.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29: 18.

The unreasonable opposition to the law of God exercised in the churches, precludes the possibility of any manifestation of the spirit of prophecy. The enmity felt and expressed against the gift makes its operations impracticable. The Lord calls upon his professed people to repent and turn to him, then he will pour out upon them such a blessing as will enable them to do the work he requires them to do, and also will fit them for the glorious transformation that will take place when he appears to be admired of all his saints.

#### QUESTIONS

1. What special gifts did Christ bestow upon his church? Eph. 4: 8-13.
2. For what reason were the gifts bestowed?
3. Has the church yet attained to this perfect state?
4. What is said of the possession of the gifts by the church waiting for Christ's coming?
5. Of what does Paul say he would not have the church ignorant?
6. By what relationship is the unity of the gifts illustrated?
7. What was to be associated with the keeping of the commandments in the remnant church?
8. Why does the dragon make war on the remnant church?
9. What is the "testimony of Jesus" declared to be?
10. After what did Paul exhort the disciples to follow?
11. For whose profit does the gift of prophecy serve?
12. Should undue prominence be given to any one gift to the exclusion of others?
13. Does the operation of the prophetic gift detract from the perfection of the Scriptures?
14. What rule or test has God given us by which to judge of all claims?
15. What exhortation does the apostle John give?
16. What are we admonished not to despise?
17. What exhortation did Jehoshaphat give Israel regarding prophetic messages?
18. With what is the gift of prophecy connected?
19. What makes the operation of the gift many times impracticable?
20. What is demanded of God's people?

We are indebted to an article in the Pittsburgh *Labor Tribune*, by John Price Jackson, commissioner of Pennsylvania Department of Labor and Industry, for the following facts concerning the distressing toll of human life exacted by our modern industries. In the month of March, 1917, there were 291 workers killed in Pennsylvania and 23,037 others were injured. In the first three months of the present year, 750 workers were killed in Pennsylvania, an average of 250 a month, and in the same period of time a total of 64,328 were killed and injured. An army of 100,000 men may be called to the colors from the State of Pennsylvania this year, but two and one-half times 100,000 industrial workers were injured in Pennsylvania plants alone during the twelve months of 1916, and more than two and one-half per cent of 100,000 were killed in the Pennsylvania industries last year.

# GENERAL ARTICLES

## OUR YOUNG MEN

MRS. E. G. WHITE

(From REVIEW of April 3, 1913)

"YOUNG men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities.

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the Word of God, for they are of inestimable importance to you.

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption.

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the

wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition and be sober-minded.

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness is greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted, and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth.

Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meek-

ness and lowliness of spirit those who oppose themselves. One soul saved from error and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity, for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few.

(To be concluded)

## THE SABBATH STORY SIMPLY TOLD NUMBER ONE

J. O. CORLISS

Origin of the Word

THE very first occurrence in the Bible of the word "rest," which is the meaning of the Hebrew word "sabbath," is found in Gen. 2:2. Here the statement is made that God "rested on the seventh day," after completing the creative program of the preceding six days. It cannot be that God did so from weariness, for we are expressly told that the "Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28.

Why, then, did he rest? Had the original word for "rested" found in the text, been treated by translators as it was in other cases, we should have been told that God "kept Sabbath on the seventh day." From what follows in the next verse, the motive for his thus resting is clearly established; for in that the record is that after resting on that first seventh day, God blessed the day, and set it apart from the other days of the week by heavenly sanctification, because of his own holy rest throughout its hours. It was not necessary for Jehovah to set the day apart for his own keeping after having already kept it sacredly, but he did it for an example to those whom he had created in his own image, who were to be and do after his own likeness. Thus the Sabbath was "made for man" (Mark 2:27) after the same manner that the Lord Jesus made and set apart the communion service for his church; namely, by first entering upon it himself (John 13:15).

### Object of the Sabbath

In the course of time, after the fall, God's people not only drifted away from the divine example in Sabbath keeping, but were brought into Egyptian captivity, and into semi-heathenism as well; for one follows the other as naturally as darkness follows daylight at the going down of



the sun. In their Egyptian sojourn the people groaned under the lash of the taskmaster for more than two centuries, or until Moses appeared to deliver them from a wretched serfdom. By this time they had so far lost sight of the world's Creator as not even to recognize his name, until through his chosen servants he had wrought miracles before them and sent plagues among their oppressors by supernatural means.

Thus God through Moses led the Israelites eastward across the sea and through the arid plains on a journey toward the Abrahamic inheritance. Here in the wilderness their food supply failed, and God sent them delicate manna from heaven, but with the definite instruction that none would fall for them on the seventh day. The supply for that day was to be gathered on the sixth day, because the Lord intended to restore to them his ancient Sabbath day, and desired to have them educated in its eternal obligation. Ex. 16:29.

But notwithstanding this definite information, the people could not for a time seem to understand just why they should rest on the day pointed out by the cessation of the falling manna. True, they had been told that the weekly miracle designating the day of rest, was to direct their minds toward the Author of their blessings (verses 6, 12, 15), yet even in the face of this some went out to gather the heaven-sent food on the seventh day, but found none. This made necessary the repetition of the lesson with a rebuke in these words: "How long refuse ye to keep my commandments and my laws?" Verses 28, 29. The result is stated in verse 30: "So the people rested [Hebrew, 'kept Sabbath,'] on the seventh day."

When one thinks that this occurred twenty-five hundred years after the institution of the Sabbath at creation, he must also recognize that the original setting apart of that day to a sacred observance implied eternal permanency, and for the reason that God is the same yesterday, today, and forever. Heb. 13:8. It was therefore well that forgetful hearts of humanity were then stirred up by way of remembrance. Men are to this day liable to grow unmindful of the Source of their blessings, and even to forget the God that sustains them. But the people of the exodus were less enlightened than those now nurtured under Christian influence, and needed more frequent prompting, lest their late semi-heathen leadings should overshadow heavenly directions.

#### Sabbath Incorporated in Universal Law

The experiences of the wilderness might soon have been forgotten as a mere historical incident, had not the matter of the Sabbath been further emphasized. Its perpetual nature and purpose were to be so fixed in the mind of God's people that its importance could not possibly be forgotten.

In the incident of the falling manna, all instruction was given through the man Moses, one of themselves. Now, however, God himself was to appear in terrible majesty to impress the sacredness of the Jehovah-rest upon all the people.

Within thirty days after the incident of the manna (compare Ex. 16:1 with 19:1), the people of Israel were in camp before Mt. Sinai, and from the height of this mountain, they, trembling under its reverberating thunder, its encircling lightning, and its ascending smoke (Ex. 20:18), heard God speak the ten words of his sacred law, one provision of which enjoined remembrance of the Sabbath day, to observe its holiness. Again the definite day was carefully pointed out as the one set apart for the Sabbath, and the reason was given for its observance. Thus man's mind was called to the creation week, and to the fact that God rested on the seventh day. The record significantly adds that for this reason God "blessed the Sabbath day, and hallowed it." Verses 8-11.

Thus the Sabbath was made for man, in the broadest sense of the word; not the men of any one nation alone, but for "man" wherever he is found. The reason for keeping the day is also universal. It is that all mankind may always keep in mind the creative power of Jehovah as the true basis of faith in his keeping ability, when no avenue of deliverance is apparent. 1 Peter 4:19. For this reason alone God would have his "wonderful works to be remembered." Ps. 111:4. In the Sabbath commandment he has shown his people the power of his works, by proclaiming it on his authority as Creator. So long, therefore, as God maintains the sovereignty of the world by virtue of his creatorship, so long will his assigned reason for the observance of the seventh day as the "Sabbath of the Lord" be maintained, regardless of man-made theories.

Glendale, Cal.

#### NOT TOO OLD FOR SERVICE

O. MONTGOMERY

MUCH has been said and written about the opportunities before our youth for active service in the Lord's cause, and their part in the finishing of the work. God is counting upon our young people. Saved by his grace, filled with his power, led by his Spirit, they are an invincible army, pressing on to success and victory.

But are the youth and those who are in the vigor of strong manhood and womanhood to do all? Is there nothing for the hands that have grown feeble by age to do for the Master? Is there no part in this great finishing rally for those to act whose life's sun is setting? Are they to conclude that they are too old to share in this great missionary campaign in which we are engaged? Too old?—O, no! not so long as one moment of life's

day still lingers. Great achievements have been won even in the sunset hour.

Pointing to the sinking sun, Napoleon once said to the generals of his almost defeated army, "There is time yet for a victory." Inspired and thrilled with the thought, they renewed the battle and gained the day.

To those whose hairs are whitened by the snows of many winters, whose step is slow and whose eyes are dim, we would pass on the cheering and thrilling message, "There is time yet for a victory." Time to win a soul! Time to sow a few more seeds that will bear a harvest in the kingdom!

In the finishing of the work and the glorious triumph of the blessed advent message, "all are to have a part."

Buenos Aires, Argentina.

#### UNDER THE LAW

HENRY F. BROWN

WHEN almost every one denies that God's law is to be kept by the Christian, and claims that it has been nailed to the cross, it is refreshing to find one who understands the relation between law and grace. The following quotation, which is well worth preserving, is taken from Rev. F. B. Meyer's "Old Testament Heroes: Joshua and the Land of Promise," p. 109. Speaking of the writing of the law on the monuments in Ebal, as recorded in Joshua 8:32, Mr. Meyer says:

"When we turn from the literal to the metaphysical, and ask for the underlying typical meaning of this inscription of the law in so prominent a position in the Land of Promise, we are at first startled. What can it mean? Is there a connection after all between law and grace? Are those who sit with Christ in heavenly places still amenable to law? . . .

"There is but one answer to all of these questions: We have died to the covenant wherein we were holden. We do serve in newness of spirit, and not in the oldness of the letter. We are not looking to our obedience to merit the favor of God, or to win aught of the blessings of the gospel. But it is also true that faith does not make the law of God of none effect; and still, in the land of promise he undertakes to write it clearly on the tablets of our hearts. [The land of promise, as Reverend Meyer metaphorically uses it, is the Christian life when once begun.] In each one of us there is an Ebal with its altar and its stones. The soul comes back again and again to those first principles of the perfect life; not by compulsion from without, but by the impulse of the Holy Spirit.

"The case is this: When we yield ourselves entirely to the Spirit of life which is in Christ Jesus, and which passes through us, as the blood through artery and vein, he makes us very sensitive to the least commandment or desire of him whom he has taught us to love; we dread to see the shadow of suffering pass over his face more than to feel the pang of remorse rend our hearts. We find our heaven in his smile of approval, and the 'Well done,' that glistens in his eyes when we have done aught to the least of his; we are conscious of the pulse of a love which he has instilled, and which supplies us with the highest code for life: and so, insensibly whilst we yield ourselves to him, we find ourselves keeping the law after a fashion which was foreign to us when it was a mere outward observance, and we cry with the psalmist, 'O how love I thy law! it is my meditation all the day.'"

## THE HOUSE BY THE SIDE OF THE ROAD

THERE are hermit souls that live withdrawn  
In the place of their self-content;  
There are souls like stars, that dwell apart  
In a fellowless firmament;  
There are pioneer souls that blaze their  
paths

Where the highways never ran,  
But let me live by the side of the road,  
And be a friend to man!

Let me live in a house by the side of the  
road

Where the race of men go by,  
The men who are good, and the men who  
are bad—

As good and as bad as I.  
Why should I sit in the scorner's seat,  
Or hurl the cynic's ban?  
Let me live in a house by the side of the  
road,  
And be a friend to man!

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press on with the ardor of  
hope

And the men that are faint with strife,  
But I turn not away from their smiles nor  
their tears—

Both parts of an infinite plan.  
Let me live in a house by the side of the  
road,  
And be a friend to man!

I know there are brook-gladdened meadows  
ahead,

And mountains of wearisome height,  
And the road passes on through the long  
afternoon,

And stretches away to the night;  
But still I rejoice when the travelers re-  
joice,

And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man that dwells alone.

Let me live in a house by the side of the  
road,

Where the race of men go by;  
They are good, they are bad, they are weak,  
they are strong,

Wise, foolish, and so am I.  
Then why should I sit in the scorner's seat,  
Or hurl the cynic's ban?

Let me live in a house by the side of the  
road,  
And be a friend to man.

— Sam Walter Foss.

## RELATION OF RIGHT THINKING TO INWARD PURITY — NO. 2

ALLEN WALKER

It has been truthfully said that the sense of seeing is the most direct channel to the heart. The physical construction of the brain is such that everything we look at intently is photographed on the memory, and day after day we find ourselves gazing, through the imagination, at these scenes. Ofttimes we are surprised to find ourselves thinking of something we saw in early childhood that we had not thought of for years, and we wonder how we ever came to think of it again. It is because the mind is susceptible of being indelibly impressed by what is looked at that the picture remains there. Our mind is a great picture gallery; and the things we saw in past life are being continually thrown on the screen of memory, and suggest thoughts that serve for or against the upbuilding of character.

The Bible tells us that the Lord is of purer eyes than to behold evil. Hab. 1:13. David, who prayed earnestly for a pure heart, said, "I will set no wicked thing before mine eyes." Ps. 101:3. In Isaiah 33:15, 16, the Lord promises that he that "shutteth his eyes from seeing evil; he shall dwell on high." Those who have pledged themselves to "love not the world, neither the things that are in the world," should guard against indulging "the lust of the eyes." 1 John 2:15, 16.

A great many million dollars are spent yearly for the privilege of indulging "the lust of the eyes." The multitudes who pay to enter the theater, vaudeville, and picture shows, go there to see things. What they see, either on the screen or being acted out, conveys thoughts to the mind which have a direct influence on the character. The minds of many theatergoers have become so degraded that they prefer to see pictures or acts that are either immoral or tend to lead the mind in that direction. The theater man is in the business, not to elevate the moral tone of the people, but to make money. The larger the patronage the more money he makes. All theater men have learned that the more vulgar, immoral, and sensual the pictures are, the larger the crowds. Knowing this, as a business proposition he seeks to supply the demand of the people. The film pictures have become so corrupt that censor boards have been organized to prohibit the worst of them. Yet these boards report that while they are able to do something, they are powerless to keep objectionable pictures off the screens.

These pictures serve as sewers to convey filth and corruption to the mind, and thus degrade character. In addition, the disposition exhibited by the actors is imparted to the mind of the beholder. Boys seeing a bank or train robbery acted out on the screen have infused into their mind the desire to enter into such an experience. If they had never seen the picture, the disposition to commit such an act would never have been entertained, or even thought of.

An article in the *Christian Herald* states that "Judge Ben B. Lindsey found a gang of girl burglars in Denver this year. They were Sunday school girls, born in respectable families, aged eight, ten, and twelve. They told Judge Lindsey that when they did not know how to commit a crime, they went to the 'movies' and studied the films until they got the idea. Equipped with this knowledge, success attended their efforts." The article continues, stating that "crime is increasing two and one-half times faster among children than among adults, and the juvenile court judges of this country agree that the crime-creative film is largely responsible for this condition. A juvenile court judge of Cleveland says that sixty

thousand citizens of that city visit the shows daily, and a large number of the films exhibited are unfit to be seen. Judge Henry A. Fuller, of Wilkes-Barre, declares that the motion picture that is not legally regulated will do more harm than all the saloons." The Pinkerton detectives are reported as saying, "The moving pictures of crime are the most powerful influences in this country today for the making of criminals out of our boys and girls."

These quotations from authorities who from actual experience know whereof they are speaking are sufficient to prove that disposition is infused into the mind through the sense of seeing.

The moral downfall of thousands of young girls and women can be traced to the impressions which they received directly from immoral films. The pictures are so subtle that they lead working girls to believe that a life of shame would serve as a relief from their hardships, and bring them happiness and contentment. The two phases of life are pictured so strikingly that the impression received causes the girl to think that she is foolish to retain her virtue at the expense of hardship and toil. The tens of thousands of motion picture shows are nothing more than incubators of crime and the most debasing immoralities.

It is high time that parents with young children begin to sense the danger of permitting their children to attend such places of amusement. In many cities pictures are shown free to children from time to time. The object is to create a desire in the mind of the child to see these sensational pictures. After the habit is once fixed, they have developed a constant patron that will contribute to the financial end of the business.

Parents who are praying that their children may develop characters that will enable them to stand faultless before the Son of man when he comes, should carefully guard against their children seeing things which convey immoral thoughts to their minds.

## THE SPIRIT OF JEALOUSY

E. HILLIARD

WHEN the mission of John the Baptist was drawing to a close, and Christ and his disciples were attracting the attention of the people, the disciples of John felt that the influence of their teacher was waning. Satan saw his opportunity for creating a spirit of jealousy and contention between the followers of John and Christ's disciples. Soon a dispute arose between them concerning baptism and its power to purify the soul from sin. (See John 3:25.) John discountenanced this by saying, "He must increase, but I must decrease."

What a noble, self-sacrificing spirit, so clean and free from jealousy!

How different it was from the spirit manifested by the rabbis! They were not willing to say with the wilderness prophet, "He must increase, but I must decrease." Those Pharisaical leaders passed to their graves long ago; and the jealousy that rankled in their hearts sealed their eternal doom.

Suppose that we, like John the Baptist, realize that another is superseding us, and lessening our influence with the people. What shall we do? Shall we criticize our superior? Or shall we say from the heart, "'He must increase, but I must decrease; God wills it so, and I am satisfied'?"

The conflict with the passions of the human heart will soon be ended, and the humble, noble-hearted followers of our Lord will be assigned their mansions of rest in the kingdom of God. Our heavenly Father has a place here for every one of us, to whom he has assigned work, just as much as he has a place for us in his kingdom; and we cannot fill another's place on earth any more than we can fill his place in heaven. There is no room for jealousy in the heart of the one who, regardless of praise or censure, takes up the duties that the Master has enjoined upon him and pushes forward in the strength of Heaven. "Jealousy is cruel as the grave."

St. Paul, Minn.

## FACING A SOLEMN REALITY

A. L. HOLLENBECK

THE Lord sees beneath the surface. He reads the hearts of all. He says of some who have had great light: "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." "God shall send them strong delusion, that they should believe a lie," "because they received not the love of the truth, that they might be saved," "but had pleasure in unrighteousness." Isa. 66:3, 4; 2 Thess. 2:10-12.

Those who have the theory of the truth, but who have never experienced the necessary change of heart, may well be asked: "What stronger delusion can beguile the mind than the pretense that you are building on the right foundation, and that God accepts your works, when in reality you are working out many things according to worldly policy, and are sinning against Jehovah?" Oh, how great is the deception, how fascinating the delusion, that takes possession of minds when men and women who have once known the truth, or who still profess to obey it, mistake the form of godliness for the spirit and power thereof. By their words they

profess to be hearers and doers of the truth, but by their works—their acts—they show that they are not abiding in the truth. God says of them, "I know thy works." Then he adds, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15, 17.

Of this "lukewarm" class, are all they who strongly declare to their brethren and sisters and to the world their profession of the truth, but who by their works are not so strongly declaring their real possession of it. If they were only "cold" in their attitude toward the truth, then the Holy Spirit might work upon their hearts till they became warm and glowing with the love for lost souls. On the other hand, if they were only "hot" in their zeal for the truth, the Spirit's calm, persuasive power might subdue them, and make them channels of light to perishing souls around them. But as lukewarm Christians, self-satisfied professors of the truth, having the form of godliness, but entirely lacking the spirit of the truth, it is well-nigh impossible to move them from the enemy's enchanted ground, or to extricate them from the snare of Satan.

Many who profess the truth say they are "rich" because they have received the gold that has been tried in the fire. But has their gold been tried in the fire? Have they received of the gold of heaven? They walk without shame, declaring that they have received the "white raiment," and are covered. But are they really clothed with the robe of Christ's righteousness? This is a vital question, and one that should be settled by each individual without delay, for the time in which to do this is very short. If you will notice carefully, you will see that the very first thing the Lord does to his erring children is to rebuke and chastise them that they may repent. Indeed, his word is: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Verse 19. And he will continue to knock at the door of the heart in rebukes and chastisements, until we recognize in these things the voice of our divine Lord, and open the heart's door, and let him in.

The Lord has a few faithful servants who are keeping their garments spotless. But many are helping, in various ways, to sound the "Peace and safety" cry, regardless of the fact that sudden destruction is coming upon them. The time has come when there must be thorough repentance, or many will be unprepared and will never enter heaven. The time has fully come when a purification should take place in our ranks. None should longer rest at ease in Zion, boasting of being rich and increased with goods, and having need of nothing more to make them ready for the

great refreshing. The most searching test will be brought to bear upon every one who professes the truth. Genuine Christian character is soon to be revealed. The line of demarcation between those who are pressing together and those who are scattering abroad, will soon be so clearly and distinctly drawn that each will be unmistakably distinguished from the other, and each class will seek its own. When the church shall have shaken herself clear from this unholy element, then the Lord will work mightily through the remnant for the salvation of souls.

And unless many repent and be converted, they will eat of the fruit of their own doing until they will abhor themselves. They should make it a matter of daily and hourly concern to resist the evil and choose the good, to seek God with all humility, to reach their high calling in Christ, and to stand squarely on the platform of eternal truth. When they lay hold by faith upon the attainments prepared for them, then, and not till then, will they be healed.

One has said:

"I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, he laid bare the defilement beneath. Then he said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?' 'How is the faithful city become a harlot!' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking."—*Testimonies for the Church*, Vol. VIII, p. 250.

When the church shall separate herself from earthly entanglements, then she will appear in her God-given simplicity and purity. Then it will be seen that the truth has made her free indeed.

The spirit that will actuate every believer when this reformatory work begins, is shown in the following:

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will cooperate with his servants. All will pray understandingly the prayer that Christ taught his servants: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matt. 6:10."—*Id.*, p. 251.

Watsonville, Cal.

"HE who is more anxious to be right than happy will some day be both; and he who is more anxious to be happy than right will soon be neither."

Few things are impossible to diligence and skill.—*Samuel Johnson*.

## IN MISSION LANDS

### A HARVEST RIPENING IN EAST BENGAL

THE following extract from a recent letter from Brother L. G. Moorjee shows a lively interest springing up in east Bengal:

"I visited Chandpur, Shanuhar, Goila, Kalikapur, Chabikharpar, Gopalganj, Pathuriaghatta, and Joari. At Shanuhar there are six families who have decided to keep the Sabbath and learn more of the truth. They are all independent farmers, and except school help will want nothing from us. I spent several hours with them in company with Brother Arinda, and was delighted to see their interest. Some of them had gone to cut paddy, but fortunately they came home. Something impressed them that they were needed, so they came several miles home and found us there. That same evening they came in a body to return my visit, and studied till about eleven at night; then they went to the place where they were cutting paddy. There is another village about three miles from Shanuhar where there are three families keeping the Sabbath. Two of them have wanted to attend one of our Bible classes, and have been in correspondence with me for several months. I met these people also, and gave some studies. At Kalikapur I had a warm reception. Hindus as well as Christians left off cutting paddy and spent a day in hearing the message.

"Last Sabbath I visited the Christians of Chabikharpar, where I had been called. This place has a large Christian settlement. I was welcomed royally in the homes of two missionaries, where they heard the message with eagerness. I feel strongly impressed that we must send one of our good men to follow up some of these interests, and I will visit the place whenever possible. For the present, if we keep a man at Shanuhar it will strengthen our work in this locality. Quite a number are interested and need some one at hand to help them."

### ANOTHER CHURCH ORGANIZED IN ARGENTINA

ROSCOE T. BAER

FOR some time we have endeavored to establish our work in Bahia Blanca, the largest city in the southern part of the Argentine Republic. This is a port city, and before the war extensive trade with European countries was carried on. The city has a population of sixty-five thousand. Near it is a large fort called El Puerto Militar, where some of the well-trained soldiers of the Argentine government are stationed.

About a year ago Elder L. A. Rojas entered Bahia Blanca, and began work with our missionary paper, *El Atalaya*. He also held a few meetings for the public. Soon an interest was awakened, and Bible readings were held for those interested. Another series of meetings was planned by the Argentine Conference, and several embraced the truth.

During the summer I felt impressed to visit the southern part of the field,

called the "pampas," or prairies. This is a great stretch of level country with nothing to break the view for great distances. I was welcomed by our people who live at Quatrache. Here we have an organized church of sixty members, who are loyal, and faithful in tithes and offerings. It was good to meet them and observe their interest in the message.

From Quatrache I went to Bahia Blanca, and after spending a few days with the workers there and studying the needs, a church was organized. I explained very carefully what such a step meant, that they might know how to carry the responsibilities which would fall upon them if organized into a church. At the close of the meeting, all expressed a desire to be organized for service in the Master's cause. We gathered in the little chapel on Sabbath morning, and after a good Sabbath school I spoke on or-



Church Recently Organized in Argentina

ganization, and proceeded to organize a church. Officers were elected, and the Bahia Blanca church of twenty-three members begins service with good courage. We believe that the Lord led us in this move, and we are thankful that we have entered one of the large cities of the pampas.

During the past twelve months we have been able to organize three new churches in this conference. The truth is winning its way through the almost impregnable walls of Catholicism, and honest hearts are being found. This is a large country, and very expensive to work, owing to the long distances to travel. Workers are needed, and also means to support them, in order to advance the work of God in Argentina.

"CONFLICTS are won generally by those who expect to win them."

### NORTH CHINA UNION CONFERENCE

F. A. ALLUM

MANY important changes were made and advance steps taken in our work in the Far East at the Asiatic Division Conference held at Shanghai in April of this year. Many well-defined and clear-cut plans were laid for the entire field, and China, with its many millions, received due consideration.

A large portion of China was reorganized. The fields formerly known as the West China, Central China, and East China Missions were reorganized into one large Union Conference called the North China Union Conference. This new Union Conference is composed of the following ten provinces: Anhwei, Che-kiang, Honan, Hunan, Hupeh, Kiang-si, Kiangsu, Shensi, Shantung, and Szechuan. By referring to the map of China the reader will see that this territory extends from the Yellow Sea on the east through the heart of China, on both sides of the Yang-tze-kiang, to the border of Tibet. This territory has a total population of approximately two hundred and ninety million, eighteen per cent, or nearly one fifth, of the population of the earth.

By the providence of God, through the earnest work of the pioneers in these provinces there are believers in this message in every province. The combined church membership of this conference is 1,296. There are six ordained native ministers, eighty-five licensed native preachers, twenty-eight Bible women, sixty-three colporteurs, forty-eight school-teachers, thirty-two organized churches, forty-eight unorganized companies, and forty schools, according to the latest statistics. The total number of foreign workers is fifty-eight, including wives of workers.

The following officers and department secretaries have been elected: President, F. A. Allum; vice-president, O. A. Hall; secretary, J. G. White; treasurer, W. E. Gillis; secretary of the Home Missionary Department, and field secretary of the Publishing Department, H. M. Blun-



den; secretary of the Educational and Young People's Departments, M. G. Conger; secretary of the Sabbath School Department, Mrs. O. A. Hall; secretary of the Medical Department, Dr. Bertha Selmon.

The headquarters of the Union Conference are established at Hankow, in the province of Hupeh, which is quite central in the conference. The Hankow headquarters are a little outside the city, and consist of five foreign homes and a school building.

The territory of this conference is subdivided into nine local missions in charge of the following officers:

MISSION	SUPERINTENDENT	SEC. AND TREAS.
Anhui	H. J. Doolittle	R. J. Brown
Honan	Dr. D. E. Davenport (in the absence of Fred Lee)	O. J. Gibson
Hunan	O. B. Kuhn	
Hupeh	Geo. Harlow	W. E. Gillis
Kiang-si	J. W. Hall	
Kiang-su	K. H. Wood	W. I. Hilliard
Shensi	S. G. White	R. D. Loveland
Shantung	C. P. Lillie	
Szechuan	M. C. Warren	C. L. Blandford

It will be seen that three of these missions have no treasurers, and that the treasury of another is added to the work of the Union treasurer. This is because the laborers are so few. Calls are being made for these workers to be sent in 1918, and we pray that the Lord will choose the men and put it into the hearts of his people to furnish the additional money required.

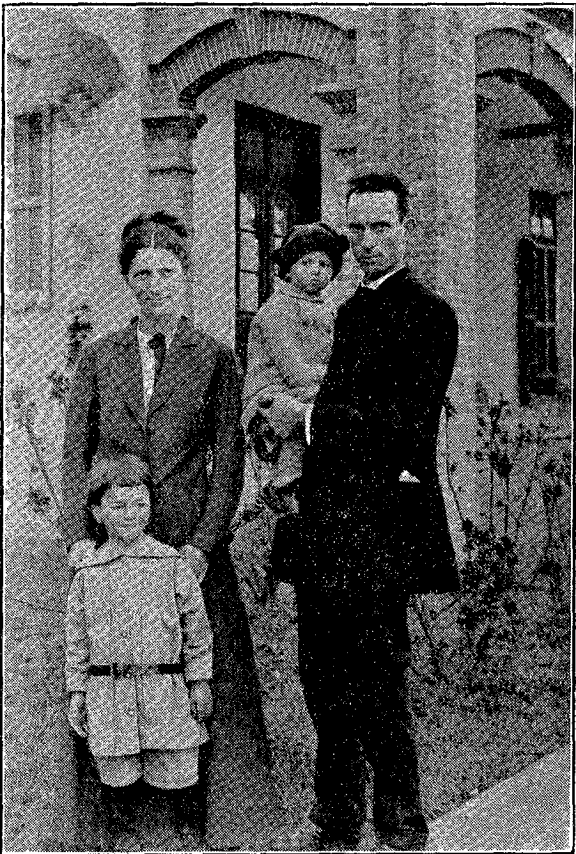
In all these provinces it is planned to organize fully all the departments of our work, as is done in the homelands, and to this end a full corps of secretaries was chosen from among the foreigners and their wives for the following departments in each provincial mission: Educational, young people's, Sabbath school, and health and temperance.

We do not have sufficient leaders for the book work to care for all these great fields, and therefore have been obliged to place the four provinces of Che-kiang, Kiang-su, Shantung, and Anhwei in the care of Nathan Brewer; the three provinces of Hu-

peh, Hunan, and Kiang-si, in charge of E. H. James; and the two provinces of Honan and Shensi in the care of C. H. Davis. Through the blessing of God the sale of our truth-laden literature has now reached the place where the colporteurs have become able to sell it at prices which make themselves self-supporting and return to the publishing house the cost of the lit-

erature. Just recently we received reports from our faithful colporteurs that some of our boys are now earning as much as fifteen, and in one case eighteen, dollars gold profit in one week. Truly this is most encouraging, and shows the great possibilities in this line of work when under proper supervision.

This is doubly significant, and men to direct this work in each province seem most essential, when it is understood that by this means many young men may now earn scholarships, as they do in the homelands. If this literature work is properly guided, it should give a new impetus to the providing of more preachers, as the training in the canvassing work, the earning of scholarships, and the preparation in the training schools are open to all young men with the ability and desire to qualify for service. Thus it may be readily seen that to give our colporteurs sufficient work and proper foreign supervision without



O. J. Gibson and Family, at Our Yen-cheng (Honan) Main Station

delay is a matter of first importance. At the present time we have but three men where we should have ten. About this also we earnestly pray daily to God, and at the same time we send this word back to our faithful people at home.

The rapidly occurring events of these days should cause us to quicken our pace in finishing the work of God in the earth; for surely there can be but a little while left in which to labor. We must work the works of Him that sent us, while it is day; the night cometh when no man can work.

LIGHT FOR THE CELEBES AND THE  
MOLUCCAS  
C. C. CRISLER

THIS morning, while sitting in a sheltered corner of my office-room, I chanced to observe something unusual on the face of a large mounted terrestrial globe at the end of my desk. One spot was all lighted up, while the remaining visible portion was more shadowy. From my seat I could easily discern the outline of the various lands making up the Asiatic Division Conference, and covering well-nigh a quarter of the globe's entire surface. And what was my delight, on looking intently, to see that the spot so gloriously lighted up was that portion of our field known as the Celebes and the Moluccas,—a part of our Malaysian Union Conference.

The sun was just beginning to peep over the tops of the low-roofed houses of a native village half a mile distant; and this is why, from my viewpoint,



Colporteurs in Honan Province, in Attendance at the General Meeting, February, 1917

the apex of the polished globe was lighted up so brightly. Within a few minutes the broad stretches of the whole of the Asiatic Division territory were similarly lighted; yet still, in imagination, I thought I could see the Celebes and the Moluccas standing out in sharp relief.

Neither the Celebes nor the Moluccas have as yet been permanently occupied by our missionary forces. Today these island empires remain in spiritual darkness. Yet may we not confidently picture them as they must soon become, preparatory to the advent of Jesus to gather home the elect from every tongue and people?

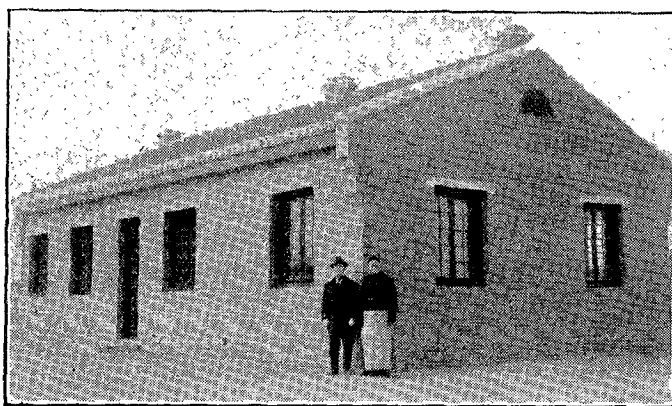
As I sat thinking of what the lighting up of these island groups might mean in the finishing of the work of God in the Malaysian Union Conference, I felt very confident that if only our brethren and sisters in the homelands could but know of the opportunities offered us even now to enter the Celebes and the Moluccas, we might hope for great things in these inviting fields within another twelvemonth. During the past year, four or five young men from the Celebes have been in attendance at our Singapore Training School. These all give promise of making good workers, and they are pleading with us for a foreign laborer to go with them to help start the work in their native land, where two million are as yet unwarned.

In setting this opportunity before the brethren of the General Conference, Elder F. A. Detamore, president of the Malaysian Union Conference, has written: "We can do no less than to place the need before our brethren at home, and then pray God to open the way for some one to come in answer to the call." He does not stop, however, with this statement, but adds: "Knowing the greatness of the demands that are being made upon our brethren at home, we have often felt reluctant to plead our needs as they really are; for we know that *only as Providence shall endow our Mission Board with needed funds, shall we be supplied with the requisites to carry the work forward to a glorious triumph.* But our hope is in God. He never has failed, and he never can fail."

No; the God whom we serve cannot fail of accomplishing his purpose for the sons of men yet dwelling in darkness. The brethren and sisters of the Asiatic Division are praying most earnestly that the way may be kept open for a continuous flow of funds into the general treasury, in order that the unentered regions may soon be occupied by faithful light bearers. The workers in the Asiatic Division are setting themselves sternly to the task of increasing the average per capita given in these lands by our native believers. We are endeavoring to make several lines of our work self-supporting. We are also praying that God may continue to bless

richly the liberal in heart in more favored lands who are supporting with so much personal self-sacrifice the cause of missions abroad.

Our hope is in God; and we believe that in some way he will make it possible for the Mission Board to grant at least a goodly number of the special requests that have been lodged with them for opening up work in fields as promising as the Celebes and the Moluccas, as well as for strengthening the work already begun in many fields where so much yet remains to be accomplished. Surely we are justified today in expecting great things from God; and so we continue to labor and to pray to the end that the work in the India Union, in the Malaysian Union, in the South China Union, in the North China Union, in the East Asian Union, and in the Philippine Union shall be given the



Yen-cheng (Honan) Dispensary. Dr. D. E. Davenport, with Native Assistant

special and the extraordinary help just now that will permit the leaders in these great sections of our world mission field to plan broadly for the speedy finishing of the work and for the coming of Jesus.

By the time these lines can appear in the columns of the REVIEW, all the believers in the Asiatic Division, both native and foreign, will be about to unite in a special season of fasting and prayer appointed for Oct. 6, 1917. By the help of Jehovah of hosts, the workers in this Division are determined to cooperate with divinely appointed agencies for the enlightenment of all the peoples within our territory. The Church of Asia, however, realize their utter inability to bear this great burden alone; and they recognize with deep gratitude the liberal gifts of trained laborers and of means sent out from the homelands. The Church of Asia rejoice in the willingness of sister churches in the United States, in Canada, in Australia, and in many other lands, to share the burden of proclaiming gospel truth to the millions upon millions of heathen Asia. We believe that on October 6 the prayers of many a believer in the homelands will be uniting with ours, and that as a result the glorious light of the Sun of Righteousness will illuminate many a dark land, including, please God, the Celebes and the Moluccas.

## NIUE ISLAND AFTER FIVE MONTHS

S. W. CARR

For almost five months we have had no opportunity to receive or send mail, but the schooner is daily expected from New Zealand after lying there for the hurricane season. We shall then get word of the progress of the work in all lands, and also of the great war if it is still in progress.

Since last reporting, we have had several additional attendants at our Sabbath school and preaching services, among them being a married sister of Vai Kerisome, our fellow worker, and also a brother-in-law and a younger brother. Although one Sabbath school of fourteen members has been dropped through lack of true interest, yet our other two schools have a membership of twenty-seven.

Eight of these took the examination in Bible doctrines for the fourth quarter, 1916, while twenty have taken this year's first examination.

We are finding it uphill work to get all to study the Bible lesson every day, but the response of some is encouraging. Our health has been uni-

formly good, despite the recent heavy mortality on our little island.

We never felt more the necessity of preaching simple gospel truths, and the need of the Holy Spirit to press these home.

◆ ◆ ◆

"At a meeting of the London Missionary Society the Rev. A. Bryson told of an interesting experience. 'Having taken his magic lantern to a village on the great north plain of China on a windy day, the villagers were so excitedly keen on having the display, though the weather made it impossible as an open-air affair, that they threw open the enormous Buddhist temple, tied the corners of the lantern sheet round the necks of two great idols, and listened for two hours to the story of Christ as illustrated on the screen, and then demanded that the whole process should begin again.'"

◆ ◆ ◆

TOMORROW may  
Elude us. Death stands near.  
But of today  
He may not rob us. Only we  
May lose or use. Which shall it be?  
— Caroline Kellogg.

◆ ◆ ◆

"CARELESS pleasure makes virtue's shroud, and where the former is born the latter dies."



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

#### "NOW I LAY ME"

GOLDEN head, so lowly bending;  
Little feet, so white and bare;  
Dewy eyes, half shut, half open,  
Lipsing out her evening prayer.

"Now I lay,"—repeat it, darling;  
"Lay me," lisped the tiny lips  
Of my daughter, kneeling, bending,  
O'er her folded finger tips.

"Down to sleep,"—"to sleep," she murmured,  
And the curly head bent low;  
"I pray the Lord," I gently added;  
"You can say it all, I know."

"Pray the Lord," the sound came faintly;  
Fainter still, "my soul to keep."  
Then the tired head fairly nodded,  
And the child was fast asleep.

But the dewy eyes half opened  
When I clasped her to my breast,  
And the dear voice softly whispered,  
"Mamma, God knows all the rest."

Oh, the rapture, sweet, unbroken,  
Of the one who wrote that prayer!  
Children's myriad voices floating  
Up to heaven record it there.

If, of all that has been written,  
I could choose what might be mine,  
It should be that child's petition,  
Rising to the throne divine.

—Selected.

#### TEACHING YOUR CHILDREN TO PRAY

MRS. I. H. EVANS

In the Statuary Room of the Corcoran Art Gallery in Washington there is a pleasant alcove whose marbles always attract a lingering group of sight-seers. Standing on his own pedestal is a tearful baby boy, his face expressing rebellion and protest in every line, above his devoutly folded little fists. He was not in a prayerful frame of mind when the artist caught the attitude so cleverly fixed in the stone.

Never do I see this little lad that I do not think of a scene that took place in the spare room of a pleasant home one evening. Thais and her aunt were spending the night there, and the time had come for the small girl to go to bed. The excitement of the change of sleeping places, the romping play-spell that had followed the evening meal, and the summons to bed when she was only beginning to enjoy herself, all had their natural effect. So when she was in her nightie, and plumped down in the middle of the bed for her evening petition, she gave voice to the protest,

"I don't want no prayers. I don't want no prayers!"

The mistake that had been already made, perhaps unavoidably, in getting the child ready for bed, was not followed up by compelling her to pray. She was given a drink, kissed good night, and quietly soothed into slumber, the whole incident being made as little of as possible. However, in due time the privilege and duty of thanking our heavenly Father for his goodness, and of asking him to take care of us and protect us, were impressed on her, and she went on naturally and simply in her morning and evening devotions.

One of the first things to guard in teaching the children to pray is their own attitude toward this exercise. The child who is expected to change his mood by the hands of the clock, and from a period of frolic and giggles subside instantly into reverence and a prayerful spirit, will very likely be a disappointment to his elders. The fact is, it would be more than the Lord requires of his older children. He asks that those who approach him shall do so with reverence, taking time to call to mind his power, his mercy, and his tender love.

The evening play-spell is all right; but after it the wise mother will take time to read to her children for a little while, or tell them a story suitable to the hour, and thus gently prepare their minds for the evening petition. In this way the prayer hour will leave a memory that will become a strong influence for good as the years pass.

THE trusting faith of little children is one of the most beautiful things left to us in this sin-smitten world. Very soon they are ready to add to the simple "Now I lay me," petitions of their own making. And no sadder mistake can be made than for the mother who hears these childish prayers to repeat them to her friends, to remark on their "cunningness," their humor, or their wit. A child whose face is apparently registering nothing but interest in his own amusements, may yet have an alert ear for every personal word that is spoken in his hearing. And the first breath of self-consciousness in his prayer life is as a cloud that comes in to hide the Father's face from his little one.

WHEN shall the children be taught to pray? The child whose earliest nighttime memories are associated with a pleasant face bending above his crib, and talking in a low, reverent voice to the unseen Presence, will naturally follow his mother's guidance into the simplest of childish prayers as soon as he has learned enough of the language to ask for food and drink. He may not understand who "Our Father" is, but he will speak to him as the kind and loving Friend of children; and as he grows older, he will learn to think of him as a real being, one who loves him, and cares for him, and protects him. He will learn day by day, as he is guided gently along the road of life, that every good thing that comes to him is God's gift, sent in love; and if he is properly taught to express his gratitude to his parents and others who do things for him, he will easily learn to express gratitude to God.

WHILE a formal prayer is perhaps best suited to children of tender years, they should be taught that merely to repeat certain words and phrases is not prayer. Even the beautiful prayer that Jesus himself gave to us may be so repeated as not to be prayer at all, but a mere form and mockery. The following lines, if learned in early childhood, will often bring to the mind of the growing child the thought that he must do more than repeat words, if he is truly to talk to his heavenly Father:

"In prayer we seek to God above,  
We seek the blessed Saviour's love,  
We ask for pardon for each sin,  
And grace to keep us pure within.

"To say my prayers is not to pray,  
Unless I mean the words I say;  
Unless I think to whom I speak,  
And with my heart his favor seek.

"Then let me, when I try to pray,  
Not only mind the words I say,  
But let me try with watchful care  
To have my heart go with my prayer."

YOUR own attitude of faith in your daily home life will affect your children's faith in prayer more than any other one thing. If they hear you, as they grow out of babyhood, praying for one thing and manifestly living for another, they will seriously question the reality of faith as exemplified in the lives with which they are best acquainted. If you pray for patience, and yet manifest impatience on the slightest occasion; if you ask for forgiveness, yet cherish bitterness in your own daily conversation; if you pray for the cause of God, yet are grasping and penurious; if you are in trouble, and do not call upon God and trust him for deliverance, naturally the prayer life of the child who has not yet tasted for himself the sweetness of the faith that brings peace and submission and joy into the heart, will question the efficacy of all prayer.

One concrete example has more appeal to a child than any amount of

theory. He can understand it. Therefore do not theorize too much about the benefits of prayer, or the graciousness of God in answering prayer; but illustrate the truth you wish to impress on his mind by examples. The list is long from which to choose—from the days of Abraham and Hagar to the present. Remarkable instances of answered prayers are given in many missionary biographies; and those who have really walked in the Way of Prayer will have personal experiences to relate that will not only strengthen their own faith as they recount them, but will be a most effective and winning influence in the lives of their children.

It is hard for older persons to learn that an answer to prayer may not always be Yes. Sometimes it is No. But one of the first conditions of acceptable prayer is submission to our Father's will. We must believe that he loves us, and that what he allows to come to us, if we trust him, is just what is best for us to have. A little girl of my acquaintance once prayed for weeks for a white satin dress with a "train;" she fully expected to get it, too; but gradually the desire faded from her mind, and presently she herself was able to see that while the Lord could undoubtedly have sent it to her, the answer to her request would not have served any good purpose. We who are older may smile at such childish petitions; but often our own askings must seem as foolish in the sight of Heaven. We need to seek for a sense of true values, and to honor them in our own petitions, remembering that the prayer life of the children in our homes will naturally reflect our own attitude.

JESUS gave us a good deal of instruction in regard to acceptable prayer. We are told what to do, and what not to do. We are not to make long prayers, to seek to be heard because of our much speaking; we must not cherish unforgiveness against any; we must not hold a grudge in our hearts; we must not ask the bounties of heaven merely to gratify our own selfish desires. If we wish our prayers to reach the throne of God, we must forgive as we wish to be forgiven; we must keep the commandments; we must abide in Jesus; we must ask in his name and according to his will; we must be willing to follow the guidance of the Holy Spirit, and do what he tells us to do, no matter how hard or unpleasant it may be.

Jesus, the great example for children,—all children, old and young,—knew the value of prayer. We are told that "it was in hours of solitary prayer that Jesus in his earth life received wisdom and power." Therefore he is the best teacher of the way to pray, when to pray, and for what to pray. Study what he has said about prayer, and teach the children the beautiful and assuring promises

that he has left in his Word for them and for all who will comply with the conditions.

And what Jesus found necessary in his day, be assured that your children cannot stand without. Teach them as they grow older, to find "at dawn and twilight a quiet season for communion with their Father in heaven. And throughout the day let them lift up their hearts to God. At every step of our way, he says, 'I the Lord thy God will hold thy right hand. . . . Fear not; I will help thee.' Could our children learn these lessons in the morning of their years, what freshness and power, what joy and sweetness, would be brought into their lives."

THE influence of prayer is an influence that endures. No matter what comes in to distract, and how far apparently the youth may wander away from the altar set up in his childhood, the memory will remain; and we have high authority for the assurance that "when he is old, he will not depart from it." Recently a story was told of a woman who, though brought up in a religious home, prided herself in her maturity on having no special faith. Years later she was heard to speak of the comfort of prayer, and when asked to explain her words, she said: "For years I did not pray. I drifted very far away from what was taught me in childhood. But, you see, God never really let me go. He never does let us go, you know, if we have really known him. So I think it is important that little children should be taught to know him. I was taught that. When I grew up, I thought I could get along without my faith. Now it is more to me than I ever supposed it could be, and each passing year makes it more essential."

Another instance is related by the same writer. She tells of a young man who as a boy was taught to pray, and was "rooted and grounded in the Scriptures." His mother died, and he grew to manhood, threw off all restraint, left home, became dissipated, and made a mock of religion.

His mother's friends shook their heads and marveled. Here was a case in which "training" did not count; for "no lad ever had better or more religious teaching than he."

Oh, how sadly familiar these words sound! How many times and with what heart-heaviness we have heard them said, and have repeated them, perhaps, ourselves! But read the rest of this story. East winter "a friend met this man on the street of the town in which he lives. He is now a man of forty-five. His eyes were clear, his step firm, and he spoke with a confidence that showed that he had nothing to hide or to fear. 'I dropped out of the world of decent men,' he said, 'and for a while it seemed as if I should never get back. Today I am, thank Heaven, trying to be what my mother believed that I

would be. She started me right, and though I went wrong, it seemed that I must get back into the right path again. Such faith as hers must win out.'"

Yes, that kind of faith will win. And no mother can give to her child a more precious gift than the memory of her prayers for him and with him. Pray yourself, and teach your children to pray; fulfil the conditions for acceptable prayer in your own life; and the promise is, "Ye shall receive."

#### THE EVENING PETITION

THE fire upon the hearth is low,  
And there is stillness everywhere;  
Like troubled spirits, here and there,  
The firelight shadows fluttering go;  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly from a farther room,  
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer,  
And that sweet treble in my ears,  
My thought goes back to distant years,  
And lingers with a dear one there;  
And as I hear the child's "Amen,"  
My mother's faith comes back to me.  
Crouched at her side, I seem to be,  
And mother holds my hand again.

O for an hour in that dear place!  
O for the peace of that dear time!  
O for that childish trust sublime!  
O for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I do not seem to be alone—  
Sweet magic of that treble tone,  
And "Now I lay me down to sleep."

—Eugene Field.

#### THE PENNY

BOBBY's pretty teacher stood on the rose-covered porch talking to father as Bobby came down the street with a little colored boy. "I'll see you tomorrow," said Bobby. "I'm sorry I can't ask you to come in—"

"'Cause I's black?" grinned the little darky. "Say, there's your teacher on the steps. Good-by!"

Bobby lifted the latch of the lattice gate and walked slowly in. His teacher was saying: "Oh, by the way, Mr. Copeland! don't forget that penny for the missionary box again; Bobby looked so ashamed when I asked him if he had forgotten it."

"Are you sure Bobby didn't bring any money?"

"Of course he didn't," laughed the teacher; "but I put the blame where it belongs—on the new baby; you can't be expected to remember everything. Here comes Bobby now. I've just been in to see that new baby of yours, Bobby, and she's a darling! Good-by."

"Good-by," answered the child, turning toward the piazza. "What's the matter, father?"

"Go up to your room and wait till I come," came a voice the child had never heard before.

As the boy climbed the stairs, the man buried his face in his hands. "My boy a thief!" he groaned aloud. "He has kept the money for himself. I must punish him."



Upon finally entering the room he spoke quickly: "Bobby, I gave you a cent to put in the mission box! Your teacher says you didn't put it in. Did you?"

"N-o," answered Bobby.

"Thank God!" broke from the man's lips. The child could still speak the truth.

"What did you do with that cent?"

"Spent it," whispered Bobby.

"What for?" interrogated the father.

"Candy," replied Bobby.

The avowal was cut short by the punishment which followed hard on his admission of guilt.

"He doesn't love me," thought the child.

"John!" called a voice from out a darkened room, "come here!"

The husband crossed the threshold. "I had to punish Bobby. He took the money I had given him to put into the box, and spent it for candy."

"How do you know he did?"

"Miss Andrews spoke to me about forgetting to give it to him. He owned up when I put the question to him."

"And you punished him when he could speak the truth right out like that? Did he know you were going to punish him?"

"I—I suppose so."

"He isn't a thief; he's a hero!" declared the mother. "I want my little boy to come down here and tell me all about it."

"Bobby!" called his father, and then went out on the porch. Bobby crept out of his room as the front door closed, and slipped into mother's room. Mother drew him close to her heart.

"You don't hate me?" sobbed Bobby. "He does. He thinks I stole; he does!"

"Hush, darling; forget that word! Just tell mother about that poor little cent. Mother knows it went to some good place. Mother's perfectly sure of that."

"Oh, you know!" exclaimed Bobby excitedly. "You know that little colored boy who lives with all the other children who haven't any mammas and papas and wear blue aprons?"

"The Children's Home," smiled mother.

"That little colored boy's mamma was a washer lady, but she's dead, so she can't do any more washes and buy him candy. The peanut man on the corner had some awful nice candy—so I bought him a stick all for himself."

"Didn't you keep even a bite?"

"No," answered the manly little voice, "I wanted it awfully bad, but I couldn't take it 'cause it wasn't my money. My money was for little boys in Africa. I've seen their pictures."

"Does this little boy look like one of them?"

"He is one," replied Bobby. "I asked the teacher if he wasn't, and

she said yes. I wanted to give him my penny 'cause I can't see those little boys way off in Africa when I put my money in the box. I was good, wasn't I, mother?"

"You were, dear, and very good, because you didn't mean to be bad. Now, come tell me how you felt when the box passed you by."

"I felt 'shamed 'cause the other children might think my papa hadn't any money."

"Mother wants to tell you something else, dear. You think father doesn't love his little boy any more because he hurt him. But it hurts more to hurt a person you love than it does to hurt yourself. Mother is going to tell father all about it, and then she wants his little boy to tell him that he knows he loves him."

"Dunno," answered the child, stubbornly.

"Didn't mother know all about it?"

"Mothers always do," affirmed the child.

"Then, darling, believe mother when she tells you that father loves his little boy more than any other little boy in the world. Here is father now;" and she told the story of the poor little cent.

"I love you, my boy," the man whispered brokenly, "but fathers don't always know everything; they aren't like mothers."

Bobby slipped a chubby hand into father's two big ones.

"Did God make mothers so they know everything 'fore you tell it to them?" asked the child.

"He made your mother that way," his father replied, reverently; "that's why you ought to be the happiest little boy in the whole world."

"I am," laughed Bobby, putting both arms tight around father's neck. — *Selected.*

### BOTTLING YOUR FRUIT JUICES

WHAT do you drink in hot weather, or use as a beverage for afternoon and evening refreshments, not only in hot weather but throughout the year? Have you ever used fruit juices? They are made, these fruit juices, from soft fruits and berries, from citrus fruits, such as oranges, lemons, and grapefruit, and from apple cider.

The economical part about it is that you do not have to buy bottles for the juices. Any bottle which you happen to have in the house will do. Old catsup, pickle, olive, ginger ale, grape juice bottles—any bottle, in fact, that will hold a pint or over is quite satisfactory.

The juice is pressed out of the raw berries or fruit, strained, placed in a kettle, and slowly heated to 210° F., a temperature just below the boiling point. The bottles into which the juice is to be poured should be washed and placed in boiling water to sterilize.

Pour the hot fruit juice into the hot sterilized bottle up to the shoulder of the bottle or within two inches or two inches and a half of the top, and stop the bottle with a cotton cork. This is made by placing a small, tight roll of cotton in the center of an oblong piece and rolling it into a cork to fit the bottle. This cotton stopper acts as a tanglefoot for bacteria and dust. Melted paraffin or sealing wax may be poured on top of the cotton, or a cork inserted.

After the cotton stoppers are in—before paraffining the bottles or adjusting corks—place the bottles on a wire or wooden rack in a boiler or fruit canner; the canner should be deep enough to allow the water to come just above the level of the juice in the bottles. The water must have free circulation under and around but not above the bottles. Be sure that they are so arranged that none of them will tilt or fall while in the boiler. Placing a wire frame or wooden slats crisscross in the boiler will keep the bottles from toppling.

The water in the boiler should be cold when the bottles are put in, and heated to the simmering point, which is 180° F.; it should remain at this temperature for thirty minutes. This is one of the most important steps in the preserving of fruit juices, because the delicate flavor of the fruit is lost if cooked at too high a temperature.

The water should never go above the simmering point, and if this seems to harm the flavor it is better to cook it for a longer period of time at a lower heat; for instance, forty minutes at a temperature of 165°. In preserving citrus fruit juices, such as oranges, grapefruit, and lemons, or apple cider, the temperature should not go above 150° for forty minutes, as the flavor of these juices is spoiled when they are cooked at a high temperature.

When the juices have been properly sterilized, push the cotton stopper below the rim of the bottle, and then seal with paraffin or wax. A cork may be inserted if preferred; if the cork is exceptionally porous, dip the end into paraffin in order to make the seal complete. Do not remove the cotton stopper from the bottle, as it should be tight enough to fit into the neck without touching the liquid, and is easily removed with a wire when the bottle is opened.

### Soft-fruit Juice

Pick over and wash the fruit very thoroughly; then crush with a spoon, or mash through a potato ricer or fruit press. Strain the juice through a cheesecloth, and if desired, add half a cupful of sugar to every pint of juice. The sugar is not necessary to preserve the juice, and is added merely as a matter of taste. Pour the juice into a preserving kettle and slowly heat it to 210° F., or just below the boiling point.

Be sure the juice does not boil, as this will spoil the flavor. Pour the

juice into a hot sterilized bottle to within two inches or two inches and a half of the top, so that it comes just about to the shoulder of the bottle. Make a cotton stopper and insert in the bottle. Place the bottles on a wire rack in a deep boiler of cold water; the water in the boiler should come above the level of the juice in the bottle. Heat the water to a temperature of 180° F., known as simmering, and keep it at this heat for thirty minutes. If the water is allowed to boil, the delicate fruit juice flavor is destroyed.

Remove the bottles at the end of the thirty minutes, push the cotton stopper down into the bottle, seal with paraffin or wax, or stop the bottle with a cork. Turn the bottle on the side to make sure it does not leak, label, and store it. Any soft-fruit juice—strawberry, blackberry, mulberry, elderberry, gooseberry, cherry, grape—can be preserved in this way.—*Selected.*

### THE HELP OF PARENTS NEEDED

IF parents desire their children to be pure, they must surround them with pure associations, such as God can approve. The home must be kept pure and clean. Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul.

Mothers, you are the educators of your children, and you can do a great deal if you begin early to inculcate pure thoughts, by fitting up their rooms in a cleanly, tasteful, attractive manner. . . .

Let the mother's dress, also, be simple and neat. So may she preserve her dignity and influence. If mothers allow themselves to wear untidy garments at home, they are teaching their children to follow in the same slovenly way. Many mothers think that anything is good enough for home wear, be it ever so soiled and shabby. But they soon lose their influence in the family. The children draw comparisons between their mother's dress and that of others who dress neatly, and their respect for her is weakened. Mothers, make yourselves as attractive as possible, not by elaborate trimming, but by wearing clean, well-fitting garments. Thus you will give to your children constant lessons in neatness and purity.—*"Christian Temperance," pp. 142-144.*

I EXPECT to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.—*Stephen Grellet.*

"ANGER is self-destruction, and hatred inflicts the punishment for others' sins on itself."



### WORK IN COLORADO AND OHIO

FOLLOWING the close of the camp meeting in Denver, Colo., in June, 1916, we pitched our tent and opened services about the fourth of July. The company consisted of Henry DeFluiter, chorister; Albin G. Wearner and his wife, who cared for the tent; Miss Lowe and Miss Duncan, Bible workers; and D. E. Robinson and the writer, who were the speakers.

At the opening of the school year Elder Robinson was called to take up work in Campion Academy, and Brother and Sister Wearner returned to the school to resume their studies.

Feeling that the time had come to strike a more decisive blow, we rented the city auditorium, and Brother W. L. Burgan, as press agent, joined our small staff of workers. God gave us seventy-six souls, with many interested, at the close of eight months' work.

Our faces were next turned toward Dayton, Ohio, where, with two Bible workers, Miss Cora Gibson and Miss Mary I. Meek, Elder J. J. Marietta as business manager, and L. C. Metcalf as chorister, we opened services in the Memorial Hall Sunday night, April 1. The Lord gave us thirty-five souls, with many other interested ones.

Elder Marietta and Miss Meek followed up this interest, while Brother Metcalf, Miss Gibson, and the writer opened a series of meetings in the tent at Hamilton, Ohio, Sunday night, June 17. Brother and Sister O. O. Metcalf cared for the tent and assisted in the music. At the close of eight weeks we had harvested thirty-five souls for the kingdom, with fifteen others keeping the Sabbath and scores interested.

Having been called to the presidency of the West Virginia Conference, it seemed necessary for me to leave Hamilton, but Miss Gibson is following up the interest there in house-to-house work.

We are now in Parkersburg, W. Va., and as we take up the responsibilities of the work in this needy field, we earnestly solicit the prayers of those who read this report. We feel to praise God for the blessings of the past, for the glory is all his. We are glad for a little part in his vineyard, and consecrate ourselves anew for the finishing of the work which he has given us to do.

T. B. WESTBROOK.

### TEXICO CAMP MEETINGS

#### ALBUQUERQUE, N. MEX.

THE Texico Conference is formed of the State of New Mexico and the panhandle of Texas. Two camp meetings were held in the conference, one at Abilene, already reported in the REVIEW, and the other at Albuquerque, N. Mex., August 15-22, where Elder Geo. J. Seltzer and Brother Orel Graham had been conducting a series of tent meetings during the earlier part of the summer, as the result of which about twelve had taken their stand for the truth.

Elder J. W. Christian, president of the Union Conference; Elder R. B. Coberly, president of the conference; Brother A. F. Harrison, Union field missionary secretary; Prof. C. L. Benson; Elder Seltzer, and the writer, were the public laborers present.

About one hundred were encamped on the ground, and the attendance of those not of our faith was quite good at the evening services. Though the meeting was small, there was an earnest spirit of seeking the Lord manifest on the part of all. Several seasons of revival were held with good results, quite a number were converted who

had never before given their hearts to the Lord, backsliders were reclaimed, and all present renewed their consecration to God for the finishing of the work. On Sunday there was a baptismal service in the Christian church, which had been kindly granted for the occasion, when thirteen were baptized.

At the Sabbath afternoon service Brother Weeks was set apart to the work of the gospel ministry, by the usual solemn ceremony. Elder Christian preached the ordination sermon, Elders Benson and Seltzer offered prayer, the writer gave the charge, and Elder Coberly the address of welcome.

Notwithstanding the prevalence of drouth throughout the territory of the Texico Conference, there is a spirit of courage among the workers and people. There was a very commendable response to the appeal in behalf of the needy mission fields. The brethren and sisters purchased large quantities of books with which to do missionary work among their friends and neighbors, and at the close of the meeting all returned to their homes feeling that a blessed camp-meeting season had been enjoyed, and with renewed courage to live the victorious life.

A. T. ROBINSON.

### NEWSPAPER WORK IN INDIANA

THAT the newspapers of our land are an important agency in carrying present truth to the world, is becoming more and more apparent as the years go by.

The newspapers of Indiana have published much of the truth for this time during the past year, and the leading papers of the State have given reports of the work carried on by our people throughout the world.

The sermons by Elder Claude L. White at Marion in the summer were published in the city papers at that place. These sermons on the plain, pointed, testing truths of the message were widely read not only in Indiana, but in different parts of the United States to which the papers were sent. The attendance at Elder White's meetings was good, often reaching the five-hundred mark. A rich harvest of souls has been garnered, and the prospect is bright that many others will accept the truth. The publicity given to the work through the newspapers materially aided in securing these excellent results.

In recent meetings held by the writer at Connersville, a city of about ten thousand inhabitants, both of the city papers published reports of the sermons. One of these papers was especially liberal, giving good space nearly every day while the meetings were in progress. Some of our brethren stated that as a result of the sermons published, the city was stirred with the message.

At our recent camp meeting at Wabash both of the city papers issued a big camp meeting edition at the beginning of the meeting, and throughout the ten days during which it was in progress we were granted the most liberal space that the writer has ever been able to obtain. Pictures of some of our laborers were furnished the papers at the request of the editors and publishers, to accompany some of the articles.

On both Sundays and at the evening services the attendance of those not of our faith was large, the big pavilion often being filled, and many automobiles lined up next to it; at one time they were five deep.

The newspapers evidently had much to do in bringing the people out to hear the impressive and soul-stirring sermons; and the precious truth for this time was carried

into many homes by the reports published daily.

Several times during the meeting at Wabash, reports of the sermons preached, and of the progress of our work in all the world, were sent to forty-three of the newspapers throughout the State.

The leading paper of Indiana, the *Indianapolis News*, which is said to have the largest circulation of any paper of its class in the world, gave space for our reports in several issues, and published a synopsis of sermons on the signs of Christ's soon coming and on the Sabbath question, and told of the progress of the work carried on by Seventh-day Adventists throughout all the world. It repeated the story of how the providence of God is opening the way for the gospel to be carried speedily to all lands.

In these days people are reading the newspapers eagerly in their homes, in the hotels, on the cars, and everywhere. They read the articles telling the precious truth that saves men in the kingdom of God.

An interesting incident took place recently. For some time before the camp meeting Elder Thos. F. Hubbard delivered sermons in the auditorium at the city park in Wabash, and reports of these sermons were published in the city papers. One editor, discontinued them for a few issues, but by request of the people who had been reading the sermons, he resumed their publication.

Seventh-day Adventists have a great truth that is worth publishing; they have something important to tell these days; and the people read what they have to say when it comes to them in their own daily paper.

I have been deeply impressed with the favor and courtesy shown us by many editors and publishers in recent years. Let us carefully and prayerfully seek to improve the excellent opportunity afforded of using the daily press in sending the message into every nook and corner of the land.

M. C. GUILD.

### THE OKLAHOMA CAMP MEETING

THIS meeting, the closing one for this year in the Southwestern Union Conference, was held on a spacious open ground in the suburbs of the beautiful and enterprising city of Oklahoma, August 24 to September 2.

All the Union and local conference laborers, Elder G. F. Haffner, Prof. C. L. Benson, and the writer were on the ground at the opening of the meeting and remained till the close. Elders A. G. Daniells and J. T. Boettcher; Prof. F. R. Isaac, of the Clinton German Seminary; also Elders B. L. House and C. L. Premier, who are to connect with the faculty of the Southwestern Junior College, arrived later, all of whom rendered valuable service during the latter part of the meeting.

Elder John Isaac, president of the conference, with his corps of laborers, had been on the ground several days before, and had the large camp all in readiness for the opening service at the going down of the sun Friday evening. At that time, both the German and the English pavilion were well filled with our own people, who had been arriving in companies during the day. Many others arrived during the week, making the number of our people in the camp more than fifteen hundred. There was a good attendance of those not of our faith, so that some evenings the audience in the large tent numbered more than two thousand.

The conference having adopted the two-year term, no conference business meetings were held, but the president of the conference rendered a summary report, which showed good progress in all lines of work during the year.

Revival seasons followed in connection with the services, not only on the two Sabbaths, but during the week also, the meetings frequently taking that turn. On the afternoon of the closing Sabbath, a large

per cent of the campers repaired to Belle Isle Lake, a beautiful body of water, where seventy-seven persons were buried with their Lord in baptism, a large majority of whom had recently given their hearts to the Lord for the first time.

The Sabbath school offerings amounted to \$897. A little over \$11,000 in cash and unconditional pledges was given for foreign missions.

Several home missionary rallies were held, at which much enthusiasm was manifested. At one of these meetings the brethren and sisters purchased \$7,299 worth of books. Included in this purchase were 23,197 copies of the books known as the World's Crisis Series. It may be of interest in connection with this report to note that at the camp meetings in the Southwestern Union Conference this year, 71,697 copies of the Crisis Series, besides very large numbers of other books, were purchased by our people for missionary work among their friends and neighbors. Surely this is an indication that we are nearing the fulfillment of the prophetic declaration, "Thy people shall be willing in the day of thy power." A great revival of the home missionary spirit is noticeable in the Southwestern Union Conference.

Elder Daniells's mission talks were a great inspiration, as he told of the marvelous way in which the truth of this soul-saving message is finding its way to the hearts of the people in heathen lands, and of the glorious transformations that take place in the lives of those who receive it. His lecture on the world war, the closing Sunday night, was listened to with marked attention by a very large audience. Business men from the city came upon the platform at the close, and expressed their appreciation of the lecture and of our stay in their city.

It is not overstating the facts to say that the Oklahoma camp meeting, every day of which was filled with an inspiring program, afforded even more than the usual spiritual uplift to our people. The good spirit prevalent was not confined to our own people, as was evidenced at the close of the last meeting, when many not of our faith joined with our people in coming forward for a farewell handshake.

I was present from the opening till the closing service at each of the seven camp meetings in the Union Conference, conducting on an average two public services each day, besides attending and taking part in most of the other meetings, and traveling a distance of 4,772 miles to make the rounds. Association with the Union and local conference laborers, and with the brethren and sisters of the various conferences, was an inspiration to me, which served to increase the longing for a part in that great meeting, by and by, of all who shall have proved faithful in the finishing of the work. "What a gathering of the faithful that will be!" A. T. ROBINSON.

### THE IOWA CAMP MEETING

THE fifty-fourth annual session of the Iowa Conference was held in connection with the camp meeting, at Marshalltown, August 23 to September 2. One can scarcely credit this "fifty-fourth" enumeration until he looks up the record. But in 1863 the Iowa Conference was organized, the same year as the Ohio Conference. Two conferences were organized the year before, Minnesota and Vermont, while the first of all—the Michigan—dates from 1861.

The end of these fifty-four years of growth and service finds the believers in Iowa earnest in service and cherishing the "blessed hope" as the dearest interest of life. The report of Pres. A. R. Ogden for last year showed three new churches organized, and seven church buildings completed or purchased, having a value of \$15,000.

During the summer, eleven tent efforts were conducted, with a fruitage of 125 new Sabbath keepers reported, and many other interested ones still being labored for. Thus even in these older conferences the

calls resound for laborers to enter unworked parts of the field, and as the message is preached the fruitage springs up. Iowa's membership had grown from 2,524 in 1916 to 2,820 on June 30 last.

The forenoon hours of the camp meeting were devoted to the regular business sessions of the conference, and to reports of the departments. The reports were certainly encouraging. Brother A. R. Smouse, the treasurer, reported a tithe of \$57,387 during 1916, an increase of \$9,000 over the former year; while the report for the first six months of the current year showed receipts of \$33,343, indicating a yet larger increase this year.

The report of Brother R. E. Bowles, of the tract society, showed sales of publications amounting to \$40,000. For the colporteur work, Brother L. L. Grand Pre had truly a cheering report. In the year 1916 the colporteurs had sold \$19,000 worth, while already in 1917 the figures stood at \$22,000. Twenty-five thousand homes had been entered by the colporteurs, 5,000 books delivered. Three years ago it was stated that Iowa stood nineteenth in book sales among the conferences of the Pacific Press territory. The brethren rejoiced at the time of the camp meeting to find themselves second in the line; in fact, a report received just before the meeting closed seemed to indicate Iowa as holding first place. Naturally these positions shift and change with the varying tide of the book business; but all Iowa rejoices at the steady growth of the colporteur work.

Much emphasis was placed during the conference upon the home missionary work, of which Sister Minnie Sype is leader. The believers plan for yet greater activity in working for their neighbors and the communities round about.

Sister Flora V. Dorcas, of the Sabbath school department, gave a cheering report of the church at Bible study Sabbath by Sabbath. These Sabbath schools in Iowa have also given more than \$1,000 a month during the year to send the truth to foreign fields.

The most important feature of growing activity in the young people's work, presented by Elder S. A. Oberg, was this: In the first half of 1916, nineteen souls were won to Christ in this department. In the first half of 1917 the figure is fifty-three. Along with this are reported blessings and activities too numerous and varied to mention.

Oak Park Academy, at Nevada, was strongly represented by Elder L. A. Hoopes and his earnest faculty, as well as by a strong representation of last year's 137 students. Iowa's young people are pushing into school, with their eyes upon the fields. When the school's financial report showed a deficit of \$316, owing to the increased cost of living, brethren in the conference promptly made up this amount, and then added to it a \$500 fund to assist students the coming year.

The report of the Iowa Sanitarium, at Nevada, showed a good patronage, and a financial gain of over \$6,000. Dr. H. W. Barbour and his staff have been blessed in their work at this institution.

The believers came in to the camp meeting with an earnest spirit of seeking God, and the meeting throughout was a time of refreshing. About eighty were baptized. About \$9,000 was pledged for missions, and during the two Sabbaths the Sabbath school offerings for missions were over \$1,500. Starting a campaign to clear off all conference obligations this year, pledges of somewhat over \$8,000 were made.

On the last Sabbath, four brethren were ordained to the work of the ministry,—George W. White, Ross J. Sype, George E. Leffler, and Charles J. Metzgar. All rejoiced to see the ranks of the ministry thus increased. Ten new ministerial licenses were granted by the conference. Thus Iowa increases its staff, and prepares to supply help for the needy regions beyond.

The attendance at the meeting was large,

about 1,800 altogether, though not all of this number were present at one time. There was a good interest in the city and country round about. Elder A. G. Daniells, who was present the earlier half of the meeting, spoke on the first Sunday evening to an audience estimated at 2,500, presenting the world war in the light of prophecy. This interest continued encouraging throughout the meeting. Laborers from outside the conference were Charles Thompson, S. A. Ruskjer, and E. M. Oberg, of the Union Conference; Prof. H. C. Lacey, representing Union College; and J. R. Fern and D. W. Reavis, of the publishing houses.

Most heartily the brethren reelected Elder A. R. Ogden to lead Iowa's forces during the coming year.

W. A. SPICER.

### USING THE PRESS IN NORTH DAKOTA

ELDER W. A. ALWAY, of the North Dakota Conference, has written an unusually interesting report concerning the use that can be made of the newspapers in connection with our work. Elder Alway has been very successful in his efforts along this line, and makes some valuable suggestions as to a number of ways in which we can find opportunity to have articles published. He says:

"I have endeavored to collect a few suggestions from the rather limited experience I have had in writing for the public press.

"In the first place, I might say that my efforts in this direction may be traced to a statement often made by that great, though simple man, Prof. G. H. Bell, under whose inspiring teaching it was my privilege to sit for a few brief months:

"All persons who feel impressed to write should do so, as the individuality of your expression of truth is quite certain to find a response in some peculiar mind which has escaped the appeals of other more talented writers."

"This statement, I believe, has been responsible for the appearance in print of the few articles that have escaped the censorship of the flames.

"I have written mostly for local papers of limited circulation, and generally only when interest in some live issue filled me so full that I could no longer resist the pressure of some big truth; and I believe this is one secret at least of getting things into the press, for I have found that editors have a natural affinity for an 'overflow,' no matter how small the jug is from which it proceeds or how unlike their own it may appear.

"I have found it unsafe to reread my manuscript many times, as it seems to grow weaker and weaker with each reading until it is discarded as unfit for print. One's subject seems to grow larger and grander, while his expression of it grows tamer and unworthy of the greatness of the subject.

"I have also found that in the discussion of local issues, one must avoid all personal thrusts, every expression of contempt for the weakness of another's cause, every assumption of superiority of knowledge, or an egotistical attitude of any kind. He must put himself in the place of an honest objector, and ask, 'What wording would appeal to me the strongest and lead me to an unbiased consideration of this point of truth?' The whole article should breathe a spirit of highest confidence in those with whom he is forced to take issue, because he is under tribute to a sacred conviction of truth; and he must make that truth stand out so plain and simple that his readers will say, 'Really, it does look as if he is justified in his position.'

"In our recent campaign against the blue laws of our State code of North Dakota, we tried some of these methods.

"After the editor of our local paper had published one of our articles, he was severely attacked by a pastor of one of the local churches, to which he replied, 'Pastor,

my paper is open for any one who wishes to discuss without malice or personal invective any live issue in which the public is interested; and if you have any matter that throws greater light on this subject than Pastor Alway has written on, we want it; just bring it on.'

"I then wrote for several weeks articles on agriculture and the simple life which were especially acceptable in view of the nation-wide campaign on these lines, following America's entry into the world war. I told the editor he could consider this my patriotic contribution to my country.

"This little service won for us a warm friend in this editor, and when our camp meeting came to town, he was willing to work almost night and day and put up patiently with all kinds of irregularities in getting us out a camp meeting special every day.

"This little paper was carried by a band of the young people to every house in town every day, while another company of young people wrapped and addressed several hundred to interested friends in the communities represented by campers. I also found people in the town who were mailing the paper to friends at other points. It does seem that there are numerous ways in which the public press can be utilized to give publicity to the great and glorious principles of this message."

The art of cultivating the friendship of an editor, as described by Elder Alway, is worthy of emulation. Such men can and ought to be of untold assistance in helping us to give the gospel to every nation, kindred, tongue, and people. We should avail ourselves of every opportunity to use the agency of the press for the proclamation of the message.

W. L. BURGAN.

## Missionary Volunteer Department

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MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

### THE SENIOR BIBLE YEAR

#### ASSIGNMENT

- September 30. Zechariah 5-8: Restoration of Jerusalem.  
 October 1. Zechariah 9-11: Prophecies of Christ; promises of victory.  
 October 2. Zechariah 12-14: A fountain for sin.  
 October 3. Malachi: Acceptable offerings.  
 October 4. General review of the Old Testament. As far as you can, give a one-name title to each book; as, Genesis, "Beginnings," Leviticus, "Law," Psalms, "Praise." Note that the Old Testament contains thirty-nine books, divided into five parts—law, history, poetry, major prophets, minor prophets. There are five books of law, twelve of history, five of poetry, five major prophetic books, and twelve minor prophetic books.  
 October 5. Matthew 1-4: Genealogy; birth; baptism; temptation.  
 October 6. Matthew 5-7: The sermon on the mount.

#### MALACHI

Malachi, the twelfth and last of the minor prophets, is sometimes called "the seal." With his book the Old Testament Scriptures close, and it is well to remember that for four hundred years the Bible ended with Malachi. Little is known, but a great deal is conjectured, about this prophet. It seems certain, however, that he prophesied after Haggai and Zechariah. The new temple was completed, and its services re-established. The sins of the people and the corruption of the priests are reproved; the obligation of tithing is clearly set forth; and the final utter destruction of the impenitent is foretold.

"The master thought of Malachi is that of fellowship with God. He had to deal with a people whose glorious history was that of their fellowship with Jehovah, whose shameful history was that of their infidelity to that fellowship. If that be recognized, we shall find the threefold permanent value of this book. It is first, a revelation of the unfailing love of Jehovah. It is secondly, a revelation of human infidelity. It is finally, a revelation of the secrets of strength in an age of failure."

One of the most precious texts in the book is the assurance that the Lord hears those who speak of his goodness, and has their names inscribed in a book of remembrance. Since he so values the faulty expressions of love and gratitude from his frail human children, how often should we speak forth his praises!

### MATTHEW: GOD'S GIFT OR MAN'S GAIN

"Matthew" means "Jehovah's gift." Levi was his Jewish name, and Matthew became his Christian name. It is not difficult to see why.

Before his conversion—his "call"—he was not a man of "God's gift;" far from it. He was a seeker for "man's gain." That is what a publican was sure to be, a hard, greedy, extortionate, oppressive tax collector; a man who goaded gold from widows' tears and orphans' hunger; a man who cut the farmers' harvests in half; a man who balked the merchant of his profits; the bane of industry, the thief of prosperity, the mildew of trade. The tax collector for the Romans had to make many an exorbitant gain—for himself, his overlord, the emperor, and the empire. And Matthew did it, or he would not remain tax collector.

But this officer of Herod the Tetrarch had other thoughts, as he sat at his money table near Capernaum, on the highway from Damascus to the Mediterranean. He had heard strange rumors of late. His calling gave him all the news from the travelers, and it was wonderful news, those days. A leper, healed by a word in a city near by, had gone everywhere telling the marvel. Some fishermen, toiling all night in vain upon the lake over yonder, had made an unheard-of haul by the direction of a stranger on the shore. In his own town a demon, strong enough to throw its victim down, had been driven out of a man by a quiet word. An aged woman, at death's door with a great fever, had been healed immediately by another word. Yes, and only that day a poor paralytic, let down at the feet of the Wonder-worker through a hole torn in the roof, had been dismissed rejoicing, bearing his sick bed.

Besides, wonderful words had come to Matthew, fragments of sermons from the Horns of Hattin and elsewhere, parables easily recalled and repeated, words that stung and burned and cut; words that calmed and convinced and inspired; words that said, "You were made for God, Levi, and not for gold. Seek God's gift, Levi; eternal life, Levi—and no longer be the slave of these lower, trivial, cruel gains." And as he heard it and thought it, Levi's heart had leaped within him.

It seems very sudden: Jesus "saith unto him, Follow me. And he forsook all, and rose up and followed him." But it was not so sudden as it seems. There must have been a great deal back of it. We know that there was a great deal ahead of it.

I like the way Matthew himself tells the story. He will not leave it out. It meant too much for that. But he had been a publican, and it was not meet to make much of such as he. Only a verse; and "the house" where the feast was held that came next is not said to have been his own, though it was. Only a verse, and only a minute of decision; but in that minute Levi had become Matthew, and a soul had flashed about from the bursting bubbles of earth to the eternal gifts of God.—*Amos R. Wells.*



## Food Conservation

### THE PLEDGE CARDS

THE United States Food Administration has decided to make the week of October 14-21 one of securing pledges from households in support of the conservation plans. Pledge cards are to be circulated under the direction of the State Food Administrators. It is planned to reach every one of the 20,000,000 homes of this country.

The pledge card calls for nothing very drastic. The pledge made by the housewife is to carry out the directions and advice of the United States Food Administration in so far as circumstances will permit. These plans look to the conservation of wheat, beef, mutton, pork, fats, and sugar; because of the shortage of shipping, these concentrated foodstuffs are depended upon for sending across the seas to relieve the necessities of those across the waters.

The conservation plans include the observance of a certain number of meals each week at which no wheat, beef, mutton, or pork shall be served, and a reduction in the amount of fat and sugar used. It is felt that the coöperation of 20,000,000 kitchens and dining tables will accomplish the purposes of the Food Administration. If in this country we can reduce consumption of wheat flour by 1 pound, our meat by 7 ounces, our fat by 7 ounces, our sugar by 7 ounces per person per week, these quantities, multiplied by 100,000,000, will effectively meet the call for relief of many who are suffering, which this nation has undertaken to answer.

Because of a superabundance of foodstuffs of other kinds—corn and other cereals, fruits, and vegetables—no hardship will be imposed in this measure. Substitution of other good foods for those on which a saving is to be effected should not be difficult. It is stated that as a nation we are eating more fat and sugar than we need, and that reducing our consumption of these will do no harm.

Another step that is urged as the duty of every person is the elimination of waste. This will probably not mean much to many people of this country who are already as careful and as saving as they can well be. In their case all that is required is the substitution of certain foods for others. A number of people, estimated at thirty per cent of our population, will be asked to adopt simpler living, and this will work no hardship.

Every ounce of waste of food prevented in this country is a contribution toward relieving the starvation of people in other countries. As before stated, this suffering falls chiefly upon the old men, the women, and the children of the warring countries.

Our own people will nearly all be able to enter quite fully into this conservation effort. While we are large users of wheat, we are also acquainted with the uses of other cereals, and can easily make substitutions for a certain number of meals. When it comes to doing without meats, we are of course prepared to lend help. Most of our people have already learned to substitute wholesome and nourishing foods for flesh foods. A reduction in the average amount of sugar and fat should also be fairly easy to us. And who among us is not already versed in the principles of economical living? Wastefulness of food among us should be practically unknown.

Hence we feel assured that when our people are called upon to give support to this movement, there will be a ready coöperation. Later, when the report cards are collected, showing what is actually being accomplished in these directions of saving, we ought to stand well in the average showing of all the various denominations. We will next tell more about the report card plan.

L. A. HANSEN.

### SUGGESTIONS FOR ECONOMICAL MEALS

FOR the use of housewives who wish accurate information on relative costs in planning economical and at the same time nutritious meals, the Food Administration has issued a table showing the comparative cost and food values of fifty foods.

Bread is taken as the standard of comparison, and the cost per pound and the relative cost per hundred calories of the other materials are shown. The prices given are the average of prices in twenty-five places throughout the country on August 1. The table shows that twelve articles are cheaper than bread on the basis of calories obtained for the money; two are of equal value, and thirty-six higher. Cornmeal, notwithstanding its present high price, continues to give the most food value for the money. Broiler chickens stand at the foot of the list.

From this table it will be seen that animal foods are very much more expensive than vegetable foods. Milk, it will be noted, is the cheapest animal source of calories. It is also a cheap source of animal protein.

If any animal food is wanted, milk, on account of its cheapness, and on account of its possessing everything needed by the human organism, is the ideal animal food, but it should be clean milk.

The experts of the Food Administration think that an intelligent use of this table will help housewives. They point out that it would be impossible for a family to keep in health if it were fed exclusively on the foods in the lower part of the table.

The first column gives the cost in cents per pound; the second, the relative cost compared with bread.

Cornmeal	6.1	47.4
Rolled oats, bulk	6.9	48.4
Wheat flour	7.1	55.1
Hominy grits	7.7	61.5
Graham flour	7.9	61.5
Rye flour	7.8	62.8
Sugar, granulated	9.4	66.7
Corn sirup	8.1	71.8
Pearl barley	10.7	84.6
Pure leaf lard	27.1	84.6
Rice, fancy head	10.7	85.9
Cottonseed oil	29.9	96.2
Bread	9.3	100.0
Macaroni, bulk	12.7	100.0
Corn oil	31.0	100.0
Crackers, bulk, soda	16.5	111.5
Oleomargarine	30.9	116.7
White potatoes	3.3	141.0
Evaporated apples	14.8	143.6
Lima beans	18.5	150.0
Navy beans	19.5	159.0
Italian olive oil	51.2	164.1
Creamery butter	45.7	167.9
Prunes, medium sized	15.8	174.4
String beans, canned	12.8	175.6
Comb honey	21.4	185.9
Cocoa, bulk	29.0	191.0
Cheese, American	31.8	196.2
Sweet potatoes	7.0	198.7
Milk	5.3	219.2
Pineapples, canned	13.6	248.7
Ham, sliced	40.3	271.8
Salt mackerel	21.9	280.8
Pork chops	30.3	315.4
Onions	5.1	326.9
Corn, canned	12.5	364.1
Leg of mutton	29.0	426.9
Salmon, red Alaska, canned	24.1	466.7
Salmon	24.9	498.7
Leg of lamb	32.8	500.0
Beef, round steak	28.0	552.6
Eggs, fresh gathered	26.4	564.1
Peas, canned	11.8	605.1
Sardines, domestic	49.2	684.6
Halibut	24.5	697.4
Peaches, canned	14.2	728.2
Whitefish	18.2	729.5
Salt cod	20.9	744.9
Veal cutlets	33.5	859.0
Tomatoes, canned	9.6	1,230.8
Chicken, broilers	34.5	1,524.4

G. H. HEALD, M. D.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Lack of foreign competition has created a large market for American shoes in Chile.

— A cookstove that is supplied with gas from headlight tanks has been invented for automobile tourists.

— In order to provide clothes for the British army, Great Britain has manufactured 110,000 miles of flannel and khaki cloth.

— Since 1881, 30,000 miles of fencing have been erected in the state of South Australia for the purpose of controlling the rabbit pest.

— George F. E. A. Wettin is the real name of the king of Great Britain; and Mrs. Henry Schwerin that of Wilhelmina, queen of Holland.

— The glass bowl from which the draft numbers were drawn is to be placed in Independence Hall in Philadelphia, along with other historical relics.

— The Porto Rican house of representatives and senate have passed resolutions addressed to President Wilson, asking that Porto Rico be granted complete self-government.

## Appointments and Notices

### CAMP MEETINGS FOR 1917

Columbia Union Conference  
Virginia, Richmond (colored) Sept. 20-30

### Southern Union Conference

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

### TRI-CITY SANITARIUM TRAINING SCHOOL

There is still opportunity for several consecrated Seventh-day Adventist young men and women to enter the fall class in the Tri-City Sanitarium Nurses' Training School. All who wish to take this course should make application at once to the superintendent of nurses, Miss Antoinette Lippett, Tri-City Sanitarium, Moline, Ill.

### AN EFFECTIVE WEAPON

LETTERS are beginning to come to the *Instructor Anti-Tobacco Annual*, conveying messages of keen appreciation. Many of them say, in substance, the same as the following statement just received:

"The *Anti-Tobacco Instructors* came the other day, one hundred of them. I wish to congratulate your publishing house upon issuing such an attractive paper, and I thank God for putting into our hands such an effective weapon against this monster evil."

If all our readers would feel as the brother who wrote the above statement, and do as he is doing, we could bring about, in time, a tobacco reform as great in results as that now witnessed in liquor reform. It can be done. It should be done. Who ought to do it? Who will be held responsible if it is not done?

The *Anti-Tobacco Instructor* is the entering wedge in a tobacco reform, the beginning of a movement as great and as strong as that launched years ago by the *Temperance Instructor*. Now is the time for our people to put their strength into this important movement. Send for one hundred copies and begin at once. Prices the same as for the *Temperance Instructor*.

# Signs of the Times Leaflets



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The demand for small, inexpensive leaflets testifies to their value in creating an interest in our literature, and in encouraging a desire for a more complete and comprehensive treatise.

Signs of the Times Leaflets were gotten out with special reference to these various requirements, and are admirably suited to the purpose for which they are intended.

A supply should be found in the home of every Seventh-day Adventist, to be used as opportunities occur. All classes of workers can make use of them to most excellent

advantage. Because of the condensed style of the leaflets, the variety of subjects treated, as well as their pleasing appearance, they are an essential addition to the equipment of a tent or hall effort, and solve the problem of expense, when large quantities of literature are desired for free distribution.

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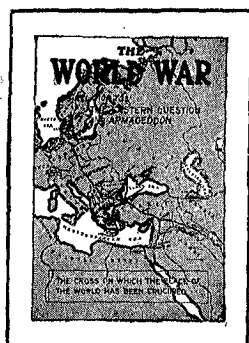
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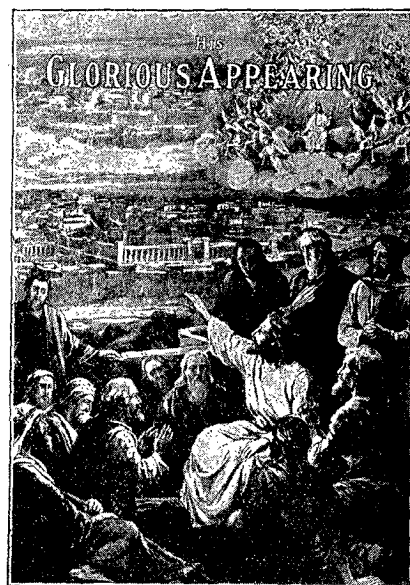
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WASHINGTON, D. C., SEPTEMBER 27, 1917

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 ASSOCIATE EDITORS  
 W. A. SPICER G. B. THOMPSON L. L. CAVINESS  
 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRADI  
 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.

ELDER J. O. CORLISS begins in this number a series of articles on the Sabbath. They will be found well worth reading.

By the United Fruit Company's steamship "Coppename," listed to sail September 19, Elder and Mrs. E. W. Thurber left New Orleans for Guatemala, Central America, their future field of labor.

LAST week Elders W. T. Knox, J. L. Shaw, and N. Z. Town reached Washington on their return from the council and institute which opened last month in Panama. They report an excellent conference.

A NUMBER of ministerial appointees to the mission fields have been delayed in getting off to their fields of labor by the necessity of securing release from the call to military service. We are glad to hear that several of these have now been released, and the Mission Board is planning further sailings at an early date.

In a recent letter, Elder M. N. Campbell, of the British Union Conference, reports the opening of the Union training school at Watford, with sixty students in attendance and others listed to enter later. In other times the attendance would naturally be considerably larger, but we are glad to hear of so many preparing in the English school for service in the fields.

THE following item in a recent letter from Dr. A. W. Truman, will be of interest to our readers:

"Another college year has opened with, I think, the best prospects in the history of the school. We have nearly fifty members in our first-year nurses' class; about twenty in the two-year medical evangelistic first-year class, and about the same number in the beginning medical class."

LET all bear in mind that the Special Relatives and Friends' *Present Truth* List will begin this year on October 1. One issue of *Present Truth*, beginning with number one, will be mailed each week to this special list until the entire series of twenty-four numbers has been sent. The price per name is only 25 cents—24 of the leading and most essential parts of the message delivered by mail in good, attractive, convincing form, and these impressed upon the minds and hearts of our dearest relatives and friends by the Holy Spirit sent in special answer to the united prayers of all the churches and isolated members!

## SPECIAL MEETINGS IN TAKOMA PARK

As we go to press, the brethren and sisters in and around Washington are being especially favored with a series of meetings conducted by Elders R. D. Quinn, S. N. Haskell, K. C. Russell, and F. W. Stray. A large tent has been pitched in the rear of the Review and Herald for the accommodation of the meetings. Elder S. N. Haskell conducts a Bible study at 6 A. M., followed by another Bible study and season of devotional worship, led by Elder R. D. Quinn or one of his associates. The evening hour is employed in an earnest revival service.

The Lord has given messages with special power through these brethren. They have presented plain, searching truths, showing the perils of the times in which we live. Special emphasis is placed upon the need of complete surrender and consecration as a preparation for the reception of the Holy Spirit, the great need of the church of God in this trying hour.

Our brethren and sisters from the churches of the District of Columbia Conference, as well as our workers in the General Conference and Review and Herald offices, are greatly enjoying these services, and are earnestly coöperating in an effort to obtain a new and living experience in the things of God. We rejoice in this season of blessing which those at the headquarters of our work are enjoying. It is a time of general seeking of God on the part of all. We believe that the Lord has great things in store for his people. Heaven is waiting to shower upon us unmeasured blessings. The great need in our lives today, and the great need in the cause of God, is for the workings of the Holy Spirit. For this every believer should devoutly pray. It is this power which will energize our missionary activity. It is the spirit within the wheels which will prove the motive power of this movement.

Some of the excellent talks given at these meetings will be stenographically reported, and we hope to give the substance of them to the readers of the Review in future numbers.

## ANNUAL COLLECTION FOR THE WORK AMONG THE COLORED PEOPLE

FOR a number of years we have taken an annual collection for the work among the colored people. At the spring council held in Huntsville, Ala., this year, it was recommended that an offering be taken for this work on Sabbath, October 20. This date will soon be here, and it is none too soon for the officers in each local church to lay plans for a liberal offering.

The growth of the work among the colored people is very encouraging. Strong workers are being developed, and many churches are being raised up in the various conferences. The Oakwood Junior College must be strengthened and enlarged in order properly to train those who attend the school. This work is being delayed because of lack of funds. In view of the increasing needs of this work, it was recommended at the spring council,

"That in the annual collection for our colored people, we call for a specific dona-

tion of one dollar per member from the membership of the North American Division Conference, for the purpose of financing this work, and providing a fund for church extension work among the colored people."

One dollar a member from our constituency in this country would mean a sum of \$80,000. With this in hand the work of strengthening and enlarging the school at Huntsville could go forward, and help be provided in other necessary lines as well. Why should not each church plan for an offering on this day in the same careful and thorough way that is done in taking the Thirteenth Sabbath Offering? Why should not each church plan to raise a sum equal to one dollar for each of its members? Some who are able can make liberal offerings, and in this way the goal can be reached. This can be done if each church officer will take hold and properly organize and plan for this offering.

Brethren and sisters, the Lord is soon coming. What we do must be done now. It will soon be too late to do anything. Here among us is a people speaking our own language who are waiting for present truth. Experience shows that they are as susceptible to this truth as any people in the world. And when they embrace it, they are as faithful as any other people. They give liberally according to their means.

Our colored believers are loyal to this truth. It is true that some of them give up the message; so do some white people. But the efforts of the enemy to divide, confuse, and scatter our colored members has met with poor results, and our work among them is a unit. We are developing a strong, loyal, and consecrated band of evangelical workers who are leading the people in right lines. And it is time for all to come forward with a liberal offering, in order that we may do more in the future than in the past along educational, church extension, and evangelical lines. Church officers, all, let us make the offering of October 20 the most liberal ever made for this work.

G. B. THOMPSON.

ON September 14, from Seattle, Wash., by the Japanese liner "Yokohama Maru," Brother Edgar H. Twamley, of the General Conference office at Takoma Park, sailed for Shanghai, China, to engage in work as assistant in the office of the treasurer of the Asiatic Division.

## The Advent Review and Sabbath Herald

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