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The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, June 27, 1918

No. 26

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

AND TO ALL ESTIMOPY

RELY BY HIS GRACE

BROTHER AND SISTER E. B. HARE
Workers for the Karens

AMERICA'S FUTURE MERCHANT MARINE

FOR us who have been looking, according to Bible prophecy, for the United States to occupy a more prominent place in the future as a world power than she ever has in the past, some statements made by Edward N. Hurley, at the commencement exercises of the University of Notre Dame, are remarkably interesting. Mr. Hurley is chairman of the United States Shipping Board, and what he says concerning United States shipping plans has an official character. We can quote only a few extracts from this notable address:

"Before the war, ocean commerce traveled in bottoms owned and operated by private capital. Now this gigantic merchant fleet which we are turning out is to be controlled by one central body, by the greatest corporation in the Western World—the United States of America.

"On July 1, 1916, we had no merchant marine worthy of the name engaged in overseas trade. It is true that we had under the American flag a total dead-weight tonnage on that date of 2,412,381 tons, but approximately eighty per cent of this tonnage was engaged in coastwise and Great Lakes trade. Therefore the vast supplies which we are sending abroad were shipped under terms and conditions laid down by other nations, because the great bulk of our exports was carried in ships flying foreign flags.

"We were a great tourist nation, but Americans traveled in foreign ships. We had a very few ships going to South or to Central America; very few going to England, France, or Germany. We had still fewer going to Russia, Japan, and China. There was just one line of old and comparatively slow ships crossing the Atlantic; one line crossing the Pacific, and a few lines to Central America and to the Caribbean countries; none to the west coast of South America; none to the east coast of South America; none to our cousins in Australia; none to India; and none to Africa. There were American tourists everywhere. There were also American products ready to go anywhere, but American ships nowhere. We could not serve the world as we should have served it, because we did not have the vehicles of trade.

"Now we are beginning to fulfil our destiny. On the 1st of June of this year, we had increased the American-built tonnage to over 3,500,000 dead-weight tons of shipping. In the eleven months from July 1, 1917, to June 1, 1918, we constructed in American shipyards a tonnage equal to the total output of American yards during the entire previous four years. In short, the shipping board has added approximately 1,000,000 tons of new construction to American shipping in the last ten months, for it was not until August 3 of last year that our commandeering order went into effect. We have also added 118 German and Austrian vessels, with a total dead-weight tonnage of 730,176. We have requisitioned from the Dutch, under the order of the President, 86 vessels with a total dead-weight tonnage of 526,532. In addition we have chartered from neutral countries 215 vessels, with an aggregate dead-weight tonnage of 953,661. This tonnage, together with the vessels which we have been obliged to leave in the coastwise and Great Lakes trade, gives us a total of more than 1,400 ships, with an

approximate total dead-weight tonnage of 7,000,000 tons now under the control of the United States Shipping Board.

"In round numbers, and from all sources, we have added to the American flag since our war against Germany began, nearly 4,500,000 tons of shipping. We are adding to this tonnage rapidly, and will continue to do so. It has taken us some time to apply to the shipbuilding industry of this country the principles of organization and progressive manufacturing which have made our other big institutions the marvel of the world.

"Since January of the present year, when our new quantity production of ships may well be said to have just begun, we have steadily risen in our monthly output until in the month of May we turned out a total of 260,000 tons for that one month alone, making a total for the first five months of this year of 118 steel ships, aggregating 805,000 dead-weight tons. Now, in the year ending July 1, 1915, the shipyards in this country built 186,700 dead-weight tons of steel vessels of over 1,500 dead-weight tons. Thus, in the month of May we produced 53,000 tons more than were produced in the entire year 1915. During the year ending July 1, 1916, 281,400 dead-weight tons of steel vessels were delivered. Adding the 1915 tonnage with the 1916 tonnage gives a total of 468,100 tons. With a tonnage for the first five months of this year of 805,000 tons, we delivered in five months 336,900 tons of shipping more than was built in American shipyards in the years 1915 and 1916. I do not believe I am over-optimistic in saying that our tonnage output will continue to increase until before this year closes we will be turning out a half million tons each month.

"We have established a shipbuilding industry that will make us a great maritime nation. We have today under contract and construction 819 shipbuilding ways, including wood, steel, and concrete, which is twice as many shipbuilding ways as there are in all the rest of the shipyards of the world combined. Our program for the future should appeal to the pride of all loyal and patriotic Americans. . . .

"Five billion dollars will be required to finish our program for 1918, 1919, and 1920, but the expenditure of this enormous sum will give to the American people the greatest merchant fleet ever assembled in the history of the world—a fleet which I predict will serve all humanity loyally and unselfishly upon the same principles of liberty and justice which brought about the establishment of this free Republic. The expenditure of the enormous sum will give America a merchant fleet aggregating 25,000,000 tons of shipping.

"American workmen have made the expansion of recent months possible, and they will make possible the successful conclusion of the whole program. On July 1, 1917, there were in the United States not quite 45,000 men engaged in the shipbuilding yards. Today we have a force of 300,000 men in the yards, and 250,000 men engaged in allied trades. This force will be continuously increased. From all present expectations it is likely that by 1920 we shall have close to a million men working on American merchant ships and their equipment.

"The most liberal estimate of this year's output of shipping from all countries, except America, does not exceed 4,000,000. One of the ablest shipbuilders in the United States, Mr. Homer Ferguson, of Newport News, predicted before the Senate Committee in January that our tonnage for this year would be 3,000,000 tons in the United

States alone. Mr. Powell, vice-president of the Bethlehem Steel Shipbuilding Company, agreed with Mr. Ferguson. Mr. Schwab, the director general of the Emergency Fleet corporation, has told me that he is going to prove that both of these good friends of his are somewhat conservative. He believes that the expert prediction of 3,000,000 tons can be exceeded, and I agree with him.

"We have gradually reached the point where we have the facilities for constantly increasing our output.

"As I have said, we have a total of 819 shipways in the United States. Of these 819, a total of 751, all of which except 90 are completed, are being utilized by the Emergency Fleet Corporation for the building of American merchant ships.

"In 1919 the average tonnage of steel, wood, and concrete ships continuously building on each way should be about 6,000 tons. If we are using 751 ways on cargo ships, and can average three ships a year per way, we should turn out in one year 13,518,000 tons, which is more than has been turned out by Great Britain in any five years of her history."

We recognize God's hand in the development of transportation facilities throughout the world in recent years. These things are making possible the rapid carrying of the gospel to "every nation, kindred, tongue, and people." From this standpoint Mr. Hurley's statement of plans for the future is especially suggestive. He says:

"If in 1919-20 we have the passenger and cargo tonnage we have planned, we shall be in a position to establish a weekly passenger service between New York and Rio de Janeiro, Montevideo, Buenos Aires, and Caracas on the east coast, and weekly service between Colombia, Ecuador, Peru, and Valparaiso, Chile, on the western coast. On the west coast we now have two fast passenger steamers plying between New York and Valparaiso. These are the first to carry the American flag on that route. They have cut the time between these two important cities from 27 to 18 days—a saving of nine days.

(Continued on page 4)

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"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. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 27, 1918

No. 26

EDITORIAL

OUR SUBSTITUTE

OUR hope of the future life and immortality centers in Christ. He tasted death for every man. Heb. 2:9. He having died for us, we do not need to die.

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

He is our substitute. Jesus became what we are that we might become what he is. He took hold of sinful flesh, that we might be made righteous in him. He "suffered for us," and in his own body on the tree bore our sins.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5, 6.

This blessed substitution becomes ours through faith. God has set forth his Son "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. Through faith his righteousness stands for us; our sins are put away, and we are complete in him. Having died in him, and being made righteous through faith, the law no longer condemns us, for its righteousness is fulfilled in us.

Mr. Moody endeavored to make this great truth plain by the following illustration:

"In the time of the great Napoleon, in one of the conscriptions during one of his wars, a man was balloted as a conscript who did not want to go; but he had a friend who wanted to go in his name, and his friend was sent off to the war in his stead. By and by a battle came in which the friend was killed, and they buried him on the battle field. Some time after, the emperor wanted more men, and by some mistake the first man was balloted for the second time. They went to take him, but he remonstrated.

"'You cannot take me,' he said.

"'Why not?' they asked.

"'I am dead!' was his reply.

"'You are not dead; you are alive and well.'

"'But I am dead,' he insisted.

"'Why, man, you are mad! This is peculiar. When did you die?'

"'At the battle of —, and you left me buried on the field.'

"'You talk like a madman,' they cried. But the man stuck to the point that he had been dead and buried several months.

"'You look up your records,' he said, 'and you will see that this is so.'

"They looked and found that he was right. They found the man's name entered as drafted, sent to the war, and marked off as killed.

"'Look here,' they said. 'You didn't lie. You must have gotten some one to go for you. It must have been your substitute.'

"'I know that,' he said. 'He died in my stead. You cannot touch me. I go free. The law has no claims against me.'

"The authorities would not recognize this doctrine of substitution, and the case was carried to the emperor. But he said the man was right, that he was dead and buried in the eyes of the law, and that France had no claim against him. But in order to get that freedom the man had to accept his friend's substitution."

It is a blessed thought that though we have sinned and forfeited our life, yet we can live through Jesus, he having met the penalty of the law. The law demanded our life; for the wages of sin, or the transgression of the law, is death. But Jesus died, not for himself or his transgression, but for our transgressions. By faith we lay hold on this great truth, and claim deliverance from the penalty of the law through our Substitute, who took our place on the field of battle. We died in him, and we live in him who came forth from the tomb a victor over all the powers of darkness. Blessed substitution! G. B. T.



CASTE IN THE CHURCH OF CHRIST

THE whole tendency of the world since the entrance of sin, has been toward the formation of caste. Mankind has been divided up into races and nations, societies and churches, guilds and associations, of every name and description. In the very nature of the case these create racial, religious, and social prejudices, and there is danger that this spirit of caste distinction shall be engendered in the church of Christ itself.

The spirit of the Master is the opposite in character to all this. He designed that his followers should all be cemented together in one homogeneous whole. In that notable prayer to his Father, just preceding his ascension, he prayed that his disciples might be one in spirit, in purpose, in heart. This unity could be achieved, not by the submission of one mind to another, but by the submission of every mind to Christ. Christ forms the center of the circle. His service brings no disciple down from his plane of thought or life to a lower level, but it brings every disciple up to the higher level on which Christ stands. It breaks down the prejudices resulting from nationality and color. It sweeps away distinctions conferred by wealth or social standing.

This is the standard which Christ sets before his church today. It is when we forget our high calling in Christ Jesus, forget our true relationship to our Creator and to our fellow men, that we cultivate in the church of Christ the spirit of division, that we give our influence to the formation of little cliques and sets, that we become exclusive in our association. The Christian may have particular friends, but he will never have exclusive friends. He may have those to whom he can unburden his heart more freely than to others; but if he possesses the true spirit of the Master, his sympathies will be so broad that he can embrace in his friendships every man and every woman, realizing that he is a debtor to the whole human family. Christ is the ambassador to every soul with whom he comes in contact.

It is regrettable to see the caste spirit working in some of our churches, in some of our institutions. In the latter we see its manifestation in the class spirit, in the distinctions made between freshmen and high-class men and women. If it could be recognized as it truly is,—the spirit of narrowness, a mark of ill-breeding and ignorance, rather than of true culture, a spirit inimical to the missionary idea which should obtain in the church and in every school,—it would be

frowned upon oftener than it is by both instructors and students. We need in the church, as in the world, to keep ourselves free from every entangling alliance, from every association and spirit which would make us less truly the representatives of the meekness, the nobility, the generosity, the unselfish love which prompted the relationship of the Saviour to all men.

THE GIRL, AND THE MAN IN KHAKI

MANY warnings have been sounded during the last few months against the dangers attending unwise attachments between girls and soldier boys. The dire evils resulting from some of these attachments have been pointed out. In the minds of many people the entire blame is laid at the door of the army and the looseness of army discipline, or the moral degeneracy of the soldiers is charged with the responsibility of the moral delinquencies which have taken place. We are inclined to believe, however, that the chief responsibility rests upon the American home, and upon the lax and loose ideals which have been maintained in those homes.

The expression of these ideals we find in the free and easy association which thousands of girls are allowed to carry on, in the late hours which they observe without parental oversight, in vulgar styles of dress, and in many other things which indicate a lowering of the standards of propriety and good form which governed Christian homes of a half century ago.

The soldier boy is no different than the average young man in society. His donning the uniform of his country has not transformed his entire nature in a day. It is the sentimental way in which thousands of women, both old and young, throughout the country, relate themselves to him that breaks down the natural barriers and restraints which have governed him in the past. And the extent to which this is done is truly astonishing. One has only to take an ordinary railway journey to note the eagerness with which women on the train, some of them not very young either, and all of them old enough to know better, seek the society of soldier boys, and really force their attentions upon them. We have seen this frequently during the last few months. There is need that the danger cry be sounded against this tendency.

The *California Church Bulletin* for March 1, 1918, contains a report from Mr. E. Guy Talbott, of his visit to twenty-nine army camps. He says this of the contributing causes of this unfortunate association between the sexes:

"The most serious moral problem in connection with mobilization is not that of the camp itself; the big moral problem centers in the town adjacent to the camp. In a word, the outstanding moral problem, as I found it, is not the problem of the boy in the camp, but the girl in the town. 'The lure of khaki and brass buttons,' the glamor and romance and stirring patriotism, all constitute a new psychological appeal to the adolescent girl. Many of these misguided girls in every camp city literally throw themselves at the boys in uniform. The boys are not to be blamed too much if they sometimes fall. The blame rather should rest on the mothers of the girls.

"In one of the cantonment cities in the South I attended a dance in a hotel ballroom, given under the direct auspices of the Recreation Commission. Three hundred fifty enlisted men had been invited, and about that many came. There were not more than thirty-five girls present. The dance was supposedly chaperoned by the mothers of the girls. Most of the girls were quite young, and practically all of them were scantily clad. I had been at a cheap dance hall in San Antonio a few days before, and the Mexicans and prostitutes there had more clothes on than these girls from the best homes of the town. I watched these young couples as they wandered off down the dark streets and wondered what the mothers could be thinking of.

"At New Orleans I saw scores of young girls out in the park where the boys were camped. I was told that there had been a public dance there a few nights before, and that the park was filled with young girls, unchaperoned, at 11:30 at night.

"A Y. M. C. A. veteran secretary up in Washington told me that no less than fifteen young girls tried to flirt with him while he was standing on the corner waiting for a street car to take him to the army post. He had on the Y. M. C. A. uniform, and it was the uniform that caused these girls to do what they would not otherwise have dreamed of doing. This same secretary told me of another town where no less than twenty-five young girls were expectant mothers, simply because they persisted in deliberately throwing themselves at the soldiers. And the company had been stationed in this little town only two months.

"Such stories might be continued indefinitely. They indicate that the big problem is the young girl who loses her head, and permits and even invites liberties from men in uniform. They are often girls from our best homes, church girls, but girls who need guidance and restraint."

These warnings need to be sounded to Seventh-day Adventists as well as to others. We believe that there is a growing laxity in many Seventh-day Adventist homes over some of these questions. We see the spirit of laxity taking possession of some of our schools. The old-time standards are not being maintained. There is a growing spirit of sentimentalism. This is an age of restlessness. The natural heart chafes under restraint; and if we are not careful as parents and as educators, we shall yield to the spirit of the age, and in our relationship to our sons and daughters, the young people of this denomination in home and in school, shall lower the standards of propriety which have been their safeguard in the past.

May God keep us as a church from floating with the tide, from departing from our old-time simplicity, from lowering the standards which have been set for us in the Word of God and in the Testimonies of the Spirit. When we lower these standards, we do so at our peril. As parents and as teachers, we may choose the popular way because it is the easier way, but if we do so, we shall reap the bitter fruit which our spirit of compromise will surely bear.

F. M. W.

ANOTHER STATE RATIFIES

THE number of States ratifying the proposed Prohibition Amendment to the United States Constitution still increases. The latest addition to the honor roll is Arizona. Twelve States have now placed themselves on record on the right side of this issue; but the amendment must receive the ratification of thirty-six States in order for it to be adopted. The list, arranged in the order in which they ratified the amendment, now stands:

1. Mississippi January 8
2. Virginia January 11
3. Kentucky January 16
4. North Dakota January 25
5. South Carolina February 9
6. Maryland February 13
7. Montana February 19
8. Texas March 4
9. Delaware March 18
10. South Dakota March 20
11. Massachusetts April 21
12. Arizona May 24

Inasmuch as the question has been before the States for only about half a year, this is a good beginning, and it seems that the slogan of the temperance workers should be easily realized: "A saloonless nation in 1920."

L. L. C.

AMERICA'S FUTURE MERCHANT MARINE

(Continued from page 2)

"Our Central American neighbors, Mexico, Guatemala, Nicaragua, Honduras, and Costa Rica, must all have the very best passenger and cargo service, as well as of our South American neighbors. We have planned the class of steamers required for this service. The type will serve our Latin American friends in a manner that they have never been served before, but which they are entitled to. With the wonderful resources which these countries have, their products should be distributed in the world's markets, and they should have sufficient ships at their disposition and at such rates as will enable them, when it is necessary, to sell their products in competition with other nations. This will give them an opportunity to receive their share of profits, which will permit them to further develop their countries.

"On the Pacific we must provide sufficient tonnage to meet Russia's requirements. That country has many products which we need. These articles can be moved in bottoms controlled by us at fair freight rates, and this will be most helpful to the expansion of Russia's trade.

"China also has many commodities which we require, and should receive the transportation necessary to move them, not only to our country, but to other countries that she may desire to sell to.

"What better use can we make of our merchant marine than to assure to these countries the best possible regular steamship service?

"That progressive nation, Japan, is rapidly upbuilding her own merchant marine, but the demand for tonnage will be so great on the Pacific that Russia, China, Australia, and other foreign possessions will receive service which they have never been able to receive before."

America's future rôle, as Mr. Hurley views it, is stated in his concluding remarks:

"America in the future must play the rôle of protector to honorable nations whose fault is weakness.

"America's character has taken on world proportions as the result of the present war. Always recognized by foreign nations as a lover of fair play on this side of the continent, America has simply carried her love for fair play into a larger sphere. Other nations are agreed that there can be no temporary peace; that all that has been sacrificed would be in vain if there should ever be a recurrence of the world conflict. The heroic rôle which America must, therefore, play is that of a clear-headed nation, which, knowing the essential elements of justice, sees to it that justice is maintained internationally as well as domestically.

"In the great laws which were enacted prior to the war, under the leadership of President Wilson, fair play was assured in American business. The same fair play must be assured among the nations of the world, and it is only through a development of its own strength and character that America can stand firm in her position of moral business leadership."

As students of Bible prophecy also, we are certain that America, as a great world power, will play a leading part in the world drama of the coming days. And our earnest prayers ascend to God in behalf of the leaders of our nation, that they may see clearly America's opportunity as a world champion of the religious as well as the civil liberties of all mankind.

L. L. C.

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MORAL STANDARDS FOR CHILDREN

It is a truth, eternal as the hills, that every child is controlled by his imagery. His image, or the great ideal as he sees it and connects it with his real life, forecasts his conduct. If a mother determines the imagery of her child for the good, the true, the beautiful, she fixes the destiny of her child for the good, the true, the beautiful; and just as surely will the imagery of wrong shape itself into a life of wrong conduct and evil tendencies. It is just as easy to stamp upon the sensitive brain tissue the right image as the wrong, and the handwriting on the wall is indelible. *Mother's Magazine for June.*

GENERAL ARTICLES

"TO EVERYTHING THERE IS A SEASON, AND A TIME"

C. H. BLISS

MAN'S life is embraced in five periods: infancy, childhood, youth, manhood, and old age. It is, no doubt, God's purpose that man should live to pass through all these stages. But man often thwarts this purpose by violating nature's laws.

This is sometimes done by turning the wheels of the clock of time forward. Childhood and youth are made to bear burdens which should be borne only by those of mature years.

The youthful mind is sometimes entirely destroyed by overcrowding. One young girl of my acquaintance was graduated from high school at fourteen years of age, and is now an inmate of an asylum. Four young men from one family all died before reaching the age of thirty, each having been graduated very early in life. While teaching years ago, I had as a pupil a boy whose mind was a blank at seventeen, who at six had been a bright scholar.

It is also a great injury to turn the wheels of time backward, especially to the aged. A well-known minister has just died who was hale and hearty a few weeks ago. He had rested from active labor for some years; but decided to resume active work. Only three weeks and his work closed forever!

There is a time to work; then a time to rest. There is, no doubt, in most men a weakness connected with old age, hidden perhaps by a wise Creator from the individual himself. Because of this, some aged people manifest a fretful, dissatisfied spirit. This in itself will shorten life.

Paul says, "I have learned, in whatsoever state I am, therewith to be content." Precious lesson! When fully learned, it brings peace to the soul and adds years to the life of the aged.

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THE CIGARETTE PROBLEM

D. H. KRESS, M. D.

WE are told in the Scriptures that while men slept, the enemy came and sowed tares among the wheat.

It was not until the ripened grain appeared that the inquiry arose, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" and the answer came, "An enemy hath done this." While men slept, the enemy was at work. In every country he has been carrying forward his destructive work. For many years China was asleep to the evils resulting from the use of opium among her people. It was not until

the habit had become universal, and it was said, "Eleven out of every ten use opium," that the consequent evils became so marked that she awoke out of her slumber of centuries and began to stop the use of opium. In spite of the fact that she received an annual revenue of more than thirty million dollars from the traffic, she determined to free her captives from this habit. China is making a brave fight. The kingdom of the East has awakened.

But Satan, understanding the weakened will-power of these unfortunates, has forced upon them the cigarette. The people are having one evil torn from them only to be bound by another, the effects of which may be almost if not quite as bad. China's leaders are awake to all this, and are resisting the inroads of the cigarette habit among her people.

For many years cigarettes were used by the Japanese. Japan was asleep to the evil consequences. The habit finally became so common that boys not yet in their teens were addicts to their use. Twelve years ago Japan was aroused out of sleep. She too was beginning to reap the product of her past sowing. A law was then enacted which forbade the sale of cigarettes or tobacco in any form to minors under twenty years of age. The arguments used by her leading statesmen in favor of such a bill might well be pondered by men and women of other lands.

Practically, it is only during the past forty years that the cigarette has been in use in the United States. So rapidly has the habit spread and so universal has it become, that one of the supervisors of compulsory education recently made the statement that "seventy-five per cent of the boys attending the public schools" in the district that he is supervising "are users of the cigarette, or tobacco in some form." During the past ten years the use of the cigar in the United States has increased eight and one third per cent; the cigarette has increased more than four hundred per cent. The cigarette, in fact, in all civilized lands is crowding out the pipe and even the cigar.

In this a greater evil is supplanting a lesser one. The inhalation of the smoke of the cigarette, even if the tobacco is milder than that of pipe or cigar, makes it manyfold more injurious. For years we have been sowing to the wind; we are beginning to reap the whirlwind. While men have slept, the enemy has been sowing tares. In the ripened cigarette product, the present young man, we are beginning to reap the results of our past forty years of sowing. From my

viewpoint as a physician I can see that unless our nation soon awakes out of slumber, and refuses to be charmed and soothed by the few paltry pence of revenue she receives as an asset in return for the physical, intellectual, and moral stamina of her boys, her future men, her condition will be as serious as was the condition of China and Japan.

First, let us note the physical effect of the cigarette upon our national life. During the Spanish-American War, when a call was made for recent graduates in medicine, young men who were considered to be in the prime of life, to enter the medical department of the army, two out of every three that applied were rejected as unfit, owing to tobacco heart. Ninety per cent of all the young men rejected for army service were found to have been so seriously injured by the use of tobacco—chiefly by cigarettes—that they could not successfully serve their country in the capacity of soldiers.

Similar conditions prevail in other civilized countries. For instance, during the time of England's war with the Boers of Africa, when a call was made for stalwart sons to come to her aid, she found it necessary to reject, because of tobacco heart, nine thousand out of a total of twelve thousand who applied as volunteers. "They come to us," said the examiners, "with their fingers stained with nicotine." This stain was more than skin deep. It had reached that most vital organ of the body—the heart. And the stain upon the finger indicates a stain as deep on the morals.

It is difficult today to find men fifty years of age in civilized lands with perfectly normal hearts, arteries, livers, and kidneys. These organs are wearing out prematurely. Men at fifty are as old today as men at seventy were forty years ago, according to reliable statistics. The mortality from heart, liver, and kidney failure has increased more than one hundred per cent (after the age of forty years) during the past thirty years. But this by no means represents the mortality increase during this period, for many have died of tuberculosis, typhoid fever, pneumonia, and other diseases, whose death was really due to a tobacco-weakened heart. Whether men recover from these diseases when stricken down with them, depends almost entirely upon the condition of the heart. A heart weakened by previous wrong habits is unable to bear the extra strain placed upon it at such a time, and is almost certain to fail. Indirectly, therefore, the cigarette is responsible in part for many of the deaths ascribed to these diseases.

The cigarette interferes with brain development, and it weakens the intellect and will-power. This is known to every observing instructor in our public schools. The cigarette boy can easily be picked out from among his

classmates. His mind becomes like a sieve. He loses the power to apply the mind. He is a failure in school, and he will prove a failure in any honorable profession he may take up later in life. This is so well known by men of business that the cigarette boy is not in demand anywhere. The rapid increase in mental diseases during the past thirty years is partially due to the prevalent use of cigarettes. There are today more confined behind the walls of our insane asylums than are found in our universities and colleges.

There exists no doubt in the minds of observing men that the cigarette unbalances the mind and makes criminals. The cigarette is in great part responsible for the crime wave, an epidemic which is sweeping over the large cities of America and Europe. The cigarette boy finds himself handicapped in an honest struggle to acquire a livelihood. He lacks both the ambition and the power to apply either brain or muscle. He can no more compete with his nonsmoking fellow in an honest, intellectual effort than he can in athletics. When a few of the same kind congregate in the poolroom or saloon, the most natural thing is to concoct some scheme whereby money may be secured in an easier manner, and the deterioration of morals permits them to go to any extreme to obtain this end. Here we have the explanation of why the most dastardly crimes of today are committed by mere boys or young men. Recently I said to a Chicago detective, "Is it not true that in nearly every case these youthful criminals of Chicago are cigarette fiends?" The reply I received was, "In every case."

If this physical, intellectual, and moral deterioration continues among our boys in the future as it has in the past, our nation is doomed. Our real asset is not the seventy million dollars we receive in revenue from the tobacco traffic; our real asset consists in the conservation of the physical, mental, and moral health of our boys.

WITHOUT A COUNTRY

W. A. MEEKER

WE are in the closing scenes of the great conflict.

"My brethren, be strong in the Lord, and in the power of his might." Eph. 6: 10.

We have set our faces toward the country of the everlasting kingdom; we "desire a better country, that is, a heavenly."

Our every effort should be to establish our citizenship there.

"The world that then was, . . . perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire." "Nevertheless we, according to his promise, look for new heavens and a new earth." 2 Peter 3: 6, 7, 13.

One world has "perished;" this one is "reserved unto fire." Those

who have citizenship only in this present world, will indeed be without a country when Jesus comes.

The world that now is will then be uninhabitable by man till it is "made new."

Let every effort be made, in the grace and strength our Lord bestows, to help those within reach of our influence, to gain citizenship in that better country and have an inheritance in the new earth.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 14.

That you may be loyal to your citizenship, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6: 13.

SHALL WE NOT GRATEFULLY AND LOYALLY RESPOND?

J. M. HOPKINS

"THE Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." Deut. 6: 24.

And that is just the motive that has always actuated our kind heavenly Father in all his dealings with man—"for our good always." But do we appreciate and respond to that love? It is because he is good, because he is love, that he delights to bless. Not one providence comes to us from heaven but that the sending was inspired by love. It may have been a judgment, or a correction, and we may have wondered why it came; but if we could penetrate the veil, if we could know all, we would see the good hand of our God ministering just the thing best suited for our good.

And what is our response to the love that bestows untold blessings? Do we think to respond to God's goodness because that goodness is "for our good always"? Read that question carefully. Have you read it again? Let us put another question: Is God good to us for his good,—because he gets good from being good to us? No, he is good to us because he wants to do us good. Now if we think to respond to his goodness simply and only because we are benefited, why, brother, don't you see that is no response at all? The beloved disciple says, "We love him, because"—he pays for it? Is that it? No, but, "because he first loved us."

While we were yet away down in the thralldom of sin, he saw us and loved us—not our sins, but us. And now what is, what should be, our response to his great heart of love? What should be our response to the blessed call to rise to the highest possible standard of life? That is just what the loving heart of God pleads with us to do. He earnestly entreats us to separate from everything that will hold us down, that will prevent our upward growth toward perfect

Christian manhood and womanhood.

Your God calls, tenderly calls, to you, my brother, my sister, to be, physically, mentally, morally,— every way possible,— just the best, the purest, the happiest, the most noble and useful man or woman you can be. That is his ideal for your life. That is the goal—the Christian goal.

And what is your answer to that loving, gracious heart call? Will you accept the call,— not because it will pay, but because God loves you and wants you to? "We love him, because he first loved us," because we love to please him. Shall we not gratefully and loyally respond to the call of God—the call to holiness, to nobleness, to usefulness, for Christ's sake?

Roseburg, Oreg.

GOD'S CARE FOR HIS CHILDREN

N. D. ANDERSON

ALMOST thirty years ago, when I was a mere lad, I was in my heavenly Father's employ. Father furnished me with a gentle old gray mare and one of those two-wheeled sulkeys with a buggy bottom that used to be a good deal more common than they are now in these days of aeroplanes and automobiles. I was supplied with a number of copies of the "Gospel Primer" and "Twenty-fourth of Matthew" in board covers, and some copies of "Steps to Christ." With this outfit I roamed over a considerable portion of the Iowa prairies, selling quite a few of these good works.

One day I had sold out all my books and was nearing home. Night was coming on rapidly, but I was so close to our house that I preferred to go on rather than stop overnight with some farmer along the road. Between eight and nine o'clock one of those summer windstorms that come up suddenly out there, night or day, bore down upon me. The night became inky black, and I could not see the mare's head except when the lightning flashed. I could hear the roar of the approaching windstorm. I prayed, in my fear, but principally I urged the old mare on, feverishly applying the end of the reins to her broad back.

A vivid flash showed me that I was driving along a road where there was a row of poplars between me and the storm, now about to strike. These poplars are the kind whose limbs come out about three inches from the trunk, then turn upward parallel with the body of the tree, hugging it as if fearful of separation from it. The poplars along this particular road were very big. I could not have reached around one with both arms, I am sure. These trees are as a rule very brittle, and I realized even then what danger I was in. So I started to turn around, but just then the storm struck and a tree came crashing down behind me. Instead, therefore, I urged the tired mare ahead at a fast trot. I thought I saw, by the flash of the lightning,

the end of the menacing trees but a short distance ahead. Every once in a while I would hear a tree crash down behind me. Never once did one blow over in front of me, nor did any of the flying tops and limbs strike either myself or the horse.

Suddenly the mare stopped, almost throwing me out over the dashboard. The next moment a gigantic tree crashed down right in front of her very nose. Then a flash of lightning showed me that I was halted at a place where there was a gap in the row of trees, so that if I remained where I was none could blow over on me. I remained there, then, cowering and shivering in the driving rain until the storm had spent its fury. After the storm had subsided I got out and went to the mare's head, and taking hold of the bridle with one hand and with the other lifting her forelegs one after the other over the prostrate trunk, started out again for home. I do not know how many trees I thus had to climb over, but there were quite a number of them.

Reaching home, I found that my dear parents had been on their knees in prayer between the hours of nine and ten that night.

MORSELS

PHILIP GIDDINGS

DON'T expect interest where you have placed no capital. Income returns from outlay. To reap friends, sow friendliness.

The largeness of the hearth depends on the largeness of the heart. There is room enough even where there's not enough room, while it is difficult in the largest house to find a place to put the individual we do not care for.

The sharing quality of the loaf depends rather on the wideness of the love that shares it. The generous heart can share even from parings.

To be all things to all men, so as to win some, we must be winsome.

'Tis moonlight every night, if you be up to see it. Chance meets those who move toward it. Luck comes to those who put the p before it—pluck.

He who tries to get rich on his debts, retaining what should be paid out to his creditors, is banking on his discredit.

If the husband tries to bend the wife to him, or if the wife tries to bend the husband to her, instead of their blending each with the other, there may be martial law instead of marital; two lives may be marréd instead of married. Neither the husband, neither the wife, is the one; nor shall they apart be two ones, but as parts of one two; for it is written, "They twain shall be one;"—differing in opinions at times, perhaps, but so pinioned in love that head differences figure zero to change heart's settled sum.

Let your walls be high and your wells deep. With holy ambition ascending in perfection toward God, cultivate for others' imperfection that sympathy that will descend in helpfulness to any depth of human need.

The largeness of your manhood is the demonstration of loving kinship to all races of mankind.

Your right to "our Father in heaven" is your brotherhood, your sisterhood, to all of us, his children, on earth.

Blessed are they that are "not overcome of evil, but overcome evil with good." Rom. 12:21.

'Tis a religious farce to preach book-leaves apart from book-lives. Preachers should live the Book or leave it. They should reach up to what they would preach down. Nor are they less amenable who say, "Amen."

Many might be *tall* where they are only *long*. Lying down instead of standing up, they waste life's talents in scraping up little mounds of earth and toys of time. Busy over interests of mere ephemeral importance, they trifle away life's opportunities in the dreams of a vain show—opportunities by which realities of far more exceeding and eternal weight of glory may be secured. Those who do not take a part in God's work now, will be set apart from its blessed reward then. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord . . . against the mighty." Judges 5:23.

WHAT OTHERS SAY OF US

THE following statement we clip from a recent number of the *Wesleyan Methodist*, which in turn copied it from one of its exchanges:

"The Seventh-day Adventists

"We mention this denomination, not because we are in accord with its doctrinal tenets, but because it is worthy of mention as the leading church in the support of its missionary work. It sent forty missionaries to the Orient on one ship sailing from San Francisco recently, and its per capita contributions for the missionary work of the church last year was nine dollars and eight cents. No other church has reached this standard. Just think! That small denomination has seven hundred forty-nine missionaries in the Orient. It proclaims its gospel in seventy-two countries, and distributes its literature in eighty-seven languages. It expects to double its membership in three years. This is not our church, but its activities are entitled to a friendly mention, and its accomplishments are well worthy of imitation by our denomination. The church that will grow must be missionary in spirit.—*Ex.*"

Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be
shed.
—Lowell.

"FREE GRACE PLUS"

C. P. BOLLMAN

THE charge is sometimes made that "Seventh-day Adventists preach free grace plus." But is it true?

What is free grace? It is unmerited favor; and we must all admit that we are not entitled to even the least of God's mercies. We have done nothing and are able to do nothing to entitle us to the mercy of God. His grace is free to every man in the sense that no man has earned it or can earn it. No one can claim it as his right; and yet God gives it only upon conditions. John the Baptist, the forerunner of Christ, came saying, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. Again, of the Saviour himself and of his visit to Nazareth, immediately following the temptation in the wilderness, we read, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4:17.

When upon the day of Pentecost the people demanded of the apostles, "Men and brethren, what shall we do?" Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

We might quote further, showing that throughout the New Testament, amendment of life is demanded.

Did Christ and his apostles preach "free grace plus"?—No, the whole plan of redemption is an exhibition of free grace.

In Acts 5:31 we read of Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins." Here, then, repentance is made a part of the free gift.

Again, in Acts 11:18 a similar statement is made touching the Gentiles: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Even the faith that must be exercised, the hand, as it were, by which the promise is grasped, is a free gift. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. So while amendment of life is demanded of every believer, it is not demanded as payment or as part payment for the gift, but as an essential part of the gift itself—a gift that must be accepted as a whole and not in parts. He who would be saved from the wages of sin, must accept also as a part of that gift, salvation from the dominion of sin, from its service and its practice.

And so with every duty that God requires: it is simply a part of the free gift. It is a fruit that must result from a genuine Christian experience. An apple tree does not bear apples that it may be an apple tree, but because it is an apple tree. A be-

liever does not bear fruit in order that he may be a Christian, but because he is a Christian—not that he may be saved, but because he is saved. If there is no fruit, either the tree is dead or it is not a fruit tree—in other words, a Christian experience that does not yield the fruit of obedience is either dead or it is false.

* * *

THE HEAVENLY SHEPHERD

MARY STEWARD

WHEN the shepherd went out in the deep midnight and found his sheep that was lost, did he scold it and drive it home with a club? did he grasp it by the neck and drag it along? did he lift it by one leg and make it walk on its poor little hind legs, to get home? Oh, no, indeed! He lifted it up carefully, because it was hurt, and laid it tenderly on his shoulder, and so carried it home. The sheep, happy in its master's care, made no effort to help itself; it simply yielded its weary body completely to the friend it trusted, and was borne in safety out of danger and to its rightful fold.

Is Jesus less tender of his erring children than the shepherd is of his sheep? Verily, no. Then let us trust him with full confidence in his love and his power to protect us and to carry us safely to our heavenly home.

* * *

BELIEVING GOD

ELIZABETH J. ROBERTS

ABRAHAM believed God, and it was counted unto him for righteousness. I, too, can believe God, and have it counted unto me for righteousness, for God is no respecter of persons.

There is nothing in myself in which I can boast or glory. Over and over again have I proved that the flesh is indeed weak, for over and over again have I tried to overcome besetting sins in my own strength, by the power of my own will, and always have I failed miserably.

My only hope is in the gospel of Christ, which is "the power of God unto salvation to every one that believeth." Through believing I can lay hold on this power of God, and thereby have the filthy rags of my own righteousness covered with the perfect garment of Christ's righteousness, and so be able to stand before the Judge of all the world.

I cannot fully comprehend the love and mercy of God that makes all this possible to a weak, sinful mortal like myself, but I can believe it is so just because he tells me in the inspired Word that it is so, and I can thank and praise him continually.

Wonderful promises of God! "Lord, I believe; help thou mine unbelief."

Escondido, Cal.

* * *

"A SMILE passes current in every country."

THE GIFT OF GOD

D. BUDD

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

These words of the beloved disciple stand out pre-eminently above all other words of Scripture. From early childhood we have been familiar with them; and while we often forget other portions of the Bible, these words of the apostle of love are remembered. More has been said concerning this one text than concerning any other one portion of Holy Writ; yet much more remains to be said.

What is it that gives these few simple words of inspiration their place of prominence in the minds of men? The central theme of the text is the great and eternal principle of giving, which underlies the entire plan of salvation. God so loved that he gave. This has given the verse its place in the hearts and lives of men.

The principle of giving naturally divides into three distinct and separate phases: first, the giver, and his reasons for giving; second, the gift; third, the recipient of the gift. These three are fully stated in our text,—God the giver; Christ, the only begotten Son, the gift; and the world, or as the text implies, the individual, the recipient. For in full accord with the plan of redemption, we are not saved in the kingdom of God as groups or as families, but as individuals. Thus the gift of God becomes a personal gift from the Father to every one in the world.

The height and depth of the Father's love is far beyond our finite understanding, but we do know that he so loved man that, had only one responded to the offer, the great gift would have been given. Eternity will be a constant revelation of God's unfathomable love to his creatures.

Paul, the great apostle, speaks of the "unspeakable gift." And so it is. We do not and can not fully grasp its fullest significance to us here. Again, the apostle tells us that the "gift of God is eternal life." In giving Jesus, the Father really gave us eternal life. By his life of sacrifice and his death on the cross, Christ made it possible for all to attain unto perfection and to life eternal.

John, in speaking of the life of Christ, says that "as many as received him, to them gave he power to become the sons of God." In accepting Christ as the divine gift, we receive power to live for him here—to overcome every inherited and cultivated tendency to evil; and at his glorious appearing we shall be crowned with life immortal.

"In the religion of Christ, there is a regenerating influence that transforms the entire being, lifting the man above every debasing, groveling vice, and raising the thoughts and desires toward God and heaven."

College Place, Wash.

STUDIES IN THE TESTIMONIES

A REFORM MESSAGE — DRESS

EDITH M. GRAHAM

1. WHAT does the Bible teach in regard to dress?

"The Bible teaches modesty in dress. 'In like manner also, that women adorn themselves in modest apparel.' This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's Word enjoins. Our dress is to be inexpensive,—not with 'gold, or pearls, or costly array.'—"*Ministry of Healing*," p. 287.

2. For what should our clothing be chosen?

"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection."—"*Ministry of Healing*," p. 288.

3. What other qualities should characterize our clothing?

"Our dress should be cleanly. Uncleanness in dress is unhealthful, and thus defiling to the body and to the soul. 'Ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy.' In all respects the dress should be healthful. 'Above all things,' God desires us to 'be in health,'—health of body and of soul. And we are to be workers together with him for the health of both soul and body. Both are promoted by healthful dress."—"*Ministry of Healing*," p. 288.

4. What is not sanctioned by the Word of God?

"The making of changes in apparel for the sake of fashion merely, is not sanctioned by the Word of God. Changing styles and elaborate, costly ornamentation squander the time and means of the rich, and lay waste the energies of mind and soul. They impose a heavy burden on the middle and poorer classes. Many who can hardly earn a livelihood, and who with simple modes might make their own clothing, are compelled to resort to the dressmaker in order to be in fashion. Many a poor girl, for the sake of a stylish gown, has deprived herself of warm underwear, and paid the penalty with her life. Many another, coveting the display and elegance of the rich, has been enticed into paths of dishonesty and shame. Many a home is deprived of comforts, many a man is driven to embezzlement or bankruptcy, to satisfy the extravagant demands of the wife or children."—"*Ministry of Healing*," p. 290.

5. What is another serious evil?

"Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward, and causes weakness of the stomach, and a feeling of lassitude, inclining the wearer to stoop, which further cramps the lungs, making correct breathing more difficult."—"*Ministry of Healing*," p. 292.

6. How should the symmetry of the form be preserved?

"Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the author of all beauty, and only as we conform to his ideal shall we approach the standard of true beauty."—"*Ministry of Healing*," p. 292.

7. How evenly should the body be clothed?

"Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had, while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs."—"*Ministry of Healing*," p. 293.

8. What do many do in order to have an influence?

"Many dress like the world, to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world."—"*Testimonies for the Church*," Vol. I, p. 132.

9. How should the women dress about the house?

"Some wives and mothers seem to think that it is no matter how they look when about their work, and when they are seen only by their husbands and children; but they are very particular to dress in taste for the eyes of those who have no special claims upon them. Is not the esteem and love of husband and children more to be prized than that of strangers or common friends? The happiness of husband and children should be more sacred to every wife and mother than that of all others. Christian sisters should not at any time dress extravagantly, but should at all times dress as neatly, modestly, and healthfully, as their work will allow."—"*Testimonies for the Church*," Vol. I, pp. 464, 465.

10. What instructions have been given concerning the wearing of jewelry and ornaments?

"To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith. . . . Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention; for his voice and form are anything but at-

tractive."—"*Testimonies for the Church*," Vol. III, pp. 366, 367.

11. What do those who persist in wearing such things show?

"Many who profess to be children of God feel no scruples against conforming to the customs of the world in the wearing of gold and pearls and costly array. Those who are too conscientious to wear these things are regarded as narrow-minded, superstitious, and even fanatical. But it is God who condescends to give us these instructions; they are the declarations of Infinite Wisdom; and those who disregard them do so at their own peril and loss. Those who cling to the ornaments forbidden in God's Word, cherish pride and vanity in the heart. They desire to attract attention. Their dress says, Look at me; admire me. Thus the vanity inherent in human nature is steadily increasing by indulgence. When the mind is fixed upon pleasing God alone, all the needless embellishments of the person disappear."—"*Testimonies for the Church*," Vol. IV, p. 645.

12. In what should ministers and their wives be an example?

"Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage."—"*Special Testimonies to Ministers and Workers*," No. 3, p. 6.

PREPAREDNESS

HANNAH J. BAKER

FULNESS of preparation is what is needed by the Christian warrior, if he would be ready to meet his God in peace.

To us comes the admonition of an old prophet, "Prepare to meet thy God." Amos 4:12.

We must prepare diligently, or, as Peter says, "give diligence to make" our "calling and election sure." 2 Peter 1:10. No careless work will suffice. Paul says:

"Behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, . . . yea, what vehement desire, yea, what zeal!" 2 Cor. 7:11.

When we sorrow over sin in a godly way, it creates carefulness and zeal in putting away the sin.

Are we prepared, as was Paul, to approve ourselves "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments," if it should be required of us? If not, why not? As one has said, "Even heaven itself is not for the unready." God helps us in every way to prepare ourselves for his work, and to fit us for heaven. He has given us his Word (the Bible), that by studying this Word "the man of God may be perfect, thoroughly furnished unto all good works." But we also have this testimony:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4:6.

"That servant, which knew his Lord's will, and prepared not himself, neither did

according to his will, shall be beaten with many stripes."

God has set before us life and death, blessing and cursing, and he implores us:

"Therefore choose life, that both thou and thy seed may live." Deut. 30: 19.

He longs to have us make the needed preparation. He says:

"All day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom. 10: 21.

He pleads with us to choose life. He longs to give eternal life to every son and daughter of Adam. He says, "My people are bent to backsliding from me." Then in an agony of grief, he continues:

"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . Mine heart is turned within me, my repentings are kindled together." Hosea 11: 7.

God's Spirit says to us, Come. The bride (or church) says, Come. Our Saviour longs to have us come to him for help to make the needed preparation. He loves us with an everlasting love, therefore with loving-kindness has he drawn us. Jer. 31: 3.

We each will have the reward we have worked for. If we would be prepared for heaven, and not be ashamed before him at his coming, we must study to show ourselves approved unto God, workmen that need not to be ashamed, "rightly dividing the word of truth."

The Word of God is the sword of the Spirit, and when wielded by the strong hand of faith, the tangled undergrowth of doubt is soon cleared away from our path, and Satan's forces flee.

"Salvation itself is not for the unready," but God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape, that we may be able to bear it. 1 Cor. 10: 13. He does not remove the temptation, but makes us able to overcome, or "bear," the temptation.

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

Let us turn the searchlight of the Spirit on our hearts and lives, that every hidden sin may be revealed and put away, that we may be able to stand in the day of the Son of man, and "having done all, to stand." Eph. 9: 13.

Angels "that excel in strength," are our helpers. Ps. 103: 20. God's Holy Spirit is our comforter. The eternal God is our refuge, "and underneath are the everlasting arms." Deut. 33: 27. Then why not get ready now?

Oklahoma, Okla.

IN MISSION LANDS

THE HANKOW WORKERS' INSTITUTE.

J. G. WHITE

THE recent Hankow Workers' Institute and union conference committee meeting, held jointly, was a distinct waymark in the work of God in the territory of the North China Union Conference.

Nearly all the members of the union conference committee were present, and a large amount of committee work was done pertaining to the conditions in the field and the plans for carrying on the work.

For some time it had been evident that Satan did not purpose to allow this meeting to be held. Financially it seemed impossible to hold it, and it had to be called and convened by faith, as neither the local missions nor the union could provide the necessary money. But we have found that "man's extremity is God's opportunity." Then, too, health conditions were very unfavorable. Several workers were stricken with serious illness, notably Brother O. J. Gibson, who lay in a Hankow hospital in a very serious condition during the entire time of the institute. The little daughter of Dr. and Mrs. D. E. Davenport was laid away during this meeting. The little grave was made in the Hankow compound, and by it we shall frequently be reminded of the uncertainty of life, and be spurred on to greater faithfulness and diligence. Sister Davenport and Sister E. H. James and others were ill. Daily were we led to seek God for the lives and health of the workers, and our hearts were knit together as thus we sought him in mutual sympathy. We felt indeed the truth of the words:

"Blest be the sorrow, kind the storm,
Which drives us nearer home."

It was necessary to use the utmost economy in all the arrangements for the meeting.

During the greater part of the institute a daily meeting for the foreigners alone was held, that we ourselves might come apart and obtain fresh drafts from the living Fountain to meet the crying needs of our own souls and to replenish our store of grace to minister to a needy world. One hour each day was given to a devotional service for the Chinese. These meetings seemed to be greatly enjoyed. They were a great blessing to the workers, and we believe brought great good to our Chinese workers. A very high ideal was placed before our native workers, as to what it means to be a church member and a worker in this cause, in preparation for the coming of the Lord. But all

this talk and planning about self-support was not empty theory. When the conditions were laid before our Chinese brethren, one thousand dollars (Mexican) was pledged right there in one meeting by the native and foreign workers who were present. This, so far as we know, is the largest single donation ever made in China in the history of our work.

The publishing department must be a great factor in attaining native self-support, and we all thank God for the good foundation which has already been laid in this work and upon which we can now build a thorough and symmetrical work. We realize that we still have many difficulties to overcome. Considerable time was given to studying the problems that confront us. A business method, or operating policy, was formulated and adopted, covering every part of the publishing work from the field end, and we feel sure these plans will result in greatly increased efficiency.

A report of this meeting would not be complete if we did not say that day after day was spent in trying to make our small band of workers cover the largest amount of territory possible and to the best advantage. Elder S. G. White and Brother R. D. Loveland, with their wives and families, left for the new work in Shensi at the close of the meeting. Brother Gibson's illness, and the illness of Sister E. H. James, and the indifferent health of other workers, brought great perplexity to know how to man and hold the work already begun, to say nothing of launching out on advance work.

The large school building in Hankow must remain empty another year for the lack of foreign laborers. It seemed necessary that Brother M. G. Conger take the office of treasurer of the Honan Mission. Brother Josef W. Hall was chosen as secretary-treasurer of the Shantung Mission, to assist Elder C. P. Lillie in that field. Arrangements were made for Elder George Harlow to connect with the China Missions Training School as Bible teacher, and to serve as editor of the *Hsing Chwan Luk*, our union Chinese church paper, in connection with his school work. As temporary measures, Elder W. E. Gillis was asked to care for the Kiangsi Mission as best he can from Hankow, and Brother H. M. Blunden to do the same for Hupeh until other arrangements can be made.

The last Sabbath of the meeting seemed to come in with a very sweet spirit. The Friday evening sermon by Elder F. A. Allum was on the subject of the latter rain. In the morning Dr. A. C. Selmon and Elder

C. P. Lillie presented the subject of the ordinances of the Lord's house, followed by a very lively testimony meeting, more than one hundred testimonies being given in twenty minutes. In the afternoon the ordinances were celebrated, one hundred fifty-nine participating. It was a quiet and blessed occasion.

Thus closed the meeting convened by faith,—one of the most important meetings ever held in these fields.



LOYALTY OF CHINESE CHRISTIANS

O. B. KUHN

THE philosophy and religion of the Chinese people is the doctrine of fate. All life's experiences are received as inevitable, and are considered as having been decreed by the gods. This teaching and the resulting submission of the people to existing conditions, have developed a peculiar mental attitude that, by second nature, as it were, dominates the life. This resignation to circumstances is an immediate and struggleless response, and the whole life is quickly adjusted to experiences and adapted to conditions, be they never so bitter.

Last summer I visited a district where great floods had ruined the crops over an immense territory, and destroyed the homes of thousands of persons. In many places the water was fifteen or twenty feet deep, and the people had fled to the high places on the dikes. The expression on their faces and their general manner did not reveal the least emotion for their great loss or for their present discomfort. They were the same in the midst of their hardship and affliction as before the terrible experience.

The past six months the province of Hunan has been the field of a dreadful civil war, and today the fighting continues. The past few days many thousand persons have taken their bedding and a little rice, and have fled



ESCAPING FROM THE PNEUMONIC PLAGUE

Our missionaries just arriving in Shanghai from the plague-infected area of Nanking. Taken before removal of plague masks. From left to right: Mrs. R. J. Brown, R. J. Brown, Mrs. H. J. Doolittle, Mrs. N. Brewer.

to the country villages. They relate themselves to these hard experiences with calm submission, and neither murmur nor complain at their lot. Because of this peculiar resignation, many Chinese do not know what it is to be patient, neither do they know what it is to be impatient, as the Westerner views it.

Endurance

The idea of the survival of the fittest finds a great setting in Chinese life, and stands out clearly. In the tremendous struggle for existence of an immense population afflicted with disease and poverty and dwelling in the most unsanitary environment, only the fittest can survive. The number of children who die in infancy is appalling, and many more do not complete their teens. One of the five great blessings, according to Chinese teaching, is old age. Whether or not old

age is a real blessing in China, to me an old man is a wonderful person because of the diseases and hardships through which he has continued to live for so many years. Truly, the old men look like old warriors. One can but feel great respect for them.

The religious, social, and official systems that have obtained for centuries, have ground the people down to the most awful misery; yet when losses and afflictions come to them by fire, flood, war, or disease, they build again upon the ashes of the ruins. The endurance and determination of the Chinese people are wonderful.

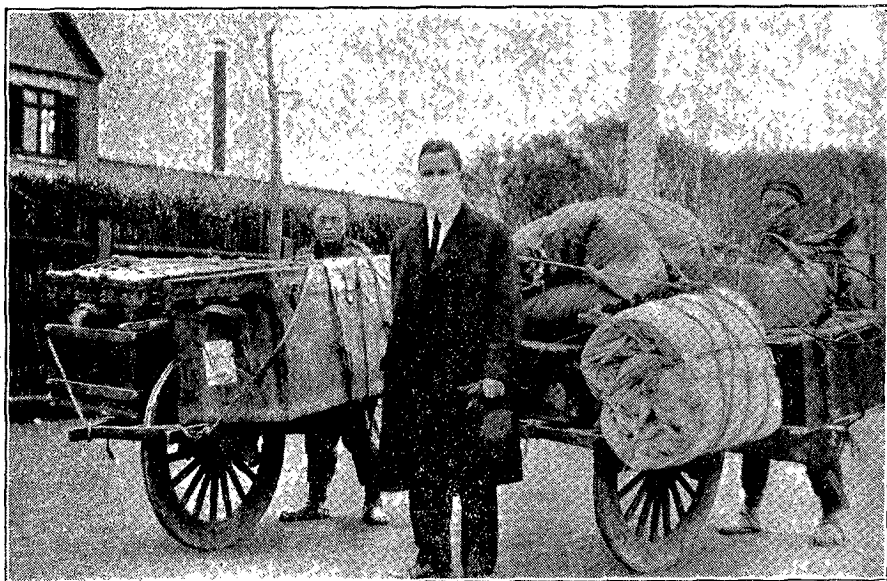
Christian Converts

When he becomes a Christian, the sturdy nature of the Chinese is not weakened, nor do any of his excellent qualities become inferior. The mental and spiritual regeneration of the individual affects these qualities, but does not destroy them. Rather they are strengthened, refined, and ennobled. These qualities have a place in Christian character building, and in the service of God. With regeneration comes direction for these energies, which are to be used with fortitude in Christian endeavor.

In spite of persecution, these Christians thank God that it is no worse with them than it is, and they praise him in the midst of bitterness when in many other lands the people would sit down and weep, and wring their hands in dismay, and fail and faint in discouragement. This fortitude of the Chinese is remarkable. The resignation of the believers to the will of God, and to the things he permits to come upon them, is most beautiful to behold. "Eat the bitter," is one of the commonest sayings of the people. And "*Gan-sie Shang-Di*" (Thank God), is one of the most frequent expressions of our church members.

Response to Leadership

The people make much of leadership. Respect and courtesy for parents and elder brothers, and for officials is early taught and drilled into the children. This regard for superiors is manifested in all the relations of their lives. It is a very marked thing; and when the heathen are converted, naturally they respect and honor those in authority and responsibility in the church, whether they are foreign or native workers. And



ESCAPING FROM THE PNEUMONIC PLAGUE

Brother Nathan Brewer, assistant field missionary secretary for the North China Union Conference, just arriving with baggage from the interior plague-infected districts of east China, where many are perishing from the disease.

here regeneration changes their motive from one of fear and formalism to one of love and heart affection.

Their attitude expresses confidence in the leaders, and there is such a degree of co-operation in the plans and policies placed before them, as to inspire and encourage the leaders. No greater proof of this is seen than in the matter of self-support for the native church. The workers and believers in Hunan are responding nobly to this principle, and are considering it from a moral viewpoint. It is a strange thing for evangelists to ask their heathen countrymen to give money to help carry forward the enterprises of the Christian church, when other missions are yearly pouring thousands of dollars into Hunan and ask for no help. This is what has in many cases been told our workers when they invited assistance financially. Timid or proud persons in America never had such a trial as came to some of our people over here when they to a man entered the Harvest Ingathering work. Resigning themselves to the will of God, they were ready for any experience that might come to them.

Count the Cost

Of more than a score of persons whom I baptized in Hunan, the greater number had studied the Christian doctrine, and had considered the question of becoming Christians, two or three years or even longer. "*Ding-hao-dju-i*" is the most common term for expressing decision. It means literally "to fix the ruling thought," and when one decides to be a Christian, that thought rules the life.

The Chinese understand what it means to forsake the religion of their fathers and accept Jesus Christ. They fully realize the issue when they leave the worship of the family gods and begin to worship the true God and Saviour. They know that in many cases it means the loss of social standing, and that they will be considered the offscouring and scum of the earth. If one should be fortunate enough to belong to a well-to-do family, he is sure to lose his inheritance and his place in the family circle. The possibility of a daily portion of cursing and abuse and of cruel bodily torture is ever before the one anticipating this change in his religious persuasion. Many have been driven from home to seek a place and employment in an unsympathetic environment. But it is a very rare thing for a convert to recant. I never heard of one's doing so. The cost has been counted, and submission and endurance is a part of the Chinese make-up.

I have no doubt about the Chinese Christian's enduring unto the end and then receiving a crown of life. There is no question in my mind, after having observed our Hunanese church members in the most trying experiences, about their loyalty to God and his cause in the earth.



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.

HE KEEPS, MY SAVIOUR KEEPS

MARY GARVIN DANA

Tune: "She Sleeps, My Lady Sleeps."

THROUGH calm or stormy night
He slumbers not, nor sleeps;
Safe, safe till morning light
He keeps, my Saviour keeps.

REFRAIN:

He keeps, he keeps,
My Saviour keeps.

What though the storm be wild
Upon the raging deeps?
Safe, safe from harm his child
He keeps, my Saviour keeps.

When o'er his trusting child
Temptation fiercely sweeps,
Sinless and undefiled
He keeps, my Saviour keeps.

Though cankering cares increase,
Though sorrow o'er me creeps,
Still, still in perfect peace
He keeps, my Saviour keeps.

Blest Saviour, meek and mild!
Though o'er my sins he weeps,
Close, close to him, his child
He keeps, my Saviour keeps.



GOSSIP MONGERS AT THEIR TRADE

MARY ALICE HARE LOPER

HAVE you an individual in your neighborhood whom you have heard styled "a regular gossip"? If so, you doubtless are familiar with the reason for the application of the epithet, and can vouch for the unpleasant experiences suffered by others as the result of such a busy but useless life.

As Old as Sin

The tendency to gossip is as old as sin itself, and has lost none of its virulence through all the ages. Old Testament writers, as well as those of the New Testament, were well acquainted with the results of this besetting sin. Job, David, Solomon, Paul, Timothy, and James have written very emphatically against evil-speaking, and in many places in the Bible it is pointed out as worthy of special condemnation.

Gossip is not confined to the criminal classes, where it fittingly belongs, but is so widespread that it is found even among church members. In fact, even the modern benevolent and social societies of the church have sometimes been termed gossip societies, and perhaps not without some shadow of reason.

There were gossipers among the high-church people of Jerusalem in the time of Christ. The spirit manifested by the scribes and the Pharisees when they told Jesus that a certain woman had done thus and so, and that according to the law of Moses she should be put to death, was the real gossip spirit, which finds expression in the words, "I am holier than thou."

Jesus forever placed the ban upon the great sin of gossip when he said to those scribes and Pharisees, "He that is without sin among you, let him first cast a stone at her." "And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." Matt. 8:7-11. This is what Jesus says to every one who is the target of the gossipers today.

Separates Chief Friends

I once heard the significant statement made that "more harm is done by gossip than by any other one cause." It is sly, deceitful, treacherous. It disintegrates the most sacred human ties. It separates husbands and wives, it alienates children, it estranges friends. It revives old neighborhood feuds, and fans the dying embers of all sorts of infelicities. Truly, "a whisperer separateth chief friends."

Gossip, like a rolling snowball, has a tendency to enlarge. Those who delight to "keep the ball rolling" are usually glib talkers but shallow thinkers. One energetic gossip in a church can alienate brethren and sisters, and bring in a spirit of disunion that means death to spirituality. Such an individual will talk to you about others, if you will permit it, and then will go to others and talk about you. As Paul says in his first epistle to Timothy, "Withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13.

Attend to Your Own Affairs

The typical gossip peddles others' family affairs which never should be known to the public, attributing as the cause of personal acts, motives which may be wholly visionary. Peter says, "Let none of you suffer . . . as a busybody in other men's matters." 1 Peter 4: 15. In other words, Attend to your own affairs, and let others' alone. The great Creator has given to every one a definite work, sufficient to employ his time till the close of life, with no vacations for indulging in sin. Therefore it is very necessary to follow Peter's instruction if one would finish his life work.

Gossip is decidedly repulsive to one who maintains a Christ-like interest in humanity. He does not enjoy listening to adverse criticism of others. "To err is human; to forgive [and forget], divine." Every one of us poor mortals makes mistakes; and it does not help any one overcome, to have his mistakes paraded before the public. Gossip is cruel. It overlooks the good in an individual, and enlarges upon real or imaginary evil, until one might well exclaim, "Behold, how great a matter a little fire kindleth!" It attacks without mercy, and often without cause, affording indisputable evidence that "the tongue is a fire, a world of iniquity; . . . and it is set on fire of hell." James 3: 5, 6. The tongue is savage in its nature. Without divine help, man cannot gain control over it. It is "an unruly evil, full of deadly poison." Only the judgment day will reveal how many have gone to untimely graves as the result of evil words.

Rebuke Them by Silence

It is a sinful waste of time to encourage scandalmongers in their iniquitous career. Jesus set us an example to follow when confronted by gossipers. He acted "as though he heard them not." When a tattler comes in search of news, it is well to preserve a golden silence. "The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness." Eccl. 10: 13. He plies with questions in order to gain information that he may go and tell some one else. He delights in tattling to one person what another says about him, while perhaps posing as a friend to both. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou are not a doer of the law, but a judge." James 4: 11. Paul tells us that only "the doers of the law shall be justified." Rom. 2: 13. And Christ says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37.

Live Above the Fog of Gossip

When tempted to gossip, it would be well to remember the words of Christ, "Why beholdest thou the mote

that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7: 3. "Whatsoever ye would that men should do to you, do ye even so to them," is the divine law which eliminates all gossip from the program of everyday life. He who follows this law lives to serve humanity, in whatever capacity it is his privilege to help. Optimistic in his tendencies, he looks for the good in others, and is not disappointed. He lives so far above the foggy atmosphere of gossip, that it does not affect him; while the cynical, faultfinding tattler scarcely sees a ray of philanthropic sunshine from one year's end to another. He is so accustomed to evil criticism that we might easily imagine him thinking of his very best friend, "Everybody is queer but thee and me, and I sometimes think thee is a little queer."

The home where gossip reigns—what an undesirable habitation! The child who is reared in its contaminated atmosphere is deserving of pity. He becomes so accustomed to the foul odors of adverse comments, and the death damp of faultfinding, that he learns to look for the bad in everybody, and to consider himself about the only sample of human clay that is above criticism. He hears from babyhood that the minister is faulty, that the church members are not what they pretend to be, and that it is well to be suspicious of one's neighbors and of humanity in general, for there is no telling when they may overstep the bounds of propriety. Such a child learns to imitate his parents, in thinking along cheap lines, and in acting out cheap thoughts.

Cheap Thinking

Cheap thinking is one of the worst habits an individual can form. One never rises higher than his thoughts, and he can assist no one else to rise higher than himself. Parents who gossip before their children, would do well to remember that they are setting the standard of their children's ideals, and perhaps deciding their failure in life. It is a shame that a child's possibilities for success should be besmirched with the mildew of gossip—words which he should never hear, and which are unfit for repetition.

Children are the echo of the home, and their harmonious or discordant tones heard along the path of life reveal the realm of thought to which they have been accustomed. A child's words disclose whether his heart is pure or impure; "for out of the abundance of the heart the mouth speaketh."

The Right to Good Rearing

It is the right of every child to be well reared as well as well born. He should not be compelled to become accustomed to intellectual poison any more than to physical poison. It requires but little of the latter to con-

stitute a fatal dose. Let us not presume too much upon the ability of the child mentally to resist the former. It is a deplorable thing to become a victim of the drug habit. It is no less deplorable to become a victim of mental poisoning. The child who is fed upon gossip enjoys companionships that are not elevating. He has his taste formed for conversational trash, and will choose society that is of an injurious character. Thus his whole life will receive the wrong bent, and he is likely never to accomplish his divinely appointed mission. It is best to speak that which is good, or to remain silent.

We hear very much said about the temperance pledge, and surely it is a means of accomplishing much good for humanity. But Bible temperance—"temperance in all things"—includes temperance in the use of words. If every one would sign a pledge not to gossip, and then live up to it, what a different world this would be! In this respect, it would surely afford a foretaste of heaven.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us."

**GIVE THE BABY A FAIR CHANCE**

BABIES may inherit a tendency to nervousness; but if they are brought up in surroundings where simplicity, order, and quiet prevail, they have every chance to become normal, happy adults. The trouble is that most children of nervous parents grow up in a jumpy atmosphere, are constantly expected to develop nervous traits, and from the very beginning are treated like young invalids.

"In the average well-regulated family, order and punctuality disappear with the baby's advent; and yet for no one in the household are order and punctuality more needful." Parents forget that the child has only recently arrived from a place of sleep and silence; "that its nervous system is as delicate and as subject to injury as the bloom on the fruit; and that its needs are the very simplest, chief of which, after proper feeding, are weeks and months of rest and quiet. The hours of prolonged stimulation, the excessive carrying, swinging, and rocking, the feverish jolting to which the average baby is subjected, are sufficient reason for many of the addled brains of maturity.

"The modern physician cannot lay too great emphasis upon the benefits, physical and nervous, of wise feeding. Excessive feeding of sweets is the commonest temptation.

"Food antipathies should be early combated. Many scrawny, weak, miserable-looking children, lacking resistance to fight any serious infection, are the irritable, nervous products of cakes and chocolates, refusing to eat, and in the minds of their incompetent moth-

ers unable to eat, the simple wholesome bone-and-blood-producing foods.

"Mothers are apt to overprotect their children from the exactions of duty. Too often, practicing the sin of unselfishness, the mother develops a selfish, idle child."—*Every Week*.

LEARNING BY PLAYING

As soon as a child understands the meaning of numbers, he can begin to measure accurately; and he likes to do it. Playing store is the ideal way of leading a child to an understanding often lacking in a grown-up person. Concerns which sell school supplies provide, at popular prices, a balance scale weighing up to four pounds, a dry measure set such as hucksters use, a set of bright tins for measuring liquids, and a box of toy money. Add to this a yardstick and a pair of blunt scissors, and your equipment is complete. Use the dry measures just after the lawn has been mowed, so you can have the fresh-cut grass for spinach. A four-year-old can handle as much as a bushel basket of this because it is so light. Use sand for sugar, blocks or pebbles for potatoes, water for vinegar, and so on. Colored string or paper ribbon can be sold by the yard, and colored paper by the square foot.

After the play store, comes the real store. Thoughtful mothers will plan errands for the children with a view to their carrying home the articles purchased and producing the proper change. This is a joy to the child, and an excellent method of co-operating with the teacher.—*Maude Barnes Miller, in Mother's Magazine*.

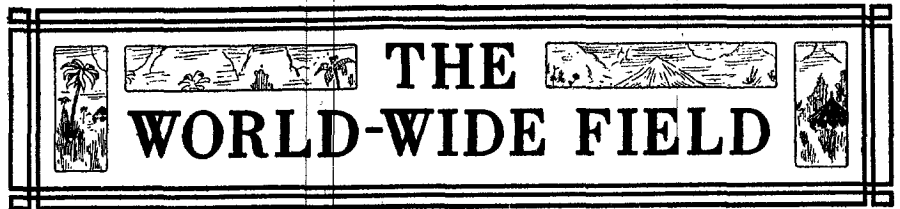
HOW DO YOU LOVE YOUR CHILD?

How do you love your child, selfishly or unselfishly? asks Hildegard Hawthorne in *Mother's Magazine* for June.

It is the mother who is the wise friend of her children who is the loving mother; who sees to it that their bodies are healthy and well fed, and that they are given proper training in exercise and good habits; who helps the young minds develop, and seeks to find the best type of schooling for each one of them; who doesn't insist that Tom shall go to college or Will be a doctor or Kate stay at home, but who finds out what Tom and Will and Kate are best fitted for, and helps them to work for that end.

It is the mother who delights in seeing her children happy, not in seeing them indulged, and who can stand noise and clatter when young nerves are wild with joy and must have expression, but who finds the time and takes the pains to insist on good manners, who loves her children.

She may prate of sacrifices all day, and perhaps she may have sacrificed herself; but if she looks for reward and demands payment, it was never love that prompted the sacrifice, it was a special form of self-indulgence.



SOUTH DAKOTA CAMP-MEETING

THE South Dakota camp-meeting and conference were held in the beautiful Hitchcock Park, Mitchell, from May 28 to June 9, 1918. The meeting was preceded by a workers' meeting lasting a week.

The first days of the meeting were somewhat stormy, which hindered some from coming; but during the latter part of the meeting the weather became more settled, and the people came in larger numbers. About seven hundred of our members were present. Toward the close, the attendance from the city was good, so that the large tent was more than filled, numbers standing outside.

There were 115 dwelling tents and five larger meeting tents pitched on the ground.

The laborers who attended the meeting were Elder Charles Thompson, the president of the union, and the official heads of the different departments of the union; Elder Meade MacGuire, who labored earnestly for the young people; and Elders J. T. Boettcher, O. A. Johnson, C. A. Thorp, G. E. Nord, and the writer.

In the conference meetings everything proceeded with the utmost harmony. Elder E. T. Russell was unanimously and enthusiastically elected president for another term, and nearly all the conference officials were invited to continue to serve.

It is very evident that the Lord has blessed the work in this conference under Elder Russell's administration. This is seen in every department of the work, also in the education and development of a splendid company of young men and women who will go into the field this summer. Ten tent companies, well manned, will go to different parts of the State to labor. No doubt there will be good returns from the labor of these young workers. There are about thirty young people who will go out as colporteurs. The book sales the last year were over \$20,000, retail value. The first six months of this year they were \$2,000 more than for the corresponding period last year. There was \$1,400 worth of literature sold at the camp-meeting.

The finances of the conference are in good condition; the tithe last year was \$42,886.69, a gain over that of the previous year of \$12,570.58. The tithe amounted to \$38.41 per member. The offerings on the Twenty Cent a Week Fund amounted to \$18,305.22, and the amount per capita for both tithes and offerings was \$54.50.

The conference voted \$2,000 of its surplus tithes to the Foreign Mission Board, and when a call was made for offerings for missions, \$16,521 (this includes the \$2,000 voted by the conference) was given in cash and pledges. There were six \$1,000 pledges and four for \$500 each. When these offerings were made, there were not more than four hundred people present.

There are 34 churches and 61 Sabbath schools in the conference. The church membership is between 1,100 and 1,200. The Sabbath school membership is 1,425, about 250 more than the church membership. This is as it should be. The Sabbath school offerings for the year were \$6,266.17. Their offerings at this meeting amounted to \$496.41.

There are 19 church and family schools, with 23 teachers and an attendance of 134.

The Plainview Academy, at Redfield, under the management of Prof. H. J. Sheldon, with a strong faculty as associates, has done most efficient work the past year. There were 122 students enrolled. Fourteen were graduated. There was a balance of \$2,064 on the right side of the ledger in its operating the past year. A splendid spiritual interest prevailed throughout the year.

The outlook for the South Dakota Conference is bright indeed. Harmony and good will prevail. The laborers had good liberty and freedom in preaching the word at the camp-meeting. Thirty were baptized in the river near by. The people were comforted, and returned to their homes encouraged.

E. W. FARNSWORTH.

SOUTHERN OREGON CAMP-MEETING

THE annual camp-meeting of the Southern Oregon Conference was held on a comfortable ground in the edge of Roseburg, one of Oregon's progressive little cities. The attendance was good, considering the membership of the conference.

An excellent spirit was manifested throughout the entire meeting. Daily meetings were held with the youth and children, with excellent results. New courage was begotten in the hearts of many. Backsliders were reclaimed, and quite a number, I understand, began there the observance of the Sabbath. This was an encouraging feature of the meeting. About twenty persons were baptized.

The problem of providing in the conference a school where the young can secure a Christian education, was given serious and prayerful consideration. The school will probably be carried on for this year in its present location near Cottage Grove, and a permanent location decided upon later. Nearly \$3,000 was raised as the beginning of a permanent fund to build and equip the school, that no debt may be incurred. In addition to this, about a thousand dollars was raised for missions.

Elders W. A. Spicer and J. M. Comer, the latter recently from India, and the writer shared with the union and local conference laborers in the burdens and blessings of the meeting. The work is making most encouraging progress in this conference. It is planned to open work in some new fields the coming summer. Elder J. A. Rippey is president of the conference, and has the confidence and support of all. The outlook for the growth of the message here is very encouraging. G. B. THOMPSON.

PEACEFUL INVASION

It was about twenty years ago that in the magnificent harbor of Guanica, demonstrations were made that resulted in annexing Porto Rico to the United States. It was a peaceful invasion, as only one man was accidentally killed when a shell from the war vessel happened to strike him. A still more peaceful invasion has been that of the third angel's message.

As we resorted to this particular spot at sunrise on April 26 for the ordinance of baptism, there came to mind this parallel of these invasions. And that is not all. The light of the Sun of Righteousness is rising in Porto Rico, for at this very place a modest little church, with a membership of nearly forty, has been organized, and they are earnestly at work to increase their membership.

The building that was purchased and remodeled proves too small to accommodate those who show interest by attending the services conducted by Brother Manuel Toro and his wife.

No doubt one reason why the efforts put forth at this point have been thus productive, has been because here the "opening wedge" was first introduced. For a number of years Drs. John F. and Jeanne Whitney Morse have been located here, in charge of the medical phase of the world's second largest sugar mill. Their efforts to establish the work here have not been without opposition, but the life and labor of these doctors and their nurses have been unanswerable arguments.

Among those who have accepted the truth is the head nurse of the municipal hospital, who because of her religious views was dismissed while Dr. Morse was on his vacation. She is, however, rendering efficient service in a like institution in La Romana, in Santo Domingo. Another young lady gave such promise of becoming an efficient worker that those especially interested in her sent her to the summer school in Cayey, and she is now doing acceptable work here in Santurce.

One of the earliest fruits of work in this place is a young lady who was taken to the States by Sister Martin, a returning nurse. While in one of our schools in Iowa, she accepted the message, and is now in training in one of our sanitariums, expecting to return and work in this field.

Brother Juan Sanchez has been the only one of our company to lay down his life. He accepted the truth while residing in Guanica. Being anxious for its promulgation, he was supported by Dr. Morse while working most earnestly for its upbuilding. He was suddenly cut down, and his help is sadly missed.

Our God, who works in a mysterious way his wonders to perform, looked beyond the military possession of Porto Rico to the more peaceful occupation by his servants, whom he had instructed, "Go ye therefore, and teach all nations." D. D. FITCH.

WEST AUSTRALIAN CONFERENCE AND CAMP-MEETING

THE sixteenth annual session of the Western Australian Conference was held March 7-17, 1918, at Midland Junction. A fine block of ground had been kindly lent us free, with trees growing in convenient places to afford shade to almost every dwelling tent. Ninety-eight dwelling tents were erected, besides five pavilions. This was the largest camp-meeting ever held in this conference. Our accommodations were taxed to the utmost, and it was even necessary to rent an empty house and several rooms in the neighborhood.

The business meetings were well attended, every church in the conference being represented. The membership of the conference December 31 was 583. Since the last camp-meeting 61 persons had been baptized. The tithes received during the fiscal year amounted to \$14,130.86, an increase of \$2,593.58 over that of the previous year. The offerings for home and foreign missions amounted to \$24,690, an increase of \$3,182.36 over the

offerings of the previous year. All our workers brought in good reports from the field, and best of all, they brought with them some who had been won for the truth during the year.

The evening meetings were well attended by the public. On the closing night of the camp-meeting every seat inside the pavilion was occupied, and there must have been half as many people outside. We estimated that, altogether, 900 persons were present.

On the closing day of the camp-meeting twenty-five persons, including fifteen young people, were baptized in the Swan River. On Sunday, March 17, a special call was made to raise money to cover the indebtedness of the tract society, and the sum of \$1,201.90 was raised in cash and pledges.

ROSS E. G. BLAIR.

WORK AMONG THE JEWS

DURING my last trip in California and in the Northwest after the General Conference, I was greatly cheered to find so many of our people who are interested in the work among the Jews. While we have felt for years that the brethren and sisters generally were glad to learn of the progress of the work in this particular branch, what we have

He gave that book to his brother to read, and so it has passed on until about twenty-five Jewish families have read it. At this time it is about four hundred miles away from — City, with one of his relatives. This man says that he would like to see you and talk to you."

From a brother, who has been circulating the Yiddish magazines, comes the word:

"The magazines, . . . as far as I know, are all sold, in fact were long ago. Many of us have a degree of timidity at selling magazines, and particularly so when the magazine has a limited value. . . . But we really found this hardly a hindrance, for it gave the papers a so much more definite application.

"I have heard of a few cases of interest developed, though none came to me personally. How I should like to arouse interest in our message among the Jewish people. . . . We may take the next edition of the *Messenger* there to follow up the work and any possible interest."

Within a few days came the following:

"MY DEAR BROTHER: Kindly communicate with, and prove the Messiahship of Christ to, the two following Jews by letter. One keeps the Sabbath. He met us only once, and we talked to him of the Messiahship of Christ. He is willing to listen. I gave



BAPTISMAL SCENE AT THE WEST AUSTRALIAN CAMP-MEETING

seen and heard during the past few months greatly cheered us and encouraged us to push the battle to the gates.

The Bible says that God sees the end from the beginning. We feel as if we should like to see the end at the beginning; and because we do not see accomplished in a short time all that we should like to see done, we wonder whether the things will come to pass which have been predicted. However, we are sure that our dear people are desirous of seeing this phase of the work prosper, and their prayers and co-operation are good indexes to their faith.

We visited a number of cities in the latter part of the winter; and hundreds of the brethren and sisters rallied to the work. Thousands of copies of the Yiddish magazine were subscribed for; and there was hardly a meeting held in which we did not meet Jews who came because our people were interested in them. We believe some fruit will be manifest.

Just before leaving for General Conference, I received a letter from which I quote: "DEAR BROTHER GILBERT: I am sending you an address of a Hebrew man in — City, who is much taken up with our message. He first tried to prove to one of my church members that Christ is not the Messiah, but he failed. So our brother gave him your book, 'From Judaism to Christianity.' After he had read it through, he said, 'I believe that Christ is the Messiah.'

him one of our magazines, and he was friendly to me. I am sure he feels kindly toward our people. The one who does not keep the Sabbath, knows the truth very well. I think a little persuasion might encourage him to step out."

The Jewish papers are becoming friendly to us and to our people in so far as they become acquainted with us and our work. Some time ago the following appeared in one of the leading American Jewish papers:

"The Real Sabbath"

"Dr. —, who is conducting a summer Bible institute in —, lectured recently on the subject, 'Who Changed the Sabbath?' and in connection therewith stated that the 'seventh day, or Saturday, is the Christian Sabbath, and ought to be observed by every Christian in —."

"Hurrah for Dr. —! He may not become very popular in this community for such utterances, but surely he must find a great satisfaction in being able to express himself according to his real convictions. A few more Dr. —s and a little more courage on the part of some of our own ministers, might some day win for the Jew the real Sabbath of which he has been robbed these many years."—*American Jewish Review*.

In the May 2, 1918, issue of the *American Israelite*, Cincinnati, Ohio, appeared the following:

"Sabbath-Day-Observing Christians Increasing in Number

"At the quadrennial of the General Conference of Seventh-day Adventists, which was held in San Francisco last month, reports were made showing remarkable gains in membership and finances during the four-year period.

"The Atlantic Union Conference includes in its territory Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, and the Bermuda Islands. The Seventh-day Adventists have churches in practically all the large cities in this territory, as well as in many smaller places.

"President Quinn compared the quadrennial of 1910-13 with that of 1914-17, showing that the increase of membership of his denomination in the States named above had been 39.8 per cent in the last four years; that the tithe paid by the members during this time had been \$576,760.68, or an increase of 44.3 per cent over the preceding four years; that the Sabbath school donations had jumped 172 per cent during the same period; and that the total donations to foreign missions had increased 106 per cent. This branch of the Adventists are strict observers of the seventh-day Sabbath. This showing is very surprising."

We believe that all the Spirit of prophecy has said concerning this work will yet be fulfilled. In another article we shall relate some interesting experiences we encountered on our last trip, and we wish to assure you that the Lord is working for these people, and your prayers and interest are earnestly solicited in behalf of this work and these people.

F. C. GILBERT.

**BOCAS DIVISION OF THE WEST
CARIBBEAN CONFERENCE**

SOMETIMES, in order to lay better plans for the future, valuable lessons may be learned from carefully looking over the work that has been done in the past.

On the first day of November, 1916, I began work among the churches of the Bocas division, and have enjoyed the work very much. While there have been many obstacles to surmount, there have also been many pleasures to overbalance the hard experiences.

While there has not been the large increase in accessions to the church that we wish to see, yet most of the churches have made a substantial financial gain. Conditions are such that in the year to come a good work can be done in carrying on the evangelical part of the work. I am sure that all the brethren in the Bocas churches are glad to see that conditions have improved, and that many who were not actively interested in the success of the work are now taking hold and are working along with the organized forces of the church.

The Harvest Ingathering campaign of the past year has been especially helpful to the churches in learning to work unitedly in any enterprise; and I am sure that the brethren realize as never before that the great need of the church is to get to work and stay at work. "A working church is a live church." Financially, there was in the Harvest Ingathering a gain of \$237.75 in 1917 over the year 1916. That certainly ought to encourage our hearts to make a big effort next time in this work.

The mission funds as a whole also show a good gain for the year 1917. The tithe has made a gain in most of the churches.

There have been eighteen baptisms in the different churches, and several persons have been added by letter and upon profession of

faith. With all the members of all the churches working in the year 1918, we ought to see greater results.

At present I am in Colon, starting a tent effort. We solicit the earnest prayers of all for the success of these meetings. We are glad to see the good spirit manifested by the members in making plans for a successful effort. It is only by the united efforts of the laymen and the ministers that the work of God can ever be finished. Let us set ourselves to the task that the Lord has given us; and when the race is run, we may all come home to Father's house, rejoicing because we can bring some one with us.

J. BERGER JOHNSON.

**MY IMPRESSIONS OF THE LAST
GENERAL CONFERENCE**

ALTHOUGH I have had the privilege of attending General Conferences for almost a quarter of a century, it seems to me that this last session of the General Conference was the best of all. It was different from those that preceded it; there was a different atmosphere present; there was more of a serious spirit, and the people took a stronger hold on God.

There were several reasons why this Conference was unlike many other such convocations. The advancement of the work of God seemed the paramount interest among the workers. When brethren would meet, there was an earnest spirit of inquiry as to the progress of God's cause. The reports of workers from fields afar told of the great things the Lord had accomplished. One could easily believe he was sitting in a meeting similar to those the disciples held after the day of Pentecost, when they returned and reported what mighty works God had wrought. These reports indicated that God is indeed with his work, and that we are now living in the loud cry of the message.

I do not recall attending a Conference where there seemed to be so little needless discussion. May it not have been due to the fact that more time was spent in prayer and in the ministry of the Word?

It was encouraging to see the Bible and the Testimonies used so freely in the morning and forenoon meetings. There has always been power in the Word and in the Testimonies, and it was manifest on this occasion. God's truth is as powerful now as it has ever been. Those who had the privilege of attending those meetings in the forenoon will never forget the earnestness manifested by those who attended. We believe that the Spirit was present, and the Holy Ghost bore witness to the truth taught.

It was a Conference in which brethren felt that the third angel's message was a clearly defined message. There was very little discussion of theology. The men and women believed that the message we have is from God; and the solemn truths which we have believed for so many years are the same now as when we first accepted them. The manifestation of liberality in gifts to the cause on the last Sabbath was the fruit of the labors and the faith.

I thought many times of the statement in "Early Writings," under the heading "A Firm Platform," page 258, where the servant of the Lord says: "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation."

From what was seen at the Conference of the blessing and presence of the Holy Spirit, we believe that God looked with favor upon his people.

The writer was grateful for the privilege of attending the Conference. Should conditions arise which would prevent God's people from again assembling in so large a representative gathering this side of the sea of glass, we can always feel that the presence of the Spirit was with us during this great convocation. May the influence of the last General Conference abide with his people in all places.

F. C. GILBERT.

**Missionary Volunteer
Department**

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretary

**SOUL-WINNING THROUGH
PERSONAL EFFORT ***

THOSE who have been connected with the Missionary Volunteer Department since it was organized in 1907, will doubtless remember very clearly that the great motive held before us at that time was the speedy evangelization of our young people, bringing them into that relation with the Lord where they could be successful soul-winners. And beginning about that time, there was launched quite a strong campaign for personal work,—an attempt to line up not only the leaders but all the young people in earnest effort for the salvation of other young people.

I think we made considerable progress, and enjoyed some of the most precious experiences of our lives; but it has seemed to me that, as time has passed, and as we have increased the machinery of our organization, and have been pressing the educational features, we have possibly, to some extent, allowed the soul-winning ideal to fall into the background. It has seemed to me for weeks that this General Conference ought to mark a great awakening of the soul-winning ideal among us as secretaries, and that every secretary should go home from this Conference with this one thought burned into his heart as it never has been before: We must win souls, and we must teach our young people to win souls. Of course, we have all talked this all the way along as a theory, but perhaps we have not practiced it as thoroughly and efficiently and enthusiastically as we might.

To illustrate what I mean: I remember being at a camp-meeting about two years ago. We had a revival meeting on the Sabbath. Perhaps three or four hundred young people came forward, and then we divided them into groups, and I suggested to the ministers and workers who sat on the platform that they go down and each one take a group and deal with them in a personal way, giving them the help they needed. Some seemed rather reluctant to go. I turned to a Missionary Volunteer secretary who had been in the work for a number of years, and said, Brother —, take this group. He arose and stepped up to me and whispered, "But what shall I do?" I said, "Go down and ask them what is wrong, what is wrong in their lives, and tell them how to get right, how to get rid of their sins and be free in Christ, and how to go from here to live victorious lives."

* Stenographic report of a talk given in one of the Missionary Volunteer departmental meetings at the General Conference.

I was surprised at his question in the first place, but later on I understood, for he came to me and said, "Well, Brother MacGuire, that is the first time I ever did anything like that, but I enjoyed it. It was a wonderful experience, to get down beside those young people and help them to find Christ as their personal Saviour."

I suppose this condition does not exist generally. But I wonder if there are not among us, secretaries who find it difficult to bring a soul right into the presence of Christ. Now, unless your experience is different from mine, you have never attempted to bring a soul in contact with Christ without a struggle. The devil is always there to say, "You'd better let some one else do that," "Some one else could reach him better," "He will resent it," etc. I was speaking a few weeks ago about the battle I have had many times in going to an individual. After the meeting one of the young people said, "I have settled this question now for myself. I have been rather avoiding personal work, because I found it so hard. I have thought it was easier for others. But if it is as hard for Brother MacGuire as that, I believe I can do it."

There are two scriptures that have been running through my mind of late. Hebrews 13: 17 is one: the expression, "They watch for your souls, as they that must give account." How often that appears in the writings of the Spirit of prophecy: "Watch for souls." It seems to me that that plainly implies personal work,—personal work for individuals. The other text is Second Corinthians 5: 19. That throws the responsibility upon us. The Master "gave unto us the ministry of reconciliation."

Suppose that you were in a penitentiary this afternoon, condemned to die, and because of your sincere repentance of your crimes the governor had decided to grant you pardon. He sends this pardon to you, and he sends for you and says, "I am determined to give pardon to every criminal in the penitentiary who is truly repentant, but I need some one to bear these messages of pardon to these people. I have decided to ask you to do it. I have decided to commit to you the ministry of pardon to these people." This is but a faint illustration of the idea that we are given this ministry of reconciliation to bear between Christ and lost men and women. What will it mean if we do not bear it? What if we are unfaithful to the ministry of reconciliation that is committed to us!

When I was a boy the boys used to go down to the railroad station. We did not know much about electricity in those days, and we were a little afraid to tamper with it for fear it would kill us; but the agent used to try to get us to put our fingers on certain buttons so we would get a shock. Some of us would not do this; but by and by we would get into a circle, and the fellows who did not have courage to touch the button alone would take hold of the others' hands, and then one would touch the button and would thus transmit the current to the others. I think that is a good illustration. There are many persons who will not come into direct contact with heaven, and we must be the channel through which the power of God will reach their lives and bring them into personal touch with Christ.

I have read of a famous man who said that if God should make his salvation dependent upon his winning a thousand souls in ten years, and he had his choice as to whether he would do it by preaching publicly or by personal, individual effort, he would choose to do it through personal work. I think I should choose that method myself.

(To be continued)

MEADE MACGUIRE.

Educational Department

W. E. HOWELL
C. L. BENSON

Secretary
Assistant Secretary

EDUCATION IN CHINA

BELIEVING that it might be of interest to others to know of China's progress in educational lines, I am writing something of what I have found in this interesting field.

The subject of education in China may be considered from three general standpoints: that which is under the auspices of the government, that maintained by the various missionary bodies, and that developed by our own denomination.

Governmental Education

There has always been in China a profound respect for learning. This is evidenced by the fact that for hundreds, yes, thousands of years, even from the time of Abraham down to the recent past, a system of education has been in existence which has been the pride of the nation. But a great change has come, and the old literary examinations, so long revered and considered the only road to scholarship, honor, and position, have been abolished. This action was first taken in the year 1898; but when China became a republic as a result of the revolution in 1911, further great changes were made in the ideals of the nation. These changes in ideals were no less remarkable in educational matters than in other spheres. As a result of this change of thought, everywhere there is manifested a desire for Western learning.

The present Minister of Education, Mr. Fan Yuan-lien, who studied for a time in Japan, came back from that country fully convinced of the superiority of the Western form of education over the ancient Chinese system. As Vice-Minister of Education in the first republican cabinet, and afterward as Minister of Education in Mr. Lu Cheng-hsiang's cabinet, he has been able in some degree to carry out cherished reforms. From 1913 to 1916 he gave considerable time to the editing of textbooks, many of which are now in use all over China. Having been again chosen Minister of Education in 1916, he has since that time been making it his first work to get a clear idea, so far as institutions and their effectiveness are concerned, of the educational resources of the country and the present condition of educational affairs.

As a result of the revolution in 1911, confusion everywhere was manifest. Old school regulations that had been in force under the Manchu government were discarded, and new regulations were not enforced. The provinces took matters in their own hands and appointed their own inspectors. These inspectors carried on the work according to their own inclinations, without reference to the needs of the people or the policy of the government. "Each school followed a curriculum of its own, and in many instances new schools were founded simply as a means of attaining the personal ends of their promoters."

With such a situation before him, one of the first duties of the Minister of Education was to unify and standardize all the schools in the country. But in an immense country like China, the working out of all this takes time. Orders issued at that time governing the conduct of schools have been modified by numerous changes, in order to bring about as soon as possible the desired

uniform system. While at present this condition of uniformity does not fully obtain, funds being inadequate to completely carry forward needed reforms, much is being done to bring about the realization of this aim.

China has been divided into eight educational areas. Inspectors are appointed by the Ministry of Education, who inspect their respective areas periodically, and are directly responsible to the ministry. These government inspectors were twenty in number at the close of 1916. Besides the government inspectors, there are three other classes of inspectors, one class appointed by the civil governors of the provinces, one by the Tao-yins of the various circuits, and one by the district magistrates. These three classes of inspectors are indirectly responsible to the ministry through the officials who appoint them. By this plan the ministry is able to obtain a fairly accurate understanding of the prevailing conditions.

From the 1917 Educational Directory of China, I gather general information as to the number and kinds of schools in China. The total number of elementary schools—which schools are divided into two classes, primary and higher primary, and do four grades of work each—is 106,145; and the total number of students in these schools, both boys and girls, is 3,444,205. Besides these, there are 1,142 other schools doing second-class industrial and other lines of work, the number of students enrolled being 41,602. This makes a total of 3,485,807 students receiving primary school instruction.

Middle schools carrying grades nine to twelve inclusive now number 406, and the enrolment is 57,980. In this same class are normal schools to the number of 314, of which 213 are for boys and 101 for girls. The enrolment of these schools is 34,826. In addition to these there are 319 schools doing first-class work in agricultural, technical, commercial, and other lines, in which 24,507 students are enrolled. This makes a total of 1,039 schools, with 117,313 students, doing secondary school work.

Farther advanced than the schools already mentioned are the higher normal schools, of which there are 12, enrolling 2,298 students; the colleges, numbering 89, with a total enrolment of 33,824 students (56 of these are law schools, with a combined enrolment of 27,848 students); and the universities, 8 in number, enrolling 3,964 students. This is a total of 109 schools, 40,086 students doing college work and work in advance.

From these figures it will be seen that in all classes of schools under the regulations of the government less than four millions of China's youth are receiving an education.

Looking at it from the financial side, we notice that the funds for carrying forward aggressive work are very meager. According to the budget for 1916, fifth year of the republic, out of a total annual expenditure of \$472,838,584, only \$5,028,836 was assigned to educational purposes. For the year 1917, the total educational budget was \$13,851,350. This would be less than \$10,000,000 gold. This does not include the amount raised in fees from the students, nor the cost of maintenance of the numerous private and mission institutions. (Note a comparison with the United States, having a population one fourth as great as China, and expending annually about \$1,000,000,000 for school purposes.)

I have already mentioned as one of the aims of the government, that of developing a uniform system of education throughout the country. This will mean a rapid increase of schools of various grades, and will

call for the training of a large number of teachers. In order to meet this need, the government has decided to establish six state-supported higher normal schools. Two of these have already been established, and the other four will be forthcoming as soon as finances will permit. From one of these, the Peking Higher Normal, 103 students have been graduated. From the higher normal schools maintained from the treasuries of the provinces, up to the close of 1916, there had been 616 graduated. From the governmental and provincial normal schools, 314 in number, 3,589 students have been graduated.

Another aim of the present administration is to emphasize industrial and vocational training. It is thought that the present schools are not meeting the needs of the times. Especially is this true with reference to the middle schools. Thus far their sole aim and practice has been to prepare students for the university. At a recent conference, it was voted that the following aims should be set before the middle schools: First, that the aim of the middle school be to give sufficient common education to prepare students for their life work, or to go to the university; second, that here the young men be taught to do the ordinary work of society, and not merely be made to aspire to high positions. In the carrying out of these aims, it is recommended that beginning with the third year, courses be given in vocational training, these courses to be optional to students who plan to take a higher course.

Another item which reveals the spirit of progress is a recent petition from the educational Association of Peking to the Senate and House of Representatives, asking for an article to be inserted in the constitution providing for free education for the rising generation of the country. The present Minister of Education is also in favor of giving military training to all students above the higher primary grade, and to require all classes of students to attend school for this military discipline.

A deep interest is shown by the foremost educators of the country in the American methods of education, as worked out in the Philippine Islands. A delegation recently sent to these islands were so impressed with what they saw that they have recommended to the Ministry of Education the engagement of a number of American teachers, now teaching in the Philippines, to act as instructors in the government normal schools of China.

Other subjects of interest relative to education might be mentioned, such as teachers' institutes, extension of vocational education, the opening of night schools in cities, lecture halls for the spread of social education, and the influence upon educational thought of students returning from abroad.

Correspondence Schools

It will be of benefit to mention briefly the work of the correspondence schools in China. For long ages the Chinese scholar has pursued his studies in a solitary way. He mastered the classics and prepared himself for the literary examinations. Today, Western learning is desired, but only a small proportion of the young men of China can go abroad to study, or even attend the advanced schools in China. This attitude of the Chinese toward learning shows that there is opportunity for correspondence schools to contribute much to the educational benefit of Chinese young men. The work of the correspondence school began in a small way as early as 1902. Several Chinese students enrolled for courses in civil and railroad engineering in the International Correspond-

ence School of America. In 1906, a general agency of the International Correspondence School was opened in Shanghai, to serve both China and Japan. There has been a rapid growth in the annual enrolments of this school; its students may be found in every province, and even as far inland as Tibet. In recent years there has been a rapid increase in the number of correspondence schools, the majority being under Chinese or Japanese management. Several have been organized in connection with mission colleges and theological schools. The purpose of these is to reach teachers, laymen, and evangelists who are unable to attend educational institutions, yet desire to continue systematic study.

School Work Maintained by the Various Missionary Organizations

It has been truly said that "God is working through a thousand channels in his efforts to bring this world to himself." It would seem that one of those channels is found in the Christian schools of the various denominations operating in these heathen lands. Surely much good is being done by the Christian men and women standing at the head of these schools, dedicating their lives to this noble work, and in this way bringing a knowledge of Christianity to the boys and girls of this generation. This phase of educational work in China, as conducted by the missions, has seen marked growth in the last decade. The missionary societies recognize that they are not in the field to compete with the schools of the government, but rather to co-operate with them in so far as it is possible and at the same time carry out their own purposes in the maintenance of these schools.

From the China Mission Year Book of 1917, I gather the following facts: The foreign men giving the major portion of their time to school work are 424; the foreign women likewise giving the greater portion of their time are 563; Chinese men teachers number 5,358; Chinese women teachers, 2,241; kindergarten pupils number 2,638; lower elementary pupils (grades one to four) are 122,838; all other schools, such as higher elementary (grades five to eight), middle (grades nine to twelve), and special denominational schools, 44,321. This makes a total of 169,797 students in all kinds and grades of mission schools. In 1905, the total number was 57,683.

It is seen from the presentation in the Year Book, that on the basis of the Chinese teaching staff, missionary education is most advanced in Fukien, Shantung, and Kwangtung Provinces, and most backward in the northwest and southwest. Education for girls has also made the most rapid progress in Fukien, Shantung, and Kwangtung, more than one half of the Chinese women teachers being in these three provinces.

In almost all the provinces and in practically every grade of school, it is recognized that the supply of well-trained native teachers is much below the demand. While the teachers may have the knowledge of the subject matter to be taught, the majority have had little if any training in the art of teaching. Again, the teaching force, especially of the primary schools, is constantly changing, bringing consequent loss in efficiency.

It is gradually becoming the policy of the missions, with reference to the elementary schools, to induce each group of Christians to establish its own school, furnish its own building, and pay the teacher's salary. In some of the larger cities, full self-support, aside from the rent of buildings, has been attained, but not so great progress is seen in the smaller towns and districts. It is also apparently the policy of the missions to conform to government regulations as to

curricula, but thus far the lower schools have not been standardized in any thorough way. The middle schools, however, are adopting government standards, and it has seemed advisable in practically all schools of this grade to have at least one foreigner give full time to each school. English is taught in these schools, and it has become a common thing for students in government schools to transfer to these mission schools in order to acquire a knowledge of the English language. It is estimated that fully two thirds of the students in these schools are not Christians. This furnishes a big problem for the teachers. More and more must the Spirit of Christ be exemplified in the lives of teachers and Christian students that these schools may become the evangelizing agencies that they are designed to be.

Recently, considerable progress has been made by the various missions in a movement looking toward closer co-operation and union in missionary endeavor. While manifested in many ways, this is concretely illustrated in the field of higher education. "Most of the Christian universities in China, and a number of the arts, theological, and medical colleges, Bible and normal schools, and a few middle or high schools, are union institutions." It is also felt that the training schools for new missionaries, permanently established at Peking and Nanking, afford an instance of successful co-operative work, and that they will prove permanent factors in drawing the workers of different nationalities and denominations more closely together, bringing about the desired co-operation and union.

Our Own School Work

Our brief survey of the educational situation in China would not be complete without mentioning what is being done by our own denomination. Our school work in China of necessity had to begin very small. We need look back only to the spring of 1903, to see its beginning. It was at this time, by the establishment of a small school in Canton, in charge of Miss Ida Thompson, known as the Bethel Girls' School, that our school work in China had its birth. The following year, August 11, a boys' school was opened in the same city. At the time of the General Conference in 1905, Brother J. N. Anderson reported four schools in China, two for boys and one for girls in Canton, and one for girls in the Honan Province. The following year, 1906, schools in Honan had increased to four, three for girls with an attendance of 40, and one for boys with 14 enrolled.

Our school work since that date has had a steady growth. While the great majority of our students are taking only elementary work, there are those who are taking work in academic grades. The total number of schools at the present time is 79, the teachers are 116, and the enrolment is about 1,930. Of these 79 schools, 74 are elementary, carrying the first six grades of work; three, located at Foochow, Yencheng, and Canton, are doing intermediate school work; and two, located at Amoy and Shanghai, carry work to the twelfth grade.

The past year has seen the erection of an excellent building, school and dormitory combined, on our Canton compound, a short distance from the Bethel Girls' School. In large part, the money for this building was donated by the Missionary Volunteers of the Central Union Conference. The plan of the building seems quite ideal for efficient school administration. Another advance step was taken recently in the South China Union in the adoption of a uniform course of study for the different classes of schools in the union. Another action, passed in both North and South China, calls for the setting apart

of two Sabbaths each year for the consideration of Christian education in all the churches. It is planned that on these two days donations be taken up, the same to be dispensed at the discretion of the local conference or mission committees for educational purposes. It is hoped that the constant observance of these educational days will bring about that same earnest co-operation and loyalty to the principles of Christian education as is seen in our faithful people of the homelands.

At the Asiatic Division Conference session in 1917, a recommendation was passed calling for a forward step to be taken in the financing of our school work from tuitions, fees, and donations obtained in the field. We are glad to say that our brethren in south China are endeavoring to be ready to comply fully with this recommendation for the year 1919. We are also pleased to say that to the same extent, with the exception of the training school at Shanghai, the North China Union is taking the financial burden for the year 1919. We trust that God will prosper our native people, and help them to consecrate all to God for their own salvation and the salvation of their youth and children.

Another item for which we feel grateful is that a normal department for the Chinese has been added in the China Missions Training School. Sister R. J. Brines has felt a burden for this line of work, and is devoting her time to the interests of the eight students who are taking work in this department. A Chinese school of about twenty elementary students has been available as a practice school for these prospective teachers. We shall look to this department to help supply the great demand for trained teachers in our elementary schools.

It may be of interest to our readers to know the names of the foreigners who are connected with the larger schools. Brother H. B. Parker was chosen principal of the Canton boys' school (Cantonese Training School), and Sister A. L. Ham is in charge of the Bethel Girls' School. In Swatow, where we have a girls' school with about seventy members, Sister J. P. Anderson is in charge. Our school at Kulangsu, Amoy, has for its principal, Brother F. E. Bates, who is also educational secretary of the South China Union. He is assisted by his wife and Sister B. L. Anderson. The school at Foochow, with 270 students, has but one foreigner connected with it, Brother C. C. Morris. Brother M. G. Conger, assisted by his wife, is principal of our intermediate school at Yencheng, Honan Province. Brother H. O. Swartout is in charge of the China Missions Training School. He is assisted by Brethren George Harlow and R. J. Brines. Sisters Swartout, Brines, and Frost, are also giving time to various phases and departments of the Shanghai school work. With the exception of Brethren Harlow and Bates, and Sisters Ham, Bates, and Anderson, these teachers have been in the field but one and a half years, and all find it necessary to give earnest study to this difficult language. With a foreign teaching staff of short experience in the language, and our native teachers but poorly trained in the art of teaching, we cannot feel satisfied with our attainments, yet our hearts do praise God for his blessing on our feeble efforts to train laborers for his work. We are anxious to see textbooks prepared, especially readers and material for Bible instruction, and a uniform course of study being followed in all classes of our schools. We desire to see our teachers better fitted intellectually and spiritually to give an efficient, Christian mold to the work, our constituency loyal to the principles of Christian

education, and our schools fully self-supporting. We shall unitedly work for the saving of our children and youth; for their development physically, mentally, and spiritually. We desire the continued interest, prayers, and support of our people in more favored lands, for the speedy accomplishment of these aims, and the completion of the task of giving the everlasting gospel to all the world.

S. L. FROST.

Medical Missionary Department

W. A. RUBLE, M. D. - - - Secretary
H. W. MILLER, M. D. } Assistant Secretaries
L. A. HANSEN

MEDICAL DEPARTMENT MEETINGS REPORTS GIVEN ONLY IN THE "SANITARIUM QUARTERLY"

THE summer number of the *Sanitarium Quarterly* contains the only report to be published of the proceedings of the Medical Department at the last General Conference. The various recommendations passed are given, together with most of the papers that were read. Every Seventh-day Adventist medical worker should have this report.

The autumn number, and in fact all the numbers, will be filled with live matter which every live medical worker will want. We are endeavoring to make the *Quarterly* an interesting department publication. To this end we need the support of our workers.

We have a few back numbers which, so long as they last, we will send free to those who subscribe now. These contain valuable material, and are worth having.

The subscription price of the *Sanitarium Quarterly*, 50 cents a year, does not pay our bill for printing this little journal, but we hold it at this rate so that every physician and nurse may have this means of keeping in touch with the department and the medical work.

Send your subscription, with 50 cents in money order, check, or stamps, to *Sanitarium Quarterly*, Medical Department, Takoma Park, D. C.

Food Conservation

MR. HOOVER'S MESSAGE

THE following message from Mr. Hoover was sent out to be read in all the churches, Sunday, May 26. Inasmuch as we Seventh-day Adventists, at least the very large majority of us, cannot help the United States by reducing our meat ration, because we are already almost total abstainers, we should esteem it a privilege to go to the limit in reducing our consumption of wheat.

"The confidence of the United States Food Administration that the people of the country would respond enthusiastically and wholeheartedly, upon presentation of the facts, to any necessary requests for reduction in consumption of food, has been fully justified. We have demonstrated our ability not only to think together, but to act together. This response of the people is the reason for the present appeal.

"Our work is not yet complete. In spite of the encouraging results of our efforts, in spite of the fact that our exports of food-stuffs are constantly increasing and are ap-

proaching the minimum requirements abroad, the need for renewed devotion and effort is pressing. While all the requirements of the Food Administration should be constantly observed, there are certain matters which I desire to stress at this time.

"In the case of meat and meat products the necessities for shipment abroad are very great. Whereas the Allied consumption has been reduced to an average of about one and one-fourth pounds per person a week, we are today enjoying an average of about three and one-fourth pounds per person a week. This division is inequitable. An understanding of these facts will justify our request that the consumption of all meats, including poultry, be reduced as nearly as possible to two pounds a week per person over four years of age.

"In the case of sugar, we are embarrassed by the necessity of using ships for carrying our soldiers and feeding the Allies, and in consequence we must use sugar with great economy. We must emphasize the importance of canning and preserving on a large scale among our people this summer, and our available sugar must be conserved for this purpose.

"But the situation with regard to wheat is the most serious in the food supply of the Allied world. If we are to satisfy the minimum wheat requirements of our armies and the Allies, and the suffering millions in the Allied countries, our consumption of wheat in the United States until the next harvest must be reduced to approximately one third of normal.

"It is inconceivable that we should fail in this crisis. For each of us who can personally contribute to the relief of human suffering, it is a privilege, not a sacrifice. All elements of our population cannot bear this burden equally. Those engaged in physical labor need a larger bread ration than those in sedentary occupations. Because of the constant daily employment of women and the lack of home baking facilities, many households in large urban centers require a food ration already prepared, such as the baker's standard Victory bread loaf. Furthermore, we must constantly safeguard the special requirements of children and invalids.

"To meet the situation abroad and to prevent serious suffering at home, it is imperative that all those whose circumstances permit, abstain from wheat and wheat products in any form until the next harvest. It is realized and deeply appreciated that many organizations and some communities have already agreed to follow this plan.

"It is hoped that you will communicate this to your organization and your community, urging those whose circumstances will permit, to join with us and take their stand."

FOOD CONTROL

IN his address to the Pittsburgh Press Club, April 18, Mr. Hoover explained why it is necessary that America assume the burden of provisioning the Allies, showing the impossibility, on account of lack of shipping, of depending on more distant countries, as Argentina and Australia.

In order to insure a sufficiently reduced consumption in this country to meet the urgent needs of the Allies, he said that the administrator had a choice of three alternatives.

"Our Three Choices"

"The reduction of consumption during this year has been vital. To secure it we had three alternatives of action:

"First, By rationing.

"*Second*, By bidding up prices in the purchase of Allies' supplies until the consumption falls.

"*Third*, By obtaining a voluntary reduction of the individual consumption, simpler living, economy in waste, substitution of commodities we have in greater abundance for those we need to export.

"1. *Rationing*.—Any system of positive rationing of the United States bristles with difficulties. Fifty per cent of the population are either producers or live in intimate contact with the producer, and therefore cannot be restrained in their consumption by any rationing. The consumption of the very poor is not beyond the necessities of their health and strength.

"Our industrial population varies greatly in its habit of consumption of any given commodity in different parts of the country. Furthermore, this class of the community varies greatly in its habit in different sections of the United States as to the commodities consumed. For instance, the Southern worker consumes perhaps not more than 2 pounds of wheat products per week per capita, whereas in some parts of the North he consumes 8 pounds. Rationing of wheat on any broad national line would increase the consumption beyond necessity in the South and decrease it in the North below necessity. Furthermore, to adopt rationing as a positive system would cost the Government \$10,000,000 or \$15,000,000 annually for bureaucratic expense, as we should have to place tickets and coupons with every householder, and behind these tickets would have to be erected a vast administrative organization.

"2. *Price Privation*.—It has been believed by many that the best adjustment in consumption would be obtained by increasing price levels in that commodity in which it is desired to reduce consumption by simply bidding up the price for Allied supplies. I feel strongly, however, that reduction of consumption to the extent that we require by an increasing price is simply and purely to place certain commodities out of the reach of those classes of the community who have not the purchasing power, and that this whole conception is simply conservation for the rich and against the poor. The adoption of this principle of rising prices would simply mean that the poorer sections of our community would have paid in suffering and the better-to-do classes would have paid in price many score times the cost of any other system of reduction.

"Furthermore, if we are to increase the price of our foodstuffs merely to decrease their consumption, we must enter a vicious circle of constant readjustment of wages, for our working people must live.

"Beyond this, again, we could no doubt reduce the consumption, for instance, of sugar, by 20 per cent, if we doubled the price; but to double the price of sugar alone means an annual drain on our population of \$600,000,000, and this \$600,000,000 would go into the hands of a vast number of middlemen, and would give rise at once to profiteering, discontent, and would lay the foundations for social revolution.

"3. *Voluntary Action*.—In considering the whole problem, we determined upon a line not hitherto applied and the success of which we believe will be one of the remembered glories of the American people in this titanic struggle. That is, that we should place the reduction of consumption on a voluntary basis. We felt that we could secure voluntary reduction by savings which would be made, not from the necessities of the poorer classes of the community, but in the saving out of plenty by the better-to-do classes.

"Reliance on Democracy"

"Voluntary conservation has as well a moral side, to my mind, of some importance. By it we are appealing directly for the self-sacrifice of the people of the United States to the carrying on of the war. I do not believe that there is another nation in the world in which the proportion of individuals of a willing sense of self-sacrifice is so high as in this people of ours, and in which a sufficient voluntary reduction could be obtained. Our program therefore has been a hazard upon the number of people of this kind in the United States. This basis of reduction gave some trepidation to the Allies for fear of its failure, but I am happy to say that we shall have performed our national duty, the Allies will have been fed during this harvest year, so far as the obligation falls upon us, almost wholly upon a voluntary footing. Far beyond this, it is justifying us in our belief in the high idealism and willingness to sacrifice in the American people."

SAVE FUEL

AN appeal to save coal has been made by Fuel Administrator Garfield. The Fuel Administration says that it is absolutely necessary, in order to save the country from disaster, that 60,000,000 tons of coal be saved during the year. Unless such a saving is effected, the Fuel Administration says that many plants will be closed down, many people thrown out of work, and a great reduction in industry will follow, which will cause hardship and suffering and tend to restrain active war work.

In making this appeal the Fuel Administrator called the representatives of the newspapers and periodicals into conference, and frankly told them the situation, and just as frankly said that the only way he had of reaching the whole people was through the press of the country. The Fuel Administration can reach the big industries. Through its agents all over the country, the manufacturing plants, hotels, and all the large institutions using coal and light on a big scale, can be reached and warned, and compelled to reduce the consumption of coal. But the 110,000,000 people must be reached, as was stated at the conference, through the medium of the press of the country; and this appeal must be made to the patriotism of the people, as the Government cannot go into every household and supervise its consumption of coal and use of light.

The Fuel Administration is asking every individual householder to save coal, and advises a clean furnace and careful using of coal in the furnaces, in the ranges and cooking stoves, and wherever else it is used for any purpose whatever, in order that the greatest saving possible may be accomplished. The Fuel Administration also asks every household to economize in the use of light, which will result in saving fuel in the manufacture of electricity and gas, and in the saving of oil where oil is used for lighting purposes.

THE FOOD ADMINISTRATION AND HEALTH REFORM

OCCASIONALLY one hears the statement that the Food Administration is championing the principles of health reform as taught by "us,"—meaning Seventh-day Adventists. If by this statement it is meant that the Food Administration is teaching the importance of simple living, the use of a larger proportion of vegetable foods and less of meat, especially of beef, mutton, and pork, the use of Graham flour in place of white,

restriction in the use of white sugar, and the avoidance of waste in this country, it is certainly in accordance with the facts. But if the statement means that the Food Administration is committed to a vegetarian, or near-vegetarian propaganda, or a sugarless or near-sugarless propaganda, it is founded on a fallacy.

The Food Administration, in seeking to lessen the consumption of certain articles of food in this country, is doing so, not because it considers these foods of inferior value, but solely for the purpose of supplying these articles in greater quantities to our soldiers and our Allies. It is because the Food Administration considers these foods to be most valuable and essential to the successful prosecution of the war, that they are asking Americans to spare them by the substitution of other foods.

In the same way, if there were a threatened tobacco famine, some persons favorable to the general use of tobacco might form a Tobacco Administration, and urge patriotic Americans to use 25 per cent cabbage leaves with their tobacco, in order that there might be a larger supply for the boys at the front. Antitobacco people would hardly claim that such persons were championing their cause.

It is doubtless true that our propaganda, teaching the people that meat is not absolutely essential to health, and that it is, in fact, more liable to prove an injury than a help, has prepared the way so that many people yield more readily to the appeal of the Food Administration. Our propaganda has doubtless helped to conserve meat and sugar for Europe; but I do not think that any of Mr. Hoover's statements or the statements of any of his associates can be construed as sanctioning the idea that they believe that a meatless or a sugarless diet is beneficial.

It is necessary to make an exception in the case of Prof. Graham Lusk, who has, if possible, more openly and more boldly than any other of the recognized authorities on nutrition, stated his belief that the use of meat in the dietary is not essential to health and efficiency. But even this statement might not have been given the prominence that it has, were it not for the motive apparently back of it,—to encourage Americans to eat more lightly of meat *in order to send more meat to Europe*.

When we get right down to the facts, we find the belief to be prevalent among the educated as well as the uneducated, among physicians as well as laymen, that man would be a poor fighting animal without a liberal meat diet. But that is to forget the Japanese, those magnificent warriors, who fought largely on a vegetarian diet, and to forget that some of the victorious armies of the ancients were vegetarians. Mr. Will Irwin, at the Liberty Hut, Washington, D. C., May 23, 1918, on the occasion of the celebration of the third anniversary of Italy's entrance into the war, said: "As I watched the Italian army on the heights of the Alps, the hills of the Carnia, and the rocks of the Carso, I was struck always by their resemblance to what we know of Caesar's army. Caesar's men, we are told, were bread eaters; a little grain, a little oil, were all they needed in a pinch to keep them fighting and conquering. That is true of the Italian soldier today."

The important determining factor in army efficiency, however, lies not in the superiority of a mixed or a vegetarian diet, nor in the use or nonuse of tobacco,—for victorious armies there have been, both of vegetarians and of meat eaters, both of tobacco users and tobacco abstainers,—but in not attempting to change lifelong habits of men at a time when a little maladjustment of

the physiological functions of the body might work disastrously. It is hazardous to swap horses in midstream.

There is no doubt that some of the world's greatest fighters have been lifelong vegetarians. But I know of no army that gained a victory while experimenting with extensive changes in life habits.

Another matter: The success of vegetarianism depends in a measure on the spirit of those who adopt it. If they do it intelligently, making proper substitution for the food elements in meat, and expect good results, the effect will be vastly different from what it would be if the change were made unintelligently and grudgingly, with a constant hankering for meat. The Bible relates an instance of a people led out of Egypt, whose souls dried up on the food God gave them, simply because they were unconvicted, and were still hankering after the old-time diet. One could not expect much better of an army rationed on an unaccustomed dietary.

So, in so far as the purposes of the war are concerned, the Food Administration does well to send an abundance of meat to Europe; but that does not militate against the fact that in the last analysis a meat or a mixed dietary is not, and has not been proved to be, the best dietary, either for civilian or army use.

So we cheerfully do our bit to aid the propaganda for sending meat and sugar and other foods to Europe, believing that on the whole it will be better for Americans to have less, and better for those in Europe to have more.

G. H. HEALD, M. D.

News and Miscellany

Notes and clippings from the daily and weekly press

— Secretary Baker has sent to Congress the draft of a bill proposing to raise the maximum age limit for voluntary enlistment in the army from 40 to 55 years. All men over 40 so enlisted would be assigned to non-combatant service.

— One million four hundred thousand pieces of mail were sent to the American soldiers in France in response to the "Mothers' Day" appeal, according to a message received by the Post Office Department telling of the safe arrival of the mail. It was handled without delay.

— Hardly a day passes, according to Franklin D. Roosevelt, assistant secretary of the navy, that a ship is not added to the American fleet. Already 170 warships, manned by 40,000 sailors, are in foreign waters. It is the object of the Navy Department to increase the navy's personnel to 500,000 men before the end of the year.

— Maj. Gen. William Crawford Gorgas, the man who drove disease out of the Panama Canal Zone, who cleaned up Havana and South Africa, has again gone over the top in his never-ending battle with silent death. Placed in charge of Uncle Sam's 2,000,000 soldier boys, he has made them the healthiest army the world has ever known.

— All building records went by the board recently when a 230 x 36-foot structure, complete with electric lighting, bathrooms, tiled floors, and sewer connection, was completed in New York City in five hours. It was the last of 65 buildings constituting a Federal base hospital on Staten Island. The entire 65 buildings were completed in 90 days. They accommodate 3,000 beds.

— Through Secretary of State Lansing, and Ambassador Jusserand of France, the treaty of arbitration between France and the United States has been extended for another five-year term. Had no action been taken at this time, the treaty would have expired in a short time.

— Last month marked the opening of the New State barge canal in New York, extending from the Hudson River to the Great Lakes at Buffalo. The main line of the canal follows the route of the old Erie Canal for over 350 miles. More than \$150,000,000 was spent in its construction.

— In response to the complaint of farmers against the high prices charged for farm machinery, President Wilson has issued a proclamation, effective June 20, requiring all persons and firms engaged in the importation, manufacture, storage, or distribution of farm machinery and equipment, to obtain licenses in order to carry on their trade.

— Several weeks ago President Wilson bought some sheep and turned them out to graze on the White House lawn. There were sixteen of them. Recently the twelve old ones were sheared, yielding ninety pounds of wool, which was turned over to the Red Cross. There it was divided into forty-five packages, one of which was sent to each State governor to be sold at auction.

— A new army order promulgated by Provost Marshal General Crowder will at once gain the emphatic approval of the American people. General Crowder says: "This regulation provides that after July 1 any registrant who is found by a local board to be a habitual idler or not engaged in some useful occupation shall be summoned before the board, given a chance to explain, and in the absence of a satisfactory explanation, to be inducted into the military service of the United States." This is getting to be an uncomfortable world for corner loafers.

— "Your Government does not want you to give up three square meals a day, or even one. All it asks is that you eat less of the foods that are so greatly needed by our armies, our Allies' armies, and the people behind them, and more of the foods that are plentiful." There are two great classes of foods: (1) Those that supply fuel or energy; (2) those that are necessary for bodily growth and repair. If the food conservation propaganda can lodge this idea in people's minds and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

— It is estimated by E. N. Fairchild, a Cleveland, Ohio, miller of long experience and sound judgment, that nearly \$900,000,000 have been saved the American people on flour since last July by the United States Food Administration. Mr. Fairchild said recently in an interview, reported in the *American Grocer*: "It is an easy thing for a person to criticize an official of the Government, and criticizing seems to be one of the traits of Americans. It is not difficult for us to recall that a year ago when America had not entered the war against Germany and there was no Food Administrator or regulation of the markets, flour was retailing at \$20 a barrel. This year, with a smaller crop to work on and the country in the midst of the war, flour is averaging about \$12 a barrel. It has been estimated that the annual consumption of flour in this country is one barrel per person in normal times. There are about 110,000,000 people in the United States, and the saving effected by the United States Food Administration has been about 20 per cent."

— Last year there were 6,000 men at work on the railroad which Uncle Sam has undertaken to build in Alaska. Because of the war there will be only half as many workers this year—perhaps less. The work will be further retarded because an army transport which had been used had to be surrendered to the army to be used in carrying troops. Thus, as a result of the war, the completion of the railroad will be delayed indefinitely beyond 1919 or 1920. The projected road does not quite reach the true polar zone,—Fairbanks, its northern limit, is about 120 miles south of the arctic circle,—but it is said to be farther north than any railroad ever before successfully undertaken. It will run through territory where the sun shines for twenty-two hours out of the twenty-four in midsummer. Engineering problems hitherto unknown in railroad building have been encountered and solved successfully in extending the line across the tundras, through passes, etc. The engineers have also had a real glacier to reckon with. Steel, powder, and the various materials and supplies required for such work must be carried thousands of miles by sea, must then be transhipped to river craft, taken up against the currents of the Yukon and Tanana Rivers, and finally transported overland to the points where they are needed.

— The Dominion of Canada, having been longer at war than the United States, has its war gardens better organized, and as a result will doubtless produce per capita a larger amount of vegetables this year than has been done heretofore. By a clever ruse the government practically forces the entire population of Canada to live from its war gardens during the summer months. It is ordained that after this year's crop of fresh vegetables becomes available, the use of canned goods will be prohibited in eastern Canada until October 15, and in western Canada until November 1. In other words, grocers will not be permitted to sell canned goods during the summer months, when they can be grown in war gardens. The man, therefore, who does not have a war garden or who does not have access to his neighbors', will not be permitted to eat vegetables until the arrival of cold weather. The government has appointed Mr. Frederick Abraham chairman of the Dominion's Gardening League, under the direction of the Canada Food Board.

— Announcement is made from Washington that the large interior gun factory is to be located on Neville Island in the Ohio River just below Pittsburgh. The factory will be built at Government expense and be owned by the Government. It will cost about \$70,000,000. The construction of the immense plant is to be under the supervision of officials of the United States Steel Corporation. It is announced that this is to be one of the largest gun factories in the world, equaling, if not surpassing, the Krupp works at Essen, Germany. Neville Island is about seven miles in length at the head waters of the Ohio River. Until recently it has been termed the "Garden of Pittsburgh." It is easy of access from the city, and is flanked by two trunk railway systems,—the Pennsylvania and the New York Central.

— A line of railroad has just been completed in Australia, known as the Transcontinental line, which has a stretch of track 330 miles in length without a curve. This railroad extends from the termini of the Eastern and the Western Railroads of Australia, making transcontinental travel possible. A part of the new road traverses the level and treeless plain known as *nullarbor*, which is in itself as large as France, and averages 600 feet above sea level.

—After investigating conditions in New York where women have been working as conductors and motormen for several months, the Bureau of Labor statistics concludes that the operation of street cars is one of the last occupations into which women should be inducted. As conditions accompanying such jobs cannot be made more endurable, the hiring of women to fill them should not continue, it was declared.

—The Food Administration is worrying over the possibility of ice shortage this summer. Telegrams have been sent out to the local administrators in all the large cities, urging them to keep a close watch on the situation, and prevent any profiteering that may be attempted by dealers who handle artificial ice. Every effort will be made to protect the consumer from having to pay exorbitant prices for ice.

—Radical advances in railroad passenger rates throughout the country to provide increased revenue for railroads and to discourage unnecessary travel, went into effect June 10. Director General of Railroads W. G. McAdoe, it is understood, is the sponsor for these measures. Excursions and all special rates have been abolished. The usual summer schedules of reduced rates to ocean resorts will not be available during the war.

—The Third Liberty Loan was oversubscribed about \$1,000,000,000, according to reports from the Treasury Department at Washington. Three billion dollars was the sum asked, and reports indicate that approximately \$4,000,000,000 have been subscribed. A most gratifying feature of the loan is the large number of subscribers, indicating that it was in every sense a popular one. More than 17,000,000 people made subscriptions, or one person out of every six in the United States.

—On May 5, a New York shipbuilding corporation launched the "Tuckahoe," a steel ship which was built in twenty-seven days, breaking all records for speed in construction. In speaking of this the New York *Globe* says: "Here was an achievement as near to creation as has ever come from human skill and energy." It is stated that in fifteen days more a cargo will be en route to France on this ship. Every worker on the "Tuckahoe" received a silver medal.

—Since 1912, when the great powers gave assent to France's undertaking to introduce Western civilization and enlightenment into Morocco, wonderful progress has been made. As it is almost altogether an agricultural country, organized efforts have been made to teach the natives up-to-date methods of farming, fruit growing, and stock breeding; experimental farms and gardens have been started; a meteorological service has been instituted; new roads have been built and old ones improved; a forestry service has been established, and much valuable work has been done in the way of conserving forests, particularly one of cork oaks at Mamora.

—A 6,000-acre tract of land near Chico, Cal., has been purchased by the State for the purpose of selling it at liberal terms to ambitious young farmers who have not sufficient money to buy farms in the usual way. The settlers must have enough, however, to pay at least one third of the price of the land at the time of purchase. One half of the money will be advanced by the Federal reserve bank; the remaining one sixth represents that part of the debt to be paid off first. No person whom the board in charge believes incompetent will be allowed to purchase land, and every settler must in time pay in full for everything he gets, including interest. About one hundred families will occupy the tract.

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Massachusetts, South Lancaster June 20-30
 Eastern New York, Pulaski June 27 to July 7
 Northern New England Aug. 22 to Sept. 1
 Maine, Lewiston Aug. 29 to Sept. 8
 Western New York, Rochester, Aug. 30 to Sept. 8

Central Union Conference

Colorado, Denver June 20-30
 Wyoming, Crawford, Nebr. June 27 to July 7
 Kansas, Winfield Aug. 15-25
 Nebraska Aug. 23-31
 Missouri Aug. 29 to Sept. 8

Columbia Union Conference

West Pennsylvania, Homestead June 20-30
 New Jersey, Trenton June 27 to July 7
 Ohio, Mount Vernon Aug. 15-25
 Chesapeake Sept. 5-15
 District of Columbia Sept. 13-21

Eastern Canadian Union Conference

Ontario, Toronto June 20-30
 Quebec, South Stukeley July 4-11
 Newfoundland Sept. 27 to Oct. 6

Lake Union Conference

North Wisconsin, Spooner June 20-30
 South Wisconsin, Fond du Lac June 20-30
 Indiana Aug. 15-25
 Southern Illinois Aug. 22 to Sept. 1
 North Michigan Aug. 29 to Sept. 9

Northern Union Conference

North Dakota, Belfield (local) July 4-10

North Pacific Union Conference

Southern Idaho, Baker, Oreg. June 20-30
 Montana, Billings June 27 to July 7
 Southern Idaho, Pocatello Sept. 5-15

Pacific Union Conference

Northern California, Stockton June 20-30
 Northwestern California, St. Helena July 4-14
 Inter-Mountain, Salt Lake City, Utah July 18-28
 California July 25 to Aug. 4
 Southern California, Los Angeles Aug. 1-11
 Southeastern California, Santa Ana Aug. 15-25
 Arizona, Phoenix Oct. 31 to Nov. 10

Southern Union Conference

Louisiana July 25 to Aug. 4
 Louisiana (colored) Aug. 5-11
 Tennessee (colored) Aug. 12-18
 Kentucky Aug. 29 to Sept. 8
 Kentucky (colored) Aug. 29 to Sept. 8
 Tennessee Sept. 5-15
 Alabama Sept. 12-22
 Alabama (colored) Sept. 12-22
 Mississippi Sept. 19-29
 Mississippi (colored) Sept. 19-29

Southeastern Union Conference

Georgia Aug. 8-18
 Cumberland Aug. 22 to Sept. 1
 North Carolina Sept. 5-15
 Florida, Orlando Sept. 5-15
 South Carolina Sept. 19-29

Southwestern Union Conference

South Texas, El Campo July 11-21
 Arkansas July 18-28
 Texico Aug. 1-11
 North Texas Aug. 8-18
 Oklahoma Aug. 22 to Sept. 1

Western Canadian Union Conference

Manitoba, Winnipeg June 20-30
 Saskatchewan, Moose Jaw July 5-15
 Alberta July 11-21



QUEBEC CONFERENCE

The first meeting of the first biennial (thirty-ninth annual) session of the Quebec Conference of Seventh-day Adventists will convene July 4, 1918, at 8 p. m., at South Stukeley, Quebec, for the election of officers and the transaction of such other business as may come before this conference for consideration. Each church is entitled to one delegate, irrespective of membership, and to one additional delegate for each ten members. All conference laborers are delegates ex-officio.

W. C. Young, President.
 F. E. Duffy, Secretary.

SASKATCHEWAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the Saskatchewan Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference at Moose Jaw, Saskatchewan, July 5-15, 1918. The first meeting will be held Monday, July 8, at 10 a. m. Officers will be elected for the year, and such other business transacted as should properly come before the association.

J. G. Walker, President.
 U. Wissner, Secretary-Treasurer.



NORTHERN CALIFORNIA CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

The seventh session (first biennial) of the Northern California Conference Association of the Seventh-day Adventists will be held in connection with the Northern California Conference camp-meeting, June 20-30, 1918, inclusive, on the camp-ground at Oak Park, Stockton, Cal., for the purpose of electing a board of trustees, and transacting such other business as may properly come before the meeting. All delegates of the Northern California Conference are delegates to this session. The first meeting is called to convene at 10 a. m., Monday, June 24, 1918.

Clarence Santee, President.
 Verah MacPherson, Secretary.

OBITUARIES

HENRY WEBSTER KELLOGG

Henry Webster Kellogg, the eldest son of the six children of George W. and Abial J. Kellogg, was born Sept. 27, 1840, and died at his late home near Mountain View, Cal., on the morning of May 30, 1918, having passed his seventy-seventh birthday.

When thirteen years of age Brother Kellogg was deprived of the care of his loving mother, and being the eldest of the family, special responsibilities were thrown upon him. In 1854 he, with his father, heard of and accepted the Sabbath of the Bible, with its kindred truths. In 1866 he was married to Ella Annette Austin. Of the five children born to them, four are still living.

In 1870, at the request of Elder James White, Brother Kellogg was connected with the Review and Herald office for a few months, to assist in mechanical work, in which he had exceptional skill. In 1873 he was again called to the Review office, and remained as manager and superintendent for about twenty years. While acting in this capacity, he was sent, in 1885, to Europe to assist in establishing our publishing houses in Christiania, Norway, and in Basle, Switzerland. At the same time he also rendered valuable assistance in the publishing work in England, which had just been opened there.

His religious experience was bright, and his interest in our work was ever steadfast. He was always most loyal to the principles of this work, standing true to the cause in every crisis through which it has passed. His passing away takes from us another one of the very few men who were intimately associated with the pioneers of the message when they were laying the foundation for a world-wide work. His widow, who is well advanced in life, as well as the children, will have the heartfelt sympathy in an especial manner by those who had the fortune to be acquainted with Brother Kellogg during the many years of his earnest, active service. Funeral services were conducted by the writer, assisted by Elder M. C. Wilcox. A. O. Tait.

Wilson.—John Wilson was born in England, March 30, 1836, and died in Onawa, Iowa, May 20, 1918. He was united in marriage to Mrs. Sarah McGonigle, May 14, 1914. The following summer, they embraced present truth, and were baptized and joined the Seventh-day Adventist church at Onawa. He gave evidence of victory over sin at the time of his death, falling asleep in Jesus to await the resurrection of the just at the second coming of Christ. He leaves to mourn their loss his wife, one brother, one sister, and other relatives. Words of comfort were spoken by the writer from Revelation 14:13.

J. W. Beams.

Lamberton.—Eliza Lamberton was born in 1838, and died in Minneapolis, Minn., May 23, 1918. Her husband preceded her in death one year. Five sons survive. Sister Lamberton embraced the third angel's message under the labors of Elders W. B. White and William Schram, about thirty-five years ago, and we feel confident that she sleeps in Jesus.

E. Hilliard.

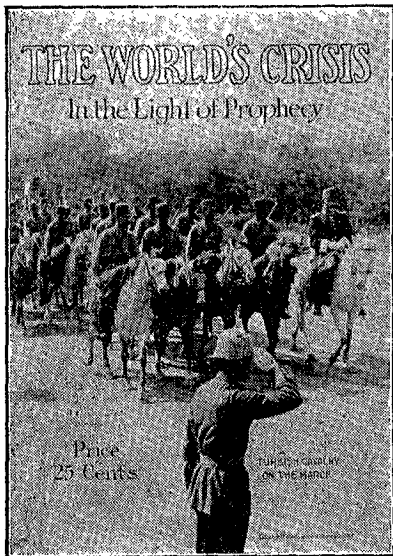
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The Review and Herald
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Takoma Park, Washington, D. C.

Brother E. B. Jones, foreman of the Review and Herald composing room, informs us that he accepted the message after reading a copy of "The World's Crisis" four years ago.



WASHINGTON, D. C., JUNE 27, 1918

EDITOR FRANCIS MCLELLAN WILCOX
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 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 W. A. SPICER arrived in Washington last week. Since the General Conference in San Francisco he has been visiting our institutions on the Coast and attending camp-meetings in Oregon and California. Good meetings are reported.

BROTHER C. E. BOYNTON, who was recently transferred from Panama to Nicaragua, reports that as the result of his first tent effort in Bluefields, eighteen have decided to obey the truth. It is good to know that the message is claiming hearts in Nicaragua.

A LETTER received from Elder R. W. Parmele, written from Santiago, Cuba, under date of June 4, says: "I have just made a trip through Cuba, visiting workers and believers en route, and am trying to find some way to cross over to Haiti. I hear there will probably be a sailing vessel going over there in a week or so. I was advised by the Haitian consul in New Orleans to come this way. Then, too, I wanted to help the new superintendent, Elder E. T. Wilson, get started. I hear he is still held up in Florida, waiting for his passport."

In a letter received June 7, from Mrs. Geo. I. Butler, written from Healdsburg, Cal., we learned of the quite serious sickness of Elder Butler since the close of the General Conference. Sister Butler says:

"We decided to spend the summer in California. My husband expected to spend his time in writing and study, but day by day he seemed to grow weaker. He can scarcely stand or walk. If he continues to lose strength as he has been doing for the last two weeks, he will soon be entirely bedfast. We are at Healdsburg, with Dr. Brickhouse Heald, and are very pleasantly situated. It is a quiet and beautiful country home, and we have the comforts of life. I knew that my husband was not well when he came to California, but I thought he would feel better when we came to the country after Conference. It is a sad disappointment to us.

"There are so many friends, as well as relatives, who wish to know how we are, that I decided to write and ask you to say a few words in the REVIEW, telling them of our situation. I desire our friends to know also that my daughter and her husband, Mr. and Mrs. Burden, are with us."

We are pleased to learn that since this letter was written Elder Butler has improved somewhat, and we are sure that our readers will remember Brother and Sister Butler in their prayers, that God may spare them still to labor on in his cause.

CHANGE OF NAME OF THE FOREIGN AND HOME MISSIONARY DEPARTMENTS

AT a recent meeting of the General Conference Committee, the name of the Foreign Department, which has general charge of all our work for foreign peoples in this country, was changed, and will hereafter be known as the Department of Home Missions. "Home Missions" is a term frequently used to designate work for alien peoples in America, and is well understood.

In making this change, to avoid confusion, the committee recommended that the name of the Home Missionary Department be changed, and be called the Church Missionary Department. These changes are favorable to both departments, and will, we feel certain, be agreeable to our people generally.

A. G. DANIELLS.

THE WAY OF ESCAPE

"WITH what measure ye mete, it shall be measured to you again," is the inevitable, the certain experience that will overtake every soul of man. Every tear caused to flow by a thoughtless act, every heartache, every slight, every cruel word spoken,—all are recorded in the books of God, and angels are commissioned to see that in exact measure it all comes back home to us in our own experience, that we may weep as we have caused others to weep, that we may feel as we have caused others to feel.

This is the program arranged for every soul. There is only one way of escape, and that is by repentance, confession, and reparation. If self is crucified to the point where it is made to confess fully and freely to the one offended, and true repentance is shown in full reparation so far as lies in our power, the grace of Christ will heal the wound, and we may learn the lesson of compassion and love and thoughtfulness, and escape the punishment otherwise certain.

"Repent: for the kingdom of heaven is at hand," is the word of the Lord to us now.

G. B. STARR.

"JUST AS I AM"

YEARS ago, at a gathering in London, England, a godly minister in the course of a conversation asked a young lady if she was a Christian. She replied, with evident irritation, "That's a subject I don't care to have discussed here this evening." With great Christian sweetness of reply the minister said, "I will not persist in speaking of it, but will pray that you may give your heart to Christ, and become a worker for him."

A fortnight afterward they met again. The young lady approached the minister, and after apologizing for the way she had spoken on the previous occasion, with marked courtesy said, "The question you asked me the other evening has abided with me, causing me very great trouble and distress of mind. I have been trying in vain to find the Saviour, and I have come to ask you to help me find him."

The minister replied, "Come to him just as you are."

"Will the Lord receive me just as I am?" she said.

"Most gladly," was the assurance given.

They knelt together, and after earnest prayer the joy of forgiveness came into her heart.

The name of this young lady was Charlotte Elliott, and she expressed her Christian experience in the words of the pathetic hymn which has brought blessing to countless thousands:

"Just as I am, without one plea
 But that thy blood was shed for me,
 And that thou bid'st me come to thee,
 O Lamb of God, I come, I come."

How consoling that we can come to Jesus "just as we are"! How else can we come? We cannot make ourselves better; we cannot cleanse our own hearts. But the Lord loves to have us come to him with all our weakness and failures, and trust his mercy, and lay hold by faith of his forgiveness.

"Jesus loves to have us come to him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to cleanse us from all iniquity."—*Steps to Christ*, p. 57.

Many fail to grasp this great gospel truth. Feeling is substituted for faith, and because they do not feel as if they were forgiven, they fail to claim the forgiveness of all their sins. But Jesus was wounded for our transgressions. On him was laid the iniquity of us all. Isa. 53: 5, 6.

G. B. T.

"LET US NOT SLEEP." 1 THESS. 5:6

ONCE read about a farmer who fell asleep while plowing in a field. Thus losing control of himself for a moment, he also lost control of his horses, and they ran away with him. The lines became entangled around his feet, and he was dragged over the ground and fatally injured.

Not many farmers fall asleep while plowing; but there are some in the religious field asleep at their plows. They took hold of the plow handles and started on the furrow, but now they are asleep. Instead of being alert, they are indifferent.

They go to church, and are thinking about business or pleasure or something else all the time; or they stay away from the Sabbath service "for a change," or to go for a ride. They seldom think of the midweek prayer and missionary service, unless they hear it announced from the pulpit. They are not really concerned for the people about them. They know there are unchurched and sinful men and women living in their neighborhood, and yet they are insensible to these calls of responsibility.

They are church members, but they are not Christians. They are in the gospel field, behind the plow, but are asleep on the job. They are dying. Sleep caused the poor farmer's death. So the stupor of the indifferent, self-centered church member will end in the sleep of death.

If Christ pronounced as unfit for his kingdom the man who put his hand to the gospel plow and looked back, what would he say of those who pretend to plow the gospel field and fall asleep at their task?

"Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9: 62.

ERNEST LLOYD.