

The Advent Review and Sabbath Herald



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No. 25

THE GOSPEL TO ALL NATIONS

The Fulness of God's Word

AT a gathering of Indian Christian workers in Meerut, testimonies were given to the benefits experienced in regular Bible study. All these testimonies refer to God's Word, which these Indian workers are pledged to read daily for at least one hour.

- "In it I hear the voice of Christ."
- "It presents to me the picture of my Lord."
- "It is as sunlight to my soul."
- "It satisfies my spirit."
- "It purifies my heart."
- "It is to me the fountain of the water of life."
- "It quenches my thirst."
- "It is my food."
- "It is the living Word."
- "It is my great teacher."
- "It is to me the way to heaven."
- "It is my special friend."
- "It is God's dwelling place."
- "It is to me a bazaar of heavenly supplies."
- "It is God's letter of love to my spirit."
- "It is the ship that carries me home."
- "It is the touchstone of my soul."
- "It is my spiritual pasture."
- "It is the spiritual garden of Eden."
- "It is my sword in warfare with sin and Satan."
- "It is a province of the heavenly kingdom."

— Christian Witness.



Special Mention

A SPECIAL COLLECTION FOR THE RED CROSS

THE American National Red Cross Society is an organization without church affiliation, whose work is to minister to the wounded in war; to secure the neutrality of nurses, hospitals, supplies, etc.; and to relieve suffering occasioned by earthquakes, floods, fires, and other calamities. By act of Congress on Jan. 5, 1905, the society was reorganized and affiliated with the United States government.

The good done by the Red Cross organization can never be fully appreciated. It is like an angel of mercy, bringing relief and comfort to those who otherwise might perish through neglect.

This organization needs many millions of dollars with which to purchase food, clothing, medicines, and other supplies for its extended activities.

The President of the United States is president of the American Red Cross, and in order that funds may be supplied to this society with which to carry on its work of mercy, he has issued the following —

"PROCLAMATION

"*Inasmuch*, As our thoughts as a nation are now turned in united purpose toward the performance to the utmost of the services and duties which we have assumed in the cause of justice and liberty;

"*Inasmuch*, As but a small proportion of our people can have the opportunity to serve upon the actual field of battle, but all men, women, and children alike may serve, and serve effectively, by making it possible to care properly for those who do serve under arms at home and abroad; and,

"*Inasmuch*, As the American Red Cross is the official recognized agency for voluntary effort in behalf of the armed forces of the nation and for the administration of relief;

"*Now, therefore*, By virtue of my authority as President of the United States and President of the American Red Cross, I, Woodrow Wilson, do hereby proclaim the week ending June 25, 1917, as Red Cross Week, during which the people of the United States will be called upon to give generously and in a spirit of patriotic sacrifice for the support and maintenance of this work of national need.

"WOODROW WILSON."

At a recent meeting of the members of the North American Division Executive Committee in Washington the following action was adopted:

"*Resolved*, That we request our churches throughout the North American Division Conference to take up a collection on Sabbath, June 23, for the Red Cross work, turning the funds collected into the local Red Cross treasury."

We hope our people everywhere will respond to this call, and that there will be a liberal donation for this great work. Our willingness to help in a work of mercy and helpfulness needs no bounds save our ability. The

funds raised will be administered by the Red Cross Society, and its ministry has no boundary lines save its available resources.

Do not forget the date — Sabbath, June 23, 1917.

I. H. EVANS,

President North American Division Conference.

PRAYING FOR THOSE IN AUTHORITY

It requires little wisdom and absolutely no grace to criticize. It is very easy to watch a brother in the church who is carrying some heavy load, or an officer of the government who deals with great responsibilities, and find fault with the methods pursued and with the work accomplished. But it would be quite another thing to step into the same position and form better plans or work more wisely.

In the days of the Civil War, President Lincoln, in an appeal for confidence, compared the government to Blondin walking a tight rope across Niagara Falls. Mr. Lincoln said an onlooker would not stand on the shore and criticize his movements, would not shout to him words of counsel, but would hold his breath and pray that he might get safely over. He exhorted his auditors to exercise the same spirit toward those occupying responsible positions in the state.

This is good counsel for us who live in this present crisis in the affairs of this government, and in the affairs of the world generally. Indeed, this is the exhortation which the apostle Paul gave to the Christian church. He says: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2:1-3.

Particularly should President Wilson be remembered in prayer, carrying as he does at the present time perhaps the greatest burdens and responsibilities imposed upon the ruler of any nation. We may confidently believe that as he views the duties of his high office, he is faithfully endeavoring to do his best. Whatever may be our religious or political leanings, or our sympathies through ties of blood, we need to pray for the ruler of the nation in which we live. We need as well to avoid heated discussion of the war questions; to refrain from wild, thoughtless remarks and idle predictions as to the future. Particularly let us seek not to engender

the spirit of hatred or animosity, but cultivate the spirit which makes for love and good will.

In the time of great stress in the days of Israel the prophet declared, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." In quietness in our daily living, and in confidence in God, will be our salvation today. Let us amid the gathering clouds of darkness stay our souls upon God, and cultivate the spirit of hope and faith and confidence in him.

REGISTRATION AND DRAFT

AT this writing, June 8, returns from the military registration are slowly coming in. It is estimated that this registration will show an enrolment of about ten million men between the ages of twenty-one and thirty-one. A board of army officers is already at work arranging for the details of the first draft and devising a system by which it may be made effective. The following statement of Provost Marshal General Crowder, published in the Washington *Star* of June 7, outlines the plans of the War Department so far as they have been perfected up to the present time:

"Registration marks the completion of the first well-defined step in the execution of the selective service law. The actual recording has been practically finished in a single day, but the arrangement and copying of the cards, their segregation into appropriate groups, the publication of lists, and the garnering in of delayed registrations will consume a week or ten days. In the meantime the machinery of the registration is being readjusted to serve as machinery for the further execution of the law. This work is proceeding rapidly, and should be completed coincidentally with the tying up of the loose ends of registration.

"When this is all done, regulations governing the jurisdiction of the local boards will be issued, and the machinery will then be ready to proceed to the drawing which will result in a determination of the order in which registered men will be examined for the purpose of their selection for military or industrial service. When this list of order is determined, it is expected that the War Department will be able to make a definite call for men, and as soon as this data is available, the quotas necessary to fill the first call will be assigned to the several States.

To Continue Policy

"The policy of decentralization, the application of which has so successfully consummated the registration, will be adhered to throughout. The various States, knowing the number of men which they must call and the order in which each particular man is to be examined, can then assign to the various local boards the task of selecting the number of men necessary to complete the quota for the locality under the jurisdiction of each board.

"Precise time limits cannot be set at present, for the reason that it is desired to have uniformity of operation of the machines throughout the United States, and to have each step taken simultaneously throughout the nation. Mountainous, heavily wooded, and sparsely settled States cannot move with the expedition of compact and densely populated States. While dates are not to be

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The Advent REVIEW AND SABBATH HERALD

HOLY BIBLE
IS THE FIELD
IS THE WORLD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 21, 1917

No. 25

EDITORIAL

MORE HONORABLE

THE record of Jabez, a man who lived back in the days of the kings of Israel, is, "Jabez was more honorable than his brethren." The question naturally arises as to why the sacred writer ascribed to him this character. The answer is indicated in the prayer which Jabez made to the Lord. He said: "O that thou wouldst bless me indeed, and enlarge my border, and that thine hand might be with me, and that thou wouldst keep me from evil, that would bring to me sorrow! And God granted him that which he requested."

It was this spirit which made him more honorable than his brethren. It was this purpose to do right and to seek the way of the Lord with a perfect heart, which signalized him above his associates, and made his character a subject of special mention. For the honor which comes from such a life let us earnestly seek.

DISPLAY AT WEDDINGS

MARRIAGE is a holy, sacred relationship. It is one of the two institutions which have come down to us from the period of man's innocency. Ordained of God before man sinned, it has been recognized by practically all nations of men as one of the primary and essential institutions of society. The apostle Paul pronounced it honorable. The Master himself, by his own divine presence, sanctioned its observance. It is a relationship the importance and far-reaching effects of which are surpassed by no other relationship of life. It makes for woe or weal, for happiness or sorrow. In it is bound up the happiness and destiny of both present and future generations. It should not, therefore, be entered into unadvisedly, but with thoughtful consideration and earnest prayer, that the union formed may be such that heaven can approve and God can bless.

It is a solemn thing indeed for a man and woman to separate from all the rest of the world and choose each other as life companions. Surely if

calm and sanctified judgment were ever needed, it would be at such a time as this. That thousands upon thousands have mistaken passing fancy and selfish caprice for genuine love, is attested by the ruined homes, the broken family circles, caused by the separations which we see on every hand. If the youth ever need the wise counsel of parents and friends, they need it when about to enter upon this relationship.

To the young people among Seventh-day Adventists the question of marriage is one of solemn moment at the present time. Most seriously should they contemplate this step, and be sure that the relationship they propose to form will honor God and enhance their own happiness in this world and their prospects in the world to come.

If the solemnity of this relationship is recognized, its celebration will be in harmony with its sacred character. It should be a joyous occasion, but it should be devoid of the display and ostentation which characterize the formation of many such unions in the world. Whether the marriage ceremony takes place in the home or in the church, it should be marked by quiet dignity and Christian simplicity.

Some of our brethren and sisters write us of their distress of mind over the spirit characterizing some of these occasions among our young people. They tell us of church weddings marked by a great worldly display of dress and hired musicians and general festivity. We cannot believe that these worldly displays at weddings are in harmony with the spirit of this movement or with the spirit which should characterize the believers in this message.

It will not do to argue, as some have, that so long as this is an occasion of a lifetime, lavish expenditure and worldly display are warranted. The very fact, that such occasions come only once in the lifetime of most individuals is the very reason why they should see in it an opportunity to show their appreciation of its sig-

nificance and of the spirit which should characterize its observance among those looking for the coming of the Lord.

Let us resolutely set our face against the encouragement of that which will lead us to depart from that simplicity of life and service which should characterize the followers of the Lord Jesus. Let us seek to honor God in every one of life's relationships, including that of marriage.

F. M. W.

HELP FOR THE AFFLICTED

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

This scripture presents a double test of true religion. We should be sure that we do not fail on either point. Let us hold fast to the truth as it is in the Bible, undefiled by any spot or blemish made by adding aught of human tradition to God's commands. Let us also show the purity of our religion by unselfish ministry to the afflicted.

The great war which has been raging for almost three years has brought bereavement to many thousand homes in all the belligerent countries of Europe, and now that the United States has been drawn into the conflict, we too must expect to share the sorrows of war. In such a time it is our Christian privilege, as well as duty, to do all we can to mitigate the suffering which war entails.

Among the organized agencies which are most efficient in doing this work, the Red Cross stands preëminent. At the recent dedication of the new national headquarters of the American Red Cross, President Wilson, as its titular head, spoke of the needs of this organization:

"The Red Cross needs at this time, more than it has ever needed before, the comprehending support of the American people and all the facilities which can be placed at its disposal to perform its duties adequately and efficiently."

"I believe that the American people hardly yet realize the sacrifices and sufferings that are before them. We thought the scale of our Civil War was unprecedented, but in comparison with the struggle into

which we have now entered, the Civil War seems almost insignificant in its proportions and in its expenditure of treasure and of blood. And therefore it is a matter of the greatest importance that we should at the outset see to it that the American Red Cross is equipped and prepared for the things that lie before it.

"It will be our instrument to do the work of alleviation and of mercy which will attend this struggle. Of course, the scale upon which it shall act will be greater than the scale of any other duty that it has ever attempted to perform."

When we think of the noble life of service of Florence Nightingale, who inspired the organization of the Red Cross, and of the lives of many other self-sacrificing women who have carried the work forward, our hearts are stirred with a desire to do something to help this work at the present time of great need. As a people, we are not rich in this world's goods, and we must continue to support the one thousand one hundred and nine missionaries whom we have sent out into foreign mission territory in the last eleven years. This will require a still larger donation than the \$9.08 per capita paid by our members in the United States and Canada last year. But can we not do something for the fathers and husbands whom the Red Cross relief work might save from death? Must we wait till they leave us still more orphans and widows to visit?

Let us not refrain from doing anything because we cannot give large sums. Our heavenly Father looks on the heart of the giver, and not at the amount of the gift. God grant that it may not be said of us in that final day of reckoning, because of neglect in this emergency, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25:41-45.

L. L. C.

PAUL, A SINGER

"At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Acts 16:25.

"The inner prison was a dark, underground hole beneath his [the jailer's] house; into this he had thrust them. They would probably lie extended on the bare, damp ground, their bleeding backs in contact with the soil, and their legs stretched to such an extent by the stocks as almost to dislocate their hips." From this loathsome dungeon, the walls of which had oftentimes reverberated with

groans and curses, now come forth songs of praise and thanksgiving to God. Uncommon sound this to come out of such a place! Singing! and under such circumstances!

It is a great attainment in Christian growth to be able to sing rather than faint under such circumstances. It takes far less than this to dispel the poetry and song from the heart of most Christians. The least trial or disappointment often suffices to darken the soul. Some petty trial makes us peevish and unkind all day. We are vexed to have our plans miscarry. To hear that some one has casually dropped a remark about us which we think derogatory, leads us to conclude that everybody is against us, and that life is hardly worth while. Supreme egotism!

Contrast your experience in this respect with the example of the apostles in this dark, loathsome dungeon. If they could praise God under such circumstances, what should you do in your times of trial?

"And the prisoners heard them." In the inky darkness, chained to the dungeon walls, those whose lips were accustomed to frame oaths and indulge in blasphemy, listened in awe to what was doubtless some Hebrew psalm of praise sung in clear and reverential accents. Would to God there were more of such duets sung, not professionally, but from the heart.

And the jailer, trained in the Roman army, and accustomed to witnessing, unmoved, hard and brutal scenes, *was converted*.

This was quick work, revealing in all its clearness the mighty power of the gospel. The hardest heart can be softened and changed in a very brief period if yielded to its power. The gospel is the power of God unto salvation — the same power that worked in creation, and in six days brought order out of chaos. This same omnipotent power, if given a chance to work, will quickly change the life of the most hardened and abandoned.

Paradoxical as it may seem, from the deep darkness of that Roman cell shone a light reaching even to our day. A beautiful example and lesson was handed down to us, which all can heed with profit.

G. B. T.

LOYALTY TO THE WORD

In these days of spiritual declension, when the Scriptures of truth are assailed, not alone by outspoken infidelity, but under cover of so-called higher criticism, by its professed followers in the church itself, it is refreshing to find such an influential religious journal as the *Sunday School Times* outspoken in its loyalty to the divine revelation. Answering, in its

issue of April 7, the charge that it was an advocate of higher criticism, the editor makes the following unequivocal statements regarding the attitude of this paper toward the Bible:

"The *Sunday School Times* counts the higher criticism one of the most deadly poisons of the present generation. The *Sunday School Times* rejects absolutely every destructive finding and conclusion and position of the higher criticism. And by 'destructive' the *Times* means anything that denies at any point whatsoever the perfect accuracy, authenticity, and inviolable infallibility of the entire contents of the Bible, from cover to cover, as the inspired, letter-perfect Word of God. By the 'Bible,' in this connection, is meant the original, autograph manuscripts, of which today we have only copies.

"Higher criticism,' in and of itself, means simply the study of available data in order to get as much light as possible upon such facts as the authorship, date of writing, and similar questions. Such study, when carried on by men who, before entering upon it, have completely accepted the entire Scriptures as the inspired and infallible Word of God, can be profitable and valuable. But the modern 'higher criticism' has not been conducted from that standpoint, nor by men of that vital belief in the Word of God. Therefore the higher criticism of today is a destructive, anti-Christian thing in its real spirit and conclusions. Not that no higher critics are Christians. Undoubtedly some are. But though some are sincere believers in the Lord Jesus Christ as their Saviour, they have been deluded by the plausible, specious arguments and methods of the higher criticism, and thereby are moved farther and farther away from the blessings so freely offered through the Word of God to those who accept, not part, but all of its riches through the illuminating power and work of the Holy Spirit in their regenerated lives."

The editor then proceeds to cite numerous articles which have appeared in the *Sunday School Times* during the last two or three years, setting forth its unswerving loyalty to the Book of divine revelation.

REGISTRATION AND DRAFT

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named precisely, these steps will follow each other promptly, with a fixed purpose of giving as much time as possible to men who are selected, to adjust their affairs, to make their farewell, and to avoid the inconvenience and suffering that would result from a hasty change from civil to military status."

Attorney-General Gregory, according to the same paper, in commenting upon the returns coming in from the registration, made this statement:

"The fact that a man has registered does not in any way curtail his freedom of action. Until he is actually selected, he is at liberty to go as he pleases. Should he see fit to leave the country, he may do so, but he must return immediately if he is selected for the draft."

Instructions will soon be issued by the War Department regarding the details of the first draft, so that every citizen affected by its provisions will know whether he is to be called to serve in this first contingent. We shall pass on further information regarding these questions as fast as we are able to secure the same.



THE GRACE OF GIVING

E. E. ANDROSS

"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. God's love for his children flows forth a perennial stream of goodness. He gives to us regularly, freely, abundantly, and in proportion as we receive his love, it will flow from us in beneficent gifts to God's cause.

We are the daily recipients of God's tender mercy. "In him we live, and move, and have our being." Acts 17:28. "The living God, which made heaven, and earth, and the sea, and all things that are therein, . . . left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:15-17.

We are wholly dependent upon God for the breath that we draw, for our daily food, for our clothing, for every blessing which we enjoy. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:16, 17.

These wonderful blessings, so freely bestowed upon us, should be used to glorify the Giver, rather than to minister to the gratification of our fleshly lusts, appetites, or passions. They should not be used for self-indulgence, for personal adornment, or for the embellishment of our homes.

"In the hands of his followers, Christ has placed the treasures of the gospel, and upon them he has laid the responsibility of giving the glad tidings of salvation to the world."—*The Acts of the Apostles*, p. 338.

The glad tidings of salvation are to be carried quickly to every nation, kindred, tongue, and people, and this great work must be accomplished within the present generation, which has nearly expired. Very, very soon probation's hour will close forever, the Holy Spirit will take his final departure from the world, leaving it in the darkness of despair. The signs of the coming of Christ are so numerous that our duty to give this glorious gospel of the blessed God to all the world as quickly as possible is placed beyond all question.

"He whose heart is aglow with the love of Christ will regard it as not only a duty, but a pleasure to aid in the advancement of the highest, holiest work committed to man,—the work of presenting to the world the riches of goodness, mercy, and truth."—*Id.*, pp. 338, 339.

The Lord would have us give to him the best that we have; and why should we not, since he gave the best that he had to us? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

Anciently the Lord gave very definite instruction to his people regarding the offerings that they should present. He said, "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein." Lev. 22:20, 21.

In later years God's people turned away from his holy precepts. They became selfish and covetous, and of them God speaks as follows: "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:13, 14.

A certain lawyer came to Jesus, and asked him the question, "What shall I do to inherit eternal life?" Jesus answered, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Luke 10:25-28.

Nothing short of all that we have will ever satisfy the One who gave all heaven in one gift, in order to make possible our salvation. Shall we, the subjects of his abounding grace, not give to him our heart's best affections, our choicest treasures?

"With joyful hearts they should dedicate to the Creator the first fruits of their bounties,—their choicest possessions, their best and holiest service."—*Id.*, p. 340.

God has so ordered it that we who are the beneficiaries of his wonderful sacrifice, have the privilege of consecrating to his service our means, and thus uniting with him in sacrifice, in order that this glorious gospel may be carried to the lost. Upon some God lays the responsibility of dedicating their lives to the work of preaching the gospel, while others are

called to support these by their means.

"It is the part of church members to deal liberally with those who lay aside their secular employment that they may give themselves to the ministry. When God's ministers are encouraged, his cause is greatly advanced, but when, through the selfishness of men, their rightful support is withheld, their hands are weakened, and often their usefulness is seriously crippled.

"The displeasure of God is kindled against those who claim to be his followers, yet allow consecrated workers to suffer for the necessities of life while engaged in active ministry. These selfish ones will be called to render an account, not only for the misuse of their Lord's money, but for the depression and heartache which their course has brought upon his faithful servants. Those who are called to the work of the ministry, and at the call of duty give up all to engage in God's service, should receive for their self-sacrificing efforts wages sufficient to support themselves and their families."—*Id.*, pp. 340, 341.

In view of this very definite instruction with reference to our duty toward those who have given their lives to the work of extending the blessed truth of the gospel, is it not apparent that we should not only bring our tithe into the Lord's treasury, but also give freely of that which God has so bountifully bestowed upon us, that abundant provision may be made for those who have gone into the foreign fields, in many instances forsaking their loved ones, and subjecting themselves to privation and hardships in order to finish this blessed work, and hasten the coming of our dear Saviour?

It is very apparent that we have not always discharged faithfully this responsibility. Many times our workers have been discouraged because of a lack of means to carry forward the work that lies so heavy upon their hearts. Often they are compelled to make sacrifices that have been detrimental to their own health, in order that they might carry forward their work more rapidly, while we at home have been permitted to enjoy the comforts of life, some of us devoting our energies to laying up treasure upon earth, which must soon perish.

"Is not the work of disseminating truth, and leading souls to Christ, of more importance than any ordinary business? And are not those who faithfully engage in this work justly entitled to ample remuneration? By our estimate of the relative value of labor for moral and for physical good, we show our appreciation of the heavenly in contrast with the earthly."—*Id.*, p. 341.

While the responsibility of carrying the good news of the near coming of our Saviour to all the world in the little time that remains imposes a great burden upon the little company of believers, yet we must never forget that the Saviour has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

As we bow our necks under the yoke that at times seems greater than

we can possibly support, and under the burden that we fear will crush us, we shall find that the yoke is easy and the burden light.

This burden is not placed alone upon the few who have large means, but upon every one who has accepted the Saviour.

"Even the very poor should bring their offerings to God. They are to be sharers of the grace of Christ by denying self to help those whose need is more pressing than their own. The poor man's gift, the fruit of self-denial, comes up before God as fragrant incense."—*Id.*, p. 341.

Of the poor widow it is said that as she cast in two mites, the Saviour called unto him his disciples, and said unto them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12: 43, 44. This experience illustrates the estimate that the Saviour places upon the value of the gifts that we bring to him.

"The value of the gift is estimated not by the amount, but by the proportion that is given, and the motive that actuates the giver."—*Id.*, p. 342.

The amount of sacrifice made by the giver, revealing the love that prompted the gift, rather than its money value, is that which makes the gift of worth in the sight of the Saviour. In the plan adopted by the General Conference for the support of our foreign mission work, in which it is recommended that there be raised on an average not less than twenty cents a week per member throughout the North American Division Conference, it is not intended that twenty cents a week is to be the maximum amount to be raised by any member, but rather that on an average it be not less than that amount.

In order to meet the approval of the Saviour, it is evident that those who have large means will be expected to bring in many times the amount of twenty cents a week, while those who possess but little may bring in less than that amount, and yet be approved of Christ. Is it not apparent that in view of the great proximity of the end, and in view of the tremendous task that is resting upon us of carrying the news of the soon coming of our Saviour to every nation, kindred, tongue, and people before the end comes, we must now bring larger offerings into the Lord's treasury than ever before?

The apostle Paul labored very earnestly to build up the church at Corinth in the grace of giving. It was his desire that they should abound in that grace. Has not the time come when the Seventh-day Adventist Church should abound more and more in this beautiful grace of giving of that which God has so freely given to them?

"Unselfish liberality threw the early church into a transport of joy; for the

believers knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace."—*Id.*, p. 344.

The liberality of the believers in this message has already been recognized as a miracle of grace. In the March number of the *Missionary Review of the World*, I find the following:

"The Seventh-day Adventists report remarkably high per-capita gifts to their missionary work; namely, \$9.08 per member. The principal denominations usually count their people generous if they give an average of \$2 per member to foreign missions, and \$5 per member to all benevolences."

While in the eyes of the world the per-capita offering to our mission work is remarkably high, yet as we approach the end this will grow higher and higher, until it takes all that we have. With this unselfish liberality that must soon be manifested to a more remarkable degree than ever before, there will come the transport of joy that every believer who thus sacrifices will experience as he realizes that he is helping to save the lost and to prepare a people for the coming of their Saviour, and thus they will be prepared to enter into the rapturous joy of the redeemed when they see the trophies of grace that have been rescued from sin through their liberality.

Glendale, Cal.



BE A GENTLEMAN

J. M. HOPKINS

Custom and usage have given to the word "gentleman" a very wide latitude of meaning, as regards both locality and interpretation. In some countries much importance is attached to official positions, so that those holding them are designated "gentlemen," in order to distinguish them from those considered inferior. Caste and nobility have much to do with the definition and use of this term. And in all civilized lands there are established rules of society, good form, etiquette, etc., according to the accepted notions of its peoples, to which all are expected to conform. So that the saying, "When you are in Rome, you must do as the Romans do," is pertinent. And unless it involves a sacrifice of principle, this should always be done according to the best of one's knowledge and ability.

There are, however, so many divergent rules, so many different requirements in the technique of localities, that if one is traveling from country to country, or even from State to State, he is often almost at his wit's end to know just how to deport himself. But this does not afford an excuse for absolute ignorance or rudeness. Most excellent books

treating upon this subject are easily obtainable, among which is "Good Form and Social Ethics," by Fannie Dickerson Chase, obtainable at our conference depositories, which we would urge all to secure and carefully study. But while we say this, we would also say that good common sense must always be a chief factor in the use of society regulations. And good sense supposes that one should adapt himself to such conditions as exist wherever he may be.

But after all, what really constitutes the true lady or the true gentleman? Is it simply and only the outward conformity to society rules? We repeat, these must not be ignored if we would meet life's aims and obligations. And right here we wish to relate an experience recorded of President Lincoln. During a series of political debates on the current issues of that day, Mr. Lincoln's opponent at different times made a statement reflecting quite unfavorably upon Mr. Lincoln's attitude. Mr. Lincoln explained his position repeatedly, but before each new audience his opponent would repeat the assertion, much to the annoyance of Mr. Lincoln. Finally Mr. Lincoln replied, in that calm manner so characteristic of him: "Ladies and gentlemen, I entered into this debate with the fullest intention of conducting it as a gentleman. Of course I am not Mr. ———'s equal as regards the formulas of etiquette. But I do believe I know what it means to be a gentleman inside."

Now, with all the knowledge of good form possessed by Mr. Lincoln's opponent, which of these great men was the real gentleman? So one may be wise in the use of society's externals, may hold rank, and title, and position, and wealth, and fame, and yet be deplorably wanting in the very first quality of a gentleman. On the other hand, one may not be up to date in all that even really good form requires, in all those things that are truly meritorious, and yet in heart and soul be a perfect lady or gentleman.

Our Saviour was a perfect gentleman; and if any one may be expected to be the very best of which he is capable, to be courteous, polite, kind, helpful, and gentle in the home — and where should a man be more of a gentleman than in his home, with his wife, with his whole household, and I will add, with his domestic animals; yes, be a gentleman with his horse, his cow, his dog? — if any one may rightfully be expected to be a gentleman, is it not the professed follower of Christ? And if any class of people in the world should be perfect ladies and gentlemen, is it not that class who are looking for their Lord's return?

Like Lincoln, be a "gentleman inside." Have the heart and soul all clean and pure, for no one can be a real lady or gentleman who has an

unclean heart. One may be venerated with good-form regulations: but unless good form, or politeness, is a part of one's very self, unless it is in and comes from the heart, it is only shoddy; and one is likely to forget, or under strain or emergency lose presence of mind, and say and do very ungentle things.

Do not try to be a gentleman just because you are in cultured society; neither be uncivil toward him or her who is uncivil toward you. But be gentlemanly *because you are a gentleman*. In other words, be a true, manly man — polite, self-possessed, calm, dignified, cleanly in person and attire. Know your allotted sphere in life, and keep it. And remember that —

"To be polite is to do and say
The kindest thing in the kindest way."

Roseburg, Ore.

THE EXPANDING NAME OF OUR COVENANT GOD

10. JEHOVAH-SHAMMAH

MILTON C. WILCOX

JEHOVAH-SHAMMAH is the closing word of the great prophecy of Ezekiel. Its meaning is given in the American Revised Version, "Jehovah is there." That is God's name for the city which he purposed to give to his people upon this earth *if* they would return to him, be ashamed of all their evil doings, and let him write his law upon their hearts.

The Holy Land would again have been divided, this time from east to west; the penitent captives would have come home; and God would have planted in the midst of the world a holy light for the darkened nations. At the same time he would have kept them safe from all their enemies. The glory of God would have filled his temple, and forever the city would have been known as Jehovah-shammah.

But it was not to be, because Israel would not yield to God. The land was never apportioned again. The tribes did not return. The temple was not erected. The healing waters did not issue forth from the seat of glory.

But shall unbelief make the promises of God of none effect? God forbid. God will have a kingdom and a city in the earth. It will be inhabited by a people who are all righteous. He formed the earth to be inhabited; he created it not in vain. His purposes may be delayed through his long-suffering for sinners; but they will never be thwarted or made void. That kingdom shall have a city, one whose name shall be Jehovah-shammah.

But, dear soul, that we may be heirs of that kingdom and city he must enter our life, write his law upon our hearts, dwell in us by faith, so that it may be said of us, as of the glorious kingdom to come, "Jehovah is there."

Nay, more, faith must grasp the promise of his presence and "present

help" wherever we are, so that we may truly say, "Jehovah is there." But the way must not be of our choosing, but his, or our house will be left desolate, our way without his presence.

But wherever the Master calls, there may we go, assured of his presence. Is it into Egypt? "Jehovah is there." Is it through the strange path of the Red Sea? "Jehovah is there." Is it in the Philippian jail, with the stripes and stocks? "Jehovah is there." Is it to Gethsemane and the cross? There also we find the presence of our covenant Lord. He calls us to the perils of the last days, but every purling brook and fragrant flower and crystal dewdrop and singing bird, in voice of praise, says, "Jehovah is there."

The very trials of life speak of the presence of our covenant God. He is Jehovah of Hosts, the Most High, our Righteousness, our Peace, our Sanctifier, our Healer, our Provider, our Shepherd, our Banner of Victory, our Present Helper, Jehovah Our Covenant God forever. Beloved, may he be each one of these to you all.

WHAT SHALL WE DO?

CHARLES E. CLARK

CHRIST is in the heavenly sanctuary, doing a work for us. While on earth he went about doing good. Angels that excel in strength do his commandments, hearkening to the voice of his words. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Ezekiel saw them run and return "as the appearance of a flash of lightning." Sun, moon, and stars, by keeping in their place and doing the work appointed of God, show forth his glory. Man is the only rebel in the whole universe of God. He has failed and come short of the glory of God.

In his natural condition, man does not have the power to do right. The work of the gospel is to tell men what to do. The invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To all that come he says, "Go ye therefore, and teach all nations." Tell them what to do. That is the work of this people, the remnant people. That is the work of our schools, our publishing houses, our sanitariums, our missions. This was the life work of Sister White. Did she not give her life to tell men what to do? Is it not the work of our ministers and of our teachers? It is the work of all true education — this ministry. Every son and daughter of God is called to the work of ministering to a lost world.

The question that comes to us as a people and as individuals is, What shall we do *now*? First, we must realize that we are a needy people. When the workers of the East Michigan Conference came together in

January for their annual meeting, the paper, "What is Our Greatest Need?" and the discussion which followed, showed that we are a needy people. One said, "We need more of Jesus;" another, "We need more love;" still another said, "We need to learn to pray as Jesus prayed;" "We need more faith," said a fourth. All agreed that we need to heed the counsel of the True Witness: "Buy of me gold tried in the fire, . . . and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with eyesalve." The word "buy" leads to the conclusion that the gold and the white raiment will cost us an effort. The eyesalve, which is the Holy Spirit, "awaits our demand and reception."

As a denomination and as individuals we lack power. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." We are not ready. The Saviour commands, "Be ye . . . perfect." Did not Paul say the same thing when he declared, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"? In "Steps to Christ," page 52, we read:

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve him. You can give him your will; he will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon him, your thoughts will be in harmony with him."

As a man "thinketh in his heart [mind], so is he." The man who thinks right is right. There is a power that comes with right thinking, and that power has produced all the great works of art, science, and literature. Right thinking is required of Christians. To capture our thoughts for God is the work to do now. The thoughts of the wicked are an abomination to the Lord, so he asks us to forsake our thoughts and to accept his thoughts. His thoughts are right. The preparation for the latter rain is a preparation of mind and heart. How can we put away an evil thought, as Jesus did, when tempted? By having our memory so stored with the Bible that we can repeat whole chapters, thus training our minds to think God's thoughts. He will keep us in perfect peace if our minds are stayed on him.

Vassar, Mich.

WERE half the power that fills the world
with terror,
Were half the wealth bestowed on camps
and courts,
Given to redeem the human mind from
error,
There were no need of arsenals and forts.
— Longfellow.

Bible Studies

THE TIME OF THE JUDGMENT

MRS. S. N. HASKELL

IN the third year of Belshazzar, which was the last year of the kingdom of Babylon, Daniel was given a vision, embracing four symbols,—a ram, a he goat, a little horn, and the period of 2300 days. Dan. 8:1-14.

When Daniel had seen the vision "and sought for the meaning," there stood before him as the appearance of a man, and he heard a man's voice saying, "Gabriel, make this man to understand the vision." Dan. 8:15, 16. Gabriel's first announcement was, "At the time of the end shall be the vision: . . . at the time appointed the end shall be," indicating that while some of the symbols referred to the period of the world in which Daniel was living, the principal part of the vision referred to events at the close of the world's history. Dan. 8:17-19.

Gabriel then said: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. 8:20, 21. This language is very simple. Daniel had seen the ram and the rough goat in conflict on the banks of the river. Dan. 8:4-7. The first successful battle fought by the Grecians against the Medes and Persians was on the banks of the Granicus, a stream of Asia Minor, in 334 B. C. This battle was followed by the defeat of the Medo-Persian forces at the pass of Issus, and by the final defeat at the battle of Arbela, 331 B. C. Alexander the Great, the first king of Grecia, represented by the great horn between the eyes of the goat, died in the height of his power; and after nearly twenty years of war and contention the kingdom was divided between four of Alexander's leading generals,—Ptolemy, who held Egypt; Seleucus, who ruled Syria and the East; Lysimachus, to whom fell Thrace and Asia Minor; and Cassander, who became ruler of Greece. Dan. 8:22; 11:14.

"Out of one of them [the four horns, or kingdoms] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. 8:9-12 relates what was revealed in vision to Daniel of this third symbol, and he evidently did not understand it, or he would not afterward have sought for the meaning. A heavenly Commander commissioned Gabriel to *make Daniel understand*, and Daniel has faithfully recorded the explanation that Gabriel gave. See Deut. 29:29. We give Gabriel's words: "In the latter time of their kingdom [the four horns or kingdoms formed out of Alexander's kingdom], when the transgressors are

come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up [or reign]. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Dan. 8:23-25.

Unlike the preceding symbols, there is no name given to this kingdom; but Gabriel mentions twelve distinct characteristics by which we may recognize it. The last one of the characteristics unmistakably refers to the Roman kingdom. There was but one power ruling in the world when Christ was put to death. John 11:48; Luke 2:1.

While the Jews instigated the death of Christ, it was the soldiers of pagan Rome that nailed him to the cross. Mark 15:16-24. Moses had foretold that if Israel sinned and departed from God, he would deliver them into the hands of a nation of "fierce countenance"—"a nation whose tongue thou shalt not understand." The Greek language was universal in the time of Christ, but the Latin language was an unknown tongue to the Jews. Deut. 28:48-50. Every one of the characteristics refers to either pagan or papal Rome.

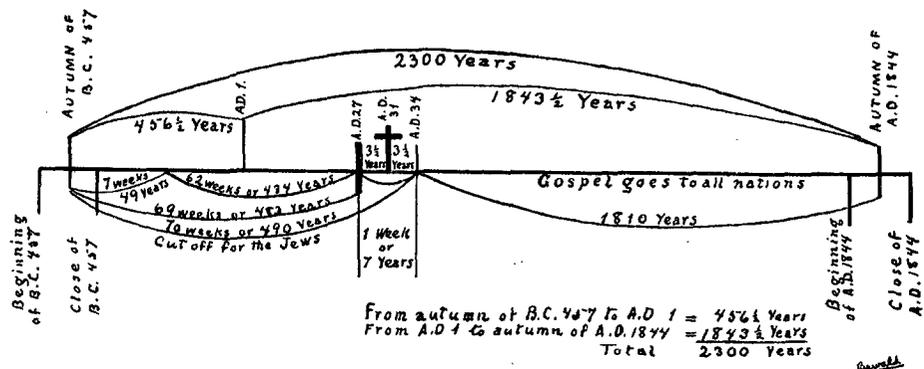
While their power was mighty, it was not by their own power that they accomplished all the evil they

During this period many precious Bible truths were lost sight of. The work of the Reformation has restored many of them to the Christian church. The honor of restoring the knowledge of the priesthood of Christ in the heavenly sanctuary has been reserved for the remnant church. It is the great distinctive point of faith held by Seventh-day Adventists only. Seventh Day Baptists teach the Sabbath truth, and other points of our faith are held by different denominations; but the subject of the sanctuary as held by us is distinctly a doctrine of the remnant church.

When Gabriel had finished explaining the vision of the little horn, he began to speak of "the vision of the evening and the morning." Compare Dan. 8:26 with marginal reading of verse 14. But Daniel had fainted, the view had been more than he could endure, Gabriel therefore left the symbol of the 2300 days unexplained.

The overthrow of Babylon and the setting up of the Medo-Persian nation followed. Daniel, although more than eighty years of age, became the prime minister of that mighty nation, and the favorite of King Darius. Dan. 5:1-31; 6:1-3. In the midst of his many duties he found time to study the prophecies previously given and to pray for an understanding of the unexplained portion of the vision. Dan. 9:1-20. See also Jer. 25:11, 12; 29:10. God heard his servant pray, and at the beginning of his prayer commanded Gabriel to fly swiftly with the answer. Before the prayer was finished, the angel touched him and announced, "I am now come forth to give thee skill and understanding." Daniel was told to *consider the vision*. Dan. 9:20-23.

His mind would naturally revert



wrought. The power represented by the little horn embraced the "mystery of iniquity" of which Paul speaks. 2 Thess. 2:1-7. The "mystery of godliness" is God working by his Holy Spirit in humanity. The mystery of iniquity is Satan working through human agents. It is the great masterpiece of evil. For 1260 years it held almost absolute sway in the earth. Millions of Christians were slain, and the common people were kept in ignorance of God's Holy Word. The period is recognized in the history of the world as the Dark Ages.

to the vision of the two saints he saw conversing together, and how "the Numberer of secrets" had turned to him and said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14, margin.

Explanation of the 2300 Days

Gabriel at once began to explain the period of 2300 days, announcing that 70 weeks were determined, or cut off, for Daniel's people, the Jews. Dan. 9:24-27. There are seven days in one week, and seventy weeks contain seven times seventy, or 490 days. One day in prophetic time equals one

year in literal time. Eze. 4: 4-6, margin. Four hundred and ninety prophetic days equal 490 years. Gabriel then divided the seventy weeks as follows:

7 weeks, or 49 years	For the rebuilding of Jerusalem.
62 weeks, or 434 years	To the baptism of Christ, when he became the Messiah, or the anointed one. John 1: 41; Luke 3: 22; Acts 10: 38.
1 week, or 7 years	In the midst of which Christ would be crucified.
<hr/>	
70 weeks, or 490 years	The portion determined, or cut off, for the Jews from the entire period of 2300 days.

In Dan. 9: 25 Gabriel said the going forth of the commandment to restore and build Jerusalem would mark the beginning of the prophetic period.

It required three kings to issue the complete decree. Ezra 6: 14. Cyrus issued the first portion of the decree 536 B. C. Ezra 1: 1-4. Artaxerxes completed it 456½ B. C. Ezra 7: 11-26. It went into effect five months after the beginning of the year. Ezra 7: 9. Since the prophetic period of 2300 years began 456½ years before Christ, this sum subtracted from 2300 would give the date of its close. 2300 — 456½ = 1843½ years after Christ, or the autumn of 1844 A. D.

The same result can be secured by subtracting the 456½ years from the 490 years, or 70 weeks, which were cut off for Daniel's people, or the Jewish nation. 490 — 456½ = 33½, or the autumn of 34 A. D. The 490 years taken from the 2300 years leaves 1810 years after the end of the 70 weeks, or after 34 A. D., when the gospel went to the Gentiles. Acts 8: 4. 34 A. D. plus 1810 years brings us to 1844 A. D., the time when the "Numberer of secrets" said the sanctuary was to be cleansed. Dan. 8: 13, 14, margin.

Cleansing the Heavenly Sanctuary

Christ, as he left the temple for the last time, said, "Your house is left unto you desolate." Matt. 23: 38. And when he died upon the cross, the Father by an unmistakable sign revealed to all that the house was truly "desolate." Matt. 27: 50, 51. In 70 A. D. it was burned by the Romans, and was never rebuilt; therefore it was the heavenly and not an earthly sanctuary that was to be cleansed in 1844 A. D.

In the typical service in the autumn, on the tenth day of the seventh month, the sins were removed from the sanctuary. In the autumn of 1844 A. D. the antitypical work was begun in the heavenly sanctuary. In the type, on the day of atonement the high priest entered the holy of holies, and God promised that his visible presence would be seen in the second apartment when the high priest entered upon the work of cleansing the sanctuary. Lev. 16: 2.

The sins cannot be blotted from the books of heaven until the destiny of

each soul is decided for eternity. Therefore the cleansing of the heavenly sanctuary involves the investigative judgment. The life record of each one who had confessed his sins, is laid open, and all are judged "out of those things which were written in the books, according to their works." Rev. 20: 12.

Daniel was permitted in holy vision to see the opening of this judgment. He describes it as follows: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

The first thing that arrested the attention of the prophet was the change in the position of the thrones; he saw them "cast down." In Oriental countries the people sit upon the floor, and mats or cushions are "cast down" for the guests to sit upon. The Bible was written in an Oriental country in an Oriental language, and the term "thrones were cast down" is equivalent to, "till thrones were placed." See Revised Version.

Daniel saw the Father, or the Ancient of Days, seated upon his throne, and the myriad of angels with their books of record. "The judgment was set, and the books were opened." It was a time of intense activity in heaven. Thousand thousands of angels ministered unto the Father.

The Judge and the angel witnesses with their books of record were present, but there was no one to plead for humanity in the heavenly court. Then Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan. 7: 13. The clouds of angels that bore the Saviour in triumph to heaven when he ascended after his death on the cross, again bear their beloved Commander in before the Father as an advocate to plead in behalf of his people. The article, "End of the 2300 Days," in "Early Writings," gives a vivid description of Christ going in before the Father. All the universe of God was interested in the opening of the judgment. An angel had been commissioned to announce to the inhabitants of "every nation, and kindred, and tongue, and people," that "the hour of his judgment is come." Rev. 14: 6, 7.

Some ten years prior to 1844 the Lord had called the attention of men of sterling integrity to the study of the prophetic period of the 2300 days of Dan. 8: 14. As they studied, they were convinced that the judgment would be at the end of that period. Because of their ignorance of the

work of their High Priest in the heavenly sanctuary, they did not understand that the judgment would open in the holy of holies in the heavenly sanctuary. They supposed Christ was coming to the earth to judge his people. They confounded the executive judgment with the investigative judgment.

Like the disciples, who, without understanding, fulfilled the prophecy of Zech. 9: 9 when they shouted before their Lord at his triumphant entry into Jerusalem, so God's people, in the years immediately preceding 1844, announced to the world that the hour of God's judgment had come. And at the end of the 2300 days the faithful followers of the Lord had all their love, thought, and hope centered in the movements of their Saviour. In little companies scattered all over the earth, they were praying earnestly, with their thoughts fixed upon Jesus their Saviour. They expected Christ would at that time come to the earth to judge the people. They were disappointed because they were unacquainted with the work of Christ as their high priest.

It was called by man the "disappointment," but surely it was God's "appointment" that when the time came for the opening of the judgment in heaven, all who truly loved him on earth should have all earthly interests laid aside, and all their thoughts centered in heavenly things.

QUESTIONS

1. When was the vision of Dan. 8: 1-14 given? Who was commissioned to explain the vision? What was represented by the ram? By the rough goat? Give twelve characteristics of the little horn. What power is embraced in the little horn power?
2. How did the Dark Ages affect the truths of the Bible? What important truth has been restored by the remnant church? Why did not Gabriel explain the 2300 days?
3. What national changes followed? What position did Daniel occupy? Upon what was Daniel's mind centered? How was his prayer answered? What was he told to consider?
4. How much of the 2300 days was cut off for the Jews? How long a period of time is represented by a prophetic day? Explain the periods into which the 70 weeks were divided. When was Christ crucified? With what date did the 2300 years begin? When did they end? When did the 70 weeks end? What event marked the end of the 70 weeks?
5. By what two ways was it made known that God had left the earthly temple?
6. What was done on the tenth day of the seventh month? When did the antitype of this work begin? Who promised to be in the second apartment when the high priest entered? When can the sins be blotted from the books of heaven? What is the cleansing of the heavenly sanctuary?
7. Repeat Dan. 7: 9, 10. What was the first thing that arrested Daniel's attention? How does the Revised Version render the phrase, "the thrones were cast down"? Who was seated on the throne? What part did the angels have in the opening of the judgment? Who bore the Saviour in before the Father?
8. What message was an angel commissioned to bear to the earth? What prophetic period was earnestly studied at that time? Where did God's people think the judgment would take place? Why were they disappointed? When the judgment was opened in heaven, what were Christ's followers on earth doing?



THE WORLD-WIDE FIELD



THE EAST CHINA UNION MEETING

A. G. DANIELLS

THE next morning after the close of the Hankow meeting, we took the river steamer for Nanking, where the general meeting of the East China Union was to be held. The journey of two days down the mighty Yangtze-kiang is most pleasant and interesting, and withal very restful to the weary. Plying up and down this great river between Shanghai and Hankow, a distance of six hundred miles, the steamers call at the large commercial cities of the different provinces abutting the river.

Twelve hours' run brought us to one of these cities, Kiu-kiang, it is called. It is in this city that Brother and Sister W. E. Gillis have established the headquarters of our work in the Kiang-si Province. Brother Gillis was with us, and from the steamer's deck was able to point out the location of his home. We were sorry that we could not spend a few days in this province visiting our new believers. All reports from this region tell of a most encouraging work going on there.

About eighteen hours after leaving Kiu-kiang, we came to another large commercial city, in the province of Anhwei. Here we were joined by Brother and Sister J. W. Hall and a number of Chinese brethren who were going to the Nanking general meeting. Brother Hall had been in this city holding meetings, speaking to the people in their own tongue—and this only with a year's residence in China. The achievements of our young men in learning these difficult languages in the Far East is truly encouraging, and augurs well for the advancement of our cause in these lands.

Twelve hours later we were at Nanking, where we were met by Brother and Sister O. A. Hall, superintendent of the Union, and many others who had gathered for the meeting. Among them were about twenty of our young people who were attending the language school conducted in Nanking by Dr. Selmon. It was a great pleasure to meet all these friends and fellow workers, and to find them in the best of health and courage. Altogether, about one hundred and fifty brethren and sisters attended this meeting. This included all the European and native workers of the Union, also the members of the language school.

The East China Union embraces four of the eastern provinces. In

area, the territory is but little larger than that of California, but the population is ninety-seven and a half million—about the same as the population of the United States.

Elder O. A. Hall, who came here from Iowa seven years ago, has had charge of the Union since its organization. Thus far he has had but two provincial directors assisting him—Elder K. H. Wood, of the Kiang-si division, and Elder C. P. Lillie, of Shantung Province.

In this Union there are four language areas,—the Shanghai dialect, spoken by fifteen million; the Ningpo and Wen-chau dialects, spoken by fifteen million; and the Mandarin, the main language of China, spoken by about sixty-five million.

We now have in this Union six churches and fifteen companies, with

The mission offerings for 1916 were \$920.88, and the Sabbath school donations, \$585.77, a total of \$1,506.65 for missions. This includes the amounts given by foreign workers, among whom are our Shanghai brethren and sisters. The average per week was nine cents a member, which is four cents more than the goal of five cents a member, set two years ago. This speaks well for the faithfulness and loyalty of our brethren.

In the circulation of literature, our East China Union has made encouraging progress during the past two years. Brother Nathan Brewer, the field missionary secretary for this Union, is still in the language school, but Brother H. M. Blunden and a well-qualified Chinese secretary have done good work in training and leading the colporteurs. During 1916 some ten thousand annual subscriptions were taken for the Chinese monthly magazine, and more than two thousand copies of Dr. Selmon's subscription book, "Health and Longevity," have been sold. The total value of subscriptions and book sales was \$3,671.97, whereas the amount received two years ago from literature sales was only \$564.79.



Women Believers in Attendance at a Bible Institute Conducted by Mrs. B. Miller and Miss Florence Shull at the Kiang-su Mission, China.

a membership of 328. There has been an encouraging gain during the past two years—from 182 to 328, or 80 per cent.

At the beginning of 1915 we had two foreign families in the Union; at the present there are seven. The laborers two years ago numbered 37; today they number 86. This includes the self-supporting colporteurs, and all other classes, both native and foreign.

Nine church schools are conducted, with 11 teachers and 194 students. Perhaps sixty per cent of these students are children of Sabbath-keeping parents. There are also nine young people's societies, with a membership of 396.

The tithe of natives alone, for 1914, was \$238.85; for 1916 it was \$840. This was an average of \$3.72 a member, an increase of fully one hundred per cent in two years.

The Sabbath school work has developed steadily, both the membership and the donations having doubled during the two-year period. Last year's goal of \$500 for missions was more than reached. There are sixteen Sabbath schools, with an enrollment of 525.

These items of growth are truly encouraging. They show that we are not spending our efforts and means in vain in this part of the great mission field. At times our workers in this Union have faced serious perplexities. Some who have been sent from Anhwei Province to assist in opening our work in Shantung, have been suspected of being spies because of their having come from another province, and on several occasions have been imprisoned. Last year during the revolution, one met his death in the inn where he was staying.

The reports of the workers in all lines were very encouraging, and their earnest calls for more laborers and means to press into the openings on every hand, impressed us deeply that the hand of the Lord is shaping affairs in this dark land for the speedy triumph of his cause. Every worker seemed inspired with joy and courage regarding the work.

Among the many cheering reports of progress was one by Elder K. H. Wood, telling of three companies of Sabbath keepers in his territory who had taken their stand for the truth before being visited by any of our laborers. One of these companies is at Binguon, southeast of Shanghai, in the province of Che-kiang. The story is very interesting. Some of our literature fell into the hands of a former evangelist of another mission, while he was spending a short time in Shanghai. Being deeply impressed by what he read, he came to our mission to learn more. In a short time he took his stand for the truth, and later returned to his home to tell the message to others. As a result, a company of twenty began the observance of the Sabbath. In response to an earnest request for a visit from one of our ministers at Shanghai, Brother Wood arranged for the pastor of our Shanghai church to spend some time with them. Our evangelist found them ready to receive all the light he could give them from the Scriptures. He left them rejoicing in the message.

In the city of Wen-chau, still farther from Shanghai, there are two companies of believers who have come into the truth through the circulation of our literature. Colporteurs sent out from Shanghai placed our Chinese paper in this city. A number became interested in the message, and sent three men to Shanghai to give more thorough study to the new truths that had come to them. After several weeks of careful investigation these men returned to their friends with a good report, and immediately began telling the message to their neighbors. As a result there are two companies of believers in that city. Some of the business men close their shops on the Sabbath, and hang a notice on the doors which says, "This day is the holy Sabbath of the Lord."

Both these companies are conducting schools for their own children. It was my privilege, while in Shanghai, to meet a number of these men sent by the believers in Wen-chau to our compound to urge us to send them a minister to teach them the way of the Lord more perfectly. They were intelligent, sincere, earnest men. They assured us that a great harvest of souls could be gathered in that part of the field if we could place an evangelist among them. I certainly felt a great desire to go and minister to these dear people.

Such are the evidences on every hand that the Lord is working by his Spirit in the hearts of these people, preparing them for the message he has commanded us to give to them. Surely our condemnation will be great if we fail to do our part in this hour of great opportunity.

GENERAL MEETING OF THE NORTH INDIA MISSION

M. M. MATTISON

SINCE the decision two years ago of the India Union Committee to hold annual meetings in each mission field of the Union, our believers, both European and Indian, look forward with great interest to these yearly feasts. They are to us what the camp meetings are to our people in the homelands. As Najibabad is our oldest station, it was decided to hold our meeting there again this year. Our meeting began February 15, and lasted five days. It was not held in a tent or church as such meetings are held by our people in the homeland, but we met under the mango trees in the mission compound. There were about forty of our Indian workers present from our different centers of labor in north India, besides our European workers in charge of the different stations. Also a large number of the Hindus and Mohammedans of Najibabad attended quite regularly and seemed interested in what was going on.

It was very encouraging to us at this meeting to see so many of our European laborers able to speak to the people in their own tongue. All the meetings, except those conducted by Elder W. W. Fletcher, were carried on without an interpreter. The Indians appreciated this very much, and we missionaries enjoyed the meetings so much more than we could had we not been able to understand or to make ourselves understood in the language of the people.

Elder Fletcher's talks and instruction on the work of the ministry and our responsibilities as God's ministers, were much appreciated by all present. We were very thankful he could be with us throughout the meeting, and feel sure the advice and help he gave us will bear fruit in the efforts of the workers in our field this year. We also greatly appreciated the assistance and counsel of Elder S. A. Wellman, who was able to attend the meeting just before he returned to America on furlough. He has done faithful service in this field for the past four years, and we shall be glad when he and his family are back with us to help in this work.

Some of the other subjects taken up to help our Indian workers especially were studies on the rise and progress of the advent movement, on the prophecies of Revelation, and on the Spirit of prophecy, by Brother F. H. Loasby, Brother C. C. Belgrave,

and the writer, respectively. Brother R. P. Morris gave some helpful instruction on methods of labor for the Indian people, which were always followed by very interesting discussions by the Indian workers. Dr. V. L. Mann was present throughout the meeting in the interests of the medical work, and gave excellent advice on how to carry on itinerating work among the villages.

One of the most interesting meetings to all present was a service in which all the Indian believers were given an opportunity to tell how the truth came to them, how they came to accept it, and about the trials and victories experienced as a result. I am sure it would have done our people who read this much good to hear their expressions of appreciation to us for bringing them the light of the gospel, and to our people in America for sending them the light bearers. A good many Hindus and Mohammedans were present at this meeting. One of them, a young Mohammedan, got up in the meeting and confessed that he had recently, by praying to God in the name of Christ, received answer to prayer that he could not get by praying in the name of Mohammed, and from this time forth he was going to be a Christian. His Mohammedan friends were greatly surprised at his confession, and we are praying that he may be true to Christ in the time of persecution by his former friends, which is sure to follow this testimony in favor of Christ. You who are in Christian lands cannot conceive what it means for one of these people to name the name of Christ. Knowing what they must go through, it takes great courage on their part. Such confessions and changes bring great joy to the heart of the missionary, and we know they are encouraging to our brethren and sisters in America, Europe, and Australia, who give of their means to support this great work.

On the last day of the meeting, three persons were baptized. A church of twenty-eight members was organized, which is the first Indian church to be organized in the mission. This includes all the members of our mission outside of the English churches at Simla, Mussoorie, and Lucknow. We are looking forward to the time in the near future when we can organize churches at other mission stations in this field — at Najibabad, Chuhar Kana, Rai Bareli, and Garhwal. This field is very large, and one we have scarcely touched. It has a population of more than one hundred million, so it can be readily seen that we have no easy task before us. We know it is a great work, but we also realize that we are serving a great God who is able to finish what he has begun in the earth, and to finish it in this generation.

We are of good courage in the Lord, and feel that our work is getting a

hold even in this land of Hinduism and of the great religion of the false prophet, Mohammed. We ask you to pray for us, who are so few in number in comparison with the needs of the work, and especially for our Indian workers, on whom will rest the greater task of finishing the work now begun. We believe that the progress of our work depends to a great extent on a consecrated band of Indian workers. Of course, we also need many Europeans to help.

Hapur.

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KOBE, JAPAN

B. P. HOFFMAN

It has been some time since I reported concerning my work here in Japan. It has now been a week since I saw Mrs. Hoffman and baby Philip off on the "Tenyo Maru." They will arrive in San Francisco the first part of April. It was not very easy to decide to stay by the work and see them cross the wide sea alone, but we believe the Lord will be pleased to reward our sacrifice by helping her to regain her strength so we can labor together again in the work to which we believe the Lord has called us. We hope we may have the prayers of our people to this end.

I have greatly enjoyed my work here, and should regret very much if we had to give it up. There is a special joy connected with seeing these little companies advance in the study of the truth, and of being privileged to baptize them according to our great commission.

Tomorrow [March 26] I shall be starting for China, to attend the Shanghai meeting. It will be pleasant to meet so many friends again, and worship with so many of like faith. As far as I know, on my return from there I shall continue my work here in this city, and also help in the other stations in my district.

Kobe.

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HUNTING FOR SOULS

D. H. GROENEWALD

UNTIL quite recently Jer. 16:16 very well described my work in our Natal-Transvaal Conference. My time was largely spent laboring among the Dutch and English farmers away up on the mountain range which divides Natal from the Orange Free State and Basutoland. The most practicable way to do this was on horseback. One of the disadvantages of this mode of working, however, was that I could take only a very limited supply of literature with me. Changes of clothing, Dutch and English Bibles, books, and tracts had to be carried in saddlebags. I strapped my overcoat to the saddle, as it gets very cold in the winter, the mountains being covered with snow most of the time. During the horse-sickness season, lasting from December to May, I used a bicycle, riding to the foot of the mountains, a dis-

tance of about forty miles, and then riding or pushing my bicycle the rest of the way.

There are quite a number of our people living on farms, and some in villages, throughout our large conference. These scattered, and in some cases isolated, sheep need pastoral care. And then also, as the result of the circulation of our excellent missionary papers, the *Sentinel* and *De Wachter*, there are people becoming interested in the truth all over our field. These also must be visited, and instructed and established in the truth. The duties of itinerating pastor have been laid upon me by our conference, and that my wife might be comfortably situated while I am away from home, we have been very kindly moved to Pretoria. This also makes a more central base from which to reach different parts of our field. I can go by train in almost every direction, but always have to take my bicycle with me to reach farms and villages far from railway stations.

I am grateful for a humble part in carrying the last message of mercy to a judgment-bound world, and glad to reach in any way those who are searching and praying for light. The precious assurances given us in Matt. 28:18-20; Heb. 12:2; Ps. 126:5, 6; and Dan. 12:3, always serve greatly to stimulate and encourage me in the Lord's blessed service.

Pretoria.

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**CHEERING TESTIMONIES FROM
ONCE HEATHEN WOMEN
IN KOREA**

MIMI SCHARFFENBERG

CHU AI To (age 50): "It has been nine years since I became a believer. Before I believed, I gave much money to the necromancers and to spirit worship, so that I might be assured that my children would be protected, but I do not remember that even once my wishes were fulfilled. Since I have become a believer, I have had many remarkable answers to prayer for my children."

Choe Chil Lay (age 60): "I have been a believer for thirty years. All my family are unbelievers, and the things I have had to bear sometimes have made my breast go up and down. I have sometimes thought that I could stand it no longer. But I have learned that when I look up and say, 'O Father, touch my breast,' I feel calm, and all is well."

Choe Pu In (past 60): "Praise the Lord for his goodness! If you want to grow in the faith, you must talk with God as you do with your father. You must have family worship, and not think of your work while you have worship. Now, that may be hard sometimes, but we must learn to forget all when we worship before the Lord. Since we started to have family worship, we get along much better, and even my daughter-in-law is beginning to take part."

Kim Sin Sil: "I cannot read, but I like to hear God's Word. I enjoy praying, and am so happy since I have become a believer. But my prayer day and night is that my husband may also enter the church and learn to worship the true God."

Seoul, Korea.

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NARROWLY ESCAPED DEATH

W. B. WHITE

THE following incident took place near our Emmanuel Mission, Basutoland. An account of the mishap was written to us by the superintendent of that mission, Brother Frank Macdonald, who very nearly lost his life at the time of the accident. We are sure this narrative will fill all hearts with sadness, but at the same time with gratitude to God for sparing Brother Macdonald to us at this time. And who shall say that it is not experiences such as these which make the missionary's life of sacrifice such a power for good? for in them he learns his utter dependence upon God. At such a time it is good to know that God is a "present help."

"Last Thursday I went to Ficksburg to purchase whiting and oil to make putty for fixing in new glass in place of that broken by the hail-storm, and to buy medicine and other things needed.

"Thomas Nelsing was on the train by which I returned to General's Nek. He was here during the Bible school in October, though he is not yet fully a Sabbath keeper. He was coming out to a village above our station to be married. On the train with Thomas were his married sister and her baby of six months, and his younger sister about ten years old, coming to attend the wedding.

"After spanning in at General's Nek, I overtook them at Mr. Gordon's farm, and took all their bundles, etc., into the wagon, which, together with the goods that I had bought at Ficksburg, almost filled it.

"After driving a few yards, however, I noticed a very angry storm in Life's Pass, up which we travel to the mission. Fearing the storm would reach the river, or at least the storm water, and prevent their crossing, I decided to take them in the buggy. We reached and crossed the Caledon River safely, but when we got to the main road at the foot of the pass, the water was running in all directions. We pushed on through the two spruits [large creeks] at the foot of the pass, and then came to the worst one—the one that Elder U. Bender said looked very dangerous. Just beside the crossing is a drop of several feet on the lower side of the road, the latter being maintained by a stone embankment. The spruit is called by the natives 'Mohaballa,' and it is a tributary of the Caledon.

"Down the spruit the water was rushing and roaring. It was now

dark, and the thunder and lightning were terrible. The ground was covered with hail. It started to rain. The woman asked me not to cross, and it was plain to me also that we could not possibly do so.

"After the worst of the storm had spent itself, we drew down into the river, and I could then see that the stone-work embankment had been washed away in the middle. The water was deep, and surging down in an irresistible torrent. The drift was too narrow for us to turn round and get back onto high ground again, and as the horses were shying at the noise and volume of the water, I told the woman and girl to get out, and we would wait a bit longer for the worst to subside. We waited. Meanwhile it was raining, and I was sorry for the woman with her baby, as they were quite wet and cold—the storm wind was cold on account of the hail.

"The river had now gone down about six feet altogether, and Thomas pointed this out to his sister, and asked her if we should try to cross and get to the house, to which she assented. They got into the buggy, and I drove as far upstream as possible to avoid the vortex below, on my immediate left. It was extremely dark, but we could discern the waves that were formed by the fearful rush of the torrent. We had not gone more than twelve or fourteen feet when down went the horses. The roadway had been washed completely away. In a second, horses, buggy, and human freight were swept by the cataclysm over the embankment and down into the seething waters below.

"The last thing I remember doing was trying with all my might to keep the horses' heads across stream; the next thing I knew was that I was down under the water, at the bottom of the river, with the torrent rushing me along with it, though I was submerged. When I came to the surface, I could just make out the outline of the steep, high bank on the farther side of the stream. It was as straight as a wall. But I was swept on by the torrent, and then down again. When I came to the surface again, I brushed past some rocks. I made a desperate effort to lay hold of them with either hands or feet, but it was hopeless. I was carried on downstream, and then over to the near bank again, which at this point was comparatively low, but steep.

"During these few moments of time, it is marvelous how thought followed thought with lightning rapidity. I realized that even at that moment my feet were slipping, as it were, on the very brink of eternity, that to me the next few seconds might mean the great and irrevocable judgment. A yearning desire took hold of me for time—life—that I might live anew the life the Saviour had begun in me, that I might reflect more of his likeness and

character before the awful question of life or death must be settled, the decision of which seemed at this very moment to be forever confirmed. These thoughts flashed through my mind in a second, it seemed, and with them an unuttered prayer to that Helper of the helpless who alone could save me.

"The dim outline of the bank in the inky darkness brought forth a superhuman effort. I struck out for it with all my strength, and reached up to grasp it. There was no vegetation, nothing but slippery mud, and the rushing torrent carried me on. But the effort had broken my momentum somewhat, and I made another last despairing grab, digging my fingers into the soil as only a drowning person can. I held for a moment, then managed to get an elbow on the bank, and then the other, fearful at any moment that I might slip back again. But God delivered me, and I scrambled up the bank with heartfelt gratitude.

"The sand made my throat very sore, and I was bruised and cut, but these were details. Where were the others? I scrambled along to where the buggy had stranded on some rocks, whence Thomas had just reached the bank. We got the girl ashore, and then tried to rescue the woman. The buggy was lying almost on its left side, the water rushing over most of it. Between the buggy and the bank, the water was very deep and the current strong; we could not stand in it.

"The woman, like most Basutos, had on a very large number of skirts. These had become entangled with the brake block and wheel, and some of her clothing was under the lower wheel, but her head was kept above water, being supported against the splashboard. Her brother tried to cut her free from the clothing with his pocketknife, but could not. He was exhausted, and gave place to me. I felt all about for the baby, but there was no sign of it either under her clothing or in the water under her. Her brother said it was hopeless for us to try to get her free, as her legs were jammed between the buggy and the wheel, and one was twisted round the spokes. He went off in search of help. In the meantime I managed to tear away the entangled clothing, and hoped we could get her free when Thomas returned. I tried alone, but in vain. My strength seemed to fail me.

"I had snatched time at breakfast to eat a little bread and milk (the sick patients at the mission kept me busy until it was time to span in and go to the station), and I had eaten nothing since. My teeth were clanking together, for I was terribly cold. Having taken off my coat and mackintosh before attempting to force the drift, I had on only a thin shirt and trousers, and was covered with sand and mud from head to foot.

"It was still raining, and the darkness was awful. I could occasionally make out the whites of the woman's eyes as she rolled them deliriously, muttering unintelligibly. It was a night of horror. The buggy threatened to topple over at any moment and crush the woman. Sometimes, when I seemed to get her almost free, she would clutch the wheel and drag herself back. It was hopeless; so I decided to wait for help from the mission.

"To do this I had to cross the river. I got to the drift and waded in up to my knees. The water had gone down considerably. Soon I was in the middle, and up to my chest, the swirling water threatening to carry me off at any second. It was only the thought of getting help for that poor woman that made me attempt it. I feared every minute that I should be hurled over again, but I had not set out on the undertaking without seeking divine help. I stumbled up the pass in the black darkness, falling into ditches and slipping on the side of the roadway, utterly unable to see it. The boys got up quickly, and together we started off down the pass to the scene of the terrible accident. The rain had stopped for a while, but now it started again.

"We reached the scene too late. The poor woman was dead. We brought the body to the mission, reaching here just about three o'clock in the morning.

"The sun came out bright, and the sky was clear at six o'clock, when with Brother Murray Kalaka's help I made the coffin. She was buried in the afternoon. Chief Lelingwana sent men to dig the grave, and Jonathan sent men to get the buggy out of the river. We searched in vain for the child, a large number of men helping us, but not until this morning, four and one-half days afterward, was the poor little mite found, miles down the river at its confluence with the Caledon. Its coffin was made this morning, and it was buried this afternoon.

"The whole incident is one of horror and sadness. I seem still to hear the agonized cries of that poor woman, '*Athuse!*' '*athuse!*' [Help! help me!] The horses and carriage were saved."

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A CABLE from South Africa announces the safe arrival there of Brother V. Toppenberg and family from East Africa. Sister Toppenberg's health made it necessary for this our last missionary in this section able to look after the work, to leave. South Africa has been cabled to supply from its field temporarily Brother Toppenberg's successor.

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"It is not enough to be good; be good for something."



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.

SATISFYING

ELIZA ROSE

How satisfying to weary souls
Are the same old joys they have always
known,—
The same old songs sung over again,
With the same old glad, exultant tone;
The same old story about the Cross;
The same old promises, firm and true;
The same old hopes for days to come;
And the same old grace to carry us
through;

The same old Book that our fathers read;
The same old voices raised in prayer;
The same old church on the Sabbath day,
With the same old worshipers kneeling
there!

SONG AND SUNSHINE

INEZ HOILAND-STEVENS

SOMETIMES I think we do not half appreciate the power of consecrated song, nor realize what a far-reaching influence may emanate from the words and melodies of our hymns. This has recently been impressed upon my mind by an experience in our work here in Argentina.

Having recently begun a series of meetings in the city of Paraná, Brother G. W. Casebeer and his associates were one morning assembled for worship. Mrs. Casebeer was at the piano; and not knowing which hymn to select, she allowed the hymn book to open of itself. It chanced to open to "The Prodigal Child." That did not seem especially appropriate for the occasion; nevertheless Mrs. Casebeer played it; and all joined in singing.

Presently some one knocked at the mission door. Upon opening it, a man was found who said: "You will pardon me, a stranger, for knocking; but as I was passing, I heard you singing a hymn which I knew years ago, and I could not resist the temptation to find out who you are. Those words, 'Come home, sinner, come home,' revived old memories, and touched my heart. They were meant for me, for I have not been inside a church for five years." The workers invited him in, and sang several songs with him, which he greatly appreciated. He is now attending the meetings.

Many similar experiences might be cited to show the influence hymns have upon the unconverted; but I believe that we as home makers can also testify to the wonderful power

of song in our everyday experiences and household duties.

After prayer and Bible study, song is the best-known antidote for the blues that I know of. You can sing away almost any attack of discouragement or trouble that the day may bring, and the most persistent crowd of worry imps will scatter before the sunshine of cheerful song; they have to seek a more gloomy atmosphere.

There come moments to all of us when we feel that our best efforts are misunderstood and criticized; even our old friends do not write to us any more; after all, who cares? Then is the time to ask, singing,

"Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press,
And the cares distress,
And the way grows weary and long?"

Then the triumphant chorus,

"O, yes, he cares, I know he cares,
His heart is touched with my grief;
When the days are weary,
The long nights dreary,
I know my Saviour cares."

Who could be discouraged after singing those words?

Sometimes we hear people say, "I know the Lord is soon coming, but somehow it does not seem *real* enough to me." If that is our experience, it is because we do not talk and think about it enough; and we need to sing about it more. Nothing gives me a more vivid view of the Lord's coming, the resurrection, and the joyous home-going of the redeemed than the song,

"How sweet are the tidings that greet the
pilgrim's ear,
As he wanders in exile from home!
Soon, soon, will the Saviour in glory ap-
pear,
And soon will the kingdom come."

And how triumphant, how assuring, the chorus,

"He's coming, coming, coming soon I know,
Coming back to this earth again;
And the weary pilgrims will to glory go,
When the Saviour comes to reign."

Often while working about the house, there arises in my heart an inexpressible desire to be better, to live a higher, nobler life. Unconsciously that longing finds expression in the beautiful song,

"O, for a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb,"

or the one beginning,

"O, let me walk with thee, my God,
As Enoch walked in days of old;
Place thou my trembling hand in thine,
And sweet communion with me hold;
E'en though the path I may not see,
Yet, Jesus, let me walk with thee."

These two songs seem to go together, and are full of deep emotion.

Then, too, we sometimes find ourselves tempted to think of the faults of others. Perhaps the others have wronged us; and the longer we meditate upon it, the more serious seems the offense. It is in just such moments that we are preparing the little bits of criticism that later slip from our lips before we know it, to wound others. That is the time to sing,

"Think of the beautiful, think of the true;
Thoughts like an avalanche sweep over
you.
Keep not the multitude, sort them with
care,
Testing by purity, purging by prayer.
Think of the beautiful, think of the fair."

The next verse will help greatly in controlling the unruly "little member:"

"Talk of the beautiful, talk of the true;
Tongues full of poison are whispering to
you,
Answer them not with a tale-bearing
word,
Only in blessing the voice should be
heard;
Talk of the beautiful, talk of thy Lord."

Why not memorize that song? I did it while washing dishes. There is such a satisfaction in being able to sing a song all through from memory.

This sing-while-you-work habit will not only cheer your own spirit, but it will influence the children and others in and near the home. A wonderful little mother I know says she has often broken up a quarrel among her children by beginning to sing,

"Angry words! oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip."

And I know it helps. How often little three-year-old Nandita has been rescued from an unnecessary fussing or crying spell by my beginning to sing. She always joins in, even though with tears in her little eyes to start with.

I remember at one of our colleges which I attended, we were not allowed to sing while doing our domestic work, the reason being given that we lost time by so doing. While we did not question the wisdom of our superiors, still it was a great trial to me; especially when the owner of a fine tenor voice happened to be working in the same room! Now that I am in my own home, I feel I actually gain time by singing while I work.

Recently in our English prayer meeting here, one of the workers gave the following as her testimony:

"I am glad to be here tonight and hear these beautiful hymns. They mean so much to me. Just this morning while about my usual duties, the cold, gloomy day seemed to affect my spirits. Unpleasant memories and discouraging thoughts surged through my mind, until I felt as if a storm

was raging within my own heart. I thought a moment for a helpful song, and there came to me these words:

“Jesus, the very thought of thee,
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.”

“Just four lines, but the singing of them calmed the storm, the clouds rolled away, and the rest of the day there was peace in my heart.”

Following this, another sister arose, who said, “I think it only fair to say to Sister —, and it may be a source of encouragement as well, that the influence of her song extended beyond the four walls of the room where she was working. As you know, we happen to live in the same house, and I was also feeling discouraged this morning. But upon hearing the words of that sweet old hymn, as she sang them, I felt new courage to go on with my tasks.”

So, let us avail ourselves more of the encouragement, inspiration, and good cheer contained in our hymns. If we weave them into our daily lives, as a part of our everyday duties, we cannot help singing them “with the spirit, and . . . with the understanding.”

Diamante, Entre Rios, Argentina.

THE CHILD'S RELIGIOUS LIFE

MRS. MARY STADDON

God has given into the hands of Christian parents today the privilege of training soldiers to fight against the enemy of his kingdom. We have every reason to be glad when we see our sons and daughters using the Word of God to dispel the darkness that has settled over this world as a result of sin.

Not only is it our privilege to train our children for service, but we are held accountable to God so to educate them that they may be a blessing to themselves and others. We are told that if we fail in everything else, we should be “thorough and efficient here.” Again we read, “Training the children for Christ, is as verily a work for God as that of the minister in the pulpit.” Of Abraham the Lord said, “I know him, that he will command his children and his household after him.” I do not believe he scolded them, or drove them into obedience; but he lived such a patient, lovable, godly life that his household was won to God. It takes prayer to live such a life, and it takes constant watchfulness and a life of obedience on our part, to bring our little ones to respect and obey God's commands.

The children of Israel were commanded to teach their children diligently, while walking, sitting, or about their daily tasks, the wonderful works of God. “In our efforts to correct evil, we should guard against a tendency to faultfinding and censure,” which bewilders and does not reform. “Flowers do not unfold

under the breath of a blighting wind.” As the little child sets forth on the journey of life, “how earnest should be the effort to direct his trust to the sure Guide and Helper! As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. ‘All things are naked and opened unto the eyes of him with whom we have to do.’ . . . This thought was Joseph's shield amid the corruptions of Egypt.”

We have examples of children who were faithfully taught God's Word and love, and they were true to him when in trying places. Of Joseph and Daniel we read: “By their wisdom and justice, by the purity and benevolence of their daily life, by their devotion to the interests of the people,—and they, idolaters,—Joseph and Daniel proved themselves true to the principles of their early training, true to Him whose representatives they were. . . . The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of today.”

Children are always interested in Bible truths. They never grow tired of hearing of the love of God for fallen men. They are ever ready to draw lessons from nature and discern truth for themselves. As they look on a beautiful landscape, ask them why God used so many lovely colors. Why wasn't it all colored a somber brown or bright red? They can be taught to notice evidences of God's love and thought for us. There are lessons to be taught from seed sowing, weeding, harvesting, snow, and rain; in fact, everything in nature may be used to show God's love for them.

Above all, our own lives must be in harmony with our teaching, or our words will be of little worth. By kindness we must win their affection, and let them know we love them.

A little boy who was always getting into trouble had come to consider himself a bad boy. Every one told him he was “bad” and “naughty.” He was not allowed to forget it. One day at school the teacher told the children a Bible story, and they were to “act out” their lesson. This little lad wanted to be Abraham. His teacher carefully explained to him what a kind, good, faithful man Abraham was, and then said, “Now, Paul, if you play you are Abraham, you must try to be like him.” Paul said, “All right,” and he did try to be like him. During the rest of that school year Paul tried to be like Abraham. Did it pay to teach him that Bible story? —Ah, yes!

It is not necessary to wait till the children are old enough to enter school, before teaching them religion. No! They can grasp truths while they are little. Even a babe in arms can tell by mother's face whether she is cross or pleasant, and that is part of home religion. If we neglect to teach our children the religion of

Jesus and they grow up morally deformed, and their feet are set in the broad road to death, can God pronounce our work well done?

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” are the words of Jesus for us and for our children. Shall we starve our children? God forbid. As parents, we are responsible for their salvation. Our first duty is to them. There lies our first missionary field. If we are faithful in this, it will mean not only their salvation, but the salvation of other souls. The Lord would have us cultivate home religion, causing the fear of God to prevail in the family.

Shall we humble ourselves, and by precept and example, through prayer and obedience, bring our little ones to the Saviour for him to own and bless?

TAKING CARE OF YOUR BABY

FIVE things must be done in dealing with summer diarrhea in your baby, and the five things to do, according to Dr. William H. Galland in the July *Mother's Magazine* are as follows:

You must thoroughly empty the stomach and bowels, not only of harmful bacteria, but of all decayed matter which has resulted from their activity.

The baby must rest in bed, and at the same time the stomach and intestines be put at rest.

You must supply plenty of fluids to make up for the great drain on them as a result of the fever and diarrhea.

You must eliminate from the body the poison which is being absorbed from the stomach and intestines.

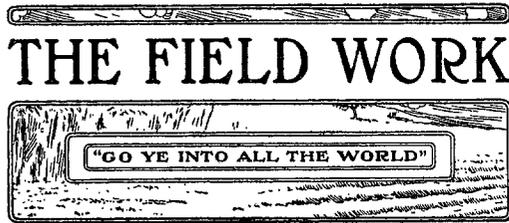
You must resort to measures which will allay and soothe the inflamed stomach and intestines.

“Milk is the food,” Dr. Galland goes on to explain, “in which the harmful bacteria develop with the greatest rapidity. You can readily see that the first step in your problem is to withhold all food, and at the same time thoroughly cleanse the bowels of all harmful bacterias and their poisons. Castor oil is a remedy of especial value. As soon as you have discovered the baby is ill, your wise course is to send immediately for your physician.

“In combating the high fever which is practically always present, the best method you can resort to will be sponging or the use of the bath. Always remember one point—that infants are affected by a cool bath much more promptly than adults, and may become more easily depressed as a result.

“The use of cool, boiled water, given frequently, will also help to cleanse the stomach and intestines.”

“If you want to drive a nail with a minimum of trouble, stick the point into a cake of soap before trying to drive it. Screws, also, will drive much more easily if their points are lubricated in this manner.”



ASIATIC DIVISION CONFERENCE

SUMMARY OF PROCEEDINGS OF THE FIRST SESSION, SHANGHAI, APRIL 5-24, 1917

"MERCY unto you, and peace, and love, be multiplied," was the message flashed across the American continent and beneath the waters of the broad Pacific, from the General Conference headquarters in Washington, D. C., to the delegates assembled at the opening meeting of the Asiatic Division Conference recently held in Shanghai. As Elder R. C. Porter, the chairman, read the words of greeting, heartfelt "Amen's" were spoken in response. And the prayers and good wishes of our brethren and sisters in the homeland, as voiced in this cable message, were not in vain. Our conference session was one where peace and love abounded. From beginning to close, the spiritual interests were made first, and hearts flowed together in Christian unity. The work of the conference has now been completed, and nearly all those present have scattered to their widely separated fields; yet in spirit and in purpose they are as one for the finishing of the work they have been commissioned to do.

One hundred and eighty adults, representing every Union Conference and Union Mission in the Division, from India to Korea, and from Australia to north China, were present to join in the opening hymn,

"O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home!"

Elder W. T. Knox led in prayer. The roll call that followed was very like a catalogue of all the lands of the Far East and of the Southern Seas. A goodly number of native believers—representatives of the first fruits of the work in Asia—were present to unite with us in our deliberations.

Elder Porter extended a hearty welcome to all, both foreigners and natives, and referred especially to the presence of several from the General Conference and the North American Division Conference. The good counsels given by Brethren A. G. Daniells, W. T. Knox, N. Z. Town, and Frederick Griggs served to strengthen the hands of the Asiatic Division leaders and their associates in the conduct of the spiritual and business interests of the conference.

The visiting brethren gave closest attention to the work of making our meeting a season of seeking God, and of thus gathering courage and hope and inspiration for the task that lies before. Their strong appeals to "the Church of Asia," as they were pleased to denominate the Seventh-day Adventist body of believers in the Asiatic Division, were directed toward the end of a special fitting up from on high for effective service.

The President, in his address, referred to the marked favor of Heaven in giving us comparative freedom from civil strife, while so many of the nations of earth are involved in bitter conflict. Despite the difficulties that have confronted every enterprise in these times of uncertainty, "God's hand has led his work in a steady advance," Brother Porter declared. "The largest number of workers ever sent to any field in one biennial period have reached our Division and have entered upon their work or upon language study in preparation for it. The largest special appropriations for the purchase of land and the erection of schools and printing plants and dwellings, ever sent to this field, have been received and invested during this period. For all these considerations we wish to express our special appreciation to the General Con-

ference, and to the brethren and sisters in the homeland, who, by their faithfulness in the support of the work in mission fields, have made this advance possible. Proportionate advance in publishing, educational, and soul-winning work, and in finances, has been recorded throughout the Division."

The President paid loving tribute to those who have fallen at their post. Among these was one whose presence at the former biennial council brought great inspiration and blessing,—Elder H. R. Salisbury, at that time the president of the India Union Mission. Upon the heart of this leader in missionary endeavor the needs of India and of the Moslem world pressed most heavily; and the cause of missions in Asia, while sustaining an overwhelming loss in his death, will nevertheless benefit, to the close of time, through the carrying out of broad, constructive policies formulated by him and his associates while he was bearing the chief responsibility in the India Union.

"We are just launching a new Division, which embraces more than half of the people of the globe," observed the President at the close of his address. "In this Division the message is the farthest behind in the accomplishment of its mission, of that of any of our Division Conferences. Since the prosperity of the work will be proportionate to its conduct on right principles, it is of the greatest importance that from the beginning the work in this Division be given the spiritual mold that the times and its importance demand. . . . Believing that we shall enjoy the most united and spiritual council ever held in this Division, and that we shall be refreshed by an outpouring of the Holy Spirit in keeping with the hour, we now join in seeking divine guidance for the work of this session."

The report of the former Vice-President and Secretary, Elder J. E. Fulton, was an outline of progress in all parts of the Division. This report has already appeared in the columns of the REVIEW.

The perfecting of the organization of the Asiatic Division called for much careful planning on the part of the usual session committees. The business meetings during the first ten days were devoted largely to the hearing of reports from the departmental secretaries, the Union Conference presidents, and Union Mission superintendents, and the managers of important institutions,—reports replete with information, and oftentimes of thrilling interest. During the latter part of the meeting, the committees were laying before the conference various plans and recommendations for consideration. The closing days were marked with many important decisions.

Very early in the meeting, it was recognized that greater efficiency in administration would be attained through the appointment of two vice-presidents to labor in close cooperation with the president. It was thought that if one of these could locate in some central point, like Singapore, and the other in Shanghai, the general interests of the cause might be looked after more satisfactorily than to center everything in one place. It was also decided at the outset that the Division work would be furthered through the more complete organization of the field into Union Conferences, thus insuring close supervision and concerted action. The Constitution of the Division was adapted to meet these pressing needs, and suitable Union and local conference constitutions, modeled closely after those used in the North American Division, were drafted and adopted. The plans and policies that should be held to in the conduct of publishing, educational, Sabbath school,

Missionary Volunteer, and medical work, were also brought under review; and this led to the framing and adoption of many resolutions.

The delegates from the various portions of the field met separately from time to time, and determined on the organization of several Union Conferences. Constitutions were adopted, territories defined, and officers chosen, subject to ratification by the constituent bodies represented by the delegates in attendance at our general meeting.

Among the new organizations formed are, (1) the East Asian Union Conference, including Japan, Korea, and Manchuria, with Elder J. M. Johanson, formerly of the Australasian Union, as president; (2) the North China Union, including the greater portion of the Mandarin-speaking provinces of China, with Elder F. A. Allum as president; (3) the South China Union Conference, including the Cantonese, Hakka, Swatowese, Amoyese, Yunnanese, and other language areas, and French Indo-China, with Elder B. L. Anderson as president; (4) the Philippine Union Conference, including the entire Philippine archipelago, with Elder L. V. Finster as president; (5) the Malaysian Union, including Malay, Straits Settlements, Dutch East Indies, Borneo, and the Celebes, with Elder F. A. Detamore as president. Unfortunately, some of the delegates from the India Union Mission, including the superintendent, Elder W. W. Fletcher, were unable to attend our meeting, because of war restrictions governing embarkation for foreign ports; hence the organization of an India Union Conference cannot be chronicled at this time.

In the formation of these new Unions, we were favored with the presence and help of representatives from the Australasian Union Conference, Elders C. H. Watson and J. M. Johanson, with Brother G. S. Fisher, in addition to the General Conference brethren, and others of administrative experience.

During the first few days of our conference session, Elder R. C. Porter, who has served this part of the field so faithfully, was able to be with us at all the more important meetings. His state of health, however, was such as to make imperative a season of rest and medical treatment; and so, in the midst of the session, he was advised by his physicians that further effort on his part would be at the peril of his life.

The keen sorrow of the brethren and sisters over Brother Porter's frail state of health, was voiced in the following resolution:

"WHEREAS, Our esteemed brother, Elder R. C. Porter, has during the past four years labored tirelessly for the advancement of the cause of God in the Asiatic Division as its president; and,

"WHEREAS, His present physical condition is such that his physicians deem imperative an early return to America in order that he may have every possible advantage for recovery of health;

"Resolved, That we express to Elder Porter and his wife our deep regret that his health is such as to demand immediate return to the States; and further, that we assure them of our hearty appreciation of their faithful services in this Division, and that as they go from us, our sympathies and our prayers will follow them."

The various phases of the recent session of the Asiatic Division Conference are so numerous and so far-reaching that only briefest mention of some of the outstanding features has been attempted in this resumé of the proceedings. From time to time, several of the brethren who were in attendance will be submitting to the readers of the REVIEW their reports concerning special lines of work,—the publishers' convention immediately preceding the conference proper, the educational, Missionary Volunteer, medical, Sabbath school, and evangelical work. A careful synopsis of the proceedings, with copy of all resolutions passed, and with the greater portion of the many reports rendered, is being published in a special issue of the *Asiatic Division Out-*

look, the new name adopted for the official organ of the Division, formerly the *Asiatic Division Mission News*. Copies of this may be had for a nominal sum, upon application to Pacific Press, Mountain View, Cal.

A full complement of officers and departmental secretaries and boards was chosen for the ensuing biennial term, as follows:

President, J. E. Fulton; Vice-Presidents, F. H. De Vinney and J. S. James; Secretary, C. C. Crisler; Treasurer, H. W. Barrows. Departmental Secretaries: Publishing and Home Missionary, C. E. Weaks; Educational and Missionary Volunteer, S. L. Frost; Sabbath School, R. F. Cottrell; Asst. Sabbath School, Mrs. R. F. Cottrell; Medical, Dr. C. C. Landis; Asst. Medical, Dr. A. C. Selmon.

Conference Executive Committee: In addition to the names of the officers, presidents of Union Conferences; superintendents of Union Missions, and departmental secretaries, who by the provisions of the constitution become ex-officio members of the executive committee, the following seven additional members were named to serve on the committee: G. S. Fisher, A. H. Williams, J. W. Rowland, J. P. Anderson, C. L. Butterfield, Dr. A. C. Selmon, J. E. Shultz.

Educational Department: S. L. Frost, union educational secretaries, principals of training schools, principals of intermediate schools, directors of normal departments, Dr. A. C. Selmon, R. F. Cottrell, F. A. Allum, J. P. Anderson.

Sabbath School Department: R. F. Cottrell, Mrs. R. F. Cottrell, secretaries of Union Conference and Union Mission Sabbath School Departments, and Dr. A. C. Selmon, S. Miyake, Mrs. F. A. Detamore, Mrs. L. V. Finster, G. F. Furnival.

Publishing Department: C. E. Weaks, Union Field Missionary Secretaries, managers of publishing houses, editors of missionary papers, Union Conference presidents and Union Mission presidents, and J. S. James and C. C. Crisler.

Medical Department: Dr. C. C. Landis, Dr. A. C. Selmon, Dr. Riley Russell, Dr. Bertha Selmon, superintendent of Canton Treatment-Rooms and Dispensary, Dr. Carlos Fattbert, Dr. V. L. Mann, Dr. H. C. Menkel, Dr. T. A. Sherwin, Dr. M. Freeman. (Others to be nominated by various Unions not as yet represented by two members.)

Literature Bureau: C. C. Crisler (chairman), Dr. A. C. Selmon, R. F. Cottrell, J. E. Shultz, J. M. Johanson, J. S. James, C. E. Weaks, H. M. Blunden, W. W. Fletcher, F. A. Detamore, L. V. Finster, Miss Mimi Scharffenberg, T. H. Okohira. (The first four named, with any others who may be at Division headquarters from time to time, to constitute a working quorum.)

Advisory Board of the Signs Publishing House, of Shanghai: J. E. Fulton (chairman), F. H. De Vinney, J. S. James, F. A. Allum, B. L. Anderson, J. M. Johanson, F. A. Detamore, H. M. Blunden, C. E. Weaks.

"Voted, That Elder J. S. James be advised to locate in the northern portion of the Division, with his headquarters at Shanghai; and that Elder F. H. De Vinney be advised to locate in the southern portion, with headquarters at Singapore.

"Voted, That H. W. Barrows serve as auditor of the Asiatic Division Conference.

"Voted, That Elder R. F. Cottrell be invited to give special attention to the building up of evangelical work in the Division, through the preparation of literature adapted to the needs of workers and church members, and also through the holding of ministerial institutes.

"WHEREAS, Unavoidable circumstances prevented Elder W. W. Fletcher, president of the India Union Mission, and Brother A. H. Williams, the treasurer, delegates to this conference, from being with us and sharing the blessings and privileges of the meeting; therefore,

"Resolved, That we express to them our keen regret at their absence, and assure them that we have missed them from our midst, and extend to them and to the work-

ers in India our Christian greetings and prayers for their health, and the prosperity of the cause of God in that field.

"Voted, That the following-named persons be recommended for ordination and the granting of ministerial credentials: H. J. Doolittle, M. C. Warren, K. H. Wood, O. B. Kuhn, Wu Dj Shan, Han Gao Si, Mo Gi Ren, Du Fu Dzi, P. V. Thomas, C. E. Weaks, J. G. White, W. E. Gillis, S. G. White, A. L. Ham."

The closing day of the conference was devoted very largely to spiritual instruction and to consecration services, the business having practically been finished. The afternoon praise service was one characterized by much of the presence and power of the Holy Spirit. The last evening was given wholly to the ordination service and to parting words of counsel and encouragement from visiting brethren. Those recommended for ordination were solemnly set apart to gospel ministry, and charged to preach the word to the waiting multitudes with which they are surrounded in these populous lands. A more fitting close could not have been planned. The memories of the conference session are linked inseparably with the memory of that solemn service when so goodly a number of our brethren, foreign and native, were set apart to holy service, and bidden go to the ends of the earth to proclaim saving truth. God is preparing the way for the finishing of his work speedily; and it is our high privilege to do our part with fidelity, pressing on, ever on, till Jesus comes.

J. E. FULTON, Pres.
C. C. CRISLER, Sec.

EXPERIENCES WITH NEWSPAPERS IN THE ORIENT

A MOST encouraging letter has recently been received from Elder A. G. Daniells, telling of the success he has had in getting reports of his lectures on the world war and its meaning in the light of prophecy, published in the English newspapers in China. The letter also makes clear the fact that editors are still eager to publish the views of Seventh-day Adventists on this subject, and it ought to bring renewed courage to the hearts of all our workers to keep up their good work of reaching the masses with the message through this important agency.

Elder Daniells has always been a strong advocate of the newspaper campaign our denomination has been carrying forward during recent years, and generally has material to give the reporters when they ask him for synopses of his lectures. While in Shanghai, China, he had several columns published in different papers.

At the conclusion of Elder Daniells's first lecture, a reporter for the *Shanghai Times* asked him to dictate a synopsis of the talk for publication. Describing this experience, Elder Daniells says:

"I informed him that we had with us a synopsis of the lecture which we would be glad to place in his hands. He thanked me very heartily; but when he saw that it was seven typewritten pages in length, he began to apologize for being unable to use so much at that late hour. (It was then eleven o'clock, as the lecture did not begin until nine.) However, he said that he would do his best, and hastened off to the office. Next morning at six o'clock the paper was out with our report—every word as we had given it to him. That same morning I received a note from the editor of the paper containing the report, written two or three days before, requesting me to furnish him an outline of my lecture; but the letter came too late for me to respond before the lecture was given.

"The same afternoon he sent a messenger out to our compound—three miles from his office—for an outline of my second lecture. This messenger waited for two hours for Brother Crisler to complete the outline. This covered eleven pages of typewriting, and it appeared word for word in the paper the following morning.

"I mention these details to show you what can be done with the press in these foreign countries. While the other papers did not give us so much space, they were very cordial, and were more anxious for copy after the first report appeared in the *Times*. If I could have remained in Shanghai and continued my lectures, I believe the papers would have reported very fully, and that I would have had a fine audience.

"I believe the daily press is opening more and more for our service in the proclamation of this great message to the world. Through these Shanghai papers the most of the English-speaking people in all China were able to get a fair outline of the lectures I gave on the cause and meaning of this world war.

"The editor of the leading Hankow daily not only published a good report of my lecture, but devoted about a third of a column of one of his editorials in support of the theory I set forth in my lecture; or, in other words, he used my explanation in support of the view he was setting forth in his editorial."

Copies of the Shanghai papers containing the reports of Elder Daniells's lectures have also been received. Not only were the editors glad to print the thoughts submitted to them by Elder Daniells, but interesting paragraphs describing features connected with the meetings were also added, making the reports about as attractive as any in the papers.

It is to be hoped that this will be the banner year in giving our message through the newspapers. The world is still looking to our people for a satisfactory explanation of the reason for the perplexity now existing in the earth, and no one should let slip any opportunity to give reports of our doctrinal sermons to the papers wherever our evangelists are holding meetings.

WALTER L. BURGAN.

WORKERS' MEETING IN WESTERN NEW YORK

A TEN-DAY meeting for conference workers of all classes was held at Fernwood Academy, Tunesassa, N. Y., following the closing exercises of the school on May 22. The purpose of the meeting was to afford a period for the renewing of consecration, for the instruction of workers, and for planning the field work for the summer. The meeting was conducted by Elder K. C. Russell, president of the conference, with the assistance of Brethren V. O. Cole and V. O. Panches of the Atlantic Union Conference; Prof. M. E. Olsen and Elder H. S. Premier of South Lancaster Academy; and the writer.

The conference workers came together with a deep sense of the solemn times in which we are living, and of their responsibility to carry on the work of the conference with an efficiency consonant with the demands of these times. The following topics were studied together: Importance of Personal Work in Soul-Saving; How to Bring People to a Decision; Business Principles in Gospel Work; Daily Program for a Tent Effort; Work of the Tent Master; Sale of Literature in Tent Efforts; Music in Evangelistic Work; Effective Education of Our Youth; Proper Discipline in Our Schools; Use of the Press in Spreading the Truth; Work of Church Members in Gospel Effort.

On Friday the qualifications of gospel laborers and the principles observed in their work, were presented under the topic "Fishers of Men." On Sabbath morning the sermon treated on what is involved in the finishing of the work, followed by a strong appeal for a new consecration. The spirit of this convention of workers was best seen in the response to this appeal when all in the room pressed forward to the rostrum by invitation to place themselves on the altar of service.

Three tent efforts will be carried on this summer,—one in Buffalo, by Elders L. S. Wheeler and J. W. Raymond; one in Rochester, by Elder H. S. Premier and Glenn

Russell; and one in Corning, by Elder F. C. Carlson and W. J. Frank. Associated with these will be Bible workers, tent masters, and others, including three church school teachers, and Brethren J. N. Kimble and John Hottel of Washington Missionary College. Every worker goes out with renewed courage and determination to make this the most fruitful year in the work of the Western New York Conference.

W. E. HOWELL.

COMMENCEMENT EXERCISES AT SOUTH LANCASTER ACADEMY

THE closing days of this year's school work at South Lancaster Academy were different from those of former years. Both teachers and students seemed to feel the seriousness of the times into which we have come, and a spirit of soberness and devotion to the cause we love pervaded our school.

Elder J. L. Shaw preached the baccalaureate sermon, and Elder C. T. Everson delivered the graduation address. Both of these lectures were of the most spiritual character and beautifully adapted to the needs of all.

On Monday morning, May 21, the closing day of school, a farewell meeting was held in the chapel. Prof. M. E. Olsen, the newly elected principal; Elders J. K. Jones, F. C. Gilbert, and P. F. Bicknell, and the writer addressed the students. This was a very impressive meeting, and closed with a season of earnest prayer.

A number of important changes have been made in the faculty, to take effect the coming year. Prof. M. E. Olsen, of the Washington Missionary College, is to take charge of our educational interests at South Lancaster. Prof. H. S. Premier, recently from one of our leading schools on the Pacific Coast, is to take charge of the Bible department. Miss Jean B. Henry, for years preceptress of Walla Walla College, connects with our school as preceptress and director of physical culture. We consider ourselves very fortunate in securing the services of these teachers who have had such a long and valuable experience in our educational and young people's work. The future for South Lancaster Academy never looked brighter, and we confidently expect that the coming school year will be one of the best in its history.

R. D. QUINN.

FIELD NOTES

EIGHTEEN new members have been added to the church at Iola, Kans.

ELDER G. A. LAGRONE writes that eight have been baptized at Quanah, in the Texico Conference.

A NEW church has been organized at Graudy, Minn., and the baptism of five persons is reported at Mankato.

ELDER J. K. JONES reports that four new believers have been baptized at Springfield, Mass., and fourteen at New Bedford.

NINE persons received baptism at Porterville, Cal., recently, administered by Elder F. E. Brown. The baptism of six new believers is reported from Madera. Several weeks ago eleven adults were baptized at Alameda, making a total of twenty-two converts baptized as a result of the recent effort in that place.

ELDER G. W. ANGLEBARGER writes as follows from Denver, Colo.: "The Lord is still richly blessing our work in this city. Eight new members were recently baptized and united with us. Many interested persons are on the point of taking their stand for this glorious truth of the third angel's message. Our Sunday evening services are largely attended. Elder O. O. Bernstein will hold meetings here the coming summer, and the outlook is most encouraging. Pray for the cause of God in this needy field."

Missionary Volunteer Department

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

THE SENIOR BIBLE YEAR

ASSIGNMENT

June 24. Psalms 56-61: Trusting in Jehovah.
 June 25. Psalms 62-67: Confidence in God.
 June 26. Psalms 68-71: Prayer on removing the ark.
 June 27. Psalms 72-77: Prayer of David for Solomon.
 June 28. Psalms 78-80: God's dealings with Israel.
 June 29. Psalms 81-85: An exhortation to praise.
 June 30. Psalms 86-89: A prayer of David.

THE PSALMS

THOUGH not the first, David was undoubtedly the most distinguished writer of the sacred songs of the Hebrews, so that the whole collection has been named after him. Nearly half the collection is ascribed to him in the superscriptions; but as some of these are of doubtful authenticity, the real number of David's psalms is probably not quite so large. Some critics have attempted to cut them down to seven, or even to fewer; but their views have not commanded general assent. David doubtless may be said to have stamped the collection with its unexampled character. For though other religions have their sacred songs (such as the Rig-Veda of the Hindus), none are like the Psalms. If the special glory of the Hebrew collection be inquired for, it may be found in such particulars as these:

1. God, in the Psalms, is the personal friend of his worshiper, offered and accepted and enjoyed as such. They are at one; and there is a happy, confiding, blessed fellowship between them.

2. The worshiper is a real human being, a sinner, a great sinner, consciously unworthy; yet to this poor, frail being God has drawn nigh in infinite grace, and given pardon and blessing.

3. The experience of this accepted sinner in trying to serve God—his longings for close communion, his successes, his failures, his hopes and fears—is delineated with a fidelity that comes home to all like-minded hearts.

4. Generally it is a happy experience—from gloom to gladness, from sorrow to joy, from the weeping that endures for a night to the joy that comes in the morning. And the prospect in the end is unspeakably bright.

5. Glimpses of a Saviour are ever and anon presented,—a God of salvation; a King who is to reign in righteousness; a Priest after the order of Melchizedek; a worm and no man in his humiliation, but in his exaltation higher than the kings of the earth.

6. Throughout the whole collection the voice of nature is often heard, uttering something of God and for God. But it is not from nature that we know God. We know and love him first as the God of redemption, and then as the God of nature. Hence the hundred and third psalm, a beautiful song of redemption, is followed by the hundred and fourth, a beautiful song of nature.

Classification of the Psalms

It has been attempted to find for each of David's psalms an event in his life to which it refers; but the attempt has not been very successful. Perhaps they would not have been so generally useful if in every instance the occasion had been definitely indicated. It is better, perhaps, to group them according to their character. Taking the psalms formally ascribed to David, we have:

1. Songs of nature: 8, 19, 29, 65.
2. Songs of distress and trust: 3, 4, 6, 7, 12, 13, 14, 22, 25, 31, 35, 41, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 64, 69, 70, 76, 109, 123, 140, 141, 142, 143.
3. Songs of contrition: 32, 38, 39, 51.
4. Songs of trust, thanksgiving, and triumph: 5, 9, 11, 16, 17, 18, 20, 21, 23, 27, 28, 33, 34, 36, 37, 40, 62, 63, 68, 101, 103, 109, 110, 138, 139, 144, 145.
5. Songs of the sanctuary: 15, 24, 26, 30, 122, 133.—*Blaukie.*

THE WORK OF THE MISSIONARY VOLUNTEER SECRETARY AT CAMP MEETING

How can I most effectively help young people at our camp meeting and make the efforts in their behalf permanent in results? This is the query arising from burdened hearts of Missionary Volunteer secretaries everywhere at this season of the year. Perhaps no previous camp meeting period has brought so critical and perplexing situations, and the burden must of necessity rest heavily upon the consecrated worker. While no specific instruction can be given to apply in a general way, and the worker must be referred to the one Source of wisdom, from whom he is assured of receiving liberally upon request, yet we are glad to pass on as suggestive methods the plans which others have found successful.

A recent mail brings to our desk a letter from Cecelia Petterson, the Missionary Volunteer secretary of the West Australian Conference, from which we quote as follows:

"I know you will be interested in hearing about the work for the young people at our camp meeting, so I will endeavor to give you an outline. We were glad to have Brother Fletcher and Brother Jones with us, and these two brethren took charge of the young people's meetings each day, and invited the assistance of the other visiting brethren now and again. Each morning at half-past six a large number of young people could be seen flocking to the young people's tent, while the adults wended their way to the large pavilion. The subjects taken up at these services were of a spiritual and uplifting nature, and time was given for all to bear testimony. These opportunities were improved enthusiastically, and it did our hearts good to hear such earnest testimonies from our young people. Every afternoon we held another meeting for the young people, and at these services it was planned to take up subjects of an educational nature. These meetings were well attended, and great interest was manifested.

"Two good leaders had been appointed for the children's division, and they met three times a day with the little tots and interested them in the Bible and physical exercises. For three quarters of an hour each morning the children would meet with their teachers and go through their daily Scripture lesson, which the teachers would give in an interesting manner. After half an hour for dinner they would meet again. The older children would read books and papers that had been provided, while the younger ones would play with blocks, pictures, etc. At four o'clock the teachers would take them to a nice grassy spot, and there give them physical exercises and play games with them for an hour.

"Both the children's tent and the young people's tent were tastefully decorated and made to look very inviting. We had a welcoming committee, made up of three young men and three young ladies, who were expected to be on the ground early and greet each young person who came to the camp. After the camp meeting had been well started, they arranged to divide the territory, and each member of the committee was responsible for a certain division of the camp ground. No set time was given for prayer bands, as we had a very full program each day, but they met whenever they could arrange for a convenient time. The

committee did a good work on the ground, and many young people who came to the camp for the first time, as well as others, were made to feel at home. The last Sunday of the encampment twenty-one went forward in baptism, and out of this number eight were young people."

M. E. KERN.

Religious Liberty Department

C. S. LONGACRE - - N. Am. Div. Secretary

THE SPIRIT OF PURITANISM

To understand Puritanism we must know something of the Puritan spirit, for their "ism" was only the outward manifestation of the spirit that animated them.

We may select Thomas Dudley, not so much as typical of the Puritan as of Puritanism. "He had a foible for making verses," remarks John Fiske, the well-known historian, "and at his death there was found in his pocket a poem of his, containing a quatrain wherein the intolerance of that age is neatly summed up:

'Let men of God in courts and churches watch

O'er such as do a Toleration hatch,
Lest that ill egg bring forth a cockatrice
To poison all with heresy and vice.'

Such was the spirit of most of the Puritans of that day."—*Beginnings of New England*, p. 103.

"As for the ecclesiastical polity of the new colony, it had begun to take shape immediately upon the arrival of Endicott's party at Salem. The clergymen, Samuel Skelton and Francis Higginson, consecrated each other, and a church covenant and confession of faith were drawn up by Higginson. Thirty persons joining in this covenant constituted the first church in the colony; and several brethren appointed by this church proceeded formally to ordain the two ministers by the laying on of hands. In such simple wise was the first Congregational church in Massachusetts founded. The simple fact of removal from England converted all the Puritan emigrants into Separatists, as Robinson had already predicted. Some, however, were not yet quite prepared for so radical a measure.

"These proceedings gave umbrage to two of the Salem party, who attempted forthwith to set up a separate church in conformity with episcopal models. A very important question was thus raised at once, but it was not allowed to disturb the peace of the colony. Endicott was a man of summary methods. He immediately sent the two malcontents back to England; and thus the colonial church not only seceded from the national establishment, but the principle was virtually laid down that the Episcopal form of worship would not be tolerated in the colony. For the present such a step was to be regarded as a measure of self-defense on the part of the colonists.

"Episcopacy to them meant actual and practical tyranny,—the very thing they had crossed the ocean expressly to get away from,—and it was hardly to be supposed that they would encourage the growth of it in their new home. One or two surpliced priests, conducting worship in accordance with the Book of Common Prayer, might in themselves be excellent members of society; but behind the surpliced priest the colonist saw the intolerance of [Bishop] Laud and the despotism of the Court of High Commission. In 1631 a still more searching measure of self-protection was adopted. It was decided that 'no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same.'"—*Id.*, pp. 108, 109.

Then after speaking of some other matters of a purely civil character, Fiske notes

the arrival of Roger Williams, and says:

"The views of Williams, if logically carried out, involved the entire separation of church and state, the equal protection of all forms of religious faith, the repeal of all laws compelling attendance on public worship, the abolition of tithes and of all forced contributions to the support of religion. Such views are today quite generally adopted by the more civilized portions of the Protestant world; but it is needless to say that they were not the views of the seventeenth century, in Massachusetts or elsewhere.

"For declaring such opinions as these on the continent of Europe, anywhere except in Holland, a man like Williams would in that age have run great risk of being burned at the stake. In England, under the energetic misgovernment of Laud, he would very likely have had to stand in the pillory with his ears cropped, or perhaps, like Bunyan and Baxter, would have been sent to jail. In Massachusetts such views were naturally enough regarded as anarchical, but in Williams's case they were further complicated by grave political impudence. He wrote a pamphlet in which he denied the right of the colonists to the lands which they held in New England under the king's grant. He held that the soil belonged to the Indians; that the settlers could only obtain a valid title to it by purchase from them, and that the acceptance of a patent from a mere intruder, like the king, was a sin requiring public repentance. This doctrine was sure to be regarded in England as an attack upon the king's supremacy over Massachusetts. . . .

"In January, 1636, Williams was ordered by the General Court to come to Boston and embark in a ship that was about to set sail for England. But he escaped into the forest, and made his way through the snow to the wigwam of Massasoit. He was a rare linguist, and had learned to talk fluently in the language of the Indians, and now he passed the winter in trying to instill into their ferocious hearts something of the gentleness of Christianity. In the spring he was privately notified by Winthrop that if he were to steer his course to Narragansett Bay, he would be secure from molestation; and such was the beginning of the settlement of Providence."—*Id.*, pp. 114-116.

The same year that Williams fled from Massachusetts Bay to avoid deportation from the New World, Mrs. Anne Hutchinson, described as "a very bright and capable lady, if perhaps somewhat impulsive and indiscreet," came from England. "She had brought over with her," says Winthrop, "two dangerous errors: first, that the person of the Holy Ghost dwells in a justified person; second, that no sanctification can help to evidence to us our justification." Into the merits of such abstruse doctrines it is not necessary for the historian to enter. One can hardly repress a smile as one reflects how early in the history of Boston some of its characteristic social features were developed. It is curious to read of lectures there in 1636, lectures by a lady, and transcendentalist lectures withal! Never did lectures in Boston arouse greater excitement than Mrs. Hutchinson's. Many of her hearers forsook the teachings of the regular ministers to follow her. . . .

"In the simple society of Massachusetts in 1636, physically weak and as yet struggling for very existence, the practical effect of such teachings may well have been deemed politically dangerous. When things came to such a pass that the forces of the colony were mustered for an Indian campaign, and the men of Boston were ready to shirk the service because they suspected their chaplain to be 'under a covenant of works,' it was naturally thought to be high time to put Mrs. Hutchinson down. In the spring of 1637 Winthrop was elected governor, and in August, Vane returned to England. His father had at that moment more influence with the king than any other person except Strafford, and the young man had indiscreetly hinted at an appeal to the home government for the protection of the

antinomians, as Mrs. Hutchinson's followers were called. But an appeal from America to England was something which Massachusetts would no more tolerate in the days of Winthrop than in the days of Hancock and Adams. Soon after Vane's departure, Mrs. Hutchinson and her friends were ordered to leave the colony. It was doubtless an odious act of persecution, yet of all such acts which stain the history of Massachusetts in the seventeenth century, it is just the one for which the plea of political necessity may really be to some extent accepted."—*Id.*, pp. 117-119.

But if the expulsion of Mrs. Hutchinson was at all defensible, some things that occurred later were certainly not, and in the opinion of the present writer these clearly indefensible acts of persecution, some of which we shall record later, were only the legitimate fruit of the less pronounced oppression in the case of the gifted but possibly indiscreet and certainly nonorthodox Mrs. Hutchinson. C. P. BOLLMAN.

Home Missionary Department

E. M. GRAHAM - - General Secretary
F. W. PAAP - - N. Am. Div. Secretary

SOME HOME MISSIONARY RESULTS

We are all encouraged when we see results from our efforts. Sometimes we sow the seed for a long time, and never learn of the results, but at other times the Lord gives us the joy of seeing souls saved through what we have done. We mention here some results of which we have learned, that they may encourage all to press forward in their soul-winning work:

"One of our home missionary workers reports one woman keeping the Sabbath as a result of her work. The first things this woman wanted were the REVIEW and a copy of 'Christ in Song.'"

This was a good way for her to begin, and showed that the one who brought her into the truth had given her a good training.

"We have been giving literature to some people in this vicinity, and holding Bible readings with them and talking the truth to them at every opportunity. Consequently one family with eight children has become interested. They invited us to bring our Bibles and visit them on Sunday. When we arrived, another family with whom we have been reading was there also. We had a study on the Sabbath question, that being the subject they chose. They were all much interested. When we finished the study, the father of the eight children said, 'Where can we get one of those books? [We were using "Bible Readings."] I want one in our own home.' He has been indifferent to the teaching of other churches, but he said he had heard more true Bible in that study than he had heard in all his previous life."

"Who left those few copies of the Family Bible Teacher with a family eight or ten years ago? That, I suppose, the judgment alone will reveal; but strange to say, they lay dormant, unused, unseen, in that house until about a year and a half ago, when the father felt impressed to study the Word. In fact, from a boy he had been much interested in the prophecies of Daniel and the Revelation, and had often wondered how it is, when the commandment says, 'Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath,' that the first day is generally observed. A few months ago he, with his wife and children, began the study of these little sheets and the Bible. From them they learned many doctrines which appeared peculiar to their neighbors and to the church which they had been attending. Presently, after

they had begun the observance of the seventh day, their neighbors began calling them 'Advents.' They said, 'What do you mean by "Advents"?' 'Why,' said their neighbors, 'that's what you are.' 'Well, what are Advents? Are there any in this community?' 'Why, yes,' was the reply; 'they are the people who observe the seventh day of the week as the Sabbath.' The man made further inquiry, and found a people who hold the same doctrines that he had learned from his study of the Bible, assisted by the leaflets, and of course directed by the Holy Spirit, which is vouchsafed to every inquiring child of God. This man was a judge for six years. He is now well versed in the truth and ready for baptism."

"I must tell you about the little Sabbath school started near this place. Three months ago there was only one Sabbath keeper there. Now there is a Sabbath school of fifteen, and a Wednesday evening prayer meeting is also held. A canvasser passing through the place last fall, sold one family a copy of 'Thoughts on Daniel and the Revelation.' When they had read as far as the explanation of Dan. 7: 25, another Adventist came to the place, and they asked him what right the Pope had to change the Sabbath. Explanations and Bible studies followed, with the results I have stated."

"One thing that gives me courage is that people are thinking. The Methodist minister here attends our church and is keeping the Sabbath. He is reading our books, and seems to accept the points of truth as fast as he comes to them. A woman here has kept three or four Sabbaths, and others seem to be thinking about it. The ladies of the Methodist church organized a Bible class and elected my wife to act as instructor; so each Monday night they meet, and there seems to be quite an interest. For a number of years the people in this place had apparently shown no interest in the truth, but now they are anxious to know the meaning of the things that are taking place on the earth, and my wife and I are taking advantage of these studies to give them the message for this time."

"The lady of whom I wrote you kept her first Sabbath a short time ago, and is to be baptized soon. This is the second soul that with God's help I have brought into the truth in seven months, and I have been a Seventh-day Adventist only nine months."

"Not long ago six persons were baptized here. Of these six, four were for the most part brought into the truth through the work of the lay members. Six or eight others are awaiting baptism, three or four of them as the result of the work of lay members. In another church an elderly sister has been instrumental in bringing a young man into the truth, who is now a colporteur. A woman has also taken her stand for the truth as the result of the work of the church members, and she is looking forward to baptism. Within six months ten have been baptized as the result of the work of one of these churches.

"In still another church, in about a year three or more have accepted the truth through reading matter and personal work by the church members. In yet another church, through literature given away, members of a very intelligent family have been led to open their home for Bible readings. It seems scarcely possible to appease their hunger for the Word. They had endeavored to get assistance in Bible study from their own pastor, and failing in this, turned to our people. They had previously told the pastor that if he would not help them, God would send some one else who would. They recognize these readings as an answer to their prayer for light. Others also have been baptized as the result of the missionary work of that church."

"As a result of the missionary activity of our brethren and sisters in this province, persons are coming into the truth in various

parts of the field. One family has brought four into the light of this third angel's message. A church in the country has enabled eight persons to see the light of the truth we hold. Calls are coming more and more from places where neighbors are interested, and a minister is needed to preach the word."

"Some readings held by one of our members resulted in three accepting the truth. These readers, by the way, presented our brother with a very fine teachers' Bible."

"A family soon after accepting the truth moved to another State, and began at once to do missionary work with their neighbors. Before long they had one man and his wife in the truth on all points, another woman keeping the Sabbath, and many others interested. The family that had accepted the truth gave some jewelry to be sold for missions."

"Six persons were baptized, and seven members were added to the church, one on former baptism. These members have accepted the truth as a result of work done by the church members. This shows again how important it is that our brethren and sisters, wherever they may be, make use of the talent that the Lord has given them, and circulate our good literature. Our members are no more gifted than the members of other churches, but they have made use of their papers after reading them, and of tracts, which are easy to obtain through the tract society, and have made personal visits. As a result, these people have accepted the truth."

"Our tracts and pamphlets are great preachers, and when given out systematically, they are bound to bring people into the truth. If every Seventh-day Adventist would become interested in laboring in a quiet, prayerful way for those around him, our work would soon be finished, and we be gathered home. I was talking to a lady not long ago, and I asked her how she came to see this truth. She said some one came to her house each week with the Family Bible Teacher, and by the time she had received the last one, she was convinced of the truth, and with a little personal labor she decided to obey."

"A brother left a tract at a home, with the name of the church and its location stamped on it. The mother in that home urged her daughter to attend our service the next Sabbath. She did so, showing interest in all that was done. That night she was called to another part of the city, to the home of her sister, whose child was dying. Her visit to our church led her to invite the pastor to conduct the funeral service, and this opened the way for Bible readings. Three of the members of that home soon were keeping the Sabbath, and others are interested. Three were also added from the mother's home, and five other women in the neighborhood, making eleven brought into the truth through that one tract."

"My husband and I have been mailing five weekly *Signs*, and as a result six persons are now keeping the Sabbath. They have not yet accepted all points of truth, but I am sure they will. They are doing good missionary work by lending many tracts and sending out four *Signs* regularly. We have others interested."

"We have in a recent ingathering of souls a strong testimony to the loyalty and faithfulness of one standing alone in the truth for many years. This sister lived the truth for thirteen years without a single one of her family being with her. Only those who have lived or are living a consecrated life alone can appreciate the feelings and experiences of such a life. But this sister's prayers were certainly answered after long years of hoping and praying, for as a result of the recent effort her husband, two children, mother, brother, and sister-in-law

were all baptized and united with the church. Such a reward is worth not only thirteen years of faithfulness, but a whole lifetime of earnest service for the Master in the interest of loved ones.

"It was a pleasant surprise to me to find a well-organized Sabbath school of about twelve members in this town. Some systematic home missionary work has been done by the members of this school, which has resulted in bringing several persons into the light of truth. These persons are now ready for baptism."

"A few days ago we received a letter from another conference, giving us the address of two women who desire baptism. They accepted the truth through reading matter and correspondence sent by a sister of one of them, who had not long before accepted the truth in the conference that sent the letter."

"The package of tracts and books was received in good order, and we write to tell you how thankful we are for the truths they contain. My wife, four children, and I are now keeping the seventh-day Sabbath and rejoicing in the truths of the third angel's message. We wish to be baptized."

"Last summer a man came fifteen miles to attend one of our meetings, and on inquiry I found he had been reading the *Signs*, sent him by some unknown person. He was in perfect harmony with the truth. He invited us to hold some meetings at his home, which we did, and as a result, we left twelve rejoicing in the truth."

These are only a few of the many joyful experiences the church members who are working for souls are having. But a large number of our members are not working. How many more people might rejoice in the truth if these members would become instruments in God's hands for giving his message to their friends and neighbors!

EDITH M. GRAHAM.

We shall be, individually, for time and eternity, what our habits make us.—Mrs. E. G. White.

Educational Department

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

VISITING OUR SCHOOLS IN THE ORIENT

INDIA

(Continued from last week)

Missionary Volunteer Work

At the places I visited in India and Burma, consideration was given to the development of our young people's work. Generally speaking, I found a growing interest in the Missionary Volunteer work. The young people of our Indian believers are as devout as are our European young people. They are observing the Morning Watch, studying for the Standard of Attainment, scattering our literature, and engaging in various lines of Christian help work. I attended some very enjoyable Missionary Volunteer meetings. Of course there is much to be done in strengthening this work in India, and this the mission management and Missionary Volunteer workers are seeking to do. At the Calcutta meeting the following resolution relating to this work was passed:

"That in each of our schools and churches the Missionary Volunteer work be conducted in harmony with the plans of the General Conference, and that every Seventh-day



Baptized Sabbath Keepers at Madras, India

Adventist youth be urged to take an active part in the work of the society. We further recommend the observance of the Morning Watch, the acquiring of Standard of Attainment cards, and the prosecution of all lines of study and devotion, as outlined by the department."

From Coimbatore we went to Kalyan, where Elder and Mrs. M. D. Wood are stationed. We stopped a day en route at Madras, where we visited with Elder and Mrs. J. S. James and others of our workers, and another day at Bombay, where we met Elders G. W. Pettit and W. R. French and their families and fellow workers. It was encouraging to note the cheer and determination of these men and women. They are all rejoicing in their work, even though it makes great demands upon them.

We made the nearly thirty-six-hour journey from Madras to Bombay very comfortably, as we had a compartment for two persons, which was reserved without extra charge for us. Railway traveling in India is not uncomfortable. One takes his bedding, and at night spreads it out on the long seat and sleeps between stations, if he can. But the hawkers of Indian sweets and edibles at the stations are sure to awaken you with their cries. They make large noises for small sales.

We were accompanied from Bombay, which is a beautiful city, by Elder Pettit, the superintendent of the Bombay Presidency Mission, to Kalyan. Sister Wood met us at the station, and in a few minutes we were at the medical dispensary. The entire upper floor of a long building is occupied by the medical work of this mission. Shortly after we arrived, the nurses and workers, to the number of about fifteen, met for morning worship. A three years' training course for nurses is being conducted. I spoke to the nurses in training for a few minutes, and then they began their work for the day, treating the patients in ward. By this time a company of sick people had gathered in the assembly-room, and a gospel talk was given by one of the workers, to which excellent attention was paid. After an earnest prayer, work for them was begun. For the last four years this mission has treated on an average nearly 18,000 patients yearly. More than one hundred villages are represented in this list of patients, and the influence of the mission extends for miles on every side. Many friends for the truth have been made among the Hindus, Mussulmans, and Parsees.

The school to which Elder Wood devotes his entire time, is on a rise of ground about a mile and a half out of the town. The view from the school grounds is of unusual beauty. The valley in which the school is situated is surrounded by mountains, and as we looked upon them, the

words of the psalmist, "As the mountains are round about Jerusalem, so the Lord is round about his people," came to our minds.

The work of the school is conducted in English, and it was a pleasure to hear the Gujarati and Marathi pupils read and recite in good English. The enrolment of the school is about forty. There are six buildings in the mission compound. They are the mission home for Brother Wood and his family, a dispensary, the school buildings, a building for native workers, and the dormitories. The dormitories in our native schools in India are generally very simple—one large room for the boys and one for the girls. In some the pupils spread their mats—beds—on the floor by night, and roll them up by day, when the room may be used for eating as well as living. In others they have low beds. They eat their rice and curry in the Oriental fashion,—seated on the floor, and with their right hand. After eating, each washes his bowl and puts it away for the next meal of rice and curry. Mrs. Griggs and I were at the Karmatar station New Year's Day, and were guests of honor at a New Year's Day Indian feast. We, with the mission family and school, sat on the floor of the schoolroom. Before our feet was placed a banana leaf, trimmed and washed. Our rice, two kinds of curry, and Indian sweets were put on it, and we ate, or tried to, as do the millions of the East.

The Mussoorie Primary and Middle English School

From Kalyan we went a thirty-six-hour journey to Lucknow, where we spent the Sabbath. On Sunday afternoon we started

for Mussoorie, to be present at the close of our school there. We arrived Monday forenoon.

Mussoorie is one of the principal hill stations of India. It is in the foothills of the Himalayas, at an elevation of nearly 7,000 feet. This is a school for the children of our missionaries and other Europeans, and it is necessary that it be situated in the cool altitudes, as the great heat of the plains will not admit of the growing foreign child's remaining there for the school year. We had our first experience in being carried up the steep hill path to Mussoorie, by coolies. Four of them carried the canoe-shaped chair. They were relieved in turn by two others. Those who carried me wanted an extra "bucksheesh," or present. The view up the hills and from the school is grand and very beautiful. Looking south over the valley of Dun and across the Siwalik hills, the Jumna, one of the sacred rivers of the Hindus, may be seen in the far distance, like a thread of silver winding through the plains, while to the north are the great snowy peaks of the Himalayas—a very inspiring place indeed for a school, and a restful one for a sanitarium.

The school, commonly called the "Annfield" school, closed a very successful year while we were there. Brother and Sister G. F. Furnival and their fellow teachers are conducting a strong work. While very beautifully situated as to nature, it is not comfortably quartered as to buildings, as they were not constructed for, and are not adapted to, the purposes of school work. This has naturally been a great hindrance. The question of providing suitable buildings for the school was considered at the Calcutta conference, and it was voted "that the Annfield school property be sold at the best possible figure, and that another location be secured, and suitable buildings for school and teachers be erected at a reasonable cost, the change to be made, if possible, so that the school may enter the new quarters for the school year of 1918." This resolution was voted with enthusiasm; not only so, but the delegates present subscribed upward of 10,000 rupees toward providing the new buildings. The India Union Mission will undoubtedly require financial assistance in making this change, and it will surely be a pleasure to our people to assist in providing suitable school homes and school buildings for the children of their missionaries; for they deserve, in far-off India, to have as good quarters as our children have in the homeland.

The Garhwal Industrial School

Leaving Mussoorie, Elder S. A. Wellman, who was accompanying us, and I visited this hill school. Brother Floyd Smith, who has recently come from America to take charge of it, came up from Lucknow, where he is studying Hindustani, met us en route, and went with us to the school. The nearest railway station is twenty-six miles from the school. Over ten of these we traveled in



Mussoorie Primary and Middle English School

tongas, or two-wheeled carts, and over the remaining sixteen miles, on ponies. The whole twenty-six miles is a steady rise up the side of a great valley to the height of nearly seven thousand feet. Here is rural India. The life and living conveniences are very primitive. Everything has to be carried into the mountains on the backs of goats and donkeys. The hills on each side of the valley are terraced to their tops for crop raising. Here are the threshing floors such as Gideon may have stood by when the angel appeared to him directing him to lead an army against the Midianites. Many of the Oriental customs of India shed light on Bible stories and expressions.

The Garhwal school was established in 1910 by Brother and Sister L. J. Burgess, who are now at Calcutta. It is a school established and conducted for evangelical purposes. The majority of the fifty boys in attendance are Hindus. They study the Bible, sing the gospel songs, and take part in the Lord's Prayer in the daily program of the school. Several of these boys have been converted. A very kindly feeling has been created by the school in the large number of villages from which the students have come, and Brother Smith and the head master, Brother R. Peters, plan to do vigorous evangelical work in the country round about the school.

Each boy cooks his own food. There is a long, narrow room, with a row of cement openings in the wall, in each of which a boy may build a fire and cook his food. I wanted a picture of this universal dining-room, and in taking it one leg of the tripod supporting the camera was placed in the room, to the disaccommodation of the boys and the loss of the food which was being prepared. The room had been defiled by this tripod leg, and the food in preparation must be cast away and the cooking places cleansed by a mud wash. Our ignorance of their religious customs did not exiate the wrong, nor did our regrets. The cleansing of the room is not a long ceremony, as it is performed after or before each meal. The boys were not annoyed at our blunders, or if they were, did not show it, as they talked with us freely, and either tried to answer the questions which we asked about their caste customs or did not try, according to what the questions were.

From the school grounds is a wonderfully beautiful view of the great towering snow-capped Himalayas. The weather was clear, and we had a view of the range for about one hundred miles. Here are seen several of the highest peaks in the world. Standing in their majestic grandeur, they speak of the power of God, "who plows with an earthquake, and casts his furrows high."

FREDERICK GRIGGS.

(To be continued)

My strength is as the strength of ten,
Because my heart is pure.

—Tennyson.

OBITUARIES

Light.—Miss Martha A. Light was born in Monterey County, California, Nov. 14, 1854, and died in Vacaville, Cal., May 20, 1917. She embraced present truth under the labors of Elder W. M. Healey in Santa Rosa, in 1878. The last twenty years of her life she spent in Vacaville. She is survived by one brother, at whose home she fell asleep after an illness of about two weeks. A. J. Osborne.

Thompson.—Margaret J. Buckland was born in Eagle Village, N. Y., July 29, 1846. She was married to Henry E. Thompson Dec. 2, 1865, and two years later they moved to Portage, Mich. Mrs. Thompson united with the Seventh-day Adventist church thirty-two years ago, and remained an earnest, consistent Christian to the end of her life. Her death occurred in Kalamazoo, Mich., April 29, 1917. She is survived by her husband, three daughters, one son, and six sisters. S. B. Horton.

Leggett.—B. F. Leggett was born in Virginia Feb. 5, 1848, and died at Arbutle, Cal., May 10, 1917. He united with the Seventh-day Adventist church two years ago. Funeral services were conducted by the writer.

N. W. Kauble.

Wing.—Sister Wing came to Kansas City, Mo., many years ago. Her life was one of devotion to God and helpfulness to her fellow men. For more than a quarter of a century she was a member of the Seventh-day Adventist church in Kansas City. Of her it can truly be said, "She hath done what she could." One son and one daughter, besides many relatives and friends, are left to mourn.

W. A. Hennig.

Kingman.—Jannett Rand was born in Walworth County, Wisconsin, Oct. 27, 1846. She was married to E. A. Kingman in 1865, and to them were born ten children, all of whom are living, and nearly all in the truth. Sister Kingman was converted late in life, and united with the Seventh-day Adventist church through reading our literature. She held her membership at Clearwater Lake, Wis., and there she closed her life work May 11, 1917.

F. Stebbeds.

Locke.—Mrs. Emma Locke was born near Utica, N. Y., in 1836, and died at the home of her daughter, in Chicago, Ill., April 27, 1917. Her early life was spent in Hillsdale, Mich., where she was married to Russell R. Hoag. She accepted present truth in 1856, remaining a faithful member of the Seventh-day Adventist church until called by death. In 1901 she was married to Joel Locke. One son and one daughter are left to mourn, but they sorrow in hope.

Lela Worster.

Anderson.—Mrs. Katherine Anderson, née Johnson, was born in Grafva, Sweden, Jan. 12, 1825. She was married to Lars Anderson in Sweden, and to them were born ten children. In 1881 the family came to Minnesota, settling in Warren, and there Mr. Anderson died in 1909. She accepted the third angel's message and was baptized in 1895. The last years of her life were spent at the home of her daughter. She fell asleep March 1, 1917, with the assurance that the Master's blessing is hers. Two children mourn.

W. O. Bates.

Rennings.—John F. Rennings was born in Trondhjem, Norway, March 5, 1841, and died at his home, in Bethel, Wis., May 29, 1917. In 1868 he was married to Mrs. Isabelle Gray, and to them were born four children, three of whom, with an adopted daughter, survive. In 1916 he was married to Mrs. Anna Cole, who outlives him. For forty years Brother Rennings was a firm believer in the truths of the third angel's message, and we laid him to rest in bright hope of a part in the first resurrection.

E. F. Ferris.

Macumber.—Mrs. Louisa Macumber was born in Highland, Mich., May 5, 1841. In early life she accepted Christ as her Saviour, and for many years lived a consistent Christian life as a member of the Methodist church. She united with the Seventh-day Adventist church in 1886. Being left a widow, the last twenty-three years of her life were spent in the homes of her children. She bore her long illness with patience and courage, and fell asleep, at Modesto, Cal., May 15, 1917, hoping for a part in the first resurrection. Two daughters mourn.

A. J. Osborne.

Dinsmore.—Miss Elizabeth Dinsmore was born in Washington, Iowa, March 25, 1852. Being left an orphan in early life, she was reared in the home of an uncle in Aledo, Ill. There she learned to love the third angel's message, and remained a faithful, devoted adherent of its teachings until her death. She spent seven years and a half in the employ of the Review and Herald Publishing Association at Battle Creek, Mich., and later connected with the International Publishing Association in College View, Nebr. Her death occurred in College View, Nebr., May 19, 1917. Two cousins are her nearest surviving relatives.

Smith.—Henry Smith was born in Oxfordshire, England, Jan. 24, 1840, and died in Winterhaven, Fla., May 19, 1917. He came to America in 1868, and settled in Illinois, where he was married to Emma French in 1872. To them were born seven children, six of whom are living. He moved to Nevada, Mo., in 1883, and there resided until he came to Florida four years ago. Brother Smith united with the Seventh-day Adventist church twenty-two years ago. The study of the Word of God was his delight, and he fell asleep fully expecting a part in the first resurrection.

Frances E. Bradbury.

Turpen.—Margaret A. Herron was born in Ohio, March 22, 1844. She was married to William Crowner Dec. 3, 1863. One daughter and two sons were born to them. In 1872 she was left a widow, and in July, 1876, she was united in marriage to J. H. Turpen, by whom she had three sons. She made her decision for present truth three years ago, and was a faithful member of the Havana (Nebr.) church at the time of her death, which occurred in Curtis, Nebr., May 20, 1917. One daughter, five sons, two foster daughters, three brothers, and two sisters are the surviving near relatives. We feel sure that she will have a part in the first resurrection.

E. L. Cook.

Mudwilder.—Margaret A. Hudson was born in Indiana, in October, 1841. She was married to John W. Mudwilder June 15, 1857, who survives. Three years ago our sister accepted present truth, and fell asleep at Birmingham, Ala., May 20, 1917, rejoicing in the hope of a part in the first resurrection.

A. L. Miller.

Busk.—Francis M. Busk was born Jan. 18, 1852, in the State of New York, and died in Boulder, Colo., April 17, 1917. His early life was spent in Battle Creek, Mich., and during his thirty years' residence there he engaged in the grocery business. He was married to Jennie E. Grapes July 22, 1900. His failing health made it necessary for them to come West. He became a Seventh-day Adventist in 1898, and all who knew him bear testimony to his consistent life, his courage, and fortitude. His wife and stepson, one brother, and an adopted sister mourn.

G. W. Anglebarger.

Stickney.—Gilbert Stickney was born in St. Lawrence County, New York, March 26, 1835. In early life he moved to Iowa. Aug. 15, 1862, he enlisted in the army, but was discharged for disability a year later. In 1865 he was united in marriage to Emma Isabelle Gilkison at Prairie du Chien, Wis. To them was born one child. About twenty-two years ago he united with the Seventh-day Adventist church at Winterset, Iowa, and lived a consistent Christian life until his death, which occurred April 1, 1917. He is survived by his wife and daughter. He sleeps in hope.

E. E. Dunham.

Cheek.—A. B. Cheek fell asleep in Jesus, at the home of his daughter, in Lake Charles, La., June 1, 1917, in his seventieth year. He was born near Gainesville, Ga., but at the age of thirty-five moved to Harrison, Ark., where he heard and accepted present truth. In 1902 he removed to Welsh, La., and later to Lake Arthur. Brother Cheek spent several years in the colporteur work, and was never so happy as when doing what he could to spread the third angel's message. He canvassed for "Bible Readings" until three weeks before his death. Five children mourn their loss.

O. F. Frank.

Rogers.—Sanford Rogers was born in New York State, April 22, 1830. The family moved to Ohio when he was five years of age, and settled at Chatham. At the age of twenty-two, he was married to Laura Booth, and they made their home in Michigan. Two children were born to them, both of whom died in infancy. Brother Rogers accepted present truth in 1856, and later became a minister in the Seventh-day Adventist church. Ill health forced his retirement some twenty years ago. In the early days of this message he was intimately associated with Elder and Mrs. James White, and gave liberally of his means for the maintenance of their work. He was a man of power in prayer, and God granted his prayer for the sick in notable cases. Oct. 21, 1897, Brother Rogers was married to Mary Fuller, who mourns. He was the youngest of eleven children, and the last survivor of his family. His death occurred May 8, 1917, at Spencer, Ohio.

R. S. Lindsay.

A CORRECTION

In the notice of Elder R. C. Horton's death, published in the Review of January 25, mention should have been made of the fact that he was ordained by the Seventh-day Adventist brethren at Grand Ledge, Mich., in 1881, Elder Uriah Smith giving the charge. Other ministers taking part in the services were George I. Butler, W. C. White, and J. Fargo. He was in full harmony with the work of the denomination and gave full indorsement to the Testimonies. He received credentials yearly.

S. B. Horton.

Appointments and Notices

CAMP MEETINGS FOR 1917

Atlantic Union Conference	
Massachusetts, Leominster	June 21 to July 1
Central Union Conference	
Colorado	June 14-24
Wyoming, Crawford	June 28 to July 8
Missouri	Aug. 9-19
Kansas	Aug. 23 to Sept. 2
Columbia Union Conference	
Eastern Pennsylvania, Allentown	June 21 to July 1
New Jersey, Trenton	June 23 to July 8
West Pennsylvania, Dubois	July 5-15
Ohio	Aug. 16-26
West Virginia	Aug. 30 to Sept. 9

Eastern Canadian Union Conference

Ontario, Toronto July 12-22
 Quebec, Sherbrooke July 2-8
 Newfoundland, St. Johns Aug. 22-27
 Maritime Sept. 3-9

Lake Union Conference

North Wisconsin, Spooner June 14-25
 Northern Illinois, Brookfield June 21 to July 2
 South Wisconsin, Fond du Lac, June 21 to July 1
 Southern Illinois Aug. 9-19
 Ohio, Bellefontaine Aug. 16-26
 Indiana Aug. 16-27
 North Michigan Aug. 23 to Sept. 3

Northern Union Conference

North Dakota, Harvey June 14-24
 Iowa, Marshalltown Aug. 23 to Sept. 2

North Pacific Union Conference

Upper Columbia, Spokane, Wash. June 15-24
 Southern Idaho, Boise June 25 to July 1

Pacific Union Conference

Northern California June 21 to July 1
 Nevada, Reno June 27 to July 1
 California, Oakland July 5-15
 Montana, Wibaux (local) July 6-16
 Arizona, Prescott July 12-22
 Inter-Mountain, Grand Junction, Colo. July 12-22
 Southern California Aug. 2-12
 Montana, Billings (local) Aug. 3-12
 Southeastern California Aug. 16-26
 Arizona, Safford Aug. 16-26
 Montana, Hamilton (local) Aug. 24 to Sept. 2

Southwestern Union Conference

South Texas, San Antonio July 9-16
 North Texas (local), Jefferson July 16-22
 Arkansas, Little Rock July 23-29
 Texico (east), Abilene, Tex. July 30 to Aug. 5
 North Texas (general), Keene Aug. 3-12
 Texico (west), Albuquerque, N. Mex. Aug. 15-22
 Oklahoma, Oklahoma City Aug. 24 to Sept. 2

Western Canadian Union

British Columbia, Penticton June 14-24
 Alberta, Lacombe June 27 to July 8
 Saskatchewan, Moose Jaw July 5-15
 Manitoba, Winnipeg July 12-22

CALIFORNIA CONFERENCE ASSOCIATION

The twenty-first annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the regular annual camp meeting of the California Conference of Seventh-day Adventists, at Oakland, Cal., July 5-15, 1917, for the election of a board of seven trustees for the ensuing term, and for the transaction of such other business as may come before the meeting. The first meeting will be called at 10 A. M., July 9.

J. L. McElhany, Pres.
 H. B. Thomas, Sec.

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists, a legal corporation, will hold its annual session in connection with the camp meeting at Dubois, Pa., July 5-15, 1917. The first meeting of the association is called for 1:30 P. M., July 11.

F. H. Robbins, Pres.
 H. S. Brown, Sec.

ONTARIO CONFERENCE, CANADA

We hereby give notice that the sixteenth session of the Ontario Conference of Seventh-day Adventists is called to meet in connection with the Ontario camp meeting to be held in Dufferin Park, in the city of Toronto, province of Ontario, July 12-22.

The first meeting of said conference is called to convene at 9:30 A. M., Friday, July 13. All delegates are expected to be present at this time, and should plan therefore to come and get settled in camp on Thursday, July 12. The opening service of the camp meeting will be in the large tent Thursday night.

Each Seventh-day Adventist church in this conference is entitled to one delegate for its organization, and to one additional delegate for every fifteen of its members. Each regular conference laborer and each church elder present is also entitled to be seated as a delegate. Please elect your delegates, and send their names to the conference secretary, so a complete list can be made in this office before the opening of the conference. Address 1114 A Dufferin St., Toronto, Ontario.

H. M. J. Richards, Pres.
 Miss Olive L. Leach, Sec.

NORTH WISCONSIN CONFERENCE

Notice is hereby given that a special meeting of the North Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp meeting at Spooner, Wis., June 14-25, 1917, for the purpose of forming a legal association for the conference, to consider plans for the Waiderly Academy, and such other matters as will necessarily come before the meeting.

Each church is entitled to one delegate for its organization and an additional delegate for each fifteen members or major fraction thereof.

The first meeting will be held at 9 A. M., Friday, June 15, 1917.

J. J. Irwin, Pres.
 H. W. Johnson, Sec.

MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION OF WISCONSIN

The sixteenth annual session of the Medical Missionary and Benevolent Association of Wisconsin will be held in connection with the South Wisconsin Conference of Seventh-day Adventists, at Fond du Lac, Wis., at 10 A. M., June 25, 1917.

The purpose of this meeting is to elect trustees, and to transact such other business as may duly come before the session.

C. S. Wiest, Pres.
 P. L. Larson, Sec.

EASTERN CANADIAN UNION CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will convene at Toronto, Ontario, in connection with the annual meeting of the Ontario Conference. The first meeting will be held July 17, at 9 A. M. Officers will be elected; also a board of trustees. By-laws will be adopted, and such other business as may require attention will be transacted. The constituency of this corporation consists of all ministers and workers in this Union, and all delegates to the local conferences.

A. V. Olson, Pres.

HOME NURSING AND SIMPLE TREATMENTS

Ever since the Fireside Correspondence School began its work in 1910, there have been calls for lessons in home nursing and simple treatments, but until recently the time had not seemed ripe for the preparation of such lessons. The following recommendation of Dr. H. W. Miller, secretary of the Medical Department of the General Conference, has had much to do in influencing the board of managers of the Correspondence School to plan for meeting this demand:

"I very much favor our cooperating with the Fireside Correspondence School in getting out a course of instruction in simple treatments and home nursing that will enable many of our people who cannot take a more thorough training to be of help in the care of the sick."

With this encouragement, the managing board authorized the preparation of the lessons, and they are now ready to be offered to those who may have been long wanting such instruction. The lessons have been examined by a committee consisting of Dr. H. W. Miller; Dr. G. H. Heald, office editor of Life and Health; Dr. Lauretta Kress; and Mrs. G. B. Thompson, formerly head nurse of the Washington Sanitarium. Their report was as follows: "Having carefully examined the series of lessons on 'Home Nursing' prepared by Prof. C. C. Lewis, we take pleasure in recommending their adoption."

In the preparation of these lessons, the conditions of the average home have been kept constantly in mind. They are simple, direct, and avoid as much as possible the use of technical terms. They are based upon "Home Care of the Sick," by Amy E. Pope, instructor in nursing, Presbyterian Hospital, New York City; and "Colds: Their Cause, Prevention, and Cure," by Dr. G. H. Heald.

It has been planned to make the expense as light as possible. Accordingly, there are but ten lessons, and the tuition fee is only \$3. The matriculation fee is \$1, cost of books, \$1.25, and return postage on lessons 25 cents, a total of \$5.50.

All who are interested should write at once to the Fireside Correspondence School, Takoma Park, D. C. C. C. Lewis, Principal.

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. A. M. Brock, Box 54, Provence, Okla.

Belle McCabe, 629 W. Mable, Oklahoma City, Okla., Signs, Liberty, and Watchman.

I. F. Gorsage, Simpson, Colo. Especially Liberty, Life and Health, and Signs.

Mrs. A. Russell, 257 Seventeenth St., Milwaukee, Wis. Signs, Watchman, Instructor, and Review.

Community Farm School, Long Island, Ala. Watchman, Signs, Liberty, Little Friend, Present Truth, and tracts.

Mrs. Fannie E. Ferren, R. F. D. 2, Box 77, Judsonia, Ark. Signs, Watchman, and other magazines containing present truth.

Mrs. Helen M. Miller, Erwin Home, Bassett St., New Britain, Conn. Especially Signs for May 8, 1917, Extras No. 13 and 7, and Present Truth No. 1.

REQUESTS FOR PRAYER

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

A sister in the Central West asks prayer for healing, and that certain distressing home conditions may be relieved.

An anxious mother in Colorado desires prayer for the conversion of a son and a daughter; that her son may be permitted to remain at home; and that she may be healed of a severe skin disease.

VOICES FROM THE FIELD

A SECRETARY of the Young People's Missionary Volunteer Society, in writing to *Present Truth*, says: "While stationed at —, I was anxious to have the truth advanced there, so in addition to my regular work, I arranged to go out with *Present Truth* every week. The conference furnished the papers, and I must say I enjoyed working with them, as the people were glad to read them. I believe *Present Truth* is the best paper our members can use for household-work, as it is gotten up in an interesting way, and is also inexpensive."

A Stranger Writes

"Inclosed find twenty-five cents, for which please send one of your REVIEW AND HERALD Extras as often as published for one year. I have only lately come in touch with your paper, and am much interested in it. Will send for more as soon as the present subscription expires."

Another Writes

"Some time ago I read a copy of your supplement, or Extra to the REVIEW, and was interested in it. Will you quote me prices of the supplement only, for the year? Kindly awaiting a reply, I am,

"Faithfully yours."

Still Another Writes

"RECENTLY I have seen two or three copies of *Present Truth*. The first one I saw I read through. I liked it; but the third one, containing the article, 'The Origin of Sin,' etc., I read only partly. As the paper belonged to a neighbor, who acted as if he would rather not let me have it longer, I took the address. I am very desirous of finishing the reading of that article and of reading the other articles contained in that number. I should like to have that number, also the numbers preceding it, if they are obtainable. I now send you the subscription price, twenty-five cents; please send the papers requested, if you can, and the regular numbers promptly, as I do not want to miss a number. I can hardly wait for them to come. I will try to be patient though. I am an old lady in my sixties, but I do enjoy reading the Bible truths and the explanations of Bible prophecy. When I can discern them to be of the Spirit of God, I can feast upon them."



WASHINGTON, D. C., JUNE 21, 1917.

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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.

W. H. LEWIS and family reached Washington, June 8, from West Africa. They were forced to leave their field on account of Mrs. Lewis's state of health.

AT one mission in Nigeria, writes Brother D. C. Babcock, twenty-five or thirty believers are awaiting baptism. Their addition will bring the membership up to about one hundred and sixty. The attendance at another mission is more than one hundred each Sabbath. Brother Babcock closes his letter with an appeal for more help.

A REQUEST comes from Shanghai for duplicate copy of our next Harvest Ingathering Missions number. It is designed by our brethren there to publish a Chinese edition for use in that field. This will be a new undertaking in mission endeavor in that section of our world field, largely made up of our most extensive and populous missions.

BROTHER E. L. MAXWELL writes us that in the mountain country of the Andes souls are responding to the message wonderfully. "The ancient land of the Incas is receiving the latter rain," he says, "and neither indifference nor opposition can hinder it any more than people can prevent the falling of the rain." In the southern part of Peru, one worker is reaping the fruitage of colporteur sowing over a territory equal to that of the Southern and Southeastern Union Conferences. In another section more than sixty are awaiting baptism when a minister can visit them.

THE editor was never privileged to attend a camp meeting of believers where there was manifested a sweeter Christian spirit of brotherly love and earnest consecration than was shown at the Virginia camp meeting, recently held at Gordonsville, in that State. About one hundred believers were present. At the last Sabbath morning service every one present at the meeting went forward in a new dedication of life to the Lord and his service. And this was characteristic of the spirit of earnest seeking manifested by the worshipers throughout the entire meeting. The best evidence that this spirit was not one of mere sentiment but had for its foundation settled principle and purpose, was seen in the liberal offering to foreign missions, which amounted altogether to more than \$1,000. A commendable interest was likewise shown in the purchase of literature for distribution. Others will report the meeting in greater detail.

THE MIDSUMMER OFFERING

FOR many years the North American Division Conference constituency has made an annual offering for our world-wide mission work. Tens of thousands of dollars have been contributed for our needy mission fields through this offering.

The funds of the General Conference treasury are greatly reduced during the first eight months of each year by the shortages in remittances. Sometimes the conditions cause no little anxiety to those responsible for the supplying of funds to the various mission stations operated by the General Conference.

Our people are liberal givers. Probably in all the world there is not another religious organization whose constituency equals ours in personal sacrifice for the support of missionary work. It is equally true that no other denomination shows so high an average in support of church activities.

We have a great work to prosecute; our needs are continually increasing; before us lie vast populations unreached by our message; and millions of our fellows wait to receive the messenger of peace. Literature must be prepared and circulated; training schools must be provided, and teachers appointed and sent to teach; hospitals must be erected, and qualified doctors and nurses must be selected and sent to these long-neglected heathen lands, that the people may learn of Him whom to know is life eternal.

The calls for men are continually increasing, till we are taxed beyond our ability to supply. Our home field must call more men to training, that these distant lands may be helped. But as more men are sent, increased funds must be supplied, all for the speedy finishing of God's work on earth.

The Midsummer Offering, which applies on the Twenty-cent-a-week Fund, is one of the streams flowing into the treasury to answer these calls. The North American Division Conference Committee has appointed Sabbath, July 14, as the day when this collection will be taken this year. Let all remember the date, and respond with a liberal offering.

I. H. EVANS,
 President North American Division
 Conference.

A SEASON OF FASTING AND PRAYER

THE North American Division Conference Committee has set apart Sabbath, July 14, as a day to be observed by all our people in the North American Division Conference as a day of fasting and prayer. There is need enough for such a solemn occasion if we seek the reasons only within our own hearts.

The very spirit of the last days is with us. The evils set forth by the apostle Paul in 2 Tim. 3: 1-5 are here. Perplexities have come from unexpected sources. The conscription law has touched many a household, and we need wisdom and help from our God, who has promised to make "all things work together for good" to those who love him.

There is great need that we return to the simplicity of the early days of our faith. There is need of Pentecostal power in our ministry. There is need of reformation in the hearts of many. Envy, jealousies, evil surmisings, and even grosser forms of evil, are eating at the very vitals of Christian

experience, not of a few, but of many, and every such soul needs help.

Some have grown careless, almost indifferent, to the admonitions contained in Isaiah 58, and are adrift on the sea of worldliness and pleasure seeking. It is not only isolated cases that need help; we all need it. Presidents of conferences, heads of departments, elders of churches, do we not need to set our houses in order, and make this a day long to be remembered?

Let us prepare for it by much prayer and the putting away of sin. Unless a new experience comes to many who are now church members, they will not stand acquitted before the judgment bar of God, nor be among the number who shall meet on the sea of glass.

Shall we not observe this day in solemn service, and seek a new experience in deliverance from sin? Shall we not plead with God so to shape and order events that our young men who may be called into the service of their country may not be compelled by their environment to break the law of God? Shall we not pray for our national leaders, that they may so direct affairs that Heaven's blessing may be with them in all their councils?

Let us not forget the offering on this day. It is our regular annual Midsummer Offering, and should be a generous one.

I. H. EVANS,

President North American Division
 Conference.

COLLECTION FOR THE RED CROSS

WE regret that by an oversight on the part of the editor the appeal for an offering for the Red Cross, appearing on page 2 of this issue, was not published last week. Through this omission we fear it will not reach our churches west of the Rockies in time for them to take the collection, as Elder Evans suggests, on Sabbath, June 23. We suggest that our churches finding themselves unable to arrange for a collection on this date, take up the question at their earliest convenience, and that a liberal offering be made for this worthy cause. It is advised that this collection for the Red Cross, instead of being sent through regular conference channels, be added to the general offering taken up in local churches of other denominations, Sunday, June 24.

The Advent Review and Sabbath Herald

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 THE SEVENTH-DAY ADVENTISTS

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

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