

The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, June 6, 1918

No. 23

THE GOSPEL TO ALL NATIONS

WHERE IS THY FLOCK?

“Where is the flock that was given thee, thy beautiful flock?”

OUR EDUCATIONAL GOAL

Every Seventh-day Adventist Boy and Girl in
Our Own Schools

Every Student in Our Schools a Worker

COMING

“Watchman, what of the night? The watchman said: The morning
cometh, and also the night.”

WORK, FOR THE NIGHT IS COMING

The wording above has been printed on a neat poster to hang in our homes and our churches during the Education Campaign this summer. The poster will be supplied by personal workers who are to visit every Seventh-day Adventist home.

WHICH IS YOUR MODEL?

THIS world presents many types of men and women. Each has been made what he is largely by heredity, environment, and education. All of these various types are found in greater or less degree in the membership of the church of Christ. All are far from perfect. In no period of its history has the church been composed of perfect men and women. It has embraced in its membership, however, many men and women possessing perfect purposes and ideals. Perfection of purposes and ideals, indeed, should be possessed by every member of the church. Failure in Christian life should never result through lack of high ideals, but rather should occur only as an accident in the attainment of those ideals. Oftentimes people possess low ideals through lack of proper instruction.

Only the great Judge who can understand the motives and purposes of the heart can understand and correctly measure the conflicts of the soul, can understand the extent of the great victories which have been gained. It is well for us to realize this when we are inclined to criticize those who do not meet our standard of deportment and conduct. We have been comforted with these reflections many times through the years, as we have witnessed various incidents in our experience.

In contrasting the various types which we see in the church of Christ, it is well for us to consider which type we will take as our model. There is only one true model for the Christian, and that is the Lord Jesus Christ, and yet unconsciously we are affected by what we see in those around us.

At a social gathering which we attended several years ago, one girl who took part on the program was dressed with that neat and becoming modesty which the Bible and the Testimonies represent as the proper attire for the child of God. Her clothes, though simply made, were of good material, and well adapted in style and shade to her form and features. There was nothing in her attire to attract special attention. Her personality was largely swallowed up in the part she acted and in the work she did. Another girl was dressed in society's most bizarre fashion. The dress she wore was sleeveless. It was cut so low in the neck as to expose her chest and shoulders, and was decorated with many fancy frills and furbelows.

We wondered which girl appealed as a model to the other Seventh-day Adventist girls who were present. Which style of dress, dear sister, appeals to you? Is it the dress fashioned

after principles of simplicity and in harmony with the instruction which the Lord has been pleased to send this denomination through the Bible and the Testimonies of his Spirit, or is it the one fashioned after the standards of the social world?

We cry out against the great social evils and hold up our hands in holy horror against the inroads they are making, but fail to realize that the style of dress which we oftentimes adopt for ourselves and our daughters, and upon which, as seen in those around us, we may look with seeming impunity, is responsible for a seed sowing of evil thought and suggestion which later bears the baneful fruit of immorality.

Speaking of entertainments among Seventh-day Adventists, leads us to raise the question as to the model in these social affairs which should be held before the young people of this denomination.

Two receptions were held in one of our institutions. To one had been given thought and study. The songs were sensible and inspiring; the talks given were on questions and subjects worthy of thought and consideration. Several games of an educational character were played. There were no cheap jokes and silly witticisms, and yet there was no lack of social enjoyment. The exercises closed with prayer, because nothing had been done to separate the soul from God. It seemed proper to ask his blessing upon the innocent social communion of the hour.

Another social gathering was held. Worldly songs were sung; speeches were made in which the chief aim was to provoke laughter; comical stories were related, and jokes were cracked; a theatrical play was enacted, different ones impersonating in attire and speech as far as possible the characters represented. No prayer was offered, because the spirit of the whole gathering was entirely foreign to the spirit of devotion.

Which, think you, was the proper model to place before the young people of this denomination? and which style of social gathering should they copy? To which class of gathering will you give encouragement in your church?

You should encourage social gatherings for your young people. We believe that a great mistake has been made in many of our church communities in that proper social gatherings have not been encouraged among the young. We should be careful, however, that these gatherings be of a character which, while they provide proper social enjoyment, do not draw the participants away from God.

The question of theatrical entertainments among Seventh-day Adventists and in Seventh-day Adventist institutions needs to be given careful consideration by those who sense the influence which attends these gatherings. The servant of the Lord has spoken very decidedly with reference to the influence of this kind of entertainments. The following instruction, addressed to our sanitariums, is found in "Testimonies for the Church," Vol. IV, p. 577:

"Those who bear the responsibility at the sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting, the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. But repose, rather than excitement, is what many of the patients need."

Only a few months ago we heard a young lady arguing that it was quite as proper to attend a first-class play in an ordinary theater as to attend some of the theatrical class plays which she had witnessed among Seventh-day Adventists. And this the servant of the Lord says is one particular reason why such plays should not be given among Seventh-day Adventists. Their influence breaks down the barriers so that many are not able to discern the difference. We read:

"As soon as these entertainments are introduced, the objections to theatergoing are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who would permit this class of amusements at the sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness."

The same principle which applies to the giving of such entertainments in our sanitariums applies to their being given in every other institution among Seventh-day Adventists, and in Seventh-day Adventist homes as well. It is indeed difficult for one to see what difference there is between a theatrical performance carried on by Seventh-day Adventist young people and one given by actors at the ordinary theater. There is a difference, of course, in the place where the play is given, a difference in the personnel of the actors, but the influence of both is evil. Possibly the

(Continued on page 5)

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., June 6, 1918

No. 23

EDITORIAL

SPEAK THE KINDLY WORD

I GREATLY fear that in the busy activities of life we oftentimes fail to extend to the young, the aged, the sick and needy about us, that kind and loving consideration which becomes us as Christians. We little know the heavy burdens that sometimes rest on the hearts of those about us, and a kind word, a friendly handshake, will do much to cheer the toiler on, and encourage him to be faithful.

We think of those who have weathered the storm of years and are now facing the sunset of life. As the shadows lengthen, and life's cherished activities, because of feebleness, are laid aside, loneliness creeps into the heart, and a feeling that they are forgotten by former friends haunts them.

And really we are apt to neglect showing attentions to those about us until too late; and friends we once knew pass out of our minds, only to be remembered when we hear that they are dead.

The following editorial, which appeared in a local paper in the West, calls our attention to this matter in a very forceful manner:

"The church bells tolled. A black hearse followed by two or three black hacks with closed curtains, and a few open rigs, wound slowly through the village streets out to the cemetery on the hill.

"Who's dead?' a few persons stopped to inquire of their neighbors.

"Old Man Soanso,' they said.

"What! Old Man Soanso? Why, I hadn't heard that he was sick. What ailed him?"

"Oh, just one thing and another; but mostly old age. He was past eighty; old enough to die."

"Old enough to die! Old Man Soanso. Young man, did it ever occur to you that you are old enough to die, too? You are going to die one of these days, anyway, no matter how old you are. What are you going to do about it? What have you done about it? Anything at all? You are too busy to think about it! So was Old Man Soanso. Been too busy all these last four-score years to think about dying. But they are burying him today, just the same.

"Sir, did you ever go out of your way to say a few pleasant words to Old Man Soanso, — words that were not necessary in business or otherwise, but just because he was an old man, and pretty much out of everything worth while? Too old to cut any figure in business or society or civies! Just an old

man who was a 'had been'! Did you ever drop in to visit and talk with him about things that might make him forget that he was a 'had been'? Did you ever plan any little pleasures for the old man; ever drop around to ask his advice about real live matters of general interest, so that he might feel that he wasn't entirely out of it?"

"No, you never did; never thought about it; although you might have given him a lot of genuine pleasure; made his old pulse jump as it used to — for a little while anyway. You didn't think of doing that because he was just 'Old Man Soanso.' And you can't do it now, because he's buried out there on the hill.

"God forgive us for being so thoughtless and so careless of the old folks. They were just as young, just as full of life and the love of life, and life's ambitions, as you are, such a little while ago. They are passing this way just once and just as you are doing, but they are so near the end of the road, and you — well, you may have a long way to go yet. And you may have but a little way to go. But the old folks, we know their journey is nearly ended. Can't we make their last few miles a little more pleasant for them? It can be done in so many little ways that require nothing much more than the thought of doing them."

We do not mean to be neglectful, of course, but our thoughtlessness is very cruel. Life is such a little span. We have only a few brief years at most in which to live and minister to others. Let life's little span be well used in bringing sunshine and hope into the lives of others. We should open the alabaster boxes of our love, and anoint the poor, the aged, the afflicted, the unfortunate, before they die. Carry flowers to the homes of our neighbors before death comes and we carry them to lay on the casket. The things we do *not* do will condemn us, I fear, quite as much as the things we do.

G. B. T.

"THINKING IN CONTINENTS"

A MISSIONARY monthly magazine, which recently came to my desk, had the above quoted words as a heading to one of its editorials. The thought immediately suggested itself that of all people, Seventh-day Adventists should be the ones to think in continents. We have a world-wide message to give. It is to go not only to every nation (Matt. 24:14), but even

to every kindred, and tongue, and people. Rev. 14:6. In fact, our commission is, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Let us then obey the command of our Master, and lift up our eyes from off our immediate surroundings and look at the fields beyond, which are even now white for the harvest.

The World Field

There are only fifty-seven independent nations in the world. Of these there are only six of any size where our work has not yet gone:

Bhutan	250,000
Liberia	2,000,000
Morocco *	5,000,000
Nepal	5,000,000
Oman	500,000
Siam	8,149,487

When, however, we come to consider all the countries in the world (whether dependent or independent) which have no regular worker stationed in them, we find conditions which should be a challenge to our young people to gird themselves for mission conquest for the Master.

Africa

Let us now "think in continents," turning our eyes to Africa, the continent where we find the largest number of countries unentered by this message. For the purposes of this study we shall consider as "entered" only those countries where regular workers are permanently stationed.

1. Abyssinia, 8,000,000. Unentered; no worker in Abyssinia itself. Elder Hans Steiner, of the Abyssinian Mission, is stationed in Eritrea near the Abyssinian border.

2. Algeria (French), 5,563,828. One licentiate minister; one missionary licentiate, and one missionary nurse.

3. Anglo-Egyptian Sudan, 3,000,000. Unentered; no worker in the Sudan itself. Elder George Keough is stationed in Upper Egypt.

4. Angola (Portuguese), 4,119,000. Unentered.

5. Basutoland (British), 405,903. Six licentiate ministers; two missionary licentiate; one medical missionary.

6. Bechuanaland (British), 125,350. Unentered.

7. Belgian Kongo, 15,000,000. Unentered; no worker in the Kongo itself; Brother S. M. Konigsmacher, of the Kongo Border Mis-

* Quasi dependent on France since April, 1912.

sion, is stationed in Northern Rhodesia near the Kongo border.

8. British East Africa, 4,038,000. Two ministers, two licentiates, five missionary licentiates.

9. British Somaliland, 310,000. Unentered.

10. Cape Colony (British), 2,564,965. Six ministers, eight missionary licentiates, three medical missionaries.

11. Egypt (British), 11,189,978. Two ministers, five missionary licentiates.

12. Eritrea (Italian), 450,000. One minister.

13. French Equatorial Africa, 9,000,000. Unentered.

14. French Somali Coast (Obock), 208,000. Unentered.

15. French West Africa and the Sahara, 12,061,315. Unentered.

16. Gambia (British), 146,100. Unentered.

17. German East Africa, 7,659,898. Workers out because of war.

18. German Southwest Africa, 94,372. Unentered.

19. Gold Coast (British), 1,505,086. One minister; one licentiate; two missionary licentiates.

20. Italian Somaliland, 400,000. Unentered.

21. Kamerun (German), 2,540,000. Unentered.

22. Liberia, 2,000,000. Unentered.

23. Morocco, 5,000,000. Unentered.

24. Mozambique, 3,120,000. Unentered.

25. Natal (British), 1,194,043. Three ministers; two licentiates; seven missionary licentiates; two medical missionaries.

26. Nigeria (British), 17,000,000. One minister; two missionary licentiates.

27. Nyasaland (British), 1,161,207. Two licentiates; six missionary licentiates.

28. Orange Free State (British), 528,174. One minister; one licentiate; six missionary licentiates.

29. Portuguese Guinea, 820,000. Unentered.

30. Rhodesia (British), 1,622,945. Two ministers; nine licentiates; thirteen missionary licentiates.

31. Río de Oro and Adrar (Spanish), 12,000. Unentered.

32. Río Muni, or Spanish Guinea, 200,000. Unentered.

33. Senegal (French), 1,282,566. Unentered.

34. Sierra Leone (British), 1,403,132. One minister, two licentiates; nine missionary licentiates.

35. Swaziland (British), 99,959. Unentered.

36. Togoland (German), 1,000,368. Unentered.

37. Transvaal (British), 1,686,212. Two missionary licentiates.

38. Tripoli (Italian), 529,176. Unentered.

39. Tunis (French), 1,780,527. Unentered; the North African Mission workers are stationed in Algeria.

40. Uganda, 2,909,122. Unentered.

41. Zanzibar Protectorate, 197,199. Unentered.

42. Adjacent Islands.

a. Azores Islands (Portuguese), 242,613. Unentered.

b. Canary Islands (Spanish), 469,768. Unentered; Brother B. B. Aldrich has had to leave.

c. Madagascar (French), 3,153,511. Unentered; the workers of the Mauritius-Madagascar Mission are stationed in Mauritius.

d. Madeira Islands (Portuguese), 169,777. Unentered.

e. St. Thomas Island (Portuguese), 42,103. Unentered.

Do not twenty-six unentered countries in Africa, and five island groups near that continent, with a total population of 78,032,361 souls for whom Christ died, form a challenge to the young people of this denomination to consecrate themselves entirely to the finishing of the carrying of the gospel to the world? May the Lord of the harvest send forth reapers to these waiting fields.

L. L. C.

MISSION OFFERINGS

HEREWITH is submitted a report of the mission and relief offering for the quarter ending March 31. This report has been delayed on account of the General Conference session. Usually the first quarter of the year makes a poor showing in our mission funds. This report is no exception, in that it reveals a shortage of \$51,969.44, the amount we should have received being

\$250,073.85. There is encouragement, however, to be found in the number of local conferences that show an excess in their offering above the standard to which we are working.

The General Conference has undertaken a very heavy responsibility for 1918 in the amount appropriated to foreign and home fields. The amount is entirely beyond our normal income, and there would be no hope of its being met from our treasuries were it not for the liberal offerings made by those attending the General Conference at San Francisco. It remains, however, very imperative that no effort be spared to bring up the full amount called for in the Twenty-five Cent a Week Fund. There is but one way we can be sure of doing this, and that is to see that our full standard is met each month.

W. T. KNOX.

STATEMENT OF TWENTY-FIVE CENT A WEEK FUND FOR THREE MONTHS ENDING MARCH 31, 1918

	Member-ship	Amt. at \$3.25 per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	873	\$2837.25	\$2093.03	\$744.22	\$
Greater New York	1665	5411.25	5105.21	306.04	.....
Maine	611	1985.75	1332.81	652.94	.....
Massachusetts	1603	5209.75	5032.01	177.74	.....
North. New England	559	1816.75	1255.00	561.75	.....
South. New England	575	1868.75	1339.98	528.77	.....
Western New York	882	2866.50	2923.44	.....	56.94
Bermuda	51	165.75	203.63	.....	37.88
	6819	22161.75	19285.11	2971.46	94.82
CENTRAL UNION					
Colorado	2140	6955.00	3929.53	3025.47	.....
Kansas	2648	8606.00	4566.59	4039.41	.....
Missouri	1442	4686.50	2643.61	2042.89	.....
Nebraska	2239	7276.75	5074.52	2202.23	.....
Wyoming	620	2015.00	3735.58	.....	1720.58
	9089	29539.25	19949.83	11310.00	1720.58
COLUMBIA UNION					
Chesapeake	782	2541.50	1321.51	1219.99	.....
Dist. of Columbia	1047	3402.75	2451.19	951.56	.....
Eastern Pa.	1400	4550.00	3432.75	1117.25	.....
New Jersey	1107	3597.75	3603.44	.....	5.69
Ohio	2360	7670.00	6675.52	994.48	.....
Virginia	461	1498.25	783.41	714.84	.....
Virginia *	156	202.80	208.27	.....	5.47
Western Pa.	1002	3256.50	1804.01	1452.49	.....
West Virginia	298	968.50	1119.68	.....	151.18
	8613	27688.05	21399.78	6450.61	162.34
EASTERN CANADIAN UNION					
Maritime	262	851.50	633.63	217.87	.....
Ontario	669	2174.25	1308.77	865.48	.....
Quebec	209	679.25	534.87	144.38	.....
Newfoundland	61	198.25	380.18	.....	181.93
	1201	3903.25	2857.45	1227.73	181.93
LAKE UNION					
East Michigan	1746	5674.50	2560.58	3113.92	.....
Indiana	1620	5265.00	3185.14	2079.86	.....
Northern Illinois	1746	5674.50	5121.96	552.54	.....
North Michigan	1003	3259.75	902.48	2357.27	.....
North Wisconsin	751	2440.75	1632.11	808.64	.....
South Wisconsin	1950	6337.50	2401.93	3935.57	.....
West Michigan	2636	8567.00	4472.96	4094.04	.....
Southern Illinois	721	2343.25	1693.03	650.22	.....
	12173	39562.25	21970.19	17592.06	.....
NORTHERN UNION					
Iowa	2648	8606.00	13157.18	.....	4551.18
Minnesota	2000	6500.00	6560.91	.....	60.91
North Dakota	1470	4777.50	6428.33	.....	1650.83
South Dakota	1140	3705.00	3305.78	399.22	.....
	7258	23588.50	29452.20	399.22	6262.92

NORTH PACIFIC UNION					
Montana	709	\$2304.25	\$ 1358.49	\$ 945.76	\$ -----
Southern Idaho	1029	3344.25	4719.17	-----	1374.92
Southern Oregon	829	2694.25	965.33	1728.92	-----
Upper Columbia	2397	7790.25	10908.76	-----	3118.51
Western Oregon	2280	7410.00	2634.68	4775.32	-----
Western Washington	2267	7367.75	5878.65	1489.10	-----
Alaska Mission	12	39.00	17.49	21.51	-----
	9523	30949.75	26482.57	8960.61	4493.43
PACIFIC UNION					
Arizona	508	1651.00	774.09	876.91	-----
California	1647	5352.75	4531.84	820.91	-----
Central Cal.	1748	5681.00	3828.10	1852.90	-----
Inter-Mountain	750	2437.50	1360.65	1076.85	-----
Northern Cal.	1615	5248.75	3247.67	2001.08	-----
Northwestern Cal.	1382	4491.50	3548.93	942.57	-----
Southeastern Cal.	1692	5499.00	5003.11	495.89	-----
Southern Cal.	2293	7452.25	3889.16	3563.09	-----
Nevada	252	819.00	516.73	302.27	-----
	11887	38632.75	26700.28	11932.47	-----
SOUTHEASTERN UNION					
Cumberland **	524	1362.40	2238.11	-----	875.71
Cumberland *	125	162.50	160.76	1.74	-----
Florida **	909	2952.25	4241.61	-----	1287.36
Florida *	194	252.20	640.45	-----	388.25
Georgia **	439	1141.40	1059.57	81.93	-----
Georgia *	209	271.70	689.20	-----	417.50
North Carolina **	450	1171.00	1260.45	-----	90.45
North Carolina *	196	254.80	348.70	-----	93.90
South Carolina **	195	507.00	498.52	8.48	-----
South Carolina *	247	321.10	492.98	-----	171.88
	3488	8397.35	11630.25	92.15	3325.05
SOUTHERN UNION					
Alabama **	387	1003.20	587.43	418.77	-----
Alabama *	268	348.40	250.74	97.66	-----
Kentucky **	506	1315.60	499.99	815.61	-----
Kentucky *	212	275.60	195.89	79.71	-----
Louisiana **	371	964.60	528.82	435.78	-----
Louisiana *	152	197.60	171.89	25.71	-----
Mississippi **	188	488.80	372.14	116.66	-----
Mississippi *	203	263.90	205.99	57.91	-----
Tennessee River **	738	1913.80	725.64	1193.16	-----
Tennessee River *	149	193.70	115.56	78.14	-----
	3174	6973.20	3654.09	3319.11	-----
SOUTHWESTERN UNION					
Arkansas **	316	821.60	851.39	-----	29.79
Arkansas *	50	65.00	65.22	-----	.22
North Texas **	954	2480.40	3255.67	-----	775.27
North Texas *	50	65.00	75.08	-----	10.08
Oklahoma **	1871	4861.60	3208.41	1656.19	-----
Oklahoma *	79	102.70	111.38	-----	8.68
Texico **	477	1241.20	576.23	663.97	-----
Texico *	59	71.70	55.72	20.98	-----
South Texas **	376	971.60	859.94	117.66	-----
South Texas *	54	70.20	22.43	47.77	-----
	4286	10764.00	9081.47	2506.57	824.04
WESTERN CANADIAN UNION					
Alberta	1010	3282.50	1583.69	1698.81	-----
British Columbia	478	1553.50	592.12	961.38	-----
Manitoba	257	835.25	245.30	589.95	-----
Saskatchewan	690	2242.50	3220.08	-----	977.58
	2435	7913.75	5641.19	3250.14	977.58
SUMMARY					
Atlantic	6819	\$22161.75	\$19285.11	\$ 2971.46	\$ 94.82
Central	9089	29539.25	19949.83	11310.00	1720.58
Columbia	8613	27688.05	21399.78	6450.61	162.34
Eastern Canadian	1201	3903.25	2857.45	1227.73	181.93
Lake	12173	39562.25	21970.19	17592.06	-----
Northern	7258	23588.50	29452.20	399.22	6262.92
North Pacific	9523	30632.75	26482.57	8960.61	4493.43
Pacific	11887	38632.75	26700.28	11932.47	-----
Southeastern	3488	8397.35	11630.25	92.15	3325.05
Southern	3174	6973.20	3654.09	3319.11	-----
Southwestern	4286	10764.00	9081.47	2506.57	824.04
Western Canadian	2435	7913.75	5641.19	3250.14	977.58
Total	79946	\$250073.85	\$198104.41	\$70012.13	\$18042.69
Amount short			51969.44		51969.44
Total		\$250073.85	\$250073.85	\$70012.13	\$70012.13

* Figured at ten cents per member.

** Figured at twenty cents per member.

BY WHAT POWER?

By what power are we seeking to accomplish the work of God? By the power of money? By the power of human influence? By the power of genius or education? All these agencies may be utilized by the Lord if sanctified to his service, but if we depend upon these alone, then we are only depending upon the arm of flesh, and are seeking to carry forward God's work in the same way that worldly enterprises are carried on. We may seem to succeed, but the success will be only temporary, and we shall find at last that only the work which we have tried to accomplish for God through prayer and much intercession has been really worth while.

It is "not by might, nor by power, but by my Spirit, saith the Lord," that the work is to be accomplished. We need to remember this. Otherwise, like the Jews of old, we shall become dependent upon human effort and organization, upon argument and logic and ritualism, to do what can be accomplished only by the Spirit of the Lord. The result will be that we shall grow self-righteous, egotistical, or Pharisaical, taking the glory to ourselves, whereas in the plan and order of God, the things of eternity must be built upon such a foundation and in such a way that the glory will redound to God and not to the glorification of man. We need to bear in mind continually that our sufficiency is of God.

Oftentimes our weakest and most feeble efforts appear to be the most signally blessed. Because we possessed a deep sense of our unworthiness, and of our dependence upon God, he could bless us. "God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence."

WHICH IS YOUR MODEL?*(Continued from page 2)*

influence of the theater play may be greater for evil than that of the amateur performance, but the latter will inevitably lead to the former, and the appetite created by the one will find satisfaction only in the other.

Surely in times like these, with a world in mourning, with issues at stake in the great world and in the progress of the gospel message which should enlist the interest and enthusiasm of every man and every woman, we should have little inclination to indulge in any form of recreation which does not carry with it instruction as well as pleasure, and which does not better prepare us for service in the cause of the Master.

F. M. W.

STUDIES IN THE TESTIMONIES

A REFORM MESSAGE — PURITY OF LIFE

EDITH M. GRAHAM

1. For what is there great need at the present time?

"There is great necessity for a reformation among the people of God. The present state of the church leads to the inquiry, Is this a correct representation of Him who gave his life for us? Are these the followers of Christ, and the brethren of those who counted not their lives dear unto themselves? Those who come up to the Bible standard, the Bible description of Christ's followers, will be found rare indeed."—*Testimonies for the Church*, Vol. III, p. 474.

2. What did God design concerning his church?

"God designed that the light of the church should increase and grow brighter and brighter, unto the perfect day. Precious promises are made to God's people, upon condition of obedience. If, like Caleb and Joshua, you had wholly followed the Lord, he would have magnified his power in your midst. Sinners would have been converted, and backsliders reclaimed, by your influence; and even the enemies of our faith, although they might oppose and speak against the truth, could but admit that God was with you."—*Testimonies for the Church*, Vol. II, pp. 124, 125.

3. Why has the time of the message been so long?

"God will prove his people. Jesus bears patiently with them, and does not spue them out of his mouth in a moment. Said the angel, 'God is weighing his people.' If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness."—*Testimonies for the Church*, Vol. I, pp. 186, 187.

4. How does God test and prove his people?

"God leads his people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spued out of the mouth of the Lord. Said the angel, 'God will bring his work closer and closer to test and prove every one of his people.' Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something

higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge, 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Testimonies for the Church*, Vol. I, pp. 187, 188.

5. What must Christians keep in subjection?

"If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of him who conquered appetite in their behalf, they may be more than conquerors on their own account."—*Testimonies for the Church*, Vol. IV, pp. 35, 36.

6. Is it an easy matter to overcome wrong habits?

"Wrong habits are not overcome by a single effort. Only through long and severe struggles is self mastered. This self-training must be taken up by the individual members of the church, and the rubbish which has accumulated around the door of the heart must be removed, ere they can serve God with singleness of purpose, adorning their profession by a well-ordered life and a godly conversation. Then, and not till then, can they teach sinners the truth, and win souls to Christ."—*Testimonies for the Church*, Vol. IV, p. 612.

7. What is one of the special dangers of the last days?

"Is there not enough taking place about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, neglected family altars, broken-up families. There is a strange abandonment of principle, a lowering of the standard of morality; the sins are fast increasing which caused the judgments of God to be poured upon the earth in the flood and in the destruction of Sodom by fire. We are nearing the end."—*Testimonies for the Church*, Vol. V, p. 601.

8. From what should God's people abstain?

"Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon them, or is often conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not in Christ, and Christ is not abiding in them. They need a thorough conversion, before God can accept their labors. The truth of

heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennoble him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his 'good should be evil spoken of.'—*Testimonies for the Church*, Vol. V, p. 593.

9. Against what must we guard ourselves?

"We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters."—*Testimonies for the Church*, Vol. V, p. 593.

10. Of what is there danger?

"I have seen that there is danger that even the professed children of God will be corrupted. Licentiousness is binding men and women as captives. They seem to be infatuated and powerless to resist and overcome upon the point of appetite and passion. In God there is power; in him there is strength. If they will take hold upon it, the life-giving power of Jesus will stimulate every one who has named the name of Christ. Dangers and perils surround us; and we are only safe when we feel our weakness and cling with the grasp of faith to our mighty Deliverer. It is a fearful time in which we live. We cannot cease watchfulness and prayer for a moment. Our helpless souls must rely on Jesus, our compassionate Redeemer."—*Testimonies for the Church*, Vol. III, p. 473.

11. What will help us to escape these dangers?

"God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many dangers to which we will be exposed. Satan's temptations are powerful upon the human family to lead them to indulge appetite, gratify inclination, and live a life of heedless folly. He presents attractions in a life of personal enjoyment, and in seeking to gratify the animal instinct. Licentiousness prevails to an alarming extent, and is ruining constitutions for life, and not only this, but the moral powers are sacrificed. Intemperate indulgences are reducing the vital energies of both body and mind. They place the one that is overcome upon the enemy's ground, where Satan can tempt, annoy, and finally control the will at pleasure."—*Testimonies for the Church*, Vol. III, p. 561.

12. What should we guard against in our recreations?

"Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is today widespread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids. Thus they sever their connection with God, and rank themselves with the pleasure lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today—not merely in heathen lands, not only among popular professors of Christianity, but with some who

profess to be looking for the coming of the Son of man."—*Testimonies for the Church*, Vol. V, p. 218.

13. How may we be cleansed from these sins?

"No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent, you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ."—*Testimonies for the Church*, Vol. V, p. 218.

SECOND CHRONICLES 31

MRS. M. L. BROCK

"As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. . . . Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." Verses 5, 10.

The expression, "we have had enough to eat," might lead to the conclusion that before this command was issued by Hezekiah the people did not have an abundance of food. It seems strange that so wise a ruler should command his subjects to bring in offerings and tithes under such conditions, but the record says: "The Lord hath blessed his people" in return for their obedience.

"Bring ye all the tithes into the storehouse," is the Lord's command to us, "that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." With the present predictions of a world famine before us, does it not behoove every Christian to obey this command in faith, and thus lay up for himself treasure in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? This is a time when we must live by faith. If we do our part, the Lord will surely do his, and pour us out such a blessing that there will not be room enough to receive it.

Caney, Kans.

BEST THINGS

THE best philosophy—a contented mind.

The best law—the golden rule.

The best education—self-knowledge.

The best music—the laughter of an innocent child.

The best science—extracting sunshine from a cloudy day.

The best journalism—printing the true and beautiful only, on memory's tablet.—*Exchange*.

GENERAL ARTICLES

OUR GUARANTY OF RIGHTS

ALBERT E. CAREY

TEN "royal" precepts, holy, undefiled, Speak God's law of love to his earth-born child.

Those ten sacred "words" of Jehovah are heaven's bulwark of safety and man's most fundamental guaranty of rights.

They guard man's property not only from them that steal but even from eyes that covet another's goods. They guard his family not alone from open violation but from every thought of sin. They guard the parent in old age from any lack of love, and youth in its strength from want of respect and honor. And no lying tongue will ever assail one's character where God's "ten words" bear sway.

And by this law God's rights are held sublimely sacred, too. His right to supreme reverence from his children, and to the sacred use of his holy name, these precepts truly guard; and man conserves his own liberty and right only by first upholding those of his divine Maker.

But it is in the fourth commandment that man and his Maker meet in closest friendship. The Father's love and that of his earth-born child here find sweet commingling. No sin can long defile one who never forgets that God made everything, and who, each Sabbath day, joyfully celebrates the mighty work of his Creator.

On the Sabbath the earth is lighted with glory from above, and love from God to man meets love to God from ransomed man, and heaven and earth, in rest and peace and joy, touch one another in holiness and love, as sinners seek return to God.

A STRIKING CONTRAST

E. H. GATES

LORD BYRON was probably the greatest and most brilliant of English poets. He "had intellectual conception and depth of thought, . . . and was one of the world's distinguished men."

Speaking of his great talents as a poet, Pollok wrote:

"He touched his harp, and nations heard, entranced,

As some vast river of unfailing source, Rapid, exhaustless, deep, his numbers flowed,

And opened new fountains in the human heart.

Where Fancy halted, weary in her flight, In other men, his, fresh as morning, rose, And soared untrodden heights, and seemed at home,

Where angels bashful looked.

He laid his hand upon 'the Ocean's mane,' And played familiar with his hoary locks; Stood on the Alps, stood on the Appenines, And with the thunder talked, as friend to friend; And wove his garland of the lightning's wing, In sportive twist.

Suns, moons, and stars, and clouds, his sisters were; Rocks, mountains, meteors, seas, and winds, and storms, His brothers, younger brothers, whom he scarce As equals deemed."

Kings delighted to honor this great poet, who was

"Thus full of titles, flattery, honor, fame, Beyond desire, beyond ambition, full."

No pleasure that earth could afford was denied him. He—

"Drank every cup of joy, heard every trump Of fame."

But after draining to the dregs the cup of human happiness,

"He died. He died of what?—Of wretchedness."

On his thirty-sixth birthday, about three months before his death, Byron wrote of himself as follows:

"My days are in the yellow leaf; The flowers and fruits of love are gone: The worm, the canker, and the grief Are mine alone.

"The fire that on my bosom preys Is lone as some volcanic isle: No torch is kindled at its blaze— A funeral pile."

In striking contrast to the life of this wonderfully talented writer, are the closing scenes in the life of the apostle Paul. Though a young man of the highest talents, Paul gave up every prospect of worldly honor and pleasure, and embraced a life of self-sacrifice, crossbearing, and suffering. He wrote:

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." Phil. 3: 8.

In pursuance of his plans for his life work, he traveled far and wide, crossed the seas, enduring fatigue, hunger, scourging, and imprisonment. Writing of his trying experiences, he said:

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in

the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11: 23-27.

After all this, when he became old and feeble he was imprisoned in a damp, cold, loathsome dungeon in Rome, and finally was condemned to be beheaded. The following from God's servant tells of the closing scene at the place of execution:

"The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal. . . . Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. . . . His mind grasps the Saviour's promise, 'I will raise him up at the last day.' . . . And as the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Life-giver. . . .

"No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'"—*Acts of the Apostles*," pp. 511-513.

MODERN METHODS A MENACE TO THE MINISTRY

E. K. SLADE

THE magnitude of our work mounts before us in these closing days of the gospel age, and the multitudes of the unwarned in our great cities present a task seemingly too great to be accomplished within so short a time. In such a time as this we are confronted by the possibility of great mistakes. It would be a serious mistake for us to hesitate and wait, without special effort, trusting that in some way a mighty power from on high will come and complete the work of God in the earth, for we should go forward undaunted by the magnitude of the work, using such means and methods as are known to be right and approved. It would, on the other hand, be a much more serious mistake for us to put confidence in men at such a time and allow selfishness and self-exaltation to have place in any degree. We are defeated in so far as we rely upon human talent and the questionable methods that are frequently used in modern evangelistic efforts. Human might and power are not adequate to

the task. The Lord is waiting to use humble, unselfish men of faith, but he cannot and will not glorify questionable, worldly methods and selfish human instruments by a gift of power from on high. Now, more than ever before, the words of the angel to Zerubbabel apply:

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6.

More than ordinary efforts are required at this time. The message will without doubt be preached to great congregations, accompanied by power from God, and there is no greater menace to such a ministry than the temptation to trust in human ability and eloquence and to rely upon sensational methods. This larger work for which we hope, will be out of the ordinary in that humble men, free from ostentatiousness, will in a clear, connected, and simple manner, present the message for this time in the power of the Spirit. We are seeing in some places now a broadening out into larger evangelistic efforts in some of our cities, and there will be far greater activity in this line, but God forbid that this larger work in our cities should be weakened or defeated through a tendency to yield to the temptation to look earthward for help. The warning given in Isaiah is timely for us now:

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." Isa. 31: 1-3.

It is altogether possible to engage in a work that will attract much attention and even greatly augment the church membership, by placing the standard low, while looking but little beyond the world and the flesh for help. To bring such conditions into our work at this vital time is the enemy's studied purpose. He will not object to our reaching the masses if he can lead to the cheapening of our work to the point of defeat. Our only safety is in holding to heaven's standard and fully trusting in the power of the Word and the mighty working of the Spirit of God in these peculiar times.

Our ministry is not made more effective by display and bombastic eloquence. Too many sermons simulate an up-to-date Chautauqua lecture. The power of a clear and connected presentation of Bible truths is too much ignored. There is pleasing eloquence and converting power to the truth when it is properly presented. Good advertising is required to get the congregation, good music has its place, but it must not be forgotten for a moment that in our work the congregation is best pleased and

most certain to remain and return and receive help when a vivid and simple presentation of the truth is given, for there is nothing more fascinating and thrilling than the truths that we are to preach at this time.

"Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest the hearers, and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good."—*Testimonies for the Church*, Vol. IX, pp. 109, 110.

These words from the servant of the Lord, carefully studied and heeded, will help to eliminate those methods that tend to weaken and cheapen our public efforts. Any extreme course tends to detract from the message and causes the hearers to go from the meeting more impressed by the man and his manner than they are by what he said. There are times when we hear this truth presented in such clearness and simple directness that we practically forget the speaker, but his message goes straight to the heart to enlighten, inspire, and rebuke. Christ only and his means of grace are magnified. That method of preaching and conducting evangelistic efforts which in any way makes prominent the man to the obscuring of his message, cannot meet the requirements of our work. God forbid that our city evangelistic efforts, which are to be many and mighty through Heaven's blessing, shall be menaced or hindered by methods which have been so strongly disapproved.

The enemy knows that time is short and that vital issues are at stake. He aims to defeat God's cause. He would make ineffective our efforts to reach the masses in our great cities, if possible, for that is our most important work now. For the same reason he would lead to the adoption of modern, popular methods in revival efforts. A true revival is not man made. Unless it is accompanied by much prayer and drawing near to God and by true humility and consecration on the part of the minister, his efforts will not lead to a true revival. Unless his message is meat in due season and his reliance is upon the Lord, and the hearts of his hearers are moved by the Spirit of God, there will be defeat and disappointment.

It is possible to move a multitude to respond to a call to come forward and shake the hand of the evangelist, in the midst of excitement, emotional narratives, pathetic appeals, and music to suit the occasion, and have it accomplish little or no good. Why should we hesitate to speak in pro-

nounced disapproval of any tendency that may appear of our drifting toward such methods since recent counsel declares that more harm than good is the result?

"Those of excitable temperaments, the weak and yielding, flock to its standard; but when the wave recedes, they are found stranded on the beach."

A genuine revival cannot be organized and operated as would be a convention or a concert. Sordid selfishness and a desire for exaltation and prominence can have no proper place in such an effort. There is great danger of going too far in approving and adopting methods in our ministry that are prominent in latter-day movements that the world recognizes as having achieved wonderful success. Unless we keep our eyes upon the true standard, and have our faith anchored and sure in looking to him who has promised strength, wisdom, and efficiency, the ways and methods approved by the masses will prove a real menace to our ministry.

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THE SURE FOUNDATION

J. M. HOPKINS

It is never wise to take a narrow, pessimistic view of life, of our surroundings, of the world's conditions. Rather should we be as hopeful, as optimistic, as reason and judgment will allow. We make life brighter and happier for ourselves and all around us by looking on the hopeful side, the side of the beautiful.

Yet there are times and conditions, however hopefully inclined we may be, when we are forced to look upon dark, forbidding pictures. And this is the situation today. The world problems are strenuous. Master minds are wrestling with the mightiest questions ever before the world. In the political, the military, the financial, and the social world, and equally so in the realm of religion, the ablest minds are confounded. It almost seems that the very atmosphere is pregnant with unrest, with anxiety and painful forebodings. Governments are tottering. The bravest, the strongest, the very flower of earth's manhood, are being slain by thousands upon thousands. Homes are wrecked, cities and lands devastated. The besom of destruction is sweeping large areas of earth's fairest surface. Not thousands, nor millions even, but billions upon billions of dollars, numbers that stagger the mind, are piling up against the nations at war, until it appears that the whole world will become bankrupt.

And the end is not yet in sight. This is the great world problem that confronts us. With suffering untold; with starvation destroying the lives of innocent men, women, and children; with disease and pestilence claiming hundreds every month, and little hope that the ravages will be

stayed, we cry out with David of old, "O Lord, how long?" "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

This is what candid men and women are asking today. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. They are anxiously asking the portent of these great world conditions. It is only the calloused and the indifferent who are unconcerned.

And in this great crisis, to what or to whom shall we point them? Not to the earth, its education, its wealth, its glories or power; none of these, nor all combined, can answer the longing heart, for the world has long had them, and they have hopelessly failed. In spite of, and in the very face of, all the world can offer or produce, the very world itself is rushing on to ruin, and the most thinking minds realize it.

An intelligent lady said to me: "Did the angels tell the truth when they sang, 'On earth peace, good will toward men'?" And the only answer I could make was: "Anchor your troubled soul to the Rock of Ages." And that is the only sure foundation the soul can have. Earth's foundations are being destroyed; but, praise the Lord, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

To that eternal Rock we may securely anchor the anxious, weary, troubled soul, and though mountain-like waves of nation-wide, world-wide war, and calamity and iniquity and poverty presage ruin, still the soul may calmly, serenely rest in the cleft of the Rock; may sweetly praise and sing amid the roar of cannon, and the battling elements of earth. In joyful exultation the Christian can exclaim:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

And it is to this "refuge," to this "sure foundation," that God invites his people today, in this the world's direst calamity. We may have friends who speak words of cheer, of consolation, but it is only the Eternal One who can securely keep the soul amid the closing events of earth's history. With David let us pray:

"Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress." Ps. 71:30.

Roseburg, Oreg.

GOD'S APPEALING LOVE

W. A. MEEKER

"God so loved" me, a poor, lost sinner, that he sent "his only begotten Son" to this world of sorrow and woe. See Rom. 8:32.

He came to poverty. He toiled. He was despised and rejected of men and reviled. He had not where to lay his head.

My sins, which Christ so willingly bore, were so abhorrent to our heavenly Father that God veiled his face from Jesus, and our Saviour died. His heart was broken by the exceeding awfulness of my iniquity.

I am glad God loved me so much.

I am glad he gave for me.

I am glad Jesus volunteered to bring me eternal life.

I am glad he taught me God's love.

I am glad he is my Saviour.

I am glad he understands.

I love him for it all, but I cannot love him enough. I can never repay the debt I owe. But I can show my love by obedience. I can will to do his will.

I must love our Lord with all my might, mind, and strength. I must love my neighbor as myself. I can pray earnestly for wisdom. Then I can impart the knowledge of God's appealing love to my erring, lost brother, so he may inherit with me, as we inherit with Christ. Rom. 8:17.

God gave all to save me. I must give all to help save my brother. My brother is dying—lost. He doesn't know of my heavenly Father's great love.

I cannot go to all my brethren, there are too many; but I can go to some. Our Father has made a way for all to help carry the message of his appealing love.

Can I love God with my whole heart, and withhold anything that will help forward the message of his love? "Freely ye have received, freely give."

Let the story of God's all-appealing love go to every one quickly.

May God grant to us all that we may be as one in carrying the story to all the world. May we put from us all sin. May we do nothing that will be a stone of stumbling to any. May his Spirit abide in our hearts, and may we in all things be truly followers of Christ.

For the hope that is "set before" us, let us glorify God. Let us work shoulder to shoulder till he comes.

"For yet a very little while, he that cometh shall come, and shall not tarry." Heb. 10:37, A. R. V.

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WHEN mystery clouds my darkened path,
I check my dread, my doubt reprove;
In this, my soul sweet comfort hath,
That "God is love."

Yes, "God is love"—a thought like this
Can every gloomy thought remove,
And turn all tears, all woes to bliss,
For "God is love."

—Selected.

IN MISSION LANDS

CASTING OUT A LAKE TITICACA DEMON

L. J. BARROWDALE

ONE day, shortly after reaching this country, Brother J. M. Howell and I were returning from Chácuito by a short route across the fields. We passed a house and a haystack, and just then a dog rushed out at us. We threw a stone at him, and he began to bark. Under the sheltering side of the haystack a child was sleeping, and the loud barking of the dog aroused it, and it began to cry. We thought nothing of the matter at the time, but the next day the mother of the baby brought him to us, saying that he was possessed of a demon, on account of the evangelist's having caused the dog to bark and frighten him. She argued that we ought to cure him, and when we expressed a willingness to do our best, she informed us that the evil spirit could be expelled only if we would lick the baby's forehead. It took a lot of persuasion to convince her that this was unnecessary, and we finally got off by giving her some medicine. The last we heard the baby was all right.

NIUE ISLAND

S. W. CARE

SUNDAY, Sept. 2, 1917, was a splendid day for the work in Niue. At that time two natives, the first fruits of the message, were baptized at Avatele, where exactly twelve months before was organized our second Sabbath school on the island.

We had planned to celebrate the ordinance in a retired nook, but the leading men of Avatele requested us to go to the main beach so that all might have the opportunity of witnessing the first immersion at Niue. Our only fear was that levity might detract from the solemnity of the occasion, but angels from heaven were present and exerted their holy influence. A good number assembled at the appointed hour, and here in the clear ocean water, after a hymn and short explanatory service, the two oldest Sabbath keepers followed their Lord in baptism. Good attention was paid by those present, and not a few expressed their appreciation, and recognized in it the only true baptism.

Avatele is the spot where, twenty-five years ago, the "Pitcairn," with Brethren Cole, McCoy, and Kellogg on board, first anchored. The Niuean who was the ship's pilot is now a member of our Sabbath school.

It is but once in several years that a steamer calls, as our regular seven-

weeks' service is by a seventy-ton schooner. However, last October, the day after we had put a notice up for a horse, a steamer called, bringing back from the war the Niuean contingent. Besides the soldiers, the Lord had planned so that several horses for sale were on board, and one was quickly purchased and put ashore for the mission. It has proved very suitable for the work. One can better understand our thankfulness and relief when it is known that during the past fifteen months the government had purchased three horses in New Zealand for Niue. One had died after being here two months; the second had died on the voyage; while the third, on arrival, was found unsuitable, and is for sale. The Lord has a care for his work even in temporal things.

Our people have given timber from the bush, and have cut the lumber and erected a stable and made a horse yard, as well as a trap shed for the vehicle due to arrive by the next boat from New Zealand.

Timber in the rough is now being cut for the erection of a small meeting-house at Sialiuta, nine miles from Alofi, where a Sabbath school was recently organized. Meetings are also held there every Wednesday, and all, both Adventists and others, are planning to help build. They recently gave sixty coconuts to make copra to sell to buy a blackboard.

Sister Vai, our self-supporting worker, is now completely recovered from her severe illness, and the rest of us are enjoying good health and the peace which our isolated island home affords, as well as the greater peace which comes from a knowledge of sins freely forgiven.

VICTORIES IN MANCHURIA

BERNHARD PETERSEN

SOME time ago an elderly man came to our chapel and began studying the message. He became very much interested, and soon concluded that what we taught was the Bible truth. As he was at that time staying with his daughter, he began to tell her some of the things he had studied, and she too became greatly interested. She has a good education, and has had experience in teaching school. She was thus able to comprehend very readily the message presented to her, and is a faithful attendant of the women's Bible class.

When she first heard of this message, she would not look at any book but the Bible. She wanted proof for

what she heard and believed. As a little company was getting ready for baptism, she attended one day when I was reviewing the candidates, and heard me mention what a Christian's adornment should consist of. Among other things, I mentioned that a Christian ought not to follow the world in wearing jewelry. She was very anxious to get proof for this, and as soon as she saw it was according to Bible doctrine, "off came the earrings," she said.

She had the same experience with her pipe. In Manchuria both sexes smoke, and for many it is very difficult to give up the evil habit, which is begun in their early childhood. She had heard a sermon in which the evils of tobacco were presented, and when she saw from the Bible that our bodies are the temple of God, which we should not defile with tobacco, she resolved to quit using it. Satan tempted her in various ways, but she said to the pipe, "I don't want you to defile my body. I desire to have God's presence with me." She then threw the pipe away, and gained a complete victory. Though people laughed and jeered at her "foolishness," she never cared nor wavered.

Such a woman will not be very easily led astray. She is now proclaiming to others what she knows to be truth, as she desires to bear witness for God. Such a woman is a power for good, and will be able to lead others to be followers of Christ. She seems to be honest, and a woman that has a true conception of genuine conversion. Who knows but that the Lord has raised her up for such a time as this, to bear witness for him in Manchuria?

VISITING MISSIONS IN THE BOMBAY PRESIDENCY

J. E. FULTON

AFTER the good meeting at Lucknow, in company with Elder and Mrs. F. H. De Vinney and Elder G. W. Pettit, we made the journey to Bombay and visited the work in that extensive field. Brother Pettit did much to make us happy in our tour through his important mission territory, and we saw much that was interesting and helpful.

On our journey to Bombay we had a very short visit with Brother and Sister R. E. Loasby, who were then stationed at Manmad. These workers have been blessed in their study of the language, and they are now ready for regular mission work in presenting the message to the people in the Marathi language. Brother and Sister Loasby were anxious to begin their labors as soon as possible. Arrangements have been made to locate them in a favorable place and build them a bungalow.

We stayed a short time at the Kalyan Mission, where Elder M. D. Wood is in charge, conducting regular mis-

sion and school work, and Sister Wood is busy from morning until night in looking after the sick in the dispensary. We were happy to meet these laborers and to view the work they are seeking to accomplish through much toil and earnest effort. New dispensary buildings had been erected, which our workers were about to occupy at the time of our visit there. The old rented quarters were in a very unhealthy section of the city. These quarters were the upper story of an old building which contained a number of native shops and living apartments. There was bubonic plague in the lower part of the building the day we visited there, and we learned that there had been three deaths in the same building the day before from that awful disease. The next day after we had been there and taken a picture of the workers in the dispensary, one of Sister Wood's trusted nurses came down with this dread complaint. Earnest prayers were offered for her restoration, and we were happy to hear that she recovered.

Bombay, the gateway to India, is certainly an important center. Here at mission headquarters is where Elder Pettit and his wife are stationed. Elder W. R. French and his wife also reside in Bombay, and for some time have been laboring for the English-speaking people. We were glad to meet with this church and a number of interested persons. A good work has been done in the preaching of the message in Bombay, and it is to be regretted that Elder French must leave just now on account of impaired health.

Bombay is one of the finest cities of the Orient. The large, modern buildings which have sprung up during recent years, especially in the last year or two, give the city a very up-to-date appearance. There is evidence of much wealth among both the foreigners and the Indian peoples, particularly the Parsees, who exercise so strong an influence and controlling power here. There are about seventy thousand Parsees in this part of India, and there are no more than one hundred thousand in all the world.

A great task faces us in this field. More than eighteen million of the Marathi people are found in west India, the larger proportion dwelling in the Bombay Presidency. Among the lower classes poverty, ignorance, and heathenism are everywhere in evidence. How shall we make known to them the gospel of Christ? How shall we uplift the fallen? More laborers are demanded. The field is not an easy one, but the needs are great and should appeal to God's people. Everywhere there are mosques and temples, priests and fakirs, but the needs are not lessened by their efforts nor the people helped.

At Poona, a semihill station, the last place we visited in west India, are encamped a large number of soldiers in training. Among them were a few of our brethren. They are all

well treated, and Sabbath privileges have been granted them in lieu of Sunday work. Here we met Brother O. W. Nolda, who was recently appointed to English evangelistic work. This brother accepted the truth in Simla, and has been giving special study to the message. At the time of our visit to Poona he was embracing every opportunity to hold Bible studies with his fellow comrades, and spoke of the wonder expressed by some at the great truth revealed in the Bible.

As we boarded the train at Poona to make our journey to south India, we took with us many pleasant memories of our associations with the brethren in and about Bombay, and thought of the great task set before them in this vast west Indian field. "O where are the reapers?"

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LAU, FIJI

G. H. AND D. E. MORRISON

It is now eight months since we left the shores of the homeland in answer to a call of the Lord to the work in Fiji. Previously it had been our privilege to engage in the city mission work in Brisbane, Queensland, Australia. To this needy work our hearts were closely bound. But the call came quickly, the preparations were hasty, and after a brief wait in Sydney we were on our way to a new field.

Arrived in Fiji, some time was pleasantly and profitably spent with Sister C. H. Parker and her daughter at Suva Vou, and with Brother and Sister H. R. Martin at Buresala. At these places first acquaintance with the Fijians was made, and studies in their language and customs commenced. Here also we first worked for these needy people in efforts to relieve their sufferings. Visits with Sister E. Meyers were much appreciated, and as she took us to the homes of the sick, one could see that she had won the hearts of the people for whom she is so faithfully laboring. It was good to see the discipline and kindness that controlled her large classes of bright students.

Finally, accompanied by Elder C. H. Parker, we began the last stage of our journey. After a pleasant trip of two days, we reached Loma Loma, the chief town of the largest island of the Lau group, two hundred miles east of Suva. Two hours' walk along the coast brought us to Mualevu, a fair-sized town of about forty native houses, situated on the coast. Here we have a church of eighteen baptized members, who cared for us to the very best of their ability until we were settled.

As soon as possible a school was started for the children, and the membership quickly rose to thirty. By request, we are also conducting a night school for the young men. Besides affording one good means of gaining the language, these schools

bring one into closer touch with a large number of people. Parents from near and far come, offering us their children to train up in the good way, for they fear the influences that surround their own homes. Ministrations to the sick claim one's attention daily.

These poor people live under adverse conditions, and many of their habits are filthy. Numerous are the victims slain by diseases, many of which are preventable. This land is a hotbed for elephantiasis; few indeed are the adults who are entirely free from this disease.

Each mail we look for word saying that the material for the mission house is on its way. We are still living in a thatched native house of two small rooms, and while this is not conducive to the best health, thus far ours has been good.

We are beginning to feel that freedom which comes with the increasing ability to understand and be understood. God has been good in helping us, and we can now, to some extent at least, study with and preach to these people in their own language.

Here, as elsewhere, the form of godliness is found, with but little of the power thereof. They go often to church, but are asleep spiritually, with sweet dreams of the hereafter. In the daily life little if anything is forbidden, and little required. The transforming power of the gospel is unheard of and undesired.

We thank God for opening doors of opportunity before us day by day. Pray that the power of the living God may flow through us in the quick finishing of the work in this field.

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PANAMA CITY, REPUBLIC OF PANAMA

C. E. BOYNTON

We had planned to begin our tent-meeting in Panama December 18, but due to a failure on the part of the electric company to get the wires attached, we could not begin until the next night. From the very first we had a good attendance of interested people. The attendance was not so large as we had hoped for, but the same ones came regularly. These meetings continued for almost five weeks, without missing a night. After the first week, Elder A. J. Haysmer was with me, and was a great help in getting the people to decide to serve God. Before the meetings closed, more than twenty-five had openly taken their stand for the truth, and upwards of fifty others gave us their names, thus expressing their interest and desire to have studies.

The weather was ideal. The expenses were met by the contributions. The church members were loyal and faithful in the work for souls, and have supplied the literature that has been given away at the tent.



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.

CALLING BACK *

MRS. G. S. WISEMAN

To all who are behind me now upon life's stony track,
I send a word of greeting, and with joyful faith call back:
Our God has kept me ever, in bright days and in dark,
And when my faith burned lowest, he fanned the dying spark.

O listen, lonely traveler, and let your dulled ears hear:
Through all life's storms and tempests my Saviour comes to cheer;
When lightnings flash and thunders roll and waves sweep over me,
He always comes to my relief, and he will come to thee.

The way behind was rough for me, as now it is for you;
But Jesus sent his blessings down, as falls the evening dew;
His love was ever over me, as it is over all,
And when I stumbled, 'twas his hand that kept me from a fall.

With you, I know not what's before; the path I cannot see;
But there is One who's gone before, and "calling back" to me;
And as his voice comes ringing clear, so filled with hope and joy,
I know that home is just ahead, and peace without alloy.

WE ARE NEARER THE END: ARE WE NEARER TO GOD?

* * *

EVERY passing day brings us nearer to the end, but does it bring us nearer to God? This is a vital question, and should strike a responsive chord in every heart. In this article I wish to address this solemn question to the women of the remnant church, and as a sister in that church I appeal to them to examine their own hearts before deciding what the answer shall be. I suggest this because there are certain outward manifestations in the lives of some women that might lead others to question their sincerity, and lead still others to permit these things to be stones of stumbling in their experience.

These Signs

The wearing of jewelry, feathers, flowers, showy garments, and the putting on of paint, powder, etc., are signs to the ordinary observer that the

wearers have not been properly instructed before uniting with this people, or else that they are not willing to conform to the standard of the denomination. Perhaps some have not received the necessary instruction.

I trust that this is the case, and that this article may be the means of helping them to see light in this question of simplicity of dress. I should much prefer to feel that these dear ones were not knowingly disregarding the wishes of the denomination in these matters; for though some may not at first see the necessity of laying aside these things when accepting the third angel's message, they will, if they willingly do this for the Master's sake, find their Christian experience growing with the days, and in time realize that to live with Christ is to die to self. They will sometime confess that it was best for them to have chosen the path they did, and to have conformed to the denominational rulings of the people who are endeavoring to warn the world of the soon return of our Lord, and to prepare as many as possible for this glorious event.

Our Dress

To dress as becomes a member of the Seventh-day Adventist denomination does not in any particular infer that we shall be untidy or careless in regard to our attire. We should give attention to the style that best suits our build, and to the color that best harmonizes with our complexion. We should remember, too, that it is not economy to purchase material of a cheap grade, when it is at all possible for us to buy better; for the cheaper materials will not stand the wear, and soon have the appearance of being old and worn. The servant of God has instructed us to exercise the greatest care in purchasing goods of any kind, and always to wear the best that our purse can afford.

But when we have made our purchases, let great care be taken in the making of our garments. The simple styles of today are well adapted to our sisters, and they are beautiful in their symmetry. Of course there are many extremes, but the woman who has in mind a style that becomes one of her profession, has no difficulty in making a choice.

Selecting a style for a Seventh-day Adventist seems to receive little thought by some of our sisters. Per-

sonally I have observed that some who have been long in the way have been a means of stumbling to new converts. For instance, while some of our sisters will not wear feathers, flowers, or jewelry, they will don what is known today as Georgette crepe, in the form of a waist, or sleeves in a silk waist, and think they are examples of simplicity in dress reform. But, my dear sisters, have you ever stopped to consider that it is not a sign of modesty to wear a material so thin that much of your form, and your undergarments as well, can be plainly distinguished beneath it? Often a beautiful dress—and I speak of beauty as becomes the Seventh-day Adventist sister—is spoiled and cheapened by the sleeves, which are of so thin a material that they might just as well be entirely omitted from the garment.

Shall we not think candidly and soberly of all these questions, my fellow sisters in the message, and determine that we will be entirely in keeping with the wishes of our Maker in all that pertains to our Christian life? We who have for many years had our faces turned Zionward should set the example for those just coming among us. We should be a lamp to their feet. And when we see one who has not entirely surrendered the ways of her former life, let us in kindness and love show her wherein lies her mistake.

Our Hats

As with many of the dresses of today, so with many of the hats: the prevailing styles are neat, plain, and entirely appropriate for the Seventh-day Adventist girl or woman, and the appropriateness is so general that not one of us need buy a hat that is not becoming in shape and color.

But when we have found a shape that comes up to our ideas, shall we not be just as anxious that its adornment shall be modest, and as suitable to our faith as is the hat itself? And inasmuch as the established custom of this people is against the wearing of flowers, feathers, aigrets, and imitations of these, shall we not put aside our personal likes and dislikes, and willingly follow *all the way*?

So, my sister, while you may not personally consider it wrong for you to wear a feather, flower, or any such thing, will you not thoughtfully and prayerfully consider your influence upon others? Will you not by your every outward appearance and action demonstrate to all with whom you come in contact that you have been perfectly willing to give up the things that you loved when in the world? You are of the world no longer; you have been "bought with a price." Now you are *one* with God's peculiar people, and it is required of a servant that he "be found faithful."

Jewelry

Through the apostle Paul, Christ requests the women who profess godliness to "adorn themselves in modest

* A response to the poem, "Call Back," printed in "Our Homes," January 24.

apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." Here is a definite testimony from the Word of God against the wearing of jewelry and unnecessary array. What shall we do with it? Shall we accept it and conform to it, or utterly disregard it? While you may not see the wrong in the wearing of bracelets, rings, necklaces, either of gold, pearls, or any other precious stone, can you not give them up for Christ's sake? Is not your love for your Lord greater than for these trifling things of the world? Think it over, dear reader, and ask yourself what God would have you do. You must decide these questions between yourself and God; and from experience I am persuaded that if you let God lead, he will direct you into just the path he would have you take.

Powder and Paint

If every woman would be judicious in the use of powder, there would be no cause for complaint in connection with this one article. Many use it only during the summer, when they feel that it is necessary to remove the "shiny" appearance from the face, and especially the nose. But when we see so many going to extremes, even in the use of powder, which in many instances is a necessity, we are led to wonder. I have frequently observed on the faces of some of our sisters powder in such profusion as to make them appear ridiculous. And in addition to the powder, rouge is frequently applied to the lips and cheeks, which instead of adding to the beauty of the face, only tends to detract. Why not be content to be as God made us, as we really are? The truth of the matter is, that many spoil a face that would be attractive, when they apply these unnatural "beautifiers."

This article will find its special subjects in the churches throughout this denomination, and many of these have hearts full of love for God and his truth. These, I believe, will shortly find joy in complying with all the dictates of the church and of God. And as they get glimpses of the new life Jesus would have them lead, the giving up of these unnecessaries will not seem a cross to them.

And let us consider whether the "them" applies to us. It is not difficult to apply these criticisms to the other person, while we fail to see our own mistakes, and to appreciate that our own example may have been the means of causing others to stumble. So in all our experience in the Christian life, let our motto be, "I am determined not to know anything among you, save Jesus Christ, and him crucified." Then, walking in his steps, we may be assured that we shall never be to any a means of offense.

"It is when we forget ourselves that we do things that are remembered."

GRACE SUFFICIENT

MRS. A. S. DOCKHAM

I AM the mother of seven small children, the eldest not yet ten years old. I do all my washing, ironing, baking, and sewing,—even making their blouses and underwear from worn larger garments. My husband is home only once in two weeks for two days, and consequently my responsibilities are great.

Sometimes I get very nervous and tired, and say impatient things to the children, things I feel deeply sorry for after the little ones have gone to bed, and the house is quiet, and I have time to think. Sometimes, when in haste, I have struck a child or shook him if he cried. It may not be according to the rules laid down in the

GOOD-NIGHT PRAYER

FATHER, now I go to rest
In my safe and quiet nest;
Keep my little heart tonight,
Close to thine, till morning light.
Bless my friends, and in thy love
Watch and keep them, from above,
Till the sunshine comes again,
For our Saviour's sake. Amen.

—Elizabeth Atwood, in *Mother's Magazine*.

books, but when I have thus given way to impatience, I have put my arms around the child, and said, "Forgive me, dear; mamma is very tired, but it was wrong for me to do that."

One day not long ago I was much discouraged over my failures. I had prayed so many times that God would set a watch before my mouth, and keep the door of my lips, and yet it seemed as if I was really getting worse.

One of the sisters of our church came in, and I told her how I felt. "Don't be discouraged," she said; "you have unusual burdens, and the Lord will never condemn you for those things. He knows you are doing the best you can."

Immediately I replied, "God is no respecter of persons, and sin is sin. He will never excuse sin in me. If I have unusual burdens, I must have unusual grace, and he says, 'My grace is sufficient.'"

A little later I was talking over the back-yard fence to a neighbor, and sounded her on the subject. In a firm tone she said:

"I know my God is sufficient for every circumstance, every trial and duty and difficulty. His grace is sufficient. I have proved it, and praise his name."

As I came into the house, I was repeating to myself, "I know my Lord is sufficient for every circumstance, every trial and duty and difficulty." Somehow as I spoke the words, my soul was blessed and touched. Yes, God's grace is sufficient, even when the

four youngest all have the whooping cough at the same time.

I wonder how many other mothers are troubled in the same way,—impatient and nervous in the home, where they should be kindest and calmest of all. These little things help to make up the days that are to be our children's memory in the future, and for some reason the memory of a sharp word, an impatient act, or unjust treatment outlasts many kindnesses.

To this day I can recall every detail of unjust acts toward me when a child. They were small things, and doubtless my mother never gave them a second thought; but even yet, if I allow myself to think of them, a feeling of indignation possesses me.

If we in haste speak harshly to a child, or punish it because we are tired or angry, we must make the wrong right. But a better way is to learn that it is possible for each of us to grow in grace, and to come to the place where we can guide, correct, and even punish, in a spirit of love, and with the knowledge of the presence of Jesus. When we can do this, we shall be none the less firm for the right, and the children will be truly helped, and will not be resentful.

CORNMEAL GEMS WITHOUT SODA OR BAKING POWDER

MRS. C. G. HOWELL

Ingredients

5½ cupfuls white cornmeal.
4 cupfuls boiling water.
2 cupfuls sweet skimmed milk.
2 tablespoonfuls shortening.
2 tablespoonfuls sugar.
1 egg.
Salt to taste.

Method

Scald four cups of the meal in the boiling water after adding the shortening, sugar, and salt. (Use rounded, not heaping, measurements.) Stir till all the meal is wet, then add the sweet milk to cool quickly, and beat smooth. Add the one and a half cupfuls of raw meal, and beat that in. Beat the white of egg to a stiff froth. Add three tablespoonfuls of boiling water to the yolk, and beat to quite a stiff froth. Fold the egg into the batter, and bake in gem irons. Have the irons very hot, and fill the cups *more than even full*, as the gems will not rise much above their first proportions.

Remarks

This makes about three dozen small gems. Cold water may be used instead of the sweet milk, but the gems will not brown so nicely. If the gems are sticky or doughy after they are baked, you may know that the meal was scalded too much,—that it was not cooled quickly enough. Left-over gems can be dipped in cold water, and put in the oven to heat, and they are then about as good as when fresh.



THE WORLD-WIDE FIELD

THE ANNUAL ASIATIC DIVISION COMMITTEE COUNCIL

RECENTLY, the members of the Asiatic Division Conference Executive Committee spent three weeks considering the needs of the work in various portions of the division field, and planning for the strengthening of the conferences and the missions in China, Japan, Korea, Philippines, Malaysia, and India.

The very breadth of the field to be covered constitutes a challenge to every believer, and especially to every herald of the gospel message, the proclamation of which is speedily preparing the way for the return of our Lord. Day after day, as the members of the division committee met in council, they faced conditions that led them to realize that "the harvest truly is plenteous, but the laborers are few;" and they united in praying earnestly "the Lord of the harvest" to "send forth laborers into his harvest."

The India Union has of late been depleted of some of its working forces, and is calling for families to replace these, as well as for additional families to supplement the forces already in the field. The Malaysian Union is calling for families to enter Siam and the Celebes, and for others to unite with workers stationed in the Straits Settlements, Sumatra, Java, and British North Borneo. The Philippine Union asks for families to enter Northern Luzon and the Visayas, where constituencies are even now developing encouragingly. The calls from China are manifold and urgent; while Japan, Korea, Formosa, and Manchuria are also looking to the Mission Board for more laborers.

Considerable time was spent by the committee in a study of budgets for 1919, with special reference to economies in operation, and the proper encouragement of partial self-support on the part of the native churches, which are increasing in numbers and in financial strength. With a budget for the current year aggregating upwards of a third of a million dollars, gold, and with prospects of still larger expenditures during 1919, the problem of extending the lines of missionary advance into regions hitherto unoccupied seems possible of solution only in proportion as the constituencies now developing within our borders attain very soon to partial self-support. Some progress has been made along these lines. In the Malaysian Union the total amount raised for the support of mission work exceeds the total amount expended for native salaries and expenses, including chapel expenses. The same good results have been attained in the Central-Southern Luzon Conference. The India Union Mission is rapidly attaining to this goal, and the North China Union has set as its aim the same goal, although some time may elapse before this can be fully realized.

The brethren of the committee have now returned to their great and inviting fields, with courage renewed, and with firm faith in the power of God to bring to pass that which he has purposed for every nation, kindred, tongue, and people. The gospel message is sounding all through these lands; the way is preparing for the coming of Jesus; soon the glorious light of saving

truth will illuminate every dark corner of Asia, and will extend even to the remotest isles. Today the servants of Jehovah are to labor, and not to faint, knowing, as it is their privilege to know, that God's promises are sure, and that the efforts of his children in these lands of opportunity will be rewarded to the saving of many precious souls and the ushering in of God's everlasting kingdom.

C. C. CRISLER.

SOME OBSERVATIONS ABOUT TAKING A MEDICAL COURSE

It is probable that a larger number of our young people than ever before are looking toward a medical training. Much instruction has been given us as a people concerning the importance of the medical missionary work, and the large proportions it is to assume as we near the end. Certainly any one can see the vast field of opportunity opening up before consecrated medical missionaries.

To the young men and women who contemplate taking a medical course, as well as to their parents, the great question is, Where shall it be secured? I am inclined to think that the question is not only a serious one to the individuals concerned, but is more vital to this whole cause than many suppose.

Having had the privilege of visiting our medical college at Loma Linda from time to time the past few years, and having come in close personal contact with many of the teachers and students, I have been impressed to suggest some things to our people through the Review.

Two years ago I was deeply impressed with the earnest, spiritual atmosphere prevailing in the faculty and student body. On a recent visit, when I spent some time holding meetings and visiting many personally, the advancement in true medical missionary ideals and Christian growth was very visible.

In my travels in the Missionary Volunteer work in the North American Division Conference, and through correspondence, I come in contact with a considerable number of physicians who have been trained at Loma Linda and are now in the Lord's work, and I do not hesitate to say that I know of no nobler, more earnest, or more consecrated workers in our cause than are these young people.

On the other hand, I sometimes hear criticisms and reflections upon the college. I am convinced that these must come from persons who are not well informed regarding the character of this splendid school and the work it is doing. I have met young people who said that their friends advised them not to go to Loma Linda for a medical course, and some even advised them to go to another school in preference to our own.

There are three reasons why this seems to me to be a very serious mistake. First, this school was established in response to the plain, definite instruction of the Spirit of prophecy. Second, many years ago instruction from the same source gave solemn and explicit warnings against our young people's going to outside medical schools. Third, while we have no disposition to make invidious comparisons, we feel sure that the

well-meaning friends who advise our young people to attend outside medical schools, cannot know to what fearful tests and temptations these young people will inevitably be subjected, socially, morally, and spiritually.

We would not assert that there are no flaws or faults in our school; but we do sincerely believe that the men and women who, in the providence of God, have been placed in charge of this work, are striving earnestly to reach the divine ideal.

While visiting Loma Linda, on every hand we saw the Word of God and the Testimonies of his Spirit exalted. We breathed a reverent atmosphere. We heard students and teachers speak and pray most earnestly for the cause of God and concerning the consecration of their lives to its advancement. We were conscious of the presence and blessing of God in the institution.

Brethren and sisters, would it not be best to send to our own school all our young men and women who have decided upon a medical course? Do not all the arguments which demand that we give our children a Christian rather than a secular education, apply with full force in gaining a medical training?

Every young man and woman is of inestimable value to God and his closing work. Let us do all in our power to place them all under the most favorable conditions for spiritual and moral safety and development while they are acquiring a training for service.

MEADE MACGUIRE.

WINNIPEG, MANITOBA

We are enjoying many of God's blessings in this thrifty metropolis of the great West. This is one of the best places in which to live at the present time that we know of; the climate has been exceptionally fine this spring, and the cost of living is less than in the States.

Along with the spirit of freedom which surrounds us, we find hundreds of persons who desire to know something about the present truth. Our large hall is well filled every Sunday night. Of late we have been considering in these meetings the book of Revelation; we are studying it verse by verse, and to our happy surprise this method is taking well with the people.

Since coming to Winnipeg one year ago, we have baptized forty-six adults, and another class is ready for baptism. Our membership has now passed the hundred mark,—a fact always encouraging, because the second hundred comes much easier than the first.

To assist in the services, we have a fine little orchestra of eight pieces, besides the organ and piano.

We are running display advertisements in two of the largest city papers each week; and have just ordered 25,000 special leaflets, which we sometimes prefer to the ordinary handbill, for they carry some truth in them, and when stamped with a neat stamp showing the time and place of our services, they answer the purpose very well.

Our first class of Bible workers are about through with their study. The course consists of 150 hours of class work, and embraces the following subjects: Doctrines, denominational history, psychology, city methods, and the Testimonies, and the prophecies. We have at present four Bible workers under conference pay, and one who is self-supporting, besides a few church members who are doing excellent work. We see no reason why this city work should not continue to be a strong factor in the closing work of this movement.

C. A. HANSEN.

ANOTHER GOOD BOOK

At the recent General Conference, in passing the book sales department I noticed a fine large volume with the title, "The Captivity and Restoration of Israel" ["The Story of Prophets and Kings"], by Mrs. E. G. White. The book contains 733 pages of printed matter. Being a great admirer of this author's writings, I purchased it at once. I had not known of the existence of this volume until that moment, though it had been upon the market for some time. It was a happy surprise to me. As it is quite probable that many of the readers of the REVIEW may be as ignorant of its existence as I was, the desire arises to inform them, that they may be able to enjoy reading it.

Large numbers of the readers of the REVIEW hold, with the writer, very precious memories of her who for two years has been resting from her most arduous labors, sleeping in Jesus till her Saviour shall come. We dearly love her writings, so full of spiritual food, imparting so much divine illumination and practical religious instruction. We have read with deepest interest her larger books, as "Patriarchs and Prophets," covering the period from creation down to the close of David's reign; and "The Great Controversy," embracing events during the whole Christian dispensation, from Christ's first advent to his second coming in glory. This last volume contains a vast amount of most valuable information for all Christian people, especially for those living in the last days of time. "The Desire of Ages," wholly devoted to the life of Christ on earth, is the most interesting of all her books. It is a matchless delineation of Christ our Lord.

It will be seen by the careful reader that the period between the beginning of Solomon's reign and the first advent of Christ had not been covered in any of her previous books. The subject matter of this volume we are noticing was fully prepared before her death. Thus the whole period of this world's history, from creation to the new creation, has come under the scope of her pen.

The writer has just read this volume through with the deepest interest. Indeed, I became so absorbed in it that I could scarcely take time to attend to other duties. It is a grand book. I wish all my friends to read it at once.

It first considers the life of Solomon, the wisest man. His life is written out at considerable length in the Scripture record, yet the reader may not grasp all the interesting features in it. We read of the humility of his earlier days, and of his desire for wisdom to rule the great nation properly; and that because of this, God appeared to him twice and gave him special wisdom and honor, and great riches. Great multitudes from various lands came long distances to see him and learn of him. He continued in this disposition to serve God through about half of his reign. He built a glorious temple for the Lord. Probably there has never been in the world a richer house than that. He dedicated it with great devotion. He built many other structures, and various cities. Perhaps gold and the other precious metals were never so common as in Solomon's reign.

But a great change came insidiously. Solomon, with all his wisdom and talents, disobeyed God. He who had served God so faithfully became an idolater, a tyrant, and almost an atheist. I will not attempt to outline the causes, the process, and the terrible features of his backsliding. I would much rather you would read it as written by the masterly hand of the servant of the

Lord. Solomon's life is clearly portrayed, and a wonderful account is given of the dangers of prosperity. It is pitiable indeed to see the depth of depravity to which this wonderful man fell. His rescue seemed nothing less than miraculous. This one lesson is worth the price of the book.

So Sister White takes up the Bible characters one by one, and the course each pursued, whether good or evil, is clearly depicted. The great religious reformation under Elijah and Elisha, which brought the people back from idolatry to the worship of the true God, is wonderfully told. Here are found lessons of the greatest import for every one who desires to be a true soul-winner. The character of Elijah, the great and mighty prophet, a type of the true reformers of all ages, a type of John the Baptist, who was to prepare the way for the reformation that Christ accomplished at his first advent, and a type of the last saving message to prepare a people to be saved at his second advent, is portrayed. No wonder he was caught up in the fiery chariot to the heaven of glory! Elisha, blessed with a double portion of his master's spirit, worthily followed in his footsteps. He himself was a type of Christ.

This book gives those of us who are laboring in this last message most excellent instruction and encouragement in this very important work in which we are engaged. We greatly need it. May the Lord bless many through the instruction contained in this good book.

GEO. I. BUTLER.

WORK IN HAWAII

I BELIEVE the readers of the REVIEW will be interested to hear something concerning the earlier days of the message in this island of Hawaii, the largest of the Hawaiian group. As I understand it, some of our workers had labored in Hilo at different times, but their labors were not attended with much success. The work was discontinued after a few years, and the workers returned to America. This was before the truth found its way into our home. It seems that the missionary efforts were confined mostly to the city of Hilo.

Elder Eugene Leland then came to Hilo with his family. They were the first Seventh-day Adventists we had ever met in this island. It was through reading the papers he gave us that we found and accepted the light of the third angel's message.

After my brother and I were baptized by Elder C. D. M. Williams in Hilo, on Sabbath, Sept. 19, 1908, we began circulating our truth-filled literature here in the city of Hilo and in the Puna district. Old Brother C. Grant helped us in the canvassing work a few years later, when he had accepted the message through our efforts. This brother was a native of Java, but he spoke the Hawaiian language. He was a Mohammedan before he accepted the truth. He was laid to rest a few years ago.

Besides the papers and small books we sold, many papers and magazines were given away. The Pacific Press at one time sent us one hundred copies of the weekly *Signs* and fifty copies of the monthly *Signs*, which we gave away. At one time in Hilo my brother stood in front of a Protestant church with a package of the *Signs of the Times*, just when the service had closed and the congregation was leaving, and handed the people the *Signs*. Many papers were given away.

There was no worker in Hilo at the time, but we continued praying for one to come. It was not till many years had passed that our prayers were answered by the coming of Brother and Sister R. I. McKeague. We

were greatly encouraged by their coming to this island. Through their faithful, self-sacrificing labors a number of precious souls took their stand for the truth.

Time is short; Jesus is soon coming to take his people home. Signs everywhere point to the fast-approaching end of this sin-cursed earth. I rejoice in the present truth. Pray for the work and believers here in Hawaii.

MARTIN NIELSEN.

WORK FOR THE COLORED PEOPLE
IN NEW ORLEANS, LA.

It gives me much pleasure to report the progress of our work in this great Southern city, whose colored population numbers about one hundred thousand. We are making earnest efforts to spread the third angel's message among this people.

I came to New Orleans Dec. 23, 1917, to take charge of the work. I found here many congenial believers and a good church building as results of Elder T. B. Buckner's faithful ministry during his pastorate here. The church building is somewhat encumbered, but we are raising a stipulated sum every month to liquidate the indebtedness.

The Lord has greatly blessed the efforts put forth in my new field of labor, for which I am very thankful. I am pleased to state that during the past three months our number has been increased by the addition of nine new believers. There are also others keeping the Sabbath who will in the near future be added to the church. To God be the glory and praise forever! We recognize his mighty hand guiding in our daily labors. We realize the magnitude of the work yet to be done and the shortness of time in which to do it. We have systematized our work by dividing the church into working bands, and to each band is given a specified locality in which to work.

Prof. O. R. Staines paid us a short visit, and we are very thankful for the timely and wholesome instruction given relative to city work. We are now planning for a big tent effort this season, feeling assured that the Lord will bless our efforts with many precious souls. Elder J. H. Lawrence will be with us in the effort.

We are of good courage. We desire the prayers of the faithful.

N. B. KING.

DEDICATION OF THE BLOSSBURG
(PA.) CHURCH

IN a pleasant service which was much enjoyed by the churches in Tioga County on Sabbath afternoon, March 2, the Blossburg Seventh-day Adventist church was dedicated. This newly built, neatly furnished church will stand as a memorial of God's Sabbath, "a light amid the moral darkness," a testimony of the searching truths of this serious time.

Three years ago the truths of the three angels' messages were practically unknown in Blossburg. No one observed the holy Sabbath. But that summer, through the consecrated efforts of a tent company with Elder F. A. Harter in charge, assisted by Mr. and Mrs. W. B. Dunkinson and the writer, a company of twenty believers was organized. For one year we continued our meetings in a hall. We all felt the need of a house of worship, in order to give permanency to our work, since we were much opposed, and this opposition was very bitter from the Protestant denominations.

Through the sacrifices and united efforts of our new company, some donating labor, while others made liberal donations of money, we began to build. With some as-

sistance from our established churches, we finished and neatly furnished and dedicated free from debt, this comfortable church.

We now have an organized church of thirty-two members and a Sabbath school of about fifty members. Last year the Blossburg church solicited and received three hundred dollars in the Ingathering campaign. The church is very active in the distribution of the *Present Truth*, inasmuch that one pastor said he could not go into a home in Blossburg among his parishioners without finding Seventh-day Adventist literature.

The dedicatory service was in charge of Elder D. A. Parsons. Brother T. H. Barritt conducted the musical part of the program. HOWARD J. DETWILER.

CANTONMENT WORK IN THE SOUTHEASTERN UNION CONFERENCE

AFTER engaging in the cantonment work for only a few days we are deeply impressed that a large task presents itself for immediate accomplishment. If we fail to act quickly, the present opportunities will forever pass, and the judgment alone, which seems more than ever to be rapidly approaching, will reveal the great loss.

As we visit these cantonments, we behold on the one hand such preparations as have never before been made for the rapid disabling, capturing, and destroying of the hosts of the enemy. On the other hand we see the most minute instruction in the art and science of how to preserve the lives of the men who stand side by side, united in the conflict against the enemy. We are filled with wonder as we see the multitudes of men who have given up, forsaken, and practically abandoned forever, if need be, kindred, home, worldly prospects, and even life itself, without any reservation, to enter this conflict.

This complete surrender cannot but illustrate to the thoughtful the words of Christ in Luke 14: 33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

The Young Men's Christian Association is accomplishing great good in behalf of the soldiers, but this very worthy organization cannot accomplish all that should be done; and our experience is that there is nothing so helpful as the personal touch of those who take the trouble to look up the boys in their quarters, to have personal heart-to-heart talks and visits with them, to supply literature and otherwise encourage and help them in any way possible. Many cannot share the benefits of the Young Men's Christian Association, among such being those who are confined to the hospital wards. These patients are the ones who have most time for reading and meditation. They are eager to see the faces of visitors. Many we find have no Bibles, and some not even the New Testament. Some are interested in the last gospel message being given to the world, but without the Bible it seems impossible for them to be fully advised of the important truths for this time. They are eager for all kinds of good literature, and of all classes they seem most susceptible to Christianity.

We are acquainted with some who, on entering the army, were not careful to keep the commandments, but who have now been baptized, and are being strengthened in the determination to do right under any and all circumstances. Others are deeply interested, and have requested baptism as soon as it can be arranged for.

We have also met a few of those who formerly observed the commandments, but who,

under pressure, have apparently become discouraged and forsaken the right. At least some of these can be reclaimed and encouraged to begin anew the race for the eternal prize.

We cannot tell in words the magnitude of the work that may be accomplished in these cantonments, and the importance of quick action. Many thousands are in training for the battle fronts, and are being sent forward daily, so that what can be done for them today will be too late if put off till tomorrow.

It can readily be seen at a glance that a large fund is necessary to carry forward so great a work, and notwithstanding the many other urgent calls, we do not hesitate to urge this as being among the foremost in importance, for many of these young men are standing on the brink of eternity.

The writer has undertaken work in the camps at Atlanta, Macon, Augusta, Savannah, and Chattanooga. Doubtless many of our boys in these camps have not yet been located by us. Please write to this office, at the address given below, at the earliest possible date, giving full names and addresses of all such boys, and furnishing any data that will be of service in working for their spiritual interests. Many Bibles and a large amount of other good literature on present truth can be used to advantage.

Any funds designed for this work should be sent through the regular channels, and the writer would earnestly solicit the attention of our people to these great needs and ask their early and hearty co-operation.

J. K. MACMILLAN.

169 Bryan St., Atlanta, Ga.

DENVER, COLO.

SABBATH, March 16, it was my privilege to bury eight candidates in Christian baptism. Evangelist O. O. Bernstein followed with another baptismal service. We are expecting a number of others to follow Jesus in this solemn ordinance Sabbath, April 20.

The Lord is truly putting his hand to the work here. Many are coming into this truth from the world who never made any profession of religion. Among those last baptized was a prominent miner. We are looking forward to our camp-meeting here in June for a good harvest of souls. Pray for us.

G. W. ANGLEBARGER.

A COURAGEOUS NOTE

I HAVE been much interested in reading the reports from the late General Conference, as given in our dear old church paper, the *REVIEW*. I am thankful that God is indeed in this work, and my faith in all points of truth is strong. This is God's message for this age of the world.

I accepted this truth forty-four years ago, and by the blessing of God and his great love and mercy I am now in my thirty-eighth year of preaching the message, having had the privilege of laboring in seven different States of the United States.

I earnestly desire to live a truly consecrated and godly life, and to so trust in the Lord that he can bless my efforts and enable me yet to bring a considerable number of precious souls into the truth, that they may be saved when Jesus comes in the near future.

May God bless all connected with this message, and help them to act their part as truly consecrated persons, that the work may soon be finished. Then Jesus will come to take us home.

J. W. WATT.

Indiana, Pa.

GLEANINGS FROM THE FIELD

ON a recent Sabbath the church at Greenville, S. C., subscribed for 27,000 *Present Truth* for the year.

At the present time the Pacific Union Conference has in its territory 212 churches, with a membership of 13,054.

ELDER W. A. LONG reports fifteen new Sabbath keepers at Lovell, Wyo., and a deep interest in present truth on the part of others.

ELDER N. P. NEILSEN reports the organization of a new church at Exeter, central California. There are twenty-one charter members.

As the result of tent-meetings in Barbados, West Indies, sixty have recently been baptized. Nineteen in Trinidad, another island of this group, were baptized about the same time.

ELDER J. A. STRICKLAND is conducting a very successful series of meetings at Charlotte, N. C. The services are held in the Academy of Music, and so far the attendance has been excellent.

ON the last thirteenth Sabbath the offering of the Collegedale (Tenn.) Sabbath school amounted to \$106.15. A recent report from the school at this place tells of the baptism of seventeen students.

THE church in Chattanooga, Tenn., has begun an active campaign with *Present Truth*, planning by a systematic distribution of this little paper to prepare the way, at least in part, for the tent effort soon to begin.

"LET us hope on, for hoping is but trusting

The promises God made us at our birth.
Let us toil on, for toiling is not rusting,
And our reward is far beyond the earth.

Let us faint not; God knows when we are weary,

And he will lift the cross we cannot bear.

Let us pray on; the path, though dark and dreary,

Is not overcome by ills if hedged with prayer.

"Let us sing on, and if we are not singing
The old, light-hearted songs we used to know,

In our faint voices he still hears the ringing

Of the old melodies of long ago.

Let us live on, submitting and enduring,
Bravely awaiting all that is to come

Beyond this life's bewildering and alluringing.

Let us be patient, we shall soon be home."

"SELDOM can a heart be lonely

If it seeks a lonelier still;

Self-forgetting, seeking only

Emptier cups of love to fill."

"MAY God preserve thy going out,

May God preserve thy coming in,

And send his angels round about

And keep thee pure from every sin."

"LORD, open thou my heart to hear,

And by thy Word to me draw near.

Let me thy Word still pure retain,

Let me thy child and heir remain."

Home Missionary Department

E. M. GRAHAM
F. W. PAAP

General Secretary
Assistant Secretary

DOES IT PAY?

THE work of helping needy young people through school is one of the best kinds of missionary endeavor. Sometimes, when the recipients of self-sacrifice and earnest prayer are ungrateful and unappreciative, the question naturally arises, "Does it pay?" But we must not expect that every investment we make will bring gratifying returns. If the money be given as unto Christ, however, every cent invested in the education of our young people will be blessed, whether our expectations are realized or not.

Recently I received a letter from one of the girls who has made her home with us for two years, and who has just finished the academic course and will soon begin to teach. Although of humble parentage, she is bright, capable, and refined, a splendid example of the better class of Argentineans. At the close of vacation she will take up pioneer church school work among a group of Adventist families who live in the isolated forests near the boundary of Paraguay. There will be no desks, no blackboards, no maps, except as she shall provide or improvise; she will have to overcome prejudice and combat ignorance, and still she looks forward to it with anticipation.

Before she went away we fitted her out with materials that she would find useful in her future work. She was especially delighted to take along four of the picture rolls on the life of Christ, which we had used here in the Sabbath school. "Won't their eyes open when they see those beautiful pictures?" she laughed one day. "They have never seen the like in all their lives." She was also grateful for my copy of "Bible Readings," which I gave her to help prepare talks and Bible studies. I translated the topical headings in the table of contents into Spanish to serve as a guide; and as she understands quite a little English, it will be a help, for we have no such book in Spanish.

Here is an extract from the letter we received since she returned to her home:

"Mother sends regards, and wants to express her appreciation of your parental care over me during my absence from home. When she saw how much you had done for me, great tears rolled down her wrinkled cheeks, and she said, 'They cannot be repaid in this world, but there above our great Father waits with the reward.' And I with her repeat a thousand thanks. As long as I live, my heart will continue saying so.

"The brethren here in the home church are all of good courage. The first Sabbath after I returned, they asked me to take part in the service, which I gladly did. They also elected me leader of the Missionary Volunteer Society for the summer. They want me to stay and teach the church school here next year, but of course that is impossible, since duty calls me elsewhere. But while I am here I shall be all the help to them I can. More than ever I feel full of courage to work for my dear Saviour. And I ask especially that, although I am no longer with you, your prayers may daily ascend in my behalf. I shall never, never forget you."

Does it pay?

INEZ HOILAND-STEVENS.
Puiggari, Argentina.

A TRACT DID IT

A STUDENT of the China Missions Training School at Shanghai, Brother Tsao, in telling of his experience in finding the truth for the last days, said:

"I first turned from heathenism to the gospel at Tai Chow. Later I went to a place called Gao Yu, and took up the work of an evangelist for the China Inland Mission. While working as an evangelist, I went one day to the post office, and noticed that the postmaster had a tract entitled, 'Who Thought to Change the Sabbath?' This tract had been carried to the post office by a man who had worked for a time in our press here in Shanghai, who afterward passed through Gao Yu, and being acquainted with the postmaster, had given it to him to read. I read the tract, but was not fully decided to keep the Sabbath. I met some other inquirers there, and we studied the subject. I learned that Sunday was established as a rest day by Constantine, a Roman emperor, instead of by God. There were plenty of them who were opposed to this teaching, and did not want me to believe the Sabbath truth; but I told them that I believed God, and could not accept the traditions of men.

"About this time I heard that my friend of former days, Han Tsung Djen, was keeping the seventh-day Sabbath. I inquired as to his whereabouts. I wrote to him and made full inquiry about this Sabbath doctrine. He answered my letter, and sent me a tract entitled, 'The True Sabbath,' and later he came to my home in Gao Yu and stayed with me three days and studied the truth with me. This led me to take my stand for God's Sabbath day."

Publishing Department

N. Z. TOWN - General Secretary
W. W. EASTMAN - Assistant Secretary

WHAT A SECONDHAND BOOK DID

THE following interesting story was told to me at the recent General Conference by Elder J. M. Comer, one of our missionaries who has just returned from India, where he has been laboring for the Master for a number of years. The story affords a good illustration of how the printed page assists the evangelistic efforts of the ministers.

"I was holding a series of lectures in a theater in Calcutta and speaking on the prophecies in Daniel and Revelation. There were a number of Armenian boys—students of the Armenian College in the city—who attended my lectures regularly. One young man among them seemed especially interested, and followed the lectures closely, until the faculty of the college got hold of it and stopped them from coming any more. I lost track of the young man for some time. The next summer, at the close of the school term, he went over to Java to visit his brother. On his way back to Calcutta from Java, he stopped in Singapore for two days, and while walking around the city he passed a secondhand bookstore. In looking over the books he saw a copy of 'Daniel and the Revelation.' At once he thought of the lectures he had attended in the Theatre Royal, and he bought the old book. It was a very old copy, but he bought it and read it through on the way back to Calcutta. He again became deeply interested in the truth, and on his arrival in Calcutta he came to me for Bible studies. I

studied with him every day for about six weeks, and he accepted fully every point of our faith, and was baptized. The young man is now in our Loma Linda college, taking the medical course.

"On his way to the States from Calcutta he spent ten days in Hongkong, and while there stopped at the Carlton Hotel, which was run by an Armenian. During his stay there he told the proprietor of the hotel as much as he could about our truth, and has been mailing literature to him since. Two weeks before I came to America, Mr. Owen, this hotel keeper, sold his hotel in Hongkong, and is now in California with his family, and has placed his children in one of our church schools. This is the result largely of the sale of one secondhand book."

"God has a care for his truth." "The same ministry of angels attends the books that contain the truth, as attends the work of the minister." Who can doubt that an angel of God watched over this young man as well as over that copy of "Daniel and the Revelation" in the secondhand bookstore, and brought them together at the right time?

W. W. EASTMAN.

Food Conservation

SUGAR DISTRIBUTION

DISTRIBUTION of sugar to meet this summer's canning demands will be under a modified certificate system, in order to make sure that home canners may obtain sufficient sugar to preserve perishable fruits, and at the same time place a check upon those who would endeavor to obtain unreasonable quantities for household consumption. The check upon consumption will be exercised through the retailers—considered a much more satisfactory method than the card system adopted in other countries—chiefly to guard against temporary shortages that may occur if more vessels are diverted from the Cuban trade, and at the same time to assure a supply adequate to meet the extensive demand hoped for from home canners.

Retail dealers in all States will be provided by their Federal Food Administration with certificates which must be signed by the consumers before they obtain the amount of sugar needed for home canning. Each certificate has blank spaces for the name of the dealer, the signature and address of the consumer, and the amount needed for canning and preserving purposes only. The certificate must be returned within one week after it is signed, to the Federal Food Administrator for the State in which the purchase is made.

In order to build up reserve stocks to take care of the canning demand, jobbers are now permitted to hold sugar sufficient to meet their needs for 60 instead of 30 days. Where necessity demands, Federal food administrators will have authority to allow the sale of more than 1,000 pounds—the present limit—to retailers. The prescribed limits of retail sales for other than canning purposes will still be maintained—not more than 5 pounds to people living in cities; not more than 10 pounds to those living in the country.

Commercial canners in every State will be allowed to increase immediate purchases and gradually to accumulate sufficient sugar to meet full requirements of their 1918 canning operations. The new regulation which permits canners to carry a season's supply does not, however, extend the latitude to manufacturers of less essential foodstuffs.

News and Miscellany

Notes and clippings from the daily and weekly press

—Conservation of soap is the next thing proposed. Most boys will fall right in with this idea.

—The model of a new 13-cent stamp is being prepared by the Bureau of Engraving. It will be used, it is planned, in payment of the registration or the special delivery fee and the single postage rate.

—The Chinese government a short time ago arranged with a Japanese concern for the loan of about \$1,000,000. The money, it is understood, will be used for the construction of wireless stations at Shanghai and other places in China.

—Plenty of time should be allowed for mail to reach the soldiers in France. According to a report issued by Postmaster-General Bursleson, between fifteen and thirty days are required; and in cases where the forces have been shifted, even a longer time than that is sometimes necessary.

—Women's shoes will be made up to 8½ inches high next fall, shoe manufacturers in convention in New York announced. They will be colored in black, two shades of tan, and two shades of gray. The sizes will be marked in English instead of the customary French, and the styles will be entirely plain.

—According to the report of Mayor Mitchel's Committee on War Gardens, the back yards and vacant lots in New York City, cultivated principally by housewives and children, grew \$675,000 worth of produce during the last summer. The report covers only the activities under the direction of the committee, and it was explained that thousands of other gardens were cultivated for which no figures are available. With the experience of the past summer as a guide for future operations, the nation may confidently expect the war gardens of next year to produce a total of foodstuffs that shall constitute a significant and important addition to the food supply of the nation.

—A short time ago there was put into operation a scheme whereby even the weakest financial individual in the country's citizenship may aid financially in the prosecution of the war. Every man, woman, and child in the country who desires can manage to contribute something, and will receive a liberal rate of interest on the investment—a higher rate than is given larger investors. This is to be done by means of "war-savings certificates," and "U. S. thrift cards," which have been devised by the Government. It is expected the war-savings stamp campaign will result in raising the sum of \$2,000,000,000 to aid in carrying on the war. The war-savings stamps are of two kinds; namely, U. S. thrift stamps, costing 25 cents each, and U. S. war-savings stamps, worth \$5.00 at maturity. Each certificate has 20 spaces, on each of which may be affixed a war-savings stamp. Interest is paid on these stamps at the rate of four per cent, compounded quarterly. A full certificate will be redeemed by the Government in five years, or in 1923, for \$100 in cash. At that time the redemption value of a single war-savings stamp will be \$5. Whenever desired, any one of the stamps or any part of an unfilled certificate will be redeemed on 10 days' notice, and interest will be paid at the rate of three per cent.

—The men directing the world war are nearly all over sixty years of age. Chief of Staff Bliss is 64; Major General Crozier, 63; Major General Weaver, 63; Major General Crowder, 58; and Major General Sharpe, 57. The age list of other prominent war leaders is also interesting. General Scott is 64; Adjutant General McCain, 56; Surgeon-General Gorgas, 63; General Black, chief of engineers, 62; General Goethals, acting quartermaster-general, 59; "Black Jack" Pershing, 57; Inspector General Chamberlain, 59; General Squier, chief of aviation, 52; General McIntyre, war censor and chief of insular affairs, 52; General Kuhn, 53. Following are the ages of some of the generals of the armies now fighting in Europe: General Haig, 56; General Sir John French, 65; General Cadorna, 72; General Petain, 61; General Joffre, 66; Sir William Robertson, 58; General Nivelle, 62; General Hindenburg, 71; General von Bulow, 71; General von Mackensen, 68.

—About a year ago the Union Pacific Railroad suffered a serious snow blockade in Wyoming. Thousands of men had to be rushed there, and considerable trouble was experienced in digging away the snow, dirt, and gravel that covered the tracks; snow-plows could not penetrate the congealed mass. Last summer snowsheds were built to guard against repetition of the occurrence. These, made of reinforced concrete, were so constructed that they can be dismantled and their parts loaded onto freight cars and taken to any point along the line where the need is greatest. The reassembling of the sheds occupies but a short time, everything complex in their construction being eliminated.

—No woolen goods will be allowed hereafter to leave the country if in the opinion of the war trade board they are needed for army or navy use. And all importers, in order to obtain their licenses, must agree to sell no wool to persons other than manufacturers and to give the first privilege of buying it to the Government. These measures are taken, it is said, with a view to conserving American supplies and curbing the price of wool, which has risen immensely during the past year.

—A recently patented shoe, designed to save horses from accident on icy streets, consists of an overshoe built to fit over the regular shoe. It is kept in place by leather straps, which fit neatly around the upper edge of the hoof. The overshoe has five large, sharp calks, the largest being in front. One calk on each side prevents skidding or side slipping, while one on each point holds the foot firmly on the pavement. It is made of malleable iron, and adds but slightly to the weight of the foot.

—The Christian Endeavor movement has just passed its thirty-seventh anniversary. The record is wonderful, but figures cannot tell the real result. More than 100,000 societies have been organized; 15,000,000 members have received training for Christian service. Societies exist in practically every land; some forty weekly and monthly publications are issued in a dozen languages, and a great library of helpful literature has been published.

—The Rockefeller Foundation is soon to start the construction of two large hospitals at a cost of at least \$1,000,000 each, one at Peking and the other at Shanghai, for the work of the Chinese Medical Board. The Foundation takes over the Union Medical College of Peking, a military institution, financing it, but leaving to the missionary society the care of its religious life.

—After twenty years of litigation, the Methodist Church has secured possession of valuable real estate in the business section of Chicago, upon which it will erect a \$1,000,000 building for a book store and auditorium for the First Methodist Church and offices for denominational officials. The First Church will receive \$10,000 a year from the income.

—The establishment of a Hebrew university in Jerusalem before the end of the war, will be the first duty of the Jewish commission which leaves soon for Palestine, according to an announcement made here today by the Palestine Restoration Fund Commission. A site on the Mount of Olives has already been obtained, it was said, and an appeal will soon be made to the Jews of the world for means for an endowment fund.

—Professor Holden, agriculture expert, says there should be no sugar shortage in this country. The average family can reduce its sugar bill 90 per cent by raising only one twenty-foot row of sugar beets, he declares. And he says every home can be its own refinery. A fair-sized beet soaked in water twenty minutes and then boiled will make a cup of thick sirup which can be used for almost any ordinary sweetening purpose.

—Secretary Baker has stated that the quartermaster-general's department has on hand and due on contracts 15,000,000 shoes, and that it will be necessary to obtain 1,000,000 additional shoes during this year. General Pershing has requested shipments of 18,590 pairs of shoes monthly for each 25,000 men, which would be approximately nine pairs of shoes per man a year. This excess of actual consumption will be used by General Pershing to build up a reserve for all troops in France.

—A newspaper man, recently returned from a world-girdling trip, was a guest of a company of men in an American city. He told a marvelous story of war and revolution from Peking to Petrograd. But nothing touched the hearts of his hearers so much as the account of the misery of the Armenians and Assyrians and the relief work carried on by the American missionaries and American money. He paid a glowing tribute to these missionaries. "Their names are written on no roll of fame," he said; "they wear no khaki and will win no medals, but they are well-nigh worshiped by the grateful remnant of the race to which they are the sole bit of evidence that there is a God above who cares and whose Son once came into the world to tell men in the Syriac tongue, which is the mother language of these people, that all men are brothers. America is the name conjured with in all these wasted lands. These people never speak of this republic as the land of the almighty dollar, but as 'the people with kindly heart.'"

THE SWEETEST GIFT

God thought to give the sweetest gift
In his almighty power
To earth, and deeply wondering
What it should be, one hour
In purest joy and love of heart,
Outweighing every other,
He moved the gates of heaven apart,
And gave to earth—a mother!

—Selected.

If Christ had not looked upon Peter, Peter had not wept. Peter's tears flowed first from the eyes of Christ.—*Toplady.*

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Massachusetts, South Lancaster -- June 20-30
 Eastern New York, Pulaski -- June 27 to July 7
 Maine ----- Aug. 15-25
 Western New York ----- Aug. 15-25
 Northern New England ----- Aug. 22 to Sept. 1

Central Union Conference

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

Columbia Union Conference

West Virginia, Sistersville ----- June 6-16
 Eastern Pennsylvania, Emmanuel Grove,
 near Allentown ----- June 13-23
 West Pennsylvania, Homestead ----- June 20-30
 New Jersey, Trenton ----- June 27 to July 7
 Ohio ----- Aug. 15-25
 Chesapeake ----- Sept. 6-16
 District of Columbia ----- Sept. 13-21

Eastern Canadian Union Conference

Maritime, Oxford, Nova Scotia ----- June 13-23
 Ontario, Toronto ----- June 20-30
 Quebec, South Stukeley ----- July 4-14
 Newfoundland ----- Sept. 27 to Oct. 6

Lake Union Conference

East Michigan, Holly ----- June 6-16
 West Michigan, Allegan ----- June 13-23
 Northern Illinois, Berwyn ----- June 13-23
 South Wisconsin, Fond du Lac ----- June 20-30
 North Wisconsin, Spooner ----- June 20-30
 Indiana ----- Aug. 15-25
 Southern Illinois ----- Aug. 22 to Sept. 1
 North Michigan ----- Aug. 29 to Sept. 9

Northern Union Conference

South Dakota, Mitchell ----- May 30 to June 9
 Minnesota, Anoka ----- June 6-16
 North Dakota, Harvey ----- June 13-23

North Pacific Union Conference

Western Oregon, Portland -- May 28 to June 9
 Upper Columbia, Clarkston, Wash. -- June 6-16
 Western Washington, Tacoma ----- June 13-23
 Montana, Billings ----- June 27 to July 7
 Southern Idaho, Baker, Oreg. -- June 27 to July 7
 Southern Idaho, Pocatello ----- Sept. 5-15

Pacific Union Conference

Central California, Fresno -- May 29 to June 9
 Nevada, Reno ----- June 11-16
 Northern California, Lodi ----- June 20-30
 Northwestern California, St. Helena -- July 4-14
 Inter-Mountain, Salt Lake City, Utah -----
 ----- July 13-23
 California ----- July 25 to Aug. 4
 Southern California, Los Angeles ----- Aug. 1-11
 Southeastern California, Santa Ana ----- Aug. 15-25
 Arizona, Phoenix ----- Oct. 31 to Nov. 10

Southern Union Conference

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

Southeastern Union Conference

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

Southwestern Union Conference

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

Western Canadian Union Conference

British Columbia, Penticton ----- June 6-16
 Manitoba, Winnipeg ----- June 20-30
 Saskatchewan, Moose Jaw ----- July 4-14
 Alberta ----- July 11-21

MONTANA CONFERENCE ASSOCIATION

The biennial session of the Montana Conference Association of the Seventh-day Adventists will be held on the camp-ground at Billings, Mont., July 2, 1918, at 10 a. m.

G. F. Watson, President.
 T. G. Johnson, Secretary.

MONTANA CONFERENCE

The nineteenth session of the Montana Conference will be held in connection with the camp-meeting at Billings, Mont., June 27 to July 7, 1918, for the election of officers and the transaction of such other business as may properly come before the conference at that time.

G. F. Watson, President.
 T. G. Johnson, Secretary.

NORTHWESTERN CALIFORNIA CONFERENCE

The second session of the Northwestern California Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at St. Helena, Cal., July 4-14, 1918, for the election of officers and the transaction of such other business as may properly come before the conference. The first session of the conference will be held July 4, at 8 p. m. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for every fifteen members or major fraction thereof.

G. W. Wells, President.
 S. Donaldson, Secretary.

COLORADO CONFERENCE ASSOCIATION

Notice is hereby given that a meeting of the Seventh-day Adventist Association of Colorado will be held in connection with the camp-meeting, and the biennial session of the conference, at Denver, Colo., June 20-30, 1918, for the election of a board of trustees, and the transaction of other necessary business. The first meeting of the association is called for Thursday, June 27, at 10:30 a. m. The first meeting of the conference will convene Friday, June 21, at 9:30 a. m. Officers will be elected for the ensuing term, and such other business will be transacted as may properly come before the conference.

W. A. Gosmer, President.
 S. J. Abegg, Secretary.

WISCONSIN CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

The Wisconsin Conference Association of the Seventh-day Adventists, a legal organization, will hold its first biennial session in connection with the annual camp-meeting, at Fond du Lac, Wis., June 20-30, to elect a board of trustees and to transact such other business as may come before the constituency. The first meeting is hereby called, to be held Monday, June 24, 1918, at 10 a. m.

C. S. Wiest, President.
 W. J. Walter, Secretary.

SOUTH WISCONSIN CONFERENCE

The South Wisconsin Conference of Seventh-day Adventists will hold its first biennial session in connection with the camp-meeting at Fond du Lac, Wis., June 20-30, 1918, for the election of officers for the ensuing two years, and the transaction of such other business as may come before the constituency for consideration. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for each fifteen of its membership or fractional majority. Delegates' credentials should be sent to the office at once. The opening meeting of the conference will be held at 10 a. m., June 21, 1918.

C. S. Wiest, President.
 W. J. Walter, Secretary.

SOUTH WISCONSIN MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Medical Missionary and Benevolent Association of the South Wisconsin Conference of Seventh-day Adventists will hold its annual session in connection with the annual camp-meeting, at Fond du Lac, Wis., for the election of officers and the transaction of such other business as may come before the conference at that time. The first meeting is hereby called, to convene Tuesday, June 25, 1918, at 10 a. m. All accredited delegates to the conference are delegates to the meeting of the Medical Missionary and Benevolent Association.

C. S. Wiest, President.
 P. L. Larson, Secretary.

SOUTH TEXAS CONFERENCE

The first biennial (fifth annual) session of the South Texas Conference of Seventh-day Adventists will convene at El Campo, Tex., July 12, 1918, at 9 a. m. Each church is entitled to one delegate, irrespective of membership, and to one additional delegate for each fifteen of its members.

E. L. Neff, President.
 C. C. Mattison, Secretary.

SOUTH TEXAS CONFERENCE ASSOCIATION (A CORPORATION)

The first meeting of the first biennial (fifth annual) session of the South Texas Conference Association of Seventh-day Adventists will convene July 16, 1918, at 10 a. m., at El Campo, Tex., for the election of officers and the transaction of such other business as may come before the conference. Accredited delegates to the conference are delegates to the conference association.

E. L. Neff, President.
 C. C. Mattison, Secretary.

MINNESOTA CONFERENCE ASSOCIATION

Notice is hereby given that the annual meeting of the Minnesota Conference Association of Seventh-day Adventists will be held in connection with its camp-meeting and conference, at Anoka, Minn., June 6-16, 1918, for the purpose of electing officers and transacting such business as may properly come before the association. The first meeting will be held at 9 a. m., June 12.

G. W. Wells, President.
 Mary D. Hopkins, Secretary.

NEW YORK CONFERENCE ASSOCIATION

The thirteenth session of the New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the fifty-seventh session of the Eastern New York Conference at Pulaski, N. Y., on the camp-ground on Port Street. The first meeting will be called at 5 p. m., Tuesday, July 2, 1918. This meeting is called for the election of officers, and for the transaction of such other business as should come before the constituency. All accredited delegates to the conference compose the constituency of the association.

H. C. Hartwell, President.
 H. A. May, Secretary.

WEST MICHIGAN CONFERENCE ASSOCIATION

The fifteenth annual session of the West Michigan Conference Association of Seventh-day Adventists will be held at Allegan, Mich., at the time of the conference camp-meeting, June 13-23, 1918. The first meeting of the session is called for Tuesday, June 18. The regular delegates to the conference are the constituency of the legal body, and are entitled to a voice in the election of the board of trustees, and the transaction of such other business as may come before the body.

William Guthrie, President.
 David K. Royer, Secretary.

NORTH WISCONSIN CONFERENCE ASSOCIATION

The first session of the North Wisconsin Conference Association of Seventh-day Adventists will be held in connection with the conference and camp-meeting at Spooner, Wis., June 20-30, 1918. The first meeting will be held at 10 a. m., Friday, June 21. At this meeting officers for the coming two years will be elected, and such other business transacted as may properly come before the meeting. The delegates to the association are the regularly accredited delegates to the North Wisconsin Conference of Seventh-day Adventists.

J. J. Irwin, President.
 H. W. Johnson, Secretary.

MISSIONARY NURSES' TRAINING COURSE, MADISON (WIS.) SANITARIUM

The next class of the Madison Sanitarium Nurses' Training Course will begin July 10, 1918. There is opportunity for about twenty young women and five young men to enter the course. Only consecrated, mature young people are desired. We ask all who are interested to make application early. Information and application blanks will be sent upon request.

Emma F. Dinesen, R. N., Supt. of Nurses.

PATRIOTISM THE KEYNOTE

Unfortunately, some have the mistaken notion that we are slackers and not thoroughly loyal to our country because, as a denomination, we have asked exemption for our young men from bearing arms. They do not know that upwards of two thousand of our young men are serving in the several departments of the army and navy. They do not know that a number have invested in Liberty Bonds. They do not know that we are ardent supporters of the Red Cross, on the field, at home, and with our money. These facts, our general attitude in such times of crisis as the present, and the enunciation of some of those ever-living fundamentals of civil government that have distinguished America, will be clearly set forth in the July Signs Magazine cover, illustrations, and articles. In short, it will be a thoroughly patriotic number, and one that you will wish to circulate freely among your neighbors.

With the exception of the last cover page, which has been donated to the Red Cross, advertising will be entirely eliminated. One of



the other cover pages will feature Dr. Morgan's justly famous "Jesus is Coming Soon" hymn, which was so well received at the recent General Conference, where this master of the pipe organ delighted our people with his beautiful music.

The religious liberty phase of the message is adequately touched upon in Elder M. C. Wilcox's "Columbia the Pole Star of Freedom;" the health feature, in Dr. Thomason's "Revamping the Nation's Manhood;" the immortality question, in an article entitled "Spiritism's War Boom;" and the second coming of Christ, in such well-chosen topics as "Universal Heart Failure," "Schedule of the Nations," and "Futurity's Darkness Dispelled." Those regular features—double center opening of illustrated current events, religious trend of the day, and the paragraphed Biblical explanation of the great happenings of our time—are also a part of the splendid July number.

The following letter from a Kentuckian indicates the esteem in which the Signs Magazine is held by some. "Eight years ago I was in Cincinnati on business, and while there I bought from a young lady a copy of your paper, which I still have. I have always considered your paper very valuable. Will you be so kind as to send me an up-to-date sample copy and the yearly subscription price?" If he was pleased with the little old magazine of eight years ago, you can imagine his pleasure upon seeing a copy in its new form and attractive dress.

You will miss a great opportunity if you do not secure a quantity of the July number for use in your neighborhood. One glimpse of the cover, and many will gladly part with fifteen cents for a copy. Get fifty copies; pay \$3.50 for them, and sell them for \$7.50. There is room for more workers. Let your tract society secretary know how many of the July number you can use.

"THE FALL OF JERUSALEM"

"Every time I go out with that little tract, 'The Fall of Jerusalem,' I get a real blessing." So spake one of our working sisters at a prayer meeting in one of our city churches

recently. She further stated that on a recent trip she gave nineteen half-minute demonstrations, with a sale of seventeen copies. It took only a few seconds, for which she was well paid financially, and she placed in the hands of the people a neat, well-illustrated publication, with a strong, direct message on the Sabbath and the future home of the saved. One of our prominent missionary workers recently picked up forty nickels on an interurban electric car after distributing the tracts among the passengers. If you have not seen it, send five cents to your tract society for a copy, or, better still, order 25 copies for 75 cents plus the postage, and go and do likewise. Scatter the literature like the leaves of autumn. Now is the time when the people are asking what these things mean.

J. W. Mace.

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.

Miss Essie Fox, Banners Elk, N. C.

James M. Johnston, Route No. 5, Box 49, Hickory, N. C.

Estella Adams Foster, Horse Shoe, N. C. Continuous supply (except Review).

Mrs. A. F. Hamlin, Fort Ogden, Fla. Signs, weekly and monthly, Instructor, Little Friend, Watchman, and tracts.

REQUESTS FOR PRAYER

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

"Please pray for the conversion of my two sons," writes an anxious mother.

A sister in Oregon asks prayer for the healing of her daughter, and that threatened family trouble may be averted.

"Please put my name on your prayer list. I am alone, and in very poor health. Unless the Lord intervenes, it will be necessary for me to undergo a serious surgical operation," is the request from a sister in Indiana.

OBITUARIES

Cooksey.—Minnie Lee Cooksey, daughter of Brother and Sister S. L. Cooksey, was born Jan. 27, 1916, and died March 26, 1918. The parents sorrow in hope.

J. A. Traugh.

Beard.—Mr. Jacob Edward Beard was born Dec. 15, 1858, and died April 13, 1918. He was married to Elizabeth Patts Sept. 10, 1890, and his wife and many friends mourn their loss.

Joseph Shellhaas.

Hunter.—Mrs. Margaret Hunter died April 5, 1918, at the home of her daughter, in Chicago, Ill. The deceased accepted present truth at Lexington, Ky., in 1894, and was a faithful servant of the Master until the end. Six daughters, one son, and three sisters mourn.

I. J. Woodman.

Hill.—Amelia Hill was born Jan. 5, 1843. During her childhood her parents settled in Eaton County, Michigan. In early life she became a Christian, and later united with the Seventh-day Adventist church. She was married to Elmer J. Hill May 30, 1870, and to this union was born one child, a daughter, now deceased. Sister Hill passed away April 2, 1918. She was a humble, devoted Christian, and we feel confident that she sleeps in Jesus.

R. J. Bellows.

Piatt.—Master Harold Piatt was born in Indianapolis, Ind., Dec. 18, 1911, and was killed in an automobile accident near his home in Chicago, Ill., April 12, 1918. Harold was one of the church school children. His parents, two brothers, and five sisters mourn. He awaits the call of the Life-giver.

I. J. Woodman.

Bliss.—Mrs. Pearl Bliss was born in Will County, Illinois, Feb. 6, 1843, and died at her home in Chicago, Ill., March 31, 1918. In February, 1862, she was united in marriage to Eron A. Bliss. To this union were born two sons and two daughters. They, with the aged husband, mourn. She sleeps awaiting the call of the Life-giver.

I. J. Woodman.

Fonten.—Hanna Matilda Fonten was born Oct. 31, 1860, in Sweden, and died in Denver, Colo., April 6, 1918. She is survived by her husband, Albert Fonten, three brothers, and one sister. She was a charter member of the Swedish Seventh-day Adventist church of Denver, and fell asleep in hope of a part in the first resurrection.

G. W. Anglebarger.

Bates.—Jennie Shoemith was born in Stephenson County, Illinois, March 20, 1860. She was married to Caleb A. Bates March 27, 1882. Soon after her marriage she united with the Seventh-day Adventist church, and remained a faithful member until called by death. She fell asleep at her home near Brunswick, Nebr., April 15, 1918. Her husband and their six children mourn.

Anderson.—Maltida Erskine Anderson was born in De Lancey, N. Y., Jan. 22, 1844, and peacefully fell asleep in Jesus April 18, 1918, at the home of her daughter. In 1860 she embraced present truth, and was the leader of the Seventh-day Adventist church service at Lucas, Wis., for many years. She was ever faithful to her convictions of truth and duty. Five of her children mourn.

E. Hilliard.

Johnson.—Carl Frederick Johnson was born in Sweden, March 8, 1863. He was married to Anna Christina Johnson at Longmont, Colo., in March, 1892. His death occurred March 21, 1918. Six daughters survive. Many years ago Brother Johnson united with the Seventh-day Adventist church, and he remained a devoted Christian until his death.

G. W. Anglebarger.

Wiggins.—W. A. Wiggins was born in Barton, Vt., in 1841, and died at his home in Ogden, Utah, April 10, 1918. Brother Wiggins accepted present truth many years ago in the State of Minnesota, and lived a consistent Christian life. Although greatly afflicted during his last years, he was ever patient and cheerful. His wife and three daughters mourn.

Chas. Nelson.

Cobb.—Charles W. Cobb was born in Troy, N. Y., April 9, 1840. He was married to Mary Stockwell in 1862, and to them were born nine children, all of whom survive their father, whose death occurred at Fargo, N. Dak., March 8, 1918. For more than forty years Brother Cobb was a believer in present truth, and he will long live in the esteem of his family, the church, and the community. He sleeps in Jesus.

W. H. Edwards.

Lewis.—Benjamin Freer Lewis was born Jan. 28, 1843, and died March 5, 1918. He came to Michigan from New York State in 1846, and settled in Livingston County. He was married to Miss Clara E. Hartson in 1866. A devoted Christian and a faithful worker in the Seventh-day Adventist church, he was highly respected by all who knew him. His wife, his aged mother, with one daughter, two brothers, and one sister, are left to mourn.

Newberry.—Henry Newberry was born in London, England, about fifty-one years ago. He spent some time in Canada, and later came to Crystal Springs, Fla., where he died Jan. 18, 1918. He accepted present truth as a result of Bible readings held with his neighbor, E. C. Dettwiler, and united with the Plant City Seventh-day Adventist church. He was an earnest Christian and zealous in the circulation of our literature. He was never married, and left no relatives in this country.

J. C. Mikkelsen.

Wessels.—March 14, 1918, "Grandma Wessels," as she was familiarly known, was buried beside her husband in the Wellington cemetery, aged seventy-eight years. She was one of the first to embrace the truth in South Africa, and was baptized by Elder C. L. Boyd. Sister Wessels had been an invalid for some years, both in body and mind, having to be cared for as a child. She lived with her eldest son, Peter Wessels, on the farm, where all was done for her comfort that loving hands could do. She loved the truth, and did much to support it in different countries. Much as she desired to live till the Lord comes, her work is done, and she rests in the "blessed hope."

I. J. Hankins.

Allason.—Charity Katy Allason was born near Austell, Ga., July 12, 1889, and died at her birthplace Jan. 31, 1918. Her parents and one sister mourn, but they believe that she will have a part in the first resurrection.

E. Pugh.

Daggett.—George Henry Daggett was born March 31, 1848, and died in South Lancaster, Mass., April 6, 1918. He loved the third angel's message, and lived a quiet, consistent Christian life. He leaves his wife and nine children to mourn their loss.

C. H. Castle.

Stump.—Mrs. Bertie Stump was born in Morgantown, W. Va., Dec. 11, 1883, and died in Denver, Colo., March 20, 1918. She fell asleep rejoicing in the third angel's message, the truth of which came to her during her last illness. She is survived by her husband and four small children.

G. W. Anglebarger.

Sherwin.—Mary S., the beloved wife of I. S. Sherwin, of Washington, D. C., died March 31, 1918. The bereaved husband, one son, and one brother are left to mourn. Interment took place in the Arlington Cemetery. Deceased was a member of the Chattanooga Seventh-day Adventist church.

* * *

Horn.—Died at Orting, Wash., April 3, 1918, John W. Horn, aged 88 years. Some twenty years ago he accepted present truth at Montrose, Colo., under the labors of Elder Francis Truby, and remained faithful unto the end. He served in the Civil War, and was a member of the Soldiers' Colony, where he had many friends. His wife and six children mourn, but they sorrow in hope.

T. Z. Andrews.

Bruce.—Mrs. Mary C. Bruce was born in Edmonson County, Kentucky, June 9, 1844. Her husband was John M. Bruce. She heard and accepted the third angel's message while visiting her daughter, who was a member of the Seventh-day Adventist church in Louisville. She fell asleep March 28, 1918, in the hope of a part in the first resurrection. Two sons, two daughters, with other relatives and a host of friends, mourn.

William Winston.

Pedicord.—Mrs. Laura Elizabeth Pedicord was born April 16, 1858, in the State of Ohio. She died after a short illness, on April 1, 1918. Her marriage to Zachariah Pedicord, a native of Virginia, occurred April 6, 1884. Eleven children were born to them, six of whom are left to mourn. Her beautiful Christian life was an inspiration to all who knew her, and we feel confident that she sleeps in Jesus.

N. S. Ashton.

Kiep.—Mrs. Gertrude Kiep died at the home of her daughter in Denver, Colo., Feb. 24, 1918. She was born in Balk, Holland, Feb. 16, 1839. Twenty-five years ago she moved from Battle Creek, Mich., to Denver, and since that time has been a faithful member of the Seventh-day Adventist church at this place. Two daughters and one son, a sister in Holland and five brothers in this country, are left to mourn.

G. W. Anglebarger.

Corder.—Mrs. Eva Alice Corder was born Sept. 22, 1863, near Plainfield, Ohio. Sept. 13, 1883, she was united in marriage to John Franklin Corder, and to them were born seven children. In 1898 she became interested in present truth and began keeping the Sabbath. After a residence of more than twenty years in Coshocton, Ohio, she moved to Mount Vernon that her children might be in school. Her death occurred April 3, 1918, at her home in this place. Hers was a devoted, consistent Christian life. Her husband and six children, one brother, and two sisters mourn.

N. S. Ashton.

Whitmore.—Almina Gunn was born in Rhode Island, Dec. 10, 1831. At the age of twenty years she was married to Henry Lee, and to them were born ten children. About seventeen years ago she was married to Howard Whitmore, who preceded her in death. She spent the last year of her life with different members of her family, and died at McMinnville, Tenn., Feb. 25, 1918. She united with the Seventh-day Adventist church at Vilas, S. Dak., and for thirty-six years was a faithful member of the denomination. She fell asleep in hope of a part in the first resurrection.

W. R. Hanson.

Rion.—Miss Margaret Rion was born in Winstboro, S. C., in the year 1854, and died in Columbia, S. C., April 8, 1918, after a short illness. She was a woman of brilliant intellect, and for fifteen years served as librarian at the University of South Carolina. She became interested in the third angel's message as presented by Elder J. L. Shuler in the fall of 1916, and became a devoted member of the Columbia Seventh-day Adventist church. Her life was one of loving ministry, and she sleeps in hope of a part in the first resurrection.

Mrs. C. B. Jeffries.

Hastings.—Frederick Hastings was born at New Ipswich, N. H., and died in Boston, Mass., Feb. 27, 1918. His death was caused by a complication of diseases, and though suffering intensely, he showed great patience and fortitude. Although from a child he was familiar with the truths of the third angel's message, it was not until a short time before his death that he entered into that personal communion with the Master that sweetens the darkest hour. Always kind and sympathetic, he greatly endeared himself to those who were privileged to know him intimately. He longed to regain his health that he might be able to live the truth and do something for the One who had done so much for him. He was a son of the Brother and Sister Hastings of whom Sister White writes in such terms of loving interest in her little book entitled "Spiritual Gifts," Vol. II, where she speaks of visiting the family and finding Sister Hastings ill. They had a blessed season of prayer for her, and she was healed. Of her Sister White says, "Our hearts were knit together, like the hearts of David and Jonathan." The infant son, who was also healed by prayer at that time, is the subject of this sketch. He was the youngest of six children, all of whom accepted the truths of this message, and five of whom died in the "blessed hope." One brother survives. His father is also mentioned by Elder Loughborough in his book entitled "The Great Second Advent Movement" as the brother who so fully believed that the Lord was coming in 1844 that he left his potatoes in the ground. The deceased came to Boston at the age of seventeen, where he ever after resided. He was married Nov. 27, 1890, to Miss Genevieve Webber, whose parents were among the pioneers of this truth in New Hampshire. The following year their only child, Mildred, was born. Sister Hastings and her daughter have been earnest workers in the Boston church, and they have our deepest sympathy in their affliction, but they sorrow not as those who have no hope.

Mrs. M. A. Wheeler.

Evans.—William Evans was born Jan. 31, 1835, in Richburg, N. Y., and died April 17, 1918, at his home in Nashville, Tenn. At the age of thirty years the deceased left New York and settled in Missouri. There he embraced present truth in 1870. He was president of the Missouri Conference for one year, and secretary-treasurer for fifteen years. In 1885 he took charge of the city mission work in St. Louis, remaining there for four years. In 1897 the family went to the Bay Islands, and engaged in mission school work for eight years. Later they spent one year in Jamaica, and then returned to the States, making their home at Nashville. Brother Evans was married to Miss Emma Newton in 1858, and to them were born three children, one of whom is Doctor Newton Evans of Loma Linda, Cal. His companion, one son, and two daughters mourn, but they sorrow in hope of the resurrection morning.

* * *

Myers.—John S. Myers was born in the State of Ohio, Feb. 6, 1841, and died at his home in Napa, Cal., March 17, 1918. In the year 1866, in the State of Wisconsin, he was united in marriage to Hattie M. Duncan. To them were born five children, three boys and two girls. Brother Myers gave his heart to the Lord in his youth, and united with the Seventh-day Adventist church, ever continuing faithful. Because of hardships endured while serving in the Civil War, he was discharged a semi-invalid. For many years he was obliged to use crutches, but the Lord heard prayer in his behalf, and sustained and strengthened him. A loving wife and five children mourn.

S. T. Hare.

Dart.—Alice Dart was born Jan. 6, 1876, in Dewitt County, Illinois. She accepted present truth at the age of twelve years, and later she was baptized and united with the Seventh-day Adventist church in Jewella, La. For some time she was in the colporteur work, and then took a nurses' training. Failing health made it necessary for her to give up active work, and the last days of her life were spent in caring for her mother. She died at Reeves, Ga., March 25, 1918, and was laid to rest at her old home at Graysville, Tenn. Three brothers and one sister mourn.

Smith Sharp.

Smith.—Mrs. Cora Anna Pierce-Smith was born in Calhoun County, Michigan, Dec. 15, 1881. In early youth she gave her heart to God, and later entered Battle Creek College with the idea of preparing for missionary work. March 15, 1900, she was married to E. L. Smith, and to them was born one daughter, who survives her mother. Sister Smith was interested in all lines of missionary endeavor, but especially in the Sabbath school work. She served for some time as superintendent of the kindergarten division. She fell asleep in Jesus March 13, 1918.

W. J. Blake.

Gray.—Mrs. Eliza Eastman Gray was born in the State of New York, March 28, 1838, and died at Santa Cruz, Cal., Feb. 1, 1918. She was a faithful member of the Santa Cruz church, and fell peacefully asleep, expecting soon to be awakened by the Life-giver.

W. C. Ward.

Curlee.—Mrs. Jennie B. Curlee was born July 4, 1872, at Duquoin, Ill., and died in Denver, Colo., April 10, 1918. She came to Colorado about twenty years ago, and lived in Denver for sixteen years. She accepted present truth during her last illness, and fell asleep in the hope of a part in the first resurrection.

G. W. Anglebarger.

Clark.—Levi Clark was born in Ingham County, Michigan, Sept. 18, 1840, and died at his home in Carleton, Monroe County, March 17, 1918. For twenty-six years he stood firmly for the truth of God, and was a conscientious observer of the Sabbath. He is survived by his wife and two sisters. His only child was buried six weeks before his death.

Frank Dudley.

Emery.—Levina Jenkins was born Aug. 15, 1840, in Devonshire, England. She came to America when a young girl, and settled in Maryland. In 1864 she was married to Simon Emery. Sister Emery united with the Seventh-day Adventist church in 1888, and died in the faith March 10, 1918, at Battle Creek, Mich. One daughter and one son mourn.

* * *

Johnston.—Thomas Johnston was born Dec. 24, 1841, at Mercer, Pa., and died Feb. 28, 1918. In 1874 Brother Johnston moved from Pennsylvania to Dickson, Tenn., and in 1892 the light of the Sabbath truth came to him. He united with the Seventh-day Adventist church, remaining a faithful member until called by death. His companion and four children mourn.

James Bellinger.

Bellows.—Olive F. Smoke Bellows was born July 6, 1847, in Michigan, and died March 6, 1918, at her home near Kingsland, Mich. She was married to Warren E. Bellows Dec. 3, 1870. Seven of their eight children, with the husband, survive. Our sister was a patient sufferer for fifteen years, but during this long sickness her faith in the coming Saviour was always bright, and we are confident that she sleeps in Jesus.

W. J. Blake.

Satterlee.—Mrs. Eleanor M. Satterlee, daughter of Mr. and Mrs. Ira Abbey, was born in Brookfield, N. Y., Feb. 5, 1843. She was married to Manthus Satterlee Oct. 23, 1865, and to them were born four sons and two daughters. She was reared in the third angel's message, her parents having accepted present truth under the labors of Elders Joseph Bates and James White. At the time of her death, March 12, 1918, she was a faithful member of the Battle Creek church. One son and two daughters mourn.

W. J. Blake.

Lynn.—Millie A. Lynn was born in Marion County, Indiana, Oct. 22, 1842. She came to Colorado in 1859 and settled in Blackhawk, where she resided until 1889, when, with her husband, William Lynn, and family, she moved to Denver. Her death occurred at her home in this city April 4, 1918. She is survived by two sons and two daughters. Sister Lynn united with the First Seventh-day Adventist Church of Denver about ten years ago, and was a faithful, true Christian until the last.

G. W. Anglebarger.

Howard.—Mary J. Howard was born in Dansville, Mich., Nov. 5, 1841, and died in Reno, Nev., March 14, 1918. She was one of the western pioneers, having crossed the plains with an ox team in 1861. She settled first near Virginia City, but for the last fifty years of her life she lived in or near Reno. She accepted present truth thirty-four years ago, and was a charter member of the Reno church, where she was an active worker, and when taken ill was serving as clerk. She was a member of the church school board, and a teacher in the Sabbath school. One son and his family, with other relatives and friends, mourn. She awaits the call of the Life-giver.

George G. Sims.

Boutelle.—Marian Olivia Guild was born Dec. 12, 1844, in Holden, Worcester County, Mass. In 1858 the family moved to Edwards, Wis., and later to Lakemills, Wis. Nov. 15, 1870, she was united in marriage to Marcus E. Boutelle, of Azalan, Wis. In 1904, on account of her husband's illness, they moved to South Madison, Wis., and made their home at the Madison Sanitarium. Mrs. Boutelle was a faithful member of the Seventh-day Adventist church for more than forty-seven years, and she fell asleep April 6, 1918, in the hope of a part in the first resurrection. Her husband and one brother mourn.

P. L. Larson.

(Lake Union Herald please copy.)

Miura.—Mrs. Clara Emma Miura was born in McPherson County, Kansas, Feb. 24, 1874, and died at her home in Denver, Colo., April 12, 1918. She was married to C. K. Miura Oct. 31, 1909. Her husband, two brothers, and two sisters survive. She united with the Seventh-day Adventist church several years ago, and looked forward with joy to the second coming of Jesus.
G. W. Angleharger.

Cooches.—Otis Winnifred Cooches was born June 9, 1879, at Rockford, Ill., and died at his home in Pellston, Mich., March 14, 1918. Brother Cooches accepted present truth last winter under the labors of the writer. Although he suffered much to the very last, he was very patient. His only hope was in the first resurrection, and in this hope he fell asleep, to await the call of the Life-giver.
A. M. May.

Campbell.—J. C. A. Campbell was born at Taylorsville, N. C., Oct. 11, 1888. He died at Palma Sola, Fla., April 14, 1918, aged 79 years. He accepted the truth of the third angel's message by reading "The Marvel of Nations," and was baptized by Elder D. T. Shireman. He leaves a sister, five sons, and three daughters to mourn. Funeral services were conducted by the writer, assisted by Dr. J. E. Caldwell.
C. R. Magoon.

Sarvis.—Charles H. Sarvis died at Newburgh, N. Y., aged eighty-four years. He accepted present truth in the summer of 1911, and was baptized in the Hudson River. He united with the Seventh-day Adventist church at Newburgh, remaining a faithful member until he fell asleep in the blessed hope of the soon-coming Saviour. Those who knew him well, say he lived a consistent Christian life. Six children mourn.
D. N. Wall.

Starkey.—Mrs. Mary Frances Starkey was born at Wilmington, Ill., Dec. 1, 1854, and died at Sheridan, Wyoming, March 16, 1918. About twenty-two years ago Sister Starkey united with the Seventh-day Adventist church, and remained a faithful member until her death. We feel confident she sleeps in Jesus. She was laid to rest in the Sheridan Cemetery, to await the call of the Life-giver. Her husband, six children, and many other relatives and friends, mourn.
N. T. Sutton.

Graham.—Melissa Van Brunt was born in Illinois Feb. 26, 1847. She went with her parents to Michigan, and was married to Alfred Graham Aug. 5, 1868. She united with the Seventh-day Adventist church about thirty-five years ago, and lived a consistent Christian life. The last fifteen years of her life were spent in Oregon, and there she fell asleep April 14, 1918. Her three children—a son and two daughters—mourn.
G. E. Johnson.

Moore.—Sister Mary E. Moore was born in Alabama in 1842, and died at Armona, Cal., March 18, 1918. She accepted the third angel's message about twenty-five years ago, and remained faithful to the truth. She was a great sufferer for the last ten years of her life, being confined to her wheel-chair; but she bore her sufferings patiently and quietly, and passed away with a bright hope in God. She leaves four daughters, one son, and many other near relatives to mourn.
N. P. Neilsen.

Norwood.—Sophy Galbreath was born near Mount Pleasant, Iowa, Jan. 13, 1848. When she was a small child her parents moved to Illinois, settling near Ellison, and there she grew to womanhood. She was married to George E. Norwood April 18, 1872. They made their home in Taylor County, Iowa, for fourteen years, later moved to McPherson, Kans., and then to Fayetteville, Ark., where she fell asleep in Jesus March 26, 1918. In 1882 she accepted present truth through the efforts of Elder C. A. Washburn. Her husband and two sons, one of whom is president of the Southern Idaho Conference, one daughter, and a host of friends mourn, but they sorrow in hope.
H. Clay Griffin.

Berg.—Marit J. Berg was born in Romsdalen, Norway, Aug. 4, 1844, and died in Chicago, Ill., April 24, 1918. Sister Berg and her husband came to America in 1864, settling in Chicago. They were among the very first Scandinavian Seventh-day Adventists in this city, as they accepted present truth in 1871. Brother Berg was prominent as a church member and worker for many years in the old Scandinavian Erie Street church. He was elder of the church almost continually until the time of his death, seventeen years ago. Brother and Sister Berg had fourteen children, seven boys and seven girls. Of these, seven are still alive. Sister Berg was a faithful, kind, earnest Christian woman. She will be greatly missed by her children and by her many friends and fellow believers in Chicago. She died in the bright hope of a part in the first resurrection.
L. H. Christian.

Nelson.—Mrs. Augusta Nelson was born in Beistaden, Norway. Her marriage to Niclaus Nelson took place in 1882, and that same year they came from Trondhjem, Norway, to America, and settled in the Middle West. Seven sons and three daughters were born to them. Sister Nelson accepted present truth at Artichoke Lake, Minn., in 1884, and was an earnest believer in the soon coming of Christ. She was a devoted mother, a true companion, a faithful friend. She died at the Iowa Sanitarium March 18, 1918, aged fifty-six years. Her husband and eight children are left to mourn.
Anol Grundset.

Staines.—John Staines was born Jan. 13, 1841, in Orleans County, New York. In 1864 he was married to Miss Susan Haysmer, and they came to Montcalm County, Michigan, settling on a farm, where he spent the remainder of his life. Forty-two years ago he was baptized by Elder A. O. Burrill, and united with the Seventh-day Adventist church at Bushnell, Mich., where he served faithfully as both deacon and treasurer. He had been in feeble health for several years, and on March 26, 1918, peacefully fell asleep. He was the father of four children, two of whom, with his two brothers and other relatives and friends, mourn.
Fern Haysmer.

Stevens.—Died at his home near Stroud, Okla., April 28, 1918, George S. Stevens, aged seventy-five years. He was born on Iron Bound Island, off the coast of Maine. His early life was spent at Rockton, Ill. On March 29, 1866, he was married to Miss Lorane Thompson. After living for some time in Iowa and Kansas, he came to Oklahoma in March, 1892. In September of 1915 he united with the Seventh-day Adventist church, and lived a consistent Christian life to the end of his days. His wife and four of their five children survive.
N. Clausen.

Kimes.—Mrs. Josephine J. Kimes was born near Toronto, Canada, July 15, 1844, and died at her home in Denver, Colo., March 13, 1918, after a short illness. Sister Kimes accepted the third angel's message about four years ago, and was a member of the York Street church in Denver. She lived an earnest, devoted Christian life, and we feel confident that she will hear the Master's "Well done." Two daughters and two stepdaughters mourn.
G. W. Angleharger.

Addis.—Mrs. Lucy S. Addis was born in Illinois May 12, 1842. She was married to George W. Addis July 3, 1861. She was left a widow in 1885 with the responsibility of seven small children. The light of present truth came to her in 1872, through the efforts of Sister Ellen G. White, and she remained faithful till her death, which occurred in Denver, Colo., March 5, 1918. Six of her seven children mourn.
G. W. Angleharger.

McCall.—Hannah Percilla Pierce was born Oct. 11, 1847. She was married to John McCall, Oct. 14, 1868. She was a devoted Christian, and a firm believer in the soon return of our Saviour, having accepted present truth about twenty years ago. She died at the age of seventy years. Her aged husband, four sons, and two daughters mourn.
A. J. Clark.

Hill.—Alfred Hill was born in Griggsville, Ill., March 18, 1850, and died at his home in Denver, Colo., March 19, 1918. Brother Hill had charge of the Denver City Park Zoo for twenty-three years. During his last illness he took a decided stand for the truth and united with the South Denver Seventh-day Adventist church. He is survived by his wife, two sons, and one daughter.
G. W. Angleharger.

Wendt.—Miss Hedwig Bertha Wendt was born in Hall County, Nebraska, March 28, 1888, and died at Grand Island, Nebr., April 8, 1918. For twenty years she was a faithful, consistent member of the Seventh-day Adventist church, and fell asleep in the bright hope of a part in the first resurrection. Her parents, two brothers, and six sisters mourn.
B. M. Garton.

Quigley.—Mrs. Marie E. Quigley was born at Carlton, N. Y., July 29, 1836, and died near Turner, Ore., March 23, 1918. She was the mother of seven children, only one of whom survives. Sister Quigley was a devoted member of the Seventh-day Adventist church for about ten years before her death, and fell asleep in hope.
H. G. Thurston.

Kemp.—Juanita Louise Kemp, infant daughter of Brother and Sister Kemp, of Denver, Colo., was born in Limon, Colo., May 29, 1917, and died April 1, 1918, after a short illness, in Denver, Colo. The sorrowing parents are comforted by the "blessed hope."
G. W. Angleharger.

Woodard.—Edwin Allison Woodard was born in Decatur County, Indiana, Dec. 6, 1858, and died in Tucson, Ariz., April 6, 1918, where he had recently moved for the benefit of his health. He united with the Seventh-day Adventist church in 1904, and fell asleep in hope of a part in the first resurrection. His wife, with two of their five children, two sisters, and three brothers, is left to mourn.
W. A. Young.

Watson.—Cleminda Watson was born in Jackson County, Ohio, Dec. 23, 1826, and died at the home of her daughter in Goshen, Ind., March 26, 1918. She was married to John Watson in 1857, and to them were born three children, two of whom survive. In 1861 she was left a widow. She accepted the third angel's message in 1874, and remained firm to the end of her life.
W. A. Young.

Stowe.—John Alonzo Stowe was born near Davidson College, N. C., April 2, 1899. He died at Sarasota, Fla., April 26, 1918, of accidental drowning in Sarasota Bay. He was a member of the Terra Ceia Seventh-day Adventist church. The remains were taken to Palma Sola for burial. He leaves a mother, two brothers, and four sisters to mourn their loss. Services were conducted by the writer, assisted by Dr. J. E. Caldwell.
C. R. Magoon.

Babcock.—Nancy Ellen Lippincott was born near Montra, Ohio, Aug. 18, 1852. She was married to John A. Babcock in December, 1892, and became the mother of seven children. Sister Babcock accepted present truth about thirty years ago, through reading our literature. At the time of her death, April 8, 1918, she was a faithful member of the Battle Creek Seventh-day Adventist church. Three sons survive.
W. J. Blake.

Barth.—John Daniel Barth was born in Germany, Dec. 21, 1860, and died in a mine accident at Jasonville, Ind., March 29, 1918. He was married to Agnes Liebscher Dec. 26, 1888. Seven children were born to them, two of whom have fallen asleep. His wife, with five children and other relatives, is left to mourn. He was not a member of the church, but he believed the principles of the message, and was an earnest supporter of the church of which his wife was a member.
W. A. Young.

Voth.—Died at the Kansas Sanitarium, Wichita, Kans., April 5, 1918, Cornelius Voth, aged 59 years and 6 months. He was born in south Russia, and came to America in 1878, making his home with his parents in South Dakota. In 1884 he was married to Elizabeth Dirks. Two years later he accepted present truth, and later the family moved to Oklahoma. His was a consistent Christian life, and he died in the blessed hope of a part in the first resurrection. Three sons, three daughters, six brothers, and one sister mourn.
N. Clausen.

Beck.—Sister Dora T. Beck was born at Cedar Falls, Iowa, Jan. 7, 1877, and died at Tulare Cal., March 16, 1918. She gave her heart to God and united with our people at the age of sixteen, remaining a faithful member of the denomination until her decease. She suffered much, but patiently, and was reconciled to the Lord's will. She passed away in the blessed hope of coming forth in the first resurrection. She is survived by her husband, one daughter, her mother, three sisters, and four brothers.
N. P. Neilsen.

Low.—Mary Helen Betts was born in Jamestown, N. Y., Oct. 24, 1849. Her family moved to Corry, Pa., where, at the age of eighteen years, she was married to Willard W. Low. They settled in Carson City, Mich. There she was converted to present truth under the labors of Elder Van Deusen, and continued faithful until called by death. In 1890 Brother and Sister Low came to Cleveland, Ohio, where she spent the remainder of her life. She is survived by her husband, two sons, and three daughters.
A. W. Herr.

Parker.—Edward O. Parker was born in New Hampshire, June 7, 1861. He was converted at the age of seventeen in a series of meetings at Drycreek, Kans. In 1880 he was married to Mrs. Jennie E. Royer, who had accepted present truth at the same series of meetings. After spending some time at school in Battle Creek, he was sent to Prince Edward Island and Newfoundland to engage in colporteur work. Upon returning from this field he settled at Aroma Park, Ill., which place he made his home for the remaining years of his life. He loved the truth, and was always active in self-supporting missionary work. He had spent a few days at the Hinsdale (Ill.) Sanitarium as a patient, when, on March 24, he was instantly killed by a fast train at the station, as he was starting for home. He is survived by his wife, two daughters, and by brothers and sisters. We believe that he is sleeping the sleep of the blest, and that he will soon be awakened to life eternal.
E. W. Carey.

A WORLD IN PERPLEXITY

By ARTHUR G. DANIELLS

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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.

ELDER W. A. SPICER is spending a few weeks in the West. He is now attending the camp-meeting in Southern Oregon.

ELDER E. E. ANDROSS, vice-president of the North American field, reached Washington last week, and is spending a few days at the Virginia camp-meeting. Brother Andross will attend the early camp-meetings in the Lake Union Conference.

ELDERS A. G. DANIELLS and W. T. Knox and Prof. W. E. Howell went to Huntsville, Ala., last week in the interests of the Oakwood Junior College. Brother Daniels, on the return journey, is spending a few days at the Virginia camp-meeting.

THE hearts of our brethren in India are cheered as new workers reach the field. One family, Brother and Sister E. M. Meleen, have taken up the study of Tamil, preparatory to working among the Tamil people. Another family, Mr. and Mrs. Hugh L. Peden, have taken up the study of Telugu, and will pioneer the work among that people.

AMID revolution, and in spite of the influence of the priests, in a quiet way the message in Costa Rica is reaching hearts. Brother J. W. Shultz writes: "Just during the past week, at the close of the Bible study, another family gave their promise to keep the Sabbath. Others are coming to the house, soliciting Bible studies. I made some long trips over the mountains, distributing free literature. Word is already coming from it. We are glad we can see that the Lord is opening doors and that the desire to know the truth is increasing."

IN a few sentences, Brother L. V. Finster tells of the encouraging advance the work is making in the Philippines. He says: "I am sure you will be glad to know that our work in the Philippines continues to grow. Last year our baptisms were 301, and our book sales were a little more than \$12,000. Our native tithe in the Central-Southern Luzon Conference has been making very creditable increase, and we plan for 1919 to make our work wholly self-supporting, excepting the salary of the president. This year we have five tents in the Central-Southern Luzon Conference, and thus far the meetings have been having a splendid attendance. We cannot say as yet just what the outcome will be."

A FORWARD step in our publishing work is the establishment of a printing office in the Canal Zone, among the forty millions of Central America and the West Indies, thereby bringing us into still closer touch with foreign conditions and needs.

ELDER AND MRS. J. O. CORLISS, from California, passed through Washington en route to camp-meetings in the East. Brother Corliss labored in Washington many years ago, when the work was only beginning in the capital city.

ELDER D. C. BABCOCK and family, after spending a term of years in West Africa, arrived in Washington this week. Brother Babcock was taken seriously ill with sleeping sickness. On arriving in England, under skilful treatment he made a favorable recovery, and hopes in a few months to be able to be of service in the home field.

OF the first meetings held in Santo Domingo, Brother H. D. Casebeer, who has recently gone from Porto Rico to that field, writes: "We started a Friday evening meeting in our sala at 38 Garcia Street. The people came in and filled the room, and also the next one adjoining. After two weeks the work had so outgrown the first quarters that we had to move. Already in our new quarters the chairs are all filled, and many have to stand. The Dominicans are very fond of the gospel songs, and in our cottage meetings which we are holding all over town, they congregate on the sidewalk and in the street to listen to the songs. There are many interested ones. About twenty-five seem to be especially interested. Besides these there are twelve candidates for baptism. We expect eight to be baptized next Sabbath."

SOUL-WINNING—HOW THEY DO IT

A MISSIONARY thus describes some of the methods of personal work used by the Korean Christians: "Soon after my arrival I was assigned to visiting in certain homes, and a little book was given me containing the name of each believer. On each page was a second name, and when I asked what that meant, I was told that it was the name of the unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. As soon as she had become a Christian, her name was transferred to another place, and the first sister would select another for whom she would work and pray."

Pretty definite personal work, don't you think? About as definite and systematic a work as that recorded in the last verse of the fifth chapter of Acts—carrying the message from house to house. And "they ceased not" until they had visited "every house." Then came the increase of souls. "In those days" (Acts 6:1-3) the number of the disciples "was multiplied," and the message of salvation went to the world in a short time. The last message will go likewise, when we whole-heartedly give ourselves to the work as did Paul, saying, "As much as in me is, I am ready." Rom. 1:15.

ERNEST LLOYD.

KEEP GROWING

MINISTERS of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. Each effort to expound the gospel should be an improvement upon that which preceded it. Each year they should develop a deeper piety, a tenderer spirit, a greater spirituality, and a more thorough knowledge of Bible truth.—"Testimonies for the Church," Vol. IV, p. 270.

ONE of the most delusive religious movements which have arisen during the last few years is that represented by Pastor Russel. Repeatedly he has set a date for the coming of the Lord. Time has demonstrated again and again the utter absurdity of his claims. Much of his teaching is in direct opposition to the plain, obvious sense of the Scriptures. He denies some of the cardinal doctrines of the Word, such as the resurrection of Christ. He teaches doctrines that undermine the atonement, making of Christ only a human Saviour and a human sacrifice. This wicked, subversive teaching is clearly pointed out and exposed in a tract of thirty-two pages, entitled "Russellism; or the Coming of a False Christ," by Carlyle B. Haynes. This is an excellent tract for circulation at this time.

As this issue goes to press, the camp-meeting season is getting under way. Five camp-meetings in various parts of the country are now in session. In another week six more will have started. By the middle of June another seven will have opened. These camp-meetings are a means of blessing to our people. It is on such occasions that God in a special manner visits his people and brings new life and courage to many hearts. There are now listed seventy-two of these meetings to be held during the coming summer, one or more for nearly every State in the Union. If you have not already laid your plans to attend camp-meeting this summer, why not begin now? Lay your plans, encourage others to go, pray for the camp-meeting, get wholly right with God, and go to the meeting prepared to help others and receive a blessing for yourself.

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