

The Advent Review and Sabbath Herald

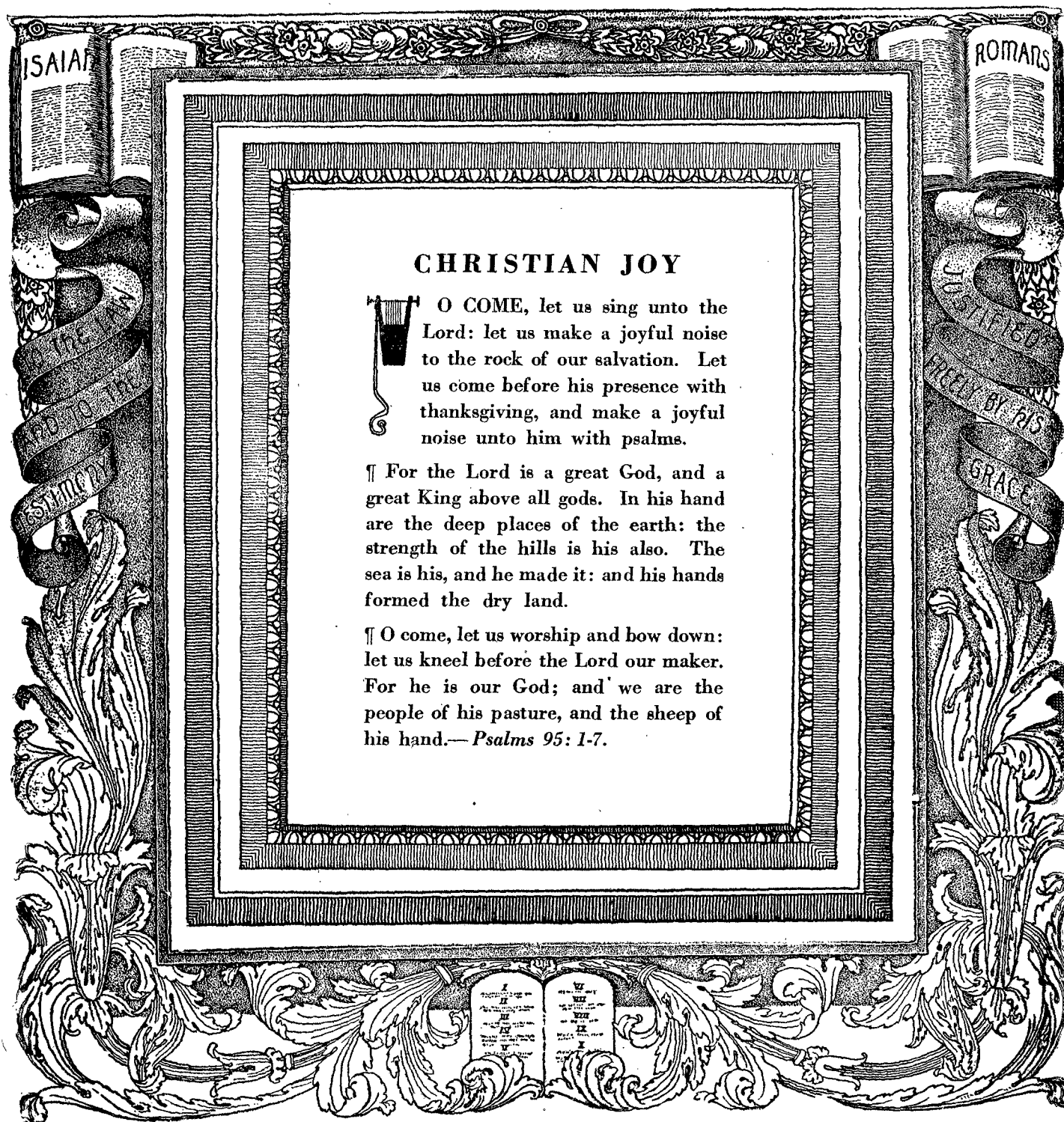


Vol. 95

Takoma Park Station, Washington, D. C., Thursday, July 18, 1918

No. 29

THE GOSPEL TO ALL NATIONS



CHRISTIAN JOY

U O COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

¶ For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land.

¶ O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.—*Psalms 95: 1-7.*

Religious Liberty Department

C. S. LONGACRE - - - - - Secretary

THE WORLD CHRISTIAN CITIZENSHIP CONFERENCE

THE Preliminary Assembly of the third World Christian Citizenship Conference was held in Pittsburgh, Pa., June 23-27, under the auspices of the National Reform Association. Three meetings were held on each of the four days of the conference. The day meetings of this great world movement were attended by an average of about sixty or seventy persons, mostly residents of Pittsburgh and vicinity.

The object of this "Preliminary Assembly" was to prepare for the third World Christian Citizenship Conference, which is to be held in Pittsburgh as soon as possible after the close of the World War, to plan for "Christian civic world reconstruction." This phrase was used frequently during the conference.

The assumptions which formed the foundation of many of the lectures, reports, and discussions, were as follows:

That nations, like individuals, have souls, and are capable of sinning and being punished, of repenting and being rewarded.

That the United States is a Christian nation.

That, being a Christian nation, it is proper that the Bible should be taught in every school in the country.

That Sunday, the first day of the week, is the Christian Sabbath, and should be observed by every citizen of this Christian nation.

That the moral law, the ten commandments, should be enforced by the state.

That the world is to be converted, and that the United States is to lead the nations to the kingdom of God.

It is hardly necessary to tell the readers of the REVIEW that these assumptions are incorrect, nor to give the proofs of their fallacy, for they are clear to most Bible students. These assumptions failing to prove correct, many of the carefully prepared reports and interesting discussions lacked weight enough to bring them down to earth, and proved to be nothing but air castles, having not even sand for a foundation.

The fact is, that a simple, childlike faith in a few texts of scripture—just taking them at their face value—would have saved much of the time and expense of the conference and would have enabled the time and money to be put into something more substantial.

For instance, the theory of world conversion is utterly overthrown by this one verse, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13. The first five verses of the same chapter give further proofs.

That the first day of the week, Sunday, is the Sabbath, is disproved by the fourth commandment, which says that "the seventh day is the Sabbath;" by the example of Jesus and the apostles before the crucifixion, and by that of the apostles and early Christians for many years after; and by the statement that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

The application of texts of scripture and common sense dissolves the other theories just as easily.

The National Reform Association has been in existence about half a century, working to secure better Sunday observance by law, to uproot polygamy, to suppress the white slave traffic, to have the Bible taught in the public schools, and to bring about peace based on the principles of the Prince of Peace. But still, we regret to say, "evil men and seducers" continue to "wax worse and worse."

Concerning the question of morality, the chairman of the World Commission on Social Purity said in his report:

"Conditions following the war will be much worse than they are now. Our highest moral standards will be attacked, weakened, and possibly destroyed."

Concerning polygamy, one speaker said: "We are in greater danger of polygamy now than we were of militarism four years ago."

In spite of their efforts, Sunday baseball, Sunday theaters, and Sunday outings have continued to increase, until the champions of the Sunday-Sabbath theory are very much worried concerning the future of the institution. Tuesday afternoon, June 25, time was given for a report of the World Commission on the Lord's Day, and for free discussion of the report. Dr. W. M. Rochester, of Toronto, Canada, secretary of the Lord's Day Alliance of Canada, is chairman of this World Commission, and presented the report.

Dr. Harry L. Bowlby, secretary of the Lord's Day Alliance of the United States, was one of the principal speakers to take part in the discussion. Among other things, he read from the report of the Special Committee on Sabbath Observance presented to the General Assembly of the Presbyterian Church, U. S. A., and adopted at Columbus, Ohio, May 18, 1918, as follows:

"The battle ground of the churches during the next ten years will be on the field of the Christian Sabbath. The battle front of the Sabbath extends from the Atlantic to the Pacific, from the Lakes to the Gulf. The enemy is everywhere organized, and his mighty drives have begun with greater intensity than ever before. The church has been too long on the defensive, and must now turn upon the enemies of the Lord's day and hurl them out of this trespassed territory. The day is threatened with disaster. . . . At no place in the church's battle lines are the drives of the enemy more terrific than at the point of our American Christian Sabbath. If the line gives way here, soon the rest of the line will follow."

In commenting on this report, Dr. Bowlby said:

"I believe that battle is already here, and that the battle of the Marne and the Somme and the Piave is largely going to be fought out on American soil on this question of the Sabbath within the next five years; and if we do not approximately win, we will have a setback for another half century. . . . Our Christian Sabbath is in tremendous danger of going down, and I am going to draw a picture here this afternoon for you. S. O. S.—what does it stand for? There must be a ship that is in danger,—some great 14-inch gun is leveled against her! This old ship is the grandest ship that ever plowed the sea. She is some nineteen hundred years old. She was first launched when the morning stars sang together. Our Sabbath! She is out there on the sea, with her auxiliary boats. . . . And I see the flashes of electricity going out, S. O. S.—Save Our Sabbath—all over the country! . . . The hour has struck, not only when the Son of man must be glorified in the United States, and when the kingship of Christ must be recog-

nized, but when God's day must be glorified in our United States!"

Dr. R. C. Wylie, of Pittsburgh, author, editor, and theological professor, made some very interesting remarks in his discussion of the subject. He said:

"The weak point with regard to many of our Sabbath laws is just here: Perhaps the first part of the law is very good, and then there are enough exceptions made to break down almost the entire law. There is where the enemies are trying to break down the Sabbath law today."

Continuing the discussion, Mrs. Ella A. Boole, of Brooklyn, N. Y., first vice-president of the National W. C. T. U., and president of the W. C. T. U. of the State of New York, said:

"I have been very much interested in listening to this discussion on the Sabbath question, and I could not help but think of what I heard Dr. Wylie say not very long ago about 'the pernicious proviso.' He said a great many laws were good laws, but 'the pernicious proviso' upset everything good about them."

One of the most interesting meetings was the one in which the Committee on the Declaration of Principles presented its report. This report was really the crowning effort of the conference, and had been largely prepared by the chairman of the committee, ex-Senator Frank J. Cannon, of Denver, Colo. The report formed a document of seventeen pages of typewriting. It was received with great enthusiasm, and was characterized as "a relatively complete conception of the principles for which this association has stood and worked and labored and prayed for fifty years; as 'one of the most profound political analyses that has ever been spread before any people;' and as 'an admirable paper, wonderfully expressed.'"

After all this, one humble man arose and said:

"I think that all that has been said is to the point; but still I might say that somehow or other it impresses me as having one defective point. The speakers that have defended it have emphasized this word 'righteousness,'—righteousness as an essential to

(Continued on page 23)

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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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., JULY 18, 1918

No. 29

EDITORIAL

ARE SEVENTH-DAY ADVENTISTS LOYAL TO THEIR GOVERNMENT?

THE readers of this journal have no doubt as to the loyalty of Seventh-day Adventists to the Government under which they live, nor do their friends or neighbors of other churches, who are acquainted with their teachings and with their experience through the years, have any question regarding the matter. It remains for one or two religio-political papers, which for years have been carrying on an un-American propaganda looking toward religious legislation involving changes in our national, fundamental law, to make the charge of disloyalty against this church.

The reason for this charge is not far to seek. It is found in the logical, consistent, and usually successful opposition which the journals of this denomination have given to the religio-political schemes which such papers as the *Christian Statesman* and other journals representing the views of the National Reform Association have endeavored to promote. It has been only a few days since we read the diatribe which the *Christian Statesman* published several weeks ago. This is our excuse for not dealing with the question at an earlier date.

We count it a waste of time and space to reply in detail to the childish charges against this denomination which the writer in that paper makes. We will only say in passing that it would have been more in accord with the spirit and standard of dignified, Christian journalism to confine the compliments paid to Seventh-day Adventists to a discussion of their principles rather than to descend to the employment of slander and innuendo. However, such are the weapons too often employed by religio-political propagandists.

To this question which has been raised regarding the relation of Seventh-day Adventists to their country, we wish to give as far as possible a clear, consistent answer in this article. First, we wish to declare the absolute

loyalty of the members of the Seventh-day Adventist Church in the United States to the American Government. Without any attempt at self-praise or glorification, we believe that we can safely say that in no church is there found a more peaceable, law-abiding class of citizens than may be found in the Seventh-day Adventist Church. This, we have been pleased to note from time to time, is the testimony not alone of their friends, but of those who as Christians differ with them in religious faith.

Seventh-day Adventists Noncombatants

Almost from the beginning of their history Seventh-day Adventists have been pronounced noncombatants in religious faith and practice. The church is not an old one. Its founders were descendants of the Pilgrim Fathers and of good old New England stock. It dates its beginnings from the early forties. In the first great baptism of blood through which this country passed after the Revolutionary period, namely, the Civil War of the sixties, Seventh-day Adventists received recognition by the Federal and State authorities as noncombatants, the same as was accorded to the Quakers, and given exemptions belonging to this class of people. A statement under date of August 2, 1864, addressed to "His Excellency, Austin Blair, Governor of the State of Michigan," expresses clearly the principles held by the denomination at that time:

"We, the undersigned, Executive Committee of the General Conference of Seventh-day Adventists, respectfully beg leave to present for your consideration the following statements:

"The denomination of Christians calling themselves Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence, they have ever been conscientiously opposed to bearing arms. If there is any portion of the Bible which we, as a people, can point to more than another as our creed, it is the law of ten commandments, which we regard as the supreme law, and each precept of which we take in its most obvious and literal import. The fourth

of these commandments requires cessation from labor on the seventh day of the week, the sixth prohibits the taking of life, neither of which, in our view, could be observed while doing military duty. Our practice has uniformly been consistent with these principles. Hence, our people have not felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms; and, when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the \$300 commutation money. And while that provision remained of universal application, we did not deem any public expression of our sentiments on this question called for.

"We would further represent that Seventh-day Adventists are rigidly antislavery, loyal to the Government, and in sympathy with it against the rebellion.

"But not having had a long existence as a distinct people, and our organization having but recently been perfected, our sentiments are not yet extensively known. The change in the law renders it necessary that we take a more public stand in the matter. For this reason we now lay before Your Excellency the sentiments of Seventh-day Adventists, as a body, relative to bearing arms, trusting that you will feel no hesitation in indorsing our claim that, as a people, we come under the intent of the late action of Congress concerning those who are conscientiously opposed to bearing arms, and are entitled to the benefits of said laws.

"JOHN BYINGTON,

"J. N. LOUGHBOROUGH,

"GEO. W. AMADON,

"General Conference Executive Committee
of Seventh-day Adventists.

"Battle Creek, Mich., Aug. 2, 1864."

A similar statement was presented to the governors of Illinois, Wisconsin, and Pennsylvania, and to other State officials. These several statements were later embodied in a printed pamphlet, and through Elder J. N. Andrews, representing the denomination, were presented to Gen. James B. Fry, the provost marshal general of the Federal Government at Washington, D. C., under date of August 30, 1864. September 1, 1864, Elder Andrews received an acknowledgment of this document from the office of the provost marshal general, stating that those who were "conscientiously opposed to the bearing of arms, and were prohibited from so doing by their rules and articles of faith," would be exempt from bearing arms, and be assigned to noncombatant duties.

Later, the General Conference, at its third session, held in Battle Creek, Mich., adopted a formal resolution declaring itself opposed to the bearing of arms. This resolution was printed in the ADVENT REVIEW AND SABBATH HERALD of May 23, 1865.

These documents and this action on the part of the General Conference, show clearly that at the time of the Civil War, Seventh-day Adventists took their position as noncombatants. This position was recognized by both the State and the Federal authorities of that period, and the members of that church who were called to the service of their country were exempted from combatant service.

No occasion had arisen since the Civil War for a reassertion of these principles of noncombatancy until the entrance of our country into the present war in the spring of 1917. During the discussion in Congress over the provisions of the draft bill, which later was enacted into law, representatives of the Seventh-day Adventist Church in North America met in their regular spring council, in Huntsville, Ala. It seemed to the representatives of the church that the time had come when it would be proper for them again to declare to the world their relation to the Government, and their principles of noncombatancy. Accordingly, April 18, 1917, there was adopted a statement reaffirming the position of this denomination in their relation to this question. This statement was filed at the War Department in Washington, D. C., April 26, 1917, and printed in the ADVENT REVIEW AND SABBATH HERALD of June 14, 1917.

Obligations to God and to Caesar

While this statement expressed the conscientious conviction of the church that its members could not engage in the bearing of arms for the purpose of taking human life, believing that this act would be a direct violation of the principles of the gospel, it was recognized that members of the Seventh-day Adventist Church, in common with the members of every other church in every country, owe to the government under which they live certain duties and obligations. These duties and obligations Seventh-day Adventists believe rest upon Scriptural injunction. The counsel of the Master to those who sought to embroil him in trouble with the Roman government, was that every man should render unto God the things that are God's, and unto Caesar the things that are Caesar's. In this statement the Master teaches that every man sustains to God a certain relation and owes to him certain obligations, and in the same way every man sustains

a certain relation to the government and owes to that government certain obligations.

The apostle Paul emphasized this same thought. With the statement of our Lord evidently in mind, he elucidated the principle laid down in the following words:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 1-7.

Again, in his instruction to Titus, the apostle Paul admonishes his son in the faith to teach the believers the proper relationship they should sustain to the civil authorities; and later, in his first letter to Timothy he exhorts that the believers be mindful to remember the rulers of state in their prayers:

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

Other apostles wrote in a similar strain. The apostle Peter gave plain, definite instruction to the believers:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2: 13-17.

From these plain statements of Scripture it is evident that every citizen owes to his country certain duties and obligations. And these duties and obligations Seventh-day Adventists throughout their history have endeavored in the fear of God to discharge. In seeking exemption from the bearing of arms, they only availed themselves of a concession which the Government accords to every one who be-

longs to a church of noncombatant principles and whose personal religious convictions will not permit him to engage in active warfare. They do not claim the privileges of this exemption through lack of loyalty or from motives of fear or cowardice.

In the petition addressed to the Federal Government, the Government was asked, in the administration of the draft, not to require our young men to serve their country in such capacity as would violate their conscientious obedience to the law of God, but to assign them to such duties and responsibilities as would permit them to render acceptable and necessary service to the Government, while at the same time they could maintain a good conscience before their Creator.

We note with much gratitude that this petition has been recognized by the Government, and that in extending the requirements of the draft law to our young men, in common with other young men, draft officials have recognized, in most cases, the conscientious scruples held by members of our church, and in compliance with their petition have assigned them to noncombatant duties.

Activities in Government Work

Hundreds of Seventh-day Adventists have been called to the service of their country in the present conflict. Many are doing noncombatant duties on the battle fields of Europe. Some are members of hospital units, and are working night and day to nurse back to life and health those who have been wounded in the conflict. Others are acting the part of stretcher bearers, and are daily risking their lives for their country and for the cause of suffering humanity. Still others are engaged in clerical work in connection with various Government departments. Some are working in the quartermaster's department. We believe that without exception these Seventh-day Adventists are rendering faithful and loyal service.

In a similar manner the denomination at large has demonstrated, as far as opportunity has permitted, its loyalty to the Government. Our churches have contributed liberally to the work of the Red Cross. There has been carried on through our church ranks an active campaign in the matter of food conservation. This journal and other denominational papers have devoted hundreds of columns of space to this propaganda. We are endeavoring to do our duty in the purchase of Liberty Bonds. Many of our members have entered civil service work in order to render necessary help to the Government in the present emergency. In fact, the members of

the Seventh-day Adventist Church throughout the United States are seeking to assist the Government in every possible way, aside from the work of actually bearing arms. We believe that in this attitude we are meeting the requirements of loyalty as citizens, and at the same time fulfilling our highest obligations as Christians in harmony with the teaching of the Scriptures.

Certainly if citizens of any country in the world should feel grateful to their government for their privileges and liberties, it is the Seventh-day Adventists of the United States. Here the principles of civil and religious liberty have found their highest exemplification through all the centuries. And that these principles are still recognized by our lawmakers is evidenced by the generous provision made by the national draft law in exempting from active warfare those whose conscientious convictions will not permit them to bear arms.

The radical and unreasonable stand taken by some professed noncombatants has brought noncombatancy into disrepute, and in the minds of many people has created doubt as to the loyalty of all noncombatants. We believe that the Lord wants us to take reasonable and consistent views, and act like reasonable and consistent men and women in the crisis upon which we have entered. It is not for us to sacrifice principle or to violate our conscientious convictions in the relationship which we sustain to God; but we believe it is possible for us to follow these convictions, and at the same time act our part as loyal citizens and members of society.

We should be true to God and true to the Government under which we live. Our duty to God comes first. His law must be the standard of moral conduct. On the other hand, we should be true to our Government. We should be most careful and conscientious in the respect which we pay and in the service which we render to the powers of the state. This was the relationship sustained by Joseph at the court of Pharaoh. This was the attitude of Daniel, Shadrach, Meshach, and Abed-nego. Indeed, the relationship of Daniel to the affairs of state was so circumspect and conscientious that even his enemies, those who were watching his every movement and every word to see wherein they might find occasion against him, were forced to acknowledge, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Let this be the standard of the relationship of every Seventh-day Adventist to his Government. We have confidence in our

brethren to believe that it will be. We believe that our young men called to service will be true and faithful to the trust reposed in them. They are to render their service, not from fear, but for conscience' sake. Rom. 13:5. They should perform their duties, not as men pleasers, not for the hope of monetary reward or temporal advantage, but as servants of God. Only by the manifestation of this spirit can they commend to those with whom they associate the holy religion they profess.

And let our brethren and sisters generally throughout the field remember in prayer, according to the Scriptural injunction, those who occupy responsible places in the nation, asking God to guide President Wilson, his Cabinet, and the Congress, in their great responsibilities. Keeping our hearts free from the spirit of malice and hatred, let us labor for the Master, realizing that we are the almoners of God's grace to all the world.

This is a time of crisis in the affairs of this world, of crisis in the work of God, of crisis in individual experience. It behooves every man to seek God with all his heart, that he may know where to stand in every issue which shall arise. We need to be so closely connected with heaven that the Lord by his Spirit can direct us and lead us in the way that we should go.

F. M. W.

WINSOME TO SAVE

THE business of the Christian is to win men to Christ. And it is the Bible which presents Christ to us and shows us the divinely revealed plan of salvation through him.

We have but scant sympathy for the church member who does not believe with all his heart that the church with which he has united, has the correct understanding of the Holy Scriptures concerning this divine plan. Feeling then that he has greater light than others, the one who truly loves Jesus cannot but feel an all-consuming desire to share with those less fortunate than himself the truth which he himself holds so dear.

But how shall he do it? He must have zeal, but it must be a zeal "according to knowledge." The important thing for us to remember is the condition in which the one we wish to help may be situated when we come to him. If we wished to share our physical food with a man who had been fasting for a long time, we could not give him, without harmful effects, the kind or the quantity of food which constitutes a healthy meal for us.

No; we should use knowledge in dealing with the physically under-

nourished. How much more is this necessary when that which is to be administered is spiritual rather than physical food.

One of the prime requisites for the religious worker is the ability to see how things look from the other man's viewpoint. This adaptability is that of which Paul spoke when he said:

"Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9:20-22.

Another thing which the worker must consider, is accuracy in expression of the divine message of which he may be the bearer. It is not sufficient that he so express himself as to be understood; his concern should be that he so choose his words that the one to whom he speaks will not find it possible to misunderstand. This means clearness; but this clearness can be obtained without harshness.

Indeed, probably the gospel worker's most essential qualification is the possession of tact,—the knowledge of how to approach those who may differ with him in opinion, without giving offense. A mistake in this line quickly closes all avenues of access to the person we desire to help.

As an illustration: Some time ago I heard of a minister who wished to help a Christian Scientist to see the error of her belief. His method of approach was to assure the lady that Christian Science was of the devil. Not believing in the existence of the devil, this lady only conceived a sort of pity for the minister, and was in no way helped. She might easily have been offended, but did not allow herself to harbor such feelings. All error is of the devil; but why begin by telling the person we desire to help, that his particular belief is of the devil? Again, a short time ago I was told of an earnest but misguided Seventh-day Adventist who began his presentation of truth to a Sunday keeper by a discussion of "the mark of the beast." As the man was unprepared for this study, all he gained from the words of this brother was the unfortunate idea that Seventh-day Adventists believed that none but members of their own church would be saved.

Friends, let us not fail to tell others of the glorious truth which God has made manifest to us; but let us be sure that in the telling we be both "sincere and without offense," and be not numbered among those whose zeal is without knowledge.

L. L. C.

WHAT IS MUSIC?

SINGING is worship — or should be. Angels sing, and through endless ages the redeemed will sing. The music in all churches and gatherings where the Lord of hosts is worshiped, should be of such a character as to awaken in the soul a spirit of devotion and reverence for the Creator. The congregation should take part in the singing, and not sit as spectators, regarding the choir as entertainers and the music as a performance.

Rev. Russell H. Conwell, in his book, "Every Man His Own University," relates the following experience in his ministry, with a church choir:

"What is music? I went to a beautiful church in New York to exchange with the pastor, and an officer of the church came down the aisle as I walked in and said to me, 'Sir, the choir always opens the service.' They did. They opened it! I sat on the pulpit sofa and waited an embarrassingly long time for something to be done up there. The choir roosted on a shelf over my head. The soprano earned \$4,000 a year, and I was anxious to hear her. Soon I heard the rustle of silk up there, and one or two little giggles. Then the soprano began. She struck the lowest note her cultivated voice could possibly touch, and then she began to wind, or rather, corkscrew, her way up and up and up out of sight, and she stayed up there. Then the second bass began and wound his way down, down, down, down to the hades of sound, and he stayed down.

"Now, was that music? Was it worship? Why, if I had stood in that sacred place and positively sworn at the people, it would not have been greater sacrilege than that exhibition up on that shelf! Do you think the living God is to be worshiped by a high-flying, pyrotechnic, trapeze performance in acoustics? Neither worship nor music was there. Music does not consist of a high-flying circus trapeze performance in acoustics.

"What is music? Music is such a combination of sounds as moves the heart to holier emotions, quickens the brain to brighter thoughts, and moves the whole man to nobler deeds. That is music. Nothing else is music."—Pages 43, 44.

Doubtless all have witnessed somewhat similar performances. But such music never touches the heart. We have heard trained choirs and star soloists sing, and no hearts were touched. Then we have heard an aged sister, back in the congregation, with a heart overflowing with the love of God, start some old melody, perhaps with a broken voice and off the key, and a whole congregation was moved to tears and drawn nearer to God. That was music.

The mighty truths of this message expressed in song by consecrated lips and from converted hearts will grip the heart as no other music will. In every church let those whom the Lord has blessed with the gift of music, teach all the people to sing the beautiful songs of Zion.

G. B. T.

STUDIES IN THE TESTIMONIES

A REFORM MESSAGE — HOME RELIGION

EDITH M. GRAHAM

1. How much depends on home influence?

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

2. To the lack of what may most of the evils of the present day be traced?

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!"—*Ministry of Healing*, p. 351.

3. With what care should the marriage alliance be entered upon?

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve. If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have taught, and you will be saved many a heartache. Above all, make Christ your counselor. Study his word with prayer."—*Ministry of Healing*, p. 359.

4. What qualities should be sought in the life companion?

"Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love."—*Ministry of Healing*, p. 359.

5. How may the happiness of the married life be preserved?

"Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be

mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven."—*Ministry of Healing*, p. 360.

6. Should there be any arbitrary control in the home?

"Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do."—*Ministry of Healing*, p. 361.

7. What do parents need to understand?

"They should understand the principles that underlie the care and training of children. They should be capable of rearing them in physical, mental, and moral health. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. To assume the responsibilities of parenthood without such preparation is a sin."—*Ministry of Healing*, p. 380.

8. What should be the position of the father in the household?

"The husband and father is the head of the household. The wife looks to him for love and sympathy, and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of his Word, that he may guide the feet of his children in the right way."—*Ministry of Healing*, p. 390.

9. What should he enforce in his family?

"The father should enforce in his family the sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and practical usefulness. And what he requires of his children he himself should practice, illustrating these virtues in his own manly bearing."—*Ministry of Healing*, p. 391.

10. How should the day begin and end?

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and rais-

ing the song of praise, in acknowledgment of divine care during the day."—*Ministry of Healing*, pp. 392, 393.

11. How may family worship be made interesting?

"At family worship let the children take a part. Let all bring their Bibles, and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. For this, Christ has given a model. The Lord's Prayer was not intended to be repeated merely as a form, but it is an illustration of what our prayers should be,—simple, earnest, and comprehensive. In a simple petition tell the Lord your needs, and express gratitude for his mercies. Thus you invite Jesus as a welcome guest into your home and heart. In the family, long prayers concerning remote objects are not in place. They make the hour of prayer a weariness, when it should be regarded as a privilege and blessing. Make the season one of interest and joy."—*Testimonies for the Church*, Vol. VI, pp. 357, 358.

12. What should early be taught the child?

"Very early the lesson of helpfulness should be taught the child. As soon as strength and reasoning power are sufficiently developed, he should be given duties to perform in the home. He should be encouraged in trying to help father and mother, encouraged to deny and control himself, to put others' happiness and convenience before his own, to watch for opportunities to cheer and assist brothers and sisters and playmates, and to show kindness to the aged, the sick, and the unfortunate. The more fully the spirit of true ministry pervades the home, the more fully it will be developed in the lives of the children. They will learn to find joy in service and sacrifice for the good of others."—*Ministry of Healing*, p. 401.

13. What is another important lesson the children should be taught?

"It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of 'sound speech, that cannot be condemned.' This is one of the greatest and most responsible of their duties."—*Christ's Object Lessons*, pp. 327, 328.

14. In what spirit should parents rule their children?

"No barrier of coldness and reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts. Parents, let your children see that you love them, and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and compassion, remembering that 'their angels do always behold the face of My Father which is in heaven.' If you desire the angels to do for your children the work given them of God, co-operate with them by doing your part."—*Ministry of Healing*, p. 394.

GENERAL ARTICLES

WHAT DOES GOD EXPECT OF US?

R. W. LOGAN

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17: 26, 27.

These words, spoken by Christ nearly two thousand years ago, not only tell us of the conditions existing prior to, and leading up to, the great deluge that God brought upon the world as a punishment for its sins, but also state that the same conditions will again exist, before Christ's second appearing.

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37.

By knowing how the people regarded Noah, his work, and his message of warning, we may form some definite idea regarding the reception of the people and their warning message that is to prepare the world for Christ's second advent. Noah's righteous life serves as a type of the character of God's people, and the manner in which he and his message were received by the people of his day, shows how the people who know not Christ will act toward those who give the final warning to the world.

As the people of Noah's time came from all parts of the inhabited world to see the strange old man building a boat and preaching that there would come a flood of waters to destroy all who would not enter the ark and make themselves right with God, so God's people must go to all parts of the world, warning the people of this impending doom. These words present the message in no uncertain terms:

"Fear God, and give glory to him; for the hour of his judgment is come. . . . Babylon is fallen, is fallen, that great city. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 7-10.

The fact that there is a class of people who are indeed giving this message, is evidence that Christ is coming soon; and this message is spreading rapidly from mission stations and outposts established in practically every country.

While Seventh-day Adventists as a denomination are doing this work in such a large way, are we as individuals doing all we can? Every missionary effort put forth in the fear of God helps to hasten his appearing. There-

fore our anxiety to see him can be understood by the zeal and earnestness with which we work.

It required one generation, or the lifetime of one man, to build the ark and thoroughly warn the world. So it is to be with our Lord's second coming. Christ said:

"This generation shall not pass, till all these things fulfilled." Matt. 24: 34.

From this we may know that the second appearing of Christ our Lord is very near indeed.

Let us not feel, because we are associated with a people who have a message that is going to all parts of the world, that we are rich and increased with goods and have need of nothing, for in the sight of God we are poor, and blind, and naked.

In view of the times in which we live and the perplexities and adversities fast coming upon the world, as is evidenced on every hand, we have great need to be clothed upon by Christ. We need a very large measure of his grace; we need to have our eyes anointed that we may see. Are we putting forth the efforts to prepare for that event we should, or are we sleeping away our opportunities? These are pertinent questions; for not all who say, "Lord, Lord," will be among the redeemed.

Deliverance comes to the overcomer as the unmerited gift of God, and not as if we had done something to earn salvation. In view of this, should we not halt in our struggle for temporal advantages, and awaken from our spiritual slumber and begin preparations to meet our Lord?

It has filled our hearts with enthusiasm and new courage to read of the advanced steps taken, and the good resulting therefrom. Every follower of Christ should be greatly encouraged to know that God has rich blessings for us if we only place ourselves in an attitude where he may trust us with a measure of his Holy Spirit.

A DANGER WARNING

L. A. HANSEN

LIKE the red flag or lantern placed to mark danger to life or limb, there has been hung out a warning against a great danger to the spiritual life and its development. Christ himself has given the warning, and many Bible writers have laid much stress on it to guard the children of God against the deadly peril. Says Jesus: "Take heed, and beware of covetousness."

One of the specially mentioned last-day sins is covetousness. 2 Tim. 3: 2. The warning against it is timely now,

and there is special need of heeding the warning at a time when the danger may be unusually great. Like a pitfall or other place of danger, that is not discerned except for the danger signal, covetousness may be near without our certain knowledge of its presence. The thing may not show up for what it really is. It may have the appearance of a perfectly safe thing.

The apparent safety of a financial venture is not, to the Christian, to be tested alone by its financial returns. Because a transaction will net a good profit does not stamp it as a proper one. The amount of money one can make is not the standard of right. Because others are doing a thing is not sufficient reason for our doing it.

Those who give weight to the counsel of Christ will bear in mind this warning which he has given concerning covetousness. They will realize that he points out a real danger, and because it is dangerous, he bids us "take heed, and beware." To do this will not mean to see how near we can go to the danger without harm, how far we can venture on unsafe ground and be safe. None should dare to rely on any appearance of security or immunity. In every transaction, whether in real estate, in merchandise, or in employment, let the warning sound clear and distinct to the conscience, "Beware of covetousness!" Keep away from it. Go not near it, nor let it come near you. The warning is, *Beware!*

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"THEY BEGAN TO SPEAK WITH OTHER TONGUES"

D. H. KRESS, M. D.

To his disciples, just before he was taken from them into heaven, Jesus said:

"Ye shall be baptized with the Holy Ghost not many days hence;" and, "ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1: 5, 8.

They received the word and believed that "not many days hence" they would receive the baptism of the Holy Ghost.

Their faith led to earnest prayer. To prepare for its reception, they put away all differences, confessed their faults and sins, and made right every wrong as far as they were able.

"And when the day of Pentecost was fully come, they were all with one accord in one place."

They had done their part. It remained for God to do his.

"Suddenly . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4.

They not only spoke literally with other tongues, but also in a spiritual manner.

Their tongues, instead of being allowed to run at random, were now employed in magnifying the Lord. Of their hearers it is said:

"They heard them speak with tongues, and magnify God." Acts 10: 46.

Wonderful were the results. Thousands were converted in a day. Something out of the ordinary took place. The promise was,

"Ye shall be baptized with the Holy Ghost not many days hence."

How many days were to elapse between the time of the promise and its fulfillment, was not stated. This would depend entirely upon their faith in the promise and upon their consequent preparation for the reception of it. They believed that Jesus meant what he said, that "not many days hence" the Holy Spirit would come upon them and power to be witnesses for him would be given them. This they desired to be above everything else. They began to pray as they never had prayed before. They applied themselves to the study of God's Word as they had never before done. They confessed their faults and sins; and when they were all of one accord, the promised blessing was theirs.

"Not many days hence," this promised blessing is to be received by God's people of today. The time that will intervene between now and the reception of it, depends entirely upon our faith. The time for the latter rain is here. If we believe the time has come, we, too, will apply our hearts to prayer, to the study of the Word, to the confession of sins, and to the putting away of all differences. This will as surely bring the promised blessing today, as it did at Pentecost.

The same results will follow. No longer will the faults and failures of others be the topic of conversation; no longer will trifling and vain conversation be heard. We shall begin, in a spiritual sense, to speak with other tongues as the Spirit gives us utterance. God's name will be magnified; his wonderful works will be dwelt upon. We shall see fulfilled that which Sister White saw in vision:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifested. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies for the Church*, Vol. IX, p. 126.

All this is brought about because in a spiritual sense "they began to speak with other tongues, as the Spirit gave them utterance."

This will be witnessed "not many days hence." "The tongue can no man tame." James 3: 8. It is useless to attempt it. Resolutions will not accomplish it; we must pray for the baptism of the Holy Ghost, and when this promised blessing is received, then we shall speak with new tongues as the Spirit gives utterance. It will then be natural to magnify God, and to tell of his wonderful works. We are told:

"The truly converted man will have no disposition to think or talk about the faults of others."

This is because he has something better to think and talk about. He will speak with a new tongue.

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"WHEREFORE THEN SERVETH THE LAW?"

C. P. BOLLMAN

THAT no man is justified by the deeds of the law is a proposition too well established in the Pauline epistles to admit of question. Justification is wholly a matter of free grace, and not in any sense, nor to any degree, of reward for good works. Forgiveness of sins cannot be claimed as a right, but must be accepted, if received at all, as an unmerited gift from God.

And it is here that the question arises in some minds, "Wherefore then serveth the law?" If one cannot be saved by obeying the law, of what value is the law? If there is no justification in obedience, why obey?

The answer is, The law is the rule of right-doing. It is God's perfect standard, the rule of the judgment; by it our lives must be measured. Indeed, as James puts it, the law is a mirror into which we may look and discern our own imperfections, though, like the mirror, it has no power to remove blemishes.

In justification the perfect righteousness of God, revealed in Christ, is imputed to us, or reckoned as ours, and we are accounted righteous, "even as he is righteous." But justification is only the beginning of Christian experience. God's perfect righteousness must not only be imputed in justification, but it must be imparted in sanctification, that is, by the transforming power of the indwelling Christ as he lives his own life in the surrendered soul. Sanctification is not an instantaneous work; it is progressive. It is the result of the experience so strikingly described by the apostle in Gal. 2: 20:

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

But "the heart is deceitful above all things, and desperately wicked: who can know it?" How then shall we check up our experience day by

day, so to speak, and know that it is genuine; how shall we know when we are fully surrendered, and when Christ is living in us and thus imparting his perfect righteousness to us by weaving it in our daily experience, making it both the warp and woof of our character?

Ah, the same law that convicts of sin and drives the soul to Christ, even as disease drives one to a physician, witnesses to the Christ-life, or in its absence again convicts of sin and again sends the sin-sick soul to the Great Physician.

If the fruits of the Spirit do not appear in the life, the surrender is not complete, the channel of divine grace is not open, the filthy rags of human righteousness have not given place to the spotless robes of God's perfect righteousness exemplified in Christ. "By the law is the knowledge of sin," and as the surrendered soul looks into "the perfect law of liberty" as into a mirror, he may discover the sin that still exists in his own life, and turning to Christ he will claim not only pardon, but cleansing from sin, that the law, illuminated by the divine Spirit, has revealed.

The tree that year after year bears no fruit is merely a cumberer of the ground. The Christian that finds in his life no victories, that yields no fruit to the glory of God, is such only in name; hence the anxiety of every believer to see in his life tangible evidences of a changed life. He does not obey formally that he may be righteous, but he does earnestly covet the transforming grace that will cause him to do by his renewed nature the things contained in the law that the Author of the law may be glorified in its perfect vindication from Satan's charge that it is unjust and cannot be obeyed in human flesh.

It is in this sense that in Ps. 19:7 converting power is attributed to the law of God. It detects and reveals sin, the guilt of which, when confessed and repented of, is forgiven, the dominating power of which is broken by the abiding presence of the indwelling Christ. And this is the mystery of God which is "Christ in you, the hope of glory."

THE ROCK AND TREE IN THE RIVER — AN OBJECT LESSON

J. M. HOPKINS

It is a lovely Sabbath morning. The fog has lifted from the valley, and the sun's warm rays are breaking through the tops of the fir trees, where the stork makes "her house" (Ps. 104:17), which tower hundreds of feet high. And just before me, as I am seated upon a moss-covered rock in the river, is a shittim wood tree reminding me that the sacred ark, the depository for the holy law, was made from this wood. Ex. 25:10.

And the river is ceaselessly rushing on — the Umpqua River. "Ump-

qua" is an Indian word, and signifies "thunder"—Thunder River, so named because this north branch, like its twin-sister, the south branch, has its rise far up on the western slope of the Cascades, and is fed by the snows on their crests and the many mountain streams which flow into it, forming a clear, cold, rapid stream.

Electrical storms are not of usual occurrence in Oregon; but I am told that in that part of the Cascades where the two branches of the Umpqua have their source, there are sometimes very severe electrical storms—lightning and terrific thunder, which the Indians call "*umpqua*;" hence the name. And the river is most appropriately named, for it is indeed a wild, rushing, noisy stream, the home of the mountain trout and the spawning place of the salmon, which come from the briny Pacific in their appointed season.

And here I am, on this beautiful Sabbath day, out in midriver on this great rock, where the river, in its century flow, bears testimony to the truth of the word of our God: "He cutteth out rivers among the rocks" (Job 28:10), for at my side are worn channels in this great flinty stone, where the ceaseless flow of water has literally chiseled its way through—whirling, bounding, roaring Thunder River.

And sometime in the years ago, a seed from the shittim wood tree found lodgment in a crevice of this mighty, immovable ledge, sprouted, and grew, twining and fastening its roots in the rock, growing and strengthening more and more, until now the mighty onrushing torrent in its highest tide, is powerless to wrest it from its moorings. It is bent and scarred by its many battles with the flood, but still it holds to its anchor, the immovable rock.

What an object lesson! Human life, how like the river, with its multiplied cares, and activities, and duties, ever rushing onward to its final goal! And the lesson we may draw from the rock and the tree is this: Christ is the "Rock of Ages." In this life of temptation, of worldly pleasures, of commercialism, there are so many, and such strong inducements and forces to draw the Christian away from that life, the only life that truly counts. So we are admonished:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6, 7.

As the tree in the river is secure only because its roots are firmly interwoven in the great ledge, so no Christian can be secure unless "rooted and built up in him." And knowing that many deceptions and false teachings would be in the world, as an admonition the record continues:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradi-

tion of men, after the rudiments of the world, and not after Christ." Verse 8.

And James admonishes us in this time of crisis, of strikes and commercial oppression:

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

And again:

"Be established in the present truth." 2 Peter 1:12.

We are living in an age of unparalleled deceptions, when we should give most prayerful attention to the words of Paul:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:14, 15.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:16-19.

This is the lesson we learn this morning from the river, the rock, and the tree—the clear, beautiful mountain river; the great broad, flat rock, through the water-cut channels of which the dancing, sparkling stream is singing its onward way toward its self-forged passage through the Coast Range Mountains to the sea. I love it—its wild scenery, its timber-skirted banks. I love to drink its pure cold waters flowing at my feet. I love to think of the holy law of my God enshrined in the ark of shittim wood. I love to think of the eternal, enduring Christ Rock, the maker of this holy Sabbath day. And I love to remember that if abiding in him when he comes, with Abraham, Isaac, and Jacob, and the redeemed of all ages, with those whom I have loved, I may sit on the banks of that river whose flow is not from the Cascade Mountains, but from beneath the throne of God; not beside a shittim wood tree, bent and bruised by floating débris, but by the beautiful tree of life; not upon a cold damp rock as I do this hour, but close beside the Rock of Ages on the great white throne, for he has promised:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

Roseburg, Oreg.

"ROME was not built in a day, but it burned overnight."

WHEN you can't remove an obstacle, plow around it.—Lincoln.

HEIRS OF PROMISE

W. A. MEEKER

To Abraham was promised:

"In thee shall all nations be blessed." Gal. 3: 8.

"To Abraham and his seed were the promises made. . . . And to thy seed, which is Christ." Verse 16.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

Of the inheritance it was promised:

"To thee will I give it, and to thy seed forever." Gen. 13: 15.

And that we might not feel that this "exceeding great" and most precious promise was too much for us to realize, to attain, we have this assurance:

"Since then the children are sharers in flesh and blood, he [Christ] also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham." Heb. 2: 14-16, A. R. V.

And the promise was confirmed by the oath of God—

that . . . we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." Heb. 6: 18, A. R. V. (See Heb. 6: 13 and onward.)

Let us consider to what manner of man God made the promise.

First, Abraham "believed God." Rom. 4: 3.

Then, when God called him, he obeyed. Heb. 11: 8.

Further, when he was called upon to lay his only son, the son of promise, upon the altar, he did not hold back. See Heb. 11: 17, 18.

At the time the Lord partook of Abraham's hospitality, as he was about to visit Sodom, he said:

"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19.

Speaking to Isaac, the Lord testified:

"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5.

It is also recorded that "he gave him tithes of all." Gen. 14: 20, last part. (See also Heb. 7: 4-10.)

In Galatians 3: 9 we are told,

"They which be of faith are blessed with faithful Abraham."

Again, turning to the sixth chapter of Hebrews, fifteenth verse, we learn:

"After he had patiently endured, he obtained the promise."

Notice also the last clause of James 2: 23:

"He was called the friend of God." (See also Isa. 41: 8; 2 Chron. 20: 7.)

Jesus said:

"If ye were Abraham's children, ye would do the works of Abraham." John 8: 39.

The apostle Peter writes:

"Hereunto were ye called, that ye should inherit a blessing." 1 Peter 3: 9, A. R. V.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 3-5.



THE MOUNTAINS

ALLEN MOON

"In the beginning God created the heaven and the earth." Gen. 1: 1.

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure." —"Patriarchs and Prophets," p. 44.

The earth would no doubt have remained as it came from the hand of its Maker if man had remained loyal to his Creator, and the garden of Eden would have been extended to cover the entire surface of the earth. But for some wise purpose the Creator wrought a complete change in the contour of the earth, lifting up the rugged mountains so they are frequently impassable. Perhaps this was because man did not appreciate the gifts already bestowed and those in contemplation. And because man failed to meet the end for which he was created, God deferred for a time the extending of Eden, and defaced, for man's sake, the beautiful earth which he had made for his eternal home.

One prophet has said:

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90: 2.

In this language the prophet evidently made reference to the mountains in their present state, and to the forming of the earth as an act prior to that of bringing forth the mountains.

One is filled with amazement on beholding the mighty mountains formed of rocks set up on edge, and these rocks towering into the heavens, miles above the general surface. The only answer to the wonder that possesses the mind as to how these mountains were lifted up from beneath and caused to stand upright, is the answer of poetic prophecy, which says:

"By his strength [he] setteth fast the mountains; being girded with power." Ps. 65: 6.

So the mountains were not only brought into existence by the hand of the Almighty, but they were fixed in their places.

It was not God's purpose, however, that these rugged mountains should be perpetual, but that eventually they should cease to be. The sacred Word informs us that the time will come when the earth will return to the condition in which it came from the hand of God. The psalmist was inspired to call on the Lord, saying:

"Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." Ps. 144: 5, 6.

This prayer is being literally answered in the volcanic eruptions of our day, and will be completed in their final destruction, "for the mountains shall depart, and the hills be removed." Isa. 54: 10. From this we see that the Lord has decreed the removal of this rugged condition of the earth. He also says by the mouth of Ezekiel:

"The mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Eze. 38: 20.

These scriptures are in no sense figurative. When taken together they express God's purpose in this matter, and the language is conclusive.

The Lord does not leave us to speculate as to the manner in which he will accomplish this transformation. Some idea of how he will proceed to equalize the earth's surface, in the final regeneration of all things, may be obtained from the further study of the words of Inspiration. It is said:

"Behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Micah 1: 3, 4.

"He rebuketh the sea, and maketh it dry, and drieth up all the rivers. . . . The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Nahum 1: 4, 5.

"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." Ps. 46: 1, 2.

"Every island fled away, and the mountains were not found." Rev. 16: 20.

In the above scriptures, we evidently have an outline of the plan of the Creator to again even up the earth's surface, preparatory to beautifying it for man's eternal abode. It will be a natural thing for the Lord, when causing the mountains to flow down, to fill at the same time the deep places of the sea.

As to the time when this is to take place, we need only to refer to the divine Word, which says:

"The heaven departed as a scroll when it is rolled together; and every mountain and

island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

Finally, it is written of the mountains around Jerusalem:

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Zech. 14: 4-9.

For the comfort and joy of God's people, it is written:

"He that sat upon the throne said, Behold, I make all things new." Rev. 21: 5.

"The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51: 3.

A TRULY EDUCATED MINISTRY

E. K. SLADE

ON one occasion, at a ministers' convention where the subject of education was under discussion, a young preacher took the position, in a speech sadly lacking in logic and correct language, that an educated ministry was unnecessary, and that he was proud to be classed with Peter and John, whom God used to such good advantage, though they were "unlearned and ignorant." When he had finished, a minister of broader and better conceptions of the calling, said: "My brother, if I understand you correctly, you mean that you are rather proud of your ignorance. If that is the case, I am of the opinion that you have a great deal to be proud of."

Others have made the same mistake that this young preacher did. The fact is overlooked that God could ordain inanimate stones and make known his will through them, if need be; but stones and illiterate men are by no means his ideal as instruments for the preaching of the gospel. He would have men become as intelligent and efficient as lies within their power, through careful development of every faculty. He is not satisfied simply to use material as mediums for his message of salvation, but he wants to use men. The trained mind, the developed faculties, the pleasing personality, the winning ways of refined and highly developed Christian men, are used of God to work and win for his kingdom. It becomes even more important now than in former years that

our ministers should be well educated, for we are living in a time in which the educational standard is high in nearly all classes and nations.

"The cause of God needs efficient men; it needs men who are trained to do service as teachers and preachers. Men have labored with a measure of success who have had little training in school or college; but these might have attained a greater measure of success, and might have been more efficient laborers, if at the very start they had acquired mental discipline."—*Gospel Workers*, new edition, p. 92.

We have been too easy-going about this matter of preparation for the work, and there has been a tendency to reason that time is too short to make a thorough preparation worth while. Some have evidently felt as the young preacher did who seemed to take pride in his ignorance, and have crippled along when they might have been prepared to meet God's standard had they viewed the matter properly. Young men and those who should encourage them, will appreciate the force of the following words:

"Young men are needed for this work; God calls for them. Their education is of primary importance in our colleges, and in no case should it be ignored or regarded as a secondary matter."—*Testimonies for the Church*, Vol. VI, p. 135.

It is my purpose in this article to emphasize, if possible, the demand for a truly educated ministry. True education embraces much more than does the common worldly standard. It is natural and much easier to place at the front the intellectual preparation, for that seems more tangible, and it is that with which educators have had to do principally for ages. Dealing with this phase of preparation, it is not difficult to apply tests, determine the advancement made, and give credits; which is not the case in considering the spiritual growth and heart culture. For that reason we have a set standard for the former, while our requirements for the latter attainments are indefinite and many times inadequate. We have gone so far as to require that one shall have finished a stated number of grades before he can be a proper candidate for the ministry, which is no doubt proper. I do not fear that this standard is too high, but we are in great danger of magnifying that requirement while not properly exacting that which is profoundly more fundamental to the success of our ministry. It is not enough to assume that because a young man is in one of our schools and is a member of one of our churches, he has the heart preparation for the gospel ministry. The fact that he is about to be graduated, is not sufficient ground for a conference president to engage him to connect with a soul-winning effort. More than mental culture is required. A selfish, unconverted man is not prepared for the ministry. He is not truly educated. An ambition to pose before the public, practice college oratory,

and win popular applause will be the incentive of such a minister, rather than a true and winning love for lost souls. We cannot close our eyes to the fact that in this sacred calling of the ministry the highly trained intellectual man whose heart is not right has failed in his preparation, and his labors will prove more damaging to the cause of God than those of a man of less ability, though of the same selfish nature, for the reason that he will use his greater talent and training to selfish ends.

"Heart education is of more importance than the education gained from books."—*Testimonies for the Church*, Vol. VIII, p. 311.

There is a great demand in the field for this kind of preparation. Intellectual training is required in this age, but the secret of soul-winning is in this heart preparation.

"It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practice the lessons that you have learned in the school of Christ."—*Review and Herald*, Nov. 12, 1889.

Self-centered men may be able, through special training, to preach the truth in such a way as to create a great awakening, and through the converting power of the word souls may be led to obedience. This has been done many times, but this is far short of the divine plan. God would use well-trained, Spirit-filled men to give a Spirit-filled message. Then, and then only, can a substantial and constructive and truly fruitful effort be made. For us quickly to pass from the classroom to the ministry those who have met the intellectual requirements but shown little or no evidence of heart preparation, is to weaken and cheapen that calling, and give to it a worldly stamp.

"The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency." "To have the higher education is to have a living connection with Christ."—*Testimonies for the Church*, Vol. IX, pp. 175, 174.

Those who are in preparation for the ministry, as well as those who give encouragement to young men to prepare for the work, will be interested in what has been said by a popular writer on the topic, "Who Are Truly Educated?"

"They think that only those should be called educated whose minds teem with a large collection of facts. To people of this way of thinking, the college professor is the most educated of all men. Assuredly he is the most 'learned,' but he is really educated only in proportion as he attains the other standard set forth above. Neither a college professor nor any other man deserves to be regarded as educated if he has not known how to conserve his health, if he is self-centered, lacking self-control, deficient in human sympathy, or void of good moral and religious ideals. Judged thus, not a few college professors are less truly educated than many men who never saw the inside of a college. The development of effi-

ciency and the development of character,—such, in other words, is the great object of education; and only in so far as the schools attain to it are they meeting the purpose for which they were brought into existence.”
—H. Addington Bruce.

The work of God in these closing days is in great need of truly educated workers. When men not in the ministry and not of our faith show such regard for an education that embraces conversion and regeneration, shall not

we as fully as possible safeguard our work and our prospective workers by holding firmly to the true standard of “higher education”? While we are emphasizing the importance of an educated ministry by requiring fourteen or sixteen grades of work, we need to be extremely careful that we do not remain satisfied with that preparation when the vastly more vital development is not taken into account.

among a wild people, but God will go with them, I am sure.

The Lord is blessing the work here, for which we praise his name. Pray for us.

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THE DAUGHTER OF A BUDDHIST PRIEST

H. KUNIYA

MEETINGS were in progress at Kana-zawa. One lady came several evenings, listening attentively. I wanted to speak to her, but she always left before I could get to her. So all I could do was to pray for her. Later she came and asked for special Bible studies. We found that she was the daughter of a Buddhist priest in the near-by temple. On account of opposition from the family, she could not attend the meetings any more, so she began to come secretly to our home for study. Through the work of the Holy Spirit she was convinced of the gospel truth, and gladly accepted the new religion. At the same time she obtained the victory over the tobacco habit, which she had been unable to give up while in her former religion.

We then lost sight of her. We thought that possibly she had not been able to withstand the trials that came to her. But recently she wrote us a good letter, in which she told of her experiences. She had moved to a mountain village forty miles from her father's home, and in her letter testi-

IN MISSION LANDS

SOUTH AFRICA

W. B. WHITE

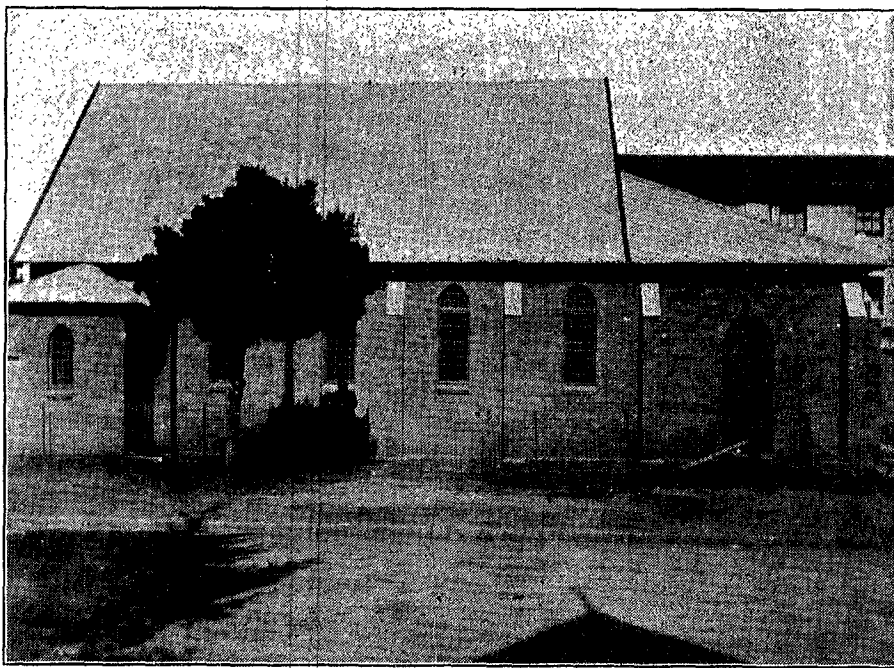
OUR camp-meetings are now over. The first one (in the Natal-Transvaal Conference) was held in Johannesburg in the new church building, a photograph of which I inclose. The people had rooms in the city. We had a good conference session, and the church was dedicated at that time. About a thousand dollars was raised to apply on the debt. There is now a good building in that important center, which will be of great assistance to the work. The Spirit of God was with us at that meeting. Peace and harmony reign in that field. Elder W. S. Hyatt was elected for another two-year term.

We also have a fine chapel in Durban. The work in the Natal-Transvaal Conference is making good progress, and the Lord is working among the people. About four thousand subscriptions to our papers have been taken in that field the last two years. In addition to this the conference has taken large clubs and scattered the papers everywhere. This literature is having its effect on the people, and during the past two years 232 have been added to the church.

From there I went to Bloemfontein, where the Orange Free State Conference was holding its biennial session. A large tent was pitched in Victoria Park, a beautiful shaded spot very near town. The people roomed and boarded in the city, and came to the park for the services. Here we had an excellent meeting, and God was with us. While the conference was in session, the city council sent us word that a fine lot had been donated to us by the city upon which to erect a church building. This lot is worth more than \$2,000. We felt that God was opening the way before us to have a building which would serve as the headquarters of our work in the Orange Free State. In this small meeting, with less than forty persons present, there was soon subscribed about \$6,000. This, with \$2,675 left from

an estate, and \$875 from the sale of an old church building, will enable the conference to build a church and tract society office without debt. The erection of these buildings begins at once. Harmony and union graced this conference, and God was with us. Elder O. K. Butler was re-elected president for a term of two years.

Brother Hubert Sparrow and his wife came down to this meeting for a short furlough from their mission station [Shangani Mission]. They enjoyed the services very much. At this meeting also we found a man and his wife for our Shangani Reserve



SEVENTH-DAY ADVENTIST CHURCH, JOHANNESBURG, SOUTH AFRICA

work,—Brother and Sister N. S. Smith. About two years ago they accepted the truth in Bloemfontein, and shortly afterward went into the canvassing work, and have had good success. They will connect with Somabula Mission for a time, and then go on to the mission on the Shangani. Here we have a good house for them, with eight outschools to supervise. They are going into a wild country,

fies: “The Christian religion only can save from sin. I am daily enjoying the study of the Bible in this quiet place.”

Tokio, Japan.

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God never foreannounces his examinations. What you are flashes out when you do not know any one is watching you.—G. Campbell Morgan.

VALPARAISO, CHILE

J. C. BROWER

VALPARAISO is a city of 250,000 population. There is an earnest, live missionary church here. It is very much like Chicago, New York, or Cincinnati. It does not seem as if we are in a foreign field, so much like home are things here. This is one of the most cosmopolitan cities in the world.

Our little church uses about two thousand *Atalayas* — our Spanish monthly Watchman — each month. Practically every member sells some each month. Elder Victor E. Thomann's family and one other family each use five hundred monthly. A part of my time at present is spent in selling and taking subscriptions for this message-filled paper. In the afternoon of each day we hold Bible studies with interested parties sought out in the morning.

Two weeks ago last Sunday morning, I was selling *El Atalaya*. A copy was purchased by a family who had been Roman Catholics all their lives, but who, on coming to this city about three months ago, had decided to hear and learn the gospel for themselves. The Lord directed my steps to them that beautiful morning. As I told them of Jesus' soon coming, they wanted us to come that same afternoon to teach them further. So Mrs. Brower and I held a study on the second coming of Christ. They wanted to know where they could go to hear the gospel. We took them to our meeting place that same night. We believe that they will walk in the light as it is in God's Word, and soon accept fully this message of salvation. This is but one of many such experiences.

The harvest of the earth truly is ripe, but the laborers are few. Here, too, is a splendid field for ship and harbor work. Every day I look upon the incoming and outgoing vessels, and long to open up this important, far-reaching work. But I am too much occupied "ashore" to take up this work just now, though I hope to make a beginning soon.

THE MOSLEM WORLD — NO. 2

MAHOMET

J. L. SHAW

ANY understanding of the teachings of the Arabian prophet or the development of Islam necessarily includes a study of the life and character of Mahomet. His religion is related to him and he to it in a way which is not true of any other religion except Christianity. The Hindu looks to no one person as the originator of his faith. The Buddhist, while looking to Gautama, does not believe that he is God or a representative of God. Confucianists look to Confucius only as a teacher and not as the founder of their faith. But the Mohammedan has two articles of faith which are

forever tied together: "There is no god but God, and Mahomet is the prophet of God." Mahomet is the author and predominating personality of Islam. Let us therefore note some of the important events of his life.

Mahomet was born in the autumn of A. D. 570, in the barren and unpromising city of Mecca, one hundred miles or more from the shores of the Red Sea.

The opening of the seventh century was an opportune time for the pronouncements of this new teacher to take root. Both Rome and Persia were in a weakened condition. In consequence of the abuses and corruption of priests, the Christian religion had lost its former purity and power. Like a smoke of a furnace, the teaching of Mahomet and the sword of his followers soon swept over parts of Asia, Africa, and Europe, carrying kingdoms and empires before them.

There was nothing remarkable about the birth of Mahomet, though Moslem tradition has it that "a celestial light illuminated the surrounding country, and the newborn babe raised his eyes to heaven and exclaimed: 'There is no god but God, and I am his prophet.'" According to the custom of better families, the child was sent into the desert, away from his mother, to be cared for by a Bedouin nurse, where he was kept until he was four or five years old. Alarmed by his epileptic symptoms, his nurse took him back to be with his mother, who died a short time afterward, leaving him to the faithful care of his uncle.

During his youth, Mahomet lived a quiet life, looking after his uncle's flocks until about the age of twenty-five. He then entered the service of a rich widow much older than himself, whom he afterward married.

He was evidently of a philosophic temperament, and when about the age of forty began to retire from his family and give himself to meditation. For days at a time he would continue in a lonely cave. Such close occupation of the mind evidently had an effect upon his body. At times he would lose all consciousness, and lie upon the ground insensible. The description given by Moslems would indicate that these swoons and convulsions were epileptic. Both Mahomet and his wife, who encouraged him, believed these were divine manifestations, and evidence that he, like Abraham, Moses, and Christ, was called to be a prophet.

Mahomet's Vision

It appeared to Mahomet that the time for another reform had come. The world was taken up with idolatry, and the coming of another prophet was necessary to bring man back to the state he was in in the days of Abraham. In describing the experiences which came to Mahomet at this time, Washington Irving, in his "Life of Mahomet," writes:

"As Mahomet in the silent watches of the night lay wrapped in his mantle, he heard a voice calling upon him; uncovering his head, a flood of light broke upon him of such intolerable splendor that he swooned away. On regaining his senses, he beheld an angel in a human form, which approaching from a distance, displayed a silken cloth covered with written characters. 'Read,' said the angel. 'I know not how to read,' replied Mahomet. 'Read,' repeated the angel, 'in the name of the Lord who has created man from a clot of blood. Read in the name of the Most High, who created man to use the pen; who sheds on his soul the ray of knowledge, and teaches him what before he knew not.'"

Upon this Mahomet instantly felt his understanding illuminated with celestial light, and read what was on the cloth, which contained the decrees of God, as after promulgated in the Koran. When he had finished the perusal, the heavenly messenger announced, "O Mahomet, of a surety thou art the prophet of God! and I am his angel Gabriel."

For a time Mahomet's revelations were confined to his own kindred. As his teachings became known outside, they were met with hostility, which first showed itself in ridicule, and afterward in bitter persecution. This enmity compelled him and his followers to leave Mecca and go to Medina. Here he was well received, made many converts, and built a mosque.

As Mahomet grew in favor in Medina, there came an important change in his career. Previously he had depended upon his teaching to make converts. After thirteen years, in which he exhorted his followers to bear with patience the violence of their enemies, he suddenly adopted a different course of action, claiming that he was guided by divine revelation in so doing. He said:

"Different prophets have been sent by God to illustrate his different attributes: Moses, his clemency and providence; Solomon, his wisdom and majesty and glory; Jesus Christ, his righteousness, omniscience and power,—his righteousness by purity of conduct, his omniscience by the knowledge he displayed of the secrets of all hearts, his power by the miracles he wrought. None of these attributes, however, have been sufficient to enforce conviction, and even the miracles of Moses and Jesus have been treated with unbelief. I, therefore, the last of the prophets, am sent with a sword! Let those who promulgate my faith enter into no argument or discussion; but slay all who refuse obedience to the law. Whoever fights for the true faith, whether he fall or conquer, will assuredly receive a glorious reward."

"The sword is the key of heaven and hell; all who draw it in the cause of faith will be rewarded with temporal advantages; every drop shed of their blood, every hardship and peril endured by them, will be registered on high as more meritorious than even fasting and praying."

This sort of gospel appealed to the Arabs. It drew a distinct line between friend and enemy. Tribes that did not accept his teaching were enemies, and the sword was unsheathed against them. In his mosque at Medina, war was declared upon all unbe-

lievers. The Jews who rejected him became bitter foes. The Meccans, though holding out against him, were defeated in the battle of Bedr, in 623. At the time of his death, in 632, the whole of the Arabian peninsula had embraced Islam, with the exception of a few tribes in the south. Written demands had been sent to the Persian king, Chosroes II, Emperor Heraclius, the governor of Egypt, and the Abyssinian king. Not long after his death, Jerusalem was taken, and all Syria was conquered. Soon afterward, all of Persia was taken by the followers of Mahomet, and before the century closed the empire of the caliph extended eastward as far as the Oxus.

Pressing westward, the Arabian followers of Mahomet invaded Egypt in 641. Libya, Tripoli, Tunis, Algeria, and Morocco in succession fell into their hands. In a few years nearly the whole of Spain was dominated by these invaders. For a time it seemed that all Europe would fall under Moslem rule. The tide was turned in 732, when Charles Martel, at the head of the Franks, in the great battle of Poitiers, overthrew the Saracens and drove them beyond the Pyrenees. Further conquests were made in central Asia and Africa. As early as 1000 A. D. Islam had become well rooted in India.

It is not surprising that both Christian and Catholic writers have said many hard things about Mahomet. Dante placed him in his ninth circle of Inferno, with others that sow falsehood and discord. Alexander Ross, in his translation of the Koran, calls him "The great Arabian Impostor," and Charles Wesley breathes out similar symptoms in his hymn:

"The smoke of the infernal cave

While half the Christian world o'erspread,
Disperse thou, Heavenly Light, and save

The souls by that impostor led—

That Arab thief, as Satan bold,
Who quite destroyed thine Asian fold."

OUTPOSTS FOR CHRIST

RALPH W. REED

WE are told that in "no man's land," that wasted and desolate strip of land lying between the contending armies in France and Belgium, small concrete forts have been erected as outposts, occupied by but two or three soldiers armed with machine guns. The men are very carefully chosen for this dangerous duty.

Are we not, as Christians in this world of sin, occupying such outposts for Christ? Is not the illustration fitting? What a joy this thought should bring! How it should reconcile us to all the trials and hardships we must experience—to be chosen to hold advance positions for the supreme Lord in this stupendous conflict with the forces of evil in a spectacle witnessed by all the hosts of heaven, to carry the banners of victory for the invincible army of God!

If the soldier is able to endure the perils and hardships of outpost duty from love of country and human institutions, with nothing but a confidence in the strength of his government to support him, how much more serene should we be in standing firmly for truth in the face of evil, yes, surrounded by evil, with all the love and power of the King of kings to sustain us! And if the soldier willingly and gladly lays down his life in defense of his government, without promise of any personal reward, how freely should we lay down our lives in defense of the truth, when we have the unfailing promise of a resurrection to be with our Father forever as a reward for our faith and act!

Sometimes the soldier in the midst of the battle, confused and made afraid by the sights and sounds of awful carnage, forgets the presence and supporting power of the army behind him. He deserts his post, and retreats to some point of greater fancied security, where he lies in fear until the sight of his comrades and the flash of defending guns reassures him, and he returns with renewed confidence and courage. So we, temporarily overcome by the forces of evil, stumble and sometimes fall, groping blindly for some human support. We may not find it at once, and we turn to our Father, mindful of his promise. If we truly believe that we shall receive help, it never fails us. As surely as day follows night, help comes, and we take up our positions once more with joy unspeakable in the knowledge of the love and power of our Lord.

Just at this time, when many of our brethren in Christ are called upon to render perilous duty in this human warfare, let us keep constantly in mind that we, too, are called upon to serve. Is the service in which we are engaged any less real from the fact that we do not hear the clash of arms and the roar of cannon? Are the wounds any less painful or less hard to bear by reason of the fact that they are not of the body but of the spirit? We do not war against flesh and blood; this conflict is with the powers of darkness and evil that possess the minds of men.

Let us be obedient to all the commandments of God, and thus put on his full armor. Perfect faith is born of perfect obedience. Thus obedient and thus armed, we may go forth, serene and unafraid, to overcome the world as did Christ.

CANTATAS IN THE SOUTH SEAS

H. L. TOLHURST

Few will expect to read of cantatas in the South Seas, thinking perhaps of the obstacles to be surmounted in the preparation of such entertainments. It is true that a great deal of hard work is necessary for success, but the results are such as to more

than amply repay for the time and effort expended.

For our last mission school closing exercises here in Haapai, a subgroup of the Tongan, or Friendly, Islands, the school children rendered the cantata, "Under the Palms," in a very creditable manner, and Mrs. Tolhurst felt that the consequent increase in enrolment and the wider interest shown in our school work, fully compensated her for the time spent in its preparation. This year they are to render the cantata "Daniel."

These people are very musical. Boys and girls of twelve and thirteen take their parts in quartets and duets, even rendering solos in a manner that would do credit to those much more advanced in years. The Tongan delights in music in which the different parts come in separately, and seems never to tire of singing.

In preparing for a cantata, the production must first be translated into Tongan. This is more difficult than might at first appear, as the meter must be preserved, and almost any sentence when translated from English into Tongan, will contain fully twice as many syllables as it did in its original form. Then the music must be transposed into Tongan notation, and the singers must be carefully trained. But any amount of work and care in connection with the preparation is considered a pleasure by the worker who sees results.

In our school, pupils not only receive a primary education in secular lines, but are taught from the Word of God the truth for this time; and some are responding to God's call, and developing into stanch Christians. Several will be baptized soon.

Haapai, Tonga.

"ONE SOWETH, AND ANOTHER REAPETH"

MRS. ELLEN MEYERS

YEARS ago Brother L. Currow had an Indian patient named Angni. Later on, the work for the people to which Angni belonged was established out at Somambula, three miles from Suva, the capital of Fiji. Visiting among them, we found this man and his family were some of our nearest neighbors. His nephew, a promising young man, attended our school. New Year's Eve, at a praise and consecration service, he was impressed to make new resolutions. He gave up smoking and worldly pleasure, and earnestly desired to know God's Word. His friends see a great change in him.

We are praying that this young man may develop into a faithful worker. Think of his influence! His relatives alone number about one hundred, with Angni as the head, who is still alive, and loves to relate his experiences in Brother Currow's home. They form a green spot in his memory.

Somambula, Fiji.



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.

LOVING A CHILD

Loving a child is key
To heaven's mystery.
Loving a child, and giving
It knowledge, this is living.
Loving a child brings pain,
And is life's greatest gain.

Loving a child is knowing
The fierce joy of a sowing
That shall cause mighty reaping.
Loving a child is weeping,
And fearing, too, and praying;
This, there is no gainsaying.

Loving a child is key
To every mystery.
Loving a child is laughter
And heartache after,—
Heartache and grief and pain,
But always joy again.

—Mary Carolyn Davies.

CHILD CULTURE

MRS. L. P. ADAMSON

THE mother who thinks earnestly about her child's home training, and seeks to keep her little ones under her own roof until she is sure their characters are sufficiently well formed to resist the encroachments of evil; who builds up bulwarks against vice by developing the pure and the good, and by repressing evil tendencies, is doing a noble work. The study of the real child is of greater value than any amount of theory. The opportunity for this study is offered to parents in the home. There they may find out a child's talent, and develop it. Parents should strive to inspire admiration for truth, to make their children feel its nobility in speech and act. Teach the child to use the beautiful prayer, "Cleanse thou me from secret faults." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19: 12, 14.

Truthfulness

Next to obedience, truthfulness lies at the foundation of a strong and noble character; and, like obedience, it must be taught and cultivated by wise and painstaking care. As the child must be taught how to use his power of speech, just so he must be taught to use his speech in a truthful manner. It is too much to expect that the little child, with immature judgment and undeveloped moral senses, will on all occasions make his statements

correspond exactly to realities. The pleasure of using a language so newly acquired, coupled with the vivid imagination which most children possess, fills him with a desire to keep exercising his faculties, "to talk just to hear himself talk." His mind is filled with a variety of thoughts, fancies, and remembrances, while he has not yet the perceptive power to discern between truth and untruth.

As a help toward training the child in truthfulness, read or tell him some pleasing thing, then ask him to give a description of what he has heard, insisting upon accuracy in his statement. The parents' own example is of great importance; for in this, as in all other lines of child culture, example has far more weight than precept. Imitation is one of the child's natural proclivities. It is easy to become accustomed to an ideal which one sees daily illustrated, but difficult to strive toward one not exemplified in the lives of others.

Many parents teach their children to be untruthful by saying things to them or in their presence which are untrue. The little one is told that "if he goes outside the yard, some one will carry him off;" that "if he doesn't stop crying, papa won't love him;" that "if he isn't quiet, a big black bear will get him;" etc. Taken to the dentist to have an offending tooth extracted, he is told to "sit quietly, for it will not hurt." He hears you say, as you see an unwelcome guest approaching, "O dear, I wish she had stayed at home," while in a moment more you are greeting her with smiles, and saying, "I am delighted to see you." He asks, as all children will, innumerable questions, and is given some nonsensical answer which he learns, sooner or later, has not a particle of truth in it; or his mother replies, "I do not know," without further thought than to stop his questions. A short time afterward he hears her explain the whole matter.

Parents should school themselves to answer their children's questions correctly. If they have not the leisure when the question is asked, let them arrange with the child to answer at some time in the future, when they are at leisure. Evasion and subterfuge are near of kin to lies. Parents who desire their children to love the truth must not only be truthful

in speech themselves, but they must show in their whole behavior that they honor the truth; their deeds must be honest, sincere, and upright.

As one's plans are liable to unexpected and unavoidable changes, it is of the utmost importance that no unconditional promises should be made to the child, which, if broken, will involve one's veracity. Lack of forethought and care on the part of parents in regard to their own treatment of the child, is largely responsible for his habits of untruth.

Reverence

Reverence is perhaps the last faculty to be fully developed in man, but it appears in innocent children and youth, and gives to both no small part of their charm. It attracts the young to the old, the ignorant to the wise, the timid to the brave, and even the sinful to the pure and noble. So it tends to elevate us by bringing us under the influence of those nobler and better than ourselves. There are three kinds of reverence: The first is reverence for that which is above us, especially God, and for parents and superiors. The second is respect for our equals. The third is respect for little children, for the ignorant, the poor, the suffering,—reverence for the soul of man, even when most degraded by sin. The reverence for all men because all are God's children, is the highest attainment of man. To look up and adore is easy, but to look down and respect what is below us is far more difficult. This is the spirit which Jesus imparted to the world.

How shall the quality of reverence be cultivated in the child? The first unfolding of reverence begins through the relation of the little one to his parents. To the baby's mind his parents are marvels of wisdom and goodness, and with the love of his childish heart for them he mingles adoration and reverence. May it not be their fault if this relationship is not perpetuated throughout their lives?

It is true that the time will come when, with a broader vision, the child will be obliged to measure his parents against a perfect pattern, and it is true they ought to make such growth in grace as will at that time command his respect and reverence, though his highest reverence is transferred to his heavenly Father. Throughout every stage of instruction we must impress the child through his perceptions with the vastness of knowledge, and the small amount he can ever hope to master. So impressed, he is not likely to think himself very clever or very grand if he makes a little step in attainment. Do not criticize any one before him, particularly those who supply any of his needs, as servants or teachers. A child should live as much as possible in admiration of the nature and the knowledge of others, and should thus learn that respect for all humanity which is the basis of all true courtesy.

Courtesy and Respect to His Elders

To permit, unchecked, a neglect of the outward respect due to parents, is harmful to the child. In word and example we must teach him reverent courtesy for the old, the weak, and all who serve him. Service must be regarded as a kindness to be requested, never a right to be ordered. Parents should themselves be worthy of honor; too often it is their own fault, through lack of foresight and proper training, that the reverence due them is not manifested. It is an old saying that familiarity breeds contempt, and fathers and mothers often tolerate an easy-going familiarity in the language and behavior of the children which lessens or destroys the feeling of true respect and reverence.

The outward signs of reverence—the attitude of the child toward his parents and superiors—are of far more importance than many think. In some very ancient rules of conduct we read: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Lev. 19:32. This rule is certainly as applicable today as it was in the days of Israel.

The Evening Prayer

The way in which the mother hears her children say their evening prayer will aid greatly in establishing a spirit of reverence, or the opposite, in their character. If she is, or seems to be, in a hurry, anxious only to get the ordeal over; if the children are allowed to repeat their prayers with as little reflection and almost as little reverence as they manifest in the common engagements of the day, what else may be expected than that irreverence will become the most thrifty growth of their hearts?

At no time is the influence of the mother more valuable than when the children are retiring to rest. Having ceased from the activities and pleasures of the day, their little bodies are more quiet, their feelings more tender, their minds more receptive to impressions, than during the active hours of the day. Happy that mother who wisely makes the best use of these favorable moments, improving them as valuable opportunities for withdrawing the hearts of her children from things which are temporal, and fixing deeper and more lively impressions of those things which are eternal! Let the little ones fall asleep with thoughts of God's loving-kindness and tender mercies mingled with remembrances of mother's evening prayer and good-night kiss.

Girard, Kans.

EVERY day father and mother stamp their character upon their children's lives, mold their manners, conscience, and future, by the measures with which they direct the household.—*Stopford A. Brooke.*

ONE MOTHER'S WAY

It Takes Courage and Patience

My little girl was born almost totally deaf. The slight hearing which she possessed was not sufficient for her, unaided, to gain through it any knowledge of the spoken language.

There was a period when it seemed that she was not bright; but at the age of eight years, when upon the death of her own mother she came to me, it was evident that hers was simply a case of deafness.

The creed that I formulated in the beginning was that I should be failing in my duty to her did I not expect and obtain from her just as much as I would from any other child.

It is true that the carrying out of this principle has required extreme patience, but I never let myself make allowances for her handicap. In this way she has learned that if she tries she can do as other children.

Oh, the great triumph when she, for the first time, came out of a drug-store eating an ice-cream cone which she had ordered herself. I was sure then that others could understand the sentence that she had spent days in learning. If she could say one sentence, she could learn others.

She is being taught in the oral method. Why should a child be taught any method that makes her conspicuous and which is not understood by every one, such as talking with fingers? My little girl has been taught to read lips, and make in return the same motions, with the right sounds.

It is true, there have been times when she has cried because I would not repeat with my lips what some friend was telling her, but strengthened her by compelling her to get the words from lips to which she was less accustomed. For the sake of other mothers, I would say that if you have such a case, never let the child read discouragement in your face, but always hope and success.

When teaching such a child, be sure your lips are in the light, and speak slowly. Of course your success is dependent upon absolute obedience. A deaf child, especially, must be taught this first of all.

My little girl is now eleven years old. She is in the fourth grade of the public school, and is carrying her work as well as any child.

It has meant co-operation on my part with her teachers. When she entered school, I asked her teacher to say something to the assembled class, using her lips only and making no sound. When she asked who could tell what she said, of course my little girl was the only one who raised her hand; and then the children realized that she could do something that they could not. This removed any tendency on their part to laugh at some of her words that were not so plain as theirs.

During the first term after she entered school, she spelled down her

class. This removed any question of her position, so far as her schoolmates were concerned.

After school every day she has a good play out of doors, and when she comes in, I have a short story ready for her.

First she reads it from the book, and all unknown words are explained. Then she reads it from my lips. Then she shuts her eyes, and I read it very slowly and very loudly, having her try to catch the sounds and repeat each word.

This I consider very important, for it stimulates the slight hearing she possesses, just as one may be trained to see at great distance; so perhaps her slight hearing may become of value.

Next I tell her the story; then she tells me the story. And then she writes it in her words, and together we go over and correct the written story.

With all of this study, she has plenty of time to play, and writes to her grandma: "I have a lovely good time all the while."—*Every Week.*

WHAT HAPPENED TO THE BIRTHDAY CAKE

THE present world-struggle has touched every home in this and many other lands—perhaps every land. In our own country, without feeling the pinch of actual want, the children of the family are asked to learn to do without many things that have been so common as to seem almost necessary. Doing without these things may be put on the plane of privilege by the exercise of tact and foresight on the part of the older members of the household. The story of "The Birthday Cake," written by Carolyn Sherwin Bailey, and sent out by the United States Bureau of Education, suggests food economy. After the children have heard it, they may make their own application of the lesson in other home sacrifices:

"It will need four eggs and a cup of sugar and some milk and some flour," mother said, as she went to the pantry to get the yellow mixing bowl and the sifter to make Barbara's birthday cake.

"It needs sugar, too, for the frosting, and please make very thick frosting, mother dear," Barbara begged. She was standing beside the kitchen table, watching, for she was going to be six years old in just a few days. It was to be her birthday cake, rich and sweet, and shining on the supper table with six pink lighted candles.

"I am afraid that the cake and the frosting together will use up all our sugar," mother said as she came back. "I wonder," she went on, with just a little bit of worry in her voice, "if we could manage with two eggs instead of four. Eggs cost so much now."

"Well, we have to make a birthday cake, don't we, mother, because I always cut it and share it?" Barbara said. Mother looked down into Barbara's kind little face, and she thought a moment, too. That was the wonderful part about mother and Barbara, they so often thought the same things.

Then they said something to each other, laughed, and hugged each other, and mother put away the big yellow mixing bowl and the flour sifter.

When Barbara's birthday came, two persons who didn't have birthdays had surprises.

Timothy, whose mother did the washing, had been very ill for a long time. He was getting better, and could sit in the big rocking chair, all wrapped up in a quilt, and try to smile out through the window when Barbara passed. Barbara stopped at Timothy's door on the morning of her birthday. She had a basket on her arm. She took from it a bottle of creamy milk and a bag that held four white eggs.

"Here is a part of my birthday cake for you, Timothy," Barbara said. "It will make you get well faster."

Granny Wood was just putting her tea-kettle on her stove when she heard a knock at the door of her little house. When she opened it she saw Barbara, who loved Granny Wood so much. No one could make such nice rag dolls as Granny, and she was always cheerful and smiling, even when she had hardly enough coals to make her kettle boil.

Barbara still carried her basket, and she took a package of sugar and a freshly baked loaf of wheat bread out of it.

"Here is a part of my birthday cake for you, dear Granny," Barbara said. "This is sugar for your sauce, and mother made the flour into a loaf of bread for you to eat with it."

Then Barbara went home almost as happy as if she had eaten a large piece of frosted birthday cake. But when the day was almost over, and it grew dark, Barbara began to wish that she could see the six pink lighted candles shining for her birthday. She went slowly in to supper, thinking of them. And, oh, what a surprise she found there!

In a rosy circle in the middle of the table shone six pink lighted candles set in six pink rosebud holders. In the center of this birthday circle of lights was a bowl that held six beautiful pink roses from the garden, and beside Barbara's plate was a parcel wrapped in pink tissue paper. When Barbara blew out the candles and opened the parcel, she found a pink hair ribbon for a birthday present.

"What a beautiful birthday this has been, mother," Barbara said, "without a birthday cake!"

A LITTLE PARABLE

A MOTHER had a little daughter whom she cherished. Lovingly she guided the baby fancies — ever-changing, rosy-hued — through the wondrous, sunny labyrinth of childhood into the free, open, laughter-ringing paths of girlhood. And as the mother evidenced in all things a genuine and sympathetic interest, she was very naturally privileged to share all her daughter's dreams and confidences.

At last the maiden stood as on the crest of youth, buoyant, impulsive, wondering, looking out upon the Land of Budding Womanhood. Scarcely had strange questions formed themselves upon her lips than her mother was beside her, reading them aright.

It was indeed a vision glorious that she helped the girl to see: beautiful in its purity, sacred in its promise, lighted by the warm heart-glow of a

mother's love. And through the days that followed the radiance from it lingered.

And then there came a Greedy One who saw the girl's rare beauty, and eagerly determined to take it for his own. His cruel eyes gleamed brightly as he threw around her those sly, alluring influences that the girl could little fathom. But she who had all her life confided in her mother now innocently laid before the older mind evidences which betrayed the man's real motive. In a twinkling all his evil plans were thwarted! The mother was her daughter's confidant!

But one fair girl there was, alas! to whom the Greedy One then turned, and filled her life with vileness and blurred her soul with stain; for that girl knew not the ready sympathy of an understanding mother, and through the tender years that mean so much had carried all her little secrets to willing hearts, ill-fitted to advise.

Woe be unto any mother who deems it not the highest privilege to be her daughter's confidant! — *Irene Avery Judson.*

REMEDIES FOR EARACHE

PAIN in the ear is a fairly positive sign that the organ is not in perfect condition, or that some part of the immediate region is affected. Painful earaches often follow coughs, cold in the head, la grippe, measles, pneumonia, and scarlet fever. It may, in fact, be present in any condition where bodily resistance is below normal. Less serious earache occurs as the result of impacted wax or a foreign body in the external ear canal. When it is present in conjunction with any of the diseases mentioned above, it is accompanied almost invariably by fever. The child appears restless and drowsy, vomits, and has little or no appetite. He will toss his head from side to side and give a characteristic sharp cry. When these signs appear, always send for the doctor. Don't delay. The condition may be serious enough to require immediate surgical treatment.

To relieve the pain of earache, apply heat to the ear. Hot compresses, a hot-salt bag, or a small hot-water bottle may be used for this purpose. The ears should always be syringed with a hot boric-acid solution, one teaspoonful of acid to a pint of water. A fountain syringe held just above the head is used with the nozzle held one-half inch from the ear-canal opening. This makes a gentle flow of hot borated water, which is allowed to run out by inclining the head. The irrigation may safely be repeated every three or four hours if the pain continues. For a discharging ear this treatment should be given three times daily until the discharge ceases. Use a quart of water for each irrigation. The temperature of the solution should be one hundred and ten de-

grees Fahrenheit. Always test the temperature with a thermometer or in your own ear to see that it is not too hot. In ear trouble prompt medical attention and early lancing of the eardrum bring quick relief, and prevent possible spread of pus to the mastoid region. — *B. Wallace Hamilton, M. D.*

BATTER BREAD AND CORN PONE

CONTRIBUTED BY A SOUTHERN SISTER

"It is an ill wind that blows nobody good," and one of the blessings that have come to us as a result of our efforts to help our Allies to the food with which they are familiar and know how to use without any experimenting, is the introduction to our kitchens in a far more general way than ever before of the delicious cornmeal. The South is the native home of the "maize," and here it has been a principal article of diet for many years. Many of the colored people and the poorer class of white people never have any other kind of bread on the table. The Southern water-ground white cornmeal is ideal, and the Southern cooks and Negro "mamies" are justly famous for their "corn pones" and "batter breads."

Here are two recipes which I wish my Northern sisters would experiment with until they are able to say that they make the best bread they ever tasted. Truly, when properly made, no more toothsome article for breakfast was ever placed on the table:

Batter Bread

- 1 small cupful boiled rice.
- 2 eggs.
- 2 cupfuls cornmeal.
- 1 tablespoonful cooking oil.
- 1 teaspoonful salt.
- 2 cupfuls milk.

Beat the yolks till very light, and the whites until they will stand. Thoroughly beat the rice and the shortening with the milk, adding also the beaten yolks. Sift the meal twice with the salt, and add gradually, alternating with the stiffly beaten whites. Place in a hot oven at once, and bake thoroughly in well-oiled tins. Serve hot from same.

Another genuinely delicious Southern bread is the real, old-fashioned corn pone. This is a luncheon and dinner bread, which must be broken (not cut) and eaten hot, with or without butter:

Corn Pone

- 1 quart white cornmeal.
- 1 teaspoonful salt.
- 1 tablespoonful cooking oil.

Sift the meal twice with the salt, then mix into a soft dough with cold water, adding the oil with the water. Work rapidly, using both hands to form into oblong cakes (pones), place on well-oiled pans, and bake in a hot oven. Cornmeal is better, sweeter, and more wholesome when given a real good brown color in the baking.



THE WORLD-WIDE FIELD

GEORGETOWN, BRITISH GUIANA

SINCE our last report to the REVIEW we have both been enjoying splendid health; although our busy life has had its share of trials and difficulties, which tend to tax our physical endurance.

During the year and ten months we have been here, I have baptized nearly one hundred persons, and held three tent efforts. In one of these efforts, Elder and Mrs. M. B. Butterfield came from Trinidad to share equally the burden with us. We have also held meetings in halls, and these have been productive of much good. We rented the city hall in Georgetown. This was quite an undertaking, as it cost something over twelve dollars a night. The meeting was advertised in the two leading daily papers, and as a result, the hall, gallery, and stairs were crowded with people, and many more were standing. I never learned how many were turned away. Our object was to meet the business men and women who could never be induced to come to our church, and the object was fully met.

There was a demand for a second meeting; so in about three weeks we held another service. Now the call continues to come for another. One street car conductor asked me to be sure and let him know when we were to hold another meeting, as he did not want to miss one.

Brother Wm. Lewis, who has charge of our Tapagrenna Mission among the aboriginal Indians, has been doing some good work on the island of Wakenaam, distributing our literature and giving Bible readings. Through his efforts, several prominent persons, leaders in the community, took their stand to keep God's commandments. I was called to assist him later. We rented a hall and held some meetings, with a splendid interest. Six have fully identified themselves with us, and as many more are keeping the Sabbath. They say nothing has so stirred the island before. They are now planning for a church building. I. G. KRIGHT.

BRITISH COLUMBIA CAMP-MEETING

THE camp-meeting held at Penticton, British Columbia, June 6-16, 1918, was a very encouraging meeting from every standpoint. The new camp-meeting outfit presented a very pleasing appearance to us as we came in sight of the camp. This is the second year in succession that the meeting has been held at Penticton. The camp was just outside the city, and the attendance of our own people was the largest any of our camp-meetings in that province has ever had. A Chautauqua was in progress during the first part of the meeting, and a provincial gathering of Odd Fellows was held at Penticton during the last part of the meeting. This of necessity reduced the number of visitors in attendance from the city.

The conference proceedings were very harmonious. Nearly all the people on the ground attended every meeting and took a deep interest in the plans laid. Elder A. C. Gilbert was re-elected president of the conference, with practically the same conference committee that so faithfully co-operated with him last year. Sister Gilbert was

elected Sabbath school secretary for the conference.

Laborers outside of the conference were: Elders A. J. Haysmer and H. H. Humann from Alberta, Elder H. W. Cottrell from the Oregon Conference, Elders E. R. Potter and J. J. Reiswig, Brother W. L. Manfull, and the writer. Dr. Dale Bonde, from Calgary, was also present and gave appreciated instruction.

Several new laborers are taking up work in British Columbia, among them being Elder and Mrs. C. J. Rider, Elder J. V. Maas, and Mr. and Mrs. Harry Cameron. It is also planned that Elder W. A. Clemenson make British Columbia his field of labor this fall.

Our people in British Columbia are of good courage, and the prospects for the future development of the conference are bright. We are greatly disappointed that ill health prevented Elder G. E. Langdon from taking up work in Vancouver.

The Sabbath school offering for the two Sabbaths amounted to nearly \$200, averaging almost \$1 each for those in attendance on the ground. In addition to this, about \$1,600 was subscribed for missions. Nine complete sets of the Testimonies were sold, about twenty-eight sets of the young people's Reading Course books, and sixteen hundred copies of the Current Events Series. Fourteen persons were baptized.

The people returned home of good courage and with the determination to work harder than ever before. We confidently expect to see a large increase in membership during the coming year. C. F. McVAGH.

THE NORTH HONDURAS CAMP-MEETING

THIS meeting was held in the town of Guanaja, or Bonacca, May 16-26. We had read of missionaries' making the trips to the islands of Bonacca on small sailboats, but we did not know just what it was like; now we do. We went over on a sailboat of about thirty-two tons. The wind was contrary, and the seas high, so we spent several days in making the trip. The cabins on these boats are so small that one cannot well stay in them; so we spent all the time out on the open deck. There we could view the starry heavens all night, and must endure a tropical sun all day. In coming back, we came half the way on a little boat of not more than six or eight tons. We sat on the cabin to keep out of the way of the waves, which occasionally broke over our little boat. But we enjoyed the trip very much. As we seldom get seasick, we do not suffer as so many do.

The island of Bonacca is about seventy-five miles from La Ceiba, out in the Caribbean Sea. The town of Bonacca is built on two small keys surrounded by a coral reef. Really, most of the town is built in the sea. The streets are plank walks, or bridges, so that in going from one house to another one must go on a bridge or in a boat. It is a little Venice. Although in the tropics, the place is very cool and pleasant. There is plenty of good water, which comes in pipes from the island a mile away. This is one of the world's beauty spots, and the

unsurpassed hospitality of the people adds an extra charm.

While not nearly all the inhabitants are members of the Seventh-day Adventist Church, yet the majority are in sympathy with the truth.

From the beginning, our large tent was filled to overflowing. God was near to bless and to save. There was a solemn spirit of heart-searching. Many renewed their covenant, and on the last day of the meeting twenty-three persons were baptized.

From the plans laid, I look forward to this year as being our best in winning souls for the Master. God is wonderfully blessing his people, and we are expecting, by his grace, to receive our portion.

I fear that the needs of this field are not appreciated as they should be by our people in America. For years we have conducted work among the English-speaking people of the Bay Islands, and have several good strong churches among them. Some of our churches have one hundred or more young people in the Sabbath schools. They are as bright, intelligent young people as I ever knew. I ask, Why should they be denied church school privileges?

Owing to government regulations, it is best for teachers coming to the Bay Islands to be able to teach Spanish, otherwise we should have to hire a Spanish teacher as an assistant.

We also need two or three young men for the evangelistic work among the Spanish-speaking people, who number ninety per cent of the whole population of Honduras. My prayer is that God may put it into the hearts of some to "come over and help us."

The writer was assisted in this meeting by Elder E. W. Thurber, of Guatemala, whose untiring efforts were appreciated by all present. W. E. LANIER.

EASTERN CANADIAN MEETINGS

Maritime Conference

ON the narrow neck of land connecting Nova Scotia with the mainland, the Maritime Conference held its conference and camp-meeting. This meeting was held June 13-23, in Oxford, where the conference headquarters are established. Each morning a two-hour session of the conference was held, the time of other meetings being entirely given over to efforts to help the people.

Encouraging progress in all departments of conference work was reported by the officers. Elder J. L. Wilson stated in his report that 41 persons had been baptized during 1917, bringing the membership of the conference up to 322. The tithe receipts for 1917 were \$6,244, nearly double the receipts of any previous year. During the same year the offerings to foreign missions averaged more than 25 cents a week per member. This good average was due principally to the enthusiastic way in which the members campaigned for Harvest Ingathering funds.

Elder Wilson was re-elected to serve for the next biennial period. E. M. Chapman, M. Mackintosh, B. E. Manuel, and H. K. Martin were the other members of the executive committee chosen.

During the camp-meeting Elder M. Mackintosh arrived from Saskatchewan to join the laboring force. With a larger corps of workers than the conference has ever had before, and with plans for three efforts following the camp-meeting, all seem happy at the prospect of development.

Elder A. V. Olson, who is president of the union conference, N. H. Saunders, and the writer joined the local workers in ministerial labor.

Ontario Conference

June 20-30 the Ontario Conference held its camp-meeting at Toronto. Permission to use Dufferin Race Park provided an excellent camp-ground in a good section of the city. Favorable weather made possible a good attendance, both of our own people and of friends from the city.

Elder B. M. Heald, who took the presidency of the conference in April, had the meeting well planned. Each day the program was profitably arranged. The hour devoted to Bible study each day was a blessing. The music throughout the meeting was excellent.

The many friends of Elder M. N. Campbell welcomed him to this meeting. Elder Campbell is now president of the British Union Conference, but for several years he supervised the work in this union. Elder A. V. Olson, Elder H. H. Dexter, J. W. Mace, and the writer also assisted in the public labors.

Revival services and practical instruction in the Christian life characterized all the meetings. There seems to be a real movement toward higher ground in spiritual life. The last Sabbath afternoon forty-one went forward in baptism. Most of these had accepted the message as the result of the efforts of Elder J. W. McComas and his collaborators in the city of Toronto.

Attention was given the various lines of the departmental work of the conference. The book work was encouraged. An impetus was given the church missionary work. Many sets of the Testimonies were sold. Several special meetings were held for the consideration of our Sabbath school work. A large number of teachers were added to the list of those taking the Teachers' Training Course.

Nearly five thousand dollars was contributed by those in attendance. The major portion of this amount was given to provide better equipment for the seminary at Oshawa. Considering the size of the meeting, the gifts were liberal.

Elder Heald enjoys the confidence and support of the conference constituency. Associated with him is a corps of faithful, devoted laborers. The Lord is blessing the labors of the workers in the Ontario Conference, and he will continue to bless their faithful efforts if they keep near to him, and progress will follow. B. E. BEDDOE.

Missionary Volunteer Department

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

SOLDIERS' LITERATURE FUND

| | |
|--------------------------------|------------|
| Previously reported | \$2,424.59 |
| Emma Carr-Nordquist | 100.00 |
| N. G. Lovestedt | 2.50 |
| Northern Union Conference | 1.00 |
| Atlantic Union Conference | 1.00 |
| E. Canadian Union Conference | 15.00 |
| Good Liter. Society, Cleveland | 50.00 |
| Mrs. M. A. Humbarger | 2.00 |
| Mrs. Mary Rottman | 1.00 |
| Eau Claire (Wis.) church | 2.00 |
| Lake Union Conference | 34.21 |

Total\$2,633.30

We are pleased to see another \$100 gift for this fund. Notice, too, the second gift of \$50 from the Good Literature Society of

Cleveland, Ohio. Whatever that society may be, its members are genuinely interested in our young men in the army and navy.

We are often reminded of the keen appreciation of the boys for what is done for them. One soldier writes, "Allow me herewith to express my sincere appreciation for the cup of joy given to me each week through reading the good old REVIEW. Its wholesome, uplifting, and inspiring influence cannot be overestimated. It surrounds the soldier with the sanctifying power of the message. Keep the message burning, brethren!"

We are sorry to learn that some of our boys are not getting the REVIEW. The union conferences are endeavoring to furnish the REVIEW, *Instructor*, and union paper to all our young men in the army; but the troops are sometimes moved about so rapidly that only by very diligent efforts can the literature be gotten to them. Let camp pastors, parents, friends, and churches near the camps, co-operate in supplying these young men with our good papers. Often what is needed is definite information. It is easier to reach an individual in a large city without a proper address, than to find a young man in a large army camp without knowing to what unit he belongs, or his camp address. It is better that our boys should receive two or more copies of our papers than none at all. There should also be an organized effort to visit our boys in every camp, and to hold meetings with them. These visits and meetings often mean more to them than we can appreciate.

The khaki "Steps to Christ" is being ordered almost as rapidly as the books can be bound. No better message could be given to the men who face the realities of war. It is a message from God to his children. Soldiers who want "Steps to Christ" to give to their comrades should apply to their camp pastor, or write to the undersigned.

M. E. KERN.

WHILE YET THERE IS TIME

"HAVE you noticed," wrote a Missionary Volunteer worker in an appeal to the local elders of his conference, "that there is a mantle of listlessness settling over the young people in our churches, and that they are not so spiritual as they were a year ago? Many of our young people are drifting out of the truth before our very eyes. The drifting is so gradual that we do not notice it, and that is the pity of it all. We are asleep while Satan is robbing us of the fairest of the flock." And true it is, that in spite of the seriousness of the times and the need for greater spirituality and earnestness, indifference seems more marked now than ever before.

Of course, there are some very earnest, active young people in the church; one is inclined to notice them and feel satisfied that all is going well, while others are growing cold and slipping away from us one by one. But where there is one thoroughly in earnest, there are many times that number who seem to care nothing for active service in the cause of Christ. Can we do nothing to save these careless and indifferent ones?

Some of our young men are working on the Sabbath. Some have not even asked for the Sabbath off. Here, as in every testing time, the true condition of the individual is shown. If he has not had a genuine experience before the trial comes, he fails in the hour of temptation. How our hearts ache when we realize that some of these very ones who have failed to be true to principle, might have been prepared to with-

stand the "most powerful temptations of Satan" had the church but done its duty before they were swept beyond its influence.

But there are still many thousands of young people among us. We must not let them slip away from us without having made a whole-hearted effort to save them. We must plead with them to make a complete consecration to God, to give their lives unreservedly to him. Each should be thoroughly acquainted with the grand principles for which we stand as a church, in order to be strongly fortified against temptation. Each should have an experimental knowledge of God's power to save from sin.

Fathers and mothers, are your children safe? Do not wait until they are gone from you before you become concerned for their spiritual welfare. Many parents look back with anguish and heart-breaking regret to the lost opportunities when they might have said the word in season. Many are now grief-stricken and burdened with sorrow, as they see their boys facing possible death without a hold on God that will sustain them and insure their safety in the hereafter. With feverish anxiety they beg of the minister, the camp pastor, the worker, to labor for their children; but many times it is too late. With some, the opportune season is past; the heart makes no response.

Workers, have you done your duty? are you *doing* your duty for the young people you meet? Do you manifest a sincere interest in their spiritual welfare, winning them by sympathy and love to the daily life of devotion to God? Do you pray with them and talk over their problems with them, or are you too "busy here and there" to do this heart-to-heart work which is so sorely needed?

May God give us divine wisdom to enable us to sense our duty to our young people, and to seize the opportunities that still remain to us. May there be a great awakening among God's people, a turning of the hearts of the children to the fathers, and of the fathers to the children. May he roll such a heavy burden upon parents, church officers and workers, for the youth of the church, that they cannot shake it off, and may he give them grace to work as never before for the salvation of those who do not yet know Christ. ELLA IDEN.

THOUGHTS ON SOUL-WINNING¹

BACK of the personal effort in soul-winning must lie the purity of the personal worker. As a man "thinketh in his heart, so is he," is trebly true in this work in which we are engaged. Let us take, for instance, the experience of Gehazi. When the prophet told him to go to the Shunammite's home, he went. He had received definite instructions; he went, and carried them out, but there was no result. God has given us definite instruction about the salvation of our young people, and if we, old or young, try to carry out only the letter of that instruction, we shall get the very same result that Gehazi did.

God wants us to be men and women who will go out and get souls. I was interested in the experience of one of my secretaries. She has had very high ideals. She has very strong principles in her life. She went to one of our schools, and some of the young people asked, "Why don't you go down to the moving picture shows with us? What is the use of being so goody-goody?" She said, "It is awfully hard to stand out against you, when you are all going, but I

¹ Stenographic report of talks given in one of the Missionary Volunteer departmental meetings at the General Conference.

cannot go." Finally a young man in whom she was interested said, "I will get her to go." So he urged her until finally she consented to go just once. That evening, before they were ready to go, one of the girls went to her and said, "He told me he would get you to go; he was sure of it." The secretary said: "That settled it. I sent word to him that I could not go," and she added, "I have thanked God ever since that I did not do it."

That young woman, when she accepted the secretary's work, went down and hunted up some girls away out in the suburbs of the city. She found the mother working hard in a laundry. The mother was cold and distant, and it was hard to get in touch with her, but finally she said, "I should like to have you call again; but please tell the church we do not want any of them to call for I have been sick, poor, and hungry, and not one of them came to see me. During five years you are the first person who has entered my doors to try to save my poor soul."

Friends, such was the result of the character and purity of that girl's life, as she went to visit this one and that one; and as she stands up in meeting and tells how God has done great things for her in personal work, it will have a wonderful leavening effect on the hearers.

I think it is time we had the experience Paul had when he went from place to place. He did not have so much to say about what God did for Moses and for others, as about what God did for Paul. Don't you think that if we did more personal work, when we came to a meeting we should have a better experience of divine help to relate?

LYNN H. WOOD.

About two years ago I was working with some Catholic young women, and was very much burdened for them. They had never heard of our truth, and did not know about our God. I did not know how to work for these girls. I talked with Elder MacGuire about it, and he gave me his little pamphlet, "Personal Work," and some other help. Then I began to work for these young women, and I can say today that they are baptized and wholly consecrated to the Lord.

I had not heard anything about the medical work's being an entering wedge, but of course I can see that phase, because I am a nurse. I have found that an effort to heal people's bodies will open their hearts and win them to the Lord. I have found that many times, if one can go to the homes of people who have really turned away their ears from the truth, and relieve their sufferings, one can get them to go to our meetings. I am glad there is a God who will hear our prayers and save those for whom we are working.

GRACE FORD.

Young people need to be shown how to work. We need a great determination that we will get our young people to work. Brethren, are we not coming short until we get every one of our young people to doing something in some line? It seems to me, with our educational work as well under way as it is, we ought to go out from this meeting determined to push the missionary activities as we never have pushed them before. These other things are means to an end, and this is the end; and if we fail to get our young people to work,—to doing things for the salvation of souls,—our whole movement is a failure. There are good things to be said for the reading courses, for the Standard of Attainment, etc., but we have fallen short, far short, if we do not get the young people individually to engage in some line of missionary activity. There are many lines in which the young people can find avenues of helpful service.

I have heard young people say they did

COLPORTEURS' SUMMARY FOR MAY, 1918

| UNION | Agents | | BOOKS | | No. copies | PERIODICALS | |
|----------------------|--------|-------|------------|------------|------------|-------------|------------|
| | | | Value 1918 | Value 1917 | | Value 1918 | Value 1917 |
| ATLANTIC | | | | | | | |
| E. New York | 15 | 1183 | \$1799.40 | \$1616.75 | 407 | \$ 61.05 | \$ 97.00 |
| Greater New York | 7 | 273 | 1053.66 | 1345.87 | 4972 | 745.80 | 576.50 |
| Maine | 5 | 184 | 644.85 | 702.99 | 2310 | 346.50 | 158.00 |
| Massachusetts | 12 | 745 | 937.34 | 882.62 | 6348 | 952.20 | 848.10 |
| N. New England | 9 | 711 | 1111.65 | 369.25 | 755 | 113.25 | 141.00 |
| S. New England | 13 | 355 | 373.15 | 2164.25 | 1934 | 290.10 | 301.20 |
| W. New York | 20 | 1325 | 2342.22 | 676.65 | 2148 | 322.20 | 183.70 |
| Totals | 81 | 4776 | 8262.27 | 8258.33 | 18874 | 2831.10 | 2305.50 |
| CENTRAL | | | | | | | |
| Colorado | 7 | 533 | 1039.05 | 529.85 | 961 | 144.15 | 106.50 |
| Kansas | 15 | 1686 | 2336.65 | 1710.50 | 723 | 108.45 | 125.10 |
| Missouri | 12 | 1769 | 4041.55 | 1234.20 | 1338 | 200.70 | 157.80 |
| Nebraska | 7 | 503 | 1035.33 | 1696.35 | 405 | 60.75 | 111.00 |
| Wyoming | 3 | 664 | 884.05 | 221.75 | 120 | 18.00 | .50 |
| Totals | 44 | 5155 | 9336.63 | 5392.65 | 3547 | 532.05 | 500.90 |
| COLUMBIA | | | | | | | |
| Chesapeake | 9 | 662 | 1766.70 | 917.25 | 2405 | 360.75 | 93.60 |
| Dist. of Columbia | ..... | ..... | ..... | 1328.45 | 1159 | 173.85 | 205.50 |
| E. Pennsylvania | 15 | 2087 | 4038.75 | 2054.71 | 5836 | 875.40 | 110.00 |
| New Jersey | 10 | 856 | 2066.50 | 451.00 | 1876 | 281.40 | 193.40 |
| Ohio | 20 | 2130 | 5849.60 | 3667.65 | 3005 | 450.75 | 298.10 |
| Virginia | 17 | 933 | 4658.75 | 1529.10 | 1068 | 160.20 | 84.00 |
| W. Pennsylvania | 17 | 1455 | 3128.05 | 1908.90 | 2105 | 315.75 | 114.50 |
| W. Virginia | 24 | 2041 | 4424.71 | 3395.60 | 1765 | 264.75 | 33.50 |
| Totals | 112 | 10164 | 25933.06 | 15252.66 | 19219 | 2882.85 | 1132.60 |
| EASTERN CANADIAN | | | | | | | |
| Maritime | 3 | 9 | 25.10 | ..... | 200 | 30.00 | 27.50 |
| Ontario | 26 | 1817 | 3028.42 | 2908.80 | 1864 | 279.60 | 206.30 |
| Quebec | 2 | 92 | 90.50 | ..... | 50 | 7.50 | 11.00 |
| Newfoundland | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Totals | 31 | 1918 | 3144.02 | 2908.80 | 2114 | 317.10 | 244.80 |
| LAKE | | | | | | | |
| E. Michigan | 9 | 633 | 691.65 | 1001.40 | 626 | 93.90 | 199.50 |
| Indiana | 20 | 2443 | 2909.69 | 4349.20 | 965 | 144.75 | 172.10 |
| N. Illinois | 12 | 1069 | 1606.58 | 1742.61 | 4559 | 683.85 | 407.50 |
| N. Michigan | 7 | 617 | 693.25 | 1488.35 | 315 | 47.25 | 14.00 |
| N. Wisconsin | 10 | 652 | 899.95 | 379.20 | 477 | 71.55 | 17.00 |
| S. Illinois | 20 | 1927 | 3144.60 | 3183.05 | 693 | 103.95 | 40.70 |
| S. Wisconsin | 19 | 913 | 1121.90 | 2715.35 | 1513 | 226.95 | 284.30 |
| W. Michigan | 17 | 1617 | 2243.25 | 590.55 | 360 | 54.00 | 48.10 |
| Totals | 114 | 9871 | 13301.87 | 15449.71 | 9508 | 1426.20 | 1183.20 |
| NORTHERN | | | | | | | |
| Iowa | 6 | 586 | 1254.25 | 737.50 | 4562 | 684.30 | 242.00 |
| Minnesota | 7 | 829 | 1062.90 | 1522.00 | 2024 | 303.65 | 307.80 |
| North Dakota | 6 | 842 | 1439.60 | 1966.25 | 64 | 9.60 | 51.70 |
| South Dakota | 4 | 346 | 701.75 | 751.75 | 2527 | 379.00 | 34.80 |
| Totals | 23 | 2603 | 4458.50 | 4977.50 | 9177 | 1376.55 | 636.30 |
| NORTH PACIFIC | | | | | | | |
| Montana | 7 | 1369 | 1122.89 | 230.00 | 219 | 32.85 | 140.00 |
| S. Idaho | 5 | 669 | 482.90 | 674.10 | 105 | 15.75 | 67.00 |
| S. Oregon | 3 | 291 | 246.90 | 532.20 | 77 | 11.55 | 75.20 |
| Upper Columbia | ..... | ..... | ..... | 398.75 | 1065 | 159.75 | 31.00 |
| W. Oregon | 8 | 576 | 916.60 | 490.85 | 1125 | 168.75 | 181.50 |
| W. Washington | 6 | 490 | 501.60 | 1152.95 | 2568 | 385.20 | 254.90 |
| Totals | 29 | 3395 | 3270.89 | 3478.85 | 5159 | 773.85 | 749.60 |
| PACIFIC | | | | | | | |
| Arizona | 3 | 150 | 402.15 | 472.00 | 595 | 89.25 | 6.50 |
| California | 3 | 271 | 975.78 | 203.25 | 3121 | 468.15 | 432.00 |
| Central California | 5 | 297 | 322.55 | 727.40 | 397 | 59.55 | 90.50 |
| Inter-Mountain | 7 | 439 | 896.15 | 431.50 | 270 | 40.50 | 13.00 |
| N. California-Nevada | 4 | 234 | 245.45 | 331.50 | 659 | 98.85 | 23.70 |
| N. W. California | 2 | 220 | 773.55 | 230.40 | 5 | .75 | ..... |
| S. California | ..... | ..... | ..... | 545.70 | 3205 | 480.75 | 192.50 |
| S. E. California | ..... | ..... | ..... | 223.00 | 206 | 30.90 | 19.00 |
| Totals | 24 | 1611 | 3615.63 | 3164.75 | 8458 | 1268.70 | 777.20 |
| SOUTHEASTERN | | | | | | | |
| Cumberland | 8 | 1168 | 1567.40 | 896.10 | 1871 | 280.65 | 67.70 |
| Florida | 9 | 1577 | 2334.05 | 1914.25 | 1584 | 237.60 | 127.60 |
| Georgia | 12 | 1871 | 5121.90 | 1991.90 | 1688 | 253.20 | 112.90 |
| North Carolina | 14 | 2481 | 5638.35 | 4760.95 | 922 | 138.30 | 72.10 |
| South Carolina | 14 | 881 | 3345.80 | 710.30 | 1647 | 247.05 | 30.50 |
| Totals | 57 | 7978 | 18007.50 | 10273.50 | 7712 | 1156.80 | 410.80 |

| | | | | | | | |
|--|-------|-------|-------------|-------------|--------|------------|------------|
| SOUTHERN | | | | | | | |
| Alabama | 18 | 1801 | \$3326.40 | \$1915.85 | 1220 | \$183.00 | \$103.90 |
| Kentucky | 21 | 2345 | 4361.70 | 3030.85 | 632 | 94.80 | 83.50 |
| Louisiana | 9 | 872 | 4012.00 | 1611.20 | 165 | 24.75 | 50.00 |
| Mississippi | 21 | 2226 | 8466.10 | 6402.70 | 171 | 25.65 | 18.50 |
| Tennessee River | 9 | 891 | 1276.35 | 2021.35 | 1371 | 205.65 | 86.00 |
| Totals | 78 | 8135 | 21442.55 | 14981.95 | 3559 | 533.85 | 341.90 |
| SOUTHWESTERN | | | | | | | |
| Arkansas | 21 | 2058 | 5910.47 | 6673.24 | 492 | 73.80 | 129.10 |
| North Texas | 28 | 2080 | 5291.54 | 3906.75 | 509 | 76.35 | 107.00 |
| Oklahoma | 25 | 2038 | 4957.40 | 5561.55 | 733 | 109.95 | 104.00 |
| South Texas | 9 | 919 | 2476.80 | 4676.45 | 2377 | 431.55 | 51.20 |
| Texico | 1 | 81 | 364.60 | 1326.75 | 125 | 18.75 | 73.10 |
| Totals | 84 | 7176 | 19000.81 | 22144.74 | 4736 | 710.40 | 464.40 |
| WESTERN CANADIAN | | | | | | | |
| Alberta | ----- | ----- | ----- | ----- | 356 | 53.40 | 159.10 |
| British Columbia | 1 | 140 | 170.95 | ----- | 370 | 55.50 | 116.80 |
| Manitoba | 1 | 252 | 454.50 | ----- | 87 | 13.05 | 85.50 |
| Saskatchewan | 3 | 372 | 1092.00 | ----- | 853 | 127.95 | 127.30 |
| Totals | 5 | 764 | 1717.45 | ----- | 1666 | 249.90 | 488.70 |
| Foreign and Miscellaneous | ----- | ----- | ----- | ----- | 8256 | 1238.40 | 853.80 |
| Mailing Lists | ----- | ----- | ----- | ----- | 15193 | 2278.95 | 3978.30 |
| FOREIGN UNION CONFERENCES AND MISSIONS | | | | | | | |
| Australasian | ----- | ----- | ----- | 7820.25 | ----- | ----- | 1917.56 |
| British | 18 | 997 | 1142.58 | 1068.36 | 87949 | 3260.55 | 1746.95 |
| Scandinavian | 49 | 4445 | 6994.05 | 8280.00 | 5889 | 299.62 | 1403.40 |
| Latin | 15 | 1328 | 1444.61 | 901.96 | 6195 | 186.80 | 913.80 |
| South African | 18 | 856 | 2272.68 | 2490.00 | 878 | 99.10 | 18.72 |
| India | ----- | ----- | ----- | 610.64 | ----- | ----- | 231.88 |
| Korean | ----- | ----- | 130.58 | ----- | 68345 | 158.05 | ----- |
| Japan | ----- | ----- | 41.97 | 31.05 | 5799 | 289.95 | 59.50 |
| North China | 25 | 1421 | 1276.05 | ----- | 6594 | 856.67 | ----- |
| South China | ----- | ----- | ----- | ----- | 980 | 382.09 | ----- |
| Philippine | 41 | 4897 | 2376.85 | 1484.20 | 13908 | 952.10 | 275.20 |
| Malaysian | 8 | 200 | 224.00 | ----- | ----- | ----- | ----- |
| Hawaiian | 1 | 39 | 89.75 | 69.25 | ----- | ----- | 10.00 |
| Guatemala | ----- | ----- | ----- | 317.50 | ----- | ----- | ----- |
| Porto Rican | 7 | 301 | 1121.75 | 645.00 | ----- | ----- | 25.66 |
| Cuban | 15 | 778 | 2319.70 | 1805.00 | ----- | ----- | ----- |
| N. Honduras | 1 | 85 | 392.50 | ----- | 89 | 25.25 | ----- |
| S. Honduras | ----- | ----- | ----- | 902.20 | ----- | ----- | 5.00 |
| Salvador | 3 | 216 | 173.42 | 263.42 | ----- | ----- | ----- |
| W. Caribbean | 4 | 181 | 724.50 | 841.75 | ----- | ----- | ----- |
| S. Caribbean | 1 | 45 | 267.00 | ----- | ----- | ----- | ----- |
| Panama | 6 | 300 | 865.30 | ----- | ----- | 149.15 | ----- |
| Inea Union | 3 | 210 | 257.05 | ----- | 902 | 43.89 | ----- |
| Brazilian | 60 | 6975 | 3688.45 | 2639.67 | 7523 | 642.19 | ----- |
| Austral | 20 | 2074 | 2818.56 | ----- | ----- | ----- | ----- |
| Foreign totals | 295 | 25348 | \$28621.35 | \$ 30170.25 | 205051 | \$ 7345.41 | \$ 6607.67 |
| N. A. D. totals | 682 | 63546 | 131491.18 | 106283.49 | 117178 | 17576.70 | 14068.00 |
| Grand totals | 977 | 88894 | \$160112.53 | \$136453.74 | 322229 | \$24922.11 | \$20675.67 |

| | | | | | | | |
|---|--------|--------|--------|-----------|--------|--------|---------|
| COMPARATIVE SUMMARY OF AMERICAN PERIODICALS | | | | | | | |
| | 1916 | 1917 | 1918 | | 1916 | 1917 | 1918 |
| January † | 177107 | 104517 | 137723 | July | 151297 | 202270 | |
| February | 222470 | 129591 | 134197 | August | 153309 | 237711 | |
| March | 154019 | 107703 | 330318 | September | 111833 | 164438 | |
| April | 98217 | 201556 | | October | 101997 | 122138 | |
| May | 117917 | 140580 | 117178 | November | 97439 | 136271 | |
| June | 154701 | 141169 | | December | 98488 | 63219 | |
| Totals | | | | 1673894 | | | 1751163 |

| | | | | | | |
|--------------------------|--------------|--------------|--------------|--------------|--------------|-------------|
| COMPARATIVE BOOK SUMMARY | | | | | | |
| | 1913 | 1914 | 1915 | 1916 | 1917 | 1918 |
| January | \$64262.88 | \$59697.52 | \$46778.58 | \$60418.25 | \$66045.00 | \$68276.77 |
| February | 62813.12 | 67149.45 | 47943.61 | 74298.80 | 82346.89 | 74560.50 |
| March | 66640.42 | 75962.31 | 72414.23 | 92431.51 | 100551.86 | 241063.34 |
| April | 73520.45 | 85685.35 | 78974.96 | 94066.35 | 103042.73 | |
| May | 101640.01 | 87024.10 | 107987.69 | 106602.30 | 136453.74 | \$160112.53 |
| June | 137373.06 | 153480.96 | 151199.10 | 174415.86 | 237914.24 | |
| July | 140576.24 | 199116.62 | 170546.02 | 192033.15 | 265004.54 | |
| August | 111660.64 | 105391.65 | 119773.18 | 143185.26 | 200310.57 | |
| September | 73732.14 | 74359.96 | 78364.70 | 96001.38 | 172855.15 | |
| October | 84015.90 | 60357.25 | 76102.53 | 85128.41 | 113540.61 | |
| November | 73949.60 | 57388.95 | 69660.16 | 86248.56 | 107545.23 | |
| December | 59749.92 | 57496.17 | 69145.88 | 71060.56 | 87121.50 | |
| Totals | \$1049943.46 | \$1083110.29 | \$1088890.64 | \$1275890.39 | \$1672732.06 | |

† Multiply number of magazines in any month by fifteen cents to get value.

not know how to work, and yet they were willing, and if they were sent around the block to distribute some handbills advertising a meeting, they would return happy to have had some part. We must get down and show them how to work as a child or young person would work, and not as an adult would work.

Is it not the duty of the Missionary Volunteer Department to guide and to show how to adapt missionary work to the needs of the children and young people?

M. E. KEEN.

Publishing Department

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

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147 copies, value \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.

THE SUMMARY

WHEN we take into consideration the difficult circumstances which our colporteurs are facing at the present time, not only in many of the fields abroad but also in the homeland, we have great reason to rejoice over the splendid showing we are able to present in the May summary. If we had received the report from Australia, the foreign total would have shown a substantial gain over the corresponding month last year. We are especially glad to see such good reports coming in from North China, the Philippines, and from the Latin American countries. It is reported that in Brazil only fifteen per cent of the people are able to read, and yet Brother Carter reports more than \$36,000 worth of books sold during one single month in that field. The Austral Union also has an excellent showing, as well as the smaller fields in the North Latin Union. All will be glad to see a gain of nearly \$25,000 in North America.

As will be seen by the excellent report from Brother R. L. Pierce in this number of the REVIEW, two of the largest weekly reports ever made in our colporteur work have been made recently in the Southland. For the five months ending with May, the Southern Publishing Association reports a gain in sales of \$80,000 over the same period for 1917. A few years ago special inducements were offered to colporteurs who would sell \$1,000 worth of books in an entire year, but now we have young men selling that amount in a single week. We are glad for these evidences of the prospering hand of God. But we rejoice especially to see the faithful, continuous work that is being done by our colporteurs in these trying times. These faithful pioneers are proving day by day in their experience that "there is no crisis with the Lord," and that nothing is too hard for him, and although they meet with peculiar difficulties, which are created by the present situation, they are keeping steadily at their work.

The employees of the Southern Publishing Association recently gave the proceeds of one day's labor to the Red Cross work. As the result of this, each of the employees, as well as the colporteurs, in the Southland, received a Red Cross certificate which states: "This is to certify that the employees of the Southern Publishing Association are one hundred per cent patriotic, and that every worker in this concern has given his day's work on Red Cross day."

Notwithstanding the fact that Seventh-day Adventists are noncombatant in their belief, they are loyal citizens, and are willing to support the Government in every possible way they can in this hour of crisis.

We earnestly request every reader of the Review to remember our colporteurs at the throne of grace. N. Z. TOWN.

"OUT OF THE ORDINARY"

THE phenomenal success that is attending the colporteur work this summer in the South, has been well expressed by one of the field secretaries, as follows:

"All, young and old, are doing things out of the ordinary. Boys of no experience are doing as well as experienced men used to do, or better, while men of experience who are working along right lines, are doing wonders. We often take as many orders in one week as we used to take in a month, and some months we take as many orders as we did during the entire year of 1915."

Perhaps some of the readers of the Review will remember that last year one of our Arkansas colporteurs, Brother Ernest Hanson, broke the world's record by taking \$853.95 worth of orders in one week, an itemized report of which appeared in this paper of Aug. 9, 1917. However, for the week ending June 15 of this year, Brother Hanson, who is a student-colporteur of the Southwestern Junior College, broke his own record, as will be seen by the following report:

Report of Ernest Hanson for Week Ending June 15, 1918

| Territory: Lafayette County, Arkansas | | | | | | |
|---------------------------------------|------|------|------|------|-------|----------|
| Days | Hrs. | Exh. | Ord. | Lea. | Cloth | Value |
| Sunday | 9 | 24 | 28 | 27 | 1 | \$166.00 |
| Monday | 14 | 48 | 43 | 42 | 1 | 256.00 |
| Tuesday | 12½ | 44 | 32 | 30 | 2 | 188.00 |
| Wednesday | 11½ | 26 | 20 | 20 | | 120.00 |
| Thursday | 13 | 40 | 32 | 28 | 4 | 184.00 |
| Friday | 9 | 22 | 17 | 16 | 1 | 100.00 |

Totals 69 204 172 163 9 \$1,014.00

Helps50

Bibles 25.00

Grand total \$1,039.50

In writing of this week's work, Brother Hanson states:

"I never saw the time when the people were so anxious to get the message as they are now. It seems as if their hearts are stirred, and they believe in the soon coming of our Lord and Saviour.

"I was using 'Daniel and the Revelation,' and as I showed the people how the prophecies were being fulfilled, they seemed to see it plainly. Surely, Brother Pierce, we are living in the time of the finishing of this message.

"I had a little trouble last Wednesday with high water, and had to do quite a bit of swimming, but I made it all right. Friday I was almost 'all in,' and did not do so much as I ought to have done. I am very thankful to the Lord for his goodness to me, and I want to consecrate my life to him for service. Oh, how little we do in comparison with what he does for us!"

It is interesting to note that the book used was none other than "Daniel and the Revelation," which has been the means in the Lord's hands of leading so many to accept the message. It should also be noted that high water was not allowed to stop the work, even if it did require some "swimming."

For the same week another student-colporteur, Brother Hugh Moomaugh, working in Louisiana with "Bible Readings," reached another high-water mark, as follows:

Report of Hugh Moomaugh for Week Ending June 15, 1918

| Territory: Cane River, Natchitoches, La. | | | | | | |
|--|------|------|------|------|------------|----------|
| Days | Hrs. | Exh. | Ord. | Lea. | Half Cloth | Value |
| Sunday | 9 | 43 | 40 | 14 | 9 | \$197.00 |
| Monday | 10 | 48 | 41 | 16 | 12 | 208.00 |
| Tuesday | 9 | 41 | 38 | 6 | 13 | 177.00 |
| Wednesday | 8 | 40 | 35 | 12 | 9 | 173.00 |
| Thursday | 8 | 26 | 24 | 7 | 5 | 115.00 |
| Friday | 5 | 20 | 20 | 14 | 1 | 5 109.00 |

Totals 49 218 198 69 49 80 \$979.00

Helps70

Bibles 75.40

Grand total \$1,055.10

Brother Moomaugh was formerly a student of the Southern Junior College, Ooltewah, Tenn., but during the past year he has attended the Southwestern Junior College, at Keene, Tex. Referring to this week's work, Brother G. B. Boswell, the field secretary, has this to say:

"Another young man, Brother Henry Lynn, also just out of school, is working with Brother Moomaugh. Brother Lynn was baptized at our institute last winter, so this is his first experience. He is eighteen years of age, but in forty-three hours he took \$325 worth of orders. Both boys walked in taking these orders, as their horses were lame from the 110-mile drive to the field. They had a Red River bottom territory that is quite thickly settled. There are many Catholics in that section, and living is also quite high.

"We have another boy, Hardy Mann, who attended the church school in Shreveport. Since vacation began, he has taken \$350 worth of orders. He is only fifteen years old, and wears knee trousers. He is working for a scholarship in Ooltewah. Our oldest colporteur in this conference, Brother J. B. Hardy, is seventy years old, and yet he has secured \$2,584 worth of orders for 'Bible Readings' thus far this year, besides his Bible orders. We need more old men and schoolboys in our work."

While it must be admitted that these reports of Brethren Hanson and Moomaugh are extraordinary, yet the reports this year as a whole are showing decided gains. For this same "big week," Mississippi's report amounted to \$5,398, concerning which the tract society secretary writes:

"You will notice that the inclosed report is for our Big Week. We had set our goal for \$4,000, but as you see, we went over the top. The report for the week before might have answered for a Big Week, but there seems no limit to what the Mississippi colporteurs can do. I still believe Mississippi is going to reach her goal for the year."

The goal set by Mississippi at the beginning of the year was \$52,000, or a thousand dollars a week for 1918.

The following paragraph from a recent letter from Elder W. H. Branson will serve to show something of the progress of the work in the Southeastern Union:

"I have just received a sales report from Brother L. D. Randall [manager of the Atlanta Branch of the Southern Publishing

Association], covering the first five months of the year, which shows a gain of 106 per cent over last year. Considering that last year we doubled the record of the year before, this looks pretty good to me. We are hoping that the Lord will help us keep up this record throughout the entire year."

Brother D. W. Dillen, field secretary of the Southeastern Union, after referring to some unusual reports, says:

"These are not random orders, but good, substantial business. The Lord is blessing in a very unusual way this year. He has given us many demonstrations of his power and willingness to work with those who are willing to sacrifice for him. He has helped us to meet every objection in the field."

Young Tent Master Meets High Cost of Living

A local conference president in the Southwestern Union gives the following brief account of a half day's work of one of his tent masters:

"The boys in the field with the books are making some good records. Norman Dunn, the tent master with our effort at this place, went to the country yesterday and spent about six hours canvassing, and took \$96 worth of orders."

It is perhaps unnecessary to say that Brother Dunn was formerly a student-colporteur, having paid his way through school by means of the scholarship plan. We are passing on the suggestion, however, for the benefit of other new tent masters who may find their salary somewhat insufficient to meet the present cost of living.

Southern Publishing Association Busy

It must be evident to all that with such remarkable success attending the book work, with the regular issues of the *Watchman Magazine*, and with the work on the Harvest Ingathering *Watchman*, the plant of the Southern Publishing Association is more than busy. Our presses are running day and night. In fact, they are running so constantly that it is necessary to keep electric fans turned on them a considerable portion of the time. And the best part of it all is, there is not a commercial job in the house; every facility of the office is being devoted to the production of Seventh-day Adventist literature.

R. L. PIERCE.

Educational Department

W. E. HOWELL - - - - - Secretary
C. L. BENSON - - - - - Assistant Secretary

A SIGNIFICANT CAMPAIGN

WHAT does it signify that we are now carrying on an extensive campaign to arouse a deeper interest in the Christian education of every Seventh-day Adventist boy and girl in the land? Among the many things it signifies to me, as I think it over, are these:

1. It signifies an awakening among our people at home that compares favorably with the very remarkable awakening in the Far East and other mission lands.

2. It signifies a keener grasp of the great missionary problem we have to solve in the evangelization of the world in this generation.

3. It signifies that all our resources of men and means must be mobilized if we are to accomplish this God-given task in our day.

4. It signifies that right about our own doors we have as a missionary responsibility

the conversion of our own boys and girls to the advent cause.

5. It signifies that we have undertaken anew, with a new vision of what it means, to train and supply workers as fast as the providence of God opens the doors to the missionary pioneer.

6. It signifies that we are not content to go on longer without knowing where every Seventh-day Adventist boy and girl lives, and where each one is going to school.

7. It signifies that if we have not done our duty in the past in providing Christian schools for our children and youth, we are determined not to neglect that duty any longer.

The Means Used

What are some of the means being used in this campaign to realize its important aims?

1. We are putting a copy of *Christian Educator* in every Seventh-day Adventist home. This is the only periodical in the world devoted exclusively to the interests of Christian education, and it ought to be a regular monthly visitor to the home of every believer with or without children.

2. We are distributing by thousands small, pithy leaflets on vital points in Christian education, so that every Seventh-day Adventist reader may have one of each and understand the purposes of the campaign.

3. We are placing in every home a neat poster containing our perpetual goal in education. At the bottom is a space to put a star for every boy or girl in the home who is attending a Seventh-day Adventist school—an attendance flag, if you please.

4. We are supplying a large poster for every church, school, office, and other public place. This contains the same wording, and provides a space to put a star for every worker sent out from such institution from now on—a service flag, if you choose to call it so.

5. We are taking a complete but brief census of all our boys and girls of school age. Henceforth we shall not have to guess at the number of our children in and out of our own schools. We shall know where they are, who they are, how many there are, and shall have a practical basis for efficient follow-up work.

Truly this is a significant campaign. How significant it is, depends upon how earnestly we all work to achieve its ends.

W. E. HOWELL.

THE WORLD CHRISTIAN CITIZENSHIP CONFERENCE

(Continued from page 2)

peace and prosperity of the nations of the world. That is the essential idea of our Lord's government, and that is all true. But the point that seems to me to be a little lacking is the word "love."

He then went on and enlarged on this thought in a very sensible way. But his suggestions were dismissed rather unceremoniously.

It is the plan of the National Reform Association to place this Declaration of Principles in the hands of the editors of at least all the religious papers in this country; of the presidents and leading professors in the universities and colleges; and of every legislator, both State and national. It is their desire also to place a copy "in the language and in the hands of every man that shall sit around the peace table when the world peace shall be brought about."

The conference closed with a very dramatic, and almost tragic, incident. Ex-Senator Frank J. Cannon, of Denver, Colo.,

was to give the closing address, on "Under Which King?" He had spoken for about ten minutes on the failure of the nations of the world, and especially of our own law-makers, to recognize the kingship of Christ, and had mentioned two or three of the greivous national sins of the United States, such, for instance, as not having the Bible taught in all its schools. Then he said:

"We sin in the nursing of false religions in our country, and our sin is one both affirmative and negative. A sect which is weak —"

At this point the speaker sat down, and it was several minutes before he could say anything more. Then he merely spoke a few sentences of apology, and left the room, with many wondering what religious sect he had intended to mention, and why he had been compelled to stop at this particular point.

After some very brief remarks by one or two of the leaders, a prayer by Dr. Wylie, and the singing of "America," the conference adjourned. B. P. FOOTE.

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Northern New England ---- Aug. 22 to Sept. 1
Maine, Lewiston ---- Aug. 29 to Sept. 8
Western New York, Convention Hall,
Rochester ---- Aug. 30 to Sept. 8

Central Union Conference

Kansas, Winfield ---- Aug. 15-25
Nebraska ---- Aug. 22 to Sept. 1
Missouri ---- Aug. 29 to Sept. 8

Columbia Union Conference

Ohio, Mount Vernon ---- Aug. 15-25
Chesapeake ---- Sept. 5-15
District of Columbia ---- Sept. 13-21

Eastern Canadian Union Conference

Newfoundland ---- Sept. 27 to Oct. 6

Lake Union Conference

Indiana, Frankfort ---- Aug. 8-18
Southern Illinois, Sullivan -- Aug. 22 to Sept. 1
North Michigan, Cadillac ---- Aug. 29 to Sept. 9

Northern Union Conference

Iowa, Chautauqua Park, Des Moines, Aug. 15-25

North Pacific Union Conference

Southern Idaho, Pocatello ---- Sept. 5-15

Pacific Union Conference

Inter-Mountain, Salt Lake City, Utah ----
July 18-28
California ---- July 25 to Aug. 4
Southern California, Los Angeles ---- Aug. 1-11
Southeastern California, Santa Ana ---- Aug. 15-25
Arizona, Phoenix ---- Oct. 31 to Nov. 10

Southern Union Conference

Louisiana, Lake Charles ---- July 25 to Aug. 4
Louisiana (colored), Hammond ---- Aug. 7-14
Tennessee (colored) ---- Aug. 12-18
Kentucky ---- Aug. 29 to Sept. 8
Kentucky (colored) ---- Aug. 29 to Sept. 8
Tennessee ---- Sept. 5-15
Alabama, Birmingham ---- Sept. 12-22
Alabama (colored), Birmingham ---- Sept. 12-22
Mississippi ---- Sept. 19-29
Mississippi (colored) ---- Sept. 19-29

Southeastern Union Conference

Georgia, Jackson ---- Aug. 1-11
Cumberland, Knoxville ---- Aug. 22 to Sept. 1
North and South Carolina -- Aug. 29 to Sept. 8
Florida, Orlando ---- Sept. 5-15

Southwestern Union Conference

South Texas, El Campo ---- July 11-21
Arkansas, Little Rock ---- July 18-28
Texas, Clovis, New Mexico ---- Aug. 1-11
North Texas, Keene ---- Aug. 8-18
Oklahoma, Oklahoma City -- Aug. 22 to Sept. 1

Western Canadian Union Conference

Alherta ---- July 11-21

GEORGIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the second session of the Georgia Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting in Jackson, Ga., Aug. 1 to 11, 1918. The first meeting will convene Monday, Aug. 5, at 10 a. m. Officers will be elected, and such other business transacted as may come before the association. All delegates to the Georgia Conference are delegates to this session.

B. W. Brown, President.

H. W. Potter, Secretary-Treasurer.

OBITUARIES

Workman.—Mrs. Mary P. Workman was born Nov. 28, 1854, and died at her home in Berkeley, Cal., April 19, 1918. Sister Workman was a firm believer in the third angel's message, and was a member of the Seventh-day Adventist church at the time of her death. She fell asleep in hope of eternal life, at the soon coming of the Lord. Her husband, one daughter, and one son survive. H. S. Shaw.

Loonis.—Mrs. Sophia Loonis died in Vancouver, Wash., May 28, 1918, aged eighty-three years. She embraced present truth about forty-five years ago, and was a faithful worker in the church. The past year she suffered great physical pain and distress, yet her hope and trust were firm in the Lord. She died with a smile, after prayer. She leaves to mourn their loss her aged husband, three daughters, and three sons. Flora M. Myers.

Dean.—Thomas Summers Dean was born in Vernon County, Wisconsin, May 12, 1865, and died at Pomeroy, Wash., June 4, 1918. He leaves to mourn their loss his wife, one son, one daughter, three sisters, two brothers, and many friends. Brother Dean embraced present truth at Lincoln, Nebr. On June 20, 1898, he was married to Elizabeth A. Woodruff. To them were born two children. In his sickness he was kind and patient, and seemed to grasp the sweet assurance of his acceptance with God. Titus Kurtichanov.

Light.—Lucian E. Light was born in Santa Rosa, Cal., Jan. 17, 1862, and died at Vacaville, Cal., June 14, 1918. At the age of seventeen he joined the Seventh-day Adventist church, and was an earnest Christian until the time of his death. On Jan. 22, 1893, he was married to Mary Wilson, and was a loving and devoted husband. He leaves his wife and many friends to mourn their loss. Words of comfort were spoken by the writer to a large gathering, who had assembled in the Seventh-day Adventist church to pay their last respects to an esteemed friend. Andrew Nelson.

Wakeham.—Miss May Wakeham was born in the State of Michigan in the year 1864, and died at Port Townsend, Wash., June 12, 1918. She was at one time a student at Battle Creek College, and also a helper in the Review and Herald office when it was in Battle Creek, Mich. With her father and brother she moved to Fremont, Nebr., about the year 1885, where they lived for several years, and she and her brother John made a home for their aged father, and cared for him until his death. Her mother died when Miss Wakeham was a child. She and her brother John have lived together and been dear and loving companions for many years. She also leaves another brother, Elder W. H. Wakeham, a teacher in Emmanuel Missionary College, at Berrien Springs, Mich., and a sister, the wife of Elder L. R. Conradi. With her brother John she came to Port Townsend about twelve years ago, and connected with the sanitarium there. They both have been pillars in the house of our God. She was a faithful worker in the church, the Sabbath school, and the missionary society. She was the author of a volume of beautiful poems, entitled, "Inspirations to a Better Life." Several of her poems have been published in our church papers. Miss Wakeham possessed the "meek and quiet spirit, which is in the sight of God of great price." She remembered her Creator in the days of her youth. Early in life she chose the "good part" which Mary chose, and it was not taken from her. Several weeks prior to her death she suffered intensely, but with calm fortitude she bore her pain with Christian meekness. In her home, with her dear ones near, soon after the shades of night had fallen on land and sea, she sweetly fell asleep in Jesus. Words of comfort were spoken by the writer to sorrowing relatives and friends from the text, "He giveth sleepeth." Daniel Nettleton.



WASHINGTON, D. C., JULY 18, 1918

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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.

BROTHER AND SISTER ERNEST TRUITT, of Keene, Tex., are sailing from New York for Porto Rico. Brother Truitt has been appointed to that mission as field missionary secretary.

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PROF. H. C. LACEY, formerly of the Bible department of Union College, with his family, has arrived in Takoma Park, to connect with the Washington Missionary College. We welcome these workers to the blessings and pleasures and labors which accompany residence at headquarters.

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THE General Conference Committee is holding a council in Takoma Park as we go to press. Most of the members in North America are present, also Elders O. Montgomery and J. W. Westphal, of South America. The latter brethren will soon return to their field, having been attending camp-meetings since the General Conference.

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LAST week Prof. and Mrs. Frederick Griggs, and their son Donald, left Takoma Park for Berrien Springs, Mich., Professor Griggs having been called to the presidency of Emmanuel Missionary College. We shall miss these workers in Takoma Park circles, and are assured that the Lord's blessing will attend their labors in the college.

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THE SHANGHAI SANITARIUM

THIS morning, July 8, a copy of the *China Press* bearing date of Saturday, June 1, 1918, is received. In this paper we find the following interesting item, which will bring joy and satisfaction to the readers of the REVIEW:

"WEALTHY CHINESE GIVES \$50,000 TO SHANGHAI SANITARIUM"

"Dinner at Home of Dr. Wu Ting-fang Celebrates Signing of Agreement"

"Last Tuesday evening an elaborate dinner was served in the palatial home of Dr. Wu Ting-fang by Mr. and Mrs. Au Chak-man, to celebrate the occasion of the signing of articles of agreement between Mr. Au and the officers of the Seventh-day Adventist Mission, by which the former bequeathed to the Shanghai Sanitarium, of 162a Bubbling Well Road, the sum of \$50,000 for the construction of permanent buildings for that institution.

"The dinner was unique in that it consisted alone of vegetables and fruits prepared in the most healthful and appetizing manner. Aside from the grape juice, all articles served were the product of China,

their abundant variety and palatability, when scientifically prepared, amply demonstrating the possibility of China's being fully self-sustaining.

"Covers were laid for the following: Mr. and Mrs. Au Chak-man, of Hongkong; Mr. Ho Wing-ching, commissioner of the Shanghai-Nanking Railway, and Mrs. Ho; Mr. Woo Yao-ting; Mr. Wen Tsung-yao, commissioner of the Tientsin-Pukow Railway and the port of Pukow, and Mrs. Wen; Dr. P. H. Lo, attorney for the Shanghai-Nanking Railway; and Madam Wu Ting-fang, representing the Chinese community; while Dr. C. C. and Mrs. Landis, the Drs. A. C. and Bertha Selmon, and Mr. and Mrs. W. I. Hilliard, represented the Shanghai Sanitarium; and Mr. F. H. DeVinney, vice-president of the Asiatic Division Mission of Seventh-day Adventists, and Mrs. DeVinney; Mr. C. C. Crisler, secretary; Mr. H. W. Barrows, treasurer, and Mrs. Barrows; Mr. J. J. Ireland, auditor [for the General Conference of Seventh-day Adventists], of Washington, D. C. [U. S. A.]; and Mr. James E. Shultz, editor of the *Signs of the Times*, represented the Mission.

"Just prior to the dinner, the formal articles of agreement were signed by Mr. Au Chak-man and officers of the Mission, at which time the names of the trustees, who shall hold title to the buildings, were announced as follows: Dr. Wu Ting-fang, honorary president; Mr. Au Chak-man; Mr. Ho Wing-ching, honorary secretary; Mr. Wen Tsung-yao; Mr. Woo Yao-ting; Dr. P. H. Lo; and C. C. Landis, M. D.

"Most of the Chinese gentlemen whose names appear as trustees became interested in the work of the Shanghai Sanitarium through having been personally benefited by the treatment received at the institution, which is one of a chain operated throughout the world by the denomination of Seventh-day Adventists, the widest known being the parent institution, located at Battle Creek, Mich. [U. S. A.]. The hydro- and electro-therapeutic methods are used. Mr. Au, one of the first patients, was desirous that the same help should be afforded all classes of Chinese; hence his offer to equip and endow an institution which should offer first-, second-, and third-class accommodations.

"Mr. Au is not only a very successful business man of Hongkong, but is a justice of the peace of that city, who has constantly demonstrated his genuine interest in the physical and educational uplift of his countrymen, devoting large sums of his accumulated fortune to various benevolent enterprises. Only last year he bequeathed \$50,000 to the Hongkong University.

"During the next few years the work of the Shanghai Sanitarium will be conducted in the Red Cross Hospital, the management of which most generously placed at the disposal of the institution its buildings located at No. 7 Siccawei Road. This will permit the sanitarium to erect its new plant under circumstances more favorable than present war conditions afford, while continuing its present work."

We are sure that the friends of this cause will be glad to know that our sanitarium work is so favorably received by the Chinese. The need in that country is beyond all utterance. It would seem impossible for conditions to be more unfortunate for the poor people than those prevailing in China. We hope that our medical work may afford relief to many sufferers in China, and that the influence of the gospel for the uplifting of these people may through this agency be greatly extended.

I. H. EVANS.

A WORD FROM PERSIA

AN interesting letter from Brother F. F. Oster, dated Tabriz, Persia, March 10, 1918, has just been received by Elder W. T. Knox, treasurer of the General Conference. It is gratifying to learn that Brother Oster is well and that God is blessing him in his work. Pray for him and for the work with which he is connected. Some of the difficulties under which our missionaries labor are indicated in Brother Oster's words:

"A telegram reached us yesterday favoring us with the sum of £60. This makes the fourth telegram to reach us. They were as follows: Dec. 17, 1917, £104 18s. 8d.; Jan. 18, 1918, £60; February 11, £104 18s. 8d.; and the one just mentioned, of March 6, £60.

"We are certainly very glad to have these funds on hand. We shall now be able to purchase winter supplies during the season when they are cheapest. The last draft we received was dated July 20, 1917. None received after that date. We seem to be entirely cut off from the world. No letters or papers received for several months. The other Europeans the same. Do not send any more funds this year. We are well supplied. We are all well and safe thus far, and trust God for the future. Will send this card by way of India. Perhaps it will reach you. Many people are dying of starvation here in Persia; reports show ten a day in Tabriz."

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A COLPORTEUR—A DREAM—A BELIEVER

THE following experience of the manner in which the way is prepared for the gospel colporteur, was related at the West Virginia camp-meeting by one of the workers:

"One day while engaged in colporteur work, wishing to reach a house as quickly as possible, I cut across the field, climbed over the barnyard fence, walked past the well and through the back yard around to the front door, and knocked. The lady came to the door and invited me in. She was partially deaf and consequently could not hear me very well, so excusing herself, she went out of the room, returning soon with an ear trumpet. I began showing 'Daniel and the Revelation,' but had showed her only a portion of the book when she stopped me, saying, 'You need not show me any more of the book. I will take one.' Said she, 'I have for a long time wanted to understand the meaning of those symbols, and last Sunday, while reading my Bible, I fell on my knees and prayed that if there was any one in the world who understood these things, the Lord would send him to me. That night I dreamed that a young man came to my home, and that in coming he walked across the field, by the barn, the well, and through the back yard. Last night I had the same dream again, and I recognize your face as the one I saw in the dream, so I know the Lord sent you in answer to my prayer.' I then told her that I had come that way, and we had a good talk together.

"After a very pleasant conversation with the woman, I went on with my regular canvassing work. About a year later I learned through the brethren in the conference that this woman was a Sabbath keeper and in touch with the conference."

Who gave this woman the dream, and who caused the colporteur to approach the house as he did? "This is the Lord's doing, and it is marvelous in our eyes."

W. W. EASTMAN.