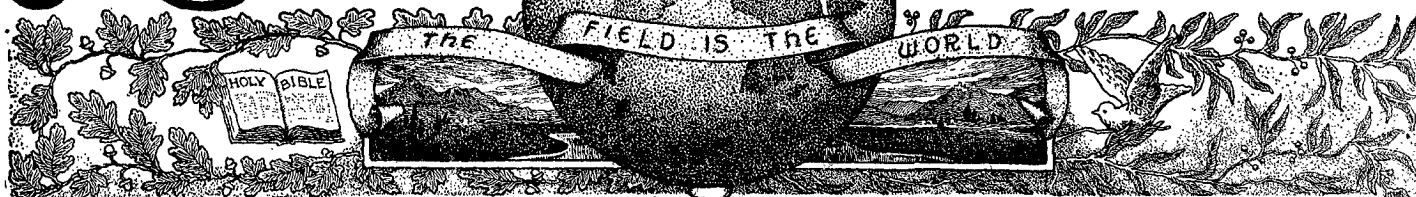


The Advent Review and Herald Sabbath



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, August 1, 1918

No. 31

THE GOSPEL TO ALL NATIONS

President Wilson on the Missionary Campaign

Communication to the Methodist Episcopal Society



ENTIRELY agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued, and continued as far as possible at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort.

I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best.

WOODROW WILSON.

*From the
Washington (D. C.) Herald, July 20, 1918.*



A Page of Poetry



A SONG OF REDEMPTION

WORTHIE HARRIS HOLDEN

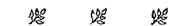
O MARVEL of redeeming grace,—
To save a wretch like me,
And lift me to this heavenly place,
A child of God to be!

Redeemed from sin and death and woe,
Redeemed to praise for aye
The love that chose the dark below
To bring us to his day.

So good our God to give his all,
How can I spurn his love?
Before his majesty I fall
And own him King above.

Though hell engage its host to wrest
My soul from bliss divine,
To see God's face my only quest,
Where radiant glories shine.

O matchless Love! Fulfill in me
Thy wondrous, perfect will,
That unto all eternity.
My life may praise thee still!
Portland, Oreg.



SABBATH EVE

LLEWELLYN A. WILCOX

PURPLE hills, and a deep blue sky,
O'er all a dim, gray mist,
A white, white star a-shining high,
And a glow of amethyst;
Murmurs of twilight, soft and low,
Rhythmic and full of rest,
Chirp of cricket, subdued and slow,
And twitter of birds in the nest;
Tinkle of cows in the twilight roaming,
Over the lea and dell,
Twinkle of lamps in the village yonder,—
Watching them there I quietly ponder,—
Glimmering o'er the fell;
Silence, and balm, and a psalm of peace,
After the din of labors cease;
Quiet, and all is well!

Hark! through the dark a chime comes
stealing,

Over the meadows a bell is pealing,
Over each field and flower.
'Tis the Sabbath hour!

Whispers of vespers mild and fair,
Wafted afar from the house of prayer,
A fragrant calm, descending and blend-
ing,

From out the vernal air.
Still peals the chime
With voice sublime:

"O come to the house of prayer!

"Put now all worldly cares away,
And purify thy soul;
Prepare to meet the Sabbath day
In quiet self-control.

Oh, banish every earthly plea,
And come before his shrine;
With spirit pure and purged and free,
Oh, turn to things divine!

By all the world's mad, surging roar
Oh, be not now oppressed,
But fold thine hands in calm once more,
And in thy Father rest.

Lay thou on him thy doubt, thy fear,
And in the arms of prayer,
Ascend into another sphere
Where dwells no toil nor care."

GETHSEMANE

(Based on chapter 74 of "The Desire of Ages")

E. H. GATES

'Tis evening now on Olive's steep,
The moon shines full in cloudless sky;
The pilgrims' tents are hushed in sleep,
Upon the ground the shadows lie.
In converse with His followers dear,
With words of wisdom, hope, and cheer,
Into the garden Jesus came,
With those who trusted in his name.

That heart which always trusted God,
Is shudd'ring now with awful fear,
As yawns the gulf so black, so broad,
Precursor of the cross so near.
"Awake, O sword," against the One
"That is my fellow"—God's own Son.
On him God's heavy wrath must fall,
On him are laid the sins of all.

From pale lips comes the bitter cry,
While clinging to the cold, damp sod:
"O Father, let this cup pass by,
Yet not my will but thine, O God."
For words of sympathy he yearns,
And to his loved disciples turns;
But they their vigils fail to keep,
Alas, he "findeth them asleep."

What, Simon, couldst not watch one hour?
And, loving John, why sleepest, say?
How weak of heart, how frail the power,
Of those who fail to watch and pray!
Long nights of prayer with grief untold
He spent for them on mountain cold.
Excuse for them did Jesus seek:
The spirit true, "the flesh is weak."

A mighty weight, a crushing load
Of sins on him the Father laid;
He sweat as 'twere "great drops of blood;"
For us, for us, he sin was made.
His anguish palm and cypress knew;
From leafy branch dropped heavy dew
On stricken form of God's dear Son:
Creation's Author weeps alone.

Like mighty cedar he had stood,
In Godlike majesty his form;
Now like a bruised and broken reed
He bends before the angry storm.
Once he had poured out songs of praise
In words of hope aglow with grace;
Now on the quiet evening air
Is heard again that sobbing prayer:

"If may not pass this cup today,
Except I drink, thy will be done."
Again, his human heart to stay,
Once more he turns, the stricken One,
To drowsy followers resting near,
For words his aching heart to cheer.
His visage marred with anguish sore—
Pray tell, could mortal suffer more?

Prostrate upon the ground he lies,
And meets the awful crisis hour;
With breaking heart to God he cries,
"O Father, keep me by thy power!"
Will Jesus drink the bitter cup?
Will he that precious life give up?
Again is heard the suffering One,
"The cup I'll drink; thy will be done."

His great decision now is made;
To earth he falls with dying groan.
No tender hand to lift his head;
The wine press he must tread alone.

The angels' harps are silent now,
As by the throne in grief they bow.
The light and glory from the throne
Are now withdrawn, Christ prays alone.

In this earth's crisis hour like night,
A glory shines from "gates ajar;"
A mighty angel speeds his flight
With message from the world afar.
He comes not to remove the cup,
But strength t' impart, that, off'ring up
His soul a sacrifice for sin,
Our Lord for us the prize may win.

So, strengthened for the final test—
The crown of thorns, the death of shame—
In heavenly peace He now doth rest,
Confiding in his Father's name.
The cross, soon to be lifted high,
On which the spotless Lamb must die,
Though dark with horror to the sight,
Is blazing now with glory bright.

His ear the distant music hears—
The triumph songs that fill the sky—
When words, "'Tis finished," greet the ears
Of sinless ones in courts on high.
Rejoice, O heavens, ye seraphs, shout;
The fallen prince shall be "cast out."
From world to world shall sound the fame
And glories of Emmanuel's name.

"All those who journey, soon or late,
Must pass within that garden gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
'Not mine, but Thine!' who only pray,
'Let this cup pass,' and cannot see
The purpose in Gethsemane."



"If all the world looks drear, perhaps the
meaning
Is that your windows need a little clean-
ing."

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

VOL. 95 AUGUST 1, 1918 No. 31

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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., AUGUST 1, 1918

No. 31

EDITORIAL

Midsummer Council of the General Conference Committee

TAKOMA PARK, D. C., JULY 9-15

THERE were present at the council the following members and representatives:

A. G. Daniells, I. H. Evans, E. E. Andross, O. Montgomery, W. T. Knox, J. L. Shaw, R. A. Underwood, B. G. Wilkinson, S. E. Wight, Chas. Thompson, J. O. Corliss, C. W. Flaiz, J. W. Westphal, J. W. Christian, M. Lukens, C. H. Jones, R. D. Quinn, Wm. Guthrie, L. H. Christian, E. F. Peterson, S. E. Jackson, M. E. Kern, M. N. Campbell, G. B. Thompson, A. V. Olson, J. T. Boettcher, C. S. Longacre, E. R. Palmer, W. H. Green, N. Z. Town, Mrs. L. F. Plummer, H. W. Miller, F. M. Wilcox, W. A. Spicer, B. E. Beddoe, T. E. Pavey, R. E. Harter, H. E. Rogers, W. E. Howell, B. F. Machlan, H. H. Cobban, E. G. Fulton, H. C. Lacey, F. W. Paap, C. L. Benson, A. W. Spaulding, J. W. Hirlinger, R. L. Pierce, S. N. Curtiss, Meade MacGuire, R. T. Dowsett, M. E. Olsen, F. A. Stahl, T. E. Bowen, W. F. McMahan, W. W. Eastman, P. T. Magan, L. A. Hansen, D. H. Kress, K. C. Russell, J. K. Jones, H. C. Hartwell, C. P. Bollman, L. L. Cavinness, E. L. Richmond, G. H. Heald, B. M. Butterfield, M. B. Van Kirk, J. W. Mace, L. W. Graham, W. B. Walters, C. A. Purdom, A. N. Allen, W. J. Stone, P. F. Bicknell, W. A. Ruble, D. A. Parsons, J. E. Jayne, E. A. Sutherland, T. B. Westbrook, W. C. Moffett, C. B. Haynes, S. B. Horton, B. W. Spire, F. H. Conway, H. K. Christman, Wade Young, C. V. Leach, H. E. Robinson, C. Sorensen, C. C. Lewis, Otto John, J. D. Snider.

Prayer was offered at the opening of the session by I. H. Evans, R. A. Underwood, and A. G. Daniells.

ACTIONS OF THE COUNCIL

The actions of the council, omitting only matters of minor detail, and distribution of laborers, were as follows:

ON CONSERVATION

WHEREAS, The United States Government, through its Food Administration, has adopted

various measures of food conservation in order to help supply the needs of other nations and at the same time safeguard the food supply of our own country;

We recommend, That our people be urged to give the fullest possible co-operation in carrying out these measures, giving loyal support in the conscientious observance of regulatory provisions for the saving of wheat, meats, fats, sugar, and other food-stuffs, and in preventing the hoarding of restricted foods; and to this end we suggest the following:

a. Encourage the production and preservation of food products.

b. Assist others in adapting themselves to food-emergency conditions.

c. Give liberal space in our periodicals, especially in the REVIEW AND HERALD, the Signs of the Times, both weekly and monthly, the Watchman, and Life and Health, to the consideration of food topics.

d. Use suitable time in our camp-meetings for presenting the subject of food conservation, and take special pains to make the camp-meeting menu one in keeping with food-conservation principles.

e. Present food and health topics in connection with tent-meetings as may seem opportune.

f. Utilize sanitarium workers and other suitable help to give lectures and demonstrations in schools of health, in our own churches and others, and elsewhere as may be advisable.

g. Provide for proper instruction in food economy to be given in our schools, academies, and colleges, beginning as far as possible with the coming school year.

We recommend, That economy be exercised in the use of clothing, utilizing fully such clothing as we may possess, instead of discarding it because of change in styles, and observing a simplicity and care in the making of clothing in order to conserve cloth, labor, and money.

We recommend, That careful consideration and support be given the requirements of the Government covering the conservation of leather in the making of shoes with low heels and uppers, and resoling shoes as long as the uppers last.

We recommend, The support of fuel conservation measures covering the use of fuel for unnecessary laundry work, such as the ironing of sheets, underwear, and so forth, and the cooking of a large variety of foods.

We recommend, That our conference leaders, various departments, and our membership in general, give earnest and active attention to making the present situation of world need an opportunity for rendering every possible help through our knowledge

and experience in health and food principles, utilizing especially our medical and church missionary departments for carrying forward this work in an organized way.

WORK FOR THE SPIRITUAL INTEREST OF YOUNG MEN IN CAMPS

In view of the rapidly increasing importance of the work for our young men who are being called into the service and placed in the large army cantonments,

We recommend, a. That the work of the War Service Commission be under the direction of a secretary, who shall give his whole time to the commission, and that such assistance be provided as may be required for the strong conduct of the work.

b. That the work for soldiers in each union conference be greatly strengthened, by placing a strong leader in charge of the work, and by assigning camp pastors to each of the large camps, just as far as possible.

c. That conference organizations, and all our people throughout our conferences, be urged to respond to appeals in behalf of funds to support the work carried on by those laboring for the spiritual interest of young men in our camps.

d. That in order to aid in Christian work for men in service a series of short leaflets be prepared on topics vital to a soldier's life, for free distribution.

War Service Commission

It is recommended, 1. That C. B. Haynes act as secretary of the War Service Commission.

2. That other members of the commission be C. S. Longacre, A. G. Daniells, W. T. Knox, F. M. Wilcox, M. E. Kern, W. E. Howell, and W. A. Ruble.

Miscellaneous, on Camp Work and Service

Recognizing the wide-extended and very helpful work of the Y. M. C. A. in our army camps,

We recommend, That our camp pastors co-operate in their work.

We recommend to our people, That any questions concerning the experiences of our young men in relation to all army matters be taken up directly with the camp pastors and the War Service Commission.

We recommend, That churches located near camps be encouraged to co-operate with the camp pastors in their work for the soldiers.

WHEREAS, A measure under the pension law has been enacted by the Government, termed War Insurance, to provide a pension for injured soldiers and their dependents;

We recommend, That our young men be advised to avail themselves of this plan.

We recommend, a. That immediate steps be taken to establish a Soldiers' Rest Home in France, where our soldiers, when on furlough or sick, may go for rest and recuperation.

d. That a man be dispatched to France as soon as a passport can be obtained, with full authority to establish a Soldiers' Rest Home for our young men, and that a man and a woman be secured as soon as possible to take charge of the home, and to labor in the spiritual interest of our young people in service abroad.

ON NURSES' TRAINING AND FIRST AID WORK

1. *We recommend, a.* That the Washington Sanitarium and the Loma Linda College of Medical Evangelists be authorized to conduct a training course for young men, in which they may receive intensive instruction in field and hospital nursing and sanitary corps work, such course to be of sufficient length to prepare them for military medical service.

b. That the General Conference Committee take under advisement the erection of temporary wooden structures to provide quarters for conducting these intensive courses, to accommodate fifty or more students in each of the two places named in the preceding section.

c. That the necessary means for the erection of the temporary wooden structures, provided the same shall be deemed advisable, be appropriated from the general camp fund to be raised.

2. *We recommend, a.* That we establish Nurses' Volunteer Corps of intensive training in field and hospital nursing, and sanitary corps work.

b. That this training be given at Washington and Loma Linda.

c. That this course continue for six months, and that there be two courses each year.

d. That to these schools we recommend only graduate nurses of mature years and of recognized stability of character and Christian experience.

3. That our sanitarium training schools be encouraged to admit into their regular nurses' course the largest possible number of applicants, and that special effort be put forth to secure women of mature experience.

4. *We recommend, a.* That there be associated with the Medical Department, in field medical evangelistic work, a lady physician, whose duty it shall be to conduct schools of health in connection with sanitariums and public meetings; also to interest young women in the medical course, nurses' training course, and other medical missionary service.

b. That there be associated with the Medical Department a well-qualified nurse, to visit our sanitarium training schools, to organize and improve our training courses, assist in field work, and encourage young women to enter medical missionary lines of service.

c. That an additional assistant secretary in the Medical Department be chosen, who shall be stationed in the West.

5. *We recommend,* That special effort be put forth to influence young women of suitable adaptability to enter the Loma Linda medical college and qualify as physicians.

6. *We recommend, a.* That our colleges and other schools, as far as practicable, conduct a medical missionary course of training, to include practical nursing, hydrotherapy, first aid, and such other subjects as may be of assistance to our students in preparing for missionary service, and in gaining entrance to the medical service of the army; and that the Educational Department determine the proper amount of credit to be given to this work.

b. That our colleges and academies secure a physician or graduate nurse, or both, as regular members of their faculties.

ON EVANGELISTIC WORK

The Committee on Evangelistic Work presented a report, which was adopted as follows:

Believing that our great desire to attract and hold the attention of the multitudes in this supreme crisis, may lead us to adopt sensational methods that would not be in keeping with the sacred character and the solemnity of the message of life and death that God has committed to his church to carry to a dying world in this last hour of probation;

We urge upon our ministers, Bible workers, and all others who take part in this sacred work, a careful study of the methods employed by the One who spoke with authority and power, that we may catch the same spirit that actuated him in his labors, remembering that we have the promise that as we do this we shall be able to attract and hold large multitudes, as Christ did in his day.

We further urge a careful and systematic study of the counsel given us through the Spirit of prophecy touching this matter, calling special attention to the following passages:

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar."—*Testimonies for the Church, Vol. VIII, pp. 36, 37.*

"The minister must remember that favorable or unfavorable impressions are made upon his hearers by his deportment in the pulpit, his attitude, his manner of speaking, his dress. He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling. Solemnity and a certain godly authority mingled with meekness, should characterize his demeanor. Coarseness and rudeness are not to be tolerated in the common walks of life, much less should they be permitted in the work of the ministry. The minister's attitude should be in harmony with the holy truths he proclaims. His words should be in every respect earnest and well chosen."—*Gospel Workers, p. 172.*

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

For the purpose of giving careful study to this entire question, in order to make more effective our public efforts,

We recommend, That the officers of the General Conference give careful study to the advisability of holding one or more

councils, at such times and places as may be most suitable, to which our leading city evangelists may be called.

ON THE PUBLISHING WORK

We recommend, 1. That we approve the steps already taken by our publishing houses in revising publications dealing with current events, so as to remove, so far as possible, all cause of criticism either by the general public or by the Government.

2. That steps be taken immediately by our publishing houses to make a general survey of our literature, each house dealing with the publications of which it is the original publisher, and that careful revision be made of such matter as might cause embarrassment to our agents or to the Government.

3. That every reasonable effort be made to avoid complications; and to this end we suggest,

a. That if any publishing house receives intimation from its agencies, or from the civil authorities, that any statements in its literature or any of its methods of work are creating friction, prompt action be taken to remove the difficulty.

b. That all agents and agencies handling our literature exercise the greatest care in this matter, avoiding all agitation or methods of work which might in any way create difficulty, and that they promptly comply with the rulings of local authorities regarding their work.

4. *Whereas,* In recent years there has crept into our publishing work a very regrettable tendency toward sensationalism;

a. In the selection of themes;

b. In literary style;

c. In head lines, titles of illustrations, etc.;

d. In the choice of illustrations, cartoons, and cover designs;

e. In the method of dealing with error;

f. In the discussion of political and partisan questions; and,

WHEREAS, We believe that the solemn message of the hour should be set before the world with all seriousness and dignity, free from all forms of sensationalism; therefore,

We recommend, That our writers, editors, and publishers all join in an effort to eliminate these sensational features which have crept into our literature; and with this object in view, the following suggestions are offered:

a. That sensational themes, unnecessary to the preaching of the gospel, be avoided.

b. That we cultivate plainness, clearness, and dignity in writing, the style best suited to gospel themes, avoiding hyperbole, irony, and excessive literary coloring, and all forms of expression which are undignified in the presentation of the gospel of Jesus Christ.

c. That in writing head lines and titles of illustrations, everything savoring of sensationalism be avoided.

d. That themes be illustrated with dignified, appropriate cuts, avoiding all cartoons and characterizations which might give offense.

e. That we carefully avoid attacking error in the person of its advocates, either as individuals or organizations.

f. That our literature be kept free from the discussion of political and partisan questions, except as it may appear necessary to set before the public in a dignified, unpartisan spirit the signs of the times as they may appear in the social and political world.

ON ECONOMIZING IN EXPENSES

A Committee on Economizing in Expenses made a report which was adopted as follows:

Your committee appointed to make suggestions in the matter of economy in travel,

while finding it somewhat difficult to specify in detail the specific items in which they feel that economy should be exercised, are agreed that, owing to the present increased expense in travel, the General, union, and local conferences should give careful study to this question in their respective fields, and so plan their work that the heavy expenses entailed by the increased cost of transportation may be greatly abridged.

We suggest, 1. That study be given to the question as to how all unnecessary travel can be dispensed with, advising laborers to make only such trips as are necessary for the proper conduct of the work.

2. That the use of sleeping cars be greatly restricted, being confined, as a rule, to those whose long service, heavy responsibilities in the work, and somewhat advanced age make their use necessary.

3. That the attendance of general laborers at our large gatherings be studied, and the number minimized so far as consistent.

4. That the calling of laborers to give baccalaureate and commencement addresses by our colleges and schools, be left in the hands of the institutional boards, and that these arrange, so far as possible, to have these addresses given by those who can be secured at a minimum of expense.

5. That telegrams and telephones be used only when absolutely necessary to the proper carrying forward of the work.

6. That along all lines of expenditure the most rigid economy consistent with a strong administration of the work, be exercised.

7. That the use of automobiles be authorized only where their use will be of benefit; and that auditing committees be advised to consider carefully all allowances for expense, so that this service shall not exceed the expense of railway fare, save under circumstances where the use of the railway is not practicable.

DEPARTMENT OF EDUCATION

In harmony with instruction of long standing given through the Spirit of prophecy, with aggressive steps being taken by the nation's leading educators, and with the needs of the times and of our own work intensified by the war, we recommend the following measures:

1. That our conferences and schools cooperate in establishing a definite system of health inspection and health development in all our schools, from the elementary to the college, and that we request the Medical Department to assist in arranging for persons and plans to make this work effective.

2. That our school boards and faculties study more earnestly the need of facilities and teachers, and for industrial education, and put into operation plans for more efficient instruction and training.

3. That the boards of our local elementary schools make serious efforts,

a. To provide suitable living quarters for teachers, including a teacher's cottage or apartment, wherever possible.

b. To stabilize their tenure of office.

c. To help constitute the local school a community center for church and neighborhood service.

4. That we encourage the employment of more men in our elementary schools and normal departments.

5. That we encourage the promoters of the present educational campaign among our churches and homes, to continue their work faithfully until the summer's goal of visiting every home is accomplished, and that this initial campaign be followed up vigorously until our perpetual goal of "every Seventh-day Adventist boy and girl in our own schools" is reached.

6. That the faculties of our colleges make earnest effort to carry on well-formulated extension work among our churches and homes, during both the school year and the summer vacation, and that we ask the conferences to bear the necessary expenses of this work.

7. That the Educational Department be requested to make careful study of the better adaptation of our school curricula to the actual needs of the denomination and of these times, especially in those features whose importance has been intensified by the war situation.

8. That a department for the foreign-speaking peoples not otherwise provided for, be established in the Broadview Swedish Seminary.

9. That there be established a school or department for the Spanish-speaking people; the course of studies, time and place, and other details to be worked out later by the Home Missions and Educational Departments.

10. That a spiritual revival be conducted in all our schools the coming year, in harmony with the proposed plan of revival throughout our churches.

RURAL SCHOOL WORK

In harmony with the agreement entered into at the Loma Linda council of 1915, that the self-supporting rural school work in the South be recognized as part of our organized work, with the Nashville Agricultural and Normal Institute, at Madison, Tenn., as the training school for workers;

We recommend, 1. That our union and local conferences look out suitable persons of mature age, and families of worth and some means, to go into the Southland, in harmony with instruction in the Spirit of prophecy, to settle in suitable communities to represent and teach the truth; and that names of such persons be sent to the principal of the Madison school for counsel and direction in reference to going South for this purpose.

2. That the principal of the Madison school be placed on our regular list of camp-meeting laborers, and accorded the same privileges as other laborers of meeting our people in both a personal and a public way.

3. That the Pisgah Industrial Institute be recognized as a training school for rural teachers and workers.

MISSIONARY VOLUNTEER DEPARTMENT

We recommend, 1. That the Missionary Volunteer Department undertake to raise funds from our children and young people for the relief of the war-stricken peoples of the world, in addition to their regular gifts for home and foreign missions.

2. That the Missionary Volunteer Department at once undertake to carry forward an earnest soul-winning campaign in behalf of our youth.

a. That to assist in this work the department secretaries arrange, so far as possible, to join with the Missionary Volunteer secretaries of the various union conferences in their councils, in an earnest study of how to win our youth to Christ.

b. That special efforts be made by Missionary Volunteer workers to hold or to assist in holding revival meetings where there are large numbers of young people.

WHEREAS, The conditions in the world and in the church, and the need of a deeper Christian experience in the lives of all, constitute a most insistent call to the prayer life;

3. *Resolved,* That we endeavor to educate all our people to the habit of daily Bible study and prayer; and that to this end we

recommend that in our schools and in our camp-meetings and other gatherings of our people, a definite place on the program be given to the Morning Watch.

HARVEST INGATHERING WORK

Foreign Language Editions

It is recommended, 1. That no foreign-language editions of the 1918 Ingathering periodical be issued, as we deem it not advisable.

Time of Campaign

2. That the Ingathering campaign open the first week in September.

Next Year's Issue

3. That the secretaries be authorized to gather material for the 1919 Harvest Ingathering number.

4. That the Southern Publishing house be requested to issue the Ingathering number for 1919.

PUBLISHING DEPARTMENT ITEMS

It is recommended, 1. That the bookmen's conventions be held as usual the coming winter.

2. That in view of the present unprecedented opportunities for circulating our literature, and the unparalleled success that is attending this department of our work, our colporteurs be encouraged to press forward in their work with renewed vigor and constancy.

3. That, on account of the impossibility of securing assurance of any regular transportation between Spain and the Spanish-speaking fields abroad, the publishing of the Spanish Sabbath school lessons, the Morning Watch, and the Spanish *Missions Quarterly* be transferred to Argentina, beginning in 1919.

BUREAU OF HOME MISSIONS FOR NORTH AMERICA

1. That the department of work for those speaking other languages than English in the United States and Canada, be known as the Bureau of Home Missions for North America.

2. That we encourage those engaged in the work of this Bureau to press on with their work, and that we approve of the efforts to increase the circulation of our literature in the various languages.

3. That \$2,000 be appropriated to aid in supplying additional workers to associate with the French evangelistic effort to be conducted in Montreal by Elder H. H. Dexter.

HOME MISSIONARY DEPARTMENT

4. That a former action suggesting a change of name be rescinded, and that the name Home Missionary Department be continued for this department.

MISCELLANEOUS

Evangelistic Work in London

We recommend, 1. That an appropriation of \$2,500 be made to assist in evangelistic work in the city of London, England.

Bible Society Offering

2. That at each camp-meeting an hour be devoted to a study of the importance and history of Bible circulation, and of the work of the Bible societies; and that an offering be taken for the American Bible Society.

Need of Greatly Extending Our Work

3. That in view of the nearness of the end and the great work yet to be accomplished, our people everywhere be urged to curtail their expenses, and to contribute most liberally to the work of God.

Distribution of Labor

Actions were taken inviting numbers of laborers to various fields. Publication of these actions, however, will await negotiations with all parties concerned.

The Sabbath of the council was spent by those in attendance in special devotional services and counsel regarding the essential spiritual needs of this time and work.

A. G. DANIELLS,
I. H. EVANS,
E. E. ANDROSS,
O. MONTGOMERY,
Chairmen.
W. A. SPICER,
J. L. SHAW,
Secretaries.

RESOLUTIONS OF LOYALTY AND SERVICE

IN connection with the midsummer council, held in Takoma Park, Washington, D. C., July 9-15, 1918, the following resolutions were adopted by the representatives present from all the union conferences of the United States, meeting in conference:

"1. We, as citizens of the United States, and as representatives of the Seventh-day Adventist churches and conferences in America, assembled in midsummer conference, July, 1918, believing that civil government is ordained of God, and believing in the principles of justice and liberty for which this Government has ever stood, place on record anew a declaration of loyalty to our country, to its Government, and to the President, assuring the Government that it has our hearty support and sympathy in this time of crisis.

"2. While ever in our history we have been of noncombatant principles, by religious conviction, we believe equally, by the same religious conviction, that we should render to our Government the lines of non-combatant service as defined by the President in his declaration of March 20, 1918. *

* This executive order was published in the Official Bulletin of March 22, 1918, and reads as follows:

"By virtue of authority contained in section 4 of the act approved May 18, 1917, entitled, 'An act to authorize the President to increase temporarily the military establishment of the United States,' whereby it is provided:

"'And nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant.'

Noncombatant Service

"I hereby declare that the following military service is noncombatant service:

"a. Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

"3. We recognize in the calls of our Government for its citizens to purchase bonds or to contribute to Red Cross or similar activities, the opportunity to give heed to the New Testament injunction to render honor and tribute to the civil authority, as well as opportunity to show loyalty to our country's common cause according to our financial ability.

"4. We urge upon all our people hearty and conscientious support of the Government's program of conservation, not only in the matter of food production and saving, but in the exercise of economy and the spirit of sacrifice in harmony with the requirements of this time of war and scarcity.

"5. We place on record our appreciation of the evident pains taken by camp authorities to have regard to the religious convictions of our young men in the matter of observing the seventh day as the Sabbath, and we counsel every member of our churches called by the draft to render faithful obedience and loyal service in camp or field, recognizing the fact that the inconvenience caused those in authority by our religious practice in this matter of the Sabbath, makes it incumbent upon us to be the more conscientious and forward in performing work and duties assigned."

These resolutions were unanimously adopted and ordered published.

W. A. SPICER,
Secretary of the Conference.

"HE SHALL DIRECT THY PATHS"

"In all thy ways acknowledge Him, and he shall direct thy paths." Prov. 3: 6.

INBORN in man is the God-given desire for success. And God wants every man to succeed; though the divine estimate of success often differs widely from the human. Why, then, do we see so many wrecks along life's shores? Why do not all barks launched on life's ocean reach the expected haven?

Often failure in life arises from lack of good advice. Many a man has been brought to bankruptcy by entering into financial schemes which he would have avoided if he had only had among his friends some wise financier who could give him good friendly advice. Many another man has made but a partial success, for lack of some wise friend to counsel him as to what line of work he is most qualified to perform satisfactorily.

"b. Any service in the Quartermaster Corps, in the United States, may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe-repair service, the transportation repair service, and motor-truck companies.

"c. Any engineer service in the United States may be treated as noncombatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation, and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses, and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; forestry service."

If we were about to make a financial investment, what would it be worth to us to be able to consult one who was thoroughly acquainted with the business and who would give his unbiased judgment in the matter? In the Lord we have not only such a one, but also one who knows beforehand whether or not we can succeed in our venture.

In any other important move in our lives, how very valuable it would be to have the privilege of receiving the advice of an expert! But our heavenly Father is waiting to give us expert advice if we will but seek it from him; and he knows our own personal capabilities more perfectly than any man can. He has promised us his help. Whether the matter, then, be great or small, let us acknowledge him in all our ways, and he will direct our paths.

L. L. C.

THE CALL TO SERVICE

THE last few months have brought many of our young men a call to the service of their country. They have responded nobly and loyally, and we believe that in every instance they are rendering faithful, conscientious service in the work to which they have been assigned. We know that they will ever seek to do this. It is inconceivable that a Seventh-day Adventist should be possessed of another spirit than that of faithfulness.

We know that to some of these young men, in common with thousands of others, this change in environment has brought keen disappointment. They have been compelled to lay aside for the time being their life plans, whatever those plans may have been.

Many of our young men, we believe the large majority, were preparing to fit themselves for lives of missionary service, and the call to the colors need not change their purpose in this respect. Indeed, they may find in their present environment in camp or field abundant opportunity for missionary labor of the most practical kind. They will come in contact with young men of their own age, and with some of the finest young men in America. What an opportunity is afforded them to represent in this association the life of the Master! Where could they find a finer field? Instead of repining over their lot and regretting the necessity which has brought them to their present place, they should believe that God in his providence has permitted it,—permitted it for a double purpose, for some good which he sees can come to them in the development of character, and for the

good which he sees may come to their associates through them.

Let our young men resolve, therefore, that since God in his providence has brought them where they are, they will see in their environment opportunities for service, and will occupy the field as he would have them.

The Spirit of the Lord must indicate to each one the manner in which he is to perform this service. In some instances religious literature may be distributed, or religious conversations may be held. In every instance the disciple can represent in his own life the character of his Master, and this is the most effective preaching in which he can engage.

A camp pastor recently remarked to us: "One active Christian young man in this camp can do more for Christ than I can do. He can come nearer to his associates. His words will have much greater effect than mine."

Young men, be true to God. Be careful to maintain in your own religious experience a living connection with him. From him daily draw strength and courage. Then, as opportunity affords, pass on to others the grace and help which you receive from above. As you obtain from Christ comfort in your loneliness, rest in your weariness, hope and courage and fortitude in your trials, pass on to others the blessing of this experience as opportunity affords, believing that as God in his providence has permitted you to come to the place you now occupy, he will make of you in that place his messenger of light and blessing.

F. M. W.

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DISAGREEABLE CHRISTIANS

THERE are many professing the name of Christ who frequently seem quite irritable and unhappy. A man once said of his neighbor, "I am sure he is a Christian, but a disagreeable one." This statement is akin to that of Dr. Adam Clarke, who, when asked if a man could be a Christian and use tobacco, said he thought he could, but he would be a dirty Christian.

Some otherwise good Christians are full of gloom, as if some impending calamity were about to fall upon them. They are sour, and have a perpetual frown. They have been "wronged," are "not appreciated," and in their own minds have sufficient for being morose and ill-natured. When they cannot have their own way, they are disagreeable at home as well as away from home. Speak to them, and they respond in gruff monosyllables. When their will and caprice prevail, they smile and look like cheerful Christians; but when their will is crossed,

they grow unlovable and sullen, and let you know by their looks, if not by word, that they are displeased. They have a faculty of making themselves generally disagreeable.

Why these harsh notes in the music of life? Why this jarring discord in life's little song? Why this lack of sweetness in the daily experiences of life?

Quite frequently these disagreeable characteristics are ascribed to heredity or to some environment. While these both may have a bearing on the question, they are not, I fear, the real seat of the difficulty. We may assign indigestion as the reason why we are peevish and impatient, but the whole difficulty is not in the stomach. It is rather in the heart. Its root is selfishness. These things are the product of the natural, unregenerate heart. Curing the dyspepsia will not make us sweet Christians; neither will physical infirmities necessarily produce these unpleasant characteristics, for some of the sweetest and sunniest dispositions are found in the midst of the deepest afflictions and most unfavorable circumstances.

What is needed is to bring these disagreeable traits in our lives to the Lord, confessing that they have their root in the meanness and depravity of the natural heart, and ask for forgiveness and victory. The work of the gospel is to save us from these unholy passions, and bring into the life the joy and sweetness of Christian perfection. These unlovely things were not seen in the life of Jesus, and should not be allowed to remain in the lives of his professed children. Many of us need to be converted. This will remove the chronic tendency to dwell upon the discouraging side of life.

Of some one this paragraph was written:

"She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work came to her congenial. She retained her illusions, and did not believe all the world wicked and unkind. She relieved the miserable and sympathized with the sorrowful. She never forgot that kind words and a gentle smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by; and now that old age has come to her, and there is a halo of white hair about her head, she is beloved and considered. This is the secret of a long life and a happy one."

Why should we not live so this paragraph might truthfully be written of us? Much depends upon the way we look at things as to whether they are pleasant or disagreeable to us. Miss Mulock tells of a gentleman and a lady who were walking through a

lumber yard on the bank of a dirty, foul-smelling stream. The lady remarked, "How good these pine boards smell!" "Pine boards!" exclaimed her companion, "just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards."

By the help of the Lord we can conquer our peevishness and unloveliness, and become pleasant, agreeable Christians. Let us smell the pine boards; let us admire the beauty of the rose, forgetting the thorns. G. B. T.

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AFTER THE WAR, WHAT?

MANY have felt that the changes growing out of the present world war would bring us into a new world. Already this is true in many ways. Undoubtedly the great conflict will bring about new alignments in the political, social and industrial worlds. The world will face new issues, but some things will remain unchanged.

The standards of mankind may change with the centuries, but God's standard remains the same. Sin before the war will be sin after the war. Human nature in the future will be the same as it has been since the fall of Adam. Sinful man will need the one remedy, the righteousness of the Lord Jesus Christ. In the blessed provisions of God's grace he gives a gospel suited not to one clime, but to every clime, not to one century or nation, but to every age and to every people. Remembering this let us still labor on to reveal to those outside the fold of safety the generous provisions which God has made for their salvation.

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THIRTEEN States have now ratified the Federal Prohibition Amendment, the last one being Georgia, which gave its decision June 26. As this question is brought before other State legislatures, we are confident that the necessary two thirds will indicate their desire to see the Prohibition Amendment made effective. Every lover of prohibition will pray and work to this end.

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PROF. JAMES D. RANKIN, in the *United Presbyterian*, thus summarizes the present proportions of the great war:

"Ninety-two out of every hundred of the world's population are involved in the war. Eighty out of every hundred are with the Allies. There are fifty-three distinct governments in the world, and thirty-one are in the war. Nineteen have taken up arms, and twelve have broken diplomatic relations. Less than 8 per cent of the world's population is among the neutrals."

GENERAL ARTICLES

HIDDEN WITH CHRIST

(Col. 3: 3)

WILLIAM BRICKEY

In the secret of thy presence,
Blessed Saviour, let me hide.
And to dwell there is so pleasant,
Let me ever there abide.
Of the river of thy pleasure
Let me quaff in copious measure,
And I'll count it greater treasure
Than all earthly pomp and pride.

I have read the gospel story—
How my Saviour died for me;
I will scorn all earthly glory,
If I may but hide in thee.
And I'm hiding, oh, I'm hiding,
While my bark is swiftly gliding,
With my heavenly Pilot guiding
Me across life's stormy sea.

I am hiding, yes, I'm hiding,
In the secret place of power.
For in him am I confiding,
And he keeps me every hour.
Though sometimes in love he chides me,
From the strife of tongues he'll hide me,
But whatever may betide me
He's my strong and mighty Tower.

In the courts of his pavilions,
I would nestle like a dove.
And there's room for many millions
In that secret place above.
There I'm hidden, safely hidden,
And to doubt it I'm forbidden,
For my name is there: I'm hidden
In the secret of his love.
Kamiah, Idaho.

STARVING FOR THE BREAD OF LIFE

MRS. E. G. WHITE

A GODLY woman once made the remark, "O that we could hear the pure gospel as it used to be preached from the pulpit! Our minister is a good man, but he does not realize the spiritual needs of the people. He clothes the cross of Calvary with beautiful flowers, which hide all the shame, conceal all the reproach. My soul is starving for the bread of life. How refreshing it would be to hundreds of poor souls like me, to listen to something simple, plain, and Scriptural, that would nourish our hearts!"

There is need of men of faith, who will not only preach, but will minister to the people. Men are needed who walk daily with God, who have a living connection with heaven, whose words have power to bring conviction to hearts. Not that they may make a display of their talents and intelligence, are ministers to labor, but that the truth may cut its way to the soul as an arrow from the Almighty.

A minister, after preaching a Bible discourse which brought deep conviction to one of his hearers, was accosted with the question, "Do

you really believe what you have preached?"

"Certainly," he answered.

"But is it really so?" asked the anxious questioner.

"Certainly," said the minister, as he reached for his Bible.

Then the man broke out, "O, if this is the truth, what shall we do?"

"What shall we do?" thought the minister—"we." What could the man mean? But the question forced its way to his soul. He went away to plead with God to tell him what to do. And as he prayed, there came to him with overwhelming force the thought that he had the solemn realities of eternity to present to a dying world. For three weeks his place in the desk was vacant. He was seeking an answer to the question, "What shall we do?"

The minister returned to his charge with an unction from the Holy One. He realized that his past preaching had made little impression on his hearers. Now he felt upon him the terrible weight of souls. As he came to his desk, he was not alone. There was a great work to be done, but he knew that God would not fail him. Before his hearers he exalted the Saviour and his matchless love. There was a revelation of the Son of God, and a revival began that spread through the churches of the surrounding districts.

The Urgency of Christ's Work

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, they would work more earnestly to lead men and women to Christ. Soon the last test is to come to all. Only a little longer will the voice of mercy be heard; only a little longer can the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends the gospel invitation to people everywhere. Let the messengers he sends work so harmoniously, so untiringly, that all will take knowledge of them that they have been with Jesus, and learned of him.

Of Aaron, the high priest of Israel, it is written, he "shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love of Christ for his church! Our great High Priest, of whom Aaron was a type, bears his people upon his heart. And should not his earthly ministers share his love and sympathy and solicitude?

Divine power alone will melt the

sinner's heart and bring him, a penitent, to Christ. No great reformer or teacher, not Luther, Melancthon, Wesley, or Whitefield, could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self and rely on God for success in the work of soul-saving, will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls.—"Gospel Workers," pp. 32-35.

PREPARATION FOR CAMP-MEETING

D. H. KRESS, M. D.

THE annual gatherings of God's people should be seasons of great refreshing and benefit to those who attend them. Some who attend are disappointed. They leave without receiving the expected blessing. They are likely to attribute this to one thing or another. Possibly the one disappointed did not find the minister of his choice present, or something was not just right in the accommodations.

But these are not the real causes of a failure to obtain the good from the meetings that these persons should receive. The real cause is in not making the needful preparation for the reception of God's Spirit, before going. The following from "Testimonies for the Church," Vol. V, page 158 and onward, explains why men and women often go home from these gatherings disappointed:

"I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit."

Those who come prepared usually leave feeling well repaid for coming. Those who neglect this work of preparation, are the ones who meet with disappointments. In the following words we have outlined how we should go about this work of preparation in our homes before attending these meetings:

"While preparing for the meeting, each individual should closely and critically examine his own heart before God."

This is a work that should not be left undone until we arrive at the meeting. It should be done beforehand.

"If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another."

"Do not carry this undone work to the camp-meeting. If it is not done at home your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy."

"Prepare your children for the occasion. . . . Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite

the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment."

If this preparatory work at home is neglected, much is lost.

"You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be."

The work done in the home —

"should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings."

"If you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. I have been shown that for want of this preparation these yearly meetings have accomplished but little."

The work begun at home should continue at the camp. Deep heart searching should be seen throughout the meeting.

Overeating may in a large measure defeat the object of these meetings.

"Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God."

A few years ago, when each family brought their own foods, the danger of overeating was not so great as it now is. To accommodate a large number of people there has to be prepared a greater variety of food than there otherwise would be. This affords an opportunity for each one to select that which previous experience has taught him agrees best with him. Surrounded by so many good things, the tendency is to take too many kinds, and by so doing to overeat. At these gatherings it is better to eat less than is customary, rather than more. Two meals a day, with a little fruit or something very light in the evening, is all that is needed. Overeating takes away serious thoughts and the desire to seek God as we should.

Reform in these respects will make our camp-meetings real Bethels, and we shall go home from them conscious of God's abiding presence, to better show forth his virtues in the home, the church, and the community in which we live.

THE secret of life is not to do what one likes, but to try to like what one has to do.—*Dinah Muloch Craik.*

NOTHING is so contagious as enthusiasm.—*Bulwer.*

ORDERED TO THE FRONT

G. B. STARR

WHEN earthly governments order men to the front, the men understand that they are expected to obey orders, and any hesitancy is treated as disloyalty, and refusal to obey as rebellion and treason.

In like manner the government of God treats of the relation of men to the expressed will of God.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee." 1 Sam. 15: 22, 23.

"For years the Lord has had a controversy with his people because they have followed their own judgment, and have not relied on divine wisdom."—*Testimonies for the Church,* Vol. VIII, p. 186.

This attitude of God's people toward his expressed will has often brought about a strained condition between God and his professedly obedient people. To express, by word or act, greater confidence in our own judgment and our own methods and plans than in God's expressed will, is to idolize self; and self-idolatry is the form of idolatry which is most hateful to God. Self-love and self-confidence reveal a sadly deceived state of heart and mind.

"The wisdom of this world is foolishness with God." 1 Cor. 3: 19. (See also chapter 1: 19-31.)

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9.

God's Methods Clearly Revealed

"Keep the work of health reform to the front."—*Testimonies for the Church,* Vol. IX, p. 113.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying his church. Teach the people that they can act as God's helping hand, by co-operating with the Master-worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths."—*Id.*, pp. 112, 113.

"Let those who teach the third angel's message stand true to their colors."—*Id.*, p. 113.

"Prepare workers to go out into the highways and hedges. . . . Let them take the living principle of health reform into the communities that to a large degree are ignorant of these principles."—*Id.*, p. 113.

The message to "keep the work of health reform to the front" has been often repeated in the special instruction given this people; and where it has been intelligently followed, it has never failed to prove its efficiency, by opening doors, removing prejudice, restoring health, and winning souls to the truth.

God has also marked out in his Word the road for his workers to follow in their methods of labor. In opening his great Book of instruc-

tions to all men in all nations and for all times, he began by giving them instructions as to diet, putting it in the very front, where he has commanded us to put it, thus showing its important relation to man's physical, mental, and moral well-being. Gen. 1: 29.

Jesus, in the beginning of his matchless and exemplary ministry, the pattern for all ministry that should ever follow, working in God's name and under his commission, placed dietetic reform in the forefront. By conquering appetite, he revealed to man the secret of victory on all other points. His Spirit will lead to co-operation with him in these same lines today.

Health Reform Brought to the Front in Nebuchadnezzar's Palace

The providence of God seems clearly to have committed to this people the prophecies of the book of Daniel as their textbook on final world movements,—the overturning of empires and the establishment of the everlasting kingdom of God. In the example of Daniel himself, the diet question in its relation to character building, to health, to longevity, to mental and spiritual greatness and steadfastness under pressure, is brought to the fore in the early experiences of Daniel and his companions, as related in the first chapter of that wonderful book.

The adoption of a simple diet by Daniel and his companions, his steadfastness to health principles, and the blessing of God which followed, resulting in their passing the king's test and being found "in all matters of wisdom and understanding, that the king inquired of them, . . . ten times better than all the magicians and astrologers that were in all his realm," was written for our learning and profit and example, "upon whom the ends of the world are come."

God requires that first things be made first. If God's plan is followed, there may not be so large a number of converts to report, but there also may not be so large a number of apostasies to follow. Has the time not fully come when quality as well as quantity should be emphasized? True converts will stand and grow and bear fruit; while surface hearers will become offended at self-denying truth which touches their appetites and passions, and will surely turn back in the hour of pressure: The cause of truth would stand better in a community were such never to espouse it. And had the health reform been brought to the front as God designed it should be, such persons would never have connected with the movement, to become a burden and trial to faithful workers and a stumblingblock to those who, but for these, might have been brought in.

A Sure Prejudice Remover

Where the health reform has been kept to the front by the erection and maintenance of sanitariums, treat-

ment-rooms, cafés, and the conducting of schools of health, true friends of the cause of present truth have been raised up and prejudice has been removed. Many of these same persons have embraced every phase of the message, and have become the backbone of the movement, financially and otherwise.

Had the same course been pursued by canvassers, in the introduction of health literature first; by evangelists, in tent and hall efforts,—securing the assistance of physicians and nurses, and presenting health matters first, as did Jesus in his labors, then keeping them associated with all future efforts,—might not the results have been the same as in the sanitarium and other work—the removal of prejudice and the salvation of a still greater number of souls?

Medical Evangelists Needed for the Finishing of the Work

Is it not evident that God designed to use the large number of physicians graduated among Seventh-day Adventists,—many more than can find employment in institutional work,—in close association with evangelists in all the work conducted by this people in all the world, so that every phase of the work might be brought prominently and harmoniously before every people in every effort put forth to evangelize them?

"The harvest truly is great, but the laborers are few;" and while praying the Lord of the harvest to send forth laborers into his harvest, how would it do to co-operate with God in the matter, and help to answer our prayers by calling these trained workers to the colors? Should the Spirit of God rest mightily upon this body of united workers, we might be nearer the finishing of the work than it would otherwise appear that we were.

BLESSED EXPERIENCES

MRS. D. W. MYERS

"PRAISE ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever." Ps. 106:1.

If we would just take the plain Word of God, believe it, step out and live by faith, nothing doubting, nothing wavering, how happy and peaceful our sojourn in this world would be! To believe is to obey, to obey is to believe.

When the Lord asks anything of us, it is for our good. We are sometimes brought under severe trial, and perhaps are called upon to make sacrifices, but if we continue faithful to the Lord, his blessing awaits us.

A few years ago my husband was not well, things began to run behind, and we became encumbered with many small debts, which were indeed a worry to us, as we were unaccustomed to debt. In May we attended camp-meeting at Grant's Pass, Oreg,

and my husband pledged \$10, not knowing where it would come from. After the meeting he told me about it. I told him I had a ten-dollar gold piece that I had kept in case of serious emergency. We gladly gave that last piece of money to the Lord, knowing that he would bless it, and provide for us in his own good way.

My husband did not improve in health, but rather grew worse, and had to have treatment. We had to hire our haying done, and the outlook was quite unfavorable. But we never wavered; we firmly believed that everything would be for the best. Soon my husband regained his health. Our crops turned out splendidly. We sold some cattle at an extra good price, and after paying up all our indebtedness, and purchasing our winter provisions, we had a nice little balance left. When Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), he meant what he said. If we first pay the debt or pledge we owe the Lord, he will help us pay all other debts.

Two things we must bear in mind: First, we ought to be careful what we promise the Lord; second, we should fulfil our promises, whatever the sacrifice. He will help us, for "except the Lord build the house, they labor in vain that build it." Ps. 127:1.

This experience is written to the glory of God, for his praise, and to "make known his deeds among the people." Ps. 105:1.

Tlell, Graham Island, B. C.

MOVING PICTURES

N. D. ANDERSON

AMUSEMENT in some form, or perhaps more properly, diversion, has ever been Satan's ammunition for his engines of soul destruction.

Looking back into the past, and for that matter, about us in the present, we behold in all their multifarious varieties feasting, winebibbing, dancing, gladiatorial contests, arenic exhibitions varying from fisticuffs to the slaying of men by sword and wild animals; exhibitions in great playhouses, often under the smiling disguise of heaven's own music, of the eternal triangle and all the licentious passions man is heir to through sin,—each a pastime, something to "kill time," a diversion in the lexicon of the devil; methods to distract the soul, to keep it imprisoned in its own dungeon of darkness, until dissolution shall overtake it in its prison, and it is ever too late for repentance and redemption.

Thus is man made to commit spiritual suicide; and for suicide there can be no forgiveness, since it is a wilful breaking of God's commandment in which the transgressor at the same time places himself beyond the willingness or power to repent.

But Satan has reserved his most deadly, his most insidious, his most universal and far-reaching, weapon for these last days, when the time is short before his own imprisonment, and when the activities of God's people are more pronounced and manifest. He has taken from his magazines, and distributed among his cohorts, what is indeed a veritable poison gas, noxious, deforming, deadly as hell—the moving picture craze. How appropriate to the age are its ingredients! how well timed its appearance!

The cheapness and easy accessibility of this type of amusement make it peculiarly dangerous. There is no one who cannot procure the few cents required for entrance to the various parlors and show houses where it is exhibited. Children think of nothing save imitating their film idols; the grown-ups think and talk in terms of the movies. Sleep is lost, heat and foul air are endured, meals are ignored, duties are slighted, and school is missed, in order that no chapter or episode of some blood-and-thunder "feature" picture may be missed.

There are, of course, educational films, but they are rare, and are generally sandwiched in between others of especially objectionable character, in order to lend respectability to the latter. Aye, that is one of Satan's most polished accomplishments,—the art of lending respectability to sin.

That those who are sincerely endeavoring to qualify as God's people should not be seen going in and out of moving picture places any more than playhouses, dance halls, and saloons, can hardly be questioned; nor should they be wasting precious time given them of the Lord sitting in the physical darkness of these places, viewing the spiritual darkness of a world, when they ought to be employing all their time and all their endeavors in bringing souls into the light of God.

And what shall those think who look to you as an example in the Christian life,—your friends, your relatives, your own children, perhaps,—when they see you attend such places, and know that you "cannot see any harm in going to a good(?) picture once in a while"?

Dear friends, we cannot compromise with evil; we must either serve God or mammon. Your body is the temple of God; would you fill it with foul-smelling and obfuscating incense? These little things that seem so harmless and innocent, how rapidly they grow and swell and pile up; how soon they fill every cranny and nook in our lives, until, if they be indeed evil, the still, small voice is smothered, and evil has been embraced too oft.

Baltimore, Md.

ONE on God's side is a majority.—Wendell Phillips.

IN MISSION LANDS

THE MOSLEM WORLD — NO. 4 THE DECLINE OF ISLAM

J. L. SHAW

THE present war seems for a time at least to have shattered the hopes of Moslem people. The solidarity of Islam has been broken up, and the possibility of triumph over the followers of other faiths has been moved still farther away.

Mohammedanism is a development of the Dark Ages. Its religious ritual and outward forms are not in harmony with the developments of the present century. The impact of Western ideas during the past century has little by little weakened the faith of many of its adherents.

Even those who have high hopes that Islam can be reformed, recognize the primitive conditions which obtain in the very centers of Moslem teaching. Prof. C. Snouck Hurgronje, in his lectures at Columbia University, said:

"Nothing could be more inconceivably remote than Mecca. It represents the Islam of centuries ago. The houses are impossible. All the conveniences to which we are accustomed—light, heat, water—are as they were in the Dark Ages. But one who has not been to Mecca, who has not lived in Mohammedan households and studied at the mosques, cannot understand Islam. My sojourn at Mecca for eight months was like transposition into a city of the twelfth or thirteenth century."

Another strong tie to the past is the mass of tradition to which the orthodox Moslem is bound. These teachings, like the Jewish Talmud, have to do with the minutest details of Moslem faith and conduct. Of this Mr. S. M. Zwemer, in "The Disintegration of Islam," makes the following statement:

"This mass of so-called learning touches every article of Moslem faith and practice, deals with every detail of home life, trade, politics, war, jurisprudence; it is, in fact, an encyclopedia of correct conduct and right opinion on every possible subject."

Of the effect of this tradition, and how it has lowered women and holds them in ignorance, the same writer says:

"One begins to understand something of the degradation, social and moral, that exists in the Moslem world, of the low ideals and the pitiful condition of its womanhood and childhood, when we realize the effect of this dead weight upon social institutions for the past thirteen centuries. Every practice indulged in as regards the seclusion of women is based upon Moslem tradition as interpreting the few verses of the Koran that deal with the subject. The traditions tell us how the immorality of man and the untrustworthiness of women were interpreted

by the prophet, and he, whom they knew as the apostle of God, has, by his example with his thirteen wives, in furnishing each of them a house by herself at Medina, been the model down the centuries. The ignorance of Moslem womanhood, her illiteracy and the burden of superstition that results, are also due most of all to Moslem tradition. The following quotations are a sufficient index to the mass of material on this subject:

"I have not left any calamity more detrimental to mankind than woman."

"A bad omen is found in a woman, a house, a horse."

"Do not visit the houses of men when they are absent from their homes, for the devil circulates within you like the blood in your veins. It was said, 'O Prophet, in your veins also?' He replied, 'My veins also. But God has given me power over the devil, and I am free from wickedness.'"

"Two women must not sit together, because the one may describe the other to her husband, so that you may say the husband had seen her himself."

"Do not follow up one look at a woman with another: for verily the first look is excusable, but the next is unlawful."

Again, both the Koran and tradition are out of harmony with science. Especially is this noticeable in questions of health. A lady missionary who had spent many years among Moslem women said:

"The longer I work among Moslem women the more strongly it is being impressed upon my mind what a large proportion of the physical ills are due directly or indirectly to the influence of Islam."

Child marriage, with all its attendant evils, came from the example of Mahomet, who married Ayesha, a child of only nine years. Thousands of little girls are married to men several times older than they are. This terrible practice not only weakens the offspring, but causes many girls whose husbands die while they are young, to become widows. As the wives become older they are frequently put away. There is a common saying in Egypt and other Eastern lands:

"A woman is like a pair of shoes. If she gets old, a man throws her away and buys another, as long as he has money."

Another evidence that Moslem strength is waning is the present political situation. As Lord Curzon puts it, Islam is not merely "a state church" but a "church state." In harmony with the Koran and Moslem tradition, Islam is a church state, and can be rightly fostered and furthered only by Moslem rule. Notwithstanding this fact there has been a gradual transference of governments from Moslem to non-Moslem rule.

The map published with the first article of this series (July 11) showed the distribution of the Moslem people.

Of the more than 200,000,000 Mohammedans, all but thirteen or fourteen million are under Western governments. Counting the 66,000,000 in India, nearly 10,000,000 in other parts of Asia, and 20,000,000 in Africa, Great Britain alone has more than 95,000,000 Moslems under her rule.

There is a consciousness among the leaders of Islam that the pillars are being moved. A leading writer in the *Review of Religions* for September, 1915, makes open acknowledgment:

"Today the Mussulmans are to be found in every corner of the earth, and Islam claims its followers among all ranks of people. And though much of the former glory and power have been lost, there are still left a few ruling states which yet profess the faith. But withal it is apparent that the hearts of Mussulmans at large are fast sinking at the thought of the future of Islam. There are thousands, nay, millions of Moslems who, at the sight of the power of Europe and its daily rising tide, have already come to the conclusion that for Islam to continue in its career of Savior of Nations, nay, even to maintain its position, is now a thing outside the range of possibility. The educated section of the community, who are acquainted with the condition of the times, are in a state of utter despair, and consider it but a bootless toil to take any measure or to make any endeavor for the regeneration of Islam. Such is the condition of the generality of Moslems of the present age, when in spite of there being myriads of them, they have reached the state of such utter despair. . . ."

"It is possible that the different dependencies of one empire may descend the steps of decline at one and the same time, because it often happens that there is a similarity in the condition of the different parts of one empire. But when kingdoms situated so widely apart as Algeria, Morocco, Tripoli, Egypt, India, Persia, Afghanistan, Turkistan, the Philippines, the Sudan, and Abyssinia . . . are everywhere transferred from Moslem to non-Moslem hands, the events prove that the fall has a special significance and is not the result of occurrences that happen every day."

The decline of Islam, which has so depressed Moslem people, is undoubtedly preparing these people to consider the gospel of Christ. Missionaries in various Moslem lands find less opposition than in previous years. The American Mission in Egypt, through a committee on evangelistic work, makes the following report:

"At no time in the history of the mission has there been such an urgent call for aggressive evangelism among all classes. The special religious awakening among educated Moslems in all parts of Egypt has brought upon us the twofold burden: First, how to deal with convicted and converted Moslems; and, second, how to meet the antagonistic opposition of Moslem societies. This awakening has brought about such a spirit of inquiry, with the result that an overwhelming number of Mohammedans are prepared to hear the gospel and to study the Bible, that we find ourselves insufficient in number and equipment to deal successfully with the present situation."

Pastor Ernst Lohanar gives an interesting account of a recent experi-

ence in Asia Minor, showing the spirit of inquiry and the desire to know of Christ and his soon coming. We quote from the *Moslem World* for January, 1918:

"Wherever I went," he says, "the greatest interest was manifested when I spoke on the gospel. In many instances Moslems asked permission to be present at meetings for Christians. One day I wished to take the ferry across the Euphrates, but could not. Leading Mohammedans hung to me and begged me to tell them about Jesus. So there we sat by the waters of Babylon, not hanging our harps on the willows, but singing hymns to Christ, who was, and is, and is to come. What a longing for salvation did I observe! I must say that in spite of our richly blessed conferences, I have not found so deep an interest in Europe. It is as if the veil is being torn away.

"What is now the most burning question in the Orient?—The second advent of Christ. How many times have I been asked, What does your Holy Book say about it? I have been literally stormed with questions,—'When will Jesus come?' 'What does the Bible teach concerning this?' 'Have you no suspicion, no suggestion, no hint, no feeling, that he is near?'"

Other testimonies of missionaries in the field indicate a similar spirit of inquiry. Many in despair are not satisfied with the hopes of Islam, and are looking to teachers from the West for light and help. We should be awake to the present situation. There probably has been no time since the days of Mahomet when his followers in many places had less prejudice and were more willing to listen to the gospel than now.

There is an answer for those who wish to know of Christ, the coming King. We are not in darkness. We can speak with assurance of Christ's soon coming. The light has come to us. We know that his coming is near, even at the door. Our missionaries must go to these people in the power of God's Spirit, and tell them our hope of a coming King. Many more brave, consecrated young men and women must place themselves upon the altar of service willing to go to Eastern lands and make known the glorious appearing of Christ, the only Saviour.

Monthly Missionary Survey

AUSTRALASIA

THE UTTERMOST PART OF THE EARTH

A. W. ANDERSON

THOUSANDS of miles from everywhere lies the island continent of Australia. Three mighty seas wash its shores—the Pacific, the Southern, and the Indian Oceans. Australia is the center of the great island world of Oceania.

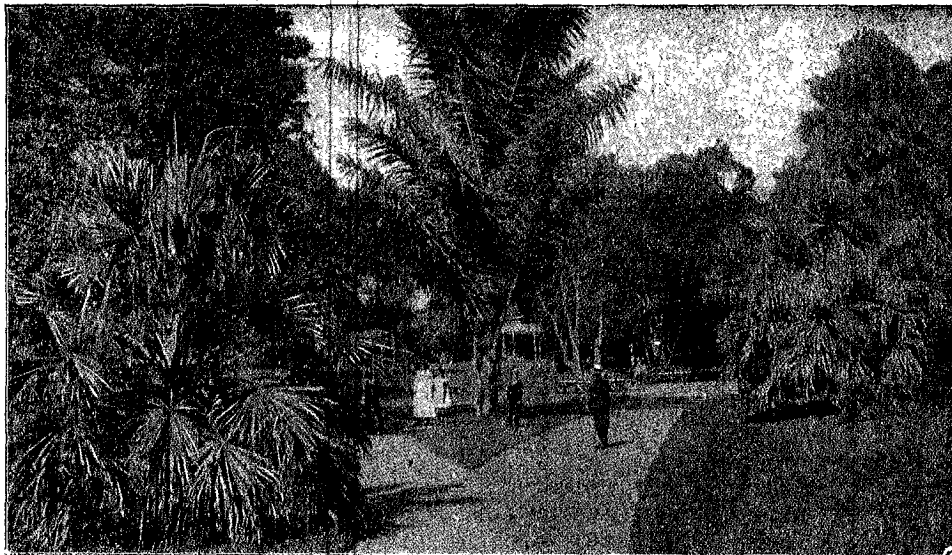
A new land, and a land of immense distances, peopled by the same race as America, it has been truly said that Australia is more like America than

any other country. We speak the same language, we enjoy the same liberties, our laws are similar, and our systems of agriculture and horticulture are of much the same pattern as those followed in the land of the Stars and Stripes. We have state governments, which attend to local matters, and a federal government, which legislates upon all national and international affairs. Our constitution is in many respects similar to the Constitution of the United States. True, we are a part of the great British Empire, but we are, nevertheless, entirely self-governing; just as entirely self-governing, indeed, as if we were a republic. Of all peoples in the world there are none who enjoy more freedom in civil and religious matters than Australians.

Australia is the youngest among the nations of the world. While

coveries of the unknown southland, in the year 1642," that the existence of the islands of Tasmania and New Zealand was made known to the world. The English navigator, William Dampier, toward the end of the seventeenth century, made two cruises to "New Holland," as Australia was then called, and brought back considerable information concerning the country and its inhabitants; but another century passed before the world was made acquainted with the extent and resources of the southern continent. Even as late as 1771 a learned geographer expressed himself concerning the ignorance of this land, in these words:

"So far as to absolute experience, we continue ignorant whether the southern hemisphere be an immense mass of water, or whether it contain another continent and countries worthy of our search."



SCENE IN THE BOTANICAL GARDENS, BRISBANE, QUEENSLAND, AUSTRALIA

America was blossoming out into nationhood, and her colonies were being welded into the mighty confederation of the United States, Australia was *terra incognita*. Her twelve thousand miles of coast line were uncharted, her mountain peaks unmeasured, her fertile valleys untilled; and her illimitable plains, which now produce the finest wool in the world, her marvelously rich mineral resources, and her vast forests were entirely unknown.

Unlike the history of other countries, Australia does not furnish wonderful stories of the prowess of its conquerors. Its early history is but a chronicle of the explorations of intrepid mariners who sought to add to the world's knowledge an outline of the unknown continent in the southern hemisphere, or the story of adventurers and explorers who sought to penetrate the untrodden solitudes of its vast areas.

Prior to the seventeenth century no European had ever sighted any portion of the coast of Australia, and it was not until that intrepid Dutch navigator, Abel Janszen Tasman, set out from Batavia, Java, to make "dis-

However, when those words were penned, the universal ignorance of the geography of Oceania was about to be dispelled. The time of the end was rapidly approaching, when the whole earth should be opened to the preaching of the "gospel of the kingdom;" and so intrepid navigators began to be impressed to sail the unknown seas of the South Pacific in search of new lands.

Of these navigators the name of James Cook stands pre-eminent. After a voyage from England which occupied eight months, Captain Cook reached the island of Tahiti, where he made all necessary preparations for the purpose of observing the transit of Venus, this being the principal object of the expedition. At that time scientific men were particularly anxious to have this phenomenon observed at the antipodes for the purpose of enabling them to calculate the distance of the sun from the earth. Having completed this mission, Captain Cook sailed from Tahiti, visited and named the Society Islands, and then proceeded in a southerly direction till he sighted New Zealand, of

which beautiful and fertile country he formally took possession in the name of His Majesty King George III. From thence this great navigator sailed westward until he reached the eastern coast of Australia, of which he took possession, "with all the bays, harbors, and islands situated upon it," in the name of His Majesty King George III. To this new British possession Cook gave the name of New South Wales.

In view of the fact that we are told through the Spirit of prophecy that "upon the Australasian Union Conference rests the burden of carrying the third angel's message to many of the islands of the Pacific," our people will be interested in the following quotation concerning the explorations of the coast of Australia by Captain Cook, which is found in David Blair's "History of Australasia," a work published forty years ago:

"With the exception of Columbus, no navigator had ever made more important original discoveries than Cook. It is impossible, while reading the narrative of this first voyage, to fail being struck with the evidences of a divine providential guidance throughout it. The wonderful protection of the ship in circumstances of the extremest peril on several occasions; the preservation of the life of the great navigator from the hostility of savage tribes, and from the ravages of the pestilence that carried off so many of his companions; the astonishing interpositions occurring just at the critical moment of imminent danger; the amazing energy and firmness displayed by Cook under the most trying circumstances; and the safe accomplishment of the purpose of founding a new empire in the far south, whence civilization, enlightenment, and Christianity should radiate outward on the savage races inhabiting the numberless surrounding ocean islands, all bespeak the working of that omnipotent divine Power, whose bright designs and sovereign will ever make for the best and highest interests of mankind" (italics ours).

First Settlement

Space will not permit a detailed survey of the development of Australia, nor will it be necessary to relate any of the interesting stories which could be told of how the vast resources of this immense country have been opened up by adventurous explorers, daring pioneer settlers, and mining prospectors in quest of valuable minerals. One hundred thirty years ago the first immigrant expedition landed on the shores of New South Wales to found a settlement in an unknown country among treacherous and murderous savages. That little settlement consisted of 1,024 persons all told, and they encamped on the site of the city of Sydney, a city which now numbers 763,000 persons. The total population of the Commonwealth and the Dominion of New Zealand now numbers 6,194,122. Compared with other countries, however, the population of Australia is very meager. The United Kingdom has a density of population to the square mile of 378.92, while Australia

has a density of population of but 1.69. These figures will serve to give the reader some idea of the vast unoccupied spaces which this continent contains. Furthermore, forty per cent of the population of the Commonwealth live in the six capital cities, all of which are seaports.

The area of the Commonwealth and that of the United States of America are almost the same, Australia containing 691 square miles more than the United States, exclusive of Alaska. The population is chiefly of British origin. The aboriginals, never numerous, number now possibly not more than 100,000, and their numbers are rapidly diminishing.

Federation and Trade Development

Until the year 1901 the six colonies of Australia were disunited units, with tariff walls and other inconven-

of its immense area, yet its resources are so great that what is lacking in returns through a deficiency in one kind of produce may be more than accounted for by other lines.

When the war broke out, Australia and New Zealand immediately offered assistance to the motherland, even pledging "the last man and the last shilling." Already more than 400,000 men have enlisted for service.

A Race of Pleasure-Seekers

One outstanding feature of the young Australian is his devotion to pleasure-seeking. Nothing must interfere with his holidays nor curtail his amusements. The delightful climate, in all probability, has much to do with this inordinate love for pleasure. The winters are so mild that outdoor sports can be carried on throughout the year.



AN AUSTRALIAN SHEEP STATION

ient disabilities on interstate trade. On Jan. 1, 1901, these colonies became federated states under a central government. During the seventeen subsequent years the progress of the country has been phenomenal. In 1900 the total overseas trade of the Commonwealth amounted to \$436,725,000. In 1913, the year before the war, this trade amounted to \$791,605,000. Since the war the overseas trade has been slightly diminished, owing to the difficulties of ocean transport. Huge quantities of wheat, wool, and other produce, however, have been purchased and paid for by the British government and are being stored in Australia until shipping is available. The trade of this young country may be gauged by referring to the annual returns of the Australian clearing houses, which reveal the fact that in 1916 nearly \$5,000,000,000 passed through the Australian banks. Almost one half of the population have deposits in the savings banks, amounting in round figures to \$500,000,000, while the general banks hold deposits to the extent of almost \$1,000,000,000.

From these facts it will be readily seen that Australia is not a poverty-stricken country, and that while there may be an occasional drouth in parts

Then again, hours of labor are regulated by rigid laws; and these hours are short compared with those of most older countries. Eight hours a day is the maximum, with a half-holiday once a week, which reduces the general working period to forty-four hours per week. With a glorious climate, beautiful resorts, short hours, good wages, and general prosperity, it is not surprising that the people should develop into a race of pleasure-seekers.

This inordinate love of pleasure has affected the religious instincts of the people. Religion does not appeal to them so strongly as it might otherwise do, were the conditions of life harder. It does not seem to be an Australian characteristic to take life sadly or seriously. Possibly the war will have a steadying influence upon the people.

Notwithstanding his love of frivolity and his determination to get all the joy out of life that he can, the Australian is not wholly irreligious. The fine city streets exhibit many noble pieces of ecclesiastical architecture, and Australasia has sent many of her noblest young people to the islands of the sea, to "Africa's sunny fountains," and "India's coral

strand," to China, Korea, Japan, and other lands, to carry the gospel of Jesus Christ. According to the Commonwealth statistics, ninety-six per cent of the people profess to belong to some Christian denomination, and but very few claim to have no religion whatever. About twenty per cent of the entire population are Roman Catholics.

New Zealand and Polynesia

Next to Australia the Dominion of New Zealand is the largest and most important field in the Australasian Union Conference. The settlement of New Zealand has proceeded along lines very similar to that of Australia, and the conditions of life in the Dominion are practically the same as are found in the Commonwealth. New Zealand is an exceedingly prosperous country, and it furnishes an ideal home for Europeans. Its scenic resorts are a source of great attraction to tourists from all parts of the world. Its native inhabitants, the Maori race, are a fine type of mankind, physically and mentally, far superior to the Australian aborigines, who usually exhibit but little intelligence, and little or no desire to acquire knowledge. Both races, however, are difficult to reach with the third angel's message. The Maori is "rich, and increased with goods," both temporally and spiritually, and believes he has "need of nothing;" while the Australian aboriginal does not even comprehend his baseness. He seems too oblivious to his debased condition to be taught his lack, and how it can be remedied. Yet even from these people some jewels have been won for the Master.

In the islands of Polynesia there is a world unlike anything else on the planet. Of the gems of the Pacific it may be truly said that "every prospect pleases, and only man is vile." During the last century very active missionary efforts have been put forth by various denominations to evangelize the Polynesian and Melanesian races. The Bible has been translated into their tongues, churches have been erected, and schools established. But while the fearful crimes of cannibalism and other atrocious practices have succumbed to the march of civilization in many islands, there still remains very much to be done. Within a few days' sail of Sydney there are still islands where absolutely nothing has been done by any Christian denomination to carry the gospel to the inhabitants, where savagery and heathen superstition are as rampant as ever, and where no white man has yet dared to set foot. What a vast amount of work lies before us, ere we can truly say we have preached the gospel to every creature! Yet that is our commission, and it is high time that the church should arouse and recognize her duty to these benighted people, and quickly finish the work.

Sydney, Australia.

OPENING OF OUR WORK, PROGRESS MADE, AND WORK YET TO BE ACCOMPLISHED

C. H. PRETYMAN

THE HOME FIELD TODAY

PERHAPS there is no better way of showing the growth of our work in the Australasian Union Conference, than by first stating briefly the actual present figures. It will then be interesting to recount the various steps and stages in its development from its opening.

The membership of churches in the Commonwealth and New Zealand Dec. 31, 1917, was 5,829, and the number of churches 130. During 1917, 477 baptisms were reported by our workers. Our workers are: Ordained ministers, 36; ministerial licentiates, 52; missionary licentiates, 83. The tithe received for the same period was \$140,107 (£29,189); offerings to missions, from all sources, \$52,588 (£10,956); while \$30,893 (£6,436) was contributed for work in the home field.

Our Sabbath school department is a strong factor in our work; the membership stands at 7,263, the number of schools being 211. The offerings for 1917 amounted to \$21,100 (£4,396), all of which is to be used in our mission fields.

The Missionary Volunteer department is another factor of increasing power and encouraging growth. The membership stands at 3,328, while the number of societies is 124. Our young people are most enthusiastic in their efforts for foreign missions, having raised \$11,515 (£2,399) during the past year. Their particular burden at present is to provide the support of the superintendent of the Melanesian Mission, and the running expenses of our ketch "Melanesia;" they had previously raised the funds to cover the cost of building and equipping her.

EARLY HISTORY

It is almost thirty-three years since the first party of Seventh-day Adventist missionaries, consisting of S. N. Haskell, J. O. Corliss, M. C. Israel, W. Arnold, and H. Scott, landed in Australia. Melbourne was chosen as the first field, and it proved a fruitful one, for at the close of 1886 there was a church of one hundred members established.

Further workers arrived in the persons of W. L. H. Baker, W. D. Curtis, and G. C. Tenney, and the work was extended to Adelaide, the capital of South Australia; Hobart, the capital of Tasmania; and Sydney, the capital of New South Wales.

An event of the utmost importance in the development of our work was the arrival of Sister E. G. White in 1891. For about ten years Australia was blessed by her presence and counsel. The messages which came from the Lord through her instrumentality led to the adoption of principles which

made a firm foundation for the great work which has been built up since.

In 1888 the first conference was formed, under the title of "The Australian Conference." It comprised the churches established in Victoria, South Australia, and Tasmania. The next year the New Zealand Conference was organized, S. N. Haskell having opened the work there in 1885, and A. G. Daniells having arrived in 1886 and opened public work in Auckland, with good results.

New South Wales was the next conference to be organized. This step was taken in 1895, W. L. H. Baker being the first president. The growth of the work in South Australia and Queensland led to the organization of conferences in those states in 1899, and two years later the Tasmanian Conference was organized. The next year, 1902, saw the organization of a conference in Western Australia. Thus the work, in the space of sixteen years, had become firmly established in each of the states, and one could travel from the northern part of Queensland around to the western coast of the Island Continent, and could greet at each port of call those who were rejoicing in the third angel's message.

Returning to the year 1894, we find another event of great importance. The extension of the work in Australia and New Zealand made it necessary for some steps to be taken which would unify the efforts being put forth and insure the fullest co-operation between the workers in the various Australian states and New Zealand. This need was met in the organization of the Australasian Union Conference, the first organization of its kind in the world. W. C. White was elected as our first president, and A. G. Daniells vice-president. Truly God guided in the early days of our work and gave to the pioneers in this field wisdom to meet the new conditions continually arising. From that date to the present there has been constant harmony between the various local conferences in their relation to one another and to the union. Moreover, in this step provision was made (which possibly none foresaw) for the organization necessary to carry forward the extensive missionary operations now being conducted in the Pacific islands.

At the 1901 session of the Australasian Union Conference, its constitution was widened to include the Pacific islands in its territory and jurisdiction. It was about this time that the General Conference transferred to Australian control its existing operations in the Pacific, with the exception of the missions in Samoa and the Society group. The transfer of these was voted at the 1903 session of the General Conference.

An annual appropriation of \$8,500 was made to Australia to assist her in financing these missions. This ar-

rangement continued until 1912, when Australia, with glad heart, notified the General Conference that the assistance would be no longer needed, as she had grown sufficiently strong to carry the full burden from her own resources.

The expansion in our mission fields has been decidedly encouraging. They now involve an annual expenditure of about \$50,000 (£10,000), which is taxing our resources to the utmost.

RELIGIOUS LIBERTY

In the year 1894 it was decided to issue a quarterly magazine, with the view of instructing the public mind on the true principles of religious liberty. It was entitled, *The Australian Sentinel and Herald of Liberty*. Elder A. G. Daniells was its editor. Copies were sent to members of parliament, to the editors of all newspapers, and to public libraries throughout Australia. Its quarterly visits made a strong and helpful impression, and its message had a wonderful influence on the minds of the leading politicians who were at that time preparing the constitution of the proposed Australian Commonwealth. Space will not permit a recount of the interesting series of events leading to the final decision,—but as the result of the efforts of Seventh-day Adventists, public opinion was influenced to such an extent that the following clause was inserted in the federal constitution:

“The Commonwealth shall not make any law prohibiting the free exercise of any religion, or for the establishment of any religion, or imposing any religious observance; and no religious test shall be required as a qualification for any office or public trust under the Commonwealth.” (No. 116.)

In 1910 the Commonwealth Defense Act, which imposes on the young manhood of Australia compulsory military training, was adopted. The proper authorities were approached at this time, and under the provisions of the clause above quoted, exemption from training on Sabbath was claimed, and secured by regulation. To the credit of the government it must be said that our rights in this respect have been consistently respected. At the same time a clause was inserted in the Defense Act insuring noncombatant duties to those objecting on conscientious grounds, to bearing arms.

OUR INSTITUTIONS

The three great auxiliary departments of our work are strongly developed, and are represented by institutions which are wielding a wide and powerful influence for good.

The Publishing Work

The publishing department was the first established. Within four years of the opening of the work a publishing house was erected in Melbourne (1889). It was styled the Echo Publishing Company, Ltd., taking its

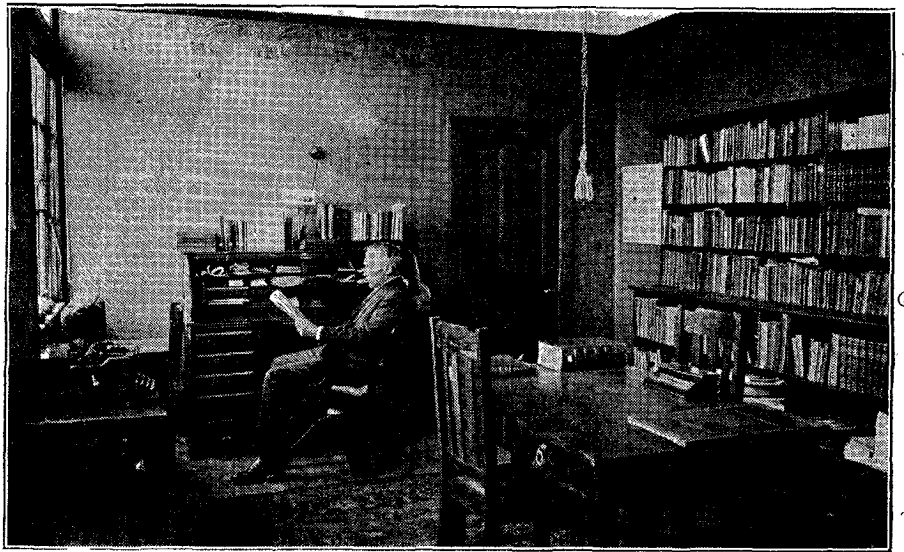
name from the original title of our missionary paper, the *Bible Echo*. The work grew rapidly, and the needs of a faithful corps of canvassers were supplied from this office until 1906, when, in harmony with the counsel of the Lord's servant, the work was transferred “out of the city” to a beautiful country site at Warburton, about fifty miles east of Melbourne. At this time all commercial work was dropped, and the entire energies of the institution (now known as the Signs Publishing Company, Ltd.) were devoted to the production of our own literature.

The output has grown continuously until for the year ending June 30, 1917, it reached the amount of £28,000 (\$135,560). Our colporteurs have pioneered the way into the most remote districts, and many souls have

sided close to the college for many years, and the early students were greatly helped by her personal labors, while her counsel gave stability to the policy of the institution. Intermediate schools at Longburn, New Zealand, and Carmel, western Australia, are also doing excellent work.

The Medical Work

The Sydney Sanitarium, at Wahroonga, New South Wales, is now widely known throughout the Commonwealth. Its work of healing, both physical and spiritual, has blessed hundreds, and has led many to “keep the commandments of God, and the faith of Jesus.” At the same time, on the average, there are about thirty-five young men and women training from year to year for medical missionary effort. Many of the workers



ELDER C. M. SNOW, EDITOR AUSTRALIAN “SIGNS OF THE TIMES,” AND EDITORIAL ROOM

accepted God's message for today, through the printed page alone. War conditions have made this work vastly more difficult, but our faithful workers are putting in the homes of the people more books today than ever before.

The Educational Work

With the growth of our constituency arose the need of a training school for our young people. Direct counsel was given through Sister White as to its establishment at Cooranbong, New South Wales. The Avondale estate was purchased in 1894, and away in the heart of the bush the building up of this institution was begun.

The Australasian Missionary College (formerly Avondale school) is today one of the strongest factors in our work. It has accomplished much in years gone by, as is evidenced by the number of its graduates in active service in many lands—in China, India, Burma, Japan, the Philippines, Malaysia, the Pacific islands, Africa, and even in the cradle of the message, America. But we believe that it will yet play a more important part in the finishing of the work in the great Asiatic field. Sister E. G. White re-

in our island fields today are graduate nurses from this institution.

Three smaller sanitariums—at Warburton, Victoria; Christchurch, New Zealand; and Adelaide, South Australia—are exerting a quiet and uplifting influence. Their efforts are strongly supported by the health food work. Our factory connected with the college at Cooranbong is working to its utmost capacity, some machines being run twenty-four hours in the day, in order to supply the increasing demand for its products. Cafés in Sydney, Melbourne, Adelaide, Perth, Brisbane, Auckland, and Wellington serve as distributing centers for our foods and as feeders for our sanitariums, as they daily bring our message of health reform to the notice of many hundreds of patrons.

The whole of the institutional work throughout the field is under the direct control of the union conference.

THE ISLAND FIELDS

As indicated above, our work among the Pacific islands was first opened by the General Conference. Later the field was turned over to the Australasian Union. In October, 1890, the

schooner "Pitcairn" sailed from San Francisco, carrying a company of missionaries and a plentiful supply of our literature. Various groups were visited, and received in this way the first tidings of the message. The "Pitcairn" returned to San Francisco in November, 1892, having left A. J. Read and his wife in the Society Islands and E. H. Gates and his wife on Pitcairn.

In 1893 she sailed again, and on this cruise B. J. Cady and E. C. Chapman, with their wives, were left at Raiatea, in the Society group; J. M. Cole and his wife were stationed in Fiji; Miss Hattie Andre was left on Pitcairn; and Dr. M. G. Kellogg remained in Tonga to open the work there.

Sailing again in June, 1894, she carried re-enforcements for some of the missions already established, and Dr. J. E. Caldwell and party to open the work in the Cook Islands. In 1895 the work in Samoa was established, and workers were stationed on Norfolk Island, which had previously heard the message from J. M. Cole. It was in this year that Elder and Mrs. J. E. Fulton were transferred from New Zealand to Fiji and began their efforts for the Fijians.

During the years that followed, the work was extended in the groups thus entered, but no new fields were opened until 1908, when S. W. Carr and his wife, accompanied by a native Fijian worker, entered New Guinea. In 1912 another advance was made, when C. H. Parker and H. E. Carr, with their wives, were sent out to the New Hebrides. In April of the same year C. K. Meyers and his wife were sent to Lord Howe Island, to develop an interest awakened there. This effort resulted in the establishment of a church on the island.

A mission for the Australian aborigines was opened in Queensland in 1913, the government setting apart a large area of about four thousand acres of virgin forest land for the purpose. P. B. Rudge and J. L. Branford undertook the conduct of this important enterprise.

The opening of our work in the Solomon Islands followed in 1914. G. F. Jones and his wife were chosen as pioners for this difficult field.

Our latest extension was made in 1915, when S. W. Carr and his wife, formerly of New Guinea, entered Niue, or Savage Island. Vai Kerisome, a native of the island, who had received a training for her work at Avondale, preceded them by a few months.

PROGRESS AND PRESENT STANDING

Fiji has been our most fruitful and encouraging field in the Pacific. Under the labors of J. E. Fulton, a strong constituency was built up, and a training school was established at Buresala. Early in 1918 a printing plant was re-established here. This will produce the three papers now being published

in Fijian, Samoan, and Tongan, respectively, and other literature which may be needed in the Central Polynesian Conference.

In Samoa the work has had repeated setbacks, but today it gives promise of better things, and some native converts have been baptized during the past year.

In the Tongan group we are conducting aggressive efforts on Vavau and Haapai, and from among this proud people some are being gathered.

On Niue the work is young, but already encouraging results are manifest.

In 1916 these four fields were organized into the Central Polynesian Conference, with Elder C. H. Parker as president. The membership Dec. 31, 1917, was 257.

The work in the Society Islands, notwithstanding disappointments and difficulties, is making steady, if slow, progress, and the latest word from F. E. Lyndon, the superintendent, is that the work never looked so promising as it does at present.

In the Cook group, G. L. Sterling and his coworkers are reaching some souls. This year we have established a small printing plant, which will supply all the native literature required for the Eastern Polynesian Mission. Two papers, each of eight pages, are issued at present, one in Tahitian and one in Rarotongan.

During the past two years the message has been carried to several of the outlying islands of this group. Buildings have just been erected for a small training school on the central island, Rarotonga.

Our Melanesian Mission includes in its territory the most savage peoples in the world today. We are working here for the rank heathen, many of them cannibals, and the work, of necessity, is difficult and slow. Our mission in New Guinea is exerting an excellent influence, but our workers are still praying and hoping for the gathering of the first-fruits. In the New Hebrides the situation is similar, though the work has not been established nearly so long. Here, however, the natives are responsive, and on the large island of Malekula a cannibal tribe is inviting us to establish a school. Already, with the meager facilities at hand, our missionaries have succeeded in printing two small publications, the first to be issued in the Acheinese language.

The situation in the Solomon Islands is altogether different. In January, 1918, the first baptismal service took place, there being ten candidates. From its inception the work in this field has been most encouraging, and calls are coming for missionaries faster than we can supply them. We have only begun in this large group.

Unentered Territory

As yet, New Caledonia, the Loyalty Islands, Santa Cruz Islands, Ellice Islands, Gilbert Islands, Marshall Is-

lands, the territory formerly known as German New Guinea and its adjacent islands, together with many smaller and less important groups, remain unentered. As one studies the map of the Pacific Ocean, involuntarily there arises the mental query, "How can they ever be reached?" But faith replies: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

THE REAL BATTLE FIELD

G. A. ROBERTS

THE battle field on which Christian victory is fought out is the human heart. Yea, more than that, speaking to you individually, so far as your eternal welfare is concerned, your battle field lies not one whit outside the narrow confines of your own sinful heart. I do not mistake when I say "sinful heart," for we well know by sad experience that all the evil we have ever been led into first found place there; and besides, the prophet has truthfully said, "The heart is deceitful above all things, and desperately wicked." Jer. 17:9, 10.

But will not battles be fought and victories won in contest with the enemies of God's cause? Every such victory is but the carrying out of details,—details of victories already won in our own hearts. All the issues of life, of whatsoever kind, are from the heart.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. You may ask, "What sort of issue can come from my sinful heart?" The beautiful white lily has its roots in the miry clay and the blackest slime. David, the sweet singer, realized this experience in his own life, for he said, "He brought me up also out of a horrible pit." Ps. 40:2.

But we say, "I am so sinful. I have failed so many times; there surely can be no help for me." Dear fearful, fainting heart, "He is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

As God reaches down and lifts the spotless lily from the mire, so, dear sinful one, he is anxiously waiting your consent that he may also lift you from the sin that "doth so easily beset" you, and fashion you into a flower fit for transplanting to his garden above.

WE often hear the expression, "I was stirred to anger." If we had no evil in our hearts, if we had in them only good, it would not be possible to stir up anger against our brother. If there be no mud at the bottom of the pool, there is nothing to stir up. Vexations, misunderstandings, and insults even, may stir the depths of our hearts, but there will no black humors arise to becloud the crystal clarity.

N. D. ANDERSON.



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.

THINGS! THINGS! THINGS!

Things! Things! Things!
On the tables, on the floor,
Tucked away behind the door,
On the shelves and on the chairs,
Dangerously, on the stairs,
Bureaus crammed and closets filled,
Boxes packed and boxes spilled,
Bundles everywhere you go,
Heaps and piles and overflow,
Of things, things, things!

Things! Things! Things!
Things of value, worthless trash,
Things preserved or gone to smash,
Ancient things or things just bought,
Common things and things far-sought,
Things you mean to throw away,
Things you hope to use some day,
Cellar, attic, all between,
One exasperating scene
Of things, things, things!

Things! Things! Things!
Things that take our precious time,
Hold us from the life sublime,
Things that only gather dust,
Things that rot and things that rust,
Things that mold and things that freeze,
Things that harbor foul disease,
Things that mock us and defy,
Till at last we grimly die
Of things, things, things!

Things! Things! Things!
Let me cease to be their fool!
Let me fly their crafty rule!
Let me with unsparing knife
Cut their canker from my life!
Broad and clear and all serene
Let me make my mansion clean,
Now and evermore to be
Calm, unfretted, grandly free
From things, things, things!

—Amos R. Wells.



A PRESENT DUTY

MRS. I. H. EVANS

A MOVING van was unloading before an unoccupied house, the small boy of the new family standing by and giving boastful directions to the men and to a little group of neighbor children looking on with fascinated curiosity.

"That's my own writing desk! It has a lock and key, and a hidden drawer!" "Be careful there—that bureau cost a lot of money!" "That table's real mahogany—don't touch it!" "My ma's got a lectric washer!" And so on, till one small neighbor, goaded to speech, exclaimed, "You just wait till my mother gets her money and then I'll show you who'll have the nicest furniture!"

Both these children—and the lad die with the mother of "great expectations" was such a little fellow, not more than four at most—had the idea so widely prevailing in the world today, that material possessions are the great objective of life, the outward and visible sign of success, a sort of decoration of merit that all should recognize.

"Things"—things to eat and things to wear, things to work with and things to play with, things to enjoy and things to use, all have their place in our lives. Because they are, many of them, so good in themselves, the temptation comes to accumulate them to excess; and thus, like the hoarded manna, they become a curse instead of a blessing—spoiling themselves and spoiling their possessors.

Too much and too many kinds of food lead to gluttony; too many and too extravagant clothes foster vanity, and often cause the pride that points the direct route to destruction; things that are beautiful may be so multiplied as to weary the eye; even useful things may be gathered to such a degree that their object is defeated and their care becomes a burden.

A great many persons in the world today are learning to do with less, and in many ways to do without altogether. It is a lesson that we, in common with others, and even more than others because of our high profession and calling, need to learn,—to live more simply, more plainly, in our homes, in our food, in our clothes; to do nothing for "vainglory," for show, to keep up with some one else; but to reduce what may be called the machinery of life to its minimum, that we may have time for high living, holy thinking, and to answer the calls that press upon us for unselfish ministry.



WILLIE SMITH GOT ONE — WHY CAN'T I?

MRS. SMITH'S husband is the most successful lawyer in town. She probably has more money to spend than any other woman in town—and she has fun spending it. One of her favorite extravagances is her son, Willie. He is nearly nine; he has a pony, an air rifle, ball-bearing, two-wheeled roller skates, a twelve-ounce eight-dollar tennis racket; and every book in which he has displayed an interest.

Is Willie satisfied, grateful, or interested?—He is not! He is carrying around a fretful air and a dissatisfied face because his mother won't get him a track long enough to go round the back garden, and a train pulled by an electric engine—a train big enough for him to ride in, which costs I don't know how many hundreds of dollars.

The Trotts have a nice house in a nice part of town. Mr. Trott is an honest and prosperous grocer. Mrs. Trott has to count the dollars she spends; and she thinks twice before spending five dollars for any sort of toy for Henry (alias "Tubby").

"Tubby's" real sorrow is that he cannot have the same kind of toys that Willie Smith has. Thus, he wants a bugle, "like Willie Smith got last Christmas," or a pony such as the same favored youth received on his last birthday. The fact that Willie can hardly ride his pony, that he makes himself a nuisance by thoughtlessly shooting the air rifle, that he is a poor roller skater, and that he can't stay on a tennis court ten minutes at a time, makes no appeal to "Tubby." He is sorely discontented merely because he can't have what some other boy has.

Sammy Jones's mother has less to spend than Mrs. Trott, yet Sammy is not the town's poorest boy by a long way. Very early in his life, Sammy learned that his mother refused to accept as a reason for buying something for him the statement that some other boy had it. Mrs. Jones used to say:

"What I want to know, Sammy, is whether or not *you* would like this thing. I know you'd like it today, but how about next week?"

Sammy, of course, couldn't tell about next week until it came.

"Very well," his mother would say. "We'll just wait awhile; and while we're waiting, maybe we can think of some way to get it."

In those intervals of waiting, as Sammy grew to the age of constructive curiosity, he began to plan and work for some of the things he wanted. I am sure that he was the first boy on the streets in our town to go hopping and pushing up the hills, and then go coasting deliriously down on a pushmobile. It was homemade, and subject to sudden and disastrous breakdowns, but it taught Sammy one great truth,—if you want to be popular, get something different, and something into which you put yourself.

Mrs. Jones is quite willing to spend money on Sammy when it is necessary; indeed, she has a mother's pride and joy in doing so. But in one particular she has developed differently from Mrs. Smith and Mrs. Trott. Whereas they want Willie and Henry to *have*, she wants Sammy to *be*.

Do you see the difference? Willie and Henry, being dear and wonder-

ful boys, deserve, and ought to *have*, the very best of everything. But Sammy, being equally dear and wonderful must *be* the best. To arrive at excellence, in the opinion of Mrs. Jones, doesn't so much mean giving her boy things as it does teaching him what they mean, how to use them, and how to get them.

It is only a monkey instinct, Mrs. Jones says, which makes "Tubby" Trott want the same kind of roller skates that Willie's mother bought for Willie. Before she buys them for Sammy, she wants to know—and from Sammy, if possible—whether or not they are really the best skates a boy can have, how well they wear, and whether or not they will give Sammy more fun than anything else of equal cost. In buying the skates, will Sammy become merely the play satellite of Willie Smith? If so, is that really good for Sammy?

The whine and the note of bitter envy which come into the child's voice as it cries, "Other children have it—why can't I?" do not belong there. The child is human, and therefore covetous of what is interesting and amusing. But the child is, also, generous. He is quite willing to admire a neighbor's fire engine and baby doll if the child next door will only come and play with his bridge-building materials or his tea set.

The fact is that the mothers are too often responsible for the child's envy of what other children possess. And the root of envy feeds in very shallow soil. There is a distinction between envy and ambition. The first may drive us quite as hard as the second, but what a difference in the results!

To come back to the three boys of our town, I think "Tubby" Trott spends as much time worrying over the problem of whether or not he can get things like Willie Smith's as Sammy Jones spends in building his devices, and in earning money to help buy what he himself can't make. But it is anxious work and planning for "Tubby," whereas Sammy has the pure joy of anticipation, plus the stimulus which comes from knowing that you are helping to create a pleasure.

Broadly speaking, no family ever has money enough to satisfy the desires of all its members. The children can always find other children who have more to spend, have better clothes and more elaborate toys, have an automobile in the family, or enjoy long trips during the summer. The boy or girl in high school can always find classmates who have more to spend than he or she has. No young man or woman in college but will see some one else outstrip him, or her, in acquiring those things which money can buy,—ample rooms, generous contributions to the many college activities, the extra books recommended,

the little week-end trips to country houses, and again clothes!

Out of college, or arrived at that age, the young man or woman marries and begins a life in which the spending competition seems to become more strenuous than at any other period. Young wives demand a shelter, either owned or rented, in the best section of Our Town, where prices are high. And it isn't difficult to persuade the husband that if he expects to succeed, he would better not advertise himself as unable to pay what some other man is paying for a house or an office.

While the child is still in its most impressionable years, it can be made to understand most quickly that the money problem of its family is not like that of any other. It may be difficult to explain with complete satisfaction to the naturally socialistic mind of the child why the Smiths have more to spend than the Trotts, and why the Trotts have more than the Joneses. It may seem unjust and illogical. But also it must seem illogical that Sammy Jones at nine is taller and stronger, can run faster and dive better, than any other boy in Our Town under eleven.

It is a question of getting in tune with the practical world as soon as possible.

That mother who undertook the training of her child in spending at the early age of three, showed a wisdom worthy of being copied; and the process was by no means complicated.

As I have heard the story, it first concerns an eager-eyed little girl of three who had made the astounding discovery that pennies might be exchanged for candy. Naturally, she demanded pennies from her mother.

This mother was wise enough to recognize the demand as a critical point in her daughter's career. While the lust for pennies was bright in baby's eyes, the mother explained carefully that she would give the little one a certain number of pennies each week. First, it would be three; when baby was four years old, she would give four; when she got to be five, she would get five cents a week; and so on. But no more, because that was as much as mamma and daddy could spare. Did Dorothy understand?

Grasping her three pennies tightly, Dorothy went straight to the candy store, and exchanged them for all-day suckers, which didn't last all day, despite the delicious promise of their name. Naturally, Dorothy soon wanted more pennies with which to buy more candy. But mother only made another careful explanation of her allowancing plan, and made the child understand that from no source was she to receive more pennies until the following week. Also, mother tried to show Dorothy that if she didn't spend all three pennies the first day, she might have a great deal more enjoyment from their use.

Very quickly, Dorothy discovered that by holding out one penny to spend tomorrow, she could buy a greater total enjoyment. Then she got to the point where she spent only one cent a day—so that she had something to look forward to on three days of the week instead of only on Monday.

With age and experience, Dorothy learned a number of other money lessons through handling her allowance. At twelve years of age, she was getting twenty-five cents a week. Very naturally, she was intensely interested in having proper clothes for her dolls. How to provide them on her slender income was the problem. She found it impossible to accumulate enough to buy them ready-made, but she discovered that materials could be bought, and by a proper management of her time she could make her doll clothes.

Dorothy learned that if she wanted to make presents, it was necessary to save something from her allowance for a good many weeks ahead; also, she must plan to put a great deal of her own work into the articles she gave.

Another lesson Dorothy learned from her mother—that what is borrowed must be repaid. There were times when something she decided she couldn't get along without cost more than she had in hand, or could save within a reasonable time.

By such methods Dorothy was taught the most important truth concerning money—that it is merely a convenient measure of the desirable things of life.

Whatever the child is taught to strive for, plan for, and spend for, ought to be within the range of the family's means, and to represent something peculiarly desirable to that family. When it does, a great deal of our aimless, senseless competition in spending will cease, and we shall learn the great truth that there is no point, either for ourselves or for our children, in demanding something just because somebody else has it.—*Adapted from an article in the Mother's Magazine, by John M. Oskison.*

THE FINE, RARE HABIT OF LEARNING TO DO WITHOUT

CURIOUS things come to light when men are dead and the lawyers are busy with their estates.

Some months ago, in New York, a bank president died. I had never seen him, but his name was familiar enough, and I supposed of course he must have left a considerable fortune.

Apparently every one else was of the same opinion, including even the business associates who knew him best.

Imagine, then, their surprise, when it was discovered that instead of an estate, he left debts of thousands of dollars.

Had he lost heavily in the market? — No; apparently, he never speculated at all. Foolish investments? — No. Women and wine? — No.

Incredible as it seemed, this man, whose income was more than a hundred thousand dollars a year, got rid of it all, not in gambling or dissipation, but in the everyday expenses of living.

He had come up through the various stages of bank employment to the presidency of a great institution, and at every point in his career his expenses were in excess of his income.

Even when the income crossed the hundred-thousand-dollar mark, it was still a few steps behind. Not for one moment had he been the master of his life. At a hundred thousand a year he was as much the slave of circumstance as any twelve-dollar-a-week clerk whose expenses are fourteen dollars.

An extraordinary case, you exclaim. Yes, but only in the size of the figures involved. In all other respects the gentleman was typical of a large percentage of his fellow countrymen.

A general, he was, in the unfortunate army of those who take orders of their fears, and march day after day to the music of a piper whom they cannot afford to pay.

What a curious phenomenon it is, that you can get men to die for the liberty of the world, who will not make the little sacrifice that is needed to free themselves from their own individual bondage.

All of us are born into the world free; and immediately we begin to get ourselves into slavery to things.

Once a year at least I like to get down Thoreau's "Walden," and read it over again; and I pass on that good tonic to any of you who may not have discovered it.

Thoreau was a Harvard graduate who built a hut for himself on the shores of a little lake near Concord, Mass., and lived in it for a year and two months. For eight months of the period he kept careful financial records; and in that time his total expenses, including the cost of his house, were \$61.99, of which he earned more than half by raising vegetables and by occasional day labor.

He threw worry out of the window, reduced his living expenses to a point where he could provide them with the labor of a very small part of his days, and so freed the remainder of his life for reading and writing and tramps through the woods — and useful thought.

We cannot all do what Thoreau did; but, at least, this war is helping us to learn the lesson of his example.

It has set us to questioning of each element in our lives, Is this worth what I have been paying for it? and to pondering on the important truth that no man is so independent as he who has learned to do without.—
Bruce Barton, in Every Week.



COLORADO AND WYOMING CAMP-MEETINGS

THESE important camp-meetings are now in the past. The Colorado meeting was one of the largest ever held in the State. The encampment was on the beautiful grounds of the Rocky Mountain Lake Park, in Denver, the same place where the meeting was held last year. Elders A. G. Daniells, R. D. Quinn, J. T. Boettcher, and G. E. Nord were the laborers from the General Conference. Elder M. L. Andreasen, Union College Bible teacher; Prof. Gordon Andrews; Prof. W. W. Ruble; Elders J. S. James, J. S. Rouse, and F. W. Stray, and the writer each attended a part or the entire time as laborers from the union.

Elders Daniells and Quinn took the leading part in the meetings. It was the first time Elder Daniells had met with the Colorado people for a number of years, and his labors were greatly appreciated; as were also those of Brother Quinn. In fact every one who spoke brought a message that was helpful to the people.

The spiritual phase of the meeting was given first place from the beginning to the close. The business of the conference was transacted and officers were elected with dispatch. Elder W. A. Gosmer was re-elected president and but few changes were made in the general officers of the conference.

Elder Daniells left Friday for the Wyoming camp-meeting, but on Thursday, before going away, we gave our brethren an opportunity to make an offering to missions and to assist the Boulder-Colorado Sanitarium in erecting a hospital building and a nurses' dormitory. Elder Daniells visited the sanitarium, and heartily indorsed the raising of these funds this year, as the institution is in great need of better equipment to carry forward its God-appointed work. A little more than \$12,000 was contributed on Thursday for these two objects, — missions and the needs of the Boulder-Colorado Sanitarium.

The last Sabbath a revival effort was made, and resulted in a large number of baptisms. In the afternoon quite a number attended who were not present on Thursday, and they were given an opportunity to contribute. I left just at the close of the meeting, and was unable to learn the amount given. Two persons gave \$1,000 each, a number gave \$100 each, several gave \$50, and others smaller amounts. I judge from five to eight thousand dollars was raised, to be added to the donation made on Thursday.

Many of our books were sold, among them forty thousand copies of the World's Crisis Series, besides a large number of other books.

One of the most interesting features of the meeting was a visit to the camp by the governor of Colorado. A day or two before the meeting opened Elder Gosmer, Elder Quinn, and the writer called on the governor, and invited him to attend the meeting, and also sought his counsel as to the manner of conducting meetings in the foreign languages. On Monday night the governor paid a visit to the camp, and spoke to an audience of between 2,500 and 3,000 people. From his

speech we make the following interesting excerpts:

"BISHOP UNDERWOOD, LADIES AND GENTLEMEN: You have often gathered for religious worship in the many years gone by, but never have you gathered, and never will you gather, at a time that is more serious for your country than this hour, never at a time when the Christ you worship means so much to the hearts of the sons of men.

"We have no more patriotic citizens than those of your faith. It is not necessary to advert to the service flag suspended in this cotton tabernacle, it is not necessary to advert to this little volume bearing the flag of your country and in the uniform of your soldier [holding up a copy of the khaki "Steps to Christ"], it is not necessary to advert to your nurses who are out, many of them, in this struggle, to prove the patriotism of this people.

"It has been my good fortune to know many of your people as I have journeyed through life. I have known them as nurses at the sick-bed, have seen their skill, their tender solicitude for those in illness, have seen all their actions permeated with the teachings of the Christ. I have met members of your faith in public office. Years ago when I was judge of the district court in this State, I served with Judge Holbrook, who did honor to mankind and honor to your faith. When governor of this State, one of my first appointments was with a respected member of this faith, Senator Pearson. Colorado never had a better citizen. He was largely the author of the Industrial Commission Act, which controls the relation of labor and capital in your State today.

"It is by men and women that you send out to the world that the efficacy of your teaching is borne out, and you are known wherever I have known of your people as a God-fearing, industrious, patriotic citizenry."

The address was greatly appreciated by a large audience. Elder Daniells followed with an address on foreign missions.

Brother Daniells was able to spend only two days at the Wyoming camp-meeting, but our brethren greatly appreciated even the short time he could spare to be with them.

The Wyoming meeting was attended also by Elders James and Rouse, who stayed throughout the entire meeting. Elder Andreasen, Professor Andrews, and the writer were present only a part of the time.

Sunday afternoon, while Brother Daniells was present, we gave the brethren an opportunity to contribute to missions and to the Boulder-Colorado Sanitarium, the funds here being divided the same as in Colorado. About \$7,000 was contributed. It was thought that on the closing Sabbath the amount would be raised to at least \$10,000 by those who had not been present at the beginning of the meeting.

The Wyoming Conference has made a good growth the past year. It has led the entire union in the amount contributed to missions. Elder Sutton was re-elected president, and I think no changes were made in the former officers.

Brethren H. A. Fish and J. W. Fletcher were ordained to the ministry.

As I was obliged to leave the last of the week for Washington, D. C., to attend the

council there, I could remain only three days at the camp. The meeting here, as at Denver, was characterized by a most excellent spiritual interest, and our brethren felt greatly blessed by the messages borne by those who labored in the meetings.

R. A. UNDERWOOD.

SASKATCHEWAN CAMP-MEETING

THIS meeting was held at Moose Jaw, July 4-14, 1918. It was the seventh session of the conference and the eighth camp-meeting held. The camp was pitched on the same ground as last year. There were 153 family tents and six meeting tents.

Meetings were held in the English, German, Russian, Serbian, Rumanian, and Scandinavian languages. Laborers were present to conduct meetings in all these tongues. Meetings were held with the young people in English, and altogether the camp-meeting was a very busy one. Many of the sermons were first preached in English and then translated into other tongues. In the conference proceedings, what was said and done was first spoken in English, and three interpreters translated it into other languages. While no special embarrassment was caused by this, naturally it made one long for the time to come when the curse of Babel will be taken away from the earth.

The Saskatchewan Conference has made rapid growth in the last few years. There are now 922 church members in the province, a gain of 232 since Jan. 1, 1917. Four churches were admitted into the conference this year, with a membership of 182. From a financial standpoint the harvest last year was hardly an average one, and this year the prospect is not good throughout a large part of the province, on account of the lack of rain.

The tithe for the year 1917 was \$46,258.30, an amount per capita of \$53.61. The offerings for missions were \$6,951.37, a per-capita offering of \$8.07, and the aggregate amount raised was \$16,863.11. If any conference has exceeded these amounts, we have not noticed the report of it.

The Sabbath school department, under Sister R. F. Dexter's management, is doing a good work. There are 1,010 who attend Sabbath school, 88 more than belong to the church. This may not mean that every Sabbath keeper attends Sabbath school, as members of the kindergarten and primary departments who do not belong to the church must be taken out of the reckoning. But the figures do present a good showing. The Sabbath schools gave \$418.76 the two Sabbaths of the meeting. The donations for the year were \$8,233.27, which we think is doing well. The attendance also was remarkably good. When we consider that in winter their alcohol thermometers oscillate between 20° and 50° below zero, and further, that many of these Sabbath schools are in the country and their members scattered over miles of prairie land, we wonder what they would do if they lived where the lilies and roses bloom in their gardens all winter.

At this meeting \$10,000 was received in cash and pledges for missions. It being true that "God loves a cheerful giver," it must be that there are many people in Saskatchewan, as well as in all other places where we have attended meetings this summer, that God loves, for we have never witnessed such happy, cheerful giving as we have seen this year. The people gave because they wanted to give. The proceeds from 182 acres of wheat were given, and many other such like things were devoted to God's work.

There was \$26,878.54 worth of literature sold last year, and the cash sales for books at the camp-meeting amounted to \$1,156.90.

Elder J. G. Walker was again invited to act as president of the conference. Brother U. Wissner was elected secretary-treasurer. Other officers remain much as in previous years.

The attendance from the city was not large. The meetings were spiritual and uplifting. The preaching was with liberty. Sixteen were baptized, and a number were to be baptized at their homes. We think we voice the mind of the brethren when we say that they return home with a firmer determination to work harder and accomplish more in giving a knowledge of the truth to the people that live about them, than ever before. Their hope is bright and their courage good.

E. W. FARNSWORTH.

OUR FOREIGN NEIGHBORS

WHAT are we doing for our foreign neighbors? Some time ago a good California sister wrote us requesting that we send her some Japanese papers. She purposed to visit the little "Jap town" section of her city with the Japanese literature and talk with the mothers. Her son is giving some of his spare time to the distribution of our Japanese magazines among the men who work in the orange groves. One of our Japanese students was reached in this manner. A kindly chat with one of these little brown people, or those of any nationality, an attractive piece of literature in their own language placed in their hands, and who can measure the results that may flow out from that experience? Dear reader, are we making the most of such opportunities? These poor aliens need the message that means so much to us, and their hearts are as open to messages of love and truth as those of our own race. Let us not miss the rich blessedness which will surely come to our own souls as we do the Master's bidding, to give the message to "every nation, kindred, tongue, and people."

ERNEST LLOYD.

MANITOBA CAMP-MEETING

WINNIPEG, with its 250,000 inhabitants, is to the great Canadian Northwest what Chicago is to the Middle West in the States, minus the advantages that Chicago has in its Great Lakes outlet. Nearly all the great railway systems of the Northwest enter and radiate from Winnipeg. Its broad avenues, its splendid boulevards, its numerous shady streets, its magnificent business blocks, its commodious hotels and elegant private residences, all go to make a most thriving and beautiful city.

It was in a beautiful natural oak and ash grove bordering on the famous Red River of the North, in the suburbs of this city, that the fourteenth session of the Manitoba Conference was held, June 20-30, 1918.

This conference is one of our smallest conferences. Its total membership is only 305. There were however about 150 people encamped on the ground. The majority of the members of the Winnipeg church lived in their homes and attended the meetings during the day. The weather during the meeting was not "too bad," yet most of the time it was rather cold and cloudy. Elder G. H. Skinner was re-elected president. Brother G. R. Soper was asked to continue as secretary and treasurer for the conference and tract society.

It was a satisfaction to note the growth and improvement that had been made in

the conference since I was here two years ago. The membership has materially increased. The tithe has more than doubled, as have also the offerings. And we thought we could discern a decided improvement in the spirit and tone of the meetings and conference sessions.

Elders L. H. Christian, J. G. Oblander, and C. F. McVagh, together with the union conference heads of the departments, the local ministers, and the writer, constituted the laboring force.

The attendance from the city was only moderate. About \$3,500 was raised for home and foreign mission work. The Sabbath school offering for the two Sabbaths was \$274. Fourteen candidates were baptized. The laborers had good liberty in preaching the word. Elder Oblander had charge of the German work, Elder J. J. Reiswig and Professor Rowe of the young people's work. Dr. H. Bonde lectured and took charge of the health and medical work, and Sisters Rubendall and Cowan had charge of the little folks.

Brother D. Gulbrandson was ordained to the gospel ministry. He is a pioneer Icelandic minister. There are about twenty-five Icelandic Sabbath keepers in the province now. Six new workers have been taken into this conference since January last. Two churches, with a membership of about thirty-five, were admitted into the conference. Other converts are awaiting baptism.

Five hundred dollars was raised with which to purchase literature in foreign languages to be distributed among the multitudes of foreigners now residing in the province.

The meetings closed with a note of courage on the part of all, and the brethren returned home with a firm resolve to do much more than ever before to enlighten the people of Manitoba.

E. W. FARNSWORTH.

ANOTHER WORLD RECORD

BROTHER HUGH MOOMAUGH, a student colporteur in Louisiana, seems now to hold the world record for one week in the colporteur work, with total sales of \$1,055.10. Brother Moomaugh was formerly a student of the Southern Junior College, of Ooltewah, Tenn., but this year is a student at Keene, Tex.

During this same week the colporteur sales in the Mississippi Conference alone amounted to \$5,398.04; and the sales for the month, to \$12,543.35. It has not been positively ascertained yet that this is a world record for one conference for one month, nor is this information very essential, as the fact of breaking records is not the essential thing; however, the Southern Union is very grateful to our heavenly Father for the wonderful success attending our faithful colporteurs, and will welcome the glad day when we shall not have to measure success by dollars and cents, but by precious souls saved in the kingdom as the result of books placed in the homes of the people.

As the colporteur work seems to be the one open door through which the Lord can reach all classes in this Southland where race prejudice exists, it should not be considered a strange thing to expect that special blessings should be given those who give their lives to it. To him let us give all the praise.

V. O. COLE.

Do you know that your thoughts rule your life,
Be they pure or impure in the strife?

As you think so you are;

And you make or you mar

Your success in the world by your thoughts.

— Emily Tupper-Benditt.

THE NEW JERSEY CAMP-MEETING

THE most successful camp-meeting ever held in the New Jersey Conference closed Sunday, July 7. It was held at Trenton, on the same ground where the camp-meeting has been held for the last three years. Every day saw a revival in the camp, and while there was an excellent attendance all through the meeting, the last Sabbath and Sunday were record days.

The first Sabbath Elder J. L. Shaw conducted a revival service, in which the Spirit of God was manifest in marked measure, and almost all renewed their covenant of service to God.

At the early morning service of the last Sabbath, Elder T. B. Westbrook preached a powerful sermon, bearing a straight testimony concerning Christian living, health reform, dress reform, etc. Following this, Elder B. G. Wilkinson made a call for the young men to manifest their desire to live a Christian life and to enter service for God, and a large company came forward and took their places on the platform. A similar call was then made to the young ladies, to which nearly every young woman in the congregation responded. It was a beautiful sight to see these youth dedicating themselves to the work of God. A call was then made to the congregation, and nearly the whole company arose. There were so many that there was no opportunity for them to come forward; but each knelt in his place while earnest prayer was offered that God would accept and bless their consecration.

At the forenoon service, Elder F. W. Paap presented the needs of the cause, and the largest offering ever taken in New Jersey was made at this time, amounting to \$9,650, including the Sabbath school offering.

Every branch of the work was given attention, and much interest was manifested. More than eighty per cent of the young people at the camp-meeting signified their intention of going to school, and those who were working in the interest of Washington Missionary College were greatly encouraged.

The new president, Elder W. H. Heckman, seemed very much at home in his new field, and with the blessing of God the work in New Jersey the coming year will make excellent advancement. B. F. MACHLAN.



THINGS TO REMEMBER ABOUT A JUNIOR MEETING

Some Things Not to Do

Do not go to a children's meeting worrying about its success. No amount of worryment ever added to the attractiveness of a meeting. Give plenty of time for preparation, and go with a bright, cheerful heart.

Don't scold. God and the children will leave if you do. Have plenty of helpers to keep order; but if by chance the number is insufficient, excuse the troublesome children quietly before the meeting commences, by saying to them that, since they need a sort of private watchman and none is at hand, they may be excused until next week. Allow them to remain on a promise of good behavior.

Do not go unprepared. It is cruel. It is not fair to ask children to come in and sit while a leader searches for ideas. It would be about the same thing as to ask people to dinner, and then go ransacking the pantry to find only odds and ends to set before them. Have good food, plenty of it, and rightly prepared, and the children will eat. I mean, of course, spiritual food.

Don't talk or pray too long. You can't present all the needs of the universe in a prayer service for children, nor must you

exhaust too much time in giving advice—even good advice.

Things to Do

Be alive. "With all thy heart, and with all thy soul, and with all thy mind,"—this must be the spirit of every leader of children. There is no danger whatever of having too much life, but I have more than once seen dull people spoil a meeting. I feel all the time like saying, "Wake up! Wake up!"

Be rested. Don't exhaust your nervous force any more than is absolutely necessary on the day of the meeting, for you will need a large reserve in readiness to draw upon.

Be childlike. The simpler the language, and the more suited for children the illustrations are, the better. This is much more fully understood now than formerly; in fact, everything seems to aid now in making it easy for children to be religious.

Be hopeful. The work of Christianizing children is not done in a day, nor even a week, nor sometimes for years. The sculptor chisels a bit at a time, and by and by a figure of matchless beauty stands out before him. If you feel discouraged, glance back a year, and see the spiritual earnestness of those boys who once were so restless and so hard to interest. There are sometimes days of discouragement, but no work ever brought forth better results. Scripture says truly: "First the blade, then the ear, after that the full corn in the ear."—Adapted from Alice May Scudder.

News and Miscellany

Notes and clippings from the daily and weekly press

—The Fuel Administration warns that private residences, apartment houses, churches, schools, and commercial buildings other than factories must effect a saving of 15,000,000 tons of coal this year.

—The British army in Macedonia is supplying itself with hard and soft soap and also a quantity of glycerin manufactured from grease saved from the table refuse and dishwater from the camps.

—The War Department announces that an engraved memorial will be sent to the nearest relative of every soldier who falls in action on the battle front, attesting that he died in the service of his country. The memorial will be signed by the adjutant general of the army.

—Before the war there were less than 600 doctors, 300 nurses, and 3,000 enlisted men in the medical department of the American army, said Surgeon General Gorgas in a recent address in New York. Now the army has more than 20,000 physicians and surgeons and 12,000 nurses, in addition to an enlisted personnel of 100,000 men in the medical department, and America has also contributed about 1,500 doctors to the British service.

—Last year more than 17,000 tons of tin were recovered from old tin cans and other articles. This year, by taking proper measures, this amount can be doubled, the war industries board believes. One plan proposed is to have municipal agencies collect the cans, press them into bales, and ship them to smelting centers. Household holders are urged to refrain from throwing used cans onto ash piles or other dumps where they soon rust and become useless, and to save them for the collector.

—On July 15, for the first time since the Christmas holidays, both houses of the National Congress suspended business for one month. Perfunctory sessions will be held in each house every Monday and Thursday, in order to comply with the Constitutional provision that neither house shall adjourn for more than three days at a time without the consent of the other. At these sessions the business will consist merely of the call to order, prayer by the chaplain, approval of the journal, and adjournment. Not even speeches will be permitted.

—The Tacoma Smelter Co., of Tacoma, Wash., recently completed the erection of a chimney more than 570 feet high, nearly 20 feet higher than the famous Washington Monument. It is made of brick, the walls being five feet thick at the base and 13 inches thick at the top. The diameter of the structure is 40 feet at the base and 25 feet at the top. The chimney was carried to this great height in order that the escaping gases might be dissipated without harm to the surrounding vegetation.

—For many years most of the forest tree seeds came from Germany and Austria to the United States. These shipments are now discontinued. The great bulk of the apple, pear, and cherry seed shipments has formerly come from France. The latest information is that France will not have enough seeds to supply her own needs for the replanting of her devastated country. Thus indirect effects of the destruction of trees in the war zones are felt by the nurserymen in America.

—People of the United States now smoke 3,000 miles of cigarettes a day. If these were placed end to end, eight days' consumption would reach around the world, and 80 days' consumption would reach to the moon. The cigarette habit is in the main a product of the last few years. Fifteen years ago it took only ten million cigarettes a day to keep this country supplied, or less than four billion a year, but this year our consumption will be forty billion.

—A plan under which soldiers and sailors traveling at their own expense can by presenting certificates from their commanding officers travel on railroads in the United States at special rates of about one cent a mile, has been arranged by Director General McAdoo. This reduction in fares will make it easier for men wearing the uniform of their country to visit their homes before being sent overseas.

—A tract of some 2,200 acres of land at Indianhead, Md., has been taken over by the Government for the purpose of enlarging the naval proving grounds there and the auxiliary proving grounds just across the Potomac River in Virginia. All persons residing on the commandeered section were required to vacate and remove their property. Compensation is being made to the owners of the land.

—Dr. Washington Gladden, of Columbus, Ohio, a widely known Congregational minister and author, died the morning of July 2, following a second stroke of paralysis. Dr. Gladden was 82 years of age. He was distinguished as a preacher, lecturer, and author, and as a man of progressive and intensely democratic ideals.

—About 50 tons of books and other reading matter are sent every month to American soldiers in France. More than 160,000 volumes have been sent abroad, and about 1,500,000 to the various camps in this country. During a recent book campaign more than 3,000,000 volumes were collected.

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Northern New England, Lebanon, N. H. ---
----- Aug. 22 to Sept. 1
Maine, Lewiston ----- Aug. 29 to Sept. 8
Western New York, Convention Hall,
Rochester ----- Aug. 30 to Sept. 8
Southern New England, Methodist Plainville
camp-ground, Forestville, Conn., Sept. 12-22.

Central Union Conference

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

Columbia Union Conference

Ohio, Mount Vernon ----- Aug. 15-25
Chesapeake ----- Sept. 5-15
District of Columbia ----- Sept. 18-21

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

California, Beulah Park, Oakland -----
----- 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), Pence, New Orleans,
----- Aug. 8-14
Tennessee River (colored), Nashville, Aug. 15-25
Kentucky, Louisville ----- Aug. 29 to Sept. 8
Kentucky (colored), Louisville, Aug. 29 to Sept. 8
Tennessee River, Academy Campus, Hazel,
Ky. ----- 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, Fountain City, Tenn. -----
----- Aug. 22 to Sept. 1
North and South Carolina, Charlotte, N. C.
----- Aug. 29 to Sept. 8
Florida, Orlando ----- Sept. 5-15

Southwestern Union Conference

Texico, Clovis, New Mexico ----- Aug. 1-11
North Texas, Keene ----- Aug. 8-18
Oklahoma, Oklahoma City -- Aug. 22 to Sept. 1

SOUTHEASTERN CALIFORNIA CONFERENCE

The second annual session of the Southeastern California Conference of Seventh-day Adventists will convene on the camp-ground at Santa Ana, Cal., Aug. 18, 1918, at 8 p. m. It is expected that the business of the conference can be transacted on August 14 and 15, before the opening of the camp-meeting, the evening of the 15th. The regular officers of the conference will be chosen at this meeting, and other business pertaining to the conference transacted. All delegates should be present at the first meeting, August 13, 8 p. m.

W. F. Martin, President.
John C. McReynolds, Secretary.

INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Indiana Association of Seventh-day Adventists will hold its regular annual session in connection with the conference and camp-meeting, at Frankfort, Ind., Aug. 8-18, 1918. The first meeting of the association will be called on Monday, Aug. 12, 1918, at 9:15 a. m. At this session of the association, officers will be elected and such other business transacted as should properly come before the meeting.

W. A. Westworth, President.
F. R. Eastman, Secretary.

INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Indiana Medical Missionary and Benevolent Association will hold its annual session in connection with the camp-meeting and conference, at Frankfort, Ind., Aug. 8-18, 1918. The first meeting of the Medical Association will be called at 10 a. m., Aug. 12, 1918. At this meeting the usual officers will be elected for the ensuing term, and such other business transacted as should properly come before the meeting.

W. A. Westworth, President.
W. C. Dunscombe, Secretary.

TENNESSEE RIVER CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Tennessee River Conference Association of Seventh-day Adventists, a legal body, will hold its first session in connection with the camp-meeting on the camp-ground, academy campus, Hazel, Ky., Sept. 5-15. The first meeting will be held Tuesday, Sept. 10, at 10 a. m. At this meeting officers for the coming two years will be elected, and such other business transacted as may properly come before the meeting.

W. R. Elliott, President.
F. C. Bruce, Secretary.

TENNESSEE RIVER CONFERENCE OF SEVENTH-DAY ADVENTISTS

The first biennial session of the Tennessee River Conference of Seventh-day Adventists will convene on the academy campus, Hazel, Ky., Sept. 5-15, 1918, for the election of officers and the transaction of such other business as may come before the conference. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for each fifteen of its membership. The first session will be held Friday, Sept. 6, at 11 a. m., at which time we hope there will be present a full representation of the duly accredited delegates from all the churches of the conference.

W. R. Elliott, President.
F. C. Bruce, Secretary.

THE CUMBERLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Cumberland Conference Association of Seventh-day Adventists, a legal organization, will hold its first biennial session in connection with the camp-meeting at Fountain City Park, Fountain City, Tenn., Aug. 22 to Sept. 1, 1918. The first meeting will be held Tuesday, at 9:30 a. m., Aug. 27, 1918. At this meeting officers for the coming two years will be elected, and such other business transacted as may properly come before the meeting.

J. L. Shuler, President.
C. T. Roper, Secretary.

CUMBERLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS

The first biennial session of the Cumberland Conference of Seventh-day Adventists will convene in Fountain City Park, Fountain City, Tenn., Aug. 22 to Sept. 1, 1918, for the election of officers and the transaction of such other business as may come before the conference. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each ten of its membership or fraction thereof when the number exceeds five. The first session will be held Friday, Aug. 23, 1918, at 9:30 a. m.

J. L. Shuler, President.
C. T. Roper, Secretary.

SEVENTH-DAY ADVENTIST ASSOCIATION OF EAST KANSAS

The annual session of the Seventh-day Adventist Association of East Kansas will be held at Winfield, Kan. Officers and a board of trustees will be elected, and such other business transacted as may come before the association. The first meeting will be called at 10 a. m., Tuesday, Aug. 20, 1918.

F. W. Stray, President.
F. I. Mohr, Secretary.

WEST KANSAS SEVENTH-DAY ADVENTIST CONFERENCE ASSOCIATION

The annual session of the West Kansas Seventh-day Adventist Conference Association will be held at Winfield, Kan. Officers and a board of trustees will be elected, and such other business transacted as may come before the association. The first meeting will be called at 10 a. m., Tuesday, Aug. 20, 1918.

F. W. Stray, President.
F. I. Mohr, Secretary.

THE KANSAS SEVENTH-DAY ADVENTIST CONFERENCE ASSOCIATION

The thirty-ninth annual session of the Kansas Seventh-day Adventist Conference Association will be held in connection with the conference and camp-meeting, at Winfield, Kan. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may come before the association. The first meeting will be called at 10 a. m., Tuesday, Aug. 20, 1918. Delegates to the conference are also delegates to the association.

F. W. Stray, President.
F. I. Mohr, Secretary.

KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Kansas Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference at Winfield, Kans., Aug. 15-25, 1918, to elect a board of trustees, and to transact such other business as may be deemed necessary. The first meeting will be held at 10 a. m., Wednesday, Aug. 21, 1918. Delegates to the conference are delegates to the association.

F. W. Stray, President.
R. L. Stokes, Secretary.

OKLAHOMA CONFERENCE

The first biennial session of the Oklahoma Conference of Seventh-day Adventists will convene in Fair Park, Oklahoma City, Okla., Aug. 28, 1918, at 9 a. m., for the purpose of electing its officers and transacting such other business as may properly come before the conference.

John Isaac, President.
William Voth, Secretary.

OKLAHOMA CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the first biennial session of the Oklahoma Conference Corporation of Seventh-day Adventists, a legal organization, is called for 10 a. m., Thursday, August 29, 1918, at Oklahoma City, Okla., in connection with the Oklahoma conference and camp-meeting. Officers for ensuing biennial period will be elected, and such other business transacted as may properly come before this legal body. Regularly accredited delegates to the camp-meeting compose the constituency of this corporation.

John Isaac, President.
W. A. Woodruff, Secretary.

NORTH CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the constituency of the North Carolina Conference Association of Seventh-day Adventists will be held on the camp-ground, in Charlotte, N. C., Sept. 3, 1918. The first meeting is called for 10 a. m., Tuesday, on the above date, for the election of a board of trustees, and for the transaction of such other business as may properly come before the association.

J. W. MacNeil, President.
C. R. Callicott, Secretary.

NORTH CAROLINA CONFERENCE

The fourteenth biennial session of the North Carolina Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Charlotte, N. C., Aug. 29 to Sept. 8, 1918, for the purpose of electing officers and of transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting will be called at 10 a. m., Friday, Aug. 30, 1918.

J. W. MacNeil, President.
C. R. Callicott, Secretary.

THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

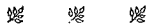
Notice is hereby given that the next annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, on the Chautauqua grounds, at Sullivan, Ill., Aug. 22 to Sept. 1, 1918, for the purpose of electing officers, appointing a board of trustees, and transacting such other business as may properly come before the association. The first meeting will be held at 10 a. m., Tuesday, Aug. 27, 1918.

W. H. Holden, President.
R. B. Craig, Secretary.

SOUTHERN ILLINOIS CONFERENCE

The fifteenth annual session of the Southern Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the Chautauqua grounds, at Sullivan, Ill., Aug. 22 to Sept. 1, 1918. The object of the meeting is to elect officers, and to transact such other business as may properly come before the conference session. The first meeting of the conference will be called to convene at 9:15 a. m., Friday, August 23. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members.

W. H. Holden, President.
H. E. Moon, Secretary.



OHIO CONFERENCE OF SEVENTH-DAY ADVENTISTS

The first meeting of the first biennial (fifty-sixth annual) session of the Ohio Conference of Seventh-day Adventists will convene Aug. 16, 1918, at 11:30 a. m., at Mount Vernon, Ohio, for the election of officers and the transaction of such other business as may come before this conference for consideration. Each church is entitled to one delegate and to one additional delegate for each twenty members. All conference laborers, local and general, holding credentials are delegates at large.

F. H. Robbins, President.
H. D. Holtom, Secretary.



THE OHIO CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTIST CHURCH

Notice is hereby given that the annual meeting of the Ohio Conference Association of the Seventh-day Adventist Church will be held in connection with the conference meeting, at Mount Vernon, Ohio, Aug. 15-25, 1918, the first meeting to be called Tuesday, August 20, at 12 m. Officers will be elected for the ensuing term, and such other business transacted as should properly come before the association.

F. H. Robbins, President.
A. R. Bell, Secretary.

REQUEST FOR PRAYER

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

A sister, writing from Arkansas, desires prayer for healing from a complication of diseases.

"Please pray for me that I may be strengthened physically and spiritually; and will you not join with me in prayer for the conversion of my five children?" is the request of a California mother.



ADDRESSES WANTED

Any one knowing the whereabouts of the following-named persons will confer a favor upon the Oakland (Cal.) church by communicating with the clerk, Mrs. C. Treuleib, 2252 Buena Vista Ave., Alameda, Cal.:

- | | |
|---------------------|--------------------|
| Mrs. Anna Braddock | Mrs. Anna Bruce |
| Mrs. M. E. Badger | Miss Blanch Keller |
| Miss Eva Bennitt | Mrs. M. B. Mathews |
| Mrs. Kate Masters | Olive Shreve |
| Mrs. Francis Manson | Chas. M. Snyder |
| Pauline Mead | Chas. Todd |
| Mrs. L. A. Northrup | Roy L. Mitchell |



FROM AN OLD PILGRIM

Will the good old Review allow an old patron of more than half a century a little space to say to his old friends who have been searching the obituary columns for his address, that if they will take the time to write him a kind letter, they will receive a response from a real live man, although his hair has grown white in waiting for the coming of the Lord. But says one, "Are you not tired of waiting for that

grand and awful time?" No, indeed; the way is still brightening. My address is Chesaning, Mich.
H. S. Guilford.

OBITUARIES

Galer.—Mrs. Mary Galer was born in St. Armand, East, Quebec, and died at St. Albans Sanitarium June 4, 1918, aged sixty-five years. More than thirty years ago she accepted present truth under the labors of Elder D. T. Bourdeau. Her husband and one daughter mourn.
Mrs. Elwin Rhicard.

Edwards.—Rachel Edwards was born in Perry County, Ohio, July 25, 1830, and died at Napoleon, Ohio, June 13, 1918. With her husband, whom she survived twenty-three years, she accepted present truth in 1858, and remained faithful to the close of her life. Six children and their families are left to mourn.
A. R. Bell.

Berry.—Gordon Berry was born in St. John, New Brunswick, in 1893 and died at the East St. John Hospital, July 7, 1918, after a lingering illness of twenty months. As a child he attended church school, and the testimony of his parents is that he was always conscientious and obedient. He fell asleep fully confident of soon meeting his Saviour. His parents, a brother in France, and one sister survive.
Hubert K. Martin.

Vedder.—Jefferson W. Vedder was born at Stockton, N. Y., Nov. 7, 1839. He was united in marriage to Mary T. White in 1860, at Hurricane, Wis. During the Civil War he served his country for three years, enlisting at Dubuque, Iowa, and receiving his discharge at Chattanooga, Tenn. About twenty-five years ago he united with the Seventh-day Adventist church, and remained faithful until his death, which occurred at Hillsboro, Ore., June 30, 1918. His companion, two sons, and two daughters mourn, but they sorrow in hope.
Wm. T. Hilgert.

IN HIS NAME

By George B. Thompson

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The Chapter Headings will Give the Scope of the Book:

- | | | | |
|------------------|-----------------------|----------------------|---------------------|
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WASHINGTON, D. C., AUGUST 1, 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 EDWIN BYE and his wife and Mild sailed from Seattle last week. Brother Bye goes to Shanghai, en route to Manchuria, where he will begin the study of the language and engage in missionary work.

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A WORD from Elder J. N. Loughborough, of Sanitarium, Cal., tells us that he still has on hand about 150 copies of his little pamphlet, "The Sealing Message." These he will be pleased to send to any address for ten cents each. Brother Loughborough wishes it to be known that the proceeds from the sale of this little booklet have not benefited him personally, but have been devoted to the extension of the message.

❖ ❖

ENCOURAGING progress is being made in the erection of the new chapel of the Washington Missionary College. The building is now under roof, and the workmen are putting on the finishing coat of cement outside. An earnest effort will be made to complete the building by the time of the opening of the new school year. This building, with chapel and a number of classrooms, will supply a long-felt want in this school.

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THE proceedings of the General Conference council published in this number are well worth reading. The resolutions passed deal with questions of vital importance. Take time to read the proceedings through from beginning to end, and acquaint yourself with the plans laid by this important gathering for the furtherance of the work in the future. You owe it as a duty to yourself as a member of the Seventh-day Adventist Church to keep in touch with the plans that church is laying for the prosecution of the work of giving the gospel message to all the world in this generation.

❖ ❖

THE great World War is changing economic conditions. It is obliging thousands to adopt a simplified standard of living. Many, no doubt, are finding great inconvenience in changing from the former extravagant style. Thousands in the world have unconsciously grown extravagant. This age of steam and electricity, of fast travel and rapid communication, of inventive genius, has taken us away from the simple ways of our fathers. What appeared to them as luxuries we have come to regard as actual necessities; and yet, although we have traveled at this fast pace, who shall say that we are any wiser? and we seriously

question whether we are as happy. It is certainly time for thousands of people to call a halt in their extravagant habits. It is unfortunate that this has to come as the result of war's dire necessities rather than as the result of voluntary choosing; but many, after learning the way of simple living, will follow it from choice, rather than return to the more luxurious standard.

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A KEEPING BLESSING

THE reports which come in from the general meetings held throughout the field, speak with one voice of the hope and courage which possess our brethren and sisters. The Lord has come graciously near to his children, and as they have endeavored to turn to him with all their hearts, he has responded by pouring out upon them his Holy Spirit. The real test of the blessing, however, will come later in their experience.

A blessing which lasts only during the camp-meeting season is not worth much. It is the enduring blessing which counts. The blessing which every worshiper should seek is one that he can carry with him to his home, and which will enable him to stand the crucial test which must come to him in his practical everyday experience. Regardless of the measure of blessing obtained in the camp-meeting, every worshiper must return to the same old environment from which he came. He must go back to grapple with the same difficulties and trials. He must take back with him into those trials the same mortal flesh, a body which will grow tired, nervos which will feel the strain of the wear and tear of life.

If he can take back with him into the old environment a new vision, this vision will transform the environment, and that which appeared homely before will appear lovely. Instead of seeing in his surroundings a life of drudgery, he will see glorious opportunities to labor for God, occasions on which he can let his light shine to those in need of help. He can carry back in the old body a new spirit, a spirit of transforming grace in his own life, a Spirit of power for service. Every attendant at camp-meeting should seek for this blessing.

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A DANGEROUS AGE

THIS is an age of great things. The ends of the earth have been brought together; we think in continents. The great World War is a war not between armies but between nations. On both sides the resources of every belligerent are taxed to the utmost to gain the victory. Armies today are marshaled by millions, not by thousands, as formerly. Our national finances are measured by billions instead of millions. Casualties in war have become so great that but little attention is paid to disasters which a few years ago would have occupied the first pages of the newspapers, with glaring headlines. A railroad wreck, entailing the loss of a hundred lives, the sinking of an excursion boat destroying two hundred men, women, and children, receive only brief mention, and outside of those directly concerned elicit but little comment.

These things show the changed conditions coming into the world. We need to guard our hearts lest we become so injured to disaster and woe that we shall be hardened,

and fail to sense the needs of the individual souls around us. These conditions existing in the world have a tendency to lower the moral standard, and to deaden the moral senses. Thousands are doing today what their sense of propriety would not have permitted a few years ago. Let us take heed that we be not hardened through the deceitfulness of sin.

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FROM a letter written May 14 by Elder L. V. Finster we take the following item: "I am sure you will be glad to know that another language area has been entered with our books. A week ago Brother Strahle and myself went to Calumpit, where we held an institute for those desiring to sell the new 'World War' in the Pampanga language. Six entered the work at the close of the institute. My heart rejoices as I see the work started in these different languages. Pampanga Province is one of the richest in Luzon."

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By reason of Sister L. Flora Plummer's work as secretary of the Sabbath School Department, all our people will feel a very deep personal sympathy with her in the death of her husband, Frank E. Plummer, which occurred in Takoma Park July 19. We find deep joy also, with our bereaved sister, in the fact that she sorrows in bright assurance of hope. For many years Mrs. Plummer, joined by her friends, had carried a burden of prayer for the husband, who was always friendly toward our cause and faith, and glad to have his wife in the work she has carried for years, but who never gave attention to his own personal experience. A few weeks before he was stricken with the attack that caused his death, he had a rich experience of conversion, his heart turning to God, with no human effort in his behalf; and while improving in his later weeks under medical care, he was joyously planning an active life in the service of the truth when he should fully recover. It was a remarkable example of the love and goodness of the Lord in saving a soul. Fuller notice will be given later.

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HARVEST INGATHERING CAMPAIGN

THE time for the 1918 Harvest Ingathering campaign, will soon be here. For necessary reasons the date for beginning the campaign has been changed to September 1. This will make it necessary to speed up all preparations. Supplies of all kinds should be ordered at once. The congested condition of the mails, parcel post, and freight strongly urge all who wish to start on time, to look ahead.

The Southern Publishing House is prepared to fill all orders, and they urge your fullest co-operation. Just as soon as you receive a copy of the Harvest Ingathering *Watchman*, study it from cover to cover. Select the strongest features in the magazine, and marshal them for the biggest drive for missions that we have ever made. There is plenty of money among the people, and tens of thousands of hearts will be found deeply sympathetic.

If you require any information, please address a letter to the Home Missionary Department, and we will do all in our power to help you.

F. W. PAAP.