

The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

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No. 35

“Strength for Anything”

“I have strength for anything through Him who gives me power.” Phil. 4:13, Weymouth's translation.

STRENGTH to rejoice, to pray, or to psalm,
 Strength to be holy, quiet, and calm;
 Strength to exult in the blood of the cross,
 Strength to count refuse self-righteousness — dross;
 Strength to think kindly, speak harshly to none,
 Strength to love enemies — love every one.
 Strength for my soul-needs, Christ reigning within,
 Strength for my body, in triumph o'er sin;
 Strength, while the flesh and the devil exist,—
 Strength to gain victory as I resist.
 Strength every shortcoming sin to confess,
 Strength to abide in His fellowship blest;
 Strength to know freedom from worry and care,
 Strength to live cheerfully, upright, and fair.
 Strength to be fearless, yes, noble and brave;
 Strength to be nothing — a servant, a slave.
 Strength not to criticize, murmur, complain;
 Strength to praise others,— from self-praise refrain.
 Strength to be thoughtful, kind, gentle, and meek;
 Strength to feel sorrow with souls that we seek.
 Strength to toil ceaselessly, in labor spent,
 Strength for each service, when by the Lord sent.
 Strength to be yielding, submissive, and sweet;
 Strength to be strong in the face of defeat.
 Strength to bide harvest time, sowing the seed,
 Strength to seek naught, as his merit we plead.
 Strength to be honored, applauded, well-famed,
 Strength to be set at naught, censured, or blamed.
 Strength for prosperity, riches, and health,
 Strength too for poverty, pain, and lost wealth.
 Strength to await his descent from the skies,
 Strength, if he wills, from the grave to arise.
 Strength in his glorious will to abide,
 Strength to know *victory* whate'er betide.

— A. E. Bishop, in *Sunday School Times*.

Incidents of European Travel --- No. 11

Meetings in France and Spain

At the Latin Union Conference our company of American workers were again united in labor. With the close of that meeting, there came another division of our forces, but with a new alignment of personnel. Elders A. G. Daniells and L. H. Christian went east to investigate conditions and to hold meetings with the believers in Belgrade, Bukharest, and Prague, timing their visits so that they might be present at the general meeting in Munich, July 17 and 18. Mrs. Daniells spent this time in Gland, joining her husband at Munich.

Elders M. E. Kern, L. A. Hansen, and the writer accompanied Elder A. V. Olson, the president of the Latin Union, to general meetings in Lyons, France, and Barcelona, Spain, returning north to attend the general meeting at Dusseldorf, western Germany, July 17 and 18, the same date as the meeting at Munich.

The Meeting at Lyons, France

This was the annual meeting of the French Conference. The number of members we have in this field is limited at most, and as Lyons is some distance from the place where the larger part of the constituency is to be found, the meeting was small, only about one hundred fifty being present. The meetings were largely of the same character as the usual conference gatherings. The evenings were devoted to the presentation, by our French workers, of the leading evidences of our faith. While the attendance from the city was not large, a number showed a growing interest in the truths presented.

The conference heartily indorsed the plan of departmental organization, and the general resolutions adopted at the Latin Union Conference were accepted for practical application in the French field. As these appeared in our report of the Geneva meeting, we will not repeat them here.

A lively interest was shown by our French brethren and sisters in the establishment of a union conference training school. No subject justly appeals more deeply to the hearts of fathers and mothers than the education of their children. Our schools have done a great work in the salvation of our youth and in preparing them for a part in gospel work. This preparation they cannot obtain in the schools of the world. We would that many who fail to recognize this could sense the question in its true significance. When they do, we shall see hundreds of our youth who are now seeking worldly ideals, turning toward our own schools and preparing for definite labor in this movement. But we rejoice that so many do sense the place Christian education should occupy in such a reformatory work as we are carrying to the world. What our good schools have done for our youth in America they will do for our young men and women in the Latin Union Conference.

At the Lyons meeting our brethren and sisters demonstrated a practical interest in the proposed school enterprise. In response to a short but earnest appeal from Elder Olson for funds to assist in providing school facilities, sixteen thousand francs were pledged in a very few minutes.

Elder Alfred Vaucher was re-elected president of the conference and Miss L. Eppner, the former secretary of the union, secretary and treasurer. The

responsibility of the Sabbath school department was also placed upon her. M. Tieche was chosen secretary of the educational and Missionary Volunteer departments, and A. Sallee was made secretary of the medical missionary department. H. A. B. Robinson was called from the Spanish Mission field to take the work of field agent. The conference officers were asked to appoint a secretary for the home missionary department. We believe this fuller organization will prove of great benefit to the work in the French Conference.

The Meeting at Barcelona, Spain

On our way to the Barcelona meeting we spent one day and night at Avignon and Nîmes, investigating buildings which might be used, temporarily at least, for school purposes. At Nîmes a small union school was conducted last year. It was attended by students from all parts of the union, and the Lord blessed the undertaking. Before the Geneva meeting, Elder Tieche and his committee had arranged for the rental of a larger building as a practical expression of their faith in the future of the union school. The enlarged program adopted at the union conference meeting will, we hope, make necessary a much larger building than the one provided at Nîmes. If so, this building can be subrented or utilized for other purposes.

Avignon was the home of the papal see during the so-called seventy years' captivity. The old papal residence is now owned by the city, and is utilized for museum purposes.

Nîmes possesses several monuments of old Roman days. Chief among these are a ruined temple and a garden containing an old-time bath. The object of special interest is an old Roman colosseum, still in a fair state of preservation. Its original purpose is still carried out. In Roman times — more than 1800 years ago — it was used for gladiatorial contests; in Spanish times — the present day — it is used for bullfights.

We reached Barcelona June 30. We found there a great city of 500,000 people. In its growth it has

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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. 97

TAKOMA PARK, WASHINGTON, D. C., AUGUST 26, 1920

No. 35

After-the-War Conditions

A FEW months ago, when we were in the midst of the World War, there were many of those who believed in the theory of progressive world betterment, who assured us that while the war itself might be evil, it would work out for those who survived, a better and nobler world in which to live. After-the-war conditions are not, however, proving to be such as these blind prophets foretold; and those who believe in the Biblical predictions concerning last-day conditions are not surprised.

Some who indulged these unwarranted dreams are now frankly acknowledging their mistakes. Dr. Hibben, of Princeton, says:

"We had hoped that the results of the war would be wholly beneficent, and that in the new world, so dearly bought, it would be easier for one to do that which was right, and that every circumstance and condition of life would be conducive to a nobler mode of living, to a glorified view of duty and of opportunity, and to a wider scope for a manifestation of that which is highest in man.

"Instead of the fulfilment of this dream, we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered. In the industrial world there are underproduction, restless discontent, and unscrupulous profiteering. The high cost of living is not combated by thrift, but rather by reckless extravagance."

President Richmond, of Union College, voices a similar feeling when he says:

"The magnificent spirit called out by the demands for sacrifice and heroism has flattened out into a passion for self-indulgence and a mean competition of greed. It is a passing phase. We have too much faith in human nature to believe that we shall not recover. But we must not blind ourselves to the fact that the world over the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage.

"If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts, we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos."

The dean of Yale College, Frederick Scheetz Jones, gives his view of modern conditions in these words:

"So-called modern 'liberty' is fast approaching license. It seems to me at times that the very core of our civilization is at stake.

"The crazy seeking after gayety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities, or to any one class of society. They are nationwide and world-wide."

These and many other statements of keen observers of the times, form an interesting commentary on 2 Timothy 3:1-7:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

Truly, in every respect this scripture is now being fulfilled; and while we lament that any should choose evil rather than good, we may be assured that we are indeed living in the last days, and that Christ will soon come, not to convert forcibly those who have disdained his offered salvation, but to root out eternally from the universe sin and all its works. Lord, hasten that glad day!

L. L. C.

* * *

Confounding Liberty with License

THAT the times are out of joint is evident to all thinking people. Something is wrong, radically wrong. This is witnessed to not only by the greatly increased number of crimes of violence, but by a growing disregard of all moral restraint.

Not only is organized civil society breaking up, but the unit of society—the family—is seriously threatened. Never before since the days of Noah and of Lot did marriage vows seem to mean so little as now, or the obligations of the seventh commandment sit so lightly upon the consciences of men and women, as at the present moment. This has led to so many separations and illicit alliances that a professor of "applied psychology" made an effort recently not only to account for the great increase of marital infelicity, but actually to excuse, if not to justify, the growing disregard of the safeguards that civilization and religion have thrown around the family.

Referring to the reasoning of this professor in "applied psychology," the *Washington Herald* of July 27 printed the following editorial, which we quote entire:

"Triangles" and Selfishness

"In the attempted explanation of the frequency with which life-taking is common among Chicago women today, an official of an organization of 'applied psychology' tries hard to find the cause where it is not. The breakdown of morale during and since the war, it is true, has multiplied the cases of intrigue and marital infidelity, though even this phase of the problem can easily be overstated. But essential facts of the situation are just as they were in the days of Hammurabi,

Moses, Jesus, and Mohammed; and attempts to gloss over the facts by lugging in psychology, economics, altered domestic arrangements, and the fads of 'femenism,' are unfortunate. For these explanations do not cure; they only increase the number of individualists who confound liberty with license and who butt their heads against the acquired wisdom of the ages formulated in social conventions and formal law.

"If you carefully examine the 'documents' which so many of these egoistic women carefully leave for promiscuous reading, you will find that their justification for 'stealing' the affections of men already married, is their own self-gratification and interest, or, as they would put it, their own 'self-development.' What they want is right because they want it. That is their argument in a sentence. They usually assume that they, far better than the wives, can satisfy the 'higher' interests of the men. To this argument the official of the society of 'applied psychology' seems to assent.

"Now, as a matter of fact, wives are not all 'frumps' or drab handicaps on husbands' careers, and vacuous in mind, or wanting in affection. Nor are all 'vamps,' of whatever age, always beautiful, inspiring and stimulating intellectually to 'tired business-men' husbands. But if they were, that does not justify the women in being homebreakers and marriage wreckers, any more than it is defensible for gay Lotharios to go about on their admittedly lustful careers playing havoc with decent married women.

"To argue that the wife who finds herself ignored because of the greater 'intellectuality' of her husband's soul-mate, should not only passively acquiesce but be thankful that he has found some one to 'inspire' him, is hostile to the interests of the home as an institution and to the welfare of children. Usually it is but argumentative camouflage for sheer carnality and rampant egoism. It discloses a predatory, promiscuous sort of female emerging as the popular heroine in a large part of British fiction of the Georgian period, and beginning to find champions in American fiction as well; and this at a time—so odd are the ironies of fate—when the male egoist in his disregard of personal pledges and family ties, never stood so low in the moral scale. While man is rising, woman, in what are often loosely called the 'higher circles,' is descending. The wine of political and economic liberty is befuddling her ethical wits. She begins to talk about 'mistakes' where her mother would have said 'sins.'"

When an editor writing for a merely secular paper, and dealing with the question only from the civil and social viewpoint, sees thus clearly, is it not time for active Christian workers, and especially for ministers of the gospel, to "cry aloud" and "spare not" in showing the people, not their "mistakes," but their sins?

C. P. B.

Incidents of European Travel

(Continued from page 2)

come to present the features of two civilizations. The old city has its narrow, crooked streets, narrow sidewalks, and compact and condensed living quarters and conditions. The newer parts of the city show all the features of modern civilization.

We have made a beginning in this great center. There is a church membership—the largest we have in the country—of ninety or one hundred. They have no church building, and at prevailing prices are quite unable to provide one. They meet in a dark, dingy hall above a noisy street,—a place quite unsuited for quiet worship or for increased attendance. There should be provided in Barcelona, in the near future, a suitable house of worship, which will properly represent our work in this center.

The church membership in Barcelona, with a number from outlying districts, made up the gathering which greeted us on our arrival. The meeting was held in a hall called "The House of the People," near the center of the city.

The meeting followed closely the program of the conference at Lyons—it was characterized by the same general features. The believers manifested the

same lively interest in the various branches of church work. The same resolutions pertaining to the organization of the work that were adopted at the French meeting, were heartily voted by the believers at Barcelona.

The preaching was of a plain, practical character, emphasizing the need of putting away sin, and of having the indwelling Saviour as the only power which is able to keep us from continuing in sin.

The Sabbath services marked the climax of the effort. After an earnest sermon by Elder A. V. Olson, a number of sincere confessions were made by those who had criticized their brethren. The good Spirit of the Lord was present, and all hearts were made tender. At the close all united in an expression of renewed consecration.

Elder Kern followed in the afternoon with a study on the power of the victorious Christian life, which appealed to all hearts and deepened the impressions of the forenoon service. This was followed by a social meeting, in which many heartfelt testimonies were borne.

Elder and Mrs. Frank Bond, who have stood so loyally by the work in this field, will soon go to America for a needed and well-deserved change of labor for a year. All regretted that Elder C. E. Knight, the newly appointed superintendent of the Spanish Mission field, was not able to reach the country in time for the annual meeting. He will be given a hearty welcome by the believers here.

After months of hotel life while attending meetings in the various fields, it was a real pleasure to find homes here with our workers. Elder Olson was entertained at the home of Brother L. E. Borle, Elder Kern at the home of Elder W. E. Haneock, while Elder Hansen and the writer were hospitably entertained by Brother and Sister Aldrich. We greatly enjoyed the clean beds, good wholesome food, and Christian atmosphere of these homes.

An excellent work has been done in this field by a faithful company of colporteurs, averaging seventeen for the last year, who have placed many thousand pages of literature in the homes of the people. Brother Borle has had charge of the publishing work in Spain. God has blessed him and the field agents in their faithful work.

The brethren of the Latin Union are encouraged by the prospects of the help which they have assurance they will receive from the Southern Publishing Association in the promotion and extension of the publishing work in this union. The literature now circulating in the French, Spanish, and Italian tongues, is very limited. New books should be translated, and publishing facilities provided.

A publishing house and a school for the Latin Union are pressing needs of this field. We believe their establishment will mark the beginning of a new era—of a greatly advanced movement. One will prepare the needed literature, the other will supply the workers. The school will aid the publishing work, because there many young men and women will be inspired and prepared to carry these publications into the homes of the people. The publishing house will help the school by providing a means whereby many students here, as in America, may earn money to defray their school expenses. We hope these facilities may be speedily provided.

We shall long remember the communion of prayer and song and study which we enjoyed with the brethren in France and Spain.

F. M. W.

The Present Crisis

ROLLIN D. QUINN

"UPON the earth [there shall be] distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. These words of the Master sound strangely like a prophecy of conditions in the year 1920. It will soon be two years since the armistice was signed and the European war closed. Notwithstanding this fact, there are more than a score of nations still engaged in war with one another. The prospects of peace and tranquillity and a return to normal conditions seem far away. This world has been greatly disturbed during the last six years, and it is still a serious question whether it will ever be able to right itself.

Senator McCumber, in referring to conditions in this country, recently said:

"We are living in the midst of strikes and threats of strikes. We are living in imminent danger of having our industries paralyzed and the distribution of commodities upon which our lives depend stopped by lawless hands. The very atmosphere is poisoned by the infectious breath of Socialism, while anarchy, fevered by hate and envy, awaits only the opportunity to work a reign of hell such as today is consuming agonized Russia."

Colonel House, who is doubtless one of the best-informed men on European affairs, writing from London, says:

"Never has the outlook in Europe seemed darker than now, not even during the worst periods of the war. The calmness one meets is only that of despair. During the last six years there has been so much mental and physical suffering that sensibilities have become numbed. One crisis follows another so swiftly that it is not possible to obtain a normal reaction. Great Britain not only has grave world difficulties, but she has as well such troubles as Ireland, India, Egypt, Mesopotamia, and domestic problems that seem almost insoluble."

"France and Italy have as many or more difficult problems facing them; and so have Germany and Russia. It is only the smaller countries that seem measurably exempt, and they too feel the strain, for what happens to the powers must seriously affect them."

We read from the spirit of prophecy:

"A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies for the Church*, Vol. VIII, p. 28.

"As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing his restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position. Human agents are being trained, and are using their inventive power to put in operation the most powerful machinery to wound and to kill."—*Id.*, p. 50.

In the year 1904 the prediction was made:

"Soon grievous troubles will arise among the nations,—troubles that will not cease until Jesus comes. . . . The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war."—*Mrs. E. G. White, in Review and Herald*, Nov. 24, 1904.

In 1909 the representatives of the General Conference assembled were solemnly charged to prepare their hearts for the terrible scenes of strife and oppression, beyond anything they had conceived of, soon to be witnessed among the nations of the earth. The message then was:

"Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate."—*Mrs. E. G. White, in General Conference Bulletin*, 1909, p. 57.

Five years after this prediction was made, the Great World War was precipitated, and now, after six years, the present world outlook is a striking commentary on the above statements.

In view of the very serious crisis that confronts the church today, what shall we say? What is the responsibility that rests upon those who profess to be the servants of God, called to do God's work in this generation? If anything will ever bring us down in humility before God, and cause the church to arouse and finish the work, it is the very situation we face in all the world today. Our work is reformatory, similar to that of John the Baptist.

"In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self."—*Testimonies for the Church*, Vol. VIII, p. 333.

"Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. . . . It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ. . . . God will use humble men to do his work; there is a large vineyard calling for laborers. 'Why stand ye here all the day idle?' . . . There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. . . . The Macedonian cry is coming from every quarter of the world, and men are saying, 'Come over, . . . and help us,' and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of him who has given his life for the life of the world."—*Mrs. E. G. White, in Review and Herald*, July 21, 1896.

In such a time as this it is not enough simply to try to be good and keep ourselves free from things that hinder. Our work is aggressive. It is to lay hold of the power of God that will help us to finish our task. F. B. Meyer has well said:

"When we are living in the power of the Spirit, our old sins will have no part in us, because we are filled with something better. This is the true idea of becoming holy. Some people say that you must give up this and that and the other, until the soul is bewildered. Let the love of God come in, let the purity of Christ fill you, and then the evil thought, the unholy word, which have been the curse of your life, will naturally drop off. Just as the sap in the tree forces off the dead leaves in the spring, so if we are filled with the Spirit of God, the things which have cursed our lives will drop off naturally. It is God's ideal."

"At the commencement of the time of trouble, we were filled with the Holy Ghost *as we went forth*." The latter rain, or refreshing, is promised to those who *go forth*. "Go," and "lo, I am with you always, even unto the end of the world." With a consecration of body, soul, and spirit to the Master, let us do our best to answer the call of honest hearts everywhere who are seeking for light.

One of the very best ways of helping God in this crisis will be to decide now that we will have a per-

sonal and active part in the great Harvest Ingathering campaign which is about to open. It is a simple plan of work, but very effective for good. The Harvest Ingathering *Watchman* will take the message to millions of people, and the funds gathered in will greatly relieve the depleted mission treasury. There are tremendous possibilities before us in this campaign. There are great blessings awaiting the true and humble people of God who will now go forth, strong in faith and the power of his might.

Obedience

SUSIE P. KENNEY

OBEDIENCE to God's commands, as well as faith, is essential to a Christian life; for faith without works is dead. But unless our heavenly Father puts us to the test, we cannot know the strength or weakness of our faith in him.

Abraham believed in God's power to give him a son in his old age; his faith was strong, and he knew that what God had promised, he would bring to pass. And years later, when he was put to the test, he did not fail, but showed his willingness to offer up that dearly loved son as a burnt offering. God, in his great mercy and joy at Abraham's obedience, saved the patriarch the anguish of slaying his son and provided a victim in Isaac's place; and he blessed Abraham mightily.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Without temptations and trials we are not perfected. As we are called upon to obey, and we overcome, our faith in our heavenly Father increases.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." As a little child taking its first steps, goes tottering and stumbling along, while its parents watch with love and with words of encouragement, so in keeping close to Christ we may have the assurance that, though we fall, he is ever ready to give us courage and strength to overcome. It is only by trying, and using its limbs, that a child

walks and increases in strength; even so we should never be discouraged by our failures, but by prayer and faith in his divine love should renew our courage and strength, remembering that in our own strength we shall fail. Let us learn obedience to our Maker, who loves us with an everlasting love. Our lack of foresight might lead us to question many things; but perfect trust in God will enable us to obey. He loves us, therefore he corrects us, that we may grow up worthy to be called his children.

Obedience to the divine commands will always make us overcomers. If we are on the Lord's side, though the majority scoff at us and oppose us, we know by his promises that we shall be saved, even as Noah and his family. They obeyed God in the face of the opposition of the majority, whose wickedness led them to reject righteous Noah's preaching, and who, in consequence, were overwhelmed by the flood. The ark was raised by the mighty waters and rested secure in God's keeping. We may know by experience the keeping power of God, and can rest peacefully above the turmoil and unrest of the world, with its fleeting pleasures.

Joseph, in Egypt, obeyed God's commands, and refused to be led astray by the wife of Potiphar. Her anger and accusations caused him to be put in prison; but God was with him, and his temporary trial was rewarded, he being afterward advanced to be ruler of Egypt, thereby saving his own people from the famine.

The Ministration of Sorrow

MRS. E. M. PEEBLES

"OUT of the depths come our gems most rare;
Out of the depths our choicest flowers;
Out of the depths of the darkest despair
We oft find growing our choicest flowers."

Why must I suffer so? is the cry of many a heart torn with anguish. Sometimes it has seemed as if we could not bear it when friends we loved and trusted have failed us. We would rather have seen them laid away in the grave with the friendship unbroken between us. There are many kinds of sorrow. There is suffering from physical pain; there are financial troubles; and we are so often disappointed in ourselves, and weep from sheer discouragement because of our miserable failures.

These sorrows have a double purpose. First, they are to accomplish our own personal cleansing. Naturally the human heart clings to its earthly ties, and the affections center here. We are like a poor little

vine that has not yet learned to reach up and grasp higher all the while and grow heavenward, and we do not know ourselves. We want to be right; why, then, are we so tried and tempted? Ah, that is just the reason. We do want to be right, and God has taken us in hand to make us what we want to be; and the only way he can do it is by testing us, to show us what we are — that we are, after all, of the earth, earthly. There is no good thing in us, and it is only by being tested that we shall be able to learn that fact. And so he sits "as a refiner and purifier of silver," and he will purge the sons of Levi, "that they may offer unto the Lord an offering in righteousness." Mal. 3:3. He says, "I have chosen thee in the furnace of affliction." Isa. 48:10.

He is watching these tests and will not suffer us to be tempted above that we are able to bear, and he knows just how much. "Whom the Lord loveth

he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. He deals with us as with sons, and everything we receive is for our good. With all the tests there are precious promises, that by these we may become partakers of the divine nature. "In all their affliction he was afflicted, and the angel of his presence saved them." Isa. 63:9. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15. We have reason to be thankful if we can feel the chastening hand laid upon us; otherwise we are not sons. We may be sure that the Master sees something in us worth saving.

"If the chisel falls, 'tis to make thy beauty clear;
If the heat of furnace tries thee with its enfolding,
Rejoice in the fire, the Refiner counts thee dear;
And yield to the wheel and the Potter's delicate molding.
He would fashion thee with his flowers and polished golding,
And make thee fit for the court and the King's beholding."

— *Idem.*

"God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up, and behold his dear face of love. The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern him. . . . His heart is open to our griefs, our sorrows, and our trials. He has loved us with an everlasting love." "The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel, but the stone is brought forth pre-

pared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only his precious stones are polished after the similitude of a palace. . . . Precious victories will be gained; . . . precious lessons will be learned. Precious experiences will be realized. Our heavenly Father is never unmindful of those whom sorrow has touched."—*Thoughts from the Mount of Blessing.*

But there is another reason why we should be tempted and tried and come off conquerors,—that we may comfort others with "the comfort wherewith we ourselves are comforted." It is a part of our training. When we meet one who is passing the rough valley of humiliation, we can reach to him a friendly hand, and speak the comforting word, because we have been there and learned the way out.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. It seems as if the hardest thing for us to learn is to be meek and lowly, and it takes a great deal of chastening to humble the proud human heart; but the peace and joy and love that flow in when once this pride is taken out, are worth all they cost. To sit at the feet of Jesus and learn of him sweet lessons of love, is a blessed position to occupy. From there we can reach out the helping hand to those who have not yet learned the way to peace.

Sabbath Observance

MRS. H. M. FLETCHER

THERE are many precious promises in the Bible, but no greater blessing is offered than the one pertaining to proper Sabbath observance.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:12-17.

"Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. 23:3.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

"In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature and from the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord, which he has sanctified. We should not allow our minds to dwell upon things of a worldly character even. . . . During a portion of the day, all should have an opportunity

to be out of doors. How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of their time out of doors, not in play, but in company with their parents? . . .

"All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. Yet they can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interesting our children. A change will have a happy influence upon them. We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature.

"Parents, make the Sabbath a delight, that your children may look forward to it, and have a welcome in their hearts for it."—*Testimonies for the Church*, Vol. II, pp. 583-585.

Secular studies should not be pursued on the Sabbath. God designed that upon that day man should worship him and engage in no secular pursuits. (See *Id.*, Vol. IV, p. 114.)

"God has given man six days in which to do his own work, and carry on the usual business of life; but he claims one day, which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!"—*Id.*, p. 249.

When Jesus Christ was here among men, he observed the Sabbath by teaching in the temple and by doing acts of kindness, relieving the sick and suffering. He said, "My Father worketh hitherto, and I work." John 5:17.

"The Sabbath was made for man [man's needs], and not man for the Sabbath." Mark 2:27.

Be Not Diverted from the Work of the Lord

JOHN M. HOPKINS

WE are in the world, and bodily needs must be supplied, obligations must be met. The question is not whether we shall neglect these duties, for the word of the Lord is very explicit on this point:

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8.

We have known some who were careless in this matter, and their example was a reproach to the cause. But the thought is this: While properly attending to life's duties, should we be diverted from God's work by a proposition that promises more pay? There are strong young men and women who could engage in the dissemination of our truth-filled literature which perishing men and women so much need in these times of stress and trouble, yet who are devoting their time and effort to pursuits affording greater remuneration, forgetting the stirring words of our Lord:

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

Paul, next to the Master, the greatest missionary the world has ever known, said:

"I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both

to be full and to be hungry, both to abound and to suffer need." Phil. 4: 12.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." 1 Tim. 6: 6-8.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9: 58.

What a spectacle of consecration and undying love! Both Jesus and Paul went about doing good. O that the same spirit of full consecration would take possession of God's remnant people today!

Many young men and women who once were active and zealous in the Master's work, have allowed themselves to become diverted, to engage in other occupations which, it is true, brought greater financial gain; but sad indeed, thereby they brought "lean-ness into their soul" (Ps. 106: 15), and in too many cases the result has been entire apostasy from the faith.

No, it may not pay so large a dividend, but let us be true to our mission. Only to those who are true and faithful will the Master say, "Well done, thou good and faithful servant."

Roseburg, Oreg.

"Behold, I Make All Things New"

W. R. UCHTMAN

A NEW birth, a new heart, a new Israel, and a new earth! When God first made the garden of Eden, it supplied every possible need of Adam and Eve, and gratified their every desire. Had Adam obeyed God, his children would have made other homes after the pattern of Eden, until finally this whole planet would have been occupied by beautiful dwellings, containing a perfect and happy people. This earth would then have rolled on throughout eternity in its proper sphere among other inhabited planets, declaring the glory of God.

After sin and death came through disobedience, God demonstrated his love for mankind by giving his only Son to live a sinless life on earth and finally make himself an offering for our sins—"the Creator dying for the creature." Either before or after the cross, by faith in this divine plan any sinner could become united to God by a new birth. This is one of the "exceeding great and precious promises." The Jews tried to save themselves by a strict ritualistic round of services, but lost sight of the very One typified in all their ceremonies.

Since the death of Christ the Holy Spirit is calling out a new Israel, who are to complete the work which the first Israel refused to do.

The finger of God, which wrote the eternal decalogue on tables of stone, will write the very same law on every heart of the new Israel. For six thousand long years God has waited to develop a people for whom he could do this; and now all the universe, and even the evil one himself, will be amazed to see, at a time when people are the weakest and apparently under the most complete satanic influence and con-

trol, a small remnant appear, made up of sinners "saved by grace," who by the indwelling power of Christ through the Holy Spirit, are invincible to every satanic device. Their eyes are fixed on Jesus. They are men to be "wondered at," men concerning whom God can ask confidently, as he did respecting Job, "Hast thou considered" my servants, the remnant? It is no wonder Isaiah refers to them as men "for signs and for wonders." The greatest wonder or sign on earth is a man or woman upon whom God has placed his seal.

Brother, sister, the great privilege of being so inseparably connected with Jesus in the midst of a perverse generation that we may be built into this new household, is held out to us. Then, when Jesus comes, we shall behold the homes which the children of Adam did not build, prepared for us by the one-time Carpenter of Nazareth, who has sought and found and saved all that was lost, and who will say to us, "All things are yours."

* * *

LET not thy mind run on that thou lackest as much as on what thou hast already.—*Marcus Aurelius*.

* * *

HE who has conferred a kindness should be silent; he who has received one, should speak of it.—*Seneca*.

* * *

WE can never measure the encouragement to continual effort that a word of appreciation gives.—*Cobleigh*.

IN MISSION LANDS

The Indian Inhabitants of the Island of Amantani, in Lake Titicaca

F. A. STAHL

MANY months have passed since I promised to send to the REVIEW an account of our visit to the Indians on the island of Amantani, in Lake Titicaca. It has not been because of neglect, but because of illness that the report has not been sent before. Soon after returning from this journey I was taken ill with typhoid fever, and for seven weeks I battled with the disease. After the fever left me, I was unable to do any writing for months. Thanks be unto the Lord, who saw fit to restore me to his work again! And now I want to let you know about these Indians.

They came for us with their grass boats (*balsas*), and we left Puno in their company one evening about six o'clock. The wind was favorable, the Indians hoisted their grass sails, and the next day at noon we came in sight of the island. This island is situated about forty-five miles out in Lake Titicaca, to the southeast of Puno. It is six miles long by three wide, and is inhabited by three hundred families of Quechua Indians.

For more than five years these Indians had been calling for some one to come and teach them. At first they brought their sick to Plateria, and by the blessing of the Lord we were able to help them. Later, when making these visits, they would stay to be taught. Finally they came to us and said they had decided to give up all their vices, and wanted to learn the Bible and keep the commandments of God. A young Quechua was sent over to them, who taught them for nearly a year, doing most excellent work, as we learned on this visit.

As we neared the island, we saw that hundreds had gathered on the shore to greet us. We were received amid loud exclamations and fond embraces. Then the band started to play, and we were escorted up the hilly shore to a fine new hut which the Indians told us was the church and school building.

We held a meeting, and then were led to the chief's house, where we were told to lodge during our visit. We were surprised to find that nearly all of that large gathering knew our hymns, and could sing them from memory. After a few days we baptized sixty-six of these Quechua Indians, finding them very well prepared indeed.

The candidates did something that I had never seen before at a baptismal service. Before entering the water, each one knelt on the shore for a moment and prayed; and upon leaving the water, each did

the same. No one had taught them this. Of course, we had the regular service which precedes baptism.

As we were leaving them, they pleaded that a pastor might be sent them, telling us at the same time that soon the whole island would accept the message.

When we returned to Puno, we found that the priests were enraged because of our visit to the island. For years they had kept these people in gross ignorance, securing most of their means and giving them nothing in return; and now that light had come to these people, they were angry.

They then began to persecute the Indians. First they aroused the landowners who held property near the lands of the believers. They brought false accusations to the authorities against the ones who had been baptized, which resulted in the breaking up of

twenty families and the driving of them off the island. These families came to us, and we tried to console them, giving them food and a place to lodge.

For weeks and months we tried to have the authorities return them in peace to their homes upon the island. Their dwellings had been torn down and burned, their belongings stolen, and, with the rest, their little church building had also been burned.

The strain upon us was terrible. It took the combined efforts of Mrs. Stahl and myself to keep these poor people from going into utter discouragement. Their enemies told them to renounce the truth, but we are thankful to say that we know of none who deliberately did so. Those who were left on the island during this time of persecution, stood the insults heaped upon them and kept quiet.

This case was taken to government headquarters at Lima. An interest was shown in it there; and now, after five months of absence, all have again returned to their island homes. We hope soon, by the blessing of God, to establish there a church and a school.

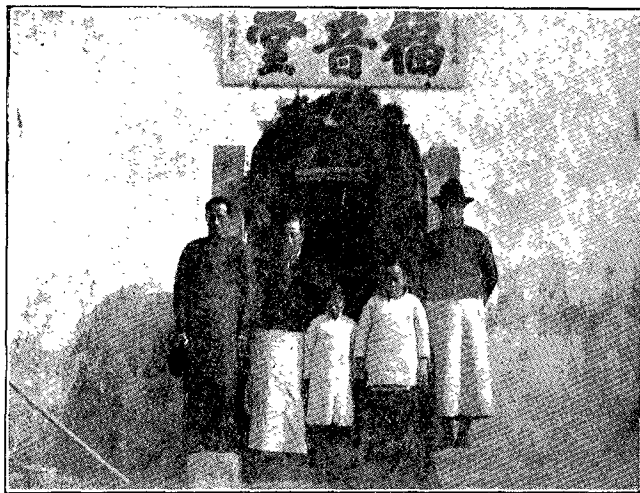
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A Visit to a Mission Station in Hupeh

W. E. STRICKLAND

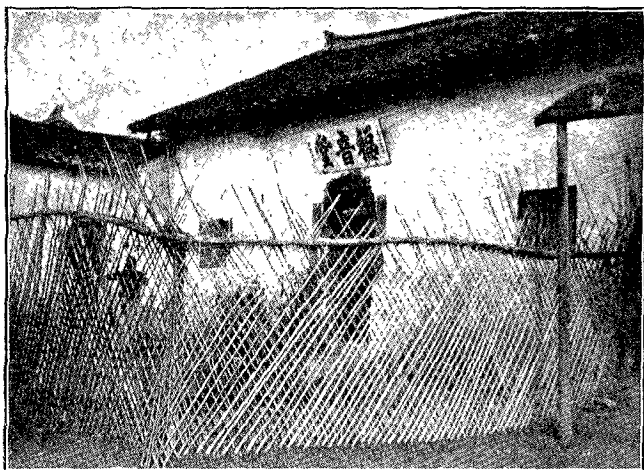
IMMEDIATELY after the close of our Hupeh general meeting, held March 5-14, the writer, accompanied by a Chinese evangelist, left Hankow for a station 375 li (125 miles) distant. The trip was made in two stages: first by small launch, 360 li; and then on horseback, fifteen li.

The launch left at eight in the morning, and it was necessary for us to leave home early in order to be on time, as our compound is several li from



Workers Present at the Hupeh Meeting

the wharf. Mrs. Strickland and our little son went as far as the river with us, where we took a sampan (rowboat). After a half hour's rowing downstream we arrived at the launch, which was crowded to capacity with Chinese from all walks of life. There was the coolie, taking his load of produce back home to sell; the *sine-seng*, or gentleman of moderate



Chapel at Liyunkow

means; and the gwan, or government official, all in a stir and uproar, waiting for the boat to start.

It was a long, dreary, dirty trip, 120 miles upstream, on a cold, drizzly day, but we arrived safe fifteen li from our station at eleven o'clock P. M., and went to a native inn to spend the night. I only wish I were an artist, so that I could paint a picture of this inn for the reader. I said "native," and I do not think I stretch the truth when I say that this was a good one for the kind.

Imagine our landing from a small launch at eleven o'clock at night at a small town in the heart of China. Scores of Chinese bearing lanterns, which are like those we use in our garden parties and for decorations at home, are there to meet us, and we are taken in charge by the 'runner' for the inn in which the Chinese evangelist has decided to spend the night. Our bedding (for it is always necessary to carry bedding and a cot when making these trips), bags, and supply of food (another necessity) are taken by a couple of coolies, and we climb the long flight of muddy steps up from the water's edge to the top of the embankment or dike, and are ushered into the inn, which in this case is directly in front of the steps. Of course there has been a long discussion with the coolies over the price, and jostling back and forth by the crowd, which make life in China interesting if not always entertaining.

The Inn

First, the lobby—there was no such place. Through the front door we entered a large room lighted by one small, smoky lamp, and the proprietor pointed us to the room we were to occupy, which opened off the court into which the reception-room (*keh tang*) led. This room had a high ceiling, and was about 6 x 12 feet. The brick wall, from which the newspapers and other odds and ends of scraps used as papering had begun to fall off, was black with dirt and soot. The furnishings consisted of two wooden bedsteads made by placing boards on jacks, a table, and one chair.

I made my bed by placing my cot on top of the wooden bed, and settled down for the rest of the

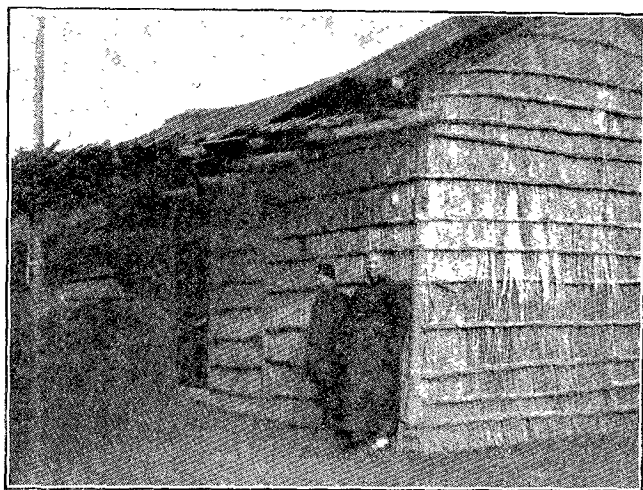
night, but not to sleep. There are some things that I have not yet become used to in China, and one of them is rats. I do not mind them until they become too familiar, but when they get to jumping on my bed and tickling my ears with their tails and playing other similar tricks, then I put up a strong protest. This night it was rats! rats! rats! The Chinese evangelist said, "And they aren't afraid of man either," which was true. Those rats seemed to be out on a picnic, and I for one gladly welcomed daylight and the privilege of getting out of that place.

The trip by horseback was a short one, but it took almost two hours. Five miles was the distance, made over typical Chinese roads; in many places the mud was over our shoe tops, and the roads were so narrow that it was difficult for two animals to pass. We made our station by a little after nine o'clock, and found the people all waiting for us. After a good Chinese breakfast, which was prepared by the local evangelist's wife, we held a meeting, and at this meeting started a baptismal class of twenty-five.

One week was spent with this class, giving them three hours' instruction a day, two in the afternoon and one at night. Sabbath afternoon we reviewed all the main points of the message, giving the men—for they were all men—a good opportunity to grasp the principles of the truths they believed. All took a lively interest in the instruction, and came day after day, with notepaper and pencil, Bibles, and textbooks, that they might improve every opportunity for a thorough knowledge of the message.

Though not very fluent in Chinese, having been in China only about a year and a half, I led the afternoon meetings, which lasted two hours. The night meetings were conducted by the evangelist who accompanied me. Every morning at eight o'clock, public morning worship was held, to which a large number came. These meetings were conducted by the local evangelist and his helper.

One would have to go a long way in China to meet as fine a class of people as we have at this place. All the candidates could both read and write, and



Home of One of the Believers in Liyunkow

most of them were quite well to do. The Spirit of God has really worked upon their hearts, and we were happy to be able, after a rigid examination, to lead fourteen of these stalwart men down to the watery grave. The other eleven were requested to wait six months longer, and spend the intervening time in diligent study of the truth.

(Continued on page 12)

OUR HOMES

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. All correspondence relating to the Home department should be addressed to the editor of the "Review."

TWILIGHT

MARY ALICIA STEWARD

'Tis twilight's hour;
The busy hum of city greed is hushed,
And all our earth-cares and perplexities
Take wing, and vanish in the deepening night.
Come out beneath the stars, and let us hold
Communion in our thoughts, though weary miles
Stretch their long length between thy heart and me.

We listen, and a low, soft prelude steals
From out yon leafy shade of linden trees,
And trembles on the balmy air of spring;
Again we listen, and the rippling stream
Joins in the strain, till nature, one by one,
Her myriad voices tunes to swell the lay,
And all the silence throbs with conscious joy.

We bow our heads in silent adoration
To Him whose omnipresence we can feel
By all that finer, inner sense that sees,
Beyond the outward form, the soul within.

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Help for Our Mothers

MRS. W. L. BATES

REALIZING the need of some of our mothers for special help in their work, we organized, some months ago, in Sioux City, Iowa, what is known as the Little Mothers' Society. Can you imagine a busier class of people than mothers? Yet our experience has proved that they are not too busy to spend a little time in helpful study. Aside from their home duties, ten of our thirteen members hold responsible positions in some branch of church work, yet they united with us in the Standard of Attainment studies, and have also taken up an outline course of home reading on the principles of child training. The accompanying picture shows the Little Mothers' Society just ready to take the Standard of Attainment test.

I believe that the hour has struck for an awakening regarding the importance of the mother's work. We have reading courses outlined for ministers, Sabbath school teachers, and our young people, but nothing is provided for the help of mothers, who face the most important work in the world—that of training their children for the Master.

The *Church Officers' Gazette* contains instruction for the church officers, and therein we find material and suggestive outlines for missionary meetings, and

for the carrying on of Missionary Volunteer work for both Seniors and Juniors; but no plans have been laid for helping mothers; no suggestive programs are offered for mothers' meetings; no courses for home study are outlined.

There are many helpful articles to be found in our good REVIEW, but it is not enough for our mothers merely to read them. There should be, it seems to me, a regular organized movement, church-wide in its scope, and thoroughly officered, which will provide for regular meetings and the home study which the mothers in this denomination need.

The life line stretched along the beach for the protection of inexperienced swimmers is illustrative of the mother's work. How disastrous it would be if the life line were not anchored fast. Is it possible that we have forgotten this important fact, and are waiting until our young people and children are struggling in the deeper waters before putting forth any effort for them? Why do our children drift away? Our mothers do the best they know for the lambs of the flock; but this is not enough, they should know how to do the best. Organized effort looking toward the training of mothers is a crying need today.

And we must not forget that hand in hand with the study of the principles of child training goes a study of the Scriptures. At present no better course is offered than the Standard of Attainment studies prepared for the Senior Missionary Volunteers. These studies have proved very helpful to the members of our society. Will not mothers in other churches organize and join us in this effort to increase our efficiency? The results are well worth the time and effort required.

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Employment for Baby Hands

"I DECLARE, I can't accomplish a thing while baby is around," exclaimed an exasperated young mother. "She is into everything. While I was baking this morning, she climbed up on a chair and fell off. Then she climbed to the cupboard and upset the molasses all over herself and the shelves. Such a looking kitchen you never saw! She is always up to something. I just can't do a thing until she's asleep."

"Doesn't she have anything to play with to amuse herself?" asked the friend.



The Little Mothers' Society, Sioux City, Iowa

"Oh, yes; she has her doll and her blocks, but she only plays with them a minute, and then she's up to all sorts of mischief. It is always the way."

Of course it is. Baby will always be up to mischief, poking, prying, busying herself with something, unless she is kept so interested and so busy that she has no time to think of foraging into forbidden places and doing naughty things. But how is the busy mother to keep the baby interested and occupied when she has more than she can do to get through her own work? Babies soon tire of their toys, no matter how many or how attractive they may be.

The wise mother does not give her child all its toys at once. A few are kept out to be played with at a time, the others are put away to provide variety and interest when the familiar ones fail to attract. A fresh toy or a new book will keep baby happy and busy for some time. There are also many homely little devices which every mother can arrange in little time and with no expense which will keep baby perfectly happy and out of mischief while his mother goes about her necessary work.

One mother of a very little baby used to take a pasteboard shoe box and fill it with all sorts of harmless articles—a silver shoehorn, a bright card, a bit of colored worsted, an old tea strainer—any little thing which she thought might attract baby's attention and be studied and played with for a while. When beginning any piece of work, she would put him down in a warm, sunny spot in his play box and hand him the box, rattling it a little first to stimulate his curiosity. It would take some time for the baby to get the cover off the box, then a good many minutes would be consumed in inspecting and playing with each article in turn. The contents of the box were changed every time, so that they always had the charm of novelty. The mother used to say that this homely device kept the baby more interested and happy than many of his toys, of which he soon tired.

The older a child gets, the easier it is to find means for keeping him busy and happy. A little bread board and rolling pin and a small piece of dough when mother is baking, will keep a child happy and interested until her task is done. Following the same plan, a small basin and a little soapy water to wash out dolly's clothes, with pins to hang them on a small line stretched between chairs or across a corner, will keep a little girl very happy while mother is engaged in the laundry. Small dustpans and brushes are to be found in every ten-cent store, and the little one who is allowed to "brush up the floor for mother" is proud and happy for a long time. These are all homely ways which are easily arranged, and which keep the child busy and happy and out of mischief while mother goes about her work.

Of course the sand pile and garden tools, if one has a yard and the children can be under mother's eye while they are playing, are the best means for keeping children busy and out of doors at the same time; but there are stormy days when mother's work has to be done just the same, and the little ones are obliged to stay indoors.

Water-color paints and crayons, with painting books or old magazines to color, will keep some children busy for a whole morning. Cutting out pictures from the advertising pages of magazines and pasting them in scrapbooks, or cutting out paper dolls, making houses or paper furniture, and the many ways of

cutting out objects from the bright-colored kindergarten papers with blunt scissors, provide absorbing entertainment for all children. Sewing perforated cards with bright-colored worsted, stringing beads, and making dolls' clothes appeal to the girls; while the small tool chest, blocks of wood, nails, and a hammer keep the small boy busy and happy for hours.

One mother keeps a list of occupations for her children, adding to this list whenever she comes across any good device for entertaining children and keeping them busy. If she has some important work to do and the children seem discontented and restless, she consults her list and provides amusement which keeps them happy and busy for hours. It would repay every mother to keep such a list and to have the proper articles on hand in case of emergencies.

The small baby who is likely to climb and toddle around while mother is not looking, needs a baby pen or a large wooden box padded and placed in the room where mother is working. This spares her much anxiety and many trips to see "where baby is now." In the absence of pen or box, an inclosure may be made with ordinary chairs which will keep the little one in one spot and out of harm's way while mother is busy. He will be perfectly contented in this confinement if he is provided with some means of entertainment to keep him busy.—*Anne Gilbert Mahon, in American Motherhood.*

A Visit to a Mission Station in Hupeh

(Continued from page 10)

This is a new station, and we feel confident that soon we shall have a strong, energetic church at this place. Here in this out-of-the-way spot in the heart of China, God's word is bearing fruit. Though the work moves forward under difficulties and hardships, we thank God that no worker in our province is discouraged, but that all are pressing forward, determined to conquer every obstacle in his name and to triumph in the end.

Difficulties? hardships? Yes! It was at this place, and at this time, that a band of robbers, eight in number, visited the home of one of our candidates, a shopkeeper. He was called out of a night meeting one Thursday, and under threat of death, was compelled to give up his money. This same man, when asked about his faith, said, "I thank God that the robbers, though they took away my money, could not take away my faith." This man was baptized Sabbath afternoon in a pouring rain and in the presence of hundreds of people from the town. In fact, it looked as if the whole town had turned out to see this strange sight.

The following morning we started on our return trip; and although it was raining, and we had to go through practically the same experiences in returning as in going, we reached home in safety Monday afternoon, having been out eleven days, and glad that we had a home to which we could return.

The accompanying snapshots will give a little idea of the place. We hope that the readers will remember the work in Hupeh in their prayers.

* * *

LINCOLN's heart was as great as the world, but there was no room in it to hold the memory of a wrong.—*Emerson.*



MINISTERIAL INSTITUTE AND CONFERENCES IN SCAN- DINAVIA

OTHERS have probably reported for the REVIEW the excellent meetings we have had this summer in this part of the field, but in compliance with the request of the president of the union, I shall endeavor to say a word also.

Although, twenty-one years ago, I had labored ten and a half years in this field before returning to the United States, this is my first opportunity since then to see my former brethren and to get acquainted with the many who in all these years have been added to God's remnant people. It is indeed a great spiritual feast for my soul to see the progress the work has made in all departments, and my heart is filled with gratitude to God and to my brethren for the privilege of being here at this time.

The ministerial institute and union conference began May 7. A full dele-

mony was that God had intrusted us with a wonderful message, which when practised and preached, will make us a blessing to the world.

Harmony and union characterized all the business meetings; and it seemed that each gathering, as we traveled from one country to another, was better than the one preceding. In order to put into practice throughout the field the departmental work, which has proved such a blessing in America, the conferences were united; and now, as in former years, we have only one in each country—Denmark, Norway, Sweden, and Finland. For the present, Elder J. C. Raft, the president of the union, is also the president of the Danish Conference. Action was taken inviting Elder G. E. Nord to accept the presidency of the Swedish Conference. Elder A. Rintala was elected president of the Finland Conference and Elder A. G. Christiansen of the Norwegian Conference. Each executive committee was enlarged to seven

viously been conducted there by Elder L. J. Stene, and during this meeting a church was organized.

If the whole membership of this union, which is now nearly six thousand, become workers for the Lord, a great work can and will be done in a short time. The brethren are of good courage and have a mind to work. The prospect never was better.

It has been arranged for the writer to visit a number of churches in Denmark, Sweden, and Norway, and then to leave on October 9 for America. Beloved brethren, pray for the work of the Lord in Scandinavia!

L. JOHNSON.

* * *

HOME MISSIONARY CONVENTION AT DENVER, COLO.

THE first session of the home missionary convention opened July 9 as the rays of the setting sun ushered in



Believers in Attendance at the Annual Meeting of the North Norway Conference

gation, and nearly all the conference workers from the whole field, including Finland, Iceland, and the Faroe Islands, were present. The instruction given was timely and much appreciated by all. Elder A. G. Daniells spoke with great freedom, and his long and broad experience enabled him to give the workers the help they needed, and to inspire them with new faith and new courage in the work of the Lord. Elder F. M. Wilcox's health did not permit him to speak very often in public, but the few lessons he gave brought the Spirit of the Lord very near. Elder L. H. Christian spoke with much earnestness; and as he could talk to the people without an interpreter, his instruction was very much appreciated.

Prof. M. E. Kern gave instruction concerning the work among the young people. Those who heard these studies realized that more attention should be given to the children and the youth, that they may be kept in the fold and be used for the salvation of others. Elder L. A. Hansen preached the gospel of health in a way that was enjoyed and indorsed by all. The united testi-

mony was that God had intrusted us with a wonderful message, which when practised and preached, will make us a blessing to the world.

The only efforts to raise money during these meetings were made in the interest of foreign missions, and that in the Sabbath schools. The offering at Copenhagen was several times larger than that of two years ago; but the brethren at Norrköping, Sweden, made even a better showing; and at Helsingfors, Finland, and also at Christiania, where we had the largest attendance, still greater increases were made.

The meetings at Bergen, Narvik, and Sundsvall were not so large as the others, but there was an excellent spirit present, and the brethren were greatly encouraged. At Narvik, where the sun was visible twenty-four hours a day, there were more in attendance from the outside than at any of the other meetings. The people came in and filled the hall at every preaching service, and ten or twelve persons took their stand for the truth. The offering at this place was the largest per capita raised at any meeting. Although the people are poor, they are happy, and gave liberally to God's cause. Public efforts had pre-

the Sabbath. A sweet peace and a holy calm settled gently upon the congregation, and all recognized the presence of the Spirit of God. Earnest intercession followed, in which our heavenly Father was asked to lead and direct in all that might come before the convention. With such a beginning, followed day after day with earnest study and prayer, it was no wonder that this was one of the most spiritual general gatherings which has been held among us as a people.

All present realized that the time is fully ripe for a great forward movement among this people that should quickly herald to the world the knowledge of Christ's soon coming. With this in view the delegates studied plans which could be utilized by the entire church and which would result in the finishing of the work.

First and foremost, it was recognized that the chief need of each individual member of the church was an infilling of the Holy Spirit. With this as a foundation, there must also be practical plans, and use made of suitable facilities for gaining and winning the confidence of the people in order to lead them to Christ.

The first hour of each day was set apart for Bible study, which was conducted by Elder R. D. Quinn, field secretary of the General Conference. Elder Quinn dealt especially upon the part in this closing movement which the church members are to act. By studying conditions in the apostolic days, it was learned that the church—the lay members, whose names are not recorded in the Scriptures—went everywhere teaching and preaching the word. The Lord witnessed to his acceptance of their consecration by adding gifts of healing, and the working of miracles, until in the first generation of the Christian era the entire world had received a knowledge of Christianity. In these last days it is designed that lay members shall do an important work; for we read that “the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—“*Testimonies for the Church*,” Vol. IX, p. 117.

One of the most precious agencies which God has furnished us to do the work designed in this last generation, is the printed page. Recommendations were passed encouraging a greater use of such literature as *Present Truth*, *Signs of the Times* weekly, our magazines, tracts, and small books, which can so readily be handled by our lay members. Emphasis was laid upon the necessity of each Seventh-day Adventist's having the *Review* in his home. Plans were perfected to do more intensive work in carrying forward the campaign to place the *Review* in the home of every Seventh-day Adventist family.

Much attention was given to co-operation between the medical department and the home missionary movement. Plans were laid to give simple instruction to our people whereby they may do acceptable service in caring for the sick and afflicted among their neighbors and others in need. In several places short courses for the treatment of disease, have been given. The results have been most gratifying, especially in times of epidemics such as have visited the world the last few years.

How to reach the foreigner within our gates was one of the topics considered. A large amount of suitable literature is now being published in many foreign tongues. These foreign-language-speaking people, as a rule, are more anxious and ready to receive and read literature bearing on the third angel's message when published in their native tongue than are English-speaking people to receive and read literature in the English language.

Plans were laid to make the Harvest Ingathering campaign of greater benefit to this denomination in a spiritual way, as well as in the material results which are received by the solicitation of means. Other problems relating to the department, such as organization, the securing of reports, the training of workers, the holding of conference and church institutes, were given study, and resolutions to help forward these phases of the work were adopted.

On every hand expressions were heard to the effect that this was the best and most practical home missionary convention that we have ever held. As we go to the field emphasizing the spiritual phase

of this work, and get the co-operation and the consecrated activity of the entire body of believers, great strides will be seen in the advancement of our message. According to last year's individual reports, 2,224 souls were brought into the truth through the efforts of the lay workers in this denomination. As reports were received from about only one fifth of the church membership, it will be seen that when the entire membership becomes actively engaged in the work, we may expect to see ten thousand souls saved each year as the result of the work done by our lay members. The end is near, but there lies a great unfinished task to be done before Christ can come in the clouds of heaven. May the time soon come when each member will sense the importance of doing personal and individual work, so that soon the work may be finished and Christ come for his waiting people.

L. W. GRAHAM.

* * *

FROM PLACE TO PLACE

THE writer had the privilege of attending, a part of the time, the Massachusetts camp-meeting, which was held at South Lancaster from June 24 to July 4. Inasmuch as this meeting has been reported by Elder E. K. Slade, the Atlantic Union president, the writer will only say that he enjoyed meeting with the workers of the Massachusetts Conference, and that he enjoyed the workers' meetings; that he appreciated the privilege of renewing old acquaintanceships and forming new; that in this meeting and elsewhere he was greatly impressed by the fact that the older laborers, the devoted standard bearers, are rapidly passing away; that he is glad to see the development of strong men among the younger generation, their real strength always in proportion to their consecration to God and the ideals of his word. There must be a reaching out, an earnest seeking after God, a pressing together for victory. Elder E. W. Farnsworth's talks on prayer were very helpful in this line. Elder J. K. Jones, the president of the conference, did all in his power to co-operate in every effort made, as did also all the conference laborers.

We believe the meetings would have been more of a blessing to the people of South Lancaster if there had been a larger local attendance.

In Northern New York

After the Massachusetts meeting, the writer was glad to visit once more his earliest field of labor, in northern New York, at a general meeting for that territory, held in Canton, July 9-11. But few of the old church members are left. Some have moved away. Many have fallen asleep. A few, alas, have grown weary in the way and have turned back to Egypt. It cheered our hearts to see some of the children of those who have passed away, developing into strong men and women, fathers and mothers in Israel, with faces set toward Zion. At this meeting we had the help of Elder H. C. Hartwell, the president of the conference, and Brother Snider, who is laboring in that district. Some of those too feeble and aged to attend the meeting we visited at their homes.

This meeting recalled very vividly the district missionary meetings in vogue

forty years ago. At that time, in northern New York there were ten churches and companies, every one organized for work, and all were working with clubs of *Signs* and with tracts. The quarterly district meetings were well attended, and baptisms were frequent. Would it not be a good time to revive, if possible, these old districts, and the constant regular visitations by ministers or workers of experience? Such meetings are a great blessing, especially to the scattered ones.

The writer is not casting the shadow of blame upon any one. He is aware that our conferences are drained of laborers for our cities and the “regions beyond;” but can we not develop laborers more rapidly by looking more circumspectly after the scattered sheep? God has potentially strong ones among them. Let us develop them by laying upon them burdens and responsibilities.

Burlington, Vermont

July 23-25 was spent holding services with the church in Burlington, Vt. There was an excellent response on the part of the people, and we wish we could have stayed longer. Some hearts were confirmed; some discouraged ones were renewed in faith; and there is a real longing for advancement. While the church numbers forty-five, its membership is widely scattered. Strong work is needed to build up this center. Many are interested, and wise labor, it is believed, would greatly strengthen the church. We must not neglect our scattered and scattering churches.

After the Burlington meeting, we spent a few days visiting in southern Vermont, and preached twice in a schoolhouse to those not of our faith. An interest to hear was clear and decided. In this State the harvest is ripe, but the laborers are few. Are there not many of our older brethren who would find their youth renewed in laboring for these scattered ones?

MILTON C. WILCOX.

Home Missionary Department

C. V. LEACH	-	-	-	Secretary
H. K. CHRISTMAN	-	-	-	Assistant Secretary
Mrs. J. W. MACE	-	-	-	Office Secretary

SPECIAL PRAYER

Sunset Vespers, Sabbath, August 28;
The Medical Missionary Work

ALL those who are connected with the layman's missionary movement should pray for the success of that branch of our work known as the “Medical Missionary Work.” To all the various activities of our movement, the medical missionary work sustains the same relation that the “right hand does to the body;” and we must all admit that the right hand is a very important and effective member.

The remnant church is awakening to her privileges and opportunities in this work. In many churches the members are being given instruction in principles of hygiene, simple treatments, and home care of the sick, which qualifies them to go into the homes of their neighbors and friends and render much appreciated as.

assistance. Nurses who have given up active nursing, are expressing their interest in this phase of our work and their willingness to help in a general health educational campaign. We hope the time will soon come when this work will be taken up in every conference and every church, and all the lay members will become qualified to do practical medical missionary work in their neighborhood. The following interesting report comes in from one such center:

GENERAL REPORT OF WORK DONE BY THE HOME-CARE NURSES OF THE CHURCH

From April 1, 1919, to April 1, 1920

Number of days spent with sick	176
Number of nights spent with sick	161
Number of calls on sick	62
Number of hours bedside care (paid)	534
Number of hours bedside care (free)	82
Number of hours other aid to sick (free)	91
Number of treatments given	40
Number of Home-Care Nurses in the church	20
Number taking advanced course	9
Number who have made use of their training in their own or other homes	10
Number doing definite work in illness or need outside of their own homes	9
Number who volunteered for part- or full-time service during the recent influenza epidemic	5
Number who nursed influenza or pneumonia cases in their own or other homes	4
List of diseases and cases attended:	
Invalid nursing,	Colds,
Care of aged,	Pneumonia,
Minor operations,	Influenza,
Maternity cases,	Children's diseases.
Gripp,	

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference	
Northern New England, Franklin, N. H.	Aug. 19-29
Maine, Auburn	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
Central Union Conference	
Missouri, Clinton	Aug. 19-29
Kansas, Hutchinson	Aug. 26 to Sept. 4
Nebraska, Hastings	Sept. 2-12
Columbia Union Conference	
Eastern Pennsylvania, Reading	Aug. 19-29
Chesapeake	Sept. 2-12
District of Columbia	Sept. 3-12
Lake Union Conference	
West Michigan, Marshall	Aug. 19-29
North Michigan, Cadillac	Aug. 26 to Sept. 5
Illinois, Peoria, fairgrounds	Sept. 2-12
Northern Union Conference	
Iowa, Nevada	Aug. 19-29
Pacific Union Conference	
Southern California, Los Angeles	Aug. 25 to Sept. 5
Southern Union Conference	
Tennessee River, Nashville	Aug. 19-29
Alabama, Birmingham	Aug. 26 to Sept. 5
Mississippi, Meridian	Sept. 2-12
Louisiana, Lake Charles	Sept. 9-19
Southeastern Union Conference	
Carolina, Charlotte, N. C.	Aug. 19-29
Georgia, Atlanta	Aug. 26 to Sept. 5
Florida, Orlando	Sept. 2-12
Southwestern Union Conference	
Texico, Clovis, N. Mex.	Aug. 26 to Sept. 5
Meetings for the Colored People	
Florida, Orlando	Sept. 2-12
Carolina	Sept. 16-26
Mississippi, Meridian	Sept. 17-26
Alabama	Sept. 17-26
Louisiana	Sept. 24 to Oct. 3
Georgia, Atlanta	Sept. 30 to Oct. 10

MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in connection with the Maine Conference and camp-meeting at Auburn, Maine, Aug. 26 to Sept. 5, 1920, for the purpose of electing trustees, changing its by-laws, and transacting such other business as may properly come before the association. The first meeting will be held at 10:30 a. m., Monday, Aug. 30, 1920. All accredited delegates to the Maine conference are members of the association.

H. W. Carr, Pres.
W. O. Howe, Clerk.

* * *

FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

A legal meeting of the Florida Sanitarium and Benevolent Association (incorporated) will be held at Orlando, Fla., in connection with the Florida camp-meeting, Sept. 6, 1920, at 10 a. m., to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

C. B. Stephenson, Pres.
W. J. Ewing, Sec.

* * *

GEORGIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twentieth annual session of the Georgia Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held in Atlanta, Ga., from Aug. 26, to Sept. 5, 1920, for the purpose of electing officers for the ensuing term and of transacting such other business as may properly come before the conference. The first meeting will be called Friday, August 27, at 9:15 a. m.

B. W. Spire, Pres.
H. W. Potter, Sec.

* * *

GEORGIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Georgia Conference Association of Seventh-day Adventists will hold a business session in connection with the camp-meeting to be held in Atlanta, Ga., from Aug. 26 to Sept. 5, 1920. The first session will convene at 10 a. m., central time, Aug. 30, 1920. The meeting is called for the purpose of electing officers for the ensuing term, and of transacting such other business as may properly come before the meeting.

B. W. Spire, Pres.
H. W. Potter, Sec.

* * *

IOWA SANITARIUM AND BENEVOLENT ASSOCIATION

The fifth annual session of the Iowa Sanitarium and Benevolent Association is called to convene on the Seventh-day Adventist camp-ground, at Nevada, Iowa. The first meeting will be called to order Aug. 24, 1920, at 9:30 a. m. Annual reports will be rendered, and a board of seven trustees will be elected, and such other business transacted as may properly come before the constituency at that time.

W. H. Clark, Pres.
W. C. Foreman, Sec.

* * *

NORTHERN ILLINOIS MEDICAL MISSIONARY SANITARIUM ASSOCIATION

Notice is hereby given that the first meeting of the fourteenth annual session of the Northern Illinois Medical Missionary Sanitarium Association (incorporated) will be held on the fairground, in Peoria, Ill., at 2 p. m., Tuesday, Sept. 7, 1920, to elect trustees for the ensuing year, to secure a vote of the constituency to sell the Tri-City Sanitarium or to lay such plans as seem advisable for the management and disposition of the same, and to transact such other business as may properly come before the association at this time. Delegates to the Illinois Conference are members of this association.

William H. Holden, Pres.
L. E. Elliott, Sec.

ILLINOIS CONFERENCE OF SEVENTH-DAY ADVENTISTS

The next biennial session of the Illinois Conference of Seventh-day Adventists will convene in connection with the camp-meeting, to be held at Peoria, Ill., Sept. 2-12, 1920, for the purpose of electing officers for the ensuing term, and also for the transaction of such other business as may properly come before the conference. The first meeting of said conference will be held at 2 p. m., Friday, September 3. Each church in the Illinois Conference is entitled to one delegate for its organization, and one for every fifteen members.

William H. Holden, Pres.
H. E. Moon, Sec.

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ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next biennial session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference on the fairground in Peoria, Ill., Sept. 2-12, 1920, for the purpose of electing officers, appointing a board of trustees, and transacting such other business as may properly come before the association at this time. The first meeting will be held at 3 p. m., Friday, September 3.

William H. Holden, Pres.
David E. Lindsey, Sec.

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KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

Notice is hereby given that the Kansas Medical Missionary and Benevolent Association will hold its annual business session in the city of Hutchinson, Kans., in connection with the annual conference of Seventh-day Adventists, which is to be held from Aug. 26 to Sept. 5, 1920. The first meeting will be called at 11 a. m., Sept. 1, 1920. The meeting is called for the purpose of electing a board of trustees, receiving reports, and transacting such other business as may properly come before the meeting. The constituency of the Kansas Conference of Seventh-day Adventists form the constituency of this association.

B. G. Wilkinson, Pres.
F. C. Dean, Sec.

OBITUARIES

Creel.—Clarence Benjamin Creel, of Nacogdoches, Tex., was born March 23, 1907, and was killed by lightning July 29, 1920. Just before his thirteenth birthday he was baptized and united with the Lone Star Seventh-day Adventist church. He loved his Saviour and served him faithfully.

Bessie A. Sanders.

Avey.—Eliza Jane McKee was born near Gettysburg, Pa., and died near Bryant, Ind., May 6, in her sixty-seventh year. She was married to James Avey, Sept. 8, 1874. Her husband, three daughters, five sons, two sisters, and one brother are left to mourn. In 1917 one of her sons and his wife heard and accepted the third angel's message in Oklahoma, and through them she came into the truth. She fell asleep rejoicing in the blessed hope of a soon-coming Saviour.

W. A. Young.

Koenig.—Mary Frances Huguley was born in Atlanta, Ga., Aug. 2, 1842. She was married to S. C. Morris at the age of eighteen years. To them were born seven children, all but one son preceeding her in death. After the war of 1860 the family moved to Texas, settling near Plano, and in 1899 removed to California, where she lived for twenty-one years, the last nine being spent at Modesto. After the death of her first husband she was married to H. D. Reynolds, and upon his death to H. C. Koenig, who survives, her death occurring July 8, 1920. The deceased was a member of the Seventh-day Adventist Church for more than forty years, and sleeps in hope.

Clarence Santee.



WASHINGTON, D. C., AUGUST 26, 1920

EDITOR - FRANCIS MCLELLAN WILCOX

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review & Herald, Takoma Park, Washington, D. C.

MR. AND MRS. A. V. WARD and son, of Georgia, set sail August 24 from Montreal for Cape Town, South Africa, going by way of England. They will engage in mission station work.

* *

ELDER AND MRS. W. J. HURDON and daughter, also Mrs. Susannah Hurdon, of Ontario, sail from New York for Kingston, Jamaica, where Brother Hurdon will engage in evangelistic work.

* *

ON the S. S. "Lapland," which left New York August 21, Brother and Sister P. H. Herman and their two children, of Chicago, sailed for Antwerp. Brother Herman will take up work in Rumania.

* *

ELDER AND MRS. I. V. MINNER and their two children, of the Kansas Conference, sailed from New York August 24, en route to Georgetown, British Guiana. Brother Minner will take the superintendency of the British Guiana Mission.

* *

WRITING of the School Homes Council, closing this week in Hutchinson, Minn., Prof. W. E. Howell reports a good spirit present in the convention. About seventy-five were in attendance, among whom were a number of heads of training schools.

* *

ELDER G. B. THOMPSON, returning to Washington after attending the Jamaica Conference, reports an excellent meeting. We now have about two thousand believers in the island of Jamaica. The last year shows an encouraging growth in church membership.

* *

As a suggestion as to how others might spend their summer vacations, we pass along the word that Prof. and Mrs. H. A. Peebles are in Cuba, putting in their vacation canvassing for "Heralds of the Morning" (Spanish) with excellent success, their delivery reaching practically 100 per cent. They expect to return to the Southwestern Junior College in time for the opening of school, where Professor Peebles will continue teaching.

ELDER AND MRS. MEADE MACGUIRE, of the General Conference Missionary Volunteer Department, will spend a year in the Far East. Brother MacGuire responds to a call for general help in an arranged program of meetings for the Far Eastern Division, beginning in September.

* *

ON the S. S. "Ventura," advertised to sail August 24 from San Francisco, Elder and Mrs. S. T. Hare and daughter, and Prof. and Mrs. H. E. Giddings engaged passage. These workers go to Hawaii, Brother Giddings to take charge of the school in Honolulu, Brother Hare to engage in evangelistic work.

* *

WRITING of the European Council to be held this month in Zurich, Switzerland, Elder A. G. Daniells says: "This is to be a big meeting. In addition to the twenty members of the General Conference Committee, we shall have about eighty presidents of local conferences, members of union committees, and heads of various departments and institutions. These brethren will be gathered from Finland and Esthonia on the north to Portugal and Algeria on the south, and from the territory about London in the west to Constantinople in the east. It will be the most important council we have ever held in Europe. We are now facing the greatest opportunities for the proclamation of the gospel that have ever confronted the church in this part of the world. We shall lay this whole situation before the brethren at the Fall Council."

* *

ANNOUNCEMENT OF REDUCTION

WE are very sorry that we find it necessary to cut the number of pages of the REVIEW to an average of twenty-four pages per issue. For practical reasons, however, it has seemed best to issue alternately sixteen and thirty-two pages. A full statement of the paper situation by the manager of the publishing house, will appear in our next issue.

* *

OUTGOING MISSIONARIES TO THE FAR EAST

ELDER AND MRS. H. A. OBERG and their child are returning to Korea after a furlough in this country; they were booked to sail from Vancouver August 17. Brother Oberg will again take up evangelistic work in Korea.

By the S. S. "China," advertised to sail from San Francisco August 21, the following missionaries set sail for the Far East:

Dr. and Mrs. W. C. Dalbey, of Illinois, go to Shanghai, Dr. Dalbey to engage in work as a self-supporting dentist.

Elder and Mrs. W. E. Patterson and their child, of the Iowa Conference, go to Japan for evangelistic work.

Mr. and Mrs. J. I. Butcher, of the Washington Missionary College, to China for evangelistic work.

Mr. and Mrs. Joseph P. Beach, of Oklahoma, to China for evangelistic or educational work.

Miss Della Chapman, of California, to China, for church school work.

Mr. and Mrs. W. D. Fleming, of Montana, and Mr. and Mrs. C. C. King, of Wisconsin, for colporteur work in the port cities of the Far East.

Elder and Mrs. C. W. Lee, of Arkansas, to engage in evangelistic work in Korea.

* *

WANTED—A SECRETARY FOR TRINIDAD

Should Be a Britisher

A SECRETARY and treasurer is wanted for the South Caribbean Conference. This conference, of which Trinidad is the headquarters, has a membership of 1,800. English is the language spoken. Is there not somewhere a man, British or Canadian born, with training in business lines sufficient to fill this call? Workers in conference employ corresponding with the General Conference regarding this call should also counsel with their union and local conference presidents.

J. L. SHAW.

* *

A NEW BOOK THAT IS APPRECIATED

THE first edition of "A'Chu and Other Stories," by Emma T. Anderson, has been sold out, and the publishers are printing another edition. Many expressions of approval have been received from the field, but none that are appreciated more than the following tribute extracted from a recent letter from Elder I. H. Evans, who says:

"The copy of 'A'Chu and Other Stories' has been received, and I have taken great pleasure in looking it through. It is really a delightful book, attractive without and instructive within. It faithfully portrays the daily life of millions in China. It shows their need of the gospel, the changes that come into their hearts and their surroundings when they respond to its call, and the great truth that all men, of whatever race, are of one blood. I am sure that this book will do much to awaken in the hearts of our young people an interest in the Chinese, a love for them, and a wish to help them. I should be glad to see this book in the library of every Seventh-day Adventist boy and girl."

* *

AN OLD METHOD PUT TO A NEW USE

THE abacus enters more extensively into the business of old China than the adding machine does into Western business. The Chinaman adds, subtracts, and multiplies with a deftness that surprises the Occidental.

Recently, while itinerating, I spent a few days with some Chinese farmers who had been studying this last-day message with us by correspondence, and one day after dinner came upon a small group of them figuring on the abacus the prophetic period mentioned in Daniel 8:14 and 9:27, namely, the 2300 days. The abacus was just as accurate as any elaborately prepared chart. These Chinese farmers know that the judgment began in 1844, and are seeking the way of life. The Lord is gathering out the honest hearted here in west China, those who will await his coming with joy.

C. L. BLANDFORD.