

The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, July 25, 1918

No. 30

THE GOSPEL TO ALL NATIONS

Resolutions of Loyalty and Service

IN connection with the Midsummer Council held in Takoma Park, Washington, D. C., July 9-15, 1918, the following resolutions were adopted by the representatives from all the union conferences of the United States

RESOLUTIONS ADOPTED BY AMERICAN MEMBERS OF THE COUNCIL

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

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

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

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

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

Food Conservation

A CONSISTENT SERVICE

Food conservation is a question of humanity, and not of war alone. It is a matter of saving life, and not of killing. The appeal of millions of starving men, women, and children is in it. The extreme suffering gripping so many people makes it the most urgent call for help that has ever come to any nation. The vast area under famine, the number of people involved, and the long duration of starvation conditions, call for the greatest relief work ever attempted. Never before has a relief measure assumed the magnitude and the organization of the Food Conservation movement.

In a special manner does the call for food appeal to Christian bodies. Christ bade his disciples, when the multitude hungered, "Give ye them to eat." To those who seek true righteousness and who are regarded as commandment keepers, the instruction is given, "Deal thy bread to the hungry." With the terrible suffering now endured by almost countless numbers of our fellow beings, and with death taking many of them and dangerously threatening many more, there falls upon Christians a duty that is unmistakably clear, namely, to do everything possible to help supply food for the hungry.

The relief measures of food conservation adopted by the United States, rest, for the present, on voluntary co-operation. The American people will respond more readily to persuasion and appeal than to force. As yet we do not know any iron-clad laws limiting our individual food ration. Opportunity is given every person in this country to render freely a service that is greatly needed. Unless we all do render that service, the situation may become so critical that legal force and compulsion must be brought to bear, for as a nation we see our duty.

A large food supply in this country saves us from any rigid rationing or actual fear of starvation, but it in no sense relieves us of the responsibility of sharing with those who are in need. On the contrary, our plentiful store places upon us, as upon no others, the obligation of feeding the starving. The duty to our fellow men is an international one. Our food problem concerns more of the world than our own neighborhood, town, or country. Just now there are millions on the other side depending on the United States for food.

There are phases of the present war that can hardly help making appeal to every person interested in humanity and its welfare. There is suffering such as, for its scope and intensity, has never before been witnessed. There is almost a world-full of distress that should touch the sympathies of those who are truly tender, those who seek the good of others, those who hold high ideals. Perhaps never before has there been such an opportunity for broad service to mankind, and in so many ways.

No one can consistently be indifferent to the tragedies seen in the overrunning and overthrow of countries like Belgium, Poland, Serbia, Armenia, and Rumania. Who can with any degree of complacency regard the devastation, suffering, and privation of these nations? Certainly no Christian sentiment can defend indifference to the lot of the people of these countries. Surely every principle of right or justice is decidedly opposed to any power or any action that makes possible the horrors and woe actually brought upon millions of people, and dangerously threatening millions more.

Many avenues of useful and valuable service, perfectly consistent with a Christian duty to our fellow men, are open to us. The call of suffering humanity should be a sufficient appeal to us.

To a people who make as much of food principles and physical relief work as we do, the objects of the United States Food Conservation program should appeal most strongly. With our knowledge and experience in food production and use, we ought to be prepared to render the truest co-operation. Not only can we readily and intelligently adapt ourselves to the various regulations now in force, and more vigorous ones if they come, but we can also help neighbors and friends in adjusting themselves to new conditions.

While food conservation is not primarily concerning itself with the hygiene or health in its various recommendations, the movement does give occasion, as perhaps nothing else has done, for favorably presenting the value of true health principles. So far the measures recommended have in the main been in behalf of wholesome and simple eating. A vast amount of information in the matter of food is now available in popular literature, and it is comparatively easy to find opportunities for discussing health questions in their full meaning and application.

L. A. HANSEN.

Medical Missionary Department

W. A. RUBLE, M. D. Secretary
H. W. MILLER, M. D. Assistant Secretaries
L. A. HANSEN

A FEW "WANTS"

WANTED.—Names of Available Workers.

Our Medical Department is receiving a number of calls for workers, especially for graduate nurses. A few are wanted who can carry responsibilities. In view of the shortage of professional help due to the war demands, our various lines of medical work may find use for all available nurses. Just now we need one or two head nurses.

We should have a file full of information concerning nurses and others who may be subject to call, now or in the near future. Give age, qualifications, and experience. State when available, and preference of field, if any. Give references.

WANTED.—Information on Making Coconut Butter.

One of our foreign missionaries presents a want that may be felt by others, and asks for information that will no doubt be appreciated by others. He writes:

"We are much concerned about our cooking-oil proposition. When I arrived here, a little more than a year ago, cottonseed oil could be found in nearly every store, a good refined grade, in sealed cans, at \$2.20 a gallon. Now it is nearly \$6.75 a gallon, and hard to find at that. We can get coconuts for about twenty-five cents a dozen. Can you furnish me a recipe for making the commercial coconut butter? We can produce a kind of homemade butter from coconuts, but is not wholly satisfactory, as it melts easily and turns rancid. Is there not something else put in to harden the butter? How can the oil best be rendered from the coconuts?"

"Can some one be interested in the vegetable-oil business in this country? We have a large population. Most of the better class

of people have used cottonseed oil and olive oil. Now that it is almost impossible to secure oil, the people will be compelled to return to the use of lard. Peanuts grow well here. Corn can be had in abundance at forty to fifty cents a bushel. Labor may be secured at from twenty to thirty cents a day.

"Conditions here are favorable for doing a good business in the manufacture and sale of vegetable cooking oils, and a good service could be rendered the people. If you know of some brother who has means to invest in such an enterprise and thus help out some missionaries and others, please try to interest such in this field. I have just completed a canvass of the republic for one of our health books, and find that the people are ready to receive health principles."

If any one can give information concerning the making of coconut oil or butter, as requested, please send it in. If any one is interested in the proposed business suggested, write us.

WANTED.—Names of Medical Workers.

We want the name of every doctor, nurse, or other medical worker, or any one else interested, who has not yet had a copy of the *Sanitarium Quarterly*. This is our Medical Department organ. It contains up-to-date articles on methods and the progress of our medical work, news notes, personals, and such matter in general as will appeal to our medical workers. The last copy contains the report of our medical meetings at the last General Conference, including the recommendations passed. This number may be had for ten cents.

L. A. HANSEN.

CONVERSATION

CONVERSATION is but carving;
Give no more to every guest
Than he is able to digest;
Give him always of the prime
And but little at a time;
Give to all but just enough;
Let them neither starve nor stuff;
And that each may have his due,
Let your neighbor carve for you.

—Scott.

The Advent Review and Sabbath Herald

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HOLY BIBLE
THE FIELD
IS THE WORLD

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 25, 1918

No. 30

EDITORIAL

RATIONAL METHODS

IN the accomplishment of every laudable undertaking, rational methods of labor are necessary. This is recognized by leaders of advanced thought in every phase of human existence. Men and women are in demand who not only possess knowledge in the abstract, but who can also use knowledge after the most approved and efficient methods. Labor misdirected or unwisely bestowed is labor lost. The hammer, if wisely used, will send to its appointed place the nail which feels its stroke. Thus it is in all fields of operation. The aim must be carefully directed, the vulnerable point must feel the blow in order to produce the best results.

In the work of God, rational methods of labor are most desirable. We should employ rational methods in the treatment of disease; we should employ rational methods in the performance of the spiritual part of missionary work. We use the word "rational" as separate and distinct from stereotyped methods on the one hand, and from radical extreme measures on the other. It is for us in all our experiences to avoid the extremes, and to find if possible the happy medium.

The man who labors for God without method and system is like a ship without a rudder. He may trust to the impressions of his mind for guidance, he may vainly hope that he will receive of the Spirit's promptings; but if he has neglected preparation, he often trusts and hopes in vain. Were God to work for him, it would but strengthen in him the false principle upon which he started out. There is much force and truth in the oft-repeated proverb, "God helps them that help themselves." We have great faith in the Spirit's power and leadings, but God does not and will not make up for our laxity in acquainting ourselves with the best and most approved methods of advancing his work, especially where opportunity for acquiring such knowledge has been afforded us.

God requires the exercise of good common sense in all our labors for

him. He wants us to advance with the world in education, in refinement, and in the adjustment of our ways and methods to the varying conditions about us. He wants us to advance with the truth in power, in consecration, in wisdom.

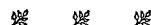
The young man who neglects educational advantages in the vain hope that the Spirit will teach him in time of need, will find too late that he has suffered great loss. The minister who fails to study the best way of presenting the truth and of laboring for the people, will see in the results his lack of wisdom. In the canvassing field, the most successful are those who study closest how best to reach those for whom they labor. In holding readings, in lending tracts, and in every phase of missionary work, there are right ways to be followed and wrong ways to be avoided. Some labor with the idea that it matters not how the truth is presented, if it is only placed before the people. This is but Satan's trap to bring discredit upon the work of God and discourage the worker.

We have no disposition to criticize the means employed by others, nor to outline the methods to be used by any worker. These must be varied according to circumstances and conditions. But we wish to impress upon all that there is a right way and a wrong way of working. And we wish it were possible to impress every mind with the fact that the fanciful thoughts of the mind are not the leadings of the Spirit. True, God oftentimes impresses the minds of missionary workers, but that impression accords with common sense, and never outrages true taste. The Spirit of God does not destroy the power to exercise the judgment. The leadings of the Spirit and sanctified common sense go hand in hand.

In laboring for God, avoid extremes. Seek to know the best ways of sowing the seed. Be aggressive, but cautious. Study different ways, observe the workings of different methods. Seek to learn from even the humblest. Tell God your difficulties, seek him for wisdom. In approaching people with

the truth, put yourself, in imagination, in their place, and use with them no means or methods that would appear to you out of place in another who might be laboring for you. We need to pray much and to study much. God helps those who try by the exercise of all their faculties to make the most of themselves for him. The work of God is dignified in its character. Every one who engages in that work should do so with dignity.

F. M. W.



UNSELFISH SERVICE

"THE love of Christ constraineth us." This is the motive of all effective service. Though it is right for every young person among us to cherish a desire to prepare himself for a place of high responsibility in this great advent movement, yet the desire must spring from a purpose to serve God and his fellow men to the greatest possible degree, rather than from the mere longing for a prominent position even in God's cause in the earth.

When James and John came to Christ and asked that they might sit the one on his right hand and the other on his left, the Master replied, "Ye know not what ye ask." They were not in such a relationship to Christ that their request could be granted. They must share with him the baptism with which he was baptized. Only the grace of God in their hearts, and a genuine love for the souls of their fellow men, would make it possible for them to undergo the test.

In all the pages of Holy Writ we find the record of only two men who stood with Christ at the highest pinnacle of unselfish service, who came to the place where they were willing to place on the altar of sacrifice even their own hope of a share in the glories of eternal life if by that means salvation might be brought to others.

Moses in the Old Testament and Paul in the New had this experience. When the children of Israel had gone so far in their rebellion against God that the Lord proposed to cut them off and make of Moses himself a great nation, Moses pleaded for that rebel-

lions people that had so often displayed the basest ingratitude toward him. After they had made the golden calf in the very shadow of Mt. Sinai, Moses said:

"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32: 32, 33.

Moses, the man of God, knew just what that meant. He was renouncing all share in the glories of the eternal kingdom, the candidates for membership in that kingdom having their names written in the Lamb's book of life. A willingness to lay down his hope of eternal life — what self-sacrifice could be greater than this!

Again, turning to the great apostle to the Gentiles, we find a similar experience. Though despitefully used by his fellow countrymen, Paul still loved them. The greatness of that love was shown when from the depth of his Christian experience he could say:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed [margin, "separated"] from Christ for my brethren, my kinsmen according to the flesh." Rom. 9: 1-3.

Paul knew what it meant to be separated from Christ, even as the apostle John expressed it:

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

Separation from Christ means loss of the hope of eternal life; yet Paul could wish even that, if it would rebound to the salvation of his brethren in the flesh, who had shown themselves so violent in their hostility toward him.

And Jesus, our great example, gave his life for us even while we were yet enemies. He who shared in the creation of man was willing himself to become a man, to live as a man, and to incur the risk of failure and eternal loss. Having emptied himself, the Son of God became the Son of man, and laid down his life for us with no greater assurance of a resurrection than is ours if we lay down our lives for our brethren, in service for him who is our Elder Brother. O the depth, and the height, and the breadth of the love of Christ! Only as this proves the motive of our service can it truly be said to be unselfish. Whenever an opportunity offers to serve our fellow men, our question will not be, What shall we receive if we embrace the opportunity? but, What is our duty? How can we best

serve? And ever anew, as we come to know by his grace to a greater degree "the love of Christ, which passeth knowledge," the words of our hearts will be more full of meaning, "The love of Christ constraineth us."

L. L. C.

KITCHEN CHEMISTRY

THERE is no subject of greater importance to mankind than that of cooking. Life and death are in the power of the cook. It has been said that in past ages poor cooking has killed more than war or famine. Instead of looking upon the preparation and combination of foods as a sort of low drudgery, we should understand that the handling of the "chemistry of the kitchen" is one of the greatest of arts.

Proper cooking has much to do with good digestion.

"It is said by those who have carefully studied the subject, that ninety-one per cent of all disease is attributable directly or indirectly to the stomach. . . . Nourishing food is an essential of a noble life. The stomach is the master of the house, and must be respected. A proper diet and a sound head are closely allied, and those who will rightly exercise their soul-powers must be watchful of the stomach. Those who would rule and lead must have chest and stomach as well as head and will."

The eating of the best and purest of foods, improperly cooked and combined, may be very detrimental to health. What could be of greater importance than the preparation of food to be eaten by those who are the dearest to us, and whose health should be of more importance than anything else? Business failures can be traced to poor cooking. The stomach, more than any other organ of the earthly temple, seems to rule the whole body. It is uphill work to make progress either in business or in religion, with chronic dyspepsia to fight. If scientists and experts are to be dispensed with anywhere, let it not be in the kitchen. Here is where there is need of skill and brains.

The nations at war realize this today as never before, and as a result, much study is being given to the subject of the chemistry of foods. It is a great re-enforcement to the men in the trenches to have behind them an army of scientific kitchen specialists. Without doubt this great war will do much to enlighten humanity upon the value of simplicity in diet, and how to prepare and preserve foods.

Many of the battles we are called upon to fight along spiritual lines are attributable to the kind of food we eat and the unwholesome way it is prepared. Rev. Russell H. Conwell, the noted Philadelphia preacher and lecturer, says:

"It has been demonstrated by science that the mentality and disposition of all kinds of animal life are greatly affected by what they eat. Professor Virchow, of Germany, took two little kittens and fed them on different foods, but kept them in the same environment. After three months he went in and put out his finger at one of those little kittens, and it stuck up its back and spit and scratched and drew the blood. It was savage. He put out his finger to the other kitten, fed on the other food, and it rubbed against his finger and purred with all the loveliness of domestic peace. What was the difference between the kittens? Nothing in the world but what they ate. Now I can understand why some men swear and some women scratch."

There is need of an education on this subject among our young people. Some young ladies are inclined to embroider and crochet, to play the piano and dream about matrimony, while the mother, or some hired girl, prepares the food. Cooking is a lost art, except among a comparatively small number, yet no woman is fitted to preside over a home who neither knows how to cook nor cares to learn. Mr. Conwell further says:

"The American lady, so called, who sits in the parlor amid the lace curtains and there plies her needle upon some delicate piece of embroidery, and commits the wonderful chemistry of the kitchen to the care of some girl who doesn't know the difference between a frying pan and a horse rake, is not fit to be called an American lady. Any fool could sit amid the curtains, but it takes a giant mind to handle the chemistry of the kitchen. If women forsake that throne of power, men must take it, or our civilization must cease."

The Lord has given to us as a people great light on the subject of healthful living, for which we should be profoundly thankful. We should never be satisfied with the knowledge already acquired on this question, but should seek for more light. A re-study of this question is needed. Let the Bible be searched for guidance. Let the writings of the Spirit of prophecy be studied with prayerful hearts, not to find what some one else should do, but, as with all other questions, what is our individual duty. Let every household seek for light.

We as a people do not know all there is to know about the preservation of our bodies in the best condition. Many of the schools and colleges of the land are recognizing the value of this question, and are placing in their curricula subjects which have to do with the selection and preparation of that which goes into the stomach. Doubtless our own schools need strengthening in the same way. It is a great mistake to deal with the head alone, and forget the stomach. Our plea is for cooks who know how to apply the latest principles of health reform in the kitchen.

C. B. T.

HEAPING UP RICHES

ONE of the signs which are to be seen as waymarks on the stream of time, indicating that we are nearing the end of the age, is the heaping up of treasures. James 5: 1-3. That we have reached this period in the history of the world is apparent. Never before were such vast fortunes accumulated in such brief periods as now. Napoleons of finance are found everywhere. Fabulous aggregations of wealth are gathered in a few years, some of which are so stupendous as to stagger the mind.

"A pamphlet published in New York seventy years ago showed that America then boasted only nineteen men with a million dollars or more. John Jacob Astor was the richest of these, and the only man whose income was \$1,000,000 a year. His fortune was estimated at \$25,000,000. Stephen Whitney was credited with \$10,000,000, won in liquor, cotton, and real estate. William B. Astor, John Jacob's son, was credited with \$5,000,000, Peter G. Stuyvesant with \$4,000,000, and James Lenox with \$3,000,000.

"There are now 206 Americans with incomes of more than \$1,000,000. Note that this is *income*, not principal, as was the list of seventy years ago. On this list, the thirty richest have a total annual income of \$3,600,000,000. Not one of the thirty has less than \$50,000,000. The richest man in the group, John D. Rockefeller, has \$1,200,000,000, from which he receives \$60,000,000 a year. So Rockefeller's *income* is almost two and a half times as great as the greatest individual fortune in America seventy years ago."—*Every Week*, June 22.



SINS CAST INTO THE DEPTHS OF THE SEA

MANY strong figures are used by the Lord to set before us the glorious promise of freedom from sin. Through Micah (7: 19) he not only promises to have compassion upon his people and subdue their iniquities, but also to "cast all their sins into the depths of the sea." What words could more fully set forth freedom from sin and condemnation than these words of God through his ancient prophet!

Observe the promise, "into the depths of the sea." Go down to the sea, and in the shallows near the shore or by jutting reefs we behold drifts of rubbish and perchance planks and spars and the broken hulk of a ship which once proudly rode the waves. Had this ship floundered in mid-ocean, the "depths of the sea" would have hidden it from sight. Many derelicts and sunken ships repose there now, hidden from the gaze of man.

So the Lord promises to cast our sins, not into shallow places, where they can be washed up to be seen again by ourselves and others, but into the *deep*, where they will be seen and remembered no more. The vast ocean covers with equal ease the pebbles or the loftiest mountain peaks. So our sins may be great, yet the

blood of Jesus our Saviour covers all. There is no depravity of the soul beyond the reach of the crimson stream from Calvary.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

Blessed salvation from sin is this!

G. B. T.



VIEWPOINT OF A WORKER AMONG THE CHINESE

VERY recently I received an interesting letter from Brother J. G. White, secretary of the North China Union Conference, in which he urged most strongly that additional workers be sent to that field. One must look at the situation from the viewpoint of some of these workers in the field in order to get a clear understanding of the needs of the Orient. Among other things, he says:

"Let me give you a little more of the situation here. Kiangsu Mission, right here at Shanghai, has no treasurer, and the superintendent [K. H. Wood] and his wife are doing the treasurer's work. Brother H. J. Doolittle, with his wife's help, is now acting as treasurer as well as superintendent of Anhwei. Shandung Mission, during the absence of Brother C. P. Lillie on furlough, is in charge of J. W. Hall, and his helper has never had any training or experience in accounting. Kiangsi has neither superintendent nor treasurer. Brother W. E. Gillis, the union treasurer, is filling both offices for Kiangsi. Hupeh has neither treasurer nor superintendent. Hunan has Brother O. B. Kuhn to carry the whole work. The same is true in Honan of Brother Fred Lee; he and his wife are carrying all the work. Before he returned, when Dr. D. E. Davenport was carrying the superintendency of the mission, the books had to be given to a young worker who had had no training whatever for this important work. And so it is in many other provinces. This is a serious situation, and my experience in things financial leads me to feel very anxious about it.

"The work is opening up wonderfully here; and wonderful things may be accomplished if we can only have the men to carry the work forward properly, and can then walk humbly before God. Educational and medical work both appeal to the Chinese, and they are glad to give their money to found and support institutions for these departments. But to handle such enterprises, we need men of wisdom, who will labor very carefully. We need many educational institutions to train many native workers before this message can be carried to all. We need many medical institutions also to give medical training to many workers before the message can be finished. If there is a people on the face of the earth who must have the gospel of health and its renovating effects on both body and character before the Lord can translate them, it is the Chinese; and it is our duty to bring this gospel to them. This will take institutions for the care of the sick and the training of workers. Some of them can be very simple and inexpensive to operate, but others will need to be more elaborate.

"The North China Union has 3,933 foreign missionaries in the Missions Year Book, but of these only forty-six are Seventh-day Adventist missionaries. This shows that other missionary bodies have heard the call from China and recognize the opportunities existing here, and are making the most of them. While I greatly rejoice at what is being done by our denomination, yet twenty-five families is a woefully small number. If the North American Division Conference were reduced in workers to the number the North China Union has per capita, there would be for all North America about eight families from which to supply preachers, colporteurs, school-teachers, Bible workers, publishers, treasurers, accountants, stenographers, and departmental leaders. Not right, is it?

"Oh, if the lay members in America could only see this field and its needs as we who are living in it, daily wrestling with its work, see them, and as God sees them from his throne above, there would soon be more of an evening-up. India, with all its millions, has more of our workers per capita than that. The islands of the sea have more. The Philippines, Korea, Manchuria, Japan, have more. Every country of which I know, has more per capita in comparison with the size of the task before it.

"Take an average province like Hunan, with twenty-two million people. The territory is not very large, yet the people are many, and it requires much work to get the truth to them. Other mission bodies put twenty, thirty, forty, and more persons into one province; while in the past we have had only one family, or two, and if we happened to get in three we thought such a province was *well supplied!* What are three families to give the third angel's message to twenty-two million people, or to be responsible for shaping the work of the native laborers, and teaching and training them to do the right kind of work?

"The very least number of foreign families we should plan to put in a province is a superintendent, a treasurer, a bookman, a school man, and a medical man. Besides these we should have some women workers. Then when we have this corps in every province, we should add evangelistic men and men for other kinds of work, just as fast as we can get them. A man in Changsha, Hunan, can never be held responsible for the kind of work done in the south or west of the province, portions of the province he can visit but once or twice a year and then for only a few days. There must be foreign workers stationed and *living* in various parts of all these provinces.

"The work of the laborers in the homeland needs close supervision, but here it is a hundred times more important. The people at home, in coming to the place where they now are, have had advantages in the years that are gone, a thousandfold greater than these Chinese, and we must plan to give these poor people constant help and supervision."

We certainly shall be more and more taxed to supply the workers for the home field and also meet the imperative demands in the mission fields. Every Seventh-day Adventist should persuade every child that he can possibly induce to attend school, to seek a training to take some part in this great work. Let us pray that the Lord may raise up workers for the whitened harvest field.

I. H. EVANS.

GENERAL ARTICLES

UP AND ON

A. J. BRISTOL

Rise up, my soul, be on thy way,
Thy God doth grant another day
In which to battle unseen foes
That do thy onward way oppose.
Rise up and gird thee for the strife
Which means eternal death or life.

Long hast thou fought and daily striven
To meet hell's darts by grace from heaven;
But rest not yet nor long for ease,
Thy Captain knows it best will please
Both him and thee that thou shalt rest
When he can say, "Thou didst thy best."

Then up and on, nor slack thy pace;
Let foes see courage in thy face.
Press on with eagerness this day;
Thy Lord himself doth lead the way.
Press on all day, nor let its close
Find thee intrinched where sun arose.

Since daring comrades cheer thy soul
With words like these, "We'll win the goal,"
Press on and up the rugged height,
To where the foe, though trenched in might,
Doth fear and tremble, for he knows
That Jesus Christ o'ercomes all foes.

Take courage then, O fainting heart,
Thou shalt not fail in thy small part.
Clad in God's armor bright and strong,
Press on and up with shout and song.
Not many days shalt thou thus fight
E'er truth shall triumph—Right o'er Might.

"SUCH AS I HAVE GIVE I THEE"

G. B. STARR

MAN can give out only what he possesses—what he has stored up in experience, in education, in habit.

We are the sum total of what we have absorbed—from teachers in school and out of school; for some of our best teachers are those we just meet along the way. Circumstances are often stern instructors, and we learn because we are forced to do so. Storm and tempest, trial and hardship, beat good sense into us with a relentless hand, and learn we must; and having learned, such as we have we can give out.

Peter himself was an example of this truth. Before his conversion and before the Holy Spirit took possession of him at Pentecost, he gave out under pressure such as he had,—weakness, lying, cursing, denial of Christ,—such as he had from the flesh by inheritance and cultivation.

But after Pentecost he could say, "Rise up and walk." Not only had he received new power in his own life, but he had become a channel through which that power could be imparted to others.

"Ye shall receive power, after that the Holy Ghost is come upon you." At this point only in their experience

do men become witnesses for Christ. Before this we witness only to self. We exhibit pride, selfishness, foolishness, vanity, weakness.

Why are Seventh-day Adventists in the world?—The answer is, Denominations, religious bodies, as well as individuals, give out to others only such as they have. The Baptists emphasize one important truth, from which they received their name, the Methodists another, the Congregationalists another, and so on through the list. But in our day world-wide messages are due, emphasizing truths which not one of these bodies possesses. At best only a few are on fire with the advent message,—the announcement of the coming of the King, the end of the world, the setting up of the kingdom of God, and preparatory to this the acceptance and proclamation of every reform.

Who will do this work?—Only those who are ready to be filled full of the Spirit of the messages, including all the reforms called for. Church after church refused to permit its members to be so filled and its pulpits to be the heralds of present truths. So God did as he had aforetime,—he stepped outside of existing organizations, and raised up a people, and filled them with the love of the appearing of Jesus, and inspired them to undertake and finish a world-wide proclamation of his messages, his last messages; he led them to love the whole world, to work and give for its salvation, to raise up institutions to represent these principles, and to make their work so extensive that the whole world will be without excuse in the rejection of a single truth presented.

Well may Seventh-day Adventists say, "Such as we have give we unto you;" and the benefits derived—joy in the midst of the world's sorrows, health in the midst of its greatest sickness, purity in the midst of unprecedented wickedness, peace in the midst of war—bear witness to the truth.

But we must have more power for the finishing of the work; and this power is promised, and may be received by faith. The Lord has not left his people. This is his remnant people, greatly beloved of heaven; and through them all the blessings of the gospel, purchased by the blood of Christ, are to be seen in "full and final display."

Individuals are to be the channels for the outworking of the most blessed ministry the world has ever seen. The people who are to be translated, and who are to form the royal bodyguard of Jesus, are to be fitted by a royal

experience for this royal position, and these are to give out eternally of the blessings received here. To unnumbered worlds they are to give out the story of redemption, to tell of experiences of victory over sin, over Satan, over the world,—victories which angels desire to learn about. God is working transformations of character that cause angels to wonder and rejoice. We must set our standard high. "God's ideal for his children is higher than the highest human thought can reach." We must make room for the highest working of the Holy Spirit upon life and character, that we may give out all that God has planned that we should. Life at its best, its highest, is attained only through Christ, through the Holy Spirit's work through us. "Such as I have give I thee."

Loma Linda, Cal.

A TRUE CAUSE FOR REJOICING

JOSEPH E. STEED

"THE seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10: 17-20.

There are many things in this world that give cause for rejoicing. Sometimes it may be friendship with some highly esteemed person, or perhaps it may be the possession of wealth and the riches of this world. Some find extreme pleasure and rejoicing in the possession of power, and again some find a cause for rejoicing in some passing sin.

We see from the foregoing scripture that while upon this earth the Saviour on one occasion sent out seventy of his followers to gain an experience in missionary labor. Armed with power over all the opposing forces of Satan, they went forth, and as they viewed the matter had a very successful time. When giving their report, they rejoiced, and said, "Lord, even the devils are subject unto us through thy name."

The Saviour saw in that report the same principle that had caused the fall of that shining cherub who longed for power in the courts of glory. In his reply to them he said, "I beheld Satan as lightning fall from heaven." From this we may learn that the possession of power is not a true cause for rejoicing. The Saviour had given them power over serpents and scorpions, and over all the power of the enemy, but even that was not a thing to rejoice over, for he said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Let us look at this a moment and see what it means. To have one's name on the roll of a city or state or kingdom means to enjoy all the privileges and rights within the power of that body to confer; it means an interested part in the management of that body, and freedom to perform every lawful act contained in the rights of its citizens.

"We, however, are free citizens of heaven." Phil. 3: 20, Weymouth's translation.

This could be said only of those whose names are written in heaven; none could be declared citizens unless their names were written there. To have our names written in heaven means that we are free citizens of the eternal kingdom, with the privileges and benefits possessed by the subjects of that kingdom. This, then, is the true cause for rejoicing, to have one's name written in heaven and to be a subject of the eternal kingdom.

How May One Become a Subject of the Kingdom?

How may we become subjects of the kingdom? How may we have our names enrolled? How may we know they are enrolled? Many other questions like these may be asked, and all may be answered. God anticipates our questions and supplies the answer to all. We cannot see what is recorded in the books of heaven, and yet it is possible for one to know just how he stands in relation to the kingdom, and to know that his name is enrolled in the books of heaven. By answering the first question, the answers to the others follow as a sequence. We become subjects of the kingdom by a new birth. Jesus says:

"Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 3-5.

Every soul born into this world is born into a world in rebellion against God; and before that soul can become a subject of the heavenly kingdom, he must be born through the agency of the Holy Spirit, and become a new man, and have all his old desires eradicated by the working of that Spirit that leads him to confess his sins and claim the pardoning love of a sin-pardoning God. He then becomes a new creature, and is translated out of the kingdom of darkness into the kingdom of God's dear Son.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1: 12, 13.

Writing the Names

When a man has become a subject of the kingdom of grace by a new birth, his name is enrolled in the book of life.

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jeru-

salem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." "I entreat thee also, true yokefellow, help these women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Heb. 12: 22, 23; Phil. 4: 3.

To have one's name written in heaven, then, is to have one's name in the book of life. Only those whose names are in the book of life are probationers for a place in the eternal kingdom. All whose names are not written in the book of life are subjects of the kingdom of darkness.

"Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

One cannot see the books of heaven, nor the names recorded, but if he complies with the conditions, he has the assurance of the never-failing word that his name will be retained, and that he will be a subject of that kingdom. While in an enemy's land, his probationary period must be worked out in the development of a character that will fit him for a place in the kingdom. He must represent the character of that kingdom while there. His life must be lived in the power and strength of the new-found Helper, by which the new birth was brought about. The influence and surroundings of the alien kingdom will be continually before him. Here is the place where faith supplies the assurance in his conflict with sin. Faith hears the voice of the King:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

His faith goes a step farther, and he hears Peter say:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

This time of refreshing spoken of by Peter is the time when the names come up for investigation, and while in the kingdom of darkness, if one has been a faithful subject of the kingdom of light, then Jesus points to his own wounded hands and feet and side as the tokens of his love for the repentant sinner, and confesses that sinner's name before his Father and the angels of God, and the fiat goes forth, "Blot out his sin, and retain his name in the book of life; he is a faithful subject of my kingdom."

This, dear reader, is a picture of your case and mine. The judgment must soon close, and the King will come for his subjects; then either your sins or your name will be blotted out. Which shall it be? You have the deciding of that yourself. If you send your sins beforehand to judgment, they will be blotted out. If you neglect this eternal question;

though your name has been written in the book of life, then it will be blotted out. Which will you do? If you have not decided that question, *decide now*. The decision must soon be made, and for all eternity.



THE PRAYER OF FAITH

P. A. DE FOREST, M. D.

We have a sister here at the Lake Geneva Sanitarium, among our quite sick patients, whose life is an inspiration to workers and patients alike. She possesses a childlike faith which is beautiful to behold, and of course now and then her cup runs over, and she tells us incidents of the kind watchcare of God in her behalf. We give two experiences of this sister's, that will doubtless serve to strengthen the faith of the readers of the REVIEW in the ability of the Lord to hear and answer the simple prayer of faith:

At the close of 1916 this sister found that the time had come to pay certain debts, and especially her taxes, the bills amounting to forty-four francs and forty-six centimes. To meet them she had nothing, and her soul was drawn out to God in supplication, making her wants known to him who seeth in secret. She made a list of her debts and hid the paper in her bosom, and when the hour of prayer came, like Hezekiah, she spread out the list before the Lord, repeating some of the promises that he would abundantly supply all her need. She had done what she could to earn the money, and had failed. Now had come the time for heaven to help her, and it did. The following day, after an evening of special communion with God, some one sent her ten francs, the next day another gave her a like sum; two days afterward three silver five-franc pieces were given her by visitors, and on the fifth day ten francs came, all unlooked for, which made forty-five francs, just fifty-four centimes more than she needed.

Last year she fell sick in July, and since that time she has not been able to be out of bed. As a consequence, she found herself in financial straits, and had nothing in perspective for her yearly offerings. This burdened her mind, and set her to praying again for money for the much-loved offering. There was no answer at first, but still she kept pressing her petitions to the throne of grace, and at last, on the day before the date set for the gathering of the offering, the answer came. On this day she received a visit from some friends who left her a quantity of apples, and hidden in them she found twenty francs in silver. Thus her faith was rewarded.

"Lord, give me such a faith as this,
And then, whate'er may come.
I'll taste e'en here the hallowed bliss
Of an eternal home."

"The Lord's hand is not shortened, that it cannot save," but it is our sins which cut off communication. God wants us to cast ourselves and our cares on him, for he careth for us.

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

Gland, Switzerland.

IN BEHALF OF THE DEAD

M. E. KERN

I READ recently a very touching report from one of our Missionary Volunteer societies. It said:

"You, no doubt, have heard of the death of Brother —. He had a red 'push card' in our Missionary Volunteer society, and we all know he would have filled it this year for India; so at each meeting we pass this card around and will continue to do this until it is full."

How pleasant to think that those who have been torn from us by the hand of death were active in the Lord's work! No better eulogy can be written than this, "He was a winner of souls." And how noble of those young people to do a little extra to make up for the work that this consecrated brother would have done.

Then the sad thought came, How many there are in our churches who are dead, as far as any active soul-winning effort is concerned. But the work must be done. Cannot those who do have the burden of working for lost souls upon their hearts, do a little more each week to make up for those who do nothing? And in this case there is hope that the spirit of service dominating the lives of the working members will yet quicken the spirits of those who are apparently dead.

BLESSED EXPERIENCES

MRS. D. W. MYERS

"O give thanks unto the Lord; call upon his name: make known his deeds among the people." Ps. 105: 1.

After reading the good articles on "Tithing Experience," written by Elder J. N. Loughborough, and published in the REVIEW during the month of September, 1917, it seemed good to me to add some personal experiences that would show how the Lord has blessed us.

In the fall of 1912 southern Oregon was blessed with an immense potato crop. Such a bountiful harvest made prices very low, with little sale for what we had. After selling all that we could, we put the rest in our cellar. The following spring we had about eighty sacks of potatoes, and as every one else also had potatoes to sell, we could not dispose of them at any price, and the potatoes were beginning to spoil.

Believing that we had always been faithful in paying tithes and giving offerings, we took the matter to the Lord in prayer, pledging to give him

one half of the proceeds if he would open the way for us to dispose of them. My husband decided to go to M——, a city about twenty miles from home, to try to sell the potatoes. After walking seven miles to the station, while waiting for the train, he met some of his friends. In a few minutes he called me up over the telephone, and told me he was not going to M——, as he had sold the potatoes. I hardly need tell you that I thanked God for his goodness and care. The potatoes were all sold, and we divided the proceeds according to our pledge.

God will do wonderfully for his people if they are faithful. We must be faithful in paying tithes, not with a view to increase our goods, but with the view of increasing the amount in God's treasury. Let us give freely, and God will bless us spiritually and temporally.

It may be well for me to say that our neighbors lost their potatoes. One neighbor had more than three hundred sacks, another had about two hundred sacks, and still others had smaller amounts. Our eighty sacks were sold, and the buyer passed right by our neighbors to purchase from us; none of ours were left to spoil.

Some may think it was only luck, or chance, but we know it was God who heard the petition of his children, who had learned to trust him.

Tlell, Graham Island, B. C.

"PEACE I LEAVE WITH YOU"

D. H. KRESS, M. D.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

Perfect peace comes as a result of perfect trust in God and his providences. All our worries and disappointments which make life miserable; all our murmurings and faultfinding with men and surroundings which make the lives of those associated with us, as well as our own, miserable, are traceable to unbelief, or a lack of trust in God's overruling providences.

God overrules. It is possible for men to have their own way, and do as they please, and yet God have his way in it all. The disciples were disappointed when Jesus was crucified. The time came in their experience when they could say:

"Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4: 25-28.

Jesus knew that nothing could befall him but what God permitted for the salvation of the world. This perfect trust gave him perfect peace, a peace which was undisturbed in the

midst of the most disturbing surroundings.

When the maddened mob, led by Judas, the betrayer, came to take Jesus, Peter, to defend his Master, "stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear."

Jesus calmly replaced it, and said:

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26: 50-54.

Peter was all excitement; Jesus was perfectly calm. He knew he was in his Father's hands, and that his Father would make the wrath of man to praise him and the remainder he would restrain.

When Jesus was brought before Pilate, Pilate said to him, "Whence art thou?" and receiving no reply, he continued:

"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" John 19: 10.

In this he stated the truth. He possessed this power, and Jesus knew it; but Jesus answered,

"Thou couldst have no power at all against me, except it were given thee from above." Verse 11.

He recognized the overruling power of him who works all things after the counsels of his own will.

We must train ourselves to see God and not men or our surroundings. Then men and surroundings become helps, and not hindrances, in the development of a Christian character. Moses "endured, as seeing him who is invisible." He endured because he saw God where the unbelieving host who fell in the wilderness saw men and surroundings. They could see the bitter stream, but Moses saw the shrub which would sweeten the waters. They saw Moses and found fault with the way they were being led; Moses saw God, the real leader.

God, not Moses, was the leader of Israel. In finding fault with the leadership, they were finding fault with him. Their murmurings were not against Moses, as they supposed, but against God. They found fault with Moses; with the way they were led; with the good food, etc. Unbelief kept them out of the land of promise. They could not enter because of unbelief.

In rehearsing their experiences Moses said:

"Thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you." Deut. 1: 31, 32.

Here was the cause of their sorrow and unrest.

"To whom sware he that they should not enter into his rest, but to them that

believed not? So we see they could not enter in because of unbelief. [To us comes the warning:] Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 3: 17-19; 4: 1-3.

Unbelief kept Israel in unrest, and out of the land of promise. The only thing that can produce unrest and keep us out of the land of promise is unbelief.

What is it that is responsible for the unpleasantness of mind we have, the despondency, the faultfinding with this and that, and the many disappointments? — It is unbelief, unbelief in God's providences. It is because we see men instead of God. We imagine if circumstances were different we could do differently; if surroundings, were agreeable, we could be happy; if it were not for this one or that one, we could be at peace. All this is a delusion. We can be happy where we are. We can have peace under surroundings which are most unfavorable. In other words, we can have rest where we are. We must have it there, or we shall find it nowhere. Individually, we are planted in a fruitful hill.

God is proving men and women, and thus revealing what is in their hearts. It is the only way he can save men. No harm can come to those who put their trust in him. Nothing from without can ever injure one whose trust is in him. It is the wrong feelings that the things from without create within, that injure men and women. So long as we love our enemies and pity them, if they attempt to do us an injury, we are not injured. If we begin to pity self, and a feeling of indifference, contempt, or hatred takes possession of the heart, then we have been injured.

Unbelief is responsible for the injury sustained. God could say, "O Israel, thou hast destroyed thyself; but in me is thine help." This is true of every one today.

Unbelief in God's overruling providences is responsible for much of the sickness which exists. It makes unhappy lives and unhappy homes. It is responsible for most divorces. It is the cause of many church trials.

A people will be found in the closing work who will have the "faith of Jesus." They will say when brought into trying places where self or the outward man is to be crucified, "Thou couldst have no power at all against me except it were given thee from above." Will they say with Christ, when facing the cross, "What shall I say? Father, save me from this hour: but for this cause came I unto this hour"? No, they cannot say that. What shall they say? — "Father, glorify thy name." We do not want to be saved from the crucifixion of self; what we do want is that God's name shall be glorified in our lives when we are brought into trying places. We want to be able to keep calm, and in everything give thanks."

"Great peace have they which love thy law."

God's law is his way. Great peace have they that love God's way of dealing with them, because they know it is for their eternal good. "Nothing shall offend them." They will be kept in perfect peace because they trust in him, and know that all things work together for their good.

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ACHAN, THE "TROUBLER" OF ISRAEL

MRS. IDA CARMICHAEL

DISOBEDIENCE is sure to bring its own sad reward, and in no case, save perhaps that of Judas, were the consequences of wilful disobedience ever more terrible than the awful fate that befell Achan. If he alone had suffered, it would have been less fearful, but, as is usual under like circumstances, the awful woe fell upon wife, children, and friends, including all who were in any way connected with the one who loved the "accursed thing."

Israel had been told to take no spoils from Jericho. But that insidious sin, covetousness, was the undoing of one poor soul. Of all Israel's thousands, there was just one man who dared transgress the Lord's commands. And what was the temptation? — A "goodly Babylonish garment," a wedge of gold, and two hundred shekels of silver.

Are not such garments, and the love of gold and silver, just as fatal to God's people today as on that day when Achan's sin brought death to so many thousands, and trouble to all the camp? Yes, and our dear people are in much danger from the present-day Babylonish garment, and the love of gold. O let us hasten to repent and make confession before it is too late. One unconfessed sin, one unrighted wrong, we are told, will seal our doom. What more sad than Achan's "too late" confession? After his secret sin was pointed out to the world, after he had doomed wife, children, and friends to destruction, he confessed his sin. But it was too late. If when Israel returned in defeat, the "troubler" had come humbly and said, "It is my sin, forgive, spare the innocent even though I die," his sorrow might then have been unto repentance, confession unto salvation.

"The really great temptations of life are great, because they do not seem to be temptations at all. The great temptation is not when one is faced by some great sin, but when one is faced with something very good, as the goodly Babylonish garment, 'and something better.' By not choosing the 'something better' we fail utterly in God's plans for us."

There is seemingly no sin harder to detect in ourselves, or make confession of, than the awful sin of breaking the tenth commandment. Let us pray to be saved from the sin of covetousness, and for help not to sacri-

fice the approval of our own conscience, and our hope of heaven, for a paltry Babylonish garment, or a wedge of gold.

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THE INDWELLING CHRIST

T. E. BOWEN

"GREATER is He that is in you, than he that is in the world." 1 John 4: 4.

He that is in the people of the world is the god of this world. His spirit actuates them, in fact possesses them, even though they may not be conscious of it.

The foregoing text is the sequel of an important statement:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Verses 2, 3.

It is not enough to admit that Jesus Christ came in our flesh when born of Mary in Bethlehem's manger. The devils believe this, and tremble. Men may nominally assent to this fact, and yet be lost. It means more. The apostle John made it mean more by bringing it down personally to the believer; for he says:

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in [the children of] the world." Verse 4.

This is saying the same truth the apostle Paul stated when he said:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

Thus if the Christ who overcame while in his flesh, lives in you and me, surely he can accomplish the same in our flesh that he accomplished in his own nearly two thousand years ago. In his own flesh he met and conquered Satan. Of this he said:

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

He who overcame the world then, is able, dwelling in us, to do the same today. And this indwelling Christ is the secret of witnessing. It is "hereby" that men will know that "Jesus Christ is come in the flesh."

Beside this thought, the apostle places another:

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

Think of it! "As he is,"—the same loving, true, obedient, faithful Jesus, our High Priest, yonder in heaven in the day of judgment (in which time we now live),—"so are we in this world." Blessed assurance!

It is the promise of God's finished product in the flesh down here at the end. It is the silent preparation of

Jesus beforehand for his glory to be seen "in his saints" at his coming,—first, the perfected character wrought out in his children through his indwelling; then, his outshining glory, to be manifested finally through his saints. The character is the glory.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1: 6-10.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60: 1, 2.

But this glory will be seen only upon the saints, and our Lord can be glorified and admired only in those who have gladly submitted themselves to his indwelling life, so that it has been possible for him to make them even "as he is" here in the world, amid the trials and perplexities of the end. We must "be like him" right here on earth now, if we would see him as he is when he shall come to be "glorified in his saints." And, too, he will see to it that before his children are taken out of the world, the reviling "wicked," in whom dwells the god of this world, shall be made to behold in the delivered ones some of the brightness placed upon them from the dazzling glory that will surround our Lord as he descends upon the clouds, accompanied by all the holy angels, in "that great day." Then truly it shall be made known to all that "greater is he that is in you, than he that is in the world."

"If all my year were summer, could I know
What my Lord means by his 'made white
as snow'?"

If all my days were sunny, could I say,
In his fair land, 'He wipes all tears away'?
If I were never weary, could I keep
Close to my heart, 'He gives his loved ones
sleep'?"

Were no graves mine, might I not come to
deem

The life eternal but a baseless dream?
My winter, yea, my tears, my weariness,
Even my graves, may be his way to bless.
I call them ill; yet that can surely be
Nothing but good that shows my Lord to
me."

In men whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I hesitate to draw the line
Between the two where God has not.

—Joaquin Miller.

"If you sit bemoaning the past,
you will never get on in the future."

IN MISSION LANDS

OUR BRAZILIAN TRAINING SCHOOL

JOHN LIPKE

"BLESS the Lord, O my soul, and forget not all his benefits." These words of the psalmist are the language of our hearts as we look back over the history of the first three years of our school. It is wonderful how the Lord has helped us since the first days of its establishment.

For years we felt the lack of an institution where we could develop native talent for the Lord's work, but for two reasons we did not establish a school. These were the lack of means and the lack of workers for the school. When in the year 1913 our good brethren of the General Conference sent us fifteen workers, we received help, but did not feel strong enough yet to begin, because we did not have the means. Besides that, some of our brethren thought that we could not get enough students, as we would have to charge a high tuition, which our people in general could not pay.

Brother and Sister Boehm, by donating two thousand dollars, started the school enterprise, and when later the General Conference gave us ten thousand dollars more, with heart and soul we set to work for the upbuilding of the school.

Some of us expected about twelve students the first year; but we were happily surprised to have an attendance of seventeen. The attendance of the second year gave us another surprise; for thirty-five students enrolled. But our greatest surprise awaited us last year, when, after raising the tuition, we enrolled fifty-six students.

The Lord has abundantly blessed the work of teachers and students. Not only do we see the hand of God in the increase of students, but also in the work of the school the past year. Many times during the class exercises and chapel hours, teachers and students felt the operation of the Holy Spirit in their hearts, and as a result came nearer to the Lord.

The advancement made by the students in their studies caused joy in the hearts of the teachers. But we had more joy when at the close of the school year nineteen of them entered the canvassing work and nine others went out to do Bible work.

Thus we were enabled to answer some of the urgent calls for workers. We are very glad to have a school where we can train our young people for the work of the Master. We can say here in Brazil, "Great is the harvest, but few are the laborers;" and as we see these students enter the

ranks of the workers, to help supply the great need for laborers that we have felt so much during the past years, we are indeed thankful.

We can also report progress in industrial lines. Last year the east wing of the school building was finished, giving us a splendid, light, airy dining-room and kitchen in the basement.

The dam has been completed, and an excellent water wheel installed, which furnishes power for the electric-light system, a buzz saw, planer, and band saw. It also runs a small stone burr and bolter, which enables the school to do its own grinding. The wheel will develop at least four times the power that is now being used, and as there is plenty of water, more industries can be added with very little expense.

The future looks bright as we consider the great work before us, and the willing young people here in Brazil who are ready to consecrate themselves to the Lord and his work. The crisis that has made itself felt in all the world, we feel here in Brazil also, and we thought at first that it would hinder many students from coming to school. But from reports received, we judge that our attendance will be larger this year than ever before.

We are praying that the Lord will send many consecrated young people to our school and abundantly bless us in the work of the coming year. May we have an interest in your prayers?

KEEPING THE SABBATH IN PUNTA ARENAS

J. W. WESTPHAL

ON the plains of Argentina and southern Chile there are thousands who never receive spiritual attention of any kind. They live widely scattered, owning and herding cattle and sheep. The lone colporteur rarely if ever visits them. With Punta Arenas as his center, Brother A. G. Nelson makes trips through the "camps" with horse and cart, selling literature and conversing with and teaching the people as he can find opportunity. As an evidence of the good results of his work, we quote the following from a letter recently received from him:

"We received a letter a few days ago which emphasizes the importance of our work in the camps. It was from a couple with whom I had had a few studies. I was sending them the *Watchman*, and the *Review* series. Had also sold them a copy of 'Daniel and the Revelation.' I will quote a few lines from the letter: 'We received your letter all right. Were very much pleased to get it. I must tell you that

through reading your papers and books, and especially the Holy Bible, we are both enjoying a good Christian life. We would like some more literature, and will willingly send you, or give you when you come, \$25 [about \$7 gold], if you will send us books or papers to read. We are keeping the Sabbath of our Lord and Saviour Jesus Christ, and above all trying to follow in his footsteps."

Buenos Aires, Argentina.

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THE MOSLEM WORLD — NO. 3

J. L. SHAW

The Koran

THE followers of Mahomet hold to the "concealed book," the Koran, which they believe came direct from heaven. Gabriel, they affirm, brought down portions of it from time to time to Mahomet, and he in turn gave it to the people. Mahomet does not appear to have written any of it himself. At his death portions of it were found written on stone, leather, and pieces of bone. These were brought together, and form the Koran. There are one hundred fourteen chapters, arranged without regard to chronology or sequence of doctrine, the longest chapters coming first. In more than ninety distinct passages the Koran is said to acknowledge the authenticity of the Old and New Testaments. There are many allusions to Bible characters and Scripture teachings. Narratives showing much similarity to those found in the Bible are given as revealed by God direct to Mahomet. Of the main contents of the Koran the Encyclopedia of Missions makes the following statement:

"Large portions of the Koran deal with the narratives of the Jewish and Christian Scriptures, showing that Mahomet had come in contact with the corrupt forms of these religions then in Arabia. The Old Testament characters, especially the patriarchs and prophets, and our Lord himself, are regarded with the greatest reverence. His narratives taken from the Jewish and Christian sources are, however, often garbled, and many are drawn from later apocryphal accounts."

Very free use is made of the book by Mohammedans. It is taught to children both at home and in school. A familiar sight in the market place is a father teaching portions of the Koran to his son. Possibly no book in the world, with the exception of the Bible, is read and memorized more than the Koran. Some modern scholars claim it is the most widely read book in existence.

Mohammedans, while believing in the verbal inspiration of the Koran, and accepting it as the only divine book, place along with it what they consider well-recognized sayings of Mahomet, and regard them as "an unread revelation."

Doctrine

Their creed is short: "*La' ilāha illa' Uāhu; Muhammad Rasūlu' Uāh*" (There is no god but God; Mahomet

is the prophet of God). These seven Arabic words are repeated on every occasion by Mohammedans in all parts of the world.

The belief in one God as expressed in their creed clearly separates them in belief from the idolatry of Hinduism and Buddhism. However, their idea of God does not accord with the teaching of the Bible. To quote Dr. Zwemer:

"The conception of God is negative. Absolute sovereignty and ruthless omnipotence are his chief attributes, while his character is impersonal. The Christian truth that 'God is love,' is to the learned Moslem blasphemy and to the ignorant an enigma."

The religious belief comes under the two heads, dogma and ritual. As to dogma, orthodox Mohammedans have six articles of faith; namely, God, his angels, his books, his prophets, the day of judgment, and predestination of good and evil.

There are four points of practice which make Mohammedans conspicuous: Prayer, alms, fasting, and pilgrimage to Mecca. How formal, yet necessary, these are held to be, may be judged by the following from "India and Missions," by V. S. Azariah:

"Prayer.—Five times each day—at dawn, just after high noon, two hours before sunset, at sunset, and two hours after sunset—every Moslem is called upon to recite prayers in Arabic. The right direction, the proper posture, and the careful purification of the body are all of the utmost importance, and the least departure from any rule regarding these nullifies the effect of the prayers. A call to prayer five times daily is shouted from every mosque. The cry in the Arabic language means: 'God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that Mahomet is the prophet of God! I testify that Mahomet is the prophet of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God!' In the early morning cry: 'Prayer is better than sleep!' is also inserted twice after the call to prosperity. Three fourths of the Mohammedan world pray five times daily in an unknown tongue. Consequently prayer is by them reduced to a mechanical art, and devotions are essentially vain repetitions. Yet Christians might well copy their unfailing regularity in performing their devotions.

"Fasting.—The chief Moslem fast is that of the month of Ramadan. Between dawn and sunset each day during that month it is forbidden to drink a drop of water or take a morsel of food. Not only is there total abstinence from food and drink, but bathing, smoking, taking snuff, and even smelling a flower, are prohibited. Yet it is a fact that Mohammedans spend more on food in that month than in any other. During the whole night it is usual to indulge in pleasure, feasting, and dinner parties.

"Alms.—In its primitive sense of the word, *sakat* means purification, and it was applied to legal alms or the poor-rate, the gift of which would purify the remainder. One fortieth of the total income is about the usual rate. There are seven classes to whom the legal alms may be given; namely, the poor, the homeless, the tax collector, slaves, debtors, those engaged in fighting for Islam, and wayfaring travelers.

"The Pilgrimage.—The pilgrimage (*Hajj*) to Mecca is not only one of the pillars of the religion of Islam, but it has proved one of its strongest bonds of union, and has always exercised a tremendous influence as a missionary agency. From sixty to ninety thousand pilgrims reach Mecca at the time of the Hajj from all parts of the world. It is enjoined on every Moslem, male or female, who is of age and has sufficient means for the journey.

"In addition to these must be mentioned the practice of circumcision, which, though not once alluded to in the Qur'an [Koran], is the initiatory rite among all Moslems. Its omission is considered to be equivalent to a denial of the faith."—Pages 53-55.

Moslems do not believe that Christ is the Son of God, and are frequently ready to argue this point. While they have reverence for Christ, it is a reverence similar to that with which they regard Abraham, Moses, and David. A Mohammedan army chaplain of Turkey says concerning their attitude toward Christ:

"No, we do not hold Christ to be the Son of God; for fatherhood would predicate place of God, which we cannot allow. We hold that His Excellency Jesus is the Spirit of God. The angel Gabriel breathed upon the Virgin Mary, touched her with his wing, and announced the birth of the Child. Jesus therefore has no human father; he is the Spirit of God.

"There is no god but God, and Abraham is the Friend of God.

There is no god but God, and Moses is the Speaker of God.

There is no god but God, and David is the Seer of God.

There is no god but God, and Jesus is the Spirit of God.

There is no god but God, and Mahomet is the Prophet of God."

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THE CHINESE CHRISTIAN

MEN "WONDERED AT"

O. B. KUHN

AFTER associating with our native believers for more than a year and a half, and learning more and more about the general setting of their lives, and observing their conduct, I am conscious of increasing wonder and admiration for Chinese Christians.

Only one who has studied the hereditary influence of many centuries of false teaching and heathen worship upon the men of China today, can appreciate the tremendous current which the Chinese Christian must constantly resist. The philosophy of the Chinese has endured thousands of years unchanged. This prolonged teaching through the ages and its corresponding system of worship have produced certain habits of thought that have become second nature. Worship and customs relating to their philosophy are largely mechanically performed, having been learned and acted upon from infancy.

The Chinese have a set way of doing everything and of meeting all experiences. With these fixed habits and powerful inclinations the converted man must contend. Not a few stu-

dents, on returning to China after several years of college life in Europe or America, fall back into these habits of worship and other customs.

The fierce competition in the labor market, which is a severe test of Sabbath observance, is a small thing when compared with the struggles of the inner man due to hereditary tendencies. These inward inclinations, together with the heathen example of the multitude without, who, in China especially, are always trying to crowd into one's inner life, make it appear that the battle is almost a hopeless one, as indeed it would be if fought without divine aid. The Chinese Christian is truly a man "wondered at." Zech. 3:8. As the missionary becomes acquainted with the believers and their environment, he is constrained to deal very gently and kindly with them, even as Paul did with the converts in his day.

Intellectuality

It might seem to some that because the Chinese are a nation of heathen, they are also mentally inferior to the more enlightened Westerner, and perhaps the average foreigner so regards them. But to do so is a mistake, for while lacking a scientific schooling as viewed by the Westerner, the Chinese possess a keenness of intellect not surpassed by men of other nations. When a Chinese is released from his superstitions and becomes enlightened by the gospel of Jesus Christ, his intellectual efficiency is as unquestioned as is that of any of his Western brethren.

Converts and inquirers quickly learn the theory of Bible truth, and soon learn to sing and pray to Him who has released them from the power of darkness and devil worship. The Chinese make a special study of conversation, letter writing, and public speaking. The language is rich, and abounds in ready-made phrases and sentences which have been passed along for many generations — phrases and sentences made perfect and elegant grammatically by experts. These phrases adapt and lend themselves to expressions of scientific, commercial, and religious thought. Also, the Chinese are the greatest imitators in the world. A mechanic, given a picture, can produce a perfect counterpart in wood, metal, or other material, as may be desired. The average educated man, after a few weeks' study of Christian doctrine, can preach well. Indeed, our workers are eloquent and enthusiastic speakers.

Attendance at Church Services

The Chinese convert is a faithful attendant at the church and Sabbath school services — more so than many persons of other lands. I have sometimes visited our believers during harvest time. Upon my arrival, men would be sent out twenty, thirty, or fifty li to tell the church members and inquirers that the foreign pastor

had come. Then these brethren would drop their work and come in to attend the meetings, remaining away from their homes and labor for several days.

One of our members of the Changsha church is employed by a large oil company that is known throughout the world. He was told that he would have to work on the Sabbath. He replied that he could not do so. Although there were many persons waiting to take his position, this man's honesty of character and his efficiency as an employee won the regard of his employers, and on New Year's Day they gave him fifty thousand cash as a present. The earnestness of our people in the matter of church services is remarkable. They make Christianity the chief thing in their life.

In the matter of tithes and offerings, I have often been touched by the liberality of these poor people. Of their poverty they give until it hurts. In many cases, with but small income, scantily furnished homes, and only the coarsest of food and clothing, these persons contribute their mite willingly. Sometimes in reporting offerings our evangelists write, "This is the gift of feeble men."

Their orderliness and reverence in the house of God are beyond reproach. During prayer they remove their little hats and their eyeglasses. They will not pray nor enter into the prayers of others with anything between their eyes and God, not even a pair of transparent glasses. Our believers invariably kneel in prayer. They are faithful as regards daily family worship, and at the beginning and closing of the Sabbath day. They are prompt and earnest in their testimonies of praise and gratitude to God. They know what he has done for them, and they are thankful and reverent.

As Missionaries

There is a statement that so surely as one is born again, he is born a missionary. This principle is especially active in the life of a Chinese convert. No sooner is he freed himself from the bonds of heathenism, than he begins to work and pray for his relatives. Recently a man employed by the mission as a common laborer requested that he be given a few days off from his work in order that he might return to his home, a hundred li from here. He said that two brothers, unbelievers, had come to tell him that their old mother was dying. The believing brother said that he had been praying and working for his mother's salvation several months, and now was the last opportunity of seeing and helping her. He returned after two weeks, saying that his mother had accepted the Saviour and thrown away her idols, and although she seemed on her deathbed, God not only saved her soul, but also blessed her physically, so that day by day she had been growing stronger. She is spared to witness for him.

In his daily work and social intercourse, the believer is seeking to rescue his associates, and with a politeness and a tact that spring from a loving desire to save men from the awful darkness that fills their lives, he tells the story of the true God and of the Saviour.

Our Chinese believers have caught the spirit of the message, and they understand the significance of the fourteenth verse of Matthew 24. In the Sabbath school work they respond with much interest, even when the needs of fields other than China are presented.

Changsha, Hunan.

RHODESIA-NYASALAND UNION MISSION

W. E. STRAW

THE second meeting of the Rhodesian Executive Committee convened at Bulawayo, April 3-9, 1918. As the missions of this field have only recently been organized to carry on their work as a union, directed and controlled by a committee, considerable time was given to further outlining and detailing the policy of our organization. The situation at the missions in the past has been a good deal like that of our conferences at home before they were organized into union conferences,— each having a working policy of its own. Now, with our present arrangement, the needs of the field as a whole can be kept in mind while laying plans for the individual station. It also gives us broader counsel in our plans, and minimizes the tendency to develop one mission out of proportion to the rest. We have a vast field, and several parts are yet unentered. This can now be kept in mind while dealing with local situations.

Plans were laid for a regular system of reporting, so that the superintendent can keep in touch with the work in all parts of the field. To secure general counsel in the erection and location of buildings, it was —

Resolved, That before any buildings are erected on the mission stations, a plan of the proposed building, as well as a general plan of the grounds, be submitted to this committee."

Our work in this field is largely educational, and must remain so. Finding, as we do, the people in ignorance and superstition, with almost none able to read, one of our first tasks in opening new work is to send a teacher to start a school. To this school the people come to learn to read, and at the same time they are taught the gospel. These teachers not only teach school, but regularly hold religious services among the people. They act as pastors over the flock where they are laboring.

Considerable time was spent in considering the best plans to develop our work spiritually. One of the resolutions passed reads:

"As a means of attaining the greatest results with the least men and means;

"We recommend, 1. That our work be organized into strong personal missionary efforts, and that our main stations be made into training centers for teachers and evangelists.

"2. That the plan of paying frequent visits to, and holding revival meetings at, our outschools be followed.

"3. That there be held regular institutes for native teachers and evangelists, and general meetings for native believers, at certain centers at least once a year."

The teachers have been doing good work, considering the opportunities they have had. But of course each has been largely following his own plans and methods. Last year an institute was held and plans laid to organize and unify the work. In our recent meeting, plans were laid to unify and systematize the work still further. We have decided to adopt our own True Education Reader Series for the work in English, and have asked that a committee be appointed to draft a primer for use in the vernacular, to be translated into the different languages as their needs may demand.

Many plans were laid which we believe will be for the furtherance of the work in this dark land. On the whole, the prospects for the future look bright. But the greatest and most impressive omen of future progress, to my mind, is the spirit of cooperation and unanimity of feeling manifest among the brethren. "By this shall all men know that ye are my disciples, if ye have love one to another."

MISSION NOTES

BROTHER DAVID GRAY writes from our mission station in the Solomon Islands, that he is keeping well and looking forward to having a very interesting time in his work the coming year. Four of the ten baptized at the close of the council in January were members of the Viru Mission.

"Our printing work is in fairly good running order now," writes Sister Agnes Deane, of Rarotonga. "We have printed three numbers of the Tahitian paper, and the first two of the Rarotongan. After we had printed the first issues of these papers, we placed them on the table, and the few workers gathered round while Elder G. L. Sterling read Isaiah 52: 7 and spoke for a few minutes. Then followed a season of prayer in which God's blessing was invoked on the printed page as it is distributed among the people. The next day Elder Sterling went out with the papers, distributing them among the subscribers. It took him two days to reach them all, and while he was out he solicited new subscribers: and what do you think? During those two days he received about seventy-five new subscriptions, besides renewals. We are all much encouraged over this good start made by the Rarotongan paper.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

BOY TOUSLEHEAD'S JOURNEY

MRS. J. C. BROWER

LITTLE Boy Touslehead's day is now done;
He has been busy since first peep of sun.
Now on his pillow quite weary he lies,
Tired little body and tightly closed eyes.

Rudolph, his dolly, with legs widely spread,
Meekly stands guarding him now, on his head;

"Sonny Bear" staidly reclines by his side,
Watchful and sleepless, his eyes staring wide.

Baby wheelbarrow, boat, bat, ball, and book,

Not one claims his care by so much as a look;

All quite forgotten the joys of the day,
To Drowsyland's gardens he's drifted away.

UNCONTROLLABLE YOUNGSTERS

"A Very Naughty Boy"

"I WANT some more banana," I heard a five-year-old boy demand of his mother.

"You can't have any more, Johnnie; you've had all that's good for you," the mother responded, apparently with decision.

"But I want some more banana," the little boy insisted. "Give me some more," he whined, tugging at the mother's sleeve and trying to reach the fruit plate on the table.

"Now you run away, Johnnie," the mother commanded. "You can't have any more banana today."

"But I want some more—give me some more banana," the boy persisted.

"Johnnie, if you don't stop this, I am not going to buy the trumpet I promised you!"

"Give me some more banana," Johnnie kept on.

"Here is a Graham cracker—you like that, Johnnie."

"No, no, give me some more b-a-n-a-n-a!"

"You are a very naughty boy!"

By this time he was stretched on the floor, shrieking and kicking his feet against the wall.

"Oh, I can't stand it any longer," moaned the mother, and she gave the boy a banana, and sent him out of the room.

This mother complained that Johnnie was unmanageable, and that he had the worst temper of any child she knew. Yet it was this very mother who was primarily at fault. Through her ignorance as to what was best for

her child, through her own weakness in not being able to adhere to a well-considered decision, through her inconsistency of treatment of the child, first in denying, then threatening, then bribing, and in the end yielding, she it was who had really encouraged the boy to believe that the way to secure his desire was by going into a rage.

In analyzing temper you will often find behind it physical weariness, physical disturbances, and bad habits. And you will often find energy crying for a denied outlet,—suppressed curiosity or imagination, a legitimate desire for self-expression, a craving for the exercise of the child's will power.

Here is a common example of how the habit of going into a temper is established through the suppression of a legitimate desire: The other day I came upon a neighbor who, with her four-year-old child, was about to descend the apartment house stairs. The little girl, physically well and strong, started to walk down the stairs herself; whereupon the mother, thinking only of her own desire to get out of the house in a hurry, picked her up, and began to carry her down. The little girl implored, "Mother, please don't; let me go myself." But the mother paid no attention to the little girl, and calmly descended the stairs. By the time she got to the foot of the last flight, the little girl was in hysterics. She violently swung her arms, and kicked her mother; she refused to listen to any of her mother's entreaties and promises of good things; and there ensued a scene in which both mother and child were beside themselves. This four-year-old person instinctively felt herself capable of performing the act of descending the stairs, an act which would have provided healthful exercise for her muscles, which would have afforded her a sense of pleasure in doing something herself, and encouraged her in self-dependence. All this her doubtless well-intentioned mother arbitrarily suppressed.

Many fits of temper which result in unnecessary irritation and waste of energy to both mother and child, are just the outcome of irregular or bad physical habits. For example, the little baby who from his earliest days has been put to sleep at regular hours without rocking or singing, who has not been picked up and walked

with upon the slightest provocation, who has been given a chance to cry, daily, during his infancy, when this was his only means of exercising, and not accustomed to any pacifiers or distractions,—this child, when he grows older, will not often go into fits of temper at bedtime, a habit which is so common among young children.

But if occasionally a well-trained child stubbornly refuses to go to bed because the thing he is occupied with just before bedtime is more interesting than bed, the mother must remember that it is as natural for the little child as for the adult to be reluctant to give up the attractive thing for the ordinary. Recognizing this truth, parents should not, as they so frequently do, allow themselves through their physical strength to master the situation, jerking the protesting child off to bed; instead, they should make going to bed a more interesting act than the thing the child was doing at the time.

"Do you think Bessie will want a bath to-night?" I asked my own small daughter on such an occasion, Bessie being a large celluloid doll who, it is understood, is allowed to be bathed only on special occasions. Mary's previous interest became pale in comparison to bathing Bessie.

I must emphasize that while teaching the child to control its temper, the greatest care must be taken not to break the child's spirit. The fine, elastic, inquiring spirit of childhood, the child's individuality, must be preserved. Try to understand the child; try to see things from its point of view; be consistent and reasonable and just in your treatment.

"It Did the Work"

"ONE evening," a father told me while we were discussing child training, "I came home, and found my little boy in the midst of a scene with his mother. The child violently protested against going to bed, whereupon I picked up the lad, took him to the bathroom, and with the help of a very soft bathroom slipper performed the unmentionable rites. It did the work," the father proudly assured me. "There is never any disobedience when the boy knows that I am around."

"Did you know before you punished him why he rebelled against going to bed?" I asked.

"Oh, that has nothing to do with the case," he promptly asserted. "What the boy needed was a lesson

in obedience; that he got, and he has not forgotten it."

In the weeks that followed I made a special effort to study this father and his son, and I found that the child in reality had not the slightest idea of obedience. To be sure, he obeyed his father, but he did it in a blind, loveless, fearful kind of way, as if the ghost of that strong, angry father with the bathroom slipper was always haunting him. The thing that impressed me most was the pitifully barren and strained relationship between the father and his boy.

Too frequently the attitude of the unthinking father is to reprimand or suppress the child, without giving a thought to the possible cause of the child's irritating fault, or a thought

what his father should have answered him. And the next time the father and the boy were at the beach together, the father might easily have recalled the child's boast, and asked him to show that he was not afraid of the water. Such an attitude on the father's part would have resulted in one of two things: the boy, thus quietly put to the test, would either have summoned up sufficient courage really to go in, or he would have realized in his father's presence that he could not do it, and would have had a lesson tending to help cure his boastfulness.

Now, the effort of the father — and in this the mother should help him — should be to establish a thorough bond of sympathy with his children; he should try to understand the child, take an interest in the child's interest, be a real friend. Doubtless fathers will claim that their time is spent in providing for the children's needs, and that they have none left for personal attention. But the excuse is not sufficient. Fathers, as well as mothers, must realize that the first five years of the child's life are the most important in his development. It is then that he is most formative, most impressionable; it is then that he needs most serious and careful thought from both parents. And if the child is properly handled through this period, half the battles of the future man in the child are won.

"She's Interested in Nothing"

"TELL me — what shall I do with Elizabeth?" a mother asked me in desperation. "She is the worry of my life. She's interested in nothing! There is not a thing she wants to do!"

After this I was introduced to the fifteen-year-old daughter, a thin, pale girl with large, dreamy eyes. I found her mother's description to be true. She was limp, listless, irresponsible, with the "I don't care" attitude. It was very difficult to get at her, though for days I made a sincere effort to be friendly and sympathetic. To all my questions her answers were slight variations of, "I don't know." She didn't know what she liked or what she didn't like; she didn't know what she had liked to play as a child, what had interested her most in school, what she wished to do when she grew to be a woman. I was on the point of giving her up as hopeless, when suddenly, as if something had awakened in her, she burst out with weak passion:

"Oh, I'm just tired of it all! I was crazy about school and books

JAPANESE LULLABY

SLEEP, little pigeon, and fold your wings,—
Little blue pigeon, with velvet eyes;
Sleep to the singing of mother bird swinging —
Swinging the nest where her little one lies.

Away out yonder I see a star,—
Silvery star with a tinkling song;
To the soft dew falling I hear it calling —
Calling and tinkling the whole night long.

In through the window a moonbeam comes,—
Little gold moonbeam with misty wings;
All silently creeping, it asks, "Is he sleeping?
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob
Of the waves that are breaking upon the shore,
As if they were groaning in anguish, and moaning —
Bemoaning the ship that shall come no more.

But sleep, little pigeon, and fold your wings,—
Little blue pigeon, with mournful eyes;
Am I not singing? See, I am swinging —
Swinging the nest where my darling lies.

— Eugene Field.

to its possible cure. One day at a beach hotel, a small boy began to boast that he was not afraid to walk into the cold water up to his neck.

"Keep quiet, you know you are a coward. Don't say that again!" said his father sharply.

To be sure, this boy was a coward, and the father was perhaps justly displeased; but by squealing the boy he certainly did very little to help his son conquer his cowardice. In the first place, the father did not realize that perhaps the boy was not born a coward, but was probably made one through needless suppression, through meaningless "don'ts." What he needed now was a stimulus which would encourage him to meet physically that which he only dared face in his imagination; what he needed was sympathy and kindness, not rebuffs.

"I am glad to hear you are not afraid of the cold water, John," is

when I was a little girl; but at home the minute I took a book in my hand, my mother nagged at me to practice the piano, or do some sewing or embroidery or knitting. I was made to study elocution, to take German lessons, I was made to do this or that, but I was never allowed to do the thing I most wanted to do."

After this the case of Elizabeth was plain to me. Here was a child originally possessed of normal instincts. Yet she had gone to school in a perfunctory manner, learning little and enjoying it even less; she had learned to play the piano colorlessly; she had learned to sew clumsily; and, worst of all, she had developed into this spiritless, aimless, unsatisfied, and easily irritated young person. And small wonder! The mother had never made an effort to search out and develop the *real* Elizabeth.

The child's personality, the quality, or qualities, which when fully developed will make him different from other persons, that is, which will make him *himself*, these should be most carefully watched for and given full chance to grow. Almost every child has some particular inclination or gift, which may range from a slight aptness or preference up to real genius; and hardly anything is so precious to society as the preservation and development of these qualities, and hardly anything can add so much to the child's happiness and general usefulness.

Very often, indeed, a quality that a parent deplores may be a splendid trait that has been thwarted or entirely misunderstood. For example, there is the story of Franz, reported in the "Survey" from data drawn from a case record in the files of the Juvenile Protective Association of Chicago. Franz was found in prison, serving a long term for stealing an automobile. All that Franz had said in his defense before sentence was pronounced was, "I wanted to see how it worked." At which ridiculously naïve statement the judge had merely smiled, and then had given him fourteen years.

Nevertheless, Franz spoke the truth. From the time he was a mere child, there was not a clock or lock or machine of any sort in the house that Franz's tiny hands did not take apart and try to put together again. "Nothing about the house was safe from him," wept his mother at the trial, broken by the fate of her "bad" boy. "He even took to pieces his father's watch. I simply couldn't do anything with him." When Franz grew older, he saved every penny until he was able to buy for himself a junk automobile, on which he spent all his spare hours, studying its parts and reconstructing it. One day, while taking apart and putting together, he was left with a small rod with a screw on top that he could not replace, and whose use he could not discover. For

a time he puzzled over it, he asked all the questions he dared, but found no answer to his problem. Late one afternoon he saw an unoccupied car standing beside a curb and drove it to a quiet alley, where he lost himself trying to find the answer to his puzzling rod and screw. After many hours the owner of the machine found Franz at his job—and his sentence to the penitentiary for theft ensued.

All that was needed to have prevented this terrible tragedy was for some one, the parents or the teacher, or both, to recognize, as a gift and not a curse, his childish interest in machinery and his clever fingers.

The first principle for discovering and bringing out a child's best qualities is to give him an opportunity for self-expression. We must put things in his way to do, put things in his way to choose from. Then we must observe the child, and try to understand him; and we must be patient, and then again patient. If the child shows a natural aptitude, see that he is supplied with materials and opportunities for its development; but do not try to force it—let it grow naturally. If, on the other hand, the child does not at an early age evince a natural inclination, there is no cause for worry. You have removed the cast-iron mold in which we have been trying to shape all our children to the same likeness, you have not killed the personality of your child while it was in the bud.—*Miriam Fann Scott, in the Woman's Home Companion.*



UNQUESTIONING OBEDIENCE

SHOULD parents require unquestioning obedience from their children, or should they explain the reason for the commands they give?

This depends upon the child, the occasion, and the child's age. The very young child must be taught to obey because told to, and without reasons. There are certain occasions all along the line when implicit obedience must be demanded, for otherwise it might not be possible to save the child or others in case of accident. But that much depends upon the child is shown in the case of those who early see the reasons for things, in contrast with children who long remain rebels. The rebel cannot be reasoned with, but must be dealt with. The rebellious stage lasts long with some, especially those in whom the will is strong. One can hardly begin to take such a child into one's confidence, and give reasons, until this strenuous period of self-assertion has mostly passed. To begin to explain too soon is to weaken one's attitude, mayhap to reach a crisis in which obedience is seldom gained. This is the fatal mistake made by some parents.

On the other hand, there are children in whom reason rather than the will is already beginning to prevail, and those who are going to be highly

reasonable men and women; and these children may be approached very differently. Indeed, one can prepare for the time when it will seldom be necessary to command; instead, one may point out the desirable way and show the reasons therefor.

Better still, there is a tacit obedience, secured through love, of which the child will be almost oblivious. It will not then be a question of commands,—no child of strong character likes to be commanded,—but of thoughtful, sympathetic, and loving suggestions and directions, supplemented by occasional explanations. If fortunate in your method of dealing with an initial offense, you may not need to punish, you may not find it necessary to prohibit, or to exact obedience. Obey the moral law yourself, and you will set an example that will speak above precept.—*Horatia W. Dresser, Ph. D.*



PREPARING FOR SLEEP ON HOT NIGHTS

How to secure a good night's sleep in hot weather is often a most trying problem, especially to the sick. Here is a method that I find successful: I pour cold water into a hot-water bottle until about half full, screw top partly on, then with one hand squeeze upper part of bottle until all air has been forced out. Then I tighten the top, and a soft, pliable pillow is the result. I wrap this in a towel, or slip it inside the pillowcase, and lay my head so that the bottle is at the back of my neck. In a few moments I am cool and comfortable, and sleep quickly follows. Just try it some night.—*Woman's Home Companion.*



TEACHING CHILDREN PUNCTUALITY

PUNCTUALITY can best be taught to children by letting them feel the consequences of tardiness. A child who can tell time should not be reminded to start to school in the morning; he should himself watch the clock,—the attitude of his teacher toward lateness will soon teach him punctuality in this particular. Similarly in other directions: Make the children who can tell time learn to use clocks, and let them take a few times the consequences of failure to do so.—*Selected.*



TO KEEP LETTUCE CRISP

"WHEN you have no ice, wash your lettuce and place in a colander, and cover closely with a piece of cheesecloth wrung out of cold water. Put in a cool place, in a draft if possible, and your lettuce will keep crisp for three or four days."



To Adam, Paradise was home. To the good among his descendants, home is paradise.—*Hare.*



THE WORLD-WIDE FIELD

SOUTHERN IDAHO CAMP-MEETING

THE annual camp-meeting of the Southern Idaho Conference was held at Baker, Oreg., June 20-30. The camp was situated near the city, and the evening services, which were devoted to a study of fundamental Bible truths, were well attended by people from the city. (The interest shown made it seem best for a tent company to remain after the close of the camp-meeting to develop it.) The attendance of our own people was very good, when we consider that other meetings of a similar character are to be held later in the conference. The last Sabbath about two hundred fifty were present. A spirit of deep devotion, unity, and consecration was seen throughout the meeting, and some marked evidences of the work of the Holy Spirit were manifest.

A special session of the conference was held in connection with this meeting, to study and decide the question concerning the establishment of a school in the conference where the large number of young people in the churches can receive an education. It was voted that such a school be established, and that thirty thousand dollars be raised for this purpose. A strong representative committee was chosen to establish the school. Including the liberal donations made at this meeting, about fifteen thousand dollars has already been raised for the construction of the building. Steps are being taken to raise the remainder quickly, so that the work of building may begin.

Elder J. W. Norwood is president of the conference, and has the confidence and support of all. In 1916 the tithes was about \$16,000. In 1917 it increased to \$28,000, and for the first five months of 1918 it was over \$14,000. The sales at the bookstand amounted to more than \$1,500. Almost all the campers went home with a good supply of literature to place in the hands of their friends and neighbors.

A deep interest was also manifested in the advancement of the work in the regions beyond. The conference is already ahead on the Twenty-five Cent a Week Fund, but at a consecration service on the Sabbath those present gave about \$4,000 more in cash and pledges. The Thirteenth Sabbath Offering in the Sabbath school was nearly \$400. Here, as in the other conferences in the union, a number of young men are being encouraged to enter the ministry, and the Lord is blessing their labors in the conversion of souls.

As in all other meetings in the union, the union conference president, Elder C. W. Flaiz, was present. The Lord is richly blessing the labors of his servant in this union. Other general laborers in the union were also present, and joined with the local conference workers in the labors of the meeting. Elders J. J. Nethery and B. M. Grandy, of the Upper Columbia Conference, were present for a few days. Elder B. P. Hoffman, superintendent of the Japanese Mission, Prof. G. W. Rine, and the writer also attended the meeting. Brother G. C. Hoskin, manager of the Pacific Press Branch at Portland, Oreg., ably assisted in promoting the sale of literature.

A rich blessing was experienced by all present. A good work was done for the

children and youth. A number were baptized the last day of the meeting. All returned to their homes with a renewed determination to lay hold by faith of the righteousness of Christ and the promise of the Spirit. Truly the outlook for the work in this conference is encouraging.

G. B. THOMPSON.

A PRESSING PROBLEM

[Few of our ministers or missionaries have been so universally known and loved as Elder O. A. Olsen. The later years of his life were spent in earnest service for the millions of foreign-speaking people in the United States and Canada. In taking over the work for these various nationalities, we found several papers written by Elder Olsen, some of which have already appeared in the REVIEW. This article presents before us our great call and duty, as well as the open doors for work given us by these millions of foreigners within our borders. We greatly desire that the following article be read everywhere.—L. H. CHRISTIAN.]

THAT we have a problem on our hands, none who are intelligent on the situation and who have given thought to present conditions will question. With a foreign element equal to about one third of our entire population, composed of peoples from all nations and languages in the world; and further, with these foreigners pouring into our country at the rate of a million, more or less, every year, we cannot wonder that both the state and the church feel much concerned as to what the result of all this will be on our social, civil, and religious relations.

While the state and the church may be concerned, in general, over the question of solving the problem from a civil, social, and religious standpoint, with us the question takes on still another phase. While we cannot be otherwise than interested in the question from both a social and a civil standpoint, still the overwhelming feeling with us must be as to how we can bring to them the saving truth of the gospel of Christ.

Now is the time when a special proclamation of the gospel is to go to all the world,—to every nation, kindred, tongue, and people,—and a great interest is shown in foreign mission enterprises. During the past quarter of a century, funds have been raised and missionaries have gone forth to all the leading nations of the world, and the blessing of the Lord has attended these efforts in a very marked manner.

During the same period of time the immigration, which at first was small and of little consequence, has increased by leaps and bounds, till during the last decade an average of nearly a million a year has continued to pour into our country. The largest number coming any one year was during 1907, when 1,258,349 souls landed on our shores.

The coming of these thousands of immigrants to this country has brought a large foreign mission field to our very doors; still it seems to be very difficult for us to understand this fully. That in this there is a divine providence, with a very important meaning, must be evident to all.

There can be no question but that it is our duty to bring the message of salvation to far-away nations. We all accept that responsibility and cheerfully give our money, and with Christian willingness give our beloved sons and daughters for the great mission fields afar, where many of them suffer much privation and endure many hardships for the sake of this message. They learn difficult languages, and with marvelous fortitude labor courageously for the salvation of souls. But when it comes to taking up work for these same people at home, right close to our own doors, we see quite a difference of attitude. Here we meet an astonishing indifference, bordering on aversion. Certainly that is not the right way. If it is worth our while to send missionaries to far-away lands at great sacrifice, is it not an equally important duty to set apart missionaries to labor for these same people at our very doors? All must admit such a conclusion. This is a question that must receive our immediate attention. We must no longer pass it by with the indifference that we have shown in the past.

But the questions will arise, What can we do? How shall we go to work? To this we answer, Do the same for the foreigner near by that has been done many times over for the foreigner afar. For foreign missions you select the best men and women, those best qualified and fitted by education and otherwise, and appoint them to mission fields, where they are to learn the language and then work for souls. Why not do the same for these same nationalities who, as foreigners, have come to this country? Are they less worthy of the truth because they are in this country, and not in Europe or Asia or some other land?

It must be evident to every careful student of the immigration question that as a people we have a very special responsibility resting on us in this matter, and that it is high time that we awake to its importance. You must not think that because these people have come to this country they can be reached by the truth in the same ordinary way that the English-speaking people can. No; there must be an effort adapted to their condition. This is very reasonable. It is what we have found in our foreign mission work, and the same is true here.

How shall we go at it? some one will ask. Let the one set to labor among these foreigners go to work just as he would if he were sent to Italy or Hungary or China or India. Get in among them; get acquainted; get some one to go with you who can speak the language, to interpret for you. Nearly always this can be done. If you find some one in need or suffering, do what you can to give relief. Take with you appropriate literature to sell, to loan, or to give away, as the case may be. Study the environment, and make yourself acquainted with the peculiarities of these people, so that you may find the best way to reach them. At the same time that you are working in this way, take up a study of the language. While you can do something through an interpreter, you can do much more when you begin to understand and speak even a little of their language. Starting in this way, the worker will soon find his hands full of work, and there will be more openings than he can fill.

The most important qualification for this class of missionary work is a heart overflowing with love, a real, genuine passion for souls, and a power of adaptation to meet the various conditions of these people. Such a worker will not fail of success, and not until this work is taken hold of in this manner, shall we see the success that we would so much like to see.

There are other lines of work that can be taken up with success. We earnestly plead for a prayerful consideration of this very important question, for it must be evident to all that we cannot continue our present attitude of inactivity, but must take hold in earnest to study the situation and to enter upon an active campaign to bring the message of salvation to these millions of foreigners in this country. O. A. OLSEN.



THE WEST PENNSYLVANIA CAMP-MEETING

THE biennial session of the West Pennsylvania Conference was held in connection with the camp-meeting at Homestead, Pa., June 20-30. The attendance was by far the largest ever experienced. The enrolment the last Sabbath reached 572.

Elder F. H. Robbins, who has been president of this conference for five years, laid down his responsibilities, having been elected to the presidency of the Ohio Conference. His report for the last year showed an increase in membership of 544. There was a growth in tithes of \$14,650.59; also a splendid growth in the offerings to foreign missions. All departments show heavy increases. Elder I. D. Richardson, who has been laboring for some time in Norfolk, Va., was unanimously elected president of the West Pennsylvania Conference.

In this meeting the spirit of revival was more noticeable than at any camp-meeting ever before held in the conference. The great blessing of God came to the ministers, as well as to the people, in a rededication of themselves to a more holy life for Christ and more faithful service. Many wrongs were publicly confessed. The Spirit of God witnessed to some blessed reconciliations and the putting away of sin. The last Sabbath of the meeting, the whole camp moved forward quietly and solemnly in an offering to foreign missions. The resultant offering was the largest sum ever given at any one time in the Columbia Union Conference to foreign missions. It amounted to \$12,948.43, with a subsequent pledge of \$5,000, making a total in round numbers of \$18,000.

Besides the regular union workers, the laborers present at the camp-meeting were: Elders I. H. Evans, F. W. Paap, C. S. Longacre. Elder T. B. Westbrook, president of the West Virginia Conference, gave good help; while the medical work was taken care of by Dr. Laurretta Kress and Miss Lola French, of the Washington Sanitarium.

B. G. WILKINSON.



MASSACHUSETTS CAMP-MEETING

THE Massachusetts camp-meeting opened at South Lancaster, Thursday evening, June 20, and closed Sunday night, June 30. It was a great treat to the people to have the camp in South Lancaster, the headquarters of both the Atlantic Union and the Massachusetts Conference. Then, too, the South Lancaster Academy is there. The school dormitories were rented to the conference, to supply rooms for those attending the meeting, also for cooking and dining purposes. On the whole, the weather was good, although two or three days were so cold that frost appeared. Every available room in the village was occupied by campers, besides the living tents erected. The attendance was the largest in the history of the Massachusetts Conference.

The last Sabbath of the meeting, fully one thousand of our people were on the grounds. Elder F. M. Wilcox, editor of the REVIEW AND HERALD, was present with us practically all through the meeting. Each

day there was conducted a strong devotional service, which was greatly appreciated by all. The people were given a chance to testify in each of these services. This we believe is just as God would have it. The first Sabbath morning there was a stirring revival service. Nearly all present either came forward or arose for prayer. This spirit of prayer was seen during the entire time of the camp.

Providence opened the way for Elder and Mrs. S. N. Haskell to be with us. Elder Haskell's early morning talks on the Spirit of prophecy were a great uplift to our people. It was a privilege to hear the encouraging words presented by this servant of the Lord, who has had so many years' experience in the work. Sister Haskell conducted a class for Bible workers each day. We believe her work will bear rich fruit in our field which will be seen in the days to come.

Elder W. W. Eastman and J. W. Mace, representing the book work, inspired us all by their recitals of what God is doing for our colporteurs in the disposal of our good literature. Brother J. D. Snider, of the New York Branch of the Review and Herald, gave his entire time to assisting Brother Curtis in the sale of our literature, and in other lines of work. His efforts contributed much toward the success of the meeting:

Dr. W. A. Ruble gave a stereopticon lecture on food values and conservation.

Dr. D. H. Kress was present through the greater part of the meeting. His talks on spiritual power and consecration impressed upon all the necessity of leading a pure, clean, victorious life if we expect to be saved. He also gave good talks on medical topics, and assisted in looking after the sick.

Elder H. H. Dexter of France, Elder G. G. Roth, and Elder C. E. Moon of Porto Rico, were with us a part of the time. Brethren C. L. Kilgore, J. D. Snider, D. H. Kress, E. E. Franklin, L. S. Wheeler, V. O. Panches, Capt. J. L. Johnson, M. E. Olsen, principal of South Lancaster Academy, L. O. Machlan, P. F. Bicknell, and Mrs. R. D. Quinn constituted the help sent us by the union. We missed Elder R. D. Quinn, president of the union, who had been called away to assist in revival meetings in the West. Mrs. Quinn, the young people's Missionary Volunteer secretary of the union, gave us good service in behalf of our young people. She stayed right by us all through, from beginning to end.

The Melrose Sanitarium furnished a doctor and two nurses to conduct health meetings and care for the sick. This we appreciated greatly. One afternoon the sanitarium gave a fine medical program.

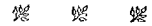
One feature of the meetings enjoyed by all was the departmental work carried on each afternoon. In this way each department was represented in a special way. A church officers' meeting once a day was another feature of the program. The instruction given was timely. Elder C. S. Longacre arrived the last Friday. He conducted a consecration service on the Sabbath, and long lines of young men crowded to the front to place themselves on record as to their determination to remain true to God in the present crisis. It was a solemn occasion. Young ladies also went forward to take a similar stand for God.

In the afternoon the writer made a call for help for the work in foreign fields. The Lord blessed, and between \$5,000 and \$6,000 in cash and pledges was raised. Offerings were taken for religious liberty work and literature for the soldier camps, also an offering for the American Bible Society.

Our local conference workers one and all labored hard to have the meeting succeed. We wish we could mention the part they took, but cannot at this time. Our ministers gave stirring discourses, while the Bible workers conducted children's meetings, etc. We trust the spirit of refreshing God gave at this camp-meeting will follow our people all through the year. Neither time nor space will permit of a recital of statistics showing the growth in the respective departments. We are pleased to give God the glory for any progress seen during the year.

The meeting closed strongly, with every one apparently happy. A spirit of brotherly love prevailed throughout.

J. K. JONES.



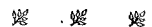
SPRING CAMP-MEETINGS IN THE COLUMBIA UNION

THE first five camp-meetings of the eight conferences comprising the Columbia Union closed with the New Jersey camp-meeting, at Trenton, N. J., July 6. All who have attended camp-meetings in the Columbia Union for years in the past, say that these were by far the best which had ever been held. They seemed like the beginning of the latter rain.

In each camp were many who were attending a Seventh-day Adventist camp-meeting for the first time. The attendance at each meeting was the best and largest in the history of the conference. The annual reports show the largest number of baptisms and the largest net increase in membership. The offerings for foreign missions were from three to five times greater than those given on any previous similar occasion. Offerings were as follows:

Virginia	\$ 5,000
West Virginia	3,000
Eastern Pennsylvania	10,600
West Pennsylvania	18,000
New Jersey	11,000
	\$47,600

B. G. WILKINSON.



WYOMING CAMP-MEETING

THE eleventh annual session of the Wyoming Conference was held at Crawford, Nebr., June 27 to July 7, 1918.

The city of Crawford very kindly gave the use of the city park, just at the edge of town, for the pitching of the camp, and the fine weather, together with the good camp arrangements and pleasant surroundings, made the meeting one of comfort and profit to all. The attendance was the largest in the history of the Wyoming Conference, an average of four hundred people being present throughout the session.

Some of the brethren came as far as two hundred fifty miles, over long stretches of prairie, through cultivated fields, and over sand hills, to enjoy the blessings of the camp-meeting.

The laborers in attendance from outside the conference were: Elders A. G. Daniells, R. A. Underwood, J. S. Rouse, M. L. Andreasen, Prof. Gordon Andrews of Union College, Drs. H. A. Green and Kate Lindsay of the Boulder Sanitarium, and the writer. Elders Daniells and Underwood were able to be present only a short time, but their counsel and help were greatly appreciated by all. Elder Daniells's talks on the progress of the world-wide message brought a hearty response from the Wyoming brethren. More than \$9,000 was given in cash and pledges for foreign missions.

Professor Andrews represented Union College and led out in the work for the young people. Professor Andreassen, Bible teacher in Union College, was present the last few days of the meeting, and his Bible studies and sermons were very much appreciated by all.

The Pacific Press was represented by E. J. Schmidt, from Kansas City. A very substantial interest was manifested by all the campers in the circulation of our literature. Three special meetings were held in behalf of the publishing work. Four thousand two hundred copies of the World's Crisis Series were taken, besides a large supply of tracts, pamphlets, and books. The total sales at the book tent were in the neighborhood of \$1,600. The Spirit of the Lord is impressing our people as never before with the importance of personal labor in behalf of their friends and neighbors. It is the general conviction that the time has come for a definite work to be done by each church member for the finishing of this work.

The report of Elder N. T. Sutton, the president of the conference, showed a very encouraging growth in membership and finances. During the year 1917, ninety-six were added to the conference by baptism. The amount of tithe was \$19,293.79, or an increase of \$4,000 over the preceding year. The offerings to missions were \$9,808.84. The Sabbath school offerings for the two Sabbaths of the meeting amounted to \$238.49. Four baptismal services were held during the camp-meeting, at which nineteen candidates were buried with their Lord in baptism. Brethren H. A. Fish and J. M. Fletcher were ordained to the gospel ministry, Elder J. S. Rouse offering the ordination prayer, Elder Underwood giving the charge, and Elder Sutton extending the welcome to the ministry.

The local paper of Crawford gave very liberal space in its two weekly issues for reports, allowing several columns on the front page for a brief review of some of the more important discourses.

A good spiritual tone prevailed throughout the entire meeting, and the business of the conference passed off in a very harmonious way. Elder Sutton continues as president, and is assisted by the same corps of workers as last year. While the territory of the Wyoming Conference is widely scattered and the constituency small, yet the brethren are taking hold with great determination to do their part in this closing work.

J. S. JAMES.

ONTARIO CAMP-MEETING

ONTARIO'S seventeenth annual camp-meeting was held June 20-30, in one of Toronto's race parks. This park is beautifully situated, and was very convenient for all. The ideal Canadian summer weather made the encampment very enjoyable. All the churches from the province were represented, with the exception of two. The departments of our work held daily services in their different tents, and accomplished much in showing the campers how to do more effective work in their home churches. We endeavored to make our meeting the ideal camp-meeting which is outlined in the Testimonies, and our people greatly appreciated the effort. As there was no conference session, much time was spent in good revival work, not only on the Sabbaths, but throughout the daily evening services. This accomplished much for those not of our faith in attendance at the evening meetings.

The visiting brethren who helped us this year were Elder A. V. Olson, president of the Eastern Canadian Union; Elder B. E. Beddoe, assistant Sabbath school secretary

for the General Conference; Elder H. H. Dexter, president of the Switzerland Conference; Elder M. N. Campbell, president of the British Union.

During the meeting more than \$5,000 was given in cash and pledges to missions and to the Eastern Canadian Missionary Seminary. The people rallied to the support of the plan for new buildings at the seminary in Oshawa. While no conference recommendations were passed, yet as a whole the entire encampment showed a willingness to work for the Lord this coming year as never before.

A cash offering of \$216 was received the last Sabbath morning. In the afternoon of the same day a beautiful baptismal service took place on the shore of Lake Ontario. Forty-one were led into the watery grave by Elder J. W. McComas, pastor of the Toronto church.

Truly the Lord greatly blessed us at the camp-meeting, and our brethren and sisters return to their homes with renewed consecration to the closing work, and have vowed to put forth greater efforts for perishing souls.

B. M. HEALD.

NEVADA CAMP-MEETING

THE Nevada Mission camp-meeting was held in Reno, Nev., June 11-16. The camp was pitched under the trees in an apple orchard on the bank of the Truckee River. The location was good. The water was cold and pure, and the weather was pleasant, with cool nights. The sanitation of the camp was the best I ever saw.

There was a good attendance both of our own people and of the people from the town. Every one of our churches was represented. Many came a journey of several days by team, to be present. All came hungry for the word. The isolated ones had a burden for the souls of their friends and neighbors. Many brought interested ones with them to the meeting.

This field has prospered under the leadership of Elder W. S. Holbrook. He has an efficient company of laborers associated with him in the work, and they reported more than fifty baptisms since the first of the year. The Sabbath schools have made an excellent showing, and all the departments reported a healthy growth. The tithe shows an increase of more than \$1,000, as compared with the first five months of last year. Last year the members of this conference gave thirty-four cents a week per capita for missions. I believe they will exceed forty cents a week per member this year.

The people showed their interest in the foreign work by contributing in cash and pledges \$2,006. That they also had an interest in the home work was shown by their taking more than nine thousand copies of the World's Crisis Series for distribution among their neighbors. In addition to this they purchased other literature valued at more than \$1,000.

They have set their goal at five hundred members by the time the next union conference convenes, when they expect to be organized as a conference.

Elder Holbrook had been called to take the presidency of the West Caribbean Conference, but on account of his age and Sister Holbrook's health, they decided to remain in this field another year. I believe this was a wise decision. He has the confidence of the people and the loyal support of his fellow workers, and the cause is rapidly advancing under his guidance.

As the brethren in this mission return to their homes with a burden for souls, as

they live the Christ-life before their neighbors, and as they scatter the truth-filled literature in the homes of the people, God will bless them. They expect to see great advancement during the remainder of this year and a rich harvest of souls garnered for the Master.

W. H. ANDERSON.

EASTERN PENNSYLVANIA CAMP-MEETING

THE Allentown camp-meeting, held June 13-23, was by far the largest gathering in the history of the Eastern Pennsylvania Conference. An excellent spirit pervaded the camp-ground and all the services.

The people were favored with the presence of Elder and Mrs. J. O. Corliss, of California. Elder Corliss took an active part every day, and all were blessed by his vigorous, spiritual, and timely talks. It is certainly a privilege to have with us in these closing hours of the work and intensity of battle, such tried and faithful pioneers of our message. We appreciate them and their counsel.

Elder B. G. Wilkinson reached the camp-ground on Tuesday, and from that time on conducted a Bible study each day at 9:45 A. M. The deep movings of the Spirit of God were plainly seen as Brother Wilkinson laid before us in a simple and direct way the claims of God's Word and the necessity of drawing closer to our Saviour.

Elders F. W. Paap and W. W. Eastman, also Profs. B. F. Machlan and E. G. Salisbury, and Brother C. C. Pulver were a source of strength to our work and to the young people.

The past year has been the most prosperous one in the number of converts, in literature sales, in donations, and in tithes. Two hundred fifty-two people were baptized, which is a gain of more than seventy-two per cent over the previous twelve months. One hundred twenty-six of these were baptized in the city of Philadelphia. The full effects of our theater efforts are not yet manifest. Many will yet be baptized as a direct result of these labors.

The tithe for 1917 amounted to more than \$35,000, registering a gain of \$6,529 over that of 1916. During the year nearly \$40,000 worth of literature was sold, showing a gain of more than \$30,000. By far the greater portion of this literature was sold by colporteurs, under the wise leadership of Brother C. E. Reichenbaugh.

Our home missionary department, led by Brother T. H. Barritt, has been blessed of the Lord. In a few weeks last fall, under his guidance, our brethren collected \$5,621 in the Harvest Ingathering; and encouraged by this signal success, they have set their goal for ten thousand dollars this autumn.

Our Sabbath school, educational, and young people's departments, under the leadership of Sister Bessie Acton, have made good progress. The fifteen Missionary Volunteer Societies organized in the conference gave \$1,299 for missions during 1917, and \$6,601 was donated by the Sabbath schools.

On the last Sabbath of the camp-meeting a call was made for foreign mission funds, and \$10,000 was given in cash and pledges. This is nearly double the largest offering ever given at any previous meeting in the conference since it was organized.

The conference sessions were short and harmonious. They proved to be spiritual meetings in the fullest sense of the word, and a real help to all.

At the request of the writer, all the conference workers met with the nominating committee to assist in choosing officers for

the coming two years. When the nominating committee's report was read, the election was thrown open to the whole congregation, and the following officers were unanimously re-elected: President, D. A. Parsons; secretary and treasurer, W. B. Mohr.

At the General Conference we were fortunate in securing for this conference, Elder J. W. McCord, who for a number of years has held the position of Pacific Union evangelist. Elder McCord will do city evangelistic work in Philadelphia, with a strong corps of workers to assist him. He has rented the Garrick Theater for twenty-five weeks, and is planning to conduct a strong campaign this winter. Elder F. D. Gauterau, from California, has also been added to our working force, and will assist the writer by working among the churches, thus releasing me for greater activity along evangelistic lines during the tent season.

The workers feel encouraged with the outlook for the coming year, and have recreated themselves for a strong service and a closer walk with the Master.

D. A. PARSONS.



AN OPEN DOOR OF PROVIDENCE

[THE following testimony was given through the Lord's messenger about seven years ago. We request every member of the large REVIEW family to study it with care. With the present world-struggle the work for the millions of foreign-speaking people in this country has entered a new era. These many representatives of the Old World nations in the New World, are watching the unfolding of events with unusual interest. They are coming to appreciate America more and more, and to love American liberty, ideals, and institutions. They are letting go of their old prejudices and traditions. This is our opportunity to teach them loyalty to our nation, and especially to lead them to a personal experience in the blessed gospel.

We wish we might underscore this entire testimony, but we can only point the reader to a few keynote thoughts. "These foreigners are here in the providence of God." "Great benefits would come to the cause of God in the regions beyond if faithful effort were put forth in behalf of the foreigners in the cities of our homeland." "God would be pleased to see far more accomplished by his people" for "the foreigners in America." These people present "a divinely appointed means of rapidly extending the third angel's message into all the nations of the earth." If we had done more of this work years ago, "we might now be standing on vantage ground." But we hope all will read the entire testimony.

L. H. CHRISTIAN.]

THE FOREIGNERS IN AMERICA

While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as his providence may open the way; and they are also to fulfil their duty toward the foreigners of various nationalities in the cities and villages and country districts close by.

It is well that those in responsibility are now planning to proclaim the third angel's message to the hundreds of thousands of foreigners in America. God desires his servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these

cities in our land from the nations of earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time.

Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message.

Had the work of warning the cities of America been carried forward in past years with an earnestness in harmony with the importance of this part of the harvest field, we might now be standing on vantage ground. In urging this matter upon the attention of our brethren in responsibility assembled in a union conference in 1909, I said:

"In New York City, in Chicago, and in other great centers of population, there is a larger foreign element—multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God, if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities and set at work. Many classes of laborers are to unite in conducting these efforts to warn the people.

"When God's chosen messengers recognize their responsibility toward the cities, and in the spirit of the Master-Worker labor untiringly for the conversion of precious souls, those who are enlightened will desire to give freely of their means to sustain the work done in their behalf. The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus strength will come to the working forces at home and abroad, and the cause of God will be advanced in his appointed way."

In "Testimonies for the Church," Vol. VIII, counsel is given concerning this same matter. From pages 34-37 I quote:

"I must write something in regard to the way in which our cities in America have been passed by and neglected,—cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field. . . .

"Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unwarned? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors, in the cities of California, New York, and many other States. . . .

"We repeat the prayer, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matt. 6: 10. Are we doing our part to answer this prayer? We profess to believe that the commission which Christ

gave to his disciples is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God.

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. Christ says, 'Go work today in my vineyard.' 'Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' Matt. 21: 28; John 4: 34.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church.

"The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. . . .

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse, and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message."

Recently we were favored with a visit from Elder O. A. Olsen, who has been appointed by the General Conference to have the general oversight of the work among the foreigners in America. We were greatly cheered by the encouraging report he brought concerning the progress that has been made in a few places. He told us of the continued prosperity of the cause of present truth among the Scandinavians and the Germans in America, and of the plans for continuing the work among the French. We rejoice that the efforts put forth by the pioneer workers among foreign nationalities in the United States and Canada, have borne a rich harvest of souls, and we pray that our brethren and sisters who have sacrificed to establish schools for the training of their children in their own mother tongue, may continue steadfast in the faith. Their labor of love will not be in vain. The workers trained in these schools should be encouraged to find their places quickly in the Master's vineyard, and to labor perseveringly in behalf of those who know not the truth for this time. God will go before them, and give them many souls for their hire.

Elder Olsen told us also of the encouraging beginnings among the Italians, Serbians, Rumanians, Russians, and several other nationalities. We rejoice with him in all that has been done, and yet our hearts were made sad by the knowledge that much that might have been done has been left undone because of lack of means. We hope that the special

collection recently taken in all our churches in America, will enable our brethren having this department in charge to do more aggressive work in the great cities of the land. Thus many may be won to our ranks, and from among these may be developed laborers who can proclaim the message to those of their own nationality in our own land and in the other nations of earth.

God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America, than has been done in the past. Let us strengthen the hands of Elder Olsen and his associates in labor. Let us not permit them to struggle on, alone, with only a meager allowance for the prosecution of their great work. As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America, a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues.

There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence. This work calls for the exercise of all the talents that God has intrusted to our keeping; . . . the pen, the press, the voice, the purse, and the sanctified affections of the soul. Christ has made us ambassadors to make known his salvation to the children of men; and if we are clothed with the righteousness of Christ, and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ, and the unseen realities of the world to come.

MRS. E. G. WHITE.

SOME TRUE STORIES OF ISLAM

As I read about dreams and visions in Joel, I thought I would write about my great dream, hoping that the Lord might use it in the furtherance of his work. My dream relates to the Mohammedan world. This great body of earnest religionists, spread over many lands and speaking many languages, is trying to save itself by prayers and ceremonies.

There seem to be two ways in which God brings light to people,—by political upheavals or revolutions, stirring them to new thoughts and ideals, and by contact with living missionaries and the Word of God translated into their own tongue. We certainly are seeing the political upheavals, and we know they are having their effect. The Bible has been translated into many tongues, but where are the living missionaries to enter in and make use of these advantages? Time is short, and there is so much to do.

In my dream I saw in our schools a few young men who found the study of languages interesting and easy. How I have wished that these young men could feel themselves called of God to make special preparation for this Mohammedan work! Instead of joining the ordinary missionary band, they might form a little group to make a special study of the Koran in English; to get a start in the Arabic language; to read Mohammedan history and all literature relating to that people. Such students should

make a thorough study of the fundamental doctrines of their own faith, and should acquire unusual self-control; a temper that could not be ruffled and a courage that could not be daunted.

Francis Xavier, the great Catholic missionary, is always depicted, like Christ, with a flaming heart. I would have these young men get the true flaming heart, set on fire by the Holy Spirit, and with it the devouring mind, quick and ready to acquire new ideas and to dig deep into hidden secrets.

It is said of Henry Martyn, who translated the New Testament into Persian, that he read grammars of other languages as eagerly as most men read storybooks. He had to contend earnestly against the fascination of such reading, lest he neglect his other duties.

Many years ago, Captain Shellbear, of the Royal Engineers, went to Singapore, desirous of winning some Mohammedans for the kingdom. He would take his cornet and with a band of workers proceed to an open place in a Mohammedan quarter. A little music would attract the people, then he would step forward and speak, in beautiful idiomatic Malay, on some phase of gospel truth. There was much need of knowledge and wisdom, lest the wrong word be said, arousing prejudice and evil passion. This was under the strong British government and the speakers were white men, but the hearts of the hearers were filled with fanatical zeal. Their hatred for Christians was intense. There would be outward respect and polite words, but the murmurs on the outside of the crowd and the thoughts in the hearts would be anything but pleasant. As one lingered around and listened, he might hear such remarks as these:

"Here come those dogs of Nazarenes again. Why do we listen to the teaching of such infidels? I wish I were learned, I would soon stop their mouths! Pork eaters! Away with such fellows! It is not fit that they should live. Children of Gehenna!"

These remarks would be accompanied by much spitting (to prevent the defilement caused by being in such close contact with the despised Christians).

But the more intellectual ones would crowd around the speaker and listen with intense interest.

One time, as Captain Shellbear was speaking, a polite physician, Mohammed Saleh, stepped forward and said:

"A question, sir: We say there is one God. You seem to teach that there are three. This must be our greatest point of difference. How can it be that God had an only begotten Son? Was he then married?"

"Listen to me, brother. You know the story of Adam?"

"Yes, he was the first man."

"Who was Adam's father?"

"Why, I suppose God was his father."

"And yet he had no mother. Can you not see that the all-powerful God, the Creator of all things, could create a Son?"

The doctor stepped back with a slight bow, silenced but not convinced. Then the captain, with shining face and a look of great love, continued:

"O my friends, do not worship a God of your own imagining, hard and unrelenting. Can you not see that we needed an incarnated God to show us that God the Father is love? some one to make the great sacrifice and die for us that our sins might be washed away? I cannot hope that by clear arguments or by debate you can influence me or I can convince you of anything. My only hope is that, if I preach the truth, while I am doing it the Holy Spirit will be sent down from heaven, and you will be convicted

of the truth as I speak. This is what I mean when I say, God the Father, God the Son, and God the Holy Ghost."

It was as he said. The physician was convicted and converted. He came one day in great excitement to the mission, bringing his children. He had stolen them from their grandmother. They could never return. He was baptized and went through a period of severe persecution. His name was changed to Silas Saleh (Saint Silas), and truly he lived a saintly life. Many years later, hearing of the true Sabbath, he began to keep it before his death.

One interested listener at these street meetings was Hadji Abdullah, a man of strong build and swarthy face. He was called Hadji because he had made the pilgrimage to Mecca, the coveted goal of all devout Mohammedans. But he had remained in Mecca too long. He had been delayed for twelve years, and his experience had been something like that of the youthful Luther, when he first went to Rome, hoping to receive a great spiritual uplift. He had been disappointed. He found the priests practicing mean tricks and shams to deceive the people. The great crowds of unwary pilgrims were fleeced and practiced upon, were stricken with disease, and many died, never returning from their pilgrimage. The holy city was a great slave mart, and altogether by the time Abdullah was ready to return to his home on the equator, his mind was much troubled on the subject of religion. He was led to pray to the true God about this, and he saw a vision of a great light, in which were many candles, like a great candelabrum, and a voice said to him, "Go out and listen well to what you hear. You will receive light and truth." Accordingly, when he heard the music of the cornet and saw the company gathering, he joined it.

What he heard was very interesting. It was all too good to be true, and so he listened many times with beating heart and rapt attention. The same Holy Spirit that gave him the vision, led him to know that he had at last found truth. He accepted Christ, was baptized, and became a member of the mission family. A new home must always be found for such. How earnestly he tried to serve us and make himself useful in his new surroundings! What high hopes we had that he could learn to preach the gospel, and that his knowledge of Arabic, his courage and strength, would be a great help in bringing others into the fold.

As he pondered over his new-found riches, he felt that he must go and teach his people. It was useless to tell him to be careful. His love and zeal were so great that he threw caution to the winds. He went to the quarter where the Celebes people lived. They built their houses partly over the water and lived quite apart from the other residents. They received him kindly. He spent the whole day in the house preaching to his people. No one opposed him, and he was feeling much elated over his success. That evening he called a jinrikisha to return to the mission. As he stepped into it, a large number of friends and neighbors gathered around him and said:

"You have found a new teaching. Will you not tell it to us?"

So he stepped down and preached to them for an hour or more. They responded most heartily. "True, true. What you say is all true."

After he had delivered his message, they began to beat him with the hard heels of their sandals. He was much astonished, but suddenly remembering that they had a trick of getting people into prison by putting things in their pockets and getting them con-

victed for stealing, he put his hands in his pockets and ran. A great mob collected, and with curses and beatings they hunted him through the streets. There seemed to be no help. Even the policemen, who were all Mohammedans, were out of sight, so he ran to the house of an Arab friend. The Arab, not knowing what had happened, admitted him and called to the crowd, saying,

"This is an English colony, and you will get into trouble over this."

Andrea (the Christian name of the hunted man) could hardly speak, but at last he made it known to the Arab that he was being persecuted because he had become a Christian.

"Is that so?" said the Arab. "If I had known that, I would not have interfered to save you."

So Andrea came staggering home, grieved and disappointed, and so were the missionaries. There had been a lack of self-control and wisdom in dealing with the difficult situation, and our poor Andrea felt that he could not stay among his people.

"You know I am a Buggis (a native of the Celebes), and they are hot-tempered people, always using the knife. What if I could not bear the persecution, and should kill a fellow man?"

No amount of persuasion could change his mind, and he sailed away to China, where he knew he could find a Christian community. We never saw him more, but hope he is still testifying for Christ.

In the cities of Sumatra a strong Mohammedan missionary work is carried on by Arabian people, and a great many, especially women, who have worshiped idols and devils, find the teaching attractive. In the first place, Mohammedanism is democratic. Members of the highest class delight to be seen eating with the lowest. Their prohibitions are strong points. Eating pork is not allowed, and alcoholic drinks are forbidden. The call to prayer from the mosque, in the early morning, and the intoned prayers which are heard in every house immediately following, give an odor of sanctity to the daily life. Would that all these religious observances could make them virtuous, but the better one comes to know these people, the more he is convinced that only the blood of Christ can wash away sins.

Mrs. C. L. MUNSON.

Sanitarium, Cal.

OUR DENOMINATIONAL SCHOOLS

"THE Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

In the book of Revelation we read of a special work which God desires his people to do in these last days. He has revealed his law and shown us the truth for this time.

"Higher than the highest human thought can reach is God's ideal for his children."

In order to reach this goal we must have institutions and schools designed after the pattern of those of the prophets of old. In these we may obtain an education that will fit us for his service here below.

To accomplish the work that the Lord has for us, we should have a broad foundation laid. God desires that we should be intelligent in regard to our work, that we may be able to distinguish between right and wrong. He also desires that the third angel's message, the great testing truth for this time, shall be taught in all our institutions, that we may be bright and shining lights in this dark world. Time is short, the perils of the last days are upon us, and we should watch and pray and heed the lessons that are given in the books of our chosen study. We shall have to stand before magistrates to answer for our allegiance to the

law of God, to make known the reasons of our faith.

Satan has used the most ingenious methods to weave his plans and principles into the popular systems of education, and thus gain a strong hold upon the minds of the youth. The world acknowledges as teachers some whom heaven cannot indorse as safe instructors. By this class the Bible is discarded, and the productions of infidel authors are recommended as if they contained those sentiments which should be woven into the life and character.

Christ said:

"As it was in the days of Noe, so shall it be also in the days of the Son of man." "The wickedness of man was great in the earth, . . . and every imagination of the thoughts of his heart were only evil continually." Luke 17: 26; Gen. 6: 5.

The doctrine of evolution is one of the greatest and strongest means used to discredit the Bible doctrines of the creation.

As an educating power, the Bible is without a rival. No work of science is so well adapted to develop the mind as a contemplation of the great vital truths and practical lessons of the Bible. Men of the greatest intellect, if not guided by the Word of God in their research, become bewildered. They cannot comprehend the Creator or his works.

True education does not ignore the value of scientific knowledge or literary acquirements. The world needs not only men of great intellect, but also men of noble character. It needs men in whom ability is controlled by steadfast principle, and such is formed only through doing the will and keeping the law of God. To me true education means the awakening of individuality, the development of all the powers of the being.

Association with those whose tastes were refined and beautiful and who had combined these virtues with the power to think and to do, early roused in me longings,—longings that only grow stronger and more varied as I seek to satisfy them.

The chief aim in getting an education should be to become a more efficient worker for God. Such an education will make us consistent and enthusiastic Christians. Those who see the importance of living daily a devoted life will need an education so broad, so high, and so deep that it will ever prove a safeguard against low standards and mean ideals; and such can be gained only in schools where God and his Word are recognized.

May the Lord help every Seventh-day Adventist youth in securing a Christian education.

GRACE MANNY.

CONSCRIPTING THE DONKEY

"We are scattering our blessed literature in some of the neglected places," writes a sister from one of our foothill towns in the West. "We have a good donkey and a little buggy, and we can go to those spots that are not easily reached by the regular workers. Our work is bringing rich blessings and creating interest among the mountain people. With the papers, we carry a few books to sell as we go. Pray for the success of our efforts."

What an excellent line of missionary work for those of our sisters who have buggies or automobiles and can give a little time each week to it! Out on the edges of little towns and through the sparsely settled sections of the country, there are many who welcome a little visit from Christian women. The blessing of God will surely attend those who attempt such service in the name of the Master.

ERNEST LLOYD.

Publishing Department

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

GOALS IN NORTH CHINA

ELDER F. A. ALLUM, president of the North China Union, sends the following good word concerning the goals they have set in that union for 1918. He says:

"Last year we secured almost \$7,000 (Mexican) in the Harvest Ingathering campaign. We are planning another campaign for this year, and expect to get \$10,000 (Mexican). We have set as our goal for the Sabbath school department this year the sum of \$5,000 (Mexican). For the first quarter of this year in every case the goal for the quarter has been reached and passed.

"Last year we sold more than \$19,000 worth of literature. When we consider the political situation then,—and the same conditions still prevail,—this is a remarkable showing. But we are convinced that if we have peaceful times during this year we can easily double that amount. Our plan is to raise in our field \$20,000 (gold) during 1919, sufficient to pay the salaries of all our Chinese evangelists."

REPORT FROM A NATIVE CHINESE FIELD MISSIONARY SECRETARY

BROTHER H. M. BLUNDEN, field missionary secretary of the North China Union Conference, sends the translation of a report which he had just received from one of his Chinese field secretaries. This Chinese brother says:

"I have just come in from helping one of our canvassers. We worked four hours together one afternoon, and during this time, owing to the grace of God, I took fifty-three orders for 'The World War.' The previous week this colporteur had taken only one order, so he was quite discouraged when I joined him. Now he is extremely delighted, as he sees that it can be done."

Brother Blunden also sends the following interesting report, which shows the excellent results of help given by a native field secretary:

"Last week we started a new native field agent in the province of Hupeh, and yesterday he came in to tell me how he was prospering. Across the river from Hankow is the capital city of this province,—Wuchang. Six months ago I put two boys in that city with 'The World War,' and they failed absolutely. It seemed that they could do nothing there, so in spite of everything that we could do they quit. Naturally Wuchang received a bad reputation, and when we asked a boy to go there after the institute in Hankow, a week or so ago, he was almost ready to rebel. However, he went and made a start. This new field agent had just been working with him for two days, and came to tell me that he had in that time secured \$69 worth of orders for 'The World War.' At the present rate of exchange, this would give him a profit of about \$11 gold a day, or \$15 (Mexican), which is a month's salary for an evangelist. He said that he interviewed the president of a Chinese guild, and asked him to take ten copies. [This is a practice in this country, as the Chinese people are great people to give presents of books to their friends, and the boys take

advantage of this.] He said that the man walked away, got his pen, and wrote an order for twenty copies, handing over the customary deposit of about seventeen per cent. Then the man told him that perhaps if he called again later he would be able to give him an order from every member of the guild—between one and two hundred men. In another place the canvasser took an order for ten copies. You can imagine he was delighted with the beginning he had made in his work as field agent."

In closing his letter, Brother Blunden says:

"Books can certainly be sold in this country if we can only get the right kind of men to do the work."

N. Z. TOWN.

"THIS world would be as clean as heaven's floor
If each should sweep before his own house door."

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

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

Central Union Conference

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

Columbia Union Conference

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

Eastern Canadian Union Conference

Newfoundland --- Sept. 27 to Oct. 6

Lake Union Conference

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

Northern Union Conference

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

North Pacific Union Conference

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

Pacific Union Conference

Inter-Mountain, Salt Lake City, Utah ---
----- July 18-28

California, Beulah Park, Oakland ---
----- July 25 to Aug. 4

Southern California, Los Angeles --- Aug. 1-11

Southeastern California, Santa Ana --- Aug. 15-25

Arizona, Phoenix --- Oct. 31 to Nov. 10

Southern Union Conference

Louisiana, Lake Charles --- July 25 to Aug. 4

Louisiana (colored), New Orleans --- Aug. 7-14

Tennessee (colored), Nashville --- Aug. 15-25

Kentucky, Louisville --- Aug. 29 to Sept. 8

Kentucky (colored), Louisville, Aug. 29 to Sept. 8

Tennessee --- Sept. 5-15

Alabama, Birmingham --- Sept. 12-22

Alabama (colored), Birmingham --- Sept. 12-22

Mississippi --- Sept. 19-29

Mississippi (colored) --- Sept. 19-29

Southeastern Union Conference

Georgia, Jackson --- Aug. 1-11

Cumberland, Knoxville --- Aug. 22 to Sept. 1

North and South Carolina, Charlotte, N. C. ---
----- Aug. 29 to Sept. 8

Florida, Orlando --- Sept. 5-15

Southwestern Union Conference

Arkansas, Little Rock --- July 18-28

Texico, Clovis, New Mexico --- Aug. 1-11

North Texas, Keene --- Aug. 8-18

Oklahoma, Oklahoma City --- Aug. 22 to Sept. 1

SOUTHEASTERN CALIFORNIA CONFERENCE

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

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

SOUTHEASTERN CALIFORNIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The first biennial session of the Southeastern California Association of Seventh-day Adventists will be held in connection with the conference and camp-meeting, at Santa Ana, Aug. 13-25, 1918. The first meeting is called to convene at 10 a. m., Thursday morning, August 15.

The regular business, such as the election of the board of trustees, etc., will be transacted. All delegates to the conference are delegates to the association session.

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

WESTERN NEW YORK

Four tent efforts will be held this season in the following places: Buffalo, cor. Elmwood and W. Tupper Ave.; Rochester, Genesee and Roslyn Sts.; Elmira, Main St., southern end of bridge; Jamestown (Swedish), cor. Institute and Allen Sts. All these efforts will be in progress on or before July 7, and will be continued during the months of July and August. The services will be held each evening at 8:15, excepting Saturday night. Let all who have relatives and friends residing in any or all of the cities indicated above, write them at once, urging them to attend the meetings.

K. C. Russell.

INDIANA CONFERENCE

The forty-fifth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Frankfort, Ind., August 8-18, 1918, for the election of officers and the transaction of such other business as may regularly come before the conference. Each church is entitled to one delegate, without reference to numbers, and one additional delegate for each fifteen of its membership. The first session will be called Friday, Aug. 9, 1918, at 9:15 a. m.

W. A. Westworth, President.
O. G. Albert, Secretary.

INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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

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

INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

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

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

AN OPPORTUNITY TO HELP

"Dear Readers of the Review:

"I wonder what you would do were you to be placed in a city the size of Valparaiso, a city of international importance, with an intelligent, energetic population, eager to read the current publications, and find yourselves as soldiers without ammunition. Would you not appeal, as I am doing, for publications?"

"Send clean copies of any of our publications in any of the Romance languages,—French, Spanish, Italian,—in Syrian, Arabic, Japanese, Chinese, Dutch, or English. Almost every language in the civilized northern hemisphere is used or known here. Wrap the papers, tie them securely, and see that the wrapping extends over and protects the ends or edges of the magazines or papers; but do not seal the packages. A cloth wrapping may prove the best protection. Find out at your post office what the package will cost, prepay the postage, and write the address plainly, thus:

"Mrs. J. C. Brower, Casilla 302, Valparaiso, Chile, South America.

"Books and papers may enter Chile duty free. It may be better to send several smaller bundles of papers rather than one very large one.

"Several hotel managers have asked me to keep a supply of our papers on their reading tables. I cannot, because I haven't them. To date I have sent to our office here in Chile one hundred and seventy yearly subscriptions to *El Atalaya*, and a number for the *Watchman* in English. There is an interest being created, from which you will hear results later."

PUBLICATIONS WANTED

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

Mrs. James A. Sain, Route 4, Lawndale, N. C.
James Harvey, 1729 Grove St., Oakland, Cal.

Mrs. P. H. Nicholas, 324 Falls St., Greenville, S. C.

Mrs. James F. Woods, 822 S. Detroit St., Warsaw, Ind. Continuous supply.

L. N. Nivison, 1114 Canal, Three Rivers, Mich. Continuous supply of denominational periodicals.

J. W. Ratliff, R. F. D. No. 1, Box 143, Ashland, Ky. Review and Herald, Watchman, Signs of the Times, and tracts.

Cristino Schulz, Calle 3a, Agricultura No. 1420, Tacubaya, D. F. Mexico. Publications in Arabic, Chinese, and Japanese.

W. H. Brown, 212 McCoy St., Joplin, Mo. Signs of the Times, Watchman, Liberty, Instructor, and Present Truth, as well as tracts.

Mrs. Hugh Will, R. F. D. No. 5, Ava, Ill., desires to thank those who have sent her literature for distribution, and she would appreciate Instructors and Little Friends for July, August, and September, 1917, for use in a Sabbath school.

IN HIS STEPS

Shadhan Chandra Sircar, the well-known Bengal leper, who was miraculously healed at the age of forty, after having had leprosy for twenty years and after losing his fingers and toes as a result of the disease, in 1906 read Elder Spicer's tract, "Jesus Christ a Sabbath Keeper; What That Means to Us," and at once began to keep the Sabbath. He was then seventy-one years of age and in excellent health. His simple and impressive story is given in the following statement:

"In 1906 Brother L. G. Mookerjee sent several workers with Bengali tracts through the villages. One came into my hands, 'Jesus Christ a Sabbath Keeper; What That Means to Us.' It had a picture of Jesus walking in the way of the ten commandments, leaving footprints for us to follow. The thought struck me that the same Jesus who healed me of the leprosy kept the seventh-day Sabbath, and I ought to follow his footsteps. This made me resolve that by his grace I would keep the Sabbath that Jesus kept, as my example. Since then I have rejoiced in the blessed truth. I have had a great deal of persecution and many losses to suffer, but I am still waiting joyfully for my Master's return, and hope to remain firm unto the end."

This same tract, with the same impressive picture, is reproduced in *Present Truth*, No. 31. This is the first time this, the strongest and most convincing presentation of the Sabbath question, was ever published in this country. It was issued in England and translated into

some of the foreign languages, but was never circulated in the United States.

The Sabbath question cannot be more attractively and convincingly presented than it is in *Present Truth*, No. 31, it being made up of a new setting of the old tract, "Elihu on the Sabbath," with the adaptation of Elder Spicer's tract, "Jesus Christ a Sabbath Keeper," and an introduction, "The Sabbath a Divine Institution."

The illustrations are of themselves a convincing sermon on the sacredness of the seventh-day Sabbath. The first is, "The Sabbath Blessed and Sanctified in Eden," followed by, "The Sabbath Written by God in His Law" (Mt. Sinai scene); "Jesus Walking in the Way of the Ten Commandments," leaving footprints for us to follow,—the picture that led Shadhan Chandra Sircar to keep the Sabbath; "Christ the Lord of the Sabbath," with his disciples in the wheat field on the Sabbath day; "The Sabbath in the New Earth" and "The Coin of Constantine," showing the face of the emperor on one side and on the reverse the figure of the sun with the inscription, "The Sun my invincible ally."

The matter contained in this number and the general attractive way in which it is all put together, should insure the circulation of more than a million copies and many Sabbath keepers added to the church.



REQUESTS FOR PRAYER

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

An anxious sister in Michigan requests our prayers for the conversion of her husband and son.

A brother, writing from Oregon, asks prayer for the deliverance of his wife from the delusions of astrology.

"Please pray for the conversion of my sixteen-year-old son," writes another sister from the same State.

Another reader sends the following request: "Please pray for my healing, and also for the conversion of my son."

A discouraged sister in Washington desires prayer for herself and daughter, that their faith may be strengthened.

An aged Iowa sister asks that we unite with her in praying that her memory may be strengthened and her hearing restored.

OBITUARIES

ELDER WILLIAM REEFMAN

The West Michigan Conference has been called to part with Elder William Reefman, who fell asleep in Jesus May 17, at the age of 58 years.

Brother Reefman was born Nov. 18, 1859, in Almelo, province of Overysssel, Holland. At the age of twelve years he with his parents came to America, locating at Overisel, Mich. In 1885 he was united in marriage to Anna Toonsha, and to them were born four children.—Mrs. Minnie Husted, of Holton; Mrs. Geraldine Paulson, of Chicago; Daniel and Arthur Reefman, of Holton, all of whom were present at the funeral services.

Elder Reefman accepted present truth and became a Sabbath keeper about thirty years ago. He gave evidence that the Lord had called him to the ministry, and about seven years ago he began to preach this message. He was ordained in 1915 at the camp-meeting held at Charlotte, Mich. He labored as an evangelist and pastor at various times. Recently he was stationed at Holland, Mich., where he served as pastor of the church. A few years ago Sister Reefman's health failed, and it was thought she would pass away then. But God willed it otherwise. Her health was restored in answer to prayer, and she survives.

Brother Reefman was a conscientious man of God. Many souls are enjoying the truth as a result of his labors, and these mourn his apparently untimely death, as he was ill but one week. Besides the widow and children men-

tioned, he leaves to mourn, his aged father and aunt, two brothers, and three sisters, all of whom attended the funeral services, conducted at Holland and Holton, the latter being the place of interment. The Methodist church of Holton was courteously placed at our disposal. Those participating in the services were: Elder M. H. St. John, of Chicago; Prof. C. A. Russell, of Berrien Springs; Elder W. M. Wilbur, of Grand Rapids; Brethren Wright and Ice, of Allegan; the pastor of the M. E. Church at Holton, and the writer. We laid our brother to rest awaiting the coming of the Life-giver. S. B. Horton.

Randolph.—Henry F. Randolph was born Aug. 22, 1861, in Shelby County, Indiana, and died at Canon City, Colo., at the age of nearly sixty-seven years. While he was a boy he, with his parents, accepted present truth, and later he spent some time in the college and sanitarium at Battle Creek, Mich. He was married to Miss Caroline Young in 1884, and began active work in the cause at Indianapolis, Ind. In 1891 he came to Colorado to help establish the sanitarium at Boulder. After eight years of strenuous labor there, his health failed, and he moved to Canon City. Brother Randolph was a staunch Adventist, and anxious to be of service in the work of God. One daughter, two sons, two sisters, and two brothers mourn. R. W. Brown.

Rogers.—Dell Rogers was born Sept. 30, 1892, at Atchison, Kans., and died at College Place, Wash., April 17, 1918. He was married to Miss Inez Simundson at Hermiston, Oreg., April 4, 1915, and to them was born one child, a son. He was at one time a member of the Seventh-day Adventist church at College Place, but through discouraging influences was led to give up the service of God. But later he returned to College Place, and was planning to arrange his affairs so that it would be possible for him to keep the Sabbath, when fatal illness overtook him. He sleeps awaiting the call of the Life-giver. His wife and child, with his father and one sister, mourn. A. J. Breed.

Wonders.—Christopher C. Wonders was born Oct. 17, 1842, in the State of Ohio, and died June 1, 1918, at Carney Hospital, Alma, Mich., following an operation. Brother Wonders was a man of sterling worth, and for a number of years was elder of the Riverdale church. He was twice married, his first wife dying in 1883. He leaves to mourn, a devoted wife, four daughters, two sons, and one stepson. Through all his suffering and trials, he remained true and faithful, never losing sight of "that blessed hope." Titus 2:13 was used as the basis of remarks at the funeral service. N. H. Pool.

Bailey.—Mary Bailey was born in Louisiana, and reared in Jefferson County, Arkansas. She was married to Sam Johnson in 1885, and they made their home at Independence, Kans., where they embraced present truth and united with the Seventh-day Adventist church. The family moved south to Tampico Alto, V. C., Mexico. There Brother Johnson fell asleep, and his widow was married the following year to J. R. Bailey. She was again left alone in 1916, and having no relatives, lived on her little farm until May 14, 1918, when she died as the result of an accident. She sleeps in the blessed hope of a soon-coming Saviour. * * *

Dester.—William Dester was born in Gohon, Ohio, Nov. 12, 1859. He spent the early part of his life in Ohio. In 1884 he was married to Miss Vertie Horsley, of Topeka, Kans., and to them were born two children. Brother Dester accepted present truth while residing in Topeka, and united with the church through the efforts of Elder C. McReynolds. Later he gave up the observance of the Sabbath, but the last year of his life he gained a new experience in the things of God. He fell asleep at his home in Chanute, Kans., June 10, 1918. His wife and daughter, with four sisters mourn. M. G. Huffman.

Lamb.—John A. Lamb was born in Ringgold County, Iowa, June 30, 1872. He died at his farm home near Holly, Mich., May 26, 1918, being struck by lightning during a heavy electrical storm. He was a devoted member of the Seventh-day Adventist church, having accepted present truth about seventeen years ago. His wife and three children look forward with hope to a glad reunion in the resurrection morning. A. J. Clark.

Collard.—Joseph Collard of Berrien Springs, Mich., was born in Pelham, Ontario, Canada, May 14, 1850. He died June 10, 1918, at the home of his sister, near Greenville, Mich. He lived an exemplary Christian life from the time he was converted at the age of fourteen. His wife and one son survive. R. J. Nethery.

Furnival.—Frederick Sumner Furnival was born May 27, 1917, and fell asleep at "Grey Castle," the Sanitarium Treatment-Rooms, Mussoorie, India, April 15, 1918. Words of consolation were spoken by the writer to the sorrowing parents and friends present at the funeral service. F. A. Wyman.

Harding.—Virginia Lee Harding, daughter of George and Lethitia Harding, died at the Mission Hospital in Asheville, N. C., July 8, aged nineteen months. The parents, three sisters, and one brother mourn, but they are comforted by the hope of the resurrection. H. L. Shoup.

Taylor.—Mrs. Abbie J. Taylor died at Trowbridge, Mich., May 5, 1918, aged 90 years. She embraced the third angel's message fifty-seven years ago, and loved this truth to the day of her death. Her faith and hope were bright to the end, and she sleeps in hope of a part in the first resurrection. The funeral service was conducted by the writer at Otsego, Mich. M. C. Guild.

Caldwell.—Mrs. Esther A. Caldwell, wife of Roland L. Caldwell, died in Oakland, Cal., June 17, 1918, in her thirty-eighth year. She became a member of the Seventh-day Adventist church early in life, remaining faithful till her death. We believe she fell asleep in the blessed hope of the first resurrection. She is survived by her husband, her mother, one sister, and three brothers. H. S. Shaw.

McWilson.—William McWilson was born at Indianapolis, Ind., Jan. 16, 1832. At the age of twenty-one he went to Illinois, and the following year was married. In 1862 he volunteered in the Union Army, serving three years. The last eighteen years of his life were spent at Greenland, Ark. He was an earnest believer in the third angel's message, and fell asleep in hope of a part in the first resurrection. G. E. Norwood.

Maupin.—E. Maupin was born in the State of Missouri in the year 1849, and died at Lynden, Wash., June 18, 1918. Brother Maupin was a Seventh-day Adventist for about twenty-five years. He leaves his wife, three sons, and two daughters to mourn their loss. Words of comfort were spoken by the writer to the sorrowing relatives and friends, at the Adventist church, from the text, "Our friend Lazarus sleepeth." Daniel Nettleton.

Henderson.—Our dear little grandson, Jack Edwin Henderson, was born May 24, 1910, and died May 13, 1918. Since the death of his mother three years ago, he has lived with us at Marshfield, Oreg. He was a faithful attendant at Sabbath school, a wide-awake little lad, loved by all who knew him. His father and two sisters mourn with us. Mrs. E. R. Henderson.

Fry.—Mrs. Grace Fry was born Oct. 28, 1879, and died at her home in Oakland, Cal., May 19, 1918, leaving her mother and a large number of relatives to mourn their loss. The last years of her life, and particularly during her last sickness, she manifested a deep desire to be ready to meet her Lord. We believe Sister Fry sleeps in Jesus, awaiting the first resurrection. H. S. Shaw.

Handley.—William Floren Handley was born July 7, 1884, near Galion, Ohio, and died June 15, 1918, near Lexington, Ohio. He was a former student of Mount Vernon Academy, where he was converted in 1906. In September of that same year he was united in marriage with Miss Eva Shough. His wife and parents, with one brother, are left to mourn, but they sorrow in hope. Brother Handley lived a consecrated Christian life, and we feel confident that he sleeps in Jesus. N. S. Ashton.

Ritchey.—Mrs. Joseph Ritchey was born in Lincolnshire, England, April 23, 1841, and died May 28, 1918. Her maiden name was Charlotte M. Holland. She came to this country when about twenty-six years of age, and after her marriage settled at Stevens Point, Wis. She was a charter member of the Stevens Point Seventh-day Adventist church, and was a firm believer in the message until the close of her life. She was laid to rest, hoping for a part in the first resurrection. P. E. Berthelsen.

Hicks.—Ella Sterns Hicks was born in Newbury, Ohio, Jan. 10, 1855. She was married to Philip Hicks, of Sumner, Mich., June 13, 1872. Nine children were born to them. In 1880 Sister Hicks became a member of the Sumner Seventh-day Adventist church, and until her death was an active worker in that organization. She fell asleep at her home, June 3, 1918. Her companion and eight children are left to mourn, but they sorrow in hope. Ira J. Woodman.



WASHINGTON, D. C., JULY 25, 1918

EDITOR FRANCIS MCLELLAN WILCOX
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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

A FULL report of the proceedings of the General Conference council meeting will appear in the REVIEW next week.

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No message has been received since our recent notice concerning the condition of Elder George I. Butler. We earnestly hope that this absence of further word may mean that he is improving. Let us earnestly pray that this may be the case. We still need, in connection with this movement, the early pioneers, that we may continue to be inspired by their faith and hope.

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We were pleased to have with us in attendance at the recent council, the following brethren from fields abroad: O. Montgomery, vice-president for South America; M. N. Campbell, president of the British Union Conference; J. W. Westphal, president of the Austral Union Conference, South America; S. E. Jackson, president of the Philippine Union Conference; E. F. Peterson, superintendent of the Inca Union Mission; and F. A. Stahl, superintendent of the Lake Titicaca Mission.

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THE following workers sailed last week from New Orleans, going to various fields in South America: O. Montgomery, J. W. Westphal, E. F. and Mrs. Peterson, J. H. and Mrs. McEachern with their two children, and H. B. and Mrs. Lundquist. On the same boat were R. J. and Mrs. Sype, going as far as Panama, to take up evangelistic work in the West Caribbean Conference. Brethren Montgomery and Westphal have been attending camp-meetings and other gatherings since the General Conference, and are now returning to South America. Brother McEachern goes as field missionary secretary for South America. Brother Lundquist will engage in educational work among the Indians in the Inca Union Mission.

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DEATH OF MISS EDITH M. GRAHAM

THE readers of the REVIEW will be pained to learn of the death of Miss Edith M. Graham, secretary of the Home Missionary Department of the General Conference.

Miss Graham had been in declining health for several months. Previous to the General Conference she went to California for medical treatment, and at the time of the Conference felt that she was on the road to recovery. Following the meeting, however, she suffered a nervous collapse, accompanied by serious difficulty with her heart. She returned to Pasadena, where for weeks she

made a brave fight for life, aided by all that medical skill and human sympathy could offer. The end came peacefully July 11. The funeral was held at Pasadena July 17. Miss L. M. Gregg, of the Review and Herald, left for California to attend Miss Graham, but did not reach Pasadena until after her death.

In the death of Sister Graham this cause has lost a most efficient laborer and a godly woman. Her general work in the department has been greatly appreciated. Many of our readers have enjoyed the studies in the Testimonies which she has been furnishing the REVIEW. We understand that Miss Graham had no relatives in this country. She was born in England, but the most of her life was spent in Australia until five years ago, when she came to the United States and entered upon the work of the department. Fuller particulars regarding her life will be furnished later.

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CAMP-MEETINGS IN MASSACHUSETTS AND NEW YORK

IT was our privilege during the month of June to attend camp-meetings in the Massachusetts and Eastern New York Conferences.

The New England Conference we had never visited before. It was a great pleasure to meet so large a company of earnest, devoted brethren and sisters, and we greatly enjoyed our association with them during the week we spent at the meeting. Elder J. K. Jones and his associates are doing strong work in this field, and the Lord is blessing every department of conference work, as was indicated by the substantial gains reported at the camp-meeting.

The prospects for the two institutions in this field, namely, the sanitarium at Melrose and the South Lancaster Academy, appear excellent for the future. The sanitarium has proved a strong evangelizing agency, bringing to many a knowledge of the truth which they might never have obtained had they not come under its influence. Prof. M. E. Olsen is giving a strong mold to the educational work of the academy. As our mind went back over the sweep of years since we were here in school, we were able to recall many who have gone out from this school to do earnest, faithful work in connection with this great movement. May the Lord continue to bless the academy and make its influence more far-reaching for good in coming years.

It was a great pleasure to meet with many old-time friends in eastern New York. We found that the Lord had abundantly blessed the labors of Elder H. C. Hartwell and his coworkers. A good addition has been made to the conference membership. Here, as in every other conference, there is a dearth of laborers. In fact, Elder Hartwell was the only ordained minister in active labor for some time. Brother Arthur W. Coon was ordained to the gospel ministry at this meeting. Other young men in the conference give promise of developing into successful workers.

It was our privilege at this meeting to come more closely in touch with our young people, and we were pleased to see the earnest spirit which actuated them.

Our hearts were greatly encouraged as we again associated with some of the older

Sabbath keepers in this conference, and saw their earnest purpose to persevere even unto the end. Soon our hopes will be realized, and the grand consummation will be reached. Let us faithfully labor and work to the attainment of that purpose.

We were called from the eastern New York camp-meeting to attend the funeral of Brother Newton I. Hathaway, of Constableville, N. Y., a Sabbath keeper for many years. Here we spent a little time in renewing acquaintance and fellowship with friends whom we had not met for fifteen years.

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PRACTICAL MISSIONARY WORK

TOO often our missionary interest in Christian and philanthropic work is confined chiefly to the passing of resolutions. It is the practice rather than the theory which those in need of help appreciate. It is not enough to say to those in need, "Depart in peace, be ye warmed and filled," when we "give them not those things which are needful to the body." "Even so faith, if it hath not works, is dead, being alone."

The great suffering world today needs sympathy and prayers, but there is need that the sympathy be expressed in tangible form, and that we seek to co-operate with the providence of God in answering our prayers.

This has been well illustrated in the experience of the brethren in the Western Oregon Conference during the last few weeks. Recently that conference passed the following resolution:

"Resolved, That we, the delegates and constituents of the Western Oregon Conference of Seventh-day Adventists, hereby express our unqualified approval of the American Red Cross; and pledge our hearty moral and financial support in the furtherance of its love and mercy."

In less than three weeks after the conference meeting closed, a great fire swept over the city of Cle Elum, Wash., rendering more than 1,500 people homeless. The following letter to the conference officials, furnished us by Brother Clyde Lowry, tells of the appreciation of the kindly aid rendered by our brethren to the unfortunate victims of the disaster:

"MY DEAR MR. COTTRELL:

"Permit me to express the sincere appreciation of the American Red Cross officials in this Northwestern Division for the generous response from you in the matter of supplying all the tents available [70 from the Western Oregon and 40 from the Western Washington Conference] and imperatively needed to house the 1,500 people made homeless in the Cle Elum disaster. Adequate guaranties have been issued, I understand, by the mayor of Cle Elum, for the return in good condition of your property. You will understand more fully how valuable your assistance was when I mention that we were utterly unable to secure tents from any other source than the several conferences of Seventh-day Adventists.

"Sincerely yours,

"F. P. FORSIE,

"Division Director Civilian Relief."

The times in which we live will afford many opportunities for us to render aid to the sick and suffering, to the poor and needy. Let us exercise the spirit of rich liberality, keeping our ears open to the cry of need from whatever quarter it may arise.