

The Advent Review And Sabbath Herald

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

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Workers and Friends in Attendance at Ministers' and Workers' Institute for the Provinces of Kiangsu, Chekiang, Anhwei, and Shantung, Held in Shanghai, June 8-22, 1918

Borrowing Trouble

SOME people make themselves and others unhappy by living in dread of something that they think is going to happen. They are continually borrowing trouble. All have doubtless heard the story of the man who was making a long journey by team. For days he worried over how he would be able to cross a certain river, which was spanned by a bridge that time had rendered dangerous. He could not ford the stream. To cross it meant that both he and the team would doubtless fall into the waters beneath. But when he finally reached the river, there was a new bridge, and everything was perfectly safe. His worry was quite unnecessary.

Many professed Christians are like that. They worry about what they fear is going to happen, and perhaps nine tenths of all they dread never comes to pass. And if it is to happen, worrying will not stop it, or help the matter in any way. So why worry?

Men make predictions of coming trouble. An astronomer some time ago figured out that the material of the sun was being consumed at an alarming rate, and that some thousands of years hence the sun would burn out and become a cold body like the moon; and as a result something dreadful would happen to the earth

and its inhabitants. This prediction caused some to be anxious.

Another prognosticator sweeping the heavens with his telescope discovered that a comet was moving at terrific speed toward us, and unless there were some interference, it would strike the earth and break it into fragments. This was alarming news to some. Even if all this were so, it would not help the matter any to worry about it. Just as well be happy and go to sleep. Worrying could not change the path of the comet.

Some take a pessimistic view of the work of the church, both at home and afar off. The cause is not making much progress. Some in the church are not converted, and do not walk in the light. The condition is deplorable. There is no spiritual life anywhere; so far as they can see, the Holy Spirit is not among us. There were those in the exodus movement who took a similar view, and so failed to enter the Promised Land. An old prophet, for a certain reward, started out to curse the whole movement. But when he began, the Spirit of God through him said:

"Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in

Israel: the Lord his God is with him, and the shout of a king is among them." Num. 23: 20, 21.

Things were quite encouraging, after all, even though Israel had made many mistakes and grieved the Lord. So it may be again. Worry and criticism do not help anybody or advance the Lord's work. If things are not going as they ought to go in your church,—which is a thing quite possible,—*pray*. If the work in the general, union, or local conference is not going as it should, *pray*. Look up somebody to pray with you. Get several together and pray. Do not judge and find fault, but bring your strong spirituality to bear on the church. Mingle with the brethren. But before saying too much about the spiritual condition of others, it would be a good plan to examine yourself; take an inventory of your own spirituality, and see if you are right with God. Don't condemn others for being in a Laodicean state until you can, with confidence, affirm that the Lord has delivered you from this condition; for it is hardly a proper Christian procedure to find fault with others for being in the same condition you are in yourself. Yet it sometimes happens that those who are the farthest from God themselves are the

freest to condemn and criticize others.

Worry is the fruit of unbelief. It is a baneful fruit, too. It discourages ourselves, and others as well; and it does no good. It relieves no situation. It does not bring light, but darkness. We are in a time when trust in God is needed, when words of cheer are in demand. Rev. J. R. Miller well says:

"Nine of every ten persons you will meet tomorrow will be carrying as many and as heavy loads as they can possibly carry. They will not need to have their burdens lifted away—that would not be the truest kindness to them; their burdens are God's gifts, and in bearing them they are to grow; but they will need cheer, strength, that they may walk steadily, bravely, and unfalteringly under their loads. There is nothing the world needs so much as cheer. A discourager is always a misanthrope. He makes it harder for every one to be good, to be strong and true. An encourager is a friend of men. He is the boon of his race. He is a benefactor. He is an inspirer of joy. He is a fountain of love. Christ himself was always an encourager. He never spoke a discouraging word to any man or woman. In the most hopeless life he saw the possibilities of heavenly glory. We must

be like our Master and must live like him if we would do our part in making the world better and putting sunshine into it.

"Let us then cease forever our miserable habit of prophesying evil. Men do go to church, and the way to get more of them to go is to make our churches more sunny, more cheerful, more human, more helpful, more like sweet and holy homes. Things good are not all decaying and dying out—and the way to get more good into the world is to stop our ungrateful faultfinding and discouragement and begin to help everybody to be good and brave and true. Thanksgiving is the word; if we have thanksgiving lives we shall have lives of blessing, and every one who knows us will begin to love Christ more and love his neighbor more."

Trying moments come to us in the daily grind of life. But instead of worrying and dwelling on the dark side, let us be cheerful and trust the Lord. We are invited to cast our burdens on the Lord. He bids us come to him and find rest. Faith will enable us to experience the blessing of rest and freedom from the constant irritation of unbelieving worry.

G. B. T.

Extravagance in Expression

THIS is an age of teeming interest in almost every phase of life's experiences. It is an age of expectancy. Men and women are on tiptoe, not knowing what a single hour may develop in the way of great happenings. This naturally makes for extravagance of expression and sensational statements. We can hardly expect newspaper writers to avoid the use of startling phraseology. Many employ extravagant language for the very purpose of creating a sensation, to catch the public ear, to create sales for their magazines and papers. There is great danger that religious journals will fall into this evil practice. Coming a little closer in application, there is even danger that writers among Seventh-day Adventists will do this.

How many meetings we hear described as "the most wonderful meeting ever held." We say the people possessed "a spirit of most intense earnestness." The visitation of the Spirit is represented as "the great and marvelous working of God's power." These and many similar expressions are common among us.

Now, of course, these might be quite true, but if we exhaust the whole range of adjectives in describing the meetings which we are conducting today, how shall we describe the greater Pentecostal season of tomorrow?

The New Testament records many instances of God's workings; but although they were truly great and marvelous, and were attended by healing power and the conversion of thousands, they are not described in the language which many writers use today. It is entirely proper that we should report the working of God in behalf of his people. It is proper for us to recognize the manner in which he works through poor human instrumentalities in the accomplishment of his work. But we believe it is better to preserve due modesty of expression in reporting the work which the Lord has accomplished through us. This we feel confident will redound more to his glory than if we couched our report in such terms as are employed by the sensational writers of the world.

The Convincing Argument

MEN have argued for years over the inspiration of the Bible and the theoretical expression of Christianity. It is difficult to convince men of atheistical leanings of the truths of Christianity by cold logic. But there is one great unanswerable argument, and that is the life of Christ. Skep-

tics may say what they will about the mistakes of Moses and about the errors of the church, but they can say nothing against the character of Jesus Christ, particularly when that character is exemplified in flesh and blood among their own associates. Before this argument, caviling must cease.

And this is the argument by which the church may win men and women to Christ. By the demonstration of the living Word in the life of the disciples will the power of the written Word be demonstrated.

At the outbreak of the Great War, thousands of people in Europe eagerly flocked to the churches to find from the pulpit an explanation of the meaning of the terrible events coming upon the world, and for comfort to the soul confronted by darkness and danger. In some instances, perhaps, their heart desires were met, but in the great majority of instances they went away disappointed. A recent article by W. E. Selbie in the *British Weekly*, discusses the present religious situation under the title, "When the Boys Come Home." He suggests the message which he believes the churches must be prepared to give at that time:

"The churches must tune the pulpits, and by their vision of God, their deep sense of sin and need, their victorious faith and undaunted hope, bring home to the most indifferent something of the glory and passion of the gospel. The deeper and more perplexing the need of the world, the greater is the opportunity for the churches to make plain to all that they have in the gospel that which can more than answer it. But this they must do, not merely by word of mouth. In plain language, they must practice what they preach. There are ethical implications of the gospel which must no longer be kept in the background. The time is come for the churches to take that kind of action which will compel attention and vindicate their claim to be the guardians of the spiritual life of the nation. They must cease to live unto themselves, and devote their attention entirely to the service of God and man. 'To seek first his kingdom and his righteousness' must take the place of all denominational and ecclesiastical aims. The

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only concern of churches is to be good instruments in God's hands for the redemption of mankind."

The *Christian Advocate* feels that this is a need which exists not in England alone, but in America, and in all the world as well. It inquires:

"What will American Christianity do to take this generation for Christ? It will not accomplish it by concentrating all its energies on the raising of millions for missions or education, commendable as these activities are. It will not accomplish it by reading services or saying masses in noble fanes, either in a dead language or in words that have hardened into a lifeless ritual. It will not accomplish it merely by building bowling alleys, or opening clubrooms and recreation halls for the poor. Not until Christians generally are mastered by the passionate unselfishness of the Master, and show in every relation of life that they have been with him, will they silence a doubting generation and guarantee the gospel to a needy world. This supremely simple thing is hard to do, but it is the only way, because it is

Christ's way. It is easy to chatter about 'salvation' in terms which the world rejects as cant, but men have no epithet or argument which will avail against a Christian whose life squares with his profession."

It is easy indeed to talk about salvation, but it is another thing to exemplify that salvation in the life. This is the great need in the church of God today. It is the need which exists in the Seventh-day Adventist Church. We have a knowledge and a theory of the truth, and unanswerable arguments of doctrine. But this is not enough. The world is watching us. It concedes the impregnability of our strong arguments, but it is looking to see if we will demonstrate in our lives that these arguments do not consist alone in cold logic, but that our faith is a living, practical faith, producing in our lives the character and the virtues of the Lord Jesus Christ.

F. M. W.

Placing Ourselves Right

THERE is a danger which always confronts us in the Christian life; it is that of compromise. There is a possibility that as a denomination we may at some time surrender some fundamental principle of the gospel. This we must never do. The truth must be maintained at all costs.

But there is a very great difference between surrendering some fundamental point of our faith and surrendering some particular method of propagating our faith,—some peculiar way of stating what we believe, that may be found to be unwise and obnoxious, because of conditions which may develop. The great principles of the gospel of love should at all times and under all circumstances be set forth in the spirit of kindness and brotherly love. If we see a man living in some hut of error, it is not the wisest way to attack this hut and scatter the débris in all directions. It is much better to build a beautiful castle of truth by the side of the hut, and then, in the kindest and most winsome

way possible, ask the occupant to move in and make it his home. If he refuses, the responsibility is his, and he must take the consequences.

At this time we believe it is incumbent upon us as a people to place ourselves as a denomination right before the world. There is no virtue in being misunderstood. This does not advance the message nor save souls. The servant of the Lord, when speaking of Jacob and of how he did all that he could to atone for the wrong he had done Esau, says:

"So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience."—*The Great Controversy*, p. 616.

This is very wise and important counsel at this time, when the whole world is in commotion. We should give it the attention which it demands in all parts of the great harvest field.

G. B. T.

Recent Triumphs of Prohibition

THE cause of prohibition continues to triumph. Another great victory has just been achieved. Unless the President vetoes the measure, the United States is to have national war-time prohibition after June 30, 1919. According to the action of the Senate on August 29, the manufacture of all beer and wine is to be prohibited after May 1, 1919; while after June 30 of the same year there is to be no sale of distilled spirits of any kind, for beverage purposes, nor is the with-

drawal from bond of such distilled spirits to be permitted except for export. The restrictions of the bill are made to apply "until the conclusion of the present war, and thereafter until the termination of the demobilization, the date of which shall be determined and proclaimed by the President of the United States."

While the effective date of national prohibition is somewhat remote, the Senate bill, if agreed to by the House, will authorize the President to es-

tablish immediately such prohibition zones about coal mines, munition factories, ship building plants, and other plants for war material as he may deem expedient. Thus through Presidential action, a degree of that war-time efficiency contemplated in national prohibition may be obtained immediately.

Ratification of the Constitutional Amendment

The friends of prohibition hope that a sufficient number of States will have adopted the Constitutional amendment before the expiration of war-time prohibition, to assure to our country the continuation of the blessings of national prohibition. This will probably prove true; for already since the passage (Dec. 18, 1917) by the Senate of the resolution to submit the question of a prohibition amendment to the Constitution, fourteen States have ratified it. The list stands as follows:

1. Mississippi	January 8
2. Virginia	January 11
3. Kentucky	January 16
4. North Dakota	January 25
5. South Carolina	February 9
6. Maryland	February 13
7. Montana	February 19
8. Texas	March 4
9. Delaware	March 18
10. South Dakota	March 20
11. Massachusetts	April 21
12. Arizona	May 24
13. Georgia	June 26
14. Louisiana	August 8

It is interesting to compare with this a list of States under prohibition, and the date of its going into effect. The list of States which had voted for prohibition stood (though in several cases the date at which prohibition was to become effective was still in the future) at the beginning of this present year as follows:

State	Effective
1. Maine	1851
2. Kansas	1880
3. North Dakota	1889
4. Oklahoma	1907
5. Georgia	1908
6. North Carolina	1909
7. Mississippi	1909
8. Tennessee	1909
9. West Virginia	1914
10. Alabama	1915
11. Arizona	1915
12. Virginia	1916
13. Colorado	1916
14. Oregon	1916
15. Washington	1916
16. Arkansas	1916
17. Iowa	1916
18. Idaho	1916
19. South Carolina	1916
20. Nebraska	May 1, 1917
21. South Dakota	July 1, 1917
22. Utah	August, 1917
23. Indiana	April, 1918
24. Michigan	April, 1918
25. New Hampshire	May, 1918
26. Montana	December, 1918
27. New Mexico	October, 1918

The following territories also have been placed under prohibition by Congressional action:

Alaska	January, 1918
District of Columbia	1917
Hawaii	1918
Guam	1918
Porto Rico	1918

It will be noted that six out of the fourteen States that have ratified the Constitutional amendment are not found in this last list of States. It is a foregone conclusion that while only eight prohibition States have yet ratified the amendment, every one of the other nineteen will ratify it. If the proportion of 6 to 14 is kept up, this will represent ratification by forty-four more States in the near future. If this is too large a number to expect, we find ratification of the amendment assured in any case, for adding 19 to 14 gives 33; and only three other States need agree in order to give the approval of the thirty-six States

needed to secure victory for the amendment.

It is worthy of note that some of the Senators who voted against war-time prohibition, stated that they were in favor of national prohibition by constitutional amendment. Indeed, an interesting comment on the recent growth of public opinion in favor of prohibition was to be seen throughout the whole discussion in the Senate over this question. For political reasons, if not from personal convictions, no Senator seemed free to come out openly against prohibition. The opponents of the measure made their main point the loss of revenue to the Government in this time of huge war expenditure. When the vote was taken, it was *viva voce*. Had it been by roll call, it is very doubtful whether there would have been many nays recorded. The complete triumph of prohibition seems at hand.

L. L. C.

The "Word in Season"

AN associate of John Wesley, John F. Fletcher, was one of the eminent men of early Methodism. He related an experience which is preserved in a "Life of Mr. Fletcher," included in the complete "Works" of Wesley.

On standing up to preach one Sunday at Madeley, the entire topic upon which he had prepared to speak was taken from his mind. Neither text nor subject matter could he recall. In his confusion and embarrassment, he had recourse to the morning Scripture lesson that he had just read, the third chapter of Daniel. He commented for a time on the lesson of the three Hebrew children and the fiery furnace. The record continues in his own words:

"I found in doing it such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some peculiar cause for it. I therefore desired, if any of the congregation found anything particular, they would acquaint me with it in the ensuing week.

"In consequence of this, the Wednesday after, a woman came, and gave me the following account:

"I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this my husband (who is a butcher) has been exceedingly enraged, and threatened me severely what he would do if I did not leave off going to John Fletcher's church; yea, if I dared to go any more to any religious meeting whatsoever.

"When I told him I could not in conscience refrain from going at least to our parish church, he grew quite outrageous, and swore dreadfully, if I went any more, he would cut my throat as soon as I came home."

"This made me cry mightily to God, that he would support me in the trying hour.

And though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to go on in my duty and leave the event to him.

"Last Sunday, after many struggles with the devil and my own heart, I came downstairs ready for church. My husband asked me whether I was resolved to go thither. I told him I was. 'Well, then,' he said, 'I shall not (as I intended) cut your throat; but I will heat the oven and throw you into it the moment you come home.'

"Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into the burning fiery furnace, I found it all belonged to me, and God applied every word to my heart.

"When the sermon was ended, I thought, if I had a thousand lives I could lay them all down for God. I felt my whole soul so filled with his love that I hastened home fully determined to give myself to whatsoever God pleased, nothing doubting but that either he would take me to heaven if he suffered me to be burned to death, or that he would some way deliver me, even as he did his three servants that trusted in him.

"When I got almost to our own door, I saw the flames issuing out of the mouth of the oven, and I expected nothing else but that I should be thrown into it immediately. I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking God ever since."

Mr. Fletcher adds:

"I now know why my sermon was taken from me; namely, that God might thus magnify his mercy."—"Works of Wesley," Vol. VI, p. 465.

W. A. S.

A WOULD-BE MURDERER'S ARM PARALYZED

A PROMINENT minister in Canada relates the following remarkable instance of God's miraculous care over his people:

"I am frequently impressed by the Spirit to perform actions at the time unaccountable to myself. These impressions are so vivid that I dare not disobey them.

"Some time ago, on a stormy night, I was suddenly impressed to go to the distant house of an aged couple, and there to pray. So imperative was the call that I harnessed the horse and drove to the place, fastened the horse under the shed, and entered the house unperceived, by a door which had been left open. There, kneeling down, I poured out my petitions to God in an audible voice, for the divine protection over the inmates: after which I departed and went home.

"Months after, I was visiting one of the principal prisons in Canada, and moving among the prisoners, was accosted by one of them, who claimed to know me. I had no recollection of the convict, and was fairly startled when the latter said: 'Do you remember going to such a house one night, and offering prayer in the dark for the inmates?' I told him I did, and asked how he came to know anything about it. He said: 'I had gone to that house to steal a sum of money known to be in the possession of the old man. When you drove into the yard, I thought you were he, and intended to kill you while you were hitching your horse. I saw, when you spoke to the horse, you were a stranger. I followed you into the house, and heard your prayer. You prayed God to protect the old people from violence of any kind, especially from murder; and if there was any hand uplifted to strike them, that it might be paralyzed.' Then the prisoner pointed to his right arm, which hung lifeless by his side, saying, 'Do you see that arm? It was paralyzed on the spot, and I have never moved it since. I left that place without doing any harm, but am here now for other offenses.'—*Selected.*

THE CALL OF TODAY

HAVE you and I today
Stood silent as with Christ, apart from joy,
or fray
Of life, to see his face?
To look, if but a moment, on its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do,
For him at any cost? Have we today
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The imprint of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life sin's dross, its stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footprints meant for you and me.

— *Selected.*

The Judgment

MRS. E. G. WHITE

On the morning of Oct. 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming judgment. Language fails me in which to give an adequate description of the things which passed before me, and of the effect they had upon my mind.

The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, "Ledger of Heaven." One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

Another book was opened, wherein were recorded the *sins* of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld, I was filled with inexpressible anguish, and exclaimed, Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?

As the Holy One upon the throne slowly turned the leaves of the ledger, and his eyes rested for a moment upon individuals, his glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be

found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as his solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt, and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life.

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt, but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents intrusted to them.

This class had made *self* supreme, laboring only for selfish interests. They were not rich toward God, not having responded to his claims upon them. Although professing to be servants of Christ, they brought no souls to him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God, they had placed themselves on the left hand. They had had opportunity, but would not do the work that they could and should have done.

The names of all who profess the truth were mentioned. Some were reproved for their unbelief, others for having been slothful servants. They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden bearers, working for the interest of the Master. Said the Judge, "All will be justified by their faith, and judged by their works." How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God

with his means. But, like Meroz, the curse of God rested upon them for what they had not done. They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank.

The words spoken to these were most solemn: "You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and his glory from your business, you turned from his blessing."

The question was then asked, "Why have you not washed your robes of character, and made them white in the blood of the Lamb? God sent his Son into the world, not to condemn the world, but that through him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the Paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges he died to bring within your reach have not been appreciated. You would not be partaker of his sufferings, and you cannot now be partaker with him of his glory." Then were uttered these solemn words: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The book then closed, and the mantle fell from the person on the throne, revealing the terrible glory of the Son of God.

The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that precious probationary time is still granted us in which to prepare for eternity.—"Testimonies for the Church," Vol. IV, pp. 384-387.

A Key to the Bible

STEMPLE WHITE

FROM a sermon on "The Lord's Coming the Key to the Holy Scriptures," preached by the Rev. Canon F. E. Howitt, M. A., at the Prophetic Bible Conference Convention held at the Moody Institute in Chicago, Feb. 24-27, 1914, I quote:

"All that God has done and is still doing, is for the purpose of bringing about the Lord's coming. It is only when you see that truth in its clearness that you can get a proper conception of what the Bible really does teach. It is indeed the key to Holy Scripture. Without this knowledge the Bible is a disjointed book, apparently full of contradiction. You cannot understand it. You can see it only in its separate parts, and you will never get a vision of the whole until you realize the fact of the Lord's coming.

"Sabatier tells us of the contradictory impressions made upon those who view the wonderful frescoes of Giotto in the basilica in Assisi when seen under different conditions. He describes an occasion when an art critic went in to inspect those wonderful paintings. It happened to be a very dark, dull, cloudy day. The only means that he had by which to investigate them was a small lamp with a reflector, and the best he could do was simply to turn the light upon separated details of the great pictures. It was not very satisfactory. He saw perhaps an arm, or a hand, or perhaps a hideous face, or a beautiful face, as the case might be; but he could not put it all together. He had a very poor impression of what the frescoes really were. However, the next day the sun shone out, the day was bright and clear and beautiful, and then, when he went into the basilica, what a vision of beauty burst upon his view! How distinctly the frescoes appeared! Now he saw the purpose of the artist; now he could take in a general view of the whole thing; now he could study them as they could only be studied, in the light of God.

"Beloved, it is just the very same thing with regard to the Word of God itself. Without this centralizing truth of the Lord's

coming, you can never appreciate the Bible as you should. But with that truth realized, the Bible becomes plain, sublime, and beautiful, and we value the precious Book at its true worth."

How true are the above words! The second advent theme is the *key* to Holy Scripture. The doctrine of the Bible cannot be satisfactorily understood, nor the ordinances truly appreciated, except in the light of the second advent. From the announcement of the first gospel promise to the benediction in the very last chapter of the Revelation, the second coming theme, like a golden thread, runs all through the Book. The various phases of the purpose of his coming are most beautifully and impressively emphasized by the Master himself in several of his great parables. That wonderful event is the focusing point in all the great lines of Bible prophecy. In the words of the above-mentioned clergyman, "I think we all know that when we began to study the truth of the Lord's coming, it did make the Bible a new book."

Adventists are often called "The people of the Book." Though we have never published Bibles, yet in the light of the above, every Bible is a Seventh-day Adventist Bible. But, brethren, do we truly appreciate this great truth as we should? Do we recognize and sense the solemn responsibility placed upon us as debtors to the whole world in these closing hours of probation? Are we as familiar with the Book as we should be? Are we translating it into our daily life? Do we truly believe that the Lord is coming soon? "Every man that hath this hope in him *purifieth* himself, even as He is pure." 1 John 3:3.

St. Paul, Minn.

Divine Perfection

JOSEPH E. STEED

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

There are many occupations and professions in this life where a standard of perfection is required, in order that those who practice those callings may be looked upon as qualified to carry out the work or meet the necessary demands made upon them. And yet that which may be looked upon as the standard of perfection in one age may differ very much from the standard of another age.

In the scripture before us we have a very different thing. We are called upon to be perfect, even as our Father in heaven is perfect. This decree does not call upon man to be a god, nor to be in possession of the divine attributes of omnipotence or omniscience. The Lord has nowhere stated that the

redeemed are to reach the divine attributes, except that God will impart the attribute of immortality to those who appropriate his divine character.

What are we to understand, then, from the demand made by this text? The illustration of human perfection already referred to, is a perfection of human standards. But here is a standard higher than all human thought—a divine standard, a standard equal with the King of eternity. The text does not refer to attributes, but to character—a perfection of character that will be a reflection of the divine one.

"I in them, and thou in me." John 17:23.

"Higher than the highest human thought can reach is God's ideal for his children. Godliness—godlikeness—is the goal to be reached."—*"Education,"* p. 18.

But one may say: "Is such a thing

possible? Are you not placing that perfection out of the reach of sinful, puny man?"

No, dear reader, that is the only standard that will secure to the redeemed eternal joy and happiness. God can never bestow immortality—the highest gift he has to bestow upon the redeemed—upon any one who comes short of the divine standard. To do so would immortalize sin.

Another question may arise: "How is it possible, then, for a man born in sin and shapen in iniquity to become perfect like his Creator?"

Here is the demonstration of his wonderful love in making a clean thing out of an unclean. A man may be born in sin, and born again by a power that can overcome sin. That is the new birth spoken of by Jesus to Nicodemus in John 3.

Matthew 5, the chapter from which this text is taken, and the two following chapters constitute the Sermon on the Mount. Jesus opened this sermon by revealing the nature of the kingdom he had brought to man, first introducing the characteristics of the kingdom of grace that would fit men for the kingdom of glory. Jesus Christ himself lived those characteristics while on this earth among men. He met man's temptations and trials, and became acquainted with all his sorrows, that he might reveal to man the power that man might use in his conflict in acquiring that perfection of character. Through his life on this earth Jesus Christ became man's helper to overcome and do what he could not do without him, and so by Christ's help this unrighteous man may be made a righteous man and perfect in God's sight. Let us take Peter's testimony:

"According as his divine power hath given unto us all things that pertain unto life and godliness [godlikeness] through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1:3, 4.

This is the way, then, that man may attain to that divine perfection that will fit him for a place in the eternal plan of God. He has supplied the means; they are contained in his precious promises; and every call on the part of God contains the power which will enable man to comply with God's requirements.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Our part is to submit willingly to God's will in everything, letting God have his way with us, and he will mold and fashion us after his divine plan and purpose.

Many have wondered why it is that God will make so much of that company who are sealed under his last message. It is said that this company will reach such a standard of perfec-

tion that God will write his own name in their foreheads.

John, looking at this company while in vision, saw them around the throne, and he said of them:

"In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 5.

They are to follow the Lamb throughout the ceaseless ages of eternity, a trophy of divine perfection, wrought in a sinful world in rebellion against a righteous God, in the last and most lawless generation that ever lived.

Australia.

The Ancient Hebrew System of Education—No. 3

EDUCATIONAL PRACTICE

M. E. CADY

By educational practice we mean the plans adopted and organizations effected whereby the Hebrew educational principles were put into active operation in the training and education of the children and youth. "A study of the Bible brings to view the following regarding educational practice:

1. *A School in Eden.*—The first hint of a school in the Bible is where God gave to Adam the pleasurable task of studying the animals he had created, and of giving to each a name suited to its nature and habits. Gen. 2: 19, 20.

It is also probable that our first parents were students of plant life, as they were given charge of the garden God had planted and told "to dress it and to keep it." Verse 15. Thus both their physical and their intellectual powers were put to use before sin had weakened them.

2. *Education After the Fall.*—After the fall of our first parents, educational practice must take into account the element of evil as well as of good. Truth and error were now mingled in the world, and the true educator must discern between them,—“prove all things; hold fast that which is good.” 1 Thess. 5: 21. Man’s darkened mind and weakened body made the work of the educator very difficult.

Adam was sent “forth from the garden of Eden, to till the ground from whence he was taken.” Gen. 3: 23. His first-born, Cain, followed the occupation of his father,—“a tiller of the ground,” while Abel, his second son, was a “keeper of sheep.” Gen. 4: 2. After Cain killed Abel, he went into the land of Nod to dwell. There he abandoned the occupation of tilling the soil, the kind of employment most favorable to physical, intellectual, and spiritual development, and occupied his time in building a city, which he called Enoch after the name of his first-born.

Cain’s descendants took to mechanical rather than to agricultural and pastoral occupations. Some of them manufactured musical instruments, while others became artificers in brass and iron. Gen. 4: 16-22. Many cities were built, the people congregating in them, and wickedness greatly increased. Finally God confounded the

language of those who, after the flood, were building the city and tower of Babel, and as a result the people were scattered abroad, and the tower was never completed. Gen. 11: 1-9.

3. *Patriarchal Schools.*—Patriarchal, or family, schools were in vogue during the patriarchal age. The father was the head, or principal, of the school. Two of these schools are briefly described in the Bible.

a. *The School of Abraham.*—Abraham was called of God to leave the city and go into the country, and his nephew Lot went with him. They went back to the life most favorable to educational progress and development—the pastoral life.

Abraham’s ability to educate and instruct his household is indicated by the following testimony from God:

“I know him, that he will command . . . his household after him, and they shall keep the way of the Lord, to do justice and judgment.” Gen. 18: 19.

The school enrolment reached nearly 1,000, and the head of this school was received many times by kings and princes with honor, and sent on his way laden with gifts and blessings. As a result of the educational principles and practice of this traveling school held in tents and tabernacles, Abraham’s family grew finally to be a great nation, and through it all the families of the earth have been blessed. Gen. 12: 1-3.

b. *The School of Lot.*—Although for a time the family school of Lot was conducted according to God’s plan, in the field and among the hills and in close proximity to Abraham’s school, yet a spirit of discontent and strife finally caused Lot to separate from Abraham, and he pitched his tent toward the city of Sodom. It was not long before he “sat in the gate” of that city as one of the rulers. The wicked influences of the city weaned his family away from God’s plan of living and away from the truth they had been taught. Lot’s family school broke up in confusion and disaster to himself and his family. Gen. 13: 1-13; 19: 1-38.

4. *The National School.*—After about four hundred years of bondage and servitude in Egypt, God led Israel out into the wilderness, and for

forty years they attended a school conducted by God himself through Moses, their visible administrative head. God gave to them laws, statutes, and judgments calculated to develop to the highest degree their physical, mental, and spiritual powers. He provided manna for their daily sustenance, so that they were free to give themselves fully to the study and application of the principles of truth that were taught them. This was a preparatory school, to fit and prepare them to live in the Promised Land in such a manner that they would be an example of right living to the nations surrounding them.

Moses urged the parents to be diligent in teaching their children. This instruction was to be given while the children were at work and at play. On the doorposts and gates this instruction was to be inscribed. The children were to learn while doing, as well as to learn by doing.

Moses made the following prophetic forecast of the position that Israel would occupy among the nations if they were faithful in carrying out God’s plan of education as revealed in the statutes and judgments God had given to them:

“Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” Deut. 4: 6.

5. *The Schools of the Prophets.*—Formal education evidently was unknown until the time of Samuel the prophet. Previous to this time, educational effort was blended with the activities of the home and with social and religious functions. The indirect rather than the direct method of education obtained until Samuel established the system of schools called the “schools of the prophets.” These schools were established, not to take the place of home education, but rather to aid and supplement the work of parents. Many parents were neglectful of their duty, and these schools were a means of supplying, in a measure, training and instruction which the children had failed to obtain at home.

Samuel established two of these schools, one at Ramah, his home, and the other at Kirjath-jearim, where the ark remained for so many years after it was returned by the Philistines. Other schools were established during the reigns of David and Solomon, and the prosperity of Israel during their reigns was in a large measure due to the thorough, efficient training of young men who became wise counselors in the affairs of the nation.

In the days of Elijah and Elisha, several of these schools were established, and served as mighty barriers against the spirit of worldliness and apostasy that threatened the very existence of the nation as the chosen people of God.



The Ministration in the Heavenly Sanctuary

G. B. THOMPSON

1. WHAT miraculous occurrence assures us that the sanctuary ministration has been transferred from earth to heaven?

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matt. 27: 50, 51.

In Christ the shadow met the substance, the type met the antitype. When the true offering for sin was made, all the ceremonial offering prefiguring the death of Christ ended.

2. Is it necessary that the heavenly sanctuary be cleansed?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9: 23.

There is always great beauty and consistency in the figures used by the Lord to reveal the plan of salvation. In the earthly sanctuary the final round of service was its cleansing from all the sins that had been brought in daily in figure. In like manner must the heavenly sanctuary be cleansed from the sins which have been brought by faith in the blood of Christ into the true tabernacle.

3. What offering has been made for this work?

"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Heb. 10: 11-14.

4. Whose blood gives us boldness to enter into the holiest?

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Verses 19, 20.

5. What assurance is given?

"Having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promised)." Verses 21-23.

6. In vision what dialogue did the prophet Daniel hear between two holy ones?

"Then I heard one saint speaking, and another saint said unto that certain saint

which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13.

7. What answer was given Daniel in response to the question?

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

As the answer to the question as to how long the sanctuary and the host should be trodden underfoot pertains directly to the heavenly sanctuary and its cleansing, the question in verse 13 must have been concerning the heavenly sanctuary also, else the "certain saint" did not reply to the question asked, and we have no information concerning the answer to the question.

"In verse 13, R. V., the vision is clearly defined. It is 'the vision concerning the continual burnt offering [or continual mediation], and the transgression that maketh desolate,' which results in giving both the sanctuary and the people of God to be trodden underfoot. The time when the vision was to have its special application is stated in verse 17 to be 'at the time of the end,' or in the last days. This is additional proof that this prophecy was to find its complete fulfilment in papal Rome only, as pagan Rome passed away many centuries ago."—*"Bible Readings for the Home Circle,"* p. 228.

8. At what definite time was the heavenly sanctuary to be cleansed?

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

The sanctuary here to be cleansed is without question the true tabernacle, which the Lord pitched and not man. It was to be at the end of 2300 prophetic days, or years. (In prophecy a day stands for a year. Num. 14: 34; Dan. 11: 13, margin.)

9. When were the 2300 years to begin?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he

shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9: 25-27.

Observe how specific the prophet is in locating this period, and the important points which are fixed by the prophecy:

a. A seventy-week, or 490-year, period is cut off, doubtless from the beginning of the 2300-year period.

b. It was to date from the going forth of a particular command to restore and build Jerusalem, which went forth B. C. 457.

c. From the going forth of this command a period of 7 weeks, or 49 years, and another period of 62 weeks, or 434 years, was to bring us to "the Messiah the Prince."

d. The Messiah was to confirm the covenant for one week, or seven years.

e. In the midst, or middle, of this week, he was to be cut off and bring an end to all the sacrifices and oblations. Type and antitype were to meet.

"Seventy weeks would be 490 days; and as a day in prophecy represents a year (Num. 14: 34; Eze. 4: 6), this period would be 490 years. The commandment to restore and build Jerusalem was brought to its completion by Artaxerxes Longimanus in the seventh year of his reign (Ezra 6: 14; 7: 7, 8), which, as already noted, was B. C. 457. From this date the 69 weeks, or 483 years, would extend to the baptism of Christ in 27 A. D., and the whole period to 34 A. D., when the martyrdom of Stephen occurred, and the gospel began to be preached to the Gentiles. Before the end of that generation Jerusalem was destroyed by the Romans, 70 A. D. The 2300 years would extend from B. C. 457 to 1844 A. D., when began the great second advent movement, which calls upon all to come out of modern Babylon, and to prepare for the next great event, the coming of Christ and the destruction of the world by fire."—*"Bible Readings for the Home Circle,"* p. 235.

10. For what was an atonement made in the type?

"He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16: 16.

11. What happened to those who did not afflict the soul upon this day?

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23: 27-29.

The day of atonement, or cleansing of the sanctuary, was a work of judgment. Some were "cut off" from among the people of God through a failure to afflict the soul. It was a

time when sin was dealt with; when the condition and work of the heart was considered. The standing of a soul before God was determined. Sin was put away, and the sanctuary cleansed from the iniquity of God's people. The work shadowed by the type is that of the investigative judgment. The answer of the angel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," is an announcement that at the end of two thousand and three hundred years the investigative judgment would begin. This prophecy therefore fixes the opening of the judgment, and the beginning of the work of Christ as high priest in the most holy place, in A. D. 1844.

During this period of judgment, character will be weighed. Our lives will be compared with the standard, the immutable law of Jehovah. The sins of God's people, that have been brought into the sanctuary by confession of faith in the efficacy of the blood of Christ, will, if we are found faithful, be blotted out. Then, as in the type, they will be laid on the head of the antitypical scapegoat, Satan, the instigator of all sin, who will bear them into a land not inhabited, even the desolate earth during the millennial period. It is sin and its instigator, not the law, that Christ is to put away by the sacrifice of himself. Heb. 2: 14.

12. What sublime description is given us of the opening of this solemn event?

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

13. What solemn fiat will mark its close?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

For about seventy-four years we have been living in the solemn hours of the investigative judgment. When this work will end we know not. But for more than seventy years the message announcing that the hour of God's judgment has come has been sounding, calling the world to repentance and to the keeping of his sacred law. It is court week with a lost world; the case of all will soon be eternally decided. We must not delay, but must make a rush for the kingdom.

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THE man who cannot be practical, and mix his religion with his business, is either in the wrong religion or in the wrong business.—Patrick Flynn.

STUDIES IN THE TESTIMONIES

Our Obligation to the Poor

TYLER E. BOWEN

1. WHAT is heard all about us? To what kind of ministry does this call us?

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.

"Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed."—*Christ's Object Lessons*, p. 417.

2. Why are we permitted to come in contact with poverty and suffering?

"Christ is seeking to uplift all who will be lifted to companionship with himself, that we may be one with him as he is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; he seeks to develop in us the attributes of his character,—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in his school, to be fitted for the courts of God. By rejecting it, we reject his instruction, and choose eternal separation from his presence."—*Christ's Object Lessons*, pp. 388, 389.

3. In ministering to those in need, who become our companions? What question will be answered satisfactorily?

"'If thou wilt keep my charge,' the Lord declares, 'I will give thee places to walk among these that stand by,'—even among the angels that surround his throne. By co-operating with heavenly beings in their work on earth, we are preparing for their companionship in heaven. 'Ministering spirits, sent forth to minister for them who shall be heirs of salvation,' angels in heaven will welcome those who on earth have lived 'not to be ministered unto, but to minister.' In this blessed companionship we shall learn, to our eternal joy, all that is wrapped up in the question, 'Who is my neighbor?'"—*Christ's Object Lessons*, p. 389.

4. Should the great inequality of temporal blessings seen in the rich and poor be charged upon our heavenly Father?

"The blessings of salvation, temporal as well as spiritual, are for all mankind. There are many who complain of God because the world is so full of want and suffering; but God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others cry for bread. The Lord is a God of benevolence. He has made ample provision for the wants of all, and through his representatives, to whom he has intrusted his goods, he designs that the needs of all his creatures shall be supplied."—*Testimonies for the Church*, Vol. VI, p. 273.

5. What two classes of poor among us are pointed out? To which do we owe the greater obligation?

"There are two classes of poor whom we have always within our borders,—those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances. We are to love our neighbor as ourselves, and then toward both these classes we shall do the right thing under the guidance and counsel of sound wisdom. There is no question in regard to the Lord's poor. They are to be helped in every case where it will be for their benefit. . . .

"Care must be taken that the means needed for this work shall not be diverted into other channels. It makes a difference whether we help the poor who through keeping God's commandments are reduced to want and suffering, or whether we neglect these in order to help blasphemers who tread underfoot the commandments of God. And God regards the difference. Sabbath keepers should not pass by the Lord's suffering, needy ones, to take upon themselves the burden of supporting those who continue in transgression of God's law, those who are educated to look for help to any one who will sustain them. This is not the right kind of missionary work. It is not in harmony with the Lord's plan."—*Testimonies for the Church*, Vol. VI, pp. 269, 270.

6. Is there danger in some instances of exceeding our duty in helping those in need? What is the result?

"As I was shown the duties resting upon God's people in regard to the poor, especially the widows and orphans, I was shown that my husband and myself were in danger of taking upon us burdens which God has not laid upon us, and thereby lessening our courage and strength by increasing our cares and anxiety. I saw that my husband went farther in your case than it was his duty to go. His interest in you led him to take a burden which carried him beyond his duty, and which has been no benefit to you, but has encouraged in you a disposition to depend upon your brethren. You look to them to help and favor you, while you do not labor as hard as they, nor economize at all times as they feel it their duty to do.

"I was shown that you, my brother and sister, have much to learn. You have not lived within your means. You have not learned to economize. If you earn high wages, you do not know how to make it go as far as possible. You consult taste or appetite instead of prudence. . . . Dollars slip from your pocket very easily."—*Testimonies for the Church*, Vol. II, p. 431.

7. What picture is presented of the conditions prevailing in many cities in so-called Christian lands?

"What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children,

ragged and half starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them dark cellars reeking with dampness and filth. Children are born in these terrible places. Infancy and youth behold nothing attractive, nothing of the beauty of natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the low precepts, the wretchedness, and the wicked example around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco,—moral degradation of every kind meets the eye and perverts the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer.”—*Testimonies for the Church*, Vol. VI, p. 275.

8. What is pointed out as one great cause for this condition? What should be done by Seventh-day Adventist churches?

“While God in his providence has laden the earth with his bounties, and filled its storehouses with the comforts of life, want and misery are on every hand. A liberal Providence has placed in the hands of his human agents an abundance to supply the necessities of all; but the stewards of God are unfaithful. In the professed Christian world there is enough expended in extravagant display to supply the wants of all the hungry and to clothe the naked. Many who have taken upon themselves the name of Christ are spending his money for selfish pleasure, for the gratification of appetite, for strong drink and rich dainties, for extravagant houses and furniture and dress, while to suffering human beings they give scarcely a look of pity or a word of sympathy. . . .

“By our churches there is a work to be done of which many have little idea, a work as yet almost untouched. ‘I was a hungered,’ Christ says, ‘and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me.’ Matt. 25:35, 36. Some think that if they give money to this work, it is all they are required to do, but this is an error. Donations of money cannot take the place of personal ministry. It is right to give our means, and many more should do this; but according to their strength and opportunities, personal service is required of all.”—*Testimonies for the Church*, Vol. VI, pp. 274-276.

9. What emphasis is placed upon the loving, sympathetic word spoken to those in poverty or affliction?

“All around us are afflicted souls. Here and there, everywhere, we may find them. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Let us ever be channels through which shall flow the refreshing waters of compassion. . . .

“There are multitudes struggling with poverty, compelled to labor hard for small wages, and able to secure but the bare necessities of life. Toil and deprivation, with no hope of better things, make their burden very heavy. When pain and sickness are added, the burden is almost insupportable. Careworn and oppressed, they know not where to turn for relief. Sympathize with them in their trials, their heartaches, and disappointments. This will open the way for you to help them. Speak to them of God’s promises, pray with and for them, in-

spire them with hope.”—*Ministry of Healing*, p. 158.

10. How could much of the poverty and suffering be alleviated?

“Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. Hidden in the depths of the earth are blessings for all who have courage and will and perseverance to gather her treasures. The tilling of the soil, the employment that God appointed to man in Eden, opens a field in which there is opportunity for multitudes to gain a subsistence. . . . Thousands and tens of thousands might be working upon the soil who are crowded into the cities, watching for a chance to earn a trifle.”—*Ministry of Healing*, pp. 188, 189.

11. What may Christian farmers do to assist the poor?

“Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards.”—*Ministry of Healing*, p. 193.

12. How may those in better circumstances lay up for themselves a rich reward in heaven?

“With every gift and offering there should be a suitable object before the giver, not to uphold any in idleness, not to be seen of men or to get a great name, but to glorify God by advancing his cause. Some make large donations to the cause of God while their brother who is poor, may be suffering close by them, and they do nothing to relieve him. Little acts of kindness performed for their brother in a secret manner would bind their hearts together, and would be noticed in heaven. I saw that in their prices and wages the rich should make a difference in favor of the afflicted and widows and the worthy poor among them. But it is too often the case that the rich take advantage of the poor, reaping every benefit that is to be gained, and exacting the last penny for every favor. It is all written in heaven. ‘I know thy works.’”—*Testimonies for the Church*, Vol. I, p. 194.

13. While some should be given good advice and allowed to fight life’s battles, what is said regarding destitute widows, orphans, and invalids?

“The more able should ever act a noble, generous part in their deal with their poorer brethren, and should also give them good advice, and then leave them to fight life’s battles through. But I was shown that a most solemn duty rests upon the church to have an especial care for the destitute widows, orphans, and invalids.”—*Testimonies for the Church*, Vol. I, p. 274.

The Blessings of the Holy Spirit

H. J. FARNAM

ONE of the most precious commands ever given by Christ to man is the one given in John 20:22:

“Receive ye the Holy Spirit.” A. R. V.

It contains the basic principle of all true Christianity; for “if any man have not the Spirit of Christ, he is none of his.” Rom. 8:9. It contains the motive power of all true missionary effort, because Jesus said when he announced this principle:

“As the Father hath sent me, even so send I you.” John 20:21.

Therefore the motive power behind the life of Christ was the Holy Spirit. And Isaiah said of him:

“The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah’s favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.” Isa. 61:1-3, A. R. V.

Since this was to be Christ’s experience and the standard erected for all ministers of all time, how do we Seventh-day Adventists stand before high heaven? Doubtless all would cry out in their very souls, “Unclean! Unclean!” Shall we therefore become

discouraged and declare there is no hope for us? No! many times, No! The fact that we see our own unfitness for so great a work as he has committed unto us—“to finish his work”—should give us courage to believe that “he who began a good work in you will perfect it until the day of Jesus Christ.” Phil. 1:6.

These promises and Christ’s experience have buoyed up the spirit of the writer all his life long, although he realizes his many failures and mistakes. The certainty that the promise is to be verified as truly as it was to Christ when he was baptized (Luke 3:21, 22), and to the disciples on the day of Pentecost and on other occasions, makes the ministry of the word the most glorious thing known to man. It is sweeter than honey in the honeycomb; more to be desired than silver or gold, rubies or diamonds. In fact, no language can express its joy even amid the fires of persecution. Christians have sung, and prayed, and praised God while being put to death under the most excruciating torture, and why?—Because they were living in the light and life of the Holy Spirit. We are fast coming up to experiences that will try our souls even as were the souls of the saints of long ago. For this reason we should be receiving the Holy Spirit in a “double portion.” Let us pray for it.

“THAT place of enjoyment is safe where Jesus may go with us.”

IN MISSION LANDS

Workers' Institute, Shanghai

J. G. WHITE

AN institute for all the foreign and Chinese workers in our missions in Kiangsu, Chekiang, Shantung, and Anhwei was held June 8-22, 1918, in Shanghai, in the China Missions Training School.

Most excellent instruction was given by Elder W. W. Prescott, General Conference field secretary, Elder J. E. Fulton, and the general workers of the North China Union.

Elder Prescott gave one study each day to the foreign workers alone. The purpose of this study was to stimulate and deepen the study of the Word of God, and to encourage and assist all the foreign workers to a higher spiritual life, that all might live more perfectly the life of Christ, and that our work as his ministers might be more effectual.

Two periods each day Elder Prescott gave studies to both Chinese and foreign workers. These studies were translated by Elders Allum, O. A. Hall, and F. Lee.

The morning studies by Elder Prescott were upon the general theme of "Jesus Our Saviour," the great underlying principles of the plan of redemption, and the work of Jesus on earth and in heaven as our Saviour, were made prominent. Very careful, plain instruction was given as to what our personal relation to these things should be in order to avail ourselves of the gifts of the gospel that we ourselves may personally become like Christ in our daily lives and work. These studies were full of profit to all classes of workers present.

The evening studies by Elder Prescott were upon the book of Daniel. The lessons of this book and the experiences of God's servants at that time are recorded that we may receive the instruction we need, that we may

properly and successfully meet the issues before us today. When we obtain a right view of the book it becomes a book of present truth to us. The object of the speaker was to give us such a view of the book, and to stimulate us to personally study the book more for ourselves.

Elder Fulton gave some very helpful studies on the serious times in which we live and how we should relate ourselves to the vital questions of these days.

The last Sabbath of the meeting will never be forgotten by those present. During the two weeks' institute Brother Prescott had daily presented the work of Jesus as our Saviour and the way in which we should accept him. The Sabbath morning sermon by Brother Allum, assisted by Brother Frederick Lee, was used of God to bring to the congregation a realization of our great need of Christ, and a very large number pressed forward to the desk seeking a fuller cleansing in the blood of Christ, while all joined in a deeper consecration. It was a most blessed service. In the afternoon a praise service was held, in which nearly every individual present offered praise to God for what he had done for his people and for the spiritual blessings of the institute.

Both foreign and Chinese workers left the meeting with a refreshed Christian experience, with a new resolution to more thoroughly and comprehensively study the Word of God, and to be more faithful in prayer; and with new determination to receive grace from above to live the Christ-life here below, and to be more diligent and faithful in the sacred work committed to our trust as ministers of the blessed gospel of heaven to men.

night the words from the spirit of prophecy concerning the preparation for the end which were quoted by Elder Andross in his article on the "Nearness of the End," touched the hearts of many present and drove deep conviction into their souls. Sins were seen in their true light. After reading, a season of prayer was held in which fervent petitions were sent up to the throne of grace for the forgiveness of sins and the outpouring of the Holy Spirit. After the regular testimony service, a call was made for those who had not thus far during the week of prayer received the blessings they wanted, to manifest it by rising. One after another arose and then sat down until nineteen had been on their feet. A call was then made for the young people who wanted to seek the Lord for his blessing to meet the next day in the afternoon, the young men with the men teachers in the school building, and the young ladies with the lady teachers in the girls' dormitory.

The next morning the faculty decided to cut the school session short and have a special season of prayer. The Martha spirit seemed to be quite general. So it was decided to lay aside the "many things" with which we were occupied, and devote our attention to the "one thing needful." The Lord blessed richly in this decision, and his Spirit was deeply felt in the teachers' meeting.

In the afternoon some real victories were gained among both the boys and the girls. Many saw that "the Lord's hand is not shortened, that it cannot save," and they laid hold of God by faith to appropriate his promises. That evening there was heard a clear note of victory. Nearly every one who had been present at the afternoon meetings gave a testimony of thanksgiving for the blessings they had received. Sins had been confessed and wrongs had been righted, and the peace of God was felt as the result.

Wednesday night ten more manifested their desire for a new experience, and another afternoon service was held the following day, at which the same spirit of consecration was felt, and new victories were gained. A call was made for those who desired to be baptized, and five responded by standing.

The work continued, and the number to be baptized grew until Sabbath afternoon, when eleven were led down to the creek and buried with their Lord in a watery grave, to rise to walk the Christian path.

There were a number of interesting cases. One girl, fourteen years of age, is spending her fourth year in the school. Her parents are not Adventists. Her mother has shown herself favorable, but her father is against the Sabbath. Two years ago the girl began to manifest a desire to become an Adventist and declared that one day she would be baptized. Last summer while at home, she insisted

Week of Prayer at La Plata College

H. U. STEVENS

THE week of prayer, April 6-13, 1918, has just passed in the Colegio Adventista del Plata, and a rich harvest of souls has been gathered in for the kingdom of God. Many have testified that this has been the richest experience of their lives; and we want to pass on to the readers of the REVIEW at least a report of some of the wonderful things which the Lord has been doing for us here in the Austral Union training school.

At first a cloud of discouragement seemed to hang over our heads. Sabbath, Sunday, and Monday passed; but many had not experienced the deep movings of the Spirit of God which they believed they should experience. The leaders were perplexed, and were seeking the Lord for guidance, and praying for light.

Monday night the reading was addressed to the young people, and it touched a responsive chord. Tuesday



"BRINGING IN THE SHEAVES"

Evening Baptismal Service Held at the Colegio Adventista del Plata.

on keeping the Sabbath, doing on Friday all the necessary work so she could rest on the seventh day. Her father said it was foolish, but her mother said she could keep the Sabbath if she wanted to. She also gave her consent that her daughter be baptized and become a member of our church. This the girl has done of her own initiative, and we believe that she will remain true to her convictions. She is one of the brightest pupils we have, and has always stood at the head of her classes. It is from such material as she that efficient workers are made for the cause of truth.

Another case is that of a man, thirty-eight years of age, who has worked in the sanitarium engine-room for three years. When he came here he was a tramp, addicted to the use of liquor and tobacco. But he said then that there was something here that he wanted, and begged to remain among us. He said that while he was here he was out of temptation, and that he wanted to lead a different life. Slowly but surely his nature has been changing. His bad habits have

left him. Last year he manifested a desire to be baptized, but was advised to wait for further instruction. The last Sabbath of the week of prayer he presented himself again, giving at this time a brief account of his life. His father died when he was fourteen years old. He had been reared in a Catholic home. He went to sea, and since then has wandered over a large part of the earth. He cared nothing for religion. On shipboard in times of great danger, while others were praying to God for mercy, he would curse them and make sport of their tears. But now he has seen his own need of a Saviour, and has given his heart to Jesus. He has taken an active part in the religious services in the sanitarium for many months. He says his bad habits have left him, and his life testifies to the genuineness of his conversion. He is determined to lead a life in harmony with God's law.

The Lord be praised for his manifold blessings showered upon his people in this place during the recent week of prayer.

Diamante, Entre Rios, Argentina.

Siam: An Open Door

C. C. CRISLER

THE year 1918 marks the passing of a full century since Mrs. Ann Haskett Judson translated into the Siamese tongue the first gospel literature prepared by Protestants for distribution in Siam. Ten years after Mrs. Judson completed her loving labors as a translator of the Gospel of Matthew into Siamese, together with a small catechism and a tract, the first Protestant missionaries were privileged to enter Bangkok. Many noble workers followed.

Today the entire land of Siam is leavened by the beneficent influences accompanying the labors of earnest missionaries. Law and order prevail. Courts of justice are conducted along modern lines of jurisprudence, and

life and property are safe. The old-time prejudice against foreigners and foreign institutions has almost wholly disappeared. Public schools have been established; printing presses have been introduced; already a million people have been taught to read, and the thirst for books and papers is continually increasing.

Siam is no longer far removed from the beaten tracks of travel. A weekly service is maintained between Singapore, our Malaysian Union Headquarters, and Bangkok. Two different lines maintain a similar service from Hongkong. Within the kingdom of Siam there are upwards of twelve hundred miles of railway, and it is anticipated that within the near fu-

ture these lines will be linked up with those running into Singapore, thus establishing a through service from Singapore to Bangkok. There are nearly three hundred post offices, and nearly one hundred telegraph offices. Considerable portions of the kingdom are still, of course, far beyond these lines of communication; but Siam today is much more accessible than was the Siam of a century ago.

At our last general meeting in the Far East, Siam was assigned to the Malaysian Union Conference. Elder F. A. Detamore and his associates began at once to plan to enter that kingdom; and when making up their budget for the year 1918, they included an urgent plea for an evangelist for Siam. To this was added later a further request for a bookman, making two families in all. This is about as modest a call as the Malaysian Union could make for the opening up of a new language area. The brethren of the Mission Board have thought best to grant both requests. The workers in the Far East are now hoping and praying that the provisions made by the board for entering Siam before the close of the year 1918, may be realized. Our faith reaches out after the two families promised.

The population of Siam has recently been estimated as 8,636,000. Among these millions are some of the most progressive people of the Far East. We must not leave them unwarned. To them, as well as to all the other peoples of Asia, must be proclaimed very soon the special Bible truths that will make ready a people prepared for their Lord. The Siamese have long lived in expectancy of the advent of a holy being who is to deliver them from evil, and who will satisfy their longings after truth and holiness. Let us unite in praying the Lord of the harvest to send forth laborers speedily into this region hitherto unentered by our working forces.

NORTH HONDURAS CAMP-MEETING

E. W. THURBER

ON a beautiful palm-covered cape just off the shore of the island of Bonacca, the annual camp-meeting of the North Honduras Mission was held, May 16-26, 1918. There was a good attendance of our people, and at the evening services those not Sabbath keepers attended in large numbers, so that the congregation often numbered 400 persons. The writer was the only laborer present from outside the field.

The work in this field shows many encouraging features. Among them we should mention the prosperity of the Sabbath school work, which Sister Alma O. Jones has labored hard to build up. The church membership is 140, while the Sabbath schools have 272 members, almost double the number of church members. The Sabbath school offerings for the past year were

more than \$1,100. The sales of books at the camp-meeting were very good.

The acting superintendent of the field, Brother W. E. Lanier, made a special effort for the young people at the meeting. In all the services the necessity of preparation to meet our Lord, and of daily Christian living, was especially emphasized. The messages borne were plain and searching, and the Holy Spirit was present in abundant measure. Many victories were gained, and we believe that they will be permanent. On the last day of the meeting it was the privilege of the writer to baptize twenty-three candidates.

Brother Lanier plans to start an energetic evangelistic effort soon after the camp-meeting, and we are sure that the work in Honduras will show a splendid growth in the year to come. Those present at the meeting showed their approval of this plan by subscribing \$100 in cash and \$400 in pledges for the purchase of new tent equipment.

There are several ready for baptism in La Ceiba, and some preparing for the rite, but it was not possible to get them together for baptism during the short time I was there on my homeward trip.

It was necessary to wait a week in Puerto Cortez for a boat going to Puerto Barrios, Guatemala, and during that time I held a number of Bible studies with interested ones, and found a family that had lately begun to keep the Sabbath. We organized a Sabbath school in their home.

On my return to Guatemala, I found that the work had gone forward encouragingly during my absence, two having begun to keep the Sabbath.

Pray for the work in these Latin-American fields. Their needs and difficulties are great, their climates trying, and their laborers few. But a new era is dawning for them, souls are coming to the truth, and we believe that as we place ourselves in the channel of God's power, we shall see a good work done in these fields.

A MISSIONARY'S BREATHING SPELL

CHRIST told his disciples, "Come ye yourselves apart, . . . and rest awhile;" and it is quite fitting and necessary that our workers in tropical climates should seek rest and recuperation of health and strength by a short stay in higher and cooler altitudes during the hot season. We have received recently a letter from Brother A. N. Anderson, written while he was spending a short time in the higher altitudes of Japan; and we quote a few paragraphs, which will be of interest to the readers of this journal:

"We are at Gotemba, near Mt. Fuji. We have fled here from the heat. It certainly is a delightful change from the constant day-and-night furnace temperature of the lower altitudes. There, one has no relief, not even at night, and the mosquitoes are always hovering around, looking for a

chance to suck one's lifeblood. Up here the nights are always cool, and the heat of the daytime is not excessive. We are thankful indeed for the pleasant change, and intend to make the best of it.

"We are staying at Ni-no-oka (Two Hills), a village consisting mainly of summer cottages for foreigners. A priest owns all the land. A conspicuous part of the village is a shrine in a grove of tall pines. At the entrance of the grove is the characteristic *torii*. In order to reach Ni-no-oka, one alights from the train at Gotemba on the line that follows, and takes its name from the Tokaido—Eastern Sea Way. Climbers of Fujiyama often start from this place. A rickety one-horse omnibus carries one along an excellent military road for about two miles to the east, where a number of good-sized camp houses are seen nestling among the trees below low-lying hills. As we approach, the driver blows several blasts on his horn, which suddenly transports one back to days of Robin Hood. Later it sounds like a fish horn.

"From our front door we obtain an excellent view of the peerless mountain. . . . It is interesting to observe its various aspects,—in the early dawn, when it is only distinguishable from the gray clouds by its immovable lines, sweeping gracefully to the foothills on either side; later when the summit is bathed in the morning sun; or in the evening when the clouds about its base are glorious with the sunset glow. Much of the time the mountain is completely hidden, causing it to be much more greatly appreciated when it does look forth above the clouds. The latter part of the month the weather will be more favorable, both for the view and for climbing. We are looking forward with much pleasure to the ascent. The Japanese have a saying that both he who has never climbed Fuji San, and he who has climbed it twice, are alike fools. To escape this aspersion we must climb it once.

"The soldiers are maneuvering in this vicinity. Every now and then we hear their big guns. Not long ago two or three tanks came along the road, and once an aeroplane was silhouetted against Mt. Fuji. Thus, while the angels are holding the winds in this part of the world, we are reminded that the 'kings of the East' are preparing for that momentous occasion when they shall sweep on to Armageddon.

"We are improving our time by studying, besides making up some back work on the Ministerial and Sabbath School Teachers' Reading Courses.

"Mr. and Mrs. P. A. Webber, of Fukuoka, and a young Japanese sister are with us. It is pleasant to be with our good friends again. I wish we might be settled, two families in a station, but the workers are so scarce that such a privilege may never be possible. So we must lean all the harder on our Elder Brother.

"I left the Nagoya church in good courage. There are some fine, earnest people there. One man, Kurachi San, operates a small telephone disinfecting agency. His hired man waits on all the customers, making his rounds on a bicycle. This leaves Brother Kurachi practically all his time for missionary work. He gets right out every day and does the work of a paid Bible man; all for the love of it.

"It is very hard for the Japanese to meet the Sabbath test. I have been laboring with a bright young medical student from Taiwan (Formosa). He believes the truth, but can't see why it is wrong to study on Sabbath. We studied the Bible and Testimonies and prayed together about it. This summer he is thinking it over at the beach

near Kobe. Pray for him, that he may make the right decision.

"There is persecution here in Japan. One of our young men, because he refused to carry a mortuary tablet in the procession at his grandmother's funeral, was terribly reviled by relatives and friends. To this day he is called all manner of hard names for this act of disloyalty to his ancestors, than which nothing is considered worse in Japan."

AWAKENING AT THE CALL OF THE SPIRIT

PETRA TUNHEIM

FOR several months very many earnest prayers have ascended to God for the poor souls who are sitting in darkness in the city of Batavia. We prayed that the Spirit of God would run to and fro over this city and so influence the heathen, as well as the Mohammedans, that they would cry out after God and this gospel message; and at the same time we prayed that God would give us missionaries power to proclaim the truth to them. These prayers have been heard.

A few months ago our first native boy entered our school in Singapore to fit himself to work among the teeming millions of Mohammedans he represents. It was my privilege to study the Bible with this young man for several months, and never have I studied with one possessed of so bright a mind, and one who was so eager for the precious Word of God. In his spare moments he would study his Bible carefully and prayerfully, and learn to repeat verses containing promises to the faithful. Thus the Lord is raising up workers to go out among these poor souls, steeped in error, and covered with the most dense darkness. How bright the beams will seem to the honest in heart, who are searching for this glorious light!

A few weeks ago I visited a mountain place where an elderly lady has begun to worship the true God. Through all her life the *tepekoeng* (idol of ancestor worship) has been the dearest of her soul. Though very poor, she believed that money must be obtained in some way, in order to buy the very best of foods, to be placed on the altar in front of the pictures of the ancestors, where their spirits come at intervals to eat the different delicacies. Now another altar has been set up, and this earnest sister bows the knee no more to dead objects, in whom there is no help. In humbleness of spirit she bows in reverence to adore her Creator, who not only is able to bestow upon her blessing, help, and joy in this life, but also to give eternal bliss in the glorious earth made new.

Wettevreden, Java.

"THERE are eighty Protestant houses of worship in Tokio, Japan. There are probably five thousand Tokio citizens listening to Protestant sermons on an average Sunday morning."



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

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

The Household Call

"WHERE'S mother?" The children come trooping from play
And enter the house with the shout;
There are things they must tell her and things she can do,
And home is not home if she's out.

"Where's mother?" The boys and the girls, older grown,
Rush in with the same eager call;
The house seems deserted when mother's not there,
For she is the soul of it all.

"Where's mother?" The sons and the daughters return
To visit the homestead once more;
Their hair may be gray and their faces be lined,
Yet their cry is the same as of yore.

"Where's mother?" O, words of the home and the heart,
When life's wanderings and exile are past,
They will surely re-echo at heaven's own gate,
When earth's households shall gather at last.

—Priscilla Leonard.

Fever

G. H. HEALD, M. D.

It is sometimes necessary to treat a fever by home remedies, hence this article. But the reader should keep in mind the fact that a fever is usually a reaction of the body against an intoxication (poisoning) or an infection. In many cases the highest skill of the physician will be required in order to save life, and in some cases the outcome will depend on how early the physician sees the case. Moreover, if it is an infection* the sooner the fact is determined by a physician, and proper precautions taken, the less the likelihood that others in the family or among acquaintances will be exposed. In general, it is safest, when there is a considerable rise of temperature, say up to 101° F., to call a physician.

Every household should have in its emergency outfit a reliable fever thermometer, and in all cases of sudden illness the temperature should be taken. Sometimes when a fever is not suspected, the thermometer will show a rise of two or three degrees.

Fever is a disturbance of the heart-regulating mechanism of the body, accompanied by a rise in body temperature. When the weather is cold, there are two ways to regulate the temperature of the house,—to lessen the es-

cape of heat by closing the windows, or to increase the production of heat by stirring up the fire. In mild weather, the temperature may be kept down by opening the windows or by permitting the fires to go down. In the body there is a heat-regulating mechanism which acts similarly, that is, the temperature is kept up either by increased heat production or diminished elimination (or escape) of heat, or both, and is kept down by decreased production or increased elimination of heat, or both.

In a condition of health, heat production and heat elimination are so nicely balanced that the mouth temperature is kept constantly at about 98.6°, irrespective of the outside temperature. But in disease the heat-regulating function is disturbed, usually with a rise in temperature, increased heart action, bounding pulse, and increased respiration.

Whatever may be the cause of fever, the trouble is usually aggravated by the poisons absorbed from the bowel. In health, the eliminative organs are able to take care of these poisons, but when there is fever, this additional source of poison may serve to increase materially the severity of the attack. In fact, many cases of fever begin with constipation and intestinal auto-intoxication. For this reason, whatever other cause there may be for the

attack, it is good practice, as soon as practicable, to empty the bowels of their contents. The doctors of a generation ago, gave a cathartic for nearly every ill. This generous cleaning process was not altogether bad. A good dose of castor oil and a full enema may do much to shorten an attack of fever. If a full cool enema is given, the water will carry off a fairly large proportion of the surplus heat. There is no better treatment for a child with a fever than a full enema.

The increased temperature may not be so harmful as the poisons circulating in the body, yet a continued high temperature is wasteful of body tissues and energies. Hence the need of treatments to reduce temperature. It is probable, also, that the cold treatments in some way enable the body to combat the poisons. A typhoid patient who before a cold bath is listless and depressed, comes out more alert, more hopeful, and looks better.

As has been said, a temperature rise is caused by increased heat production, or by decreased heat elimination, or both. Usually one of these processes is more prominent than the other. If diminished heat elimination is the prominent feature, the skin is cold and blue, and the patient shivers and complains of chilliness. Many fevers have a chilly first stage, followed by a hot stage. During the first stage the blood is driven inward, leaving the surface bloodless and chilled, while the internal organs are congested and the internal temperature is rising.

Cold applications would increase the trouble, adding to the blueness and chilliness of the surface and to the congestion of the internal organs. As a result, elimination would be diminished, heat production increased, and the temperature elevated. If cold treatment is given at all in such a case, it should be brief, with vigorous friction, and should be preceded by hot treatment to draw the blood to the surface. Hot treatments to the surface are preferable as a rule during this stage.

In the stage characterized largely by increased heat production, there is flushed face, full pulse, and a hot, dry skin. The treatment best adapted is prolonged cold, in the form of a full bath, a wet-sheet pack, or a cold spray.

Medicinal treatment of fever may decrease heat production, or increase heat elimination. To decrease heat production it is necessary to use some depressant. For instance, quinine acts by poisoning the protoplasm. Most of the coal-tar anti-pyretics act by depressing the heart. They have been proved so dangerous that many physicians refuse to employ them.

Other remedies act by directing the circulation to the surface. This effect can be obtained by local applications, so there is no excuse for using drugs in home treatments.

* Among the infections accompanied by fever are tuberculosis, typhoid, smallpox, scarlet fever, measles, diphtheria, and pneumonia,—a formidable list.

Nagging

MRS. F. D. CHASE

A YOUNG man who made hard work of finding his mission in the world, and who made many false steps during the effort, in a confidential talk with a mother-friend who was trying to help him find his way to the light, said that his mother's everlasting nagging did much toward setting him adrift in the world.

His mother was unusually bright, pretty, and lovable; but in her anxiety to have her boy appear and be at his best always, she contracted the unfortunate habit of nagging him. "Don't do that, Phil! Don't, I say!" was almost constantly upon her lips. It had its ill effect upon a nervous, highly wrought temperament.

Nagging does not apply at all to those serene but firm demands and commands that require the absolute obedience from a child which is heaven-commanded, but to those little nervous, jerky, useless commands that produce disobedience rather than obedience.

And children are not the only victims of the persistent nagger. The aged are frequently harassed beyond endurance by a nagging relative. Perhaps no one has given a more graphic picture of the unkindness of this nonsensical and irritating habit, when carried to unusual extremes, than Elizabeth Maury Coombs, in her story, "An Antidote for Order." It is reproduced herewith for the strikingly beautiful admonition it gives housewives and mothers who are tempted to overdo the good until it becomes an evil:

"The road to Nowhere winds away between low, grassed hills, and always the mountains loom before you—turquoise, sapphire, or emerald, as the day is fair, cloud-shadowed, or after summer rain.

"Today the leaves are falling, and each housekeeping tree has laid her Persian prayer rugs on the floor of the old road, where lately only her own shadows lay. Before the wind had cleaned their carpets for them, and then wilfully whirled them away, my horse's feet found soft padding along the lane, so that I came quite unannounced upon an old man who hobbled along with a tiny paper bag in his hands. Plainly, he was just from the little country store that supplies our must-have's at Rabbit Run. I pulled my horse a little way ahead, and, pointing to the empty seat of the runabout, said:

"'Might you and I be going the same way?'

"'We might,' he answered, 'but mine leads to the almshouse.'

"'Friend,' I smiled, 'perhaps mine also, for I am collecting magazine dejection slips.'

"'I'll just put my little poke here,' placing his small bag carefully as he scrambled up by my invitation, 'and my wooden leg can ride outside'—with a wintry smile which time had not robbed of its childlikeness. 'It'll ride just as nice out there.' So on the step he propped it—that well-worn contraption of wood, with iron bands, and padded in wearing spots with rags.

"We held some converse of weather and crops, as is our country neighbor way, and then, as we fell silent, he said:

"'I ben't as feeble as some of us, Miss, only a touch of rhumatiz on dampish days. 'Times now, when the leaves ain't rustlin', I can crope an' git a squirrel in a mulberry tree; and,' with a self-respectful air he further confided, 'I ain't obliged to stay at the county home. I've got a grand-daughter as would take keer er me. But I'm happier here—I can whittle when I want.'

"'Then your granddaughter is a single woman?'

"'No'm, not to say exactly; but sometimes them what's married and ain't got no little fellers—seems like they's sometimes more singler than them whar's just happened not to marry.'

"'I've seen them.'

"'I went to live with her when Mother—that's my wife—died. Sarah, my granddaughter, had the name er bein' a powerful housekeeper. Everything had its place, and everything was in its place—'cep'n' me. Seems like there wasn't no place that fitted me—or that I fitted, ruther. Seems like,' he mused on, 'er man is just allers kinder litter, after his wife dies, don't it, Miss?'

"'And again, 'Do you clean house often, Miss?'

"'Well, no; only enough to allay public opinion.'

"'Pears like you looked sorter that er way ter me when I fust laid eyes on you!'

"'I never had a compliment that pleased me more.'

"'Well—Sarah, she cleaned often, with a towel pinned over her head. Seems like they clean harder with a towel on their heads! And 'peared like my feet was allers in the very place she wanted ter sweep, and then when I'd git up ter go outen the door, I'd let in a fly—I'd be just about sure to! Seems like that fly'd wait on that porch fer hours jest fer me ter be the one ter open the screen door fer him! Now,' he reflected with an indulgent smile, 'I ain't never had no great anxiety against a fly—no more had Mother. 'Pears like ter me that he be the harmlessest creetur Gord Almighty made. No bite nor sting has he! Sometimes when a feller gets lonesome a fly's right nice to be with, a sociable little body settin' right on yer knee an' a-cleanin' o' his wings with his little hind legs, an' a-rubbin' o' his little back hands tergether fer ter clean his own little face—an' a-doin' nothin' ter nobody!'

"'He paused awhile and then back-tracked on his thought, as is the habit of age.

"'So I moved along, an' I'm right happy. I brought my old white oak chair—with the patchwork cushion Mother made fer it that wint' I had rhumatiz—an' it sets mighty comfortable by the fire. 'Times I sets by the fire and whittles jumpin' jinnys—you know them kind? Chilluns loves 'em, an' Mother she used ter say I made 'em that funny a parson would 'a' laughed. 'Times I seems to hear her laughin' yet; she was fat an' had a great big shaky laugh—an' warn't never no great hand at house cleanin'.'

"'Yes'm, this is where I turn in, an' the road was most amazin' short this evenin'.' Then, taking out his little bag, he looked at me so anxiously and queried:

"'Miss, do you like sugar?'

"'As it happens I do not, but, remembering my old grandfather's secretary, as we called his desk, and a certain pigeonhole

wherein lay a delectable oozy bag containing brown sugar, which made an appearance only on tooth-pulling occasions when untended with tears, I said:

"'If it's brown—'

"'Brown it is, Miss!' he cried with his glad child-smile. So in I dipped my fingers.

"'He added as I left him:

"'Now, warn't that lucky! I just had five cents, an' the white cost six a pound!'

"'Sometimes I wonder—as the road to Nowhere in my mind leads along to where, far in front, the mountains of truth loom turquoise, sapphire, and emerald battlemented against the horizon of the world—if maybe with the litter and the whittlings, we housekeepers—that in the largest sense are housemothers—may not be sweeping out some human souls with the trash; if, possibly, we may not have kept out the little children, along with the mud on their shoes; if, in our eternal sweeping away of cobwebs, we may not unwittingly have swept away those fine filaments of love crossing from mother to child that by and by would have doubled and strengthened into the cable cords of love that would have held them to the home.'

OUTDOOR ACCIDENTS

If the baby is stung by an insect like a bee or wasp, very often the little sting of the insect may be still seen in the wound; if so, it should be pulled out with a pair of small tweezers, and then either water or ammonia or spirits of camphor should be applied, and after this a cold, wet compress should be bound around the part to prevent swelling. Either two tablespoonfuls of alcohol and four tablespoonfuls of ice water or plain witch-hazel may be used for the cold compress.

A soft handkerchief or a little pad of gauze is dipped in the solution, and laid over the wound, being changed every few minutes for the first hour, in order to keep it cold. Later it may be bound over the place and changed every hour or two. If nothing else is at hand, mud may be used until the child can be taken home, and the more cleanly treatment begun.

Mosquito bites may be treated in much the same way as bites of larger insects, the ammonia water or spirits of camphor being used as above. Bathing the bites with bicarbonate of soda water or with witch-hazel will also help to prevent excessive itching.

Dog bites are much more dangerous, but not every dog that bites has hydrophobia. The dog that has bitten the child must be kept chained and under close observation until it can be decided whether the dog is mad or not.

The wound should be very thoroughly pressed out under warm water and allowed to bleed well, or else it may have to be sucked out, and a cold, wet compress applied. If the dog is mad without a doubt, then the wound must be quickly cauterized with a red-hot iron or with some strong acid like carbolic acid. The proper serum treatment must then be given by a physician.

Bites of other small animals, such as cats or rats, may be treated the same as dog bites.

If the bite is from a snake, the above treatment may be tried, but if the snake is known to be a venomous one, a strong cord should be tied around the limb *above* the bite to keep the poison from entering the general circulation until a doctor can be reached. Stimulants also are sometimes needed in the case of snake bites. Twenty grains of permanganate of potash to each ounce of water should be used as a wash for the snake-bite wound.

If the child cuts his foot or hand on a sharp shell, or runs a rusty nail into some part, the wound should be squeezed well under warm water and allowed to bleed considerably, then washed out with a solution of bichloride of mercury 1-5000, or with alcohol, and then painted with iodine and bound up to prevent dirt from getting into the wound. If neglected, tetanus, or lockjaw, may result from a wound of this kind.

There are many berries, weeds, mushrooms, and similar growths in the woods that are more or less poisonous; if the child eats any of these things, the first thing to do is to empty the stomach as quickly as possible. An emetic will be needed, and the one most likely to be at hand is common salt. A glass of warm water should have in it as much salt as it will dissolve; this should be given the child to cause vomiting. If this result does not follow, try any of the following: Half a teaspoonful of powdered alum stirred into some sirup or molasses; a teaspoonful of mustard mixed up in two glasses of lukewarm water; or one teaspoonful of sirup of ipecac, which may be repeated every fifteen minutes until vomiting takes place.

The stomach must be emptied in any case; then tannic acid may be given, in the form of very strong tea, if not at hand otherwise. If there is much prostration, stimulant—as hot tea or strong coffee—may be needed. If a certain species of poisonous mushroom has been eaten, and this happens to be known, atropine is a specific. The mother will not be able to get the drugs needed, but she may begin the right treatment at once by giving the emetic and the hot tea or coffee until a doctor can be procured to attend to the child.

Young children playing on the beach sometimes put small pebbles up the nose, and the mother is at a loss to know how to get these down. First try compressing one side of the nose while the child blows hard on the side in which the stone is lodged. Then try tickling the nose with a feather, so that the child will sneeze. If this does not bring the stone out, try letting the child smell of a little pepper, which will usually bring a good sneeze, and dislodge the stone. When all these remedies fail, do not attempt to dislodge the stone with a hairpin or some other article, as you will be more apt to get it farther up, but take the child at once to the nearest doctor.—*Selected.*

THE PROPER CARE OF YOUR PIANO

YOUR piano consists of about seven thousand parts. It is delicately adjusted, and an amateur cannot adjust or repair the works. The best he can do is to guard the instrument against abuse and neglect.

The difficulties most often met with are results of dampness, extreme heat or extreme cold, wearing of the parts, injuries by mice and moths, scratches on the case.

Sudden changes of temperature are very bad. When the room is cold, and the temperature is raised quickly, moisture gathers all over the instrument, outside and inside. This will cause the metal parts to rust, harden the felt hammers, swell the joints of the action, cause keys to stick, turn the ivories yellow, and warp the sounding board. In short, it will ruin an instrument.

The remedy for this is to keep the piano in an evenly heated room. If the piano is cold when you want to use it, take five hours to warm it up.

On the other hand the atmosphere may be made too dry, and a piano will come apart as furniture does in too dry a house. The wood parts dry out and shrink until they break open, and all glued joints, sounding board, and veneer give way. Avoid this by keeping the water pan of the furnace always full. In a room of even temperature keep the piano open for ventilation, which prevents mildew and mold.

If your piano has been injured, have it repaired at once. The hammers can be softened, but it must be done by a good workman, for if the tones are not made alike in quality and volume your piano is worse off than before.

Mice are very destructive to pianos. They destroy the bridle tapes, with which they build a nest within an inch of the player's fingers. After the repair man has cleared out the nest, he will sprinkle powdered blue-stone or red pepper or caustic potash at the pedal holes, where the mice enter, and that will keep them out. You can do this yourself with some dampened caustic potash spread very thinly around the piano-floor openings.

Moths destroy all felt in a piano, and in time the instrument is ruined. Oil of cedar leaf or powdered moth ball or gum camphor sprinkled on the floor inside the piano, where it will not interfere with the action, will keep out moths.

There is a tension of about thirty thousand pounds exerted by the strings of a piano. When the piano is out of tune, this strain is unequally distributed. If the piano remains long out of tune, this uneven tension racks the frame, and the wood settles permanently into this warped shape. When the piano is tuned, the frame is again racked in response to the new adjustment. Then you wonder why it does not stay in tune longer.

Changes of temperature cause the iron plate and the steel strings to expand and contract. This would put the piano out of tune if it were never played on. You should have the piano tuned at least twice a year—once a few weeks after the fires go out for the summer, and again a few weeks after they are lighted for the winter. Many pianos require more frequent tuning, and the better the piano, the oftener it should be tuned.

Keeping the case looking nice requires considerable knowledge of wood finishing. If you have never been taught how to do it, do not try. Merely wipe the dust off daily with a dry, soft cloth. Hard rubbing with a dry cloth, no matter how soft, will scratch the varnish. Never use a feather duster; use cheesecloth, and if new, wash the starch out.

Wipe the keys as often as necessary with a cloth dampened in water. Alcohol may be used to dry and polish ivory keys, but alcohol will dissolve celluloid or any other substitute for ivory. Be careful not to let the alcohol touch the varnish. To remove finger prints or any greasy marks, wipe with a cloth wet with soft water in which has been dissolved a little wool soap. Pianos should not be wet in this way more than once a year. Dry thoroughly with soft cloths.

If you want your old piano to look like new, get a professional polisher to do the work; it is unwise to try it yourself. But if you insist, this is the way to do it: Rub with a soft cloth and some piano-polishing fluid. That is all that is necessary except where the finish is completely gone. In this case you cannot even improve the looks of the surface. The professional piano finisher would have to remove all the varnish from such spot and revarnish it.

Here is a formula for a polishing fluid for old piano cases that has been in use by professional polishers for many years:

Alcohol	12 parts
Muriatic acid	1 part
Linseed oil	128 parts
Acetic acid	8 parts
Ammonia	2 parts

Piano polish should be used very seldom. It is not intended as a varnish, and none of it should be left on after the job is finished. There are many furniture-polishing fluids that should never be used on pianos.

You may stop almost any squeak of the pedals by applying stove polish or laundry soap. Oil may be used on metal parts.

Rattles may be caused by lost motion in the action from the wearing out of the parts. In this case an expert should examine the action. Buzzing noises are usually produced by sympathetic vibration, and often the buzz is entirely outside the piano.

Always employ a competent man. It is the cheapest in the end.—*Ralph P. Hawley.*

THE WORLD-WIDE FIELD

THE POWER OF THE SEA

J. M. HOPKINS

O TELL me, thou fathomless, boundless sea,
As I sit on thy rock-walled shore,
What mighty power within thee dwells,
Upheaving with thund'rous roar
Those ever-increasing, surging waves,
Onrushing by leap and bound,
Till rocks, and hills, and woodland dales
Repeat the majestic sound.

Far out on thy restless swelling tide
I see thy dark waters rise
Like a huge dark bank of earth upraised,
Onflowing with wondrous swells;
When, lo! there leaps from its risen crest,
With mighty volcanic power,
With splash and spray, and deafening roar,
Causing strongest hearts to cower—

O tell me, thou great and rolling deep,
What spirit within thee dwells,
What power to cause thine ebb and flow,
Thy calms, and thy graceful swells.
Yes, tell me of thine immensity,
As, on far-off shore and near,
Thou speakest the word, "Eternity"—
So many have been thy years.

The sea made answer with deep-toned voice,
In its never-ceasing roar:
"The mighty force that within me dwells,
In depth, and on every shore,
The power by which I defy the strength
Of the millions in every land,
Is the God who reigns in heaven above—
Obedience to his command."

"*Bandon on the Sea,*" Oreg.

THE AUSTRALASIAN UNION CONFERENCE *

THE Australasian Union Conference is an extensive field, comprising the Commonwealth of Australia, the Dominion of New Zealand, and the islands of the South Seas. The population, though numbering not more than eight millions, embraces many peoples, kindreds, and tongues, to all of whom this gospel of the kingdom must be preached for a witness before the end comes.

Constituency

The conferences of North New Zealand, South New Zealand, Queensland, New South Wales, Victoria, Tasmania, South Australia, West Australia, and Central Polynesia, and the Melanesian and Eastern Polynesian Missions are all with this union conference; and in these conferences and missions the message is being proclaimed in fourteen languages.

There are eighteen institutions under the control of the union conference. Of these seven are cafés; four, sanitariums; two, publishing houses; four, educational institutions; and one is a health food factory.

Progress

Schools.—The progress of the work in these conferences, missions, and institutions is encouraging. Our schools have had full

attendances, and many young men and women have gone out from them to labor in both home and foreign fields. Representatives of these schools are found in every continent, and many of the graduates from the Australasian Missionary College are bearing responsibilities both in the homeland and abroad.

In our sanitariums an excellent work is being accomplished. The past two years have brought to the Sydney Sanitarium a very liberal patronage, and today it is exceedingly popular with the better-class patrons. The Lord's blessing has been with the medical staff, and not only have many persons been benefited physically, but not a few have there found the Saviour and accepted the truth.

A nurses' training school is connected with the Sydney Sanitarium and is being carried forward successfully. Graduates from this school are laboring as evangelists and medical missionaries in island fields and in countries beyond this union.

Cafés.—The Health Food Company's operations are satisfactory, and the cafés are all busy. Those in Sydney, Melbourne, and Adelaide now operate in new and larger premises, and cater to a very fine class of patrons. Our cafés are being conducted in a highly creditable manner, and show good financial gains.

Publishing Work.—The publishing work has advanced, and the amount of literature published exceeds all previous records. We are thankful, too, notwithstanding the increased cost of production (due to the war), that we are able to report a gain. Ours is a well-worn field from the bookman's viewpoint, and recent years have made many and heavy demands upon the people, and greatly reduced their purchasing power; but we are selling more books in Australia and New Zealand now than ever before.

New Conferences.—During the past four years three new conferences have been organized; namely, the Central Polynesian, Tasmanian, and South New Zealand. The first named of these comprises the three island groups of central Polynesia—Fiji, Samoa, and Tonga—and the Savage, or Niue Island. The other two take in the islands of Tasmania and South New Zealand, respectively.

New Missions.—Several new mission stations have been established. The Solomon Islands have been entered; the work in the New Hebrides has been extended; a worker and his wife are laboring on Niue; and a settlement mission for the Queensland aborigines has been established, and is already self-supporting.

Evangelistic Work.—A good deal of evangelistic work has been done in the home fields, and a fair degree of success has attended it. Tent missions, city missions, and camp-meetings have been held throughout Australia and New Zealand with varying results, and by these and other means our membership has been increased by 1,420.

Financial

If there are features of the work in Australia which in a special way demonstrate God's goodness, they are in the figures of our finance.

Net Worth.—Twelve years ago our net worth was \$155,685. It is now \$422,020, and our total resources now reach \$1,208,108. It will thus be seen that our net worth has increased in twelve years by \$266,335.

Tithe.—The tithe for the period of the past five years is \$583,095, and shows an increase over the previous five years of \$204,830. The tithe per capita for 1917 is \$21.30. For Australia and New Zealand it stands at \$22.40; and for the island field, at \$8.27.

Offerings.—The offerings to missions have also increased. The total for the past five years is \$75,655, and exceeds the amount for the previous five years by \$23,425. In 1894, when the union was organized, the total receipts were \$7,935. The total receipts for 1917 were \$219,400.

Twenty-three years ago the Sabbath school offerings for one year amounted to \$250. Last year our Sabbath schools gave \$21,800 to foreign missions. The Sabbath school offerings for the period of this report totaled \$93,615, and exceeded the total of the previous five years by \$43,150. Some of our conferences have given through the Sabbath school about 9 cents a week per member.

The annual offering to missions shows a very marked increase within this period. In 1914 this amounted to \$4,450. This was only three years ago and before war conditions were really felt in Australasia. Last year it totaled \$14,425; and the amount received in one conference alone almost approximated the total received in the whole union just three years ago. The young people's offerings have increased by \$14,980, and the offerings to home missions by \$1,733.

The total tithes and offerings for the past five years amounted to \$906,355, an increase over the previous five years of \$330,665. Tithes and offerings received in 1917 exceeded those of 1916 by \$28,710. Our per capita of offerings in 1907 was \$3.41. It is now \$8.16; and while our membership has increased by 76 per cent during the same period, our offerings to missions have increased by 284 per cent.

War Years.—A comparison of the receipts of the three war and three pre-war years may be interesting. In 1913 our membership numbered 5,094. It is now 6,134. The tithe received in 1910-13 was \$346,945. Since August, 1914, Australia and New Zealand have been in the war, yet the tithe received in 1914-17 is \$482,025, showing an increase in the war years of \$135,080. The total offerings in 1910-13 was \$199,650. In 1914-17 the mission offerings totaled \$272,780, and exceeded those of the three previous years by \$83,100. We are indeed grateful to God for the rich measure of blessing which he has bestowed upon us in these last three terrible years. Not only has he extended his work within our own field, but he has also enabled us to contribute \$48,000 to the work for the heathen outside of the Australasian Union.

Book Sales

The record of book sales since 1912, and especially for the past three years, is an interesting one. Grave fears were entertained in 1914 as to the successful continuance of our book work under war conditions. The facts are a revelation of God's care for his work in difficult times. During the years 1908-12 we sold books and periodicals to the value of \$455,895, but during the past five years the value of our book and periodical sales is \$613,080, an increase of \$157,185 for this period. In this we rejoice with those who have wrought against tremendous odds for its accomplishment. May God richly bless his faithful bookmen every-

* Report read at the last General Conference, at San Francisco, Cal.

where; for surely the work cannot be finished without their efforts.

In 1894 the value of our book sales was \$23,895. The records for 1917 reveal total book sales to the value of \$137,225.

Our Mission Fields

Turning to the mission fields, we find a good work in progress among many peoples—savage headhunters of the Solomon Islands accepting Christ, degraded cannibals of the New Hebrides not only renouncing their cannibalistic practices, but, under the influence of our missionaries, voting their islands "dry" from the accursed rum of the godless trader. There, too, are to be found amongst untamed savages church buildings in which no gospel song has yet been sung, built by cannibal people in anticipation of the missionaries whom we have been invited to send to their shores. Doors are opening before us in new fields so rapidly that we are unable to enter them all immediately. But we are determined to leave no call unanswered, being confident that God, who has opened these doors, will work with us in raising means and training workers until every call is met.

The work is most encouraging throughout the whole island mission field. New life is awakening in the older missions of central and eastern Polynesia, and good results are attending the work in the new fields in all three divisions. The Savage Island, entered only a little more than a year ago, has already responded with an organized church and two organized Sabbath schools. Samoa, where for twenty years earnest work had been done without apparent success, has during the past three years given us good results. We look forward with confident hope to a still more extensive and successful work in all places, and believe that God is going before us to finish the work.

Workers in the Australasian Field

In 1912 there were 37 ordained ministers laboring in our field. The number is now 52. There are also 78 licensed ministers and 104 licensed missionaries.

Education

During the past four years our educational work in Australia has made considerable progress, notwithstanding the manifold difficulties which have hindered its advancement. Greater interest is now being manifested in our elementary schools than has been the case hitherto, and we are confident that this interest is deepening on the part of our people. Some little time ago it was almost impossible to enlist the services of young men for elementary school teaching, but now we are glad to report that our young men are taking hold of this work heartily, and that the strength and efficiency of capable male teachers are being turned in the direction of the education of our boys and girls.

Very determined efforts have been made to raise the standard of all our schools, and we are pleased to say that our efforts in this direction are meeting with marked success. In Australia the government has a good deal to say about the kind of schools which should be conducted. Education in Australia is regulated by state laws, which are rigidly administered.

We are grateful to God that he has assisted us in securing state recognition, not only for our elementary schools but also for our training college; for government recognition of our educational institutions means very much to us in Australia.

The following statistical statement will show the present standing and the develop-

ment which has taken place in our school work during the past four years.

Year	Church Schools	No. Pupils	Training Schools	No. Pupils
1914	14	264	3	283
1918	22	520	3	291

In addition to these schools we have 1 school for aborigines and 14 elementary schools, and 1 training school for native missionaries in the island missions. Thus we have a total of 41 schools, with 72 teachers and a total enrolment of approximately 1,000 pupils. As it was impossible to secure reports of the island mission schools, we can give only the approximate enrolment. Doubtless, had the reports reached us in time, our actual enrolment would prove to be well over one thousand.

Sabbath School Department

A gain of 66 schools and 2,454 in the membership is the record of advance in our Sabbath school work during the five-year period ending June 30, 1917. Thus, instead of representing a membership of 5,763, as it stood five years ago, we are privileged to report the enrolment of 8,217.

Of the 257 schools in our union, 47 are in our mission fields. Although the members in many of these schools are darker in color than we are, and recite their lessons in tongues strange to us, these members are as loyal at heart and as appreciative of the privileges afforded by the Sabbath school as many in the homeland.

In the eight conferences of the home field the number of Sabbath school members is 6,967, as compared with a church membership of 5,644, thus showing that there are 1,323 more enrolled in our Sabbath schools than on our church records. A special effort is being made to gather all our church members into the Sabbath school. Some degree of success has attended this effort, and we are pressing toward the goal of "Every church member a member of the Sabbath school."

An encouraging feature of our Sabbath school work is the improvement in regular attendance and punctuality on the part of the members. During the fourth quarter of our last fiscal year twenty-three per cent, or almost one fourth of the membership in the home field, had a perfect record. One hundred eighteen in the mission fields were also reported as perfect in attendance.

The number of Sabbath school pupils reported as having been baptized during the last four years is 354; while the total baptisms of the union are reported as 427. Thus it is seen that all but 73 were Sabbath school members at the time of their baptism, which indicates that the Sabbath school is contributing its influence for the enlargement of the church.

For the fiscal year ending June 30, 1917, our Sabbath school offerings were given to the Asiatic Division Conference. The total receipts for the year amounted to \$21,800. It was a satisfaction to be able to hand over to the Asiatic Division Conference this amount as an evidence of our practical interest in the great heathen fields beyond our own borders as a union conference.

The following table shows the standing of the Sabbath school work at the end of the last two five-year periods:

	1912	1917	Increase
Schools	194	257	63
Membership	5,549	8,217	2,668
Offerings	\$43,150	\$93,615	\$50,465

It is thus seen that the increase exceeds the offerings of the first five-year period.

The Sabbath-school lessons studied in the United States are taken up in our Austral-

asian schools just three months later. The lessons have been much appreciated in our field, and we can see improvement both in more thorough study and in a higher standard in teaching work. We print three lesson pamphlets,—the senior, intermediate, and primary.

In the Fijian language also, the senior lesson pamphlet is printed. The lessons are translated locally as needed in the various other languages of our island missions.

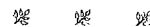
The *Sabbath School Worker* is much appreciated by our officers and teachers, as shown by the growing circulation in the Australasian field. The number of subscriptions would indicate that more than seventy-eight per cent of our superintendents and teachers are supplied with this journal.

We desire, before closing this report, to thank the General Conference for the visits to Australia of Elder A. G. Daniells, Prof. Frederick Griggs, and Elder N. Z. Town, and also to thank those brethren for the splendid help which they gave us while in our field. We are, however, hoping for the future that we shall be more liberally favored by the visits of our General Conference officers than we have been in the past.

In presenting this report we acknowledge with sincere gratitude the goodness of God to his people in Australasia. He has wonderfully wrought for us since the message was brought to our shores, but much still remains to be done. A million souls within our union still practice cannibalism, and need to be rescued from their condition.

The field is immense, stretching from east to west over a distance approximating one third of the earth's circumference; but we press on, confidently believing that God, who has helped us hitherto, will be with us even unto the end, and enable us to share in the final triumph of this work at its close, with the redeemed of every nation, every kindred, tongue, and people.

C. H. WATSON.



TEXICO CONFERENCE AND CAMP-MEETING

THIS conference was held at Clovis, N. Mex., August 1-11, and proved to be an excellent meeting.

On account of a large exodus of members from the Texas part of the conference, because of continued severe drouth in that section, the number in attendance at this camp-meeting was not large. There were, however, about one hundred present, all told.

The visiting ministers and departmental leaders at the camp-meeting included Elder M. Lukens, president of the union conference; Elder J. O. Corliss, sent out by the General Conference; Elder B. E. Beddoe, field secretary of the General Conference Sabbath School Department; Brother A. F. Harrison, union field missionary secretary; Brother W. L. Adams, union home missionary and educational secretary; and Prof. W. E. Nelson, president of the Southwestern Junior College. All the departments were well cared for during the meetings.

In addition to the great interest taken by the people in the different departments of the Lord's work, they were especially interested in a series of studies given by Elder Corliss on the rise of the message and the strong influence of the Testimonies of the Spirit in directing the upbuilding of the various departments of this great work of warning the world of the Master's early return. Elders Lukens, Beddoe, and Corliss all gave very helpful instruction on the work of

the Holy Spirit in the development of individual character. These studies were highly valued by all.

The two Sabbath days were the great feast days of the occasion. Nearly every person in attendance made a renewed consecration to God, and some made their first start in obedience to the truth. The deep movings of the Holy Spirit were manifested in the hearts and lives of those in attendance.

The Sabbath school offerings of the one hundred present amounted to \$180.39. On the last Sabbath afternoon the foreign mission work was made prominent, and practically every one present responded with words of thankfulness to God for his abundant mercy and his truth, and offered free-will gifts until the total amount of these thank offerings reached the encouraging sum of \$4,050.

The night services were devoted entirely to giving evidences of the truth for this generation. These services were so well attended by interested listeners from the city that it was decided to continue meetings in the tent awhile after the camp-meeting, to give those an opportunity to know and accept the message in its fulness. At the present writing the interest continues, and some have already decided to obey.

The conference work was done quietly and agreeably. The officers elected were: H. M. J. Richards, president, with Elders H. L. Hoover, Geo. W. Spies, and Burt Bray, and Brother T. J. Hooper, as associate committee men; Brother L. J. Black, secretary and treasurer; T. J. Hooper, field missionary secretary; and Mrs. Bertie C. Richards, Sabbath school and young people's secretary and educational superintendent.

In spite of removals from the drouth-stricken parts of Texas, there have been enough added to the church by the seventy-five baptisms and those coming into the conference by letter, to keep the membership up and even increase it somewhat, so that the present membership is a little in excess of 525. The tithes paid last year amounted to \$13,095.98, and the offerings to missions were \$5,079.50.

Workers and people face the future with courage, knowing that as we daily seek to know the Lord's will and do it, he will help us to finish his work in the earth speedily, and will grant us a rich share in that eternal joy when "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head;" when "they shall obtain gladness and joy; and sorrow and mourning shall flee away."

As we labor we rejoice in the promise, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

H. M. J. RICHARDS, *President*.
L. J. BLACK, *Secretary*.

THE GEORGIA CAMP-MEETINGS

Camp-Meeting for the White Constituency

ACCORDING to appointment, the white constituency of the Georgia Conference met at Jackson, Ga., August 1-11, where the annual camp-meeting was held. There were forty-four tents pitched on the ground, all of which were filled, and a number of rooms were occupied by the delegates in attendance at this meeting. During the preparation of the camp, a workers' meeting was held, and a spiritual feast was enjoyed by all the workers in attendance. There was a oneness of purpose, and a determination to make the camp-meeting the best ever held in the State of Georgia. While the work of putting up

the tents was somewhat hindered because of the rain that fell every day, yet the camp was pitched and ready for the people at the appointed time.

Elder W. H. Branson, the union conference president, conducted the first Sabbath service, and the Lord came very near to all present. Brother L. A. Hansen rendered valuable help. Our people, as well as those not of our faith, enjoyed the stereopticon lecture that he gave showing the progress of our work in all lands. All the departments of the work were given special attention during the meeting. Elder C. B. Haynes carried the burden of the night meetings the first part of the session. Elder J. B. Locken, assisted by Brother F. P. Cady, had the oversight of the home missionary work. Brother J. A. Tucker, assisted by Miss Lena Brown, gave his time to the young people's department. Elder A. R. Sandbern, president of the Florida Conference, spent several days with us, and his instruction was appreciated. Elder E. E. Andross arrived the last Thursday of the meeting, and gave valuable help for the remainder of the time. The messages he brought to us were as rain to the withered grass. All those present at the meeting were pleased to have Elder Andross attend our meeting. His broad experience in the work of God made his counsel valuable.

The last Sabbath was a day long to be remembered because of the heart-searching work of the Spirit of God. As Elder Andross spoke to the people the last Sabbath of the encampment, the Spirit of the Lord was manifestly felt by all; and when the call was made for a reconsecration of all lives and property to God, the congregation responded as a body with the exception of two persons. At the close of the service fifteen persons presented themselves for baptism.

During the meeting more than two thousand dollars was given in cash and pledges for the forwarding of God's work in the earth. This meeting closed with a good attendance from the outside.

Camp-Meeting for the Colored Constituency

The colored camp-meeting for the Negro Mission was held in Augusta. Those in attendance from the first of the meeting were Brethren L. A. Hansen, G. E. Peters, and Sister Anna Knight, besides our local workers. I arrived at this meeting on Tuesday, and was pleased to find more than one hundred colored believers gathered from different parts of the State. A deep interest was manifested in the discussion of plans for future work. Elder Branson was permitted to be with us only one day, because of other pressing calls, but the people enjoyed the message he brought while there.

Elder W. L. Bird, the Bible teacher of the Oakwood Junior College, was with us the last half of the meeting, and his work was greatly appreciated. Elder Peters carried the burden of the night meetings, and was successful in bringing some to decide to obey the truth. There was a good attendance from the outside. As many as five hundred attended the night services.

Brother L. A. Hansen conducted the consecration service the first Sabbath of the meeting, and there was a good response on the part of the people to give their lives anew to God.

Those chosen to serve on the Georgia Negro Mission Committee for the next biennial period were: B. W. Brown, H. W. Potter, H. N. Gemon, T. S. Tate, and J. N. Sweedenburg.

All the business sessions were harmonious, and we believe that greater progress will be seen in the year to come. The last Sabbath service was conducted by the writer, when the entire congregation gathered around the rostrum, made confessions, and renewed their

consecration. At the close of this meeting sixteen went forward in baptism.

The Sabbath school offering was \$105 the last Sabbath of the meeting. During the camp-meeting \$500 was given for foreign missions. The prospects for the future progress of the work in the Georgia Conference and Mission are bright.

Pray with us that God may accomplish his own purposes through the believers in this field.

B. W. BROWN.

WORK IN THE CUMBERLAND CONFERENCE

HAVING accepted the invitation of the Southeastern Union Conference Committee, Aug. 1, 1918, to become the union evangelist of this union, I desire to give a brief report of the work in the Cumberland Conference, which has now passed into the hands of Elder C. B. Stephenson. My connection with the work in the Cumberland Conference dates from Feb. 1, 1917, when I was called from the presidency of the South Carolina Conference to assume similar duties in the Cumberland Conference. I am glad to report that the Lord has greatly blessed the work in this conference during this year and a half.

The membership of the Cumberland Conference at the close of 1916 was 649. The membership at the close of the second quarter of 1918 was 889, which makes a gain of 240 members during the last year and a half. This does not include the souls won to the truth during the summer campaign of 1918. Elder W. H. Branson, our union president, conducted a very successful effort in the city of Chattanooga. This effort has already brought 22 people into the church, and there are several others who are expecting to join in the near future. Elder G. E. Peters, the union Negro Mission evangelist, conducted a successful meeting in Chattanooga, from which it is assured that there will be an addition of at least 25 to our colored church in that city. It has been the writer's privilege to conduct an effort in the city of Knoxville, where the Lord's blessings have resulted in 57 keeping the Sabbath. Thus the summer's campaign will bring into our churches not less than one hundred new members. This would make the total gain in membership 340. This is certainly very encouraging. While we have made an excellent gain in finances, as will be seen by this report, we are thankful most of all to see this gain in membership. The most important object in all our work is to win souls to Christ.

The total tithe for 1917 amounted to \$11,565.04, which represented a gain of \$2,357.03 over the year 1916. The tithe for the first six months of 1918, compared with the first six months of 1917, shows a gain of \$1,769.14 in favor of 1918.

The Harvest Ingathering receipts for 1917 amounted to \$2,300. This was a gain of \$1,387.32 over the campaign of 1916. This was more than seven times as much as the conference raised in 1915. We are glad to report that the Cumberland Conference led the Southeastern Union in the amount of money gathered in the 1917 campaign.

The offerings of the Cumberland Conference for 1917 show a gain of nearly \$3,000 over the year 1916. In 1917 this conference made its full twenty-cent-a-week quota to missions for the first time in its history. The mission offerings for the first six months of 1918, compared with the first six months of the preceding year, show a gain of \$1,871.83 in mission offerings in favor of 1918.

The book sales for 1917 show a gain of \$5,800 over the record of 1916. The first

six months of this year shows a gain of \$5,443.86 over the same period of last year.

In taking up work in this conference, I found that we were very much in need of tent equipment. Accordingly efforts have been made during the last eighteen months to provide this needed equipment. The Lord has blessed in this effort. During this time we have purchased and paid for the following: 1,200 folding chairs; 2 lecture tents, 50 x 70; 2 departmental tents; 10 family tents, with flies. This represents a total expenditure of more than \$2,500. The conference now has excellent equipment for the conducting of tent efforts.

We desire at this time to thank the brethren and sisters of the Cumberland Conference for their faithful co-operation in helping forward the work in this conference. May God continue to greatly bless the work as his servants carry it forward.

J. L. SHULER.

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretaries
ELLA IDEN	
MEADE MACGUIRE	Field Secretary

THE COLLEGE MISSIONARY VOLUNTEER SOCIETY

THE Educational and Missionary Volunteer Council held in St. Helena, Cal., in 1915, was a very important factor in the development of our denominational work for our children and youth. Among other matters discussed was the close co-operation necessary between the Educational and Missionary Volunteer Departments in the great work of enlisting and training our young people for the Lord's service. It was recognized that the schools are dependent on the conference Missionary Volunteer secretary to reach the young people where they are, and turn their attention to Christian education. It was made very plain also that the Missionary Volunteer Department is dependent on the advanced schools for Missionary Volunteer leaders.

With these thoughts in mind, it was agreed that every school should make an earnest effort to have a model Missionary Volunteer society in which all students could become well acquainted with Missionary Volunteer plans and methods. It was understood that all the missionary activities of the school should be under the leadership of the Missionary Volunteer society. It was really planned that we should have a kind of intercollegiate Missionary Volunteer movement, with special programs and suggestions for the Missionary Volunteer societies in advanced schools.

The officers of the Missionary Volunteer Department have been pleased to note the hearty response on the part of faculties and students to these plans. The Missionary Volunteer movement has already assumed a larger place in the thoughts of the students in our schools; and college teachers, we believe, are giving more attention to this phase of the work.

The following paragraphs, which appeared in the *Sligonian Annual*, 1918, show how the students of Washington Missionary College appreciate the Missionary Volunteer society:

"Of what importance is the young people's society in our college? — It is that part of the school body which makes it stand up straight; in other words, the backbone. Why? — Because our college is a missionary

college and our society is its middle name. It gives the inexperienced an invaluable opportunity of broadening their abilities in actual missionary enterprise. It is the making and remaking of men and women socially and spiritually because of its high ideals. It encourages the Bible Year, Morning Watch, Reading Course, and Standard of Attainment. It organizes the students into working bands, keeping them actively engaged in the particular field of work at which they are aiming. We all feel that we are here for preparation and study in order that we may serve the Master more efficiently.

"Has our society accomplished anything this year? Yes, indeed; hundreds of papers and *Signs of the Times* have been mailed during the school year by our Correspondence Band. Through this effort many persons distant from our school have become interested in the truth. Our Ministerial Band has held evangelistic meetings in the city of Washington with good interest. The Bible Workers' Band has been doing individual practical missionary work in the homes of the people. The Colporteurs' Band, composed of from forty to fifty young people, will soon enter the great harvest field this summer. The Lord says that the poor we have with us always, so our active Christian Help Band aids the unfortunate and poor in our vicinity. The Young People's Leaders' Band has been studying methods and means of laboring for our young people which will bear fruit when they get into the field. The Foreign Mission Band has been studying the problems to be met in saving souls in distant lands, which they hope soon to be their ultimate pleasure. We not only have a foreign missionary spirit but also a home missionary spirit at Washington Missionary College this year. This is evident from the fact that only a short time ago sixteen young people were baptized, and almost every one else reconsecrated his life anew to God."

We hope that the Missionary Volunteer societies in all our schools may be organized very soon after the opening of school this autumn, and that each society may meet the mind of God as a molding influence for righteousness in the school. Mrs. E. G. White once said, in a message to students: "They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. . . . They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world."

M. E. KERN.

MISSIONARY VOLUNTEER CONVENTION

A VERY successful Missionary Volunteer secretaries' council was held in South Lancaster, Mass., August 6-8. Mrs. R. D. Quinn, the Atlantic Union Conference secretary, opened the meeting with an earnest season of prayer and words of welcome. The council was conducted on the order of a convention, every feature of the Missionary Volunteer work receiving careful attention, the spiritual phase being especially emphasized.

Papers were read, or fifteen-minute talks given, by various secretaries on "Field Work," "Organization," "The Program and the *Gazette*," "The Morning Watch," "Read-

ing the Bible Through," "The Standard of Attainment," "The Reading Course," "The Testimony Reading Course," "Our Offerings," and "Camp-Meetings and Conventions."

The academy provided a room in the Normal Building for the use of the council, which, when adorned with banners, charts, the *Review*, *Instructor*, *Gazette*, and several Morning Watch Calendars, made a very attractive meeting place.

One unusually interesting decoration was a large banner belonging to the Massachusetts secretary, which represented the various phases of the Junior Missionary Volunteer work. Upon a background of green felt were nicely arranged a Bible and a Morning Watch Calendar, to represent our devotional features; two tiny brooms, a little wooden ax and block, a threaded needle, some tracts, and a flower showed some of the kinds of missionary activity suited to our Juniors; a Reading Course Certificate represented the educational features of the Missionary Volunteer work.

Several of the secretaries present at the council were former South Lancaster Academy students, as was also Miss Ella Iden, who represented the General Conference Missionary Volunteer Department.

Miss Iden's talk on "Personal Relationship to the Saviour," and her suggestions and help in the informal consideration of plans and methods in the field, the society, the church, and at camp-meetings and conventions, were much appreciated.

The union conference summer school being in session, the principal, Prof. L. O. Machlan, gave the council the chapel hour each day, for the consideration of the Junior Missionary Volunteer Society work in the church school. It was a pleasure to meet with the large body of teachers assembled there. The aim of the council was:

A closer connection with God.

A better acquaintance with each youth.

A deeper devotion to the salvation of souls.

Better and more systematic efforts to carry out the plans and methods of the Missionary Volunteer Department.

MRS. H. C. HARTWELL.

PROVIDING FOR THE SOCIAL LIFE OF THE YOUNG PEOPLE IN THE LOCAL CHURCHES—NO. 1 *

THERE is hardly a subject that could have been assigned to me upon which I should speak with more trembling than this one. I suppose it is one that calls down more criticism than any other, and yet it is one that I think demands our attention even more than some other subjects that might come before us.

I have made a rather careful study of the Testimonies regarding this question, and there have been times in my experience when I have been very free to tell the young people what the Testimonies condemn. I have read in them such sentences as these:

"Among the most dangerous resorts for pleasure is the theater. . . . The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Testimonies for the Church*, Vol. IV, pp. 652, 653.

"There are amusements, such as card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them."—*Id.*, Vol. I, p. 514.

There are many expressions such as these in the Testimonies, statements condemning popular amusements of the present day and

* Stenographic report of a talk given by Elder B. E. Beddoe, in a Missionary Volunteer Department meeting at the General Conference, San Francisco, Cal.

the day just past; but I have realized the weakness in this work that I attempted to do, in that I did not emphasize just as strongly another feature that the Testimonies emphasize. The writer, in Volume I, page 514, after condemning many of the popular plays and amusements, says:

"All such plays should be condemned by Christians, and something perfectly harmless should be substituted."

There is a sentence in Volume III, pages 137, 138, on the topic:

"In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air, and have well-regulated employment and amusement."

I think we do great harm in trying to run away from these very positive statements that are found in the Testimonies. We make a mistake in emphasizing the negative and shunning altogether those positive statements regarding amusements that are called harmless.

"There are persons with a diseased imagination. . . . They think that the mind must be constantly wrought up to just such a stern, severe pitch. . . . Others think that the mind must be ever on the stretch to invent new amusements and diversion in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to the other extreme."—*Id.*, Vol. I, p. 565.

The Testimonies tell us what constitutes proper amusement for our young people. Outings, where a group go out and spend time at a lake or in the woods, and cast off restraint and enjoy the day are most wholesome. Older ones are admonished to enter into the things of the day that will be interesting to the children and young people.

"Any amusement in which they can engage asking the blessing of the Lord upon it in faith, will not be dangerous."

This sentence is a safe index and a true guide. Therefore I must conclude that the Lord has a plan for our young people that is perfectly natural. He means for our young people still to be young and be natural. He means for us, I take it, as leaders of our young people, to plan for them that which is adapted to youth, and not to try to hold our young people to a program appropriate for the adult mind.

It seems to me that those who are endeavoring to plan for the social life of our young people, while they are treading upon ground where they may make mistakes, are planning a work that will help to win the confidence of the youth as they have not had it before. All of us, as workers, ought to take hold of this matter by going into our churches and getting the young people together for an hour or two, and then demonstrating what we consider a proper social hour or a social time together, as has been outlined in the spirit of prophecy.

Now just what should we consider a proper social hour? To have a proper social hour for our young people some one must use brains in planning beforehand, and some one must tactfully supervise and direct the whole hour; then, when that is done, he must be engineer enough to turn off the steam, and in a nice, tactful way stop the entertainment, and let the young people go home. I think it can be done. It has been done, and it can be done in a way that will be a help to our young people instead of a hindrance.

But, of course, every such occasion must be, as the Testimonies have told us, well directed. There must be a master mind in control through it all. Often there will be young people who are not Christians, and if you simply let loose the strings, you do not know where it will go, or rather you

do almost know where it will go. It will simply take its own way, and be out of your hands.

But really, it seems to me we are not doing right by our young people in not helping them to plan for their social life in the way I have suggested. The way you will be able to turn their minds in these programs toward things spiritual will depend upon the spiritual life of the young people. If devoted, your program may be of a certain tenor. If less devoted, then you will have to be a little more guarded. You may not be able to make it wholly religious, but it should always be instructive and helpful.

Educational Department

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

MORE AND BETTER SCHOOLS

IN a previous article I spoke of our educational unpreparedness to meet the present gospel emergency in our missionary endeavor the world around. I mentioned also a feasible remedy—the mobilizing of all our youth for training, and the carrying on of our nation-wide educational campaign as the first step toward this end.

Now if the plan of this campaign is only carried through to completion in every detail, it will surely result in achieving one of our main objectives—more and better schools. I believe that our conference leaders are deeply enough interested in this result to support this campaign with workers and encouragement until its goal is reached. As the denominational work expands, it will grow more and more dependent on the service of the schools. As organization is extended and perfected, it requires the trained man to make it effective. In a spiritual movement like ours, every worker ought to be trained in a strongly spiritual center, and our schools need to study continually how to make their work more vitally spiritual. The first thing we want, then, is better schools—better from the lowest to the highest, and better in every particular. The first essential to having better schools is to have—

Better Teachers

The teacher makes the school what it is. It can be no better than the teacher who conducts it. No teacher, naturally "apt to teach" or otherwise, can do his best without training for his profession, and without living what he teaches. Jesus was what he taught, and he therefore could teach what he was. This makes teaching at once easy, enjoyable, and fruitful.

True to the history of education, our schools developed from the top down. First came the college, then the academy, then the elementary school. Hence our local church schools are the youngest in the sisterhood,—last, but not least—by no means least—in importance, nor yet least in need of better teachers. A careful tabulation of facts and figures on our elementary schools about a year ago showed the following results for a total of about eight hundred teachers:

47 per cent had no normal training at all.
27 per cent had one year or less.

26 per cent had two years of professional training—our minimum for the standard teacher.

While these are not the most pleasing facts, yet I believe it is best for all the people to know them, so we may have intelligent

co-operation in bettering these conditions. It is farthest from my desire to reflect upon any of our teachers. Their devotion and diligence have made up in considerable degree for their lack of training. Yet it remains true that the really greatest essential to better schools is better-trained teachers. The greatest essential to better training of teachers is better manned and equipped normal departments in our colleges, and this calls for more serious study of their needs by faculties and boards.

More Teachers

Our supply of teachers is inadequate, and has been for several years. Just to keep even, we are obliged to recruit about one fourth the total number of our teachers every year—about two hundred. The highest number of graduates ever turned out in one year by all our normal departments has not exceeded seventy-five, but the average is not over fifty or sixty. Besides this, we have reckoned no allowance for new schools. Hence to keep up at all with the teacher demand in ordinary times, we are obliged to draw also upon the best we can get without professional training.

Just now, as the opening of a new school year is drawing on, we are beginning to feel the stimulus of our educational campaign in the form of a demand for new schools. One superintendent told me the other day she could start ten new schools in her conference this fall if she had the teachers. This demand is the very thing we are campaigning for, and the greater the pressure for teachers, the better we are satisfied. It shows that the leaven of true education is spreading. We always do more, and do it better, under pressure than if left to our own inclination to speed up.

But the shortage of teachers is the distressing thing, though without any element of discouragement in it. The United States Commissioner of Education declares that the public schools are faced with a shortage of one hundred thousand teachers the coming year. We can afford to suffer our share for the time being until we can square ourselves with the demand. We are searching out vigorously every experienced Seventh-day Adventist teacher in or out of our schools, married or single, man or woman. Let every reader help us in the search.

At the same time, we are striving to recruit a much larger registration of teacher candidates in our normal departments the coming year. We are setting the stake for twenty-five to fifty in each college and junior college, and are starting a limited amount of teacher training in the twelfth grade of a few of our best-equipped academies that have acquired an accredited status with their respective colleges, and have formally applied to the union and General Departments of Education for approval of their equipment to do this work. This shorter course, amounting to half a year's normal work, is being given in the colleges also as an emergency measure. Will every reader assist us in this recruiting by sending to his local or union educational officer, or to the college president, the names and addresses of suitable persons with eleven or twelve grades of education who give promise of making successful teachers?

Besides the teacher, there are other factors indispensable to having better schools and more of them. Among these are: suitable living quarters for the teacher, adequate pay, healthful and commodious quarters for the school, ample equipment, a growing library, a wide-awake board, and a spirit of hearty co-operation. But of these things and of our advanced schools, I must speak at another time.

W. E. HOWELL.

TIDINGS FROM THE CAMPAIGN

On a conference letterhead bearing a special campaign imprint in red at both top and bottom, I have just received a stirring report from Gerald E. Miles on campaigning for Christian education in the largest local conference in the world, West Michigan. He and Brother I. A. Ford represent the well-laid policy adopted by the entire Lake Union Conference at the outset of our educational campaign; namely, the appointment of two or three workers in each local conference to co-operate with our educational leaders until the goal of personally visiting every Seventh-day Adventist home in the conference is reached, whether it took till August 10 or till Christmas. Such a policy sounds like business, and from the tone of Brother Miles's report it is easy to see that business is on in earnest in that conference. The results will richly repay the carrying out of these well-laid plans. The report is as follows:

"No doubt you know that the West Michigan Conference has appointed Brother I. A. Ford and me to work in the interests of the educational campaign in this conference this summer. In harmony with a resolution passed at the Allegan camp-meeting, we are to visit every home in this conference in the interests of our educational work. Our goal is a double one: Every Seventh-day Adventist boy and girl in our schools, and \$32,000 for our school work before Dec. 31, 1918. Of course the latter part is necessary if we are to take care of all the students. I have always thought that we are losing a great deal with so many of our young people not in our schools, and I believe the way to finish the work is to train all our young people for the work. I am glad that we have waked up, and that this summer is being spent in this special campaign. I have great pleasure in having a little part in this work.

"We visit our larger churches on the Sabbath, and spend the first part of the week in going from home to home. During the rest of the week we visit the members of the smaller churches. The conference has purchased an automobile for use in this work, for without it, it would be impossible to visit those in the country [in the time allotted, of course he means]. This is the largest local conference in the country, having seventy-two churches, so it will be quite a task to visit all before the end of the year. The college and academy workers are in the field too this summer.

"We were glad to read the resolution passed at the recent General Conference council encouraging our educational workers to press on with the work. We are trying to reach the goal here, and although there is a big job ahead we are of good courage."

We want to see this excellent work go on in every local and union conference in North America till every educational secretary and every superintendent can check up every feature of the campaign in this initial phase as completed in his territory. It can be done, and it will be done if we keep on pursuing, even if a bit faint at times by the way.

W. E. HOWELL.

Food Conservation

PITCAIRN ISLAND RECIPE FOR MAKING COCOANUT OIL

GRATE the cocoanuts on a regular cocoanut grater, pour hot water over the grated meat, and squeeze and work with the hands to wash out the fat. Strain this liquid into a receptacle, and let it stand. The emulsi-

fied fat immediately begins to rise to the top of the water, as cream rises on milk, only more rapidly. After about two days, the top should be carefully skimmed off and boiled for a few minutes, or until any water that might be in it has evaporated, and till the particles of other matter cling to the sides of the pan or settle to the bottom. The clear oil may then be poured off.

If not boiled too long, the oil will be clear and colorless as water, but if burned, it will have a brownish cast. However, it keeps better when thoroughly boiled. It will not keep indefinitely in a hot climate without becoming rancid, but keeps as well as any other oils that I have known; and there is this advantage where cocoanuts are plentiful, fresh oil may be made at any time.

In order to keep cocoanut butter from turning to oil in hot weather, one must have ice to keep it at a low temperature, or else in making it add some foreign solid fat to the cocoanut oil.

IVA F. CADY.

Home Missionary Department

F. W. PAAP

Assistant Secretary

"WE MUST GO AND FIND THEM"

ONE of our earnest lay brethren in a Western State who finds time (perhaps I should say *takes* the time) each week to engage in some definite home missionary work, sent us an interesting and encouraging letter that illustrates again how God is using our brethren and sisters to carry his message to the homes of the people. A portion of the letter follows:

"I went one evening by appointment to a home where the parents were interested in the prophecies of Daniel. After studying about an hour with them, their younger son came in from the country. The mother introduced me to him, and then said, 'Now, you must go through it again for him, just as you did for us.' So I gave him the same study, and they all seemed to enjoy it. When I had finished, in came the oldest son, quite unexpectedly, from a near-by town, and after meeting him the mother remarked, 'Now, you must give it to him, too.' So I gave the same reading three times that evening; and they just wondered.

"It happened that the mother was deaf, and I had to speak very loud. Close by, with just a fence between us, was another home where live a young couple who are connected with the Salvation Army. Their windows were open, it being a warm night, and they overheard that study three times.

"The next week the first family moved into the country. Later, I met the Salvation Army man, and he told me that he and his wife had been Christians only a year, and would like to have me come to their home and study the Bible with them. So I arranged for a meeting. At the close of the third study he remarked that he had some neighbors who should know 'these things,' and he had decided to invite them in. So the message is going among the people. We have a great truth, and we must go to the people with it. We must go and find them."

Yes, dear friends, *we must go and find them*. "To seek and to save,"—this was the Master's passion. The same purpose must actuate his people—to go forth, seeking the lost. And there must be more of the personal touch in the work we are trying to do for Christ.

You may remember the story of the young Roman soldier who had his first broadsword put into his hands. He looked at it and then said, "Mother, the sword is too short." She said, "My son, add a step to it and it will be long enough." History records the significant fact that as the Roman soldier shortened his sword he extended his kingdom; and the same thing, I believe, will be true in the extension of the kingdom of our Lord. Personal contact is the great secret. The great evangelist, Moody, once said, "If the people will not come to the church, the church must go to the people." Commercial men tell us that we are now selling "about eighty per cent of our goods by personal solicitation. The old method of waiting till the folks came to trade was dropped long ago. We go and sell them; we carry our goods to them."

So we who are engaged in the King's business, are to go forth with faith and courage, speaking "every man the truth to his neighbor" by word of mouth, by the printed page—in this way and in that way carrying the precious things of the kingdom to those about us.

ERNEST LLOYD.

SERVING THE LORD IN SMALL THINGS

JOSEPH W. MACE

OLD Deacon Smith, he said in his prayers, "I'm willing to work for you, Lord, anywhere."

So one night the Lord called him as he sat by his grate,—

The storm roaring loudly, the time very late,—

And asked him to go to a brother who lay, Lone, sick, and forlorn, a long distance away.

But the deacon demurred; the weather was bold,

The way was so long, he might catch a cold, The Lord would not ask him to peril his health,

He might find another he could send with his wealth.

And so he replied with excuses galore, And the man died forlorn, alone, sick, and poor.

But the deacon still looked for his work from the Lord,

Still wondering why he had never been called

To a work that was mighty, important, and grand,

A work that was honored throughout the whole land.

But the Lord says the small things he gives us to do

Are just as important as the larger ones too,

And if we are faithful in the least that is given,

He will call us to work esteemed highly of heaven.

To think about oneself all the while is to turn energy in on oneself continually that might much better go out in unselfish action. The self-conscious person needs to pour out this force of attention and thought, instead of concentrating it on self and wasting it in awkward embarrassment and hurt pride.—*Great Thoughts.*

If a Jew gave one tenth under the law, for a Christian to give less under grace is a disgrace.—*Dr. Riley.*

Appointments and Notices

CAMP-MEETINGS FOR 1918	
Atlantic Union Conference	
Southern New England, Methodist camp-ground, Forestville, Conn.	Sept. 5-15
Columbia Union Conference	
Chesapeake, Baltimore, Md.	Sept. 5-15
District of Columbia, Takoma Park, Sept.	13-23
Eastern Canadian Union Conference	
Newfoundland	Sept. 27 to Oct. 6
Pacific Union Conference	
Arizona, Phoenix	Oct. 31 to Nov. 10
Southern Union Conference	
Tennessee River, Academy Campus, Hazel, Ky.	Sept. 5-15
Alabama, Birmingham	Sept. 12-22
Alabama (colored), Anniston	Sept. 12-22
Mississippi, Jackson	Sept. 19-29
Mississippi (colored)	Sept. 19-29
Southeastern Union Conference	
Florida, Orlando	Sept. 5-15

WESTERN NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the Western New York Conference Association of Seventh-day Adventists will be held in connection with the Western New York conference and camp-meeting, at Rochester, N. Y., Aug. 30 to Sept. 8, 1918. The first meeting will be held in Convention Hall, at 10 a. m., Friday, September 6. During this session trustees will be elected and such other business transacted as may properly come before the association.

J. E. Belknap, Secretary.
K. C. Russell, President.

WESTERN NEW YORK CONFERENCE

The biennial session of the Western New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Rochester, N. Y., Aug. 30 to Sept. 8, 1918. During this session officers will be elected for the ensuing term and such other business will be transacted as may properly come before the conference.

K. C. Russell, President.
J. E. Belknap, Secretary.

ALABAMA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The first biennial session of the Alabama Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference at Birmingham, Ala., Sept. 12-22, 1918, for the election of a board of trustees and the transaction of any other necessary business. The first meeting of the association will be held at 10 a. m., Monday, September 16. The delegates to the association are the regularly accredited delegates to the Alabama Conference of Seventh-day Adventists.

A. L. Miller, President.
Ben. C. Marshall, Secretary.

OCTOBER "SIGNS MAGAZINE"

We are confident that our magazine workers will find the October number of the Signs Magazine unusually readable and salable. The cover pictures a shipyard laborer bringing home to the wife and children a Fourth Liberty Loan bond. The back cover is a Y. M. C. A. design, with a terse description of its work and influence. Page two in pictures and short paragraphs lauds the healing of the breach that has separated France, England, and America for centuries. Milton C. Wilcox tells of the great freedom principles of America. Seven strong, interestingly written, message-filled articles form the body of the magazine.

"Man's Genius is Shrinking the Earth," by Dr. L. A. Reed—an attractive article on the increase of knowledge. A person who seldom reads the Bible will be convinced that modern science fulfils a prophecy of the end of the age. "The Blooming Desert," by G. F. Enoch—a story of the rebirth of the lower Mesopotamian plain under Britain's tutelage.

"Sailing Between Scylla and Charybdis," by George W. Rine, gives a lucid delineation of the rise and actuating motives of the higher critic faction. He focuses his argument upon the critics' attitude toward the divinity of Jesus, in which they must ultimately assume the position that Jesus is either one of the godhead or a rank impostor.

"Khama, the Man with a Backbone," by A. S. Maxwell, presents the seventh chapter of Daniel in a new and convincing manner. A true romance of an African chief who fought foreign liquor resolutely and successfully. His principles are very appropriate for our nation now.

"One Eye on Health, the Other on Economy and Efficiency," by Dr. A. S. Donaldson, is a pro-vegetarian argument.

"Analyzing the Human Soul," by Stemple White, discusses the nature of man. This is his favorite topic, and his work is excellent.

The October Signs is "the magazine with a message," the message which Seventh-day Adventists have for a world nearing the end of a régime of sin, a world surcharged with false science and doctrine, a world saddened by its catastrophe. It is a beautiful paper from the artist's viewpoint, but its specialty is its pages brimful of saving truth.

The Gospel Pathfinder "THE PRESENT TRUTH" Published Monthly

This little yet great missionary agent, through its consecutive, interrelated presentation of the prophecies and other fundamental Bible messages, is a most effective gospel messenger, with a definite, complete, irresistible message in each issue; and when used in the order numbered, the topics blend and interlock in the most natural and convincing way. The strong features of Present Truth—the one-topic plan and a very low price—make it both effective and practical.

List of Topics

The following list includes all the numbers of the 1917 and 1918 series carried in stock for missionary purposes. This list will be complete with the issuing of No. 36 the first of December, 1918. In October, No. 34; November, No. 35; and December, No. 36, are to be printed.

1. The Inspiration of the Bible.
2. The Origin of Sin.
3. A Great Prophetic Dream.
7. The Millennium.
8. The Home of the Saved.
9. The Beasts of Daniel Seven.
10. The Papacy.
11. The 2300 Days.
12. The Sanctuary.
13. The Judgment Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
17. The Messages of Revelation 14.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Conflict Ended.
28. Prophecy Fulfilled and Fulfilling.
29. Christ's Second Coming.
30. Signs of the Times.
31. The Sabbath.
32. The Change of the Sabbath.
33. A World in Perplexity.
34. After the War—What?
35. Armageddon.
36. Synopsis of Present Truth.

Prices

The following prices apply on bulk orders, mailed at one time:

1-20 copies, each	\$.01
25 copies20
50 copies35
100 copies60
1,000 copies	5.00

Standing orders for 100 or more copies mailed at one time, will be filled monthly if desired.

Less than 100 copies are billed upon receipt of order.

Foreign Prices

On bulk orders prices are the same as domestic prices, with 12 cents per hundred copies extra postage for Canada, and 24 cents per hundred copies extra postage for other foreign countries.

Subscription Prices

Beginning Oct. 1, 1918, the following new reduced subscription prices will apply:

Domestic subscriptions for the entire series, including all numbers in print from 1 to 36 (twenty-eight in all) 25 cents.

All foreign subscriptions, 50 cents.

All subscriptions must begin with No. 1 and include all the issues in print. Subscriptions may be sent in at any time for regular monthly mailing, but a special list will begin October 1. To all on this Relatives and Friends special list the papers will be mailed weekly until the 28 issues are supplied—to April, 1919. These papers will, therefore, reach the readers every week during the cool months, when they have more time and feel disposed to read.

Suggestions on Ordering

Every isolated member, as well as all other members, ought to use as many as one hundred copies each month, twenty-five each of four different numbers. These should be ordered mailed at one time, so as to secure them at the hundred rate of only 60 cents. A standing order may be placed for one hundred copies, to be made up of twenty-five each of four different numbers, to be mailed monthly until the twenty-eight numbers of the present series are used. Upon request, papers ordered in this way and in hundred lots will be billed monthly through the tract society, thereby making it easier for the one ordering to meet his payments; or any quantities of the whole set, or any part of the full set, may be ordered mailed at one time, in which case the whole order will be billed at one time, the rate being according to the number to be mailed. Orders totaling less than one hundred copies for one mailing are billed when the order is filled.

Churches should combine the orders of their members, and make each mailing total as much as possible. If as many as a thousand are ordered in such combined orders, the thousand rate will apply, and such orders, when totaling one hundred or more copies, may be billed monthly if desired.

Order by Number or Title given in the List.

REQUESTS FOR PRAYER

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

"Please pray that I may have complete victory over certain sins," writes a reader in Ohio.

An anxious mother in Oklahoma desires prayer for her daughter, who is planning to marry an unbeliever.

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.

Jas. M. Johnston, R. F. D. No. 5, Box 49, Hickory, N. C.

Mrs. Dollie Musgrave, Bartlesville, Okla. Continuous supply.

Mrs. William Dingman, Box 44, Mackinaw City, Mich. Youth's Instructor and Little Friend.

Mrs. J. W. Jensen, 74 McBride Ave., West Paterson, N. J., desires a continuous supply of denominational periodicals or magazines.

Mrs. Eugene Rowell, Hamilton, Bermuda, requests us to give publicity to the fact that postage to Bermuda is five cents instead of three.

Mrs. Marie Beermann, 1119 Lincoln Ave., North Yakima, Wash. Signs, weekly and monthly, Watchman, Life and Health, Youth's Instructor, Little Friend, and Liberty.

The Missionary Volunteer Society of Pueblo, Colo., desire copies of the Signs, weekly and monthly, Watchman, Instructor, Little Friend, and Life and Health. These should be addressed to the S. D. A. Church, 827 South Union Ave., Pueblo, Colo., and marked Y. F. M. V. S.



WASHINGTON, D. C., SEPTEMBER 12, 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.

In view of a prospective scarcity of paper, publishers of books and papers are being asked to take steps to curtail and economize in the matter of the amount of paper they use. The Review and Herald Publishing Association is planning to co-operate heartily with the Government agencies in the endeavor to cut down paper consumption in this office. Further announcement will be made later.

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THE date of this paper, September 12, will witness the registration of more than thirteen million men, according to the estimate made by the War Department when it was first proposed to widen the draft to include all men from 18 to 45 years of age. The widening of the draft-age limits affects all schools in the country. An educational rally and council is being held here at Washington as we go to press, and plans are being laid to meet the situation facing our college at this place, among the rest.

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AN earnest plea comes from China, to open up work in the distant frontier province of Yunnan. Elder J. E. Fulton says: "Some have already begun to obey as the result of the work of native colporteurs. We ought not long to delay entering that great province. One of our canvassers, working amid perils and robbers, will serve as an example of some of the material we have among our native constituency in China. After securing many orders, and fearing that his money and his clothes would be taken from him by bandits and robbers, he donned beggar's clothes, and sent his good clothes and money by mail. On arriving at his destination, he found them all safe. Thus our native workers advance the message in various ways amid revolution."

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How fully our brethren in Korea appreciate the message and the help which comes to them from America, may be judged from the following recommendation passed at the recent Chosen Conference session:

"WHEREAS, The General Conference has extended to us aid and encouragement during our conference year, by giving us financial assistance in our weakness, by the appreciated efforts of Professor Prescott at our institutes, and by fulfilling our urgent need of a bookman in sending Brother and Sister Klose to our assistance; therefore,

"Resolved, That we extend to the General Conference a vote of thanks, expressing our appreciation for these and many other concessions; also desiring that the good people in America continue to assist us in giving the third angel's message in Korea."

A FINAL APPEAL

SABBATH, September 14, has been set apart by the General Conference as a day on which our people will be asked to contribute of their means for our Oakwood Junior College, a school devoted to the training of colored young men and women for work among their own people. Articles that have appeared in this publication; and in the various union conference papers have fully set forth the needs of this school and the urgency of the case. It is designed that a special service shall be held on the day appointed, with this object in view.

The Mission Board appeals for an unusually large offering to help our colored work, requesting that it be on the basis of at least one dollar per member. We feel confident that the object will appeal to many, but we trust that it may to all.

A recent letter received from Elder G. B. Thompson informs us of one brother in the Northern Union Conference who has already given his check for \$1,000 for the college. A few such contributions would make sure the amount desired. W. T. KNOX.

As the time for the September offering draws near, it is fitting that you should know the work that has been and is being done by those who have attended the Oakwood school, and by the department in general, so that you may feel free to give liberally to our work.

The school at Huntsville, Ala., now known as the Oakwood Junior College, has been established for nearly a quarter of a century. It has been struggling hard to fit men and women to present this last message among our people everywhere in the land. And as the demands of this work have grown, it has been necessary to raise the school to a junior college, which calls for a larger outlay of means.

While it would be out of place for me to give a detailed outline of the progress of those who have attended the school since it began, yet I must mention a few things that have come to my attention as I have journeyed through the South and elsewhere. I have visited several tent-meetings and churches since the middle of July, and am now beginning to attend the conference camp-meetings.

Elder J. G. Dasent has held a successful tent effort at Nashville, Tenn., adding quite a number of faithful members to the church.

The effort of Elder G. E. Peters in Chattanooga, Tenn., was conducted in a good locality, near the city hall and post office. After a strong effort covering several weeks, he closed, having gained forty new Sabbath keepers.

Elder T. B. Buckner is at Anniston, Ala., where he is conducting a successful effort, in spite of delay in getting started, and much rain. Quite a number have already begun to obey the truth.

Elder J. H. Lawrence is carrying on a good meeting in New Orleans, La., with from five to six hundred persons in attendance during the week and from eight to nine hundred on Sunday evenings. His collections average \$40 a week. The congregation is made up of as good and as refined a class of people as are to be found any-

where. Already more than forty have actually begun to keep the Sabbath; and it is safe to say that when the tent and camp-meetings close, there will be at least seventy or seventy-five obeying the whole truth.

These meetings I have visited. But there are others in progress: Elders J. K. Humphrey, of New York City; M. C. Strachan, of Baltimore; G. P. Rodgers, of Washington, D. C.; J. G. Green, of Florida; W. D. Forde, of Chicago; J. M. Campbell, of Indianapolis; R. L. Bradford, of Omaha; M. G. Nunes, of Oklahoma; Sidney Scott, of Dallas, Tex.; F. C. Phipps, of Springfield, Ill., and others are holding very successful efforts which will bring many souls to Christ.

Most of these ministers received some training at Oakwood, while quite a number of their helpers are at present students of the institution. This will show you that the good hand of our God is advancing this message among our people throughout the land, and that what you may do for the Oakwood Junior College and the department in the offering for Sabbath, September 14, will aid in still further establishing the third angel's message in the South, and will also be greatly appreciated at this time. "The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

W. H. GREEN,

Sec. Negro Department.

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A DOG FUNERAL

AN account of the funeral of a dog which recently died of old age in Washington is given in an evening daily. Concerning this dog we are informed that his "body rests today in a grave at Buckingham's dog cemetery. The funeral was held yesterday. Brownie went to his grave in a specially constructed coffin, carried to the cemetery in an auto by his mistress."

Concerning this particular canine we are further informed: "He had his own private room in the house, and also his own bath. His comforts and meals were attended to very carefully. About the only thing that he did not have, which most men have, was a toothbrush. We intend to erect a small monument over Brownie's grave."

We have certainly fallen upon strange times. In this awful hour in the history of the world, when thousands of dear boys are in the trenches in the bloodiest struggle the world has ever seen, and the list of dead and wounded of the noble young men—the pride of fathers and mothers and of the nation—is before us daily, it is no time to be weeping over dogs, and erecting tombstones to their memory.

It is little wonder that the spirit of unrest pervades the world when dogs are kept in luxurious rooms and given every comfort and attention, while widows and orphans suffer for the necessities of life. Instead of having poodles in fine rooms and taking them in autos for a drive, how much better would it be to take some poor hungry friendless child, made in the image of God, and give it a home and the comforts of life. If these things are in any degree common, they furnish a sad commentary on the condition of society in these last days. G. B. T.