

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

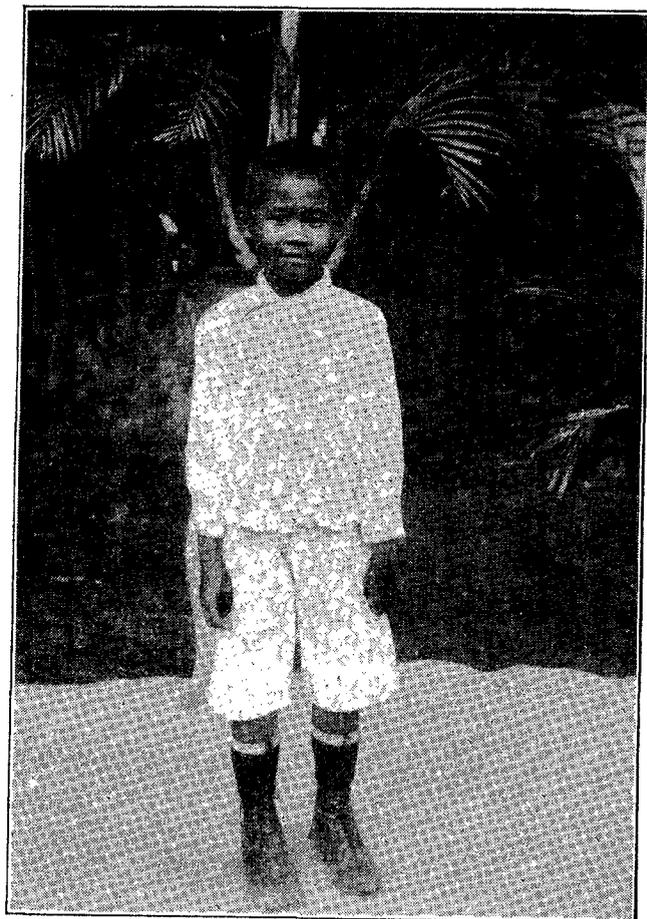
HOLY BIBLE

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No. 32

THE GOSPEL TO ALL NATIONS



MIGGOES, A LITTLE JAVANESE MOHAMMEDAN BOY
(See article on page 5)

Beginnings of Mission Work in Other Lands -- No. 2

Including Malaysia, China, Japan, Korea, and the Philippines

JOHN L. SHAW

It may seem strange that our work in China was started by a man too old by far to learn the language, and apparently too far along in life to meet the obstacles of pioneer life in a mission field. But such was the beginning. Oftentimes the Leader of mission movements chooses weakened instruments to carry out his cherished plans. Brother A. La Rue, our first missionary to China, went from Honolulu to the British city of Hongkong in 1887, and undertook self-supporting missionary work, making his living by selling English books on ships and in the city, and by the sale of imported dried fruits and health foods. Though this brother had nearly reached the age of threescore years and ten, he labored hard. Some Chinese became deeply interested in the truth, and translated some tracts, which he had printed. Several young men in the British naval service accepted the truth. In 1904, after sixteen years of labor among the Chinese and English, this aged and ardent soldier, at the advanced age of eighty-four, laid down his burden.

Elder and Mrs. J. N. Anderson and Miss Ida Thompson, in the year 1902, landed in Hongkong, China, to labor for the Chinese people especially. Soon nine persons interested in the message were baptized. Elder E. W. Wilbur and his wife followed Brother and Sister Anderson. Elder E. Pilquist began work in the province of Honan, where a little church was established, and an earnest call was made for more workers. This call resulted in the sailing to China in 1903 of Dr. H. W. Miller and his wife, Dr. A. C. Selmon and his wife, and two nurses.

As the way opened to workers and the homeland responded, one province after another was entered. The Chinese people, with all their conservatism and regard for their own religious beliefs, have not been unwilling to listen to the message. The people "with the Book" have found access, and the openings before them are so numerous as to be beyond their ability to enter. So great was the need, and so manifest the openings, that Elder I. H. Evans, after visiting the field, made a plea at the 1909 General Conference for forty families. The Sabbath keepers, numbering 128 in 1908, had increased to 1,590 in 1913. The early attempts at publishing soon gave evidence of the extended opportunity for the circulation of the printed page. A publishing house, chapel, dwellings for foreign and Chinese workers, a training school building, and later plans for a sanitarium, at Shanghai, together with mission homes, chapels, school buildings, and other needed equipment for mission work in other parts of China, are serving to give strength and character to the work. The message is taking hold in earnest among the multitudes of China. The number of Sabbath keepers in 1917 was 2,288; there were 401 laborers; and the tithe amounted to \$4,842.42.

Nine years after Brother La Rue went to Hongkong, Elder W. C. Grainger, of California, accompanied by T. H. Okohira, a native of Japan, went to Tokio in the year 1896. Sometime during the next year W. D. Burden and his wife reached Japan. After three years the earnest efforts of Brother Grainger came to an end. He died in 1899, and in

1901 Prof. F. W. Field was sent to take his work. A sanitarium was opened in 1903 and a training school in 1908. In 1913 the Sabbath keepers numbered 293. At the end of 1917 the number of Sabbath keepers had increased to 364.

Hungry souls in Chosen (Korea) accepted the message with open hearts. It must have been an angel or the direct leadings of the Spirit that caused a Korean visiting Kobe, Japan, in 1904, to stop and read a signboard as he passed our meeting hall. The sign, partly in Japanese and partly in Chinese characters, attracted his attention, and he stopped to study it.

"A Japanese brother from within, who saw him, signaled him to enter. Although neither could understand the language of the other, they soon conceived the idea of conversing in writing, using the Chinese characters, both being familiar with these. The Korean came again and again to study the Word, bringing with him one of his fellow countrymen, who was also a Christian. Both received the truth, and were baptized at midnight the night before the boat left Kobe.

"One of these brethren went on to the Hawaiian Islands, while the other returned to his native land. On his journey home, he met a Korean missionary returning from Honolulu, and succeeded in interesting him in the closing message. Soon the call came from Korea for help. The message was 'spreading like a blaze.' Brother Kuniya, our Japanese laborer, was sent over in August. Professor Field followed a month later. After a few weeks' work four churches were organized, and companies of Sabbath keepers developed in five other villages, a total of one hundred fifty believers being reported. The native Korean who received the truth en route to his home from Honolulu was left to look after the work. Later news reported the message spreading into another part of Korea, where it was taken by the Korean brother who found the light at Kobe, Japan. He reported upward of a hundred at the point of obeying the truth at Hichu, inland, midway between Chemulpo and Chinnampo."—"Outline of Mission Fields," pp. 136, 137.

In 1906 W. R. Smith and his wife reached Chosen. Three years later C. L. Butterfield and Dr. Riley Russell, with their wives, and Miss May Scott, arrived.

Though many who first accepted the message did not become fully grounded in the truth, in 1913 there were reported 444 Sabbath keepers. As in other

(Continued on page 19)

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

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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.

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., AUGUST 7, 1919

No. 32

Unconscious Goodness

WHEN MOSES returned from the mount where he had been communing with the Lord, the record is that his face reflected the divine radiance with which he had associated. This radiance in the face of Moses was visible to his associates, but he himself was wholly unconscious of it. Ex. 34: 29. Thus will it be with one who is truly righteous. He will never be found boasting of his goodness. In fact, he may remain quite unconscious of the transformation which has been wrought in his life. Others may look into his face and see reflected there the divine radiance of holiness. They may witness the fruits of righteousness in his life, but the nearer he approaches to the great Light of heaven the more deeply will he sense his own unworthiness. He will have no disposition to attract people to himself or to parade before his friends his own righteous deeds. A true Christian will never boast of his Christianity.

* * *

The Glory of Character

MOSES desired of the Lord that he would reveal to him his glory. In response to this request the Lord made promise:

"I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33: 18, 19.

Soon after this the Lord fulfilled to his servant his gracious word. The record is:

"The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34: 6, 7.

The enunciation of the divine attributes doubtless was attended by a great manifestation of divine glory, but the manifest glory and radiance emanating from the divine presence was only the outshining of the glory of character possessed by the Creator. It is to that glory of character to which he calls his children. He says: "Be ye therefore perfect, even as your father which is in heaven is perfect." This perfection of character may be obtained only through the Lord Jesus Christ, by the transformation of his grace. Says the apostle: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Following this transformation of character wrought in us through the Holy Spirit, there will come a transformation of body as well. The Lord at his coming "shall change our vile body, that it may be fashioned like unto his glorious body."

The Increasing Influence of Spiritualism

THE increasing power of this great delusion is a subject of frequent comment at the present time. While there are many to criticize, there is a rapidly increasing number who are seeking in the evil philosophy of this cult, a solace from sorrow, an explanation of many of life's problems.

Among its latest converts in Great Britain is Lord Rayleigh. In a recent tour of Scotland and north England this British lord addressed audiences aggregating more than fifty thousand people. He declared that he found hundreds who regarded Spiritualism as that for which the people were crying out, affording them in their grief and sorrow that comfort which naught else could give. He declares further:

"Not once have I been interrupted, and everywhere people listen eagerly. They are tired of conditions which bring them no comfort, and long for solid facts. It is the solid facts of human survival and spirit communication that I tell them of."

The London correspondent of the *Public Ledger* says in his report of these meetings that a profound impression has been made upon the people, particularly by this assurance:

"We believe in the depths of our souls that our heroes are here with us now, and are not lying on the fields of Flanders or Picardy or on the sands of Kut, Mesopotamia, or Palestine. They tell us that our mourning casts a cloud upon their happiness, that we should carry them with us in our lives and retain them as members of the family circle."

Many clergymen throughout England have been aroused to declaim from their pulpits against this great delusion, but the correspondent declares:

"Their sermon attacks have only served to stimulate greater interest in the offered evidence of spirit recognition. New headquarters for soul readings, séances for investigations, clinics for shell-shock victims, are opening up throughout London. . . . The general opinion one hears everywhere is that if Spiritualism can ease the pain of any aching heart and restore gladness, then it is a good thing, no matter what its detractors may say."

The devil has taken advantage of thousands of sorrow-stricken men and women, to play upon their sympathies that he may ensnare them by his evil sophistries. And how can the Christian church meet this situation? What answer can those ministers of the Word give to the claims of Spiritualism when they themselves believe, as do the Spiritualists, in the conscious state of the dead? And if immediately at death the departed go directly to heaven or hell, as taught by the popular theology, retaining their consciousness of happiness or misery, why should not some way be found to bridge the gulf between them and the old life? Why should not some channel of communication be opened?

The logical and inevitable conclusion of inherent immortality, as taught by the large majority of the Christian church, is the doctrine of Spiritualism.

And eventually, in the great overmastering exercise of influence and power which this evil philosophy will exert on the minds of men, every man and woman will be driven to recognize its claims, or be forced on the other hand to accept the plain literal statements of the Scriptures of Truth which deny its basic principles and expose it in all its hypocrisy as the great overmastering delusion of Satan, as the work of devils and not of the spirits of the dead.

The Word declares unmistakably that no man inherently possesses immortality; that this attribute is the gift of God, bestowed upon the believer at the resurrection through faith in the Lord Jesus Christ; that consequently, when man dies he lapses, between death and the resurrection, into a state of unconsciousness, his exercise of love, envy, and hatred ceasing through this period. His state is a state of total unconsciousness without thought, and with no knowledge of events taking place on this earth. Eccl. 9:5, 6; Job 14:21. That same Word indicates also that in the closing days of earth's history, old-time necromancy, pretended communication with the dead, against which God warned Israel of old, will be revived; that the spirits of devils will work miracles, and that through their influence the nations of earth will be swallowed up in the last great deception. Rev. 13:8; 16:13, 14.

The truth of God's Word is the only protection against the snares of Spiritualism. Let us believe that Word, and let us point our fellows to it as a basis of their faith and the assurance of their comfort and peace.

L. L. C.

* * *

Secret Prayer

In the margin of one Christian's Bible were found these words of comment on Matthew 6:6:

- "Period for prayer—'When thou prayest.'
- "Place for prayer—'Enter into thy closet.'
- "Privacy of prayer—'Shut thy door.'
- "Persons in prayer—'Pray to thy Father.'
- "Promise for prayer—'He shall reward thee.'

The secret of leading a victorious Christian life is found in the closet. Without secret communion with God, the soul will wither and die. Here is where many fail in the Christian life. The cares of the world enter the life, and the place of secret devotion is neglected. Once, perhaps, we went often to some secluded place, and, alone with God, poured out the burden of our soul, laying before the all-seeing, compassionate God our temptations, our failures, and our needs. The decline in spiritual life begins at the point where secret prayer is allowed to drop out.

In the closet we hold communion with the King of kings. There should be no undue haste here. We would not enter the presence of an earthly ruler unceremoniously; much less should we enter unceremoniously the presence of our God, before whom nations are as the small dust in the balance. We should take time to pray. We should commune till the answer comes and the heart is refreshed. Then we can go forth with confidence to meet the trials and temptations which beset us by the way.

Power comes from God to man in answer to prayer. We have the unfailing assurance in his Word of this great and blessed truth. A young engineer was once asked this question in examination: "Suppose you had a steam pump constructed for a ship with everything in perfect order, and you should throw out the hose, and no water would be drawn, what would you

think might be the difficulty?" "I should think," said the student, "that there must be some defect in the pump." "But," said the professor, "that is not admissible, for the supposition is that the pump is perfect." "Then, sir," said the student, "I should look to see if the river had run dry."

So the church today has the promise of power. We have Jesus, and the Holy Ghost himself is here. There is no defect if we make the proper connection through faith. There is an unfailing reservoir from which to draw. Let us draw from the heavenly resources through believing prayer.

G. B. T.

* * *

A Message of Love and Peace

FEARFUL and portentous is this day in which we live. Socially, religiously, and politically, questions of world-wide significance and import are being considered. We know not what a day may bring forth. With anxious concern we scan the morning newspaper to learn what dire calamity or what momentous event has taken place among the nations of men overnight.

And this feeling is shared by great multitudes. Mr. Albert W. Fox, correspondent of the *Washington Post*, declares in a recent number of that paper that President Wilson "dreads to look over his paper each morning," "so disturbed are world conditions, and so great are the threatened dangers to international stability." And one has only to consider the world situation to realize that this must be the feeling not alone of President Wilson, but of every statesman in the world.

And this world will never see again, this side of the coming of Christ, the same peaceful conditions which have prevailed in the past. The sooner we realize this the better shall we be able to adjust ourselves to the conditions which exist. Earth's inhabitants in the future will be surrounded by grave dangers of every kind, physically and spiritually—danger from violence, from disease, from disaster, and danger from Satan's last great effort to ensnare the world.

But how blessed is the thought that in the midst of the world's turmoil and strife the child of God may possess in his soul the patience and peace of trusting faith. This is the peace which the Master promises to his disciples: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. It is a peace which comes as a result of staying the mind upon God: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. It is the peace which passeth all understanding, and can be sensed and realized only by those who share its consolations: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

This peace is ours to enjoy. It is yours, dear reader, to enjoy, whatever may be your lot in life or your position in the world. Even though you are persecuted, suffering severe opposition from your neighbors or even from your own family; though you are tempest tossed and afflicted, suffering pain and weakness from bodily infirmity; even though your heart is filled with sorrow from the loss of loved ones; even though you are poor and destitute and must struggle daily to find bread to eat and clothing to wear; even though you live alone, with no one near to sympathize with you or to comfort you; even

though you may be in any one of these or a thousand other circumstances which might be mentioned, it is your blessed privilege to have the loving, comforting, consoling peace of the Lord Jesus.

You may come so near to the Lord that you may feel the beatings of his great heart of love, so near that his companionship will be sweeter and dearer than that of any earthly friend. You may lose position, property, friends, health, and every physical and temporal comfort; but all the forces of evil cannot shut from you this peace if you will only place yourself completely upon the altar of sacrifice and service, willing that God shall work in and through you his perfect will.

So be of good cheer. There is hope in God. Do not despair at your lot, whatever it may be. Do not allow life's experiences, however trying, to embitter your spirit or lead you to gloominess and pessimism. Remember that Heaven permits life's experiences, as a part of the divine training, as one of the processes of the crucible whereby you are purified and made fit material for the temple of the Lord. Submit patiently to the proving process. Be submissive clay in the hands of the Potter. Let God, in his own way and time, perfect the work of grace in your character, fitting you, as his great wisdom shall dictate, for the place he would have you occupy in his heavenly kingdom.

F. M. W.

* * *

Let Us Advertise

SOME time ago we wrote an editorial or two on the need of advertising our church services, especially by having our churches listed in the city directories. Our own experience while traveling in the Northwest had led us to feel personally the lack in this respect. A correspondent suggested that not only should our churches be listed in the city directories, but that our church services could also be advertised in the principal hotels in the large cities.

Recently we received a letter from an Adventist brother whose business involves much traveling on his part. His statement of the difficulty he experiences in finding the places of worship of our people is worth repeating. Feeling certain that his experience will be of interest, and hoping that it may result in a general effort to have our churches listed in city directories, we quote:

"I have exceeding difficulty in locating the Seventh-day Adventist churches and people in the different cities and towns I visit, and as I am in a different town or city every week I have varied experiences. Some city directories contain, in the church list, full and complete directions, but more directories contain no references whatever to our churches. In such cases I usually call upon (1) chief of police, (2) post office, (3) local ministers. When these sources of information are exhausted and my search proves fruitless, I spend the Sabbath day in my room at the hotel, and in the evening attend a mission of a Salvation Army meeting if I can find any held Saturday nights.

"On the fifteenth of last February (Sabbath), I was at Fort Dodge, Iowa. I made inquiries of the chief of police, postmaster, and different local pastors, also of janitors of office and lodgeroom buildings, but nothing developed. April 5, I was at Bluefield, W. Va., but could not locate any Seventh-day Adventist people. April 12 I was at Huntingdon, Pa., and upon inquiring of various citizens I finally succeeded in locating the Seventh-day Adventist church, where I worshipped with Brother Decker and about a dozen others.

On June 14 I was at New London, Conn. The chief of police, apparently, had never heard of the Seventh-day Adventist Church, judging by his surprised remarks concerning our cult; the post office could not enlighten me, but a Presbyterian minister told me there was a Seventh-day Adventist

church at Waterford, a small town contiguous to New London. So I inquired my way, and learning that an autobus line served the town, I went to the place; but after being carried considerably past my destination, I retrieved lost ground by patronizing a trolley car, and was then left at the westernmost boundary line of Waterford, where, as I later learned, there was no Seventh-day Adventist church. In conversation with a farmer I learned that the church I was seeking stands about opposite some memorial hospital in the outskirts of the city of New London, and when I reached it the services were well under way. The following week I went to Westerly, R. I., where I succeeded in locating the Seventh-day Adventist church, but not the pastor, so I left my card under the front door of the church and went away disappointed. That evening I attended a mission meeting and was invited to give testimony, which was gratefully received until by my talk they discovered that I was a Seventh-day Adventist.

"June 28 I was at Wheeling, W. Va. Neither did the police department at this place understand what was meant by our denominational title, Seventh-day Adventist, nor could any minister tell me where to find any Seventh-day Adventist people or church, so I spent my spare time at the Union Mission, Friday and Saturday evenings.

"Now it seems to me that if concerted action could be taken and instructions given that each church appoint a committee to make it their business to call upon the directory publishers in their community and give them the address of the elder and the location of the church, also to call at the different hotels and ask permission of the proprietors to write with ink the necessary information in their hotel copy of the local directory, and then follow up the custom each year, traveling salesmen like myself—and there must be other Seventh-day Adventist men on the road besides myself—and others would have no difficulty in locating their brethren and their church upon that day when their hearts are inclined to the worship of our heavenly Father in his own house and with his own people.

"Another thing comes to my mind: If there is a Seventh-day Adventist church within a few miles of any city, as at Fort Dodge, Iowa, for instance, let it be arranged that the elder appoint a committee or go himself to the city and make arrangements as outlined above, showing clearly that our church is but a comparatively short distance away. For one, I should be very glad indeed to make the journey in order to meet and worship with my 'own people.'

"There is the Year Book, you say, but not all who want the desired information on a Sabbath morning may know about this book, and in the light of possible good results from 'directory' information as above described, is it not inexcusable neglect to withhold this information from even a small number who may want it?"

We trust that this personal appeal may meet a response, so that this brother and others like him may easily find the Seventh-day Adventist churches wherever they may stop over the Sabbath. Let us remember that God has given us a great truth for this time; and our churches, as well as we individually, should be like cities set upon hills, that cannot be hid, or, changing the figure, like candles set in candlesticks, that give light to all in the house. L. L. C.

Miggoes

PETRA TUNHEIM

MIGGOES is the child of our first Mohammedan converts, who were baptized a few years ago. He is eight years old, and he loves to be in his Sabbath school class to listen to the interesting Bible stories, of which he can tell quite a number. It is the seed which is sown early in these young hearts that will spring up and bear fruit to eternal life. Some day we shall see many of these little dark-skinned children in the kingdom of God, there to form part of the "crown of rejoicing" of the King of kings and Lord of lords; there to shine with an unchangeable luster throughout the eternal ages. Will it pay to use our means and strength to gather them in? "If one soul is worth more than the whole world," it will surely pay.

The Second Coming of Christ

The Promise, the Manner, and the Purpose

J. M. HOPKINS

The Promise of His Coming

"LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

"They shall see the Son of man coming in the clouds of heaven with power and great glory." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 24: 30; 25: 31.

Testimony of the Angels

Forty days after his resurrection, when he had given instruction to his disciples, he was taken from them to his Father's throne.

"While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11.

Testimony of Paul

"Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16.

Testimony of Job

Job bears this clear testimony, expressive of his hope:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.

The blessed promises of our Lord's return are numerous in his Word. Through all the ages they have cheered the weary pilgrim in his onward way; they have been the hope of the church.

The Manner of His Coming

The manner of his coming is very definitely stated:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

He was the "same Jesus" that first appeared to Mary on the resurrection morning (John 20: 1-17); the "same Jesus" who met with the disciples in the upper room, and who said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20: 19, 27); the "same Jesus" who met with his disciples at the sea of Tiberias (John 21: 1-14); the "same Jesus" who "showed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1: 3); and the "same Jesus" who "was seen of above five hundred brethren at once; . . . of James; then of all the apostles" (1 Cor. 15: 6, 7).

"This same" personal Jesus, who was "taken up, and a cloud received him out of their sight, . . . shall so come in like manner:"

"They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 14.

"Behold, he cometh with clouds; and every eye shall see

him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7.

The Purpose of His Coming

The purpose of Christ's coming is also clearly stated in the Word — by Christ himself, and by those whom the Holy Spirit directed to write about it:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

But millions upon millions of his dear people are sleeping in their graves:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40.

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Acts 2: 34, 35.

And it is for those millions who are not made perfect, and for the living righteous, that Jesus will come in the clouds of heaven. Of this Paul writes:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent ["shall in no wise precede," R. V.] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 13-17.

This is, in part, the purpose of his coming. Again, in Colossians 3: 4 we are told: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Notice that *when he appears*, "*then*"—at that time, not at death—shall his people appear in glory.

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 21-23.

Still another purpose of his coming is to reward the faithful:

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14.

It was not at the time of his death that Paul expected to receive his crown of righteousness:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth [from that time forward] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

"When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

Immortality is an attribute of God; it is not inherent in man; and to impart it to his people at the

resurrection of the righteous dead, and the translation of the living righteous, is one of the reasons why Christ returns to earth. Thus we read in 1 Corinthians 15:50-55:

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

"Our conversation ["citizenship," R. V.] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

The one event, the second coming of Christ, that brings immortality and reward to his waiting church, will also bring destruction to the wicked who are living at that time:

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10.

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

Such are the promises; such the manner and the purposes of our Lord's return. To the long-waiting people of God, this will indeed be, and is, "that blessed hope,"—"the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

"Even so, come, Lord Jesus." Rev. 22:20.

True Holiness

TYLER E. BOWEN

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

Holiness, is here set forth by the apostle as an attribute of the one who would see the Lord. This was not a new thought, expressed for the first time during the days of the apostles. Long before this the Lord had spoken to Moses, saying,

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." Lev. 19:1, 2.

Moses then goes on to point out the path of holiness, enlarging upon the principles of God's holy law. Here are a few of the many things that a man must do to meet the approval of God as he walks with him in the pathway of holiness:

"Ye shall fear every man his mother, and his father, and keep my Sabbaths." Lev. 19:3.

"Turn ye not unto idols." Verse 4.

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, . . . neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger." Verses 9, 10.

"Ye shall not steal, neither deal falsely, neither lie one to another." Verse 11.

"Thou shalt not go up and down as a talebearer among thy people." Verse 16.

"Thou shalt not hate thy brother in thine heart." Verse 17.

"Ye shall do no unrighteousness . . . in meteyard, in weight, or in measure." Verse 35.

"Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God." Verse 36.

The doing of these things constitutes righteousness—true holiness. But no man can do these things of himself. Therefore, when done, the glory belongs to our holy God, who gave the power to do. And so long as our eyes are upon Christ Jesus, the supplier of all the grace for the doing of these just and right and holy things, just so long God imputes to us his own righteousness, his own holiness, in the person of his Son, and before God in heaven we are accounted holy.

If, however, we begin to look back upon what has been accomplished by God in us or through us, and to account this righteousness or holiness, as belonging to ourselves, that very moment we cease to be righteous, or holy, in the sight of God, even as Peter began to sink the moment he took his eyes off Jesus,

and turned to see if James and John were watching him walk on the water.

Abiram presented the claim that he and his companions were holy, that all the congregation was holy, and that Moses and Aaron took too much upon them. But he with his rebellious company perished before God in all their assumed holiness.

"Those who are truly seeking to perfect Christian character will never indulge the thought that they are sinless [holy]. The more their minds dwell upon the character of Christ, and the nearer they approach to his divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own weakness and defects. Those who claim to be without sin, give evidence that they are far from holy. It is because they have no true knowledge of Christ that they can look upon themselves as reflecting his image. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes."—*The Spirit of Prophecy*, Vol. IV, p. 302.

This makes clear the position we should constantly maintain in seeking to be like Christ. It ever remains true that the Lord is "our righteousness," our holiness. While our eyes are upon him, God accounts his perfect holiness ours; for "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorifieth, let him glory in the Lord." 1 Cor. 1:30, 31.

Again, this also will be true, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. Thus it is that man will go into the kingdom of heaven to see and to be with the Lord. This is Christ's perfect righteousness, Christ's true holiness, imputed to the believer, by which he is prepared to "see the Lord" and live. Without this perfect holiness of Jesus, no one can see the Lord.

* * *

"HAPPINESS is the birthright of contentment. It is also the only thing a man continues to search for after he has found it. Again, it is the bull's eye on the great target, at which all the human race is shooting; and it is a wayside flower, growing only in the path of duty."



BIBLE STUDIES



The Sabbath: Some Objections Considered

GEORGE B. THOMPSON

The Law Not Abolished

OBJECTION 9.—*On the cross Christ abolished the law, therefore the Sabbath, being a part of this law, was also abolished.*

It is a very serious indictment to bring against Christ to say that he abrogated the decalogue. "Sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Rom. 4:15. If the law is abolished, there is no sin, and therefore no need of a Saviour.

It is true that when type met antitype at the cross, some of the ceremonial precepts which pointed forward to the death of Christ came to an end. But the great moral code was not abolished.

Christ Magnified the Law

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

These words are from Christ's Sermon on the Mount. In very plain language Jesus states his attitude toward the decalogue. The one who here speaks is the same who, from the blazing top of Mt. Sinai, in majesty and grandeur such as men have never seen since, spoke the law in tones that shook the earth. Heb. 12:26. It was Christ who spoke the law from Mt. Sinai. What folly to argue that he abolished the law which he spoke with his own voice from the top of the trembling mount!

OBJECTION 10.—*Christ fulfilled the law; therefore it is no longer binding.*

Christ fulfilled the law by obeying it. But does it abolish a law to obey it? Does it abolish the constitutional law of a nation to obey it? Are the statutes of the state abrogated when they are kept by its loyal citizens? Surely not.

Before such a conclusion can be reached in reference to the decalogue it will be necessary to show that "fulfil" means "abolish." What confusion confronts us when we put forth such a claim! When Jesus came to John to be baptized, he said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matt. 3:15. Righteousness being thus fulfilled, if fulfil means abolish, all righteousness is abolished! Again, in Galatians 6:2 Paul exhorts us to bear "one another's burdens, and so fulfil the law of Christ." In this injunction we are enjoined to love one another; but in doing this,—using the same reasoning as that put forth for the abolishing of the law,—we are no longer required to love one another, for the law of love has been abolished!

All Things Not Yet Fulfilled

Until all things are fulfilled, not one jot or tittle is to pass from the law. There are many things not yet fulfilled. The Lord has promised that all who sleep in the grave shall come forth. This is not yet fulfilled. He has promised that he will make a new heaven and a new earth wherein righteousness shall dwell. This is not yet fulfilled. All the prophets of the Bible have looked forward to that grand and

awful day when Christ shall descend the second time to gather his people home. Jesus himself said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if 't were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Jesus has not yet returned the second time. God's Word declares that Satan shall be bound on this earth for a thousand years. He is not yet bound, as we all can readily testify. Jesus has promised that the time will come when he will make the earth empty and turn it upside down, when desolation and chaos shall cover the face of creation, when there shall be no man, when the fruitful place shall be a wilderness, and all the cities of the earth shall be broken down at the presence of the Lord. (See Jer. 4:23-27.) All this has not been fulfilled. These, and many more great events, are yet impending. Therefore the law of God stands secure, for not all things are fulfilled.

The Law Fulfilled by Obeying It

Christ fulfilled his Father's law by meeting its claims. "The wages of sin is death." Rom. 6:23. "Sin is the transgression of the law." 1 John 3:4. All have sinned, and are doomed to eternal death; but God gave his only begotten Son to die in the sinner's stead, thus preparing a way by which those who have broken the law can secure entrance into the city of God, and recover a right to the tree of life. (See Rev. 22:14.) Instead of the Sabbath being abolished at the cross, we are assured that when sin and sinners shall be destroyed from off this earth, which is to be brought back to its Edenic beauty, the Sabbath will be kept as in the beginning, and all flesh will come to worship before the throne on that blessed day.

"As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

OBJECTION 11.—*Christ blotted out the handwriting of ordinances, and therefore no one is to judge us in the matter of keeping a Sabbath.*

This scripture reads as follows:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

These ordinances were not the eternal precepts of the decalogue. The sabbaths here referred to were not the weekly Sabbaths. They had to do with typical things; they were a "shadow of things to come." The Sabbath is a memorial of creation, and was made before man sinned, before types and shadows became necessary. When Christ died on Calvary and type met antitype, the ceremonial ordinances pointing forward to the cross came to an end. There were annual or ceremonial sabbaths, such as the blowing

of trumpets, the day of atonement, the feast of tabernacles, etc., which passed away with the types and shadows. These annual sabbaths were "beside the Sabbaths of the Lord." Lev. 23:23-38. Like the law of which it is a part, the Sabbath stands "fast forever and ever." Ps. 111:7, 8.

OBJECTION 12.—*The seventh-day Sabbath has been abolished, and Sunday is now the Lord's day.*

In proof of this, Revelation 1:10, where the term "Lord's day" is found, is sometimes cited: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." But the very point to be proved, is assumed. This text does not say that the first day of the week is the Sabbath, or Lord's day.

John is supposed to have written the book of Revelation about A. D. 96. One thing is made certain from the text, that down near the close of the first century of the Christian era the Lord had a day that was distinctly his. And hear it, ye children of men, whatever day was then his is still his, and that day is the seventh day, made holy, and set apart as a memorial of creation. This the following scriptures will unequivocally prove:

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Here God claims the day he blessed at creation, and says it is his. Then in Isaiah 58:12, 13, he tells us that we can be called the repairers of the breach, the restorers of paths to dwell in, if we turn away our feet from the Sabbath, from doing our pleasure on his holy day. And the Saviour, when on earth, said, "The Son of man is Lord also of the Sabbath." Mark 2:28.

The above testimony is explicit, and shows beyond the possibility of mistake that the Lord's day is the ancient Sabbath. When the seventh day is the "Sabbath of the Lord," God's "holy day," and Christ himself is "Lord" of it, nothing could be clearer than that when the prophet on lonely Patmos was in the Spirit on the Lord's day, it was unquestionably the seventh day, for God has never claimed any other day as his.

As plain as the noonday sun, is the fact that keeping Sunday fulfils no command of God. The seventh day was the Lord's day as late as A. D. 96. No earthly power is able to abrogate it or to transfer its sanctity to the first day. All who keep the true Sabbath must observe the day enjoined by the law proclaimed in thunder tones from the top of Sinai. The Lord has promised a blessing on all who obey his command:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

OBJECTION 12.—*The New Testament does not teach the observance of the seventh day of the week.*

The teaching of the New Testament in no way conflicts with the teaching of the Old Testament on this question. As already shown, the Saviour very clearly taught the immutability of the ten commandments, and so long as God's law remains, the Sabbath of the fourth commandment will remain.

Christ Enjoins the Observance of the Sabbath

Speaking to his disciples concerning the destruction of Jerusalem, which took place A. D. 70, Jesus said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. Here the Saviour recognized that the Sabbath would be binding as late as A. D. 70. And if the seventh day was the Sabbath then, it is the Sabbath today.

Sabbath and First Day Not the Same

In referring to the Sabbath and the first day of the week, the New Testament very clearly shows that the first day is not the Sabbath. Let us notice a few texts.

The first day of the week is mentioned but eight times in the New Testament,—six of these times by the four evangelists, each time referring to the same first day when Jesus came out of the tomb.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

Here two days are mentioned, but it is plainly stated that the Sabbath was past—gone into eternity—before the first day of the week came. This is a divine statement that the first day, or Sunday, is *not* the Sabbath. Evangelist Mark makes but one other mention of the day (see Mark 16:9), and simply states that Jesus rose from the dead on that day.

In the next reference, there are three days mentioned—the preparation day, the Sabbath day according to the commandment, and the first day of the week.

"That day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

The Saviour was crucified on the preparation day,—the sixth day of the week. (See Ex. 16:5.) He died at the ninth hour, or at three o'clock in the afternoon. As the Sabbath begins at the going down of the sun, but little time was left in which to bury the Lord before the Sabbath. The holy women who were among the mourners that followed his body to its resting place, returned home to prepare spices with which to anoint his precious body; but the sun sank beneath the western horizon, and the holy Sabbath began. They ceased their labor, and rested, "according to the commandment," which says, "The seventh day is the Sabbath of the Lord thy God."

In John 20:1, 19, the first day is mentioned twice, but is not called the Sabbath. True, the disciples were assembled, but not for worship nor to commemorate the resurrection. They did not believe that Christ had risen from the dead.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

These texts clearly establish the fact that so far as the writings of the four evangelists are concerned, there is no evidence whatever for the observance of the first day of the week; but on the other hand, the evidence is clear and indisputable that the seventh day, as set forth in the commandment, was kept by the Saviour, kept by his followers, and will be the Sabbath until the end of the Christian dispensation.

* * *

"EVEN a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

Studies in the Testimonies

Our Yearly Convocations

TYLER E. BOWEN

1. WHAT preparation should each person make before going to camp-meeting?

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all faultfindings. 'Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.'—*Testimonies for the Church,* Vol. V, p. 163.

2. In what way may one obtain the clearest view of self and learn his plain, simple duty?

"The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy."—*Testimonies for the Church,* Vol. V, p. 163.

3. Where is the best place to find Jesus?

"Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected?"—*Testimonies for the Church,* Vol. V, p. 164.

4. What responsibilities in regard to their children rest upon parents before going to the assembly of God's people?

"For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work!"—*Testimonies for the Church,* Vol. V, pp. 164, 165.

5. How only can the ministers laboring at camp-meeting help others spiritually?

"I saw what these yearly gatherings might be, and what they should be,—meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others. . . . They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world."—*Testimonies for the Church,* Vol. V, p. 166.

6. How were multitudes won to Christ in the early church?

"In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light."—*Testimonies for the Church,* Vol. V, p. 166.

7. In what way may the blessings of camp-meeting be lost to those in attendance? What constitutes the fruit borne by Christians?

"There can be no influence so detrimental to a camp-meeting, or any other gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects, which do not relate to the meeting. Some have brought their farms with them, others have brought their houses, and are laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ, would improve the time out of meeting in conversing upon the truth, in dwelling upon the Christian's hope, in searching their own hearts, and in earnest prayer before God, pleading for his blessing, a much greater work would be accomplished than we have yet seen. Unbelievers, who falsely accuse those who believe the truth, would be convinced, because of their 'good conversation in Christ.' Our words and actions are the fruit we bear."—*Testimonies for the Church,* Vol. II, pp. 597, 598.

8. After speaking of the freewill offerings Israel brought to the yearly convocations, what does the spirit of prophecy say about the obligations resting upon us now?

"God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom he has blessed with a competency, and even the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to him the things that are his. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings which he has bestowed upon them."—*Testimonies for the Church,* Vol. II, p. 574.

9. What comforting assurances accompany the invitation to attend camp-meeting?

"You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a freewill offering. Let none who are able come empty-handed."—*Testimonies for the Church,* Vol. II, p. 576.

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WRATH clouds our sky, war lifts on high
His flag of crimson stain;
Each monstrous birth o'erspreads the earth
In battle's gory train.
Yet still we trust in God the just,
Still keep our faith alive,
That 'neath thine eye all hate shall die,
And only love survive.

—Horace Greeley, in 1863..



OUR HOMES



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

THE PROMISE

THE promise of the life that is to be
Unfolds in every budding bush and tree;
We sense it in the blue of April skies,
And in the fragrance of the flower that lies
Beneath decaying leaves, whose damp embrace
Seems but to beautify arbutus' face.

We hear it in the frogs' shrill evening note;
It issues from the robin redbreast's throat;
It sparkles where the crystal waters spring;
It flashes when the bluebird's on the wing;
We read it on the green slope of the hill;
It rises from the meadows, greener still.

The promise of the life that is to be
Holds out its hands to all humanity;
And none so lowly that he may not raise his eyes
To view the purple glory of the skies;
That may not learn to count all things but loss,
To keep within the radiance of the cross.

—Reuben Greene.

* * *

A Little About Books

ARTHUR W. SPALDING

I DO not suppose I had an ideal child life. I remember a good many stubbed toes and bumblebee stings, much forced labor, and all that, which of course no proper child ought to have. There seem to have been a good many things lacking for ideality in my child life.

But to one thing I look back with a most comfortable sense of having things just about right. That was the reading we had on Sabbath. Maybe you can't remember so far back; but there used to be a title design on the *Youth's Instructor*, the passing of which I have always mourned. It was a picture of four or five children tucked in among the letters of the title, reading Sabbath literature. And in my soul I knew that my brothers and sisters and I were the models for that design. I could pick out myself very plainly, sitting on a stool, with my older brother at a safe distance, and my two sisters with their long hair arranged in a style of that period; and every one of us tremendously engrossed in the *Youth's Instructor*. That was the convincing part of it; it was absolutely true to life, giving our pose and our preoccupation immediately after the orthodox Sabbath dinner of baked beans and rice pudding.

We were sufficiently restless youngsters, like many other good children of today, often measuring with real solicitude the going down of the sun, by clock and almanac and crude reckonings of handbreadths; and it was not always that the spring violets or the summer coolness of Bibbin's Lake or the glory of autumn leaves sufficed us for the passing of the Sabbath afternoon. And I suppose that our parents and older caretaking sisters were often enough in despair (even as we parents are tempted to be today) over the restlessness and the too brief enthusiasm that greeted their efforts at spiritualizing and instructing us.

Yet none the less there come to my mind today, often and often, the sense of right and the impressions of duty that were caught up in the Sabbath readings of those ancient days. The Bible stories, perhaps because re-enforced by later study, are the most vivid. They loom up as the source of my mental and moral impulses, those wonder tales and hero tales of that unmatched Book; and sometimes I fall to wondering, when with a start I come to a realization that some companion has not those trade winds of moral propulsion, how and by what tackle he can keep his headway and make port.

There were some little books, too, called "Sabbath Readings for the Home Circle"—you remember them?—that were all delightful to me. I do not wonder that some of them have been republished as "Stories Worth Rereading." Today they frequently offend my literary sense; but still, for their moral worth, they stand, those little country signboards at the lonely crossroads of life,—they stand as something even more worth while than the blazoned signs in the mazy streets of present life. Neither can you tell how much influence the stories that your children hear are going to have in their lives.

When I think over the great wealth of juvenile literature available today, I wonder how much of it is being used in the homes of our people. Take the books of the Missionary Volunteer Reading Course. My children and their mother and I have been reading "The Hand That Intervenes." I don't know how a child can go through that course of the marvelous providences of God, without being pledged as a life soldier of Jesus Christ. And the missionary stories that back them up, some written by our own people, some by others! I believe in making the heroes of the cross become the beloved heroes of my children,—the Judsons (thirty years ago I read a book about them, "The White Foreigners;" I wish I could get it now); Paton (how the children did thrill at his adventures for Christ); Livingstone (and here is Brother W. H. Anderson's "On the Trail of Livingstone" which must very soon reach our table); and "Fruit from the Jungle" (that's India).

They needn't tell me these are the "Senior" Reading Course books. We don't have any seniors at our house, nor senior literature. We make it all junior, somehow. Why, just a little while ago I was reading to our youngsters selections from that old "History of Protestantism" by Wylie, because, I suppose, I devoured it when I was twelve, and they begged for more. Wouldn't Gianavello be your hero, as well as little Robert's, if you knew anything about him? I wonder if you do.

I am not going to give a list of the Reading Course books here; that is the purpose of the circulars they send out for the asking. But I do say that if you and your children are reading other books, or not reading anything at all, it is time to come back to these old paths, and read and tell the stories of the heroes of faith.

One more thing I feel impelled to say, and that is, You must provide for yourselves and your children a normal life if you expect these stories to "take." My physician may prescribe for me a certain dietary; but he knows, and he makes me know, that I must do something besides eat what he prescribes. I may need food; but I can starve to death on food alone. There are other conditions necessary to good metabolism: I must breathe, drink, sleep, and exercise properly, or the food I eat is so much waste matter in my tissues.

And you can't stuff a child's mind with books. He must have an appetite for them, and he will if he is in the right condition. In this age of excessive nerve consumption, there must be brought into our homes a quieter atmosphere, a more reposeful life. Our candles of nervous energy are being burned at both ends. It can't be kept up, and we have success.

Take walks with your children, and bring your own minds into a state where they can dwell upon the works of nature and find lessons there. Nature soothes. It is God's presence, truly. I pity the families who, like my own at present, are living in the city. But we get to the country every Sabbath. Go to the parks at least, or somewhere for a touch of the healing hand upon your minds and souls.

I cannot write more; but I wish to refer you for study to the chapter on "The Sabbath," in "Education," and to the section called "The Home," in "The Ministry of Healing," both books by Sister White.

* * *

Health for the Baby

LOUIS A. HANSEN

To the baby, just living is a matter of great risk and peril. So many dangers beset infant life that a great many babies die before they are one year old. The United States Census Bureau places the annual death rate at this period in child life at 300,000. Half of this number of babies die before they are one month old.

Another statistical fact that should be impressive, is that a full half of this yearly loss of precious life is preventable,—that is, every year in the United States 150,000 babies die whose death could be prevented. Ignorance is largely the cause of this,—so good authorities tell us,—ignorance on the part of those who could and should know. Baby-saving campaigns are now being waged throughout the country, consisting mostly of methods and means of instructing mothers in the proper care of their babies. The results are already seen in the lengthening of the average of human life, due to the number of baby lives saved.

Too often grief-stricken parents find consolation for the loss of their little one in the thought that somehow Providence willed it so and that baby is better off. Without attempting to question the ways of God or seeking to interpret them, we are safe in saying that many a premature funeral is credited to Providence when the real cause of death is poor food, impure milk, drugging, or some other condition for which human beings are responsible. It is not fair to blame a good God with the results of our own neglect or mistakes.

Rearing a baby requires care equal to a mother's love. Loving the little helpless, dependent thing is not enough. Intelligent study and careful attention are needed. Indifference and carelessness may kill

even the most healthy-born baby, or make it a weakling for life. It is being constantly demonstrated that even babies born with a handicap have good chances of living if given proper care.

To a great extent, the essentials to the baby's health are the essentials necessary to the health of older people too, but modified to suit baby's needs. No baby is too young to begin forming health habits, and without question babyhood and childhood are the best periods at which to begin health training. The most good and the most lasting benefit will result from efforts expended then. Between birth and the grave there is no time when health principles are not applicable. There may come a time, and often does, when it is too late to benefit much by their application, but never a time when it is too early.

The movement that has been inaugurated to safeguard child health should by all means find strong support among our people. If parents, teachers, and all others who can help, would give attention to the teaching and training of children as set forth in our health principles, great benefit would result. I am becoming more and more convinced that the importance of right living should be impressed upon the mind early in life.

For the baby, regularity in eating, sleeping, and bathing are important. The first two years constitute a critical period. What is done, when it is done, and the way in which it is done, mean a great deal to baby at this time, and have much to do with his welfare in after-years. Now is the time to begin training to secure regularity of habits.

If you are rearing a baby, make that your first business. Arrange a daily program and follow it. The clock will be the true guide; don't go by your feelings or by your convenience. Don't let any little thing interfere with your schedule. Feed and bathe the baby, and let him sleep at the proper times. A calling neighbor or visiting friend should be second in consideration to baby's needs. As you value your baby's life and its future health and happiness, give first place to the things that now mean so much.

* * *

Household Hints

DISCOLORATION on china dishes or earthenware baking dishes can often be removed by rubbing with moistened salt.

Dishes that have been used in the sickroom should never be washed with those used by the family. Infectious diseases have been known to spread in just this way.

Orange stains will disappear if you moisten the spot with cold water and hang in bright sunlight.

Thoroughly wash figs, dates, and all dried fruits before cooking them. The saccharine coating readily collects dust, hence the washing is a necessary precaution.

If your furniture becomes stained white, dip a cloth in hot water nearly to boiling point. Place this cloth over the spot, remove quickly, and rub over spot with a dry cloth. Repeat if spot is not removed. Alcohol or camphor quickly applied may be used.

Where mixtures have been cooked or burned on granite ware, half fill the damaged utensil with cold water, add washing soda, heat the water gradually to the boiling point, and empty. Then the dish may be easily washed. Any soap powder may be substituted for the washing soda.—*The Washington Herald*.

THE INFLUENCE OF WORDS

MAGGIE G. RICHARDSON

It may not be the happy lot
Of each one in our land
To soothe the wounded soldier's brow
As by his side we stand;

To bind the bleeding, ghastly wounds,
And quench the burning thirst;
To take his parting messages,
And bear to friends the worst.

The privilege may not come to all
To enter fame's fair dome,
But we may find a useful sphere
Right in the place called "home."

Of use because its many forms
Give varied means for choosing
The way to help a fellow man
When he is courage losing.

Life's disappointments may have brought
The bitter pangs of sorrow,
But over these we need not brood
Nor unseen troubles borrow.

There's one great truth which all should know,
And to the heart be bound,—
That not alone the sword can hurt,
But words can also wound.

My heart has been more deeply pierced
By words in anger given
Than if the sword made firm of steel
Into my flesh were driven.

The sword may kill or leave a scar;
But does the tongue do less,
When words of irony are flung
At those who in distress

Are bravely rowing 'gainst the tide,
And working with a will,
To help us take what life assigned
Of burdens up the hill?

And so may we all hasty words
Forever put aside,
That those who are most dear to us
May never be denied

The consolation we might give
In times of deep distress,
If we their sorrows were to share,
More charity possess.

* * *

The Gospel of Child Welfare**The Habit of Happiness**

Is happiness being cultivated as a fixed habit in the home? "Happy children seldom err."

Leisure Hours

The leisure hours of our children need as much study and thought as their school hours, their occupied hours. Many a wayward boy has been rescued by making use of his hobby for his leisure hours. A workbench in the basement or barn may incite him to make use of his wits instead of his fists. A paper route has reclaimed many a boy's lost self-respect. Sharing the home responsibility—sweeping, cooking, sewing, etc., has saved many a girl from insidious temptation and fitted her for a better wifehood and motherhood.

Are we keeping "the home fires burning," by means of a library table as carefully set as our dining-room table? "The house that has a library in it has a soul in it."

Do our homes have good music, sociability, and some games which parents and children can play together?

Do we go as a family to entertainments, and church and social gatherings?

Do our children have the right and privilege of inviting in, at a seasonable hour, their playmates and comrades?

Is there a decay of "parental authority"? Do the children "give the orders," or do the parents?

When our children fail in school, have we made a thorough investigation as to whether they are handicapped by weak eyes, adenoids, enlarged tonsils, or other drains upon the mental as well as the physical being?

Do we discourage "slack thinking"?

Do we give our children the things "they cry for"?

Are we parents as courteous to our children as we expect them to be to us?

Are we telling our sons and daughters how virtue and honor are lost; and finer than that, are we telling them how virtue and honor are retained?

Is it a study with us how to gain and retain the confidence of our children?

Are we teaching them honesty in every form?

Do we impel rather than compel?

Do we realize that every child stands a chance for greater usefulness if his father and mother are useful members of society?

Do we mothers have the real joy of craftsmanship, or is motherhood a common, everyday affair?

Are we molly-coddling mothers?

Do we realize that it is every child's right to cry out to his mother that he be made strong in every fiber of his muscle; that he be trained in habits of chastity of thought; that he be equipped with a twenty-four-carat character?—*The Canadian Farmer.*

* * *

AT MELROSE

EUGENE C. ROWELL

THE maples stand in a goodly row
And say, "We mustn't speak loud, you know."
The paths have healing for weary feet
Bruised by the far-off mart and street.
The pines rise high from the shaded yard,
Warders of silence on silent guard.
"Please be quiet," they seem to say,
And the winds are hushed to a softer play
At Melrose.

But not for the pine and the maple tree,
Not for the pathways hurry-free,
Dear to my heart shall the place remain;
The ones who brightened my way of pain,
The ministrations of kindly hand,
The hearts so ready to understand
My broken body and troubled mind—
These I am saddest to leave behind
At Melrose.

Long bide the peace of thy maple's shade;
Long be thy warder pines obeyed;
Long may thy comforting breezes blow,
Morning by morning new health bestow;
But longer still may the kind things done
In daily duty, like rivers run
Out to the world in its sad unrest,
And hearts be gladdened and souls be blessed
At Melrose.

* * *

"MANNERS are the happy way of doing things."

IN MISSION LANDS

Meeting of the Chosen Union Mission

IRWIN H. EVANS

OWING to the disturbances arising from the national movement among the people of Chosen in March, it was a question whether or not our people would be permitted to hold the spring meeting that had been appointed. However, when Brother C. L. Butterfield went to the officials, and asked that we might hold the meeting, they promptly and cheerfully authorized us to hold it as planned, in spite of a ruling forbidding the holding of mass meetings and large gatherings. They expressed themselves as knowing that our people are loyal to the government, and that they had had nothing to do with interfering with its regulations.

The meeting was held in Soonan, May 9-17, and we had an attendance of about three hundred. Many could not come, owing to existing conditions, for very serious trouble is prevailing in various places. However, the school chapel was often crowded to its full capacity, especially during the Bible studies. Our

The conference was localized in the section where the school is situated, and given the name of the North Chosen Conference. This conference has a membership of 450. Dr. Riley Russell was chosen president. Two mission fields were organized: one consisting of the central and northeastern portions of the country, with Elder C. L. Butterfield, superintendent of the Chosen Union Mission, in charge; and the other comprising the southern part of the country and adjacent islands, with Elder H. A. Oberg as director. Chosen extends approximately one thousand miles from north to south, but is more than that by rail and public highways.

Unity prevailed throughout the meeting. Every one seemed to want to do the right thing. There was no strife nor division in the meetings, but love and peace were so manifest that it was refreshing to be among people of such earnest Christian experience. Brother Howard M. Lee, and a native evangelist, Kim Nae Chun, were ordained to the work of the gospel ministry, thus making four ordained natives.



Delegates Attending the Meeting Held at Soonan, Chosen, May 9-17, 1919

meetings were not disturbed once by the police, and the Lord was with us from the first meeting. Departmental meetings were held each day, also meetings for various classes and workers. Brother J. J. Ireland was with us, rendering valuable help in counsel, committee work, and Bible study.

The tithe for 1918 amounted to \$2,500, and the offerings to \$1,250, both gold. The literature sales aggregated \$3,417.10, gold, more than five thousand copies of the vernacular *Signs of the Times* magazine going to the homes of the people each month. More than four hundred yen worth of literature was bought by our people during the meeting for home missionary work, and more than two hundred yen was raised in Sabbath school offerings. This is a splendid record for people who have as little means as these native brethren have.

Formerly the Chosen Conference included the whole country, but at this meeting the territory was divided.

After the uprising in March, when all the schools conducted by foreigners were closed by the authorities, it was feared that we could not continue our school; but after a little time we were permitted to re-open it, and we now have a good attendance. The principles of entire separation of church and state, which we have so long taught, and which have constituted a cardinal part of our denominational faith, have kept our Chosen believers, with but few exceptions, from taking any part in the recent disturbances.

It is more and more apparent that the cause of Christ does not need the support of civil authority to give it power. When Christian men, or professing Christian churches, seek favors of the world and alliances with the state, they betray the cause of Christ and weaken the power of the church. Only harm can come to God's work from this secular relationship. The word of God, lived in the life of the messenger, and preached in simplicity with the Holy Spirit to witness to it, is worth more to the cause of God than all the favors won by courting the world.

This meeting with our Chosen believers greatly encouraged me. Here I met some who have been in the work from the time I first visited Chosen, in 1908. All these years they have kept pace with the message, and are far stronger workers now than they were ten years ago. Here, too, I met men bearing responsibilities in the work as preachers, secretaries, and colporteurs, who were in school when I first knew

them; here I saw women laden with cares and burdens in the Lord's work who ten years ago were in school and but novices in the faith. I asked the brethren if these native believers could stand alone if the foreigner were not here, and they assured me that many of these workers were men to be trusted with any responsibility, and that the message in Chosen would grow by the efforts of the native working force, even if there were no foreign workers in the field.

We look for a good, solid growth in the membership during the coming year. The workers set themselves a goal in soul-winning, and if they work earnestly to accomplish it, we shall see a large number of additions to our membership in Chosen this year. We hope that our believers at home will not forget their brethren and sisters in the faith in this distant and difficult field, but will constantly remember to pray for them, that they may be steadfast and courageous in the Lord.

Seoul.

* * *

A Visit to Mussoorie, India

JOHN E. FULTON

MUSSOORIE, India, is a summer station in the lower ranges of the Himalayas, at an elevation of about seven thousand feet above the sea level. To escape the heat of the plains of India, many people at the time of the intense summer sun, come to this mountain resort. Many, as a business venture, have erected houses to let for the season. Merchants also erect buildings for their trade in Mussoorie during the summer months only, as their goods are taken away to their stores on the plains for the rest of the year. A large number of Indians are also drawn to this place. Many are servants to the Europeans who can afford to come here to spend the months of fierce heat. Many others are engaged in trade in small shops in the several bazaars about Mussoorie.

When it is known that all the goods that stock the many stores, great and small, of this mountain town, must be brought up the mountains chiefly on the backs of the Indian coolies, one can get some idea of the great task it is to provide the people of Mussoorie with food and other supplies.



Elder W. W. Fletcher and His Family Traveling by Dandy in Mussoorie, India



The Staff of the Sanitarium Treatment-rooms at Mussoorie, India

The mountain road is too steep for any vehicle, so to reach the place most people ride to Mussoorie on what are known as dandies, a means of transportation much resembling a sedan chair. Others ride on horseback, or go on foot. The distance from the plains, where motor cars and other vehicles can be used, is about eight miles.

The scenery around Mussoorie is very beautiful. The great Himalayas, covered with eternal snows, stretch out before one's view as far as eye can see. In and about Mussoorie there are many pleasant walks over the hills and in the deep valleys, but one must be strong and able to climb well.

We have a small church in Mussoorie; a few of our members live there throughout the year. We are glad that some very good people who have been fast friends of the message have accepted the truth at this place.

Our English school for the children of our Sabbath keepers is at this place. Many of our young people in India and Burma have been greatly benefited by the help they have obtained under our Christian teachers during past years. Not only have the children the opportunity of a good school, but they have also the benefits of a good climate.

During the summer months numbers of our missionaries come up to Mussoorie for a little rest. When they are too busy to spend the full time in rest, they study one of India's hard languages.

At Mussoorie we have treatment-rooms which have been in successful operation for a number of years. At present they are under the efficient management of Brother W. K. Lake, with Miss C. Manson, of Australia, in charge of the women's division. Some persons of the very best class have been patients at this institution, and have recommended far and wide the work done at the establishment. In this way a number have been brought to a knowledge of the truth for these times. A training class is being conducted for those who wish to engage in the medical branch of missionary effort in India. During the winter months, when there are fewer patients, more attention will be given to this work than can be given during the busy season.

* * *

He who works and feels he works, he who prays and knows he prays, has the secret of transforming failure into victory.—Robertson.

Self-Support for the Chinese Church a Moral Question

O. B. KUHN

God has placed various gifts in the church for the purpose of developing and perfecting the believers. 1 Cor. 12:1-11; Eph. 4:11-14. Not only have these gifts ministered to the individual during the span of one generation, advancing him from a babe in faith unto a perfect man, unto the measure of the stature of the fulness of Christ, but from the day that the church left Egypt, to the present time, the gifts have effected the development of the church through the ages. It is expected that in this last generation the church represented by the 144,000 will have reached perfection, and that as individuals the members will stand in the strength of their personal spirituality attained under the blessing of God. Concerning that day the Scripture says:

“Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.” Eze. 14:20.

One of the great problems before the leaders of the church today is the matter of self-support. This is a moral question, and should not be considered from a purely business point of view, as a financial affair relating chiefly to dollars and cents. The men and women in the church who have been intrusted with the gifts of the Spirit are not justified in engaging in financial enterprises, nor in using methods and means of self-support that have no moral relation to the spiritual development of the church.

To enter the church to get all one can out of it, is not the spirit of the gospel, for that would be covetousness; to be simply a self-supporting moral society is not best for a church, for that would probably end in selfishness. The principle of the gospel is sacrifice. This denies self for the temporal and eternal good and happiness of others. A dependent church is short of moral completeness; and if it stops at self-support it still lacks



GROUP OF WORKERS ATTENDING THE CENTRAL CHINA UNION MISSION MEETING

In addition to the regular staff of workers in the field, the following persons were present: Elder and Mrs. I. H. Evans, Elder and Mrs. W. J. ... the report of this meeting, written by Elder I.

perfection. It must give to others and for others. The Chinese church is being earnestly and thoroughly instructed that it is a duty to give tithes and offerings, and that tithe paying and the giving of freewill offerings are the result of a moral principle operating in the lives of the church members. They

see its relation to spirituality and Christian experience.

Gifts are received from unbelievers, through the Harvest Ingathering cam-

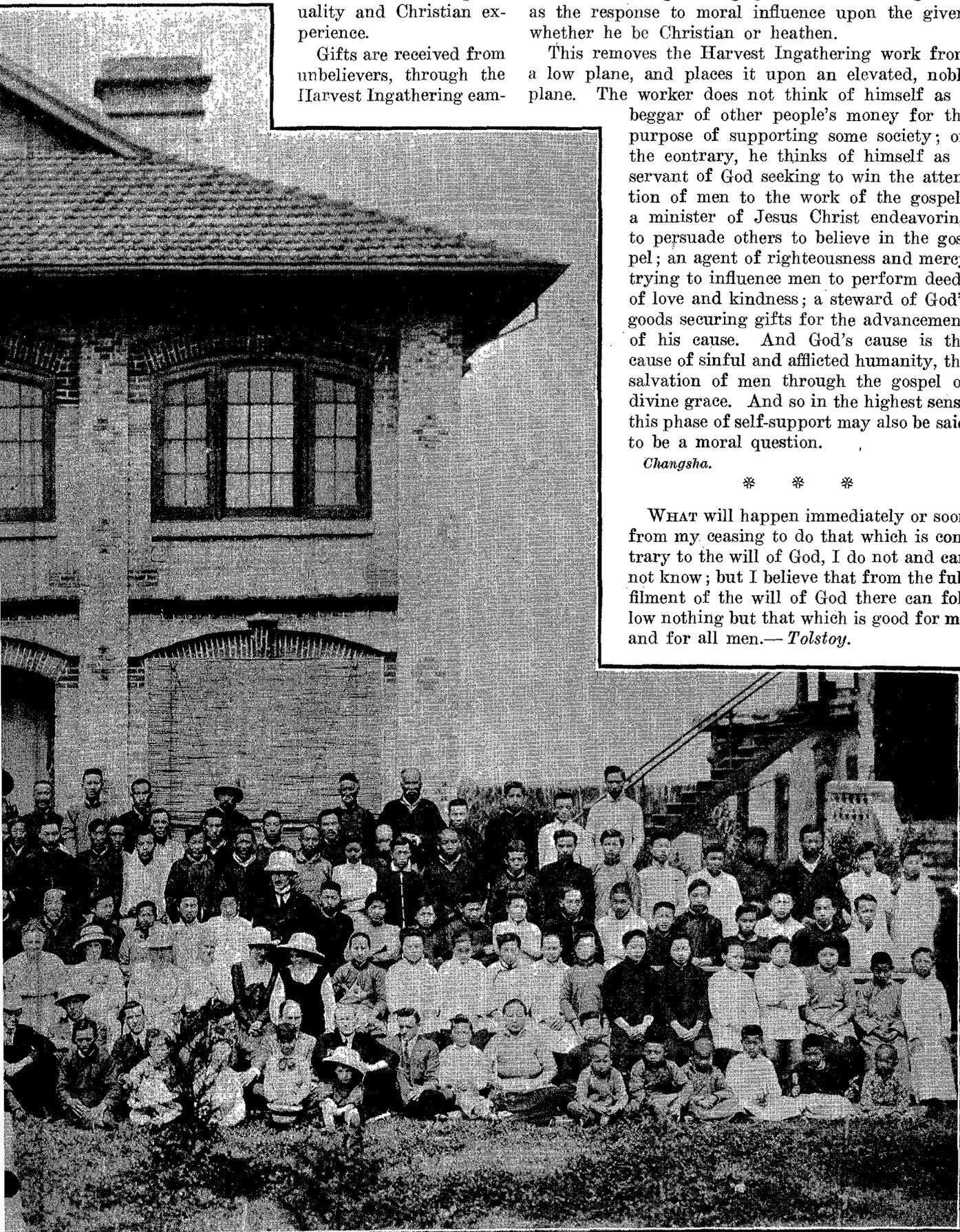
paign, for the support of the medical work and our school work. Non-Christian men of wealth, and those of the more humble class, are glad to give to dispensary and educational enterprises. As the giving of tithes and offerings by the church people is the result of a moral principle acting in their lives, so the Harvest Ingathering gifts should be regarded as the response to moral influence upon the giver, whether he be Christian or heathen.

This removes the Harvest Ingathering work from a low plane, and places it upon an elevated, noble plane. The worker does not think of himself as a beggar of other people's money for the purpose of supporting some society; on the contrary, he thinks of himself as a servant of God seeking to win the attention of men to the work of the gospel; a minister of Jesus Christ endeavoring to persuade others to believe in the gospel; an agent of righteousness and mercy trying to influence men to perform deeds of love and kindness; a steward of God's goods securing gifts for the advancement of his cause. And God's cause is the cause of sinful and afflicted humanity, the salvation of men through the gospel of divine grace. And so in the highest sense this phase of self-support may also be said to be a moral question.

Changsha.

* * *

WHAT will happen immediately or soon from my ceasing to do that which is contrary to the will of God, I do not and can not know; but I believe that from the fulfilment of the will of God there can follow nothing but that which is good for me and for all men.—*Tolstoy.*



IN THE SCHOOL CHAPEL AT OUR HANKOW COMPOUND, APRIL 4-13, 1919

J. Ireland, H. H. Hall, H. W. Barrows, C. E. Weeks, S. L. Frost, and H. O. Swartout. This photo was received too late to accompany was printed in the "Review" of June 19.

Ati

PETRA TUNHEIM

THIS is Ati, the first Mohammedan woman to accept the truth in west Java. Since the time of her conversion, some years ago, she has been most faithful in walking in the light. Although she cannot read, the Holy Spirit has impressed the truth upon her mind with such clearness that she is able to tell it to the people when she takes her little bag full of literature to sell to them. In this way she carries the precious message to many homes where the people are seeking light. She gives them a definite message. She says: "Almost, almost, almost time for our Saviour to return. The signs are being fulfilled, and you must now give your hearts to God and be converted, that you may have the joy of entering that glorious home in heaven."

* * *

Alto Parana

OLIVER MONTGOMERY

THE annual meeting of the Alto Paraná Mission was held at a small town on the Alto Paraná River about an hour and a half by steam launch above the city of Posadas. This mission embraces the republic of Paraguay and the four northeastern provinces of Argentina, with headquarters at Posadas, the capital of the province of Misiones, Argentina.

This province takes its name from the old Jesuit missions established in this region in the latter part of the seventeenth century. The town of Cantalones, where our meeting was held, was the capital of that little Jesuit kingdom. Some of the foundation stones of the old capitol, or government building, have been used in building homes.

A good tent was pitched in a very desirable location near the center of the town. There was a very good attendance of our people from different parts of the field. Nearly two hundred were present, and a deep interest in the services was manifested by all. Especially were the night meetings well attended by the people of the town.

As there was only one tent, and this would accommodate only one meeting at a time, special meetings for the young people were held each morning in the open yard of one of the homes. Seats were arranged under the beautiful orange trees. From fifty to sixty young persons attended these meetings, and were greatly encouraged and helped by the earnest efforts of Prof. H. U. Stevens.

One of the greatest needs of this mission field is a good school which will meet the wants of from fifty to sixty students and carry not more than the first eight grades of work. There are a large number of bright, earnest children and youth in the Alto Paraná Mission who have absolutely no school privileges and are growing up in ignorance. They are too far removed from the union training school — about two or three days' travel by train — for us to hope to get them to attend there. Then, too, their parents are too poor ever to meet this expense. To take a modest and inexpensive school to them, is our only hope for the saving and training of these young people. They can be educated right where they are, in that semi-

tropical country, at less expense than anywhere else in South America.

When this school is started it should be on a piece of good land, where an industrial education can be given, and where the students can earn a part, at least, of their expenses. We hope that such a school can be started soon. The time is ripe. The need is urgent. The conditions, needs, and people all make me think of the mission-school work for the hill people of the Southern States.

When we presented our world mission work, there was a real spirit of liberality shown, and the people gave from their poverty until the total offering amounted to 1,181.55 pesos (\$501.63, gold). This, under the conditions prevalent here, we all felt was indeed excellent.

Brother J. A. Westermeyer, who has been carrying the office work of this field for some time, was obliged, because of failing health, to surrender his work, and he will soon return to the United

States. The union committee was asked to secure another man to take the work which Brother Westermeyer lays down. The colporteur and home missionary branches of the work were given a good impetus by Brethren A. R. Sherman and E. H. Meyers. Six colporteurs went out into the field at the close of this meeting.

Besides the brethren already mentioned, Dr. R. H. Habernicht, of the sanitarium; Elder J. W. Westphal, president of the union; and the writer were in attendance.

There is a spirit of earnestness in the field, and good progress is being made in the different branches of our work. Pray for the work in this great South American field.



Ati, the First Mohammedan Woman to Accept the Third Angel's Message in West Java

Beginnings of Mission Work

(Continued from page 2)

fields, the interests of the educational and publishing work led to the starting of a training school and printing office.

At the close of 1917 we had in the East Asian Union Conference, which included Japan, Chosen, and Manchuria, 28 churches, with a membership of 926. There were 165 workers, and the tithe receipts amounted to \$5,461.29.

Nor has the message been stayed in its advance into the very heart of the Eastern tropics. From Australia it reached to Malaysia. In 1904 G. F. Jones settled in Singapore, and in 1909 an English church was dedicated in that city. The message took root in Sumatra, Java, Borneo, and within the last year an entrance has been made into Siam. The message is going into Mohammedan homes and claiming hearts. Among the leaders in these fields we may mention the name of R. W. Munson, the pioneer in our Malay work.

A rich harvest is following the entrance of the truth into the Philippines. L. V. and Mrs. Finster began work in 1908. The first tent-meeting was thronged with hearers, and within a year after he was able to speak the language, the membership of the Manila church increased from 18 to 100. Our native evangelists have been marvelously blessed in their ministry. One church after another has been raised up. Our colporteurs have met with remarkable success. The publishing house recently built at Manila is not large enough to meet the needs. Recent communications tell of needed enlargement and make call for a linotype to meet the needs for printing literature in the different languages. The Philippine Academy, with its corps of teachers, is preparing workers to advance the message. The statistics for 1917 give the number of Sabbath keepers as 1,105; workers, 55; and tithe, \$3,822.80.

* * *

A Call from the Indians of the Guianas

CARRIE KNIGHT

ALTHOUGH quite out of the world so far as the tourist is concerned, the Guianas lie just across the threshold of our own beautiful homeland. Washed by the blue waters of the Atlantic Ocean, under a tropical sky, where the sun shines in all its brilliancy during the day and the Southern Cross seems to stand guard at night, Guiana is a land of dense forests which sweep unbroken for untold miles.

Here dwell the naked Indians in their primitive way; also the bush Negroes, black as ebony, and as wild as their black ancestors of darkest Africa, de-

scendants of runaway slaves who took refuge in the forest and mixed with the Indians. These have now become a distinct tribe, with customs and habits of their own. Many of them have their foreheads tattooed, and their arms and legs bound with wire. Dressed in a loin cloth only, these people dwell in huts, and are as wild and primitive as their Indian neighbors.

All this shows Guiana to be a land of darkness. But as the gospel story is carried up the rivers and streams, it awakens in their darkened hearts a longing for help. I am introducing to you in the accompanying photograph, Wilson, at one time a wild Indian lad. He is now converted, and crying to you

to help his poor people. Here is a letter just received from him:

"DEAR SISTER KNIGHT:

"I am only a poor Indian boy about twelve years old, born in heathenism. I was found and brought to the Tapagruma Mission to learn of God. I beg you for Christ's sake to consider my poor people, who are growing worse and worse. They tear and devour among themselves, knowing not a Saviour's love. They go down to Christless graves by the thousand year by year. Think of a woman who after giving birth to a baby took it by its feet and struck its head against a tree. That is a common sight in the forests. I do pray God that the heart of some one may be touched by his Spirit to send help to my parents and people. O that something could be done for them! WILSON."

As you read this letter can you not see the brown hands stretched out to you across the waters, and hear the cry ringing over the waves, "Come over and help us"? Who will answer the call?

British Guiana.

* * *

Educational Advantages in Porto Rico

DANIEL D. FITCH

As I was on my way to Aguadilla, in the western part of Porto Rico, where we have a fine new church, an opportunity presented itself for conversation with one of our senators here, a man educated in Spain and France, and once one of a commission sent to confer with President Wilson. Before we parted I gave him some of our literature, and he left with me some ideas I am still pondering.

Concerning educational advantages, he told me about the plan to establish in Porto Rico a college for the youth of Porto Rico, and for the youth of other Latin American countries as well. Climate, geographical position, and many other conditions highly favor this plan.

If this be true regarding matters of a worldly nature, why is it not as true of our work? If we only had an Adventist school here in Porto Rico, where our young people could be trained for service, not only would Porto Rico be blessed, but also the other Latin American countries.



Wilson, the Guiana Indian Calling for Help



MASSACHUSETTS CONFERENCE

IN a recent number of the REVIEW a mistake was made in stating the amount of tithes given by the Massachusetts Conference. We are glad to correct this statement in accordance with the figures given us by Elder J. K. Jones, the president of the conference. He says that the tithe in 1917 was nearly \$44,600, and that in 1918 it amounted to more than \$60,000. Other facts concerning the Massachusetts Conference and the recent camp-meeting held at South Lancaster, are put in a brief way in Elder Jones' letter:

"The mission offerings in 1917 showed a gain of more than \$6,000 in excess of the year's quota, while in 1918 they showed a gain of more than \$8,000 in excess of the year's quota, on the basis of twenty-five cents a week per member. During the last two years two new Portuguese churches have been organized, with a combined membership of nearly fifty-five. Including children, we have a Portuguese constituency in this conference of perhaps eighty-five persons, and so far as we know, these are the only Portuguese churches in the United States.

"Our membership at the close of 1918 was 1,858. Within the last three months, the conference has taken on seven new laborers, giving us a permanent working force of nearly forty. The conference is conducting work for the Portuguese, Swedes, Germans, Poles, and Lithuanians, besides working among the colored people and keeping up our American work.

"The two strong features of the meeting were the revival services conducted by Prof. B. G. Wilkinson, and a daily meeting conducted by Elder R. D. Quinn and Dr. D. H. Kress in the interests of the home missionary work. This culminated in the field-day experience, when three hundred campers went out to sell our literature in near-by towns and cities. About \$500 was realized from the day's work; but the feature of most importance was what the bright faces and interesting experiences indicated,—the great work that might be accomplished if a united people should go forth.

"We raised \$3,000 for foreign missions the last Sabbath, and the last Sunday \$2,500 was given for the school."

L. L. CAVINESS.

* * *

TULSA, OKLA.

FOR the past six months Elder J. H. N. Tindall, together with a company of eight assistants, has been carrying on a city campaign in Tulsa, Okla. This is a city of about sixty-five thousand people, having doubled in size within a very short period, due to the oil boom in this section of the State. Like all cities of this kind, it is a very difficult place in which to work. The people are so full of the affairs of everyday life that it is not easy for them to turn aside.

Elder Tindall has worked hard and, in the main, has kept his health fairly well. He was seriously sick for a time with influenza. Elder W. E. Barr, who is the pastor of the Tulsa church, has labored shoulder to shoulder with Brother Tindall during these weeks.

For a number of months, Sunday night meetings were held in the large Convention Hall, which is owned by the city, at a cost of \$50 a night. The donations received from the people aided materially in meeting this expense. A large part of the time the audience ranged from twelve to sixteen hundred people. During the week the meetings were held at another hall. The results of this meeting will be readily determined from the following quotation from a personal letter under date of June 30:

"It is with a degree of pleasure that I submit my report to you at this time. One hundred five keeping the Sabbath is better than we expected so soon, considering the delay in getting started in our campaign.

"This has been a long, hard grind, and our little company have done excellent work, every one of them. I thank God for such consecrated young people as we have in our company.

"The credit for this result is not due to one man, but to the blessing of God upon the entire body of workers. We all feel very thankful to God for his blessings.

"The weather permitting, we expect to baptize between sixty-five and seventy persons next Sunday morning between the hours of nine and ten. You are kindly invited to be present."

Elder Tindall leaves about the middle of July for a well-earned vacation, and hopes to recover his strength so as to be able to enter a similar campaign in Oklahoma City, October 19.

We have secured the City Auditorium for this effort. We pray that God will bless the effort to reach the citizens of this large city. M. B. VAN KIRK.

* * *

WESTERN OREGON CAMP-MEETING

THE Western Oregon camp-meeting was held in Portland, Oreg., June 3-15, 1919. The weather was beautiful—all that could be desired for camp-meeting. Two hundred sixty-six family tents had been erected and were occupied.

Eight large tents accommodated the various interests of the conference work, and seven smaller ones were utilized for business centers, one of which was headquarters for the Portland Sanitarium, another for Walla Walla College, and a third for local conference educational work.

A large number of our people were encamped on the grounds, and many occupied rooms in the surrounding homes. The meeting was well attended by those not of our faith.

Ministerial Help

Elder W. W. Prescott was with us the first week, and rendered valuable service. His discourses were greatly enjoyed by all in attendance. The lessons, designed to exalt in the minds and hearts of men the deity of Christ as the Saviour, were particularly appreciated by every one. He conducted three services daily, one of which was adapted especially to the needs of the ministers and workers.

Preaching services were conducted daily in the English, Scandinavian, and German languages.

Other laborers from outside our own conference were Professors W. I. Smith, O. A. Johnson, H. H. Hamilton, and C. W. Flaiz, and Elders M. E. Kern, G. W. Pettit, J. F. Piper, J. A. Rippey, H. W. Decker, and G. F. Haffner.

The spirit breathed forth by both laborers and people throughout the entire meeting was that of the Master. The young people's department was provided with good help.

Forty-seven persons were baptized, and many others chose to receive this rite in their several home churches.

Eight tent companies were arranged for, to conduct evangelistic work during the summer. Apparently, all enter the campaign for the Master with renewed courage and greatly strengthened faith in the certain triumph of the truth of God, as set forth in the threefold message, in which our entire interests are enlisted.

The Sabbath school offerings during the meeting amounted to \$1,020; offerings to foreign missions in cash and pledges, to \$12,457.34; collections for local expenses, to \$836.82; making a total of \$14,314.16.

The book sales amounted to \$4,000. Besides the present 1,500 annual subscriptions for *Liberty*, 80 new subscriptions were received.

In addition to the 537 subscriptions to the REVIEW AND HERALD which had already been secured in our conference, 50 new subscriptions were taken.

H. W. COTTRELL.

* * *

SOUTH DAKOTA CAMP-MEETING.

THE South Dakota camp-meeting was held in Huron, May 29 to June 8. The fairgrounds, on which the camp was pitched, were in excellent condition. The numerous buildings were in a good state of repair, and were well adapted to the needs of the meeting. Huron has a population of seven or eight thousand, and is a very clean, up-to-date little town.

A fine company of our people, about seven or eight hundred, from all parts of South Dakota, were in attendance, and all manifested an earnest desire to receive the blessings and the help the Lord was ready to bestow upon them.

The crops are good, and South Dakota is enjoying a period of financial prosperity. Our people are sharing with the rest of the citizens in this. They all seemed of excellent courage, and expressed the fullest confidence in the message and in its final outcome.

Throughout the meeting the various features of our departmental work were well represented. The secretaries of the departments kept their several interests before the people very earnestly and efficiently, and met with an excellent response to the program they outlined.

The cause in South Dakota is making most encouraging progress under the able leadership of Elder E. T. Russell. He has been president of that conference for a number of years, and there has been steady growth, both in membership

and in offerings, during the years of his administration.

I was especially pleased to see a large number of young men and women on the camp-ground, and to find so many of them dedicating their lives to the various branches of work carried on in connection with the cause. Five earnest, capable young men were ordained to the work of the gospel ministry, and others of good promise are making preparations to enter this important branch of the work.

Financially, the South Dakota Conference is in an excellent condition. Besides being free from debt, the conference has a large working capital. Although its financial report showed it to be more than \$2,000 ahead in its offerings to missions, its constituency decided to make a donation of \$19,000 to foreign mission work.

At the opening of the camp-meeting it was planned to raise a thousand-dollar Sabbath school offering on the two Sabbaths of the meeting. About one half of this amount was raised the first Sabbath; and on the second Sabbath the needs of the great mission fields were presented, and without undue pressure being brought to bear, \$1,700 was contributed.

At the close of the meeting a large number of old and young were baptized in the beautiful lake on the fairgrounds.

This was an excellent camp-meeting, and I feel sure the brethren and sisters returned to their homes with renewed courage and increased loyalty to the cause of God.

A. G. DANIELLS.

* * *

MINNESOTA CAMP-MEETING

THE Minnesota camp-meeting was held June 5 to 15. It was held at Little Falls, in order to accommodate the brethren and sisters living in the northern part of the State who for some time have not been able to attend the meetings held farther south.

I judge that there were nearly a thousand of our people in attendance, and all seemed very happy and full of courage and confidence in the work of God. The evening meetings were quite well attended by citizens from the town.

A spirit of earnest seeking for the Lord's blessing, and of consecration to his service, was manifest on the part of all, both old and young.

The interests of the various departments were ably represented throughout the meeting by their several secretaries, and the brethren and sisters co-operated with them most heartily.

The Sabbath school department made an especially good record. The offering the first Sabbath amounted to \$525, and the second Sabbath to \$2,250. These Sabbath school offerings, with other foreign mission offerings, brought the total offerings to missions during the camp-meeting up to \$8,000. In addition to this sum, \$2,000 was contributed to the academy building, and \$1,600 to the literature fund. The Minnesota Conference is in an excellent condition.

Elder W. H. Clark, who has recently taken the presidency of this conference, was re-elected. Minnesota has a good, strong staff of workers, and everything indicates progress. Three promising young men were ordained to the work of the gospel ministry, and will join the ranks of those who are proclaiming this message from the sacred desk.

On the last Sunday of the meeting twenty-two adults were buried with their Lord in baptism; and quite a number of others will be baptized on returning to their local churches.

The Lord's presence was very marked in this gathering of his people, and I feel sure all returned to their homes with a new vision of the work before us, and a renewed determination to place all upon the altar of service.

A. G. DANIELLS.

* * *

THE ONTARIO CONFERENCE

THE Ontario conference and camp-meeting were held in Toronto, Ontario, June 19-29. A camp of twenty-two tents was pitched in the Dufferin Race Park, which the Park Association placed at the disposal of the conference free of charge. Between two and three hundred persons were encamped on the ground. This number was considerably augmented on the Sabbath by attendance from near-by churches. Only about one half the usual number attended the meeting. This was due to the very unpleasant weather (three days of heavy rain), and particularly to the Toronto street car strike, which lasted throughout the entire meeting and made it impossible for many to attend who otherwise would have done so.

The citizens of Toronto were kind in opening their homes to our people, many of whom preferred rooms in a house to tents on the ground.

Elder Bertram M. Heald was re-elected president. In his opening address he mentioned some very encouraging items in regard to the work of the conference during the present year. One hundred forty-one baptisms have taken place. Three new churches have been organized and presented to the conference, and three new church buildings have been erected, those at Ottawa, Brantford, and Toronto. The tithe receipts showed an encouraging increase of nearly \$5,000 over those of the preceding year. Other conference funds have increased in the same encouraging manner. Last year this conference gave twenty-nine and one-half cents a week per capita to missions.

Several new workers have recently come to Ontario to augment the conference force. Among these are Elders F. W. Paap and H. M. S. Richards, who are engaged in evangelistic work. Gordon Smith was chosen Missionary Volunteer and educational secretary, and R. P. Gage field secretary. E. G. Franklin, a mission worker among the Six Nation Indians on a reservation near Brantford, is also a new conference worker.

The last Friday of the meeting was home mission field day, and a large company visited the homes of the people with literature. Many encouraging experiences were reported.

Six new believers were baptized in our Toronto church baptistry the last Sabbath of the meeting. A good spirit prevailed throughout the service.

Elders W. A. Ruble, R. T. Dowsett, R. J. Bryant, and the writer were among the visiting brethren from outside the union conference.

The Ontario Conference occupies a great field of operation. It has before it great opportunities and great possibilities for growth. Elder Heald and his company of conference workers start out

on another year with excellent courage, sanguine in the belief that they may attempt great things for God and expect great things from him.

It was a genuine pleasure for the writer to visit the warm-hearted brethren and sisters in this conference, and he will continue to pray that God may clothe every one of his children with power, that in this field, as in every other, the message may move forward with accelerated speed and power in the days to come.

It was my privilege during this meeting to visit the school farm and its equipment at Oshawa. The farm contains more than three hundred acres, a part of which is under cultivation, and all of which can be made productive. Like our schools in the States, this school has been handicapped for lack of room, caused by the increasing number of young men and women seeking an education, and arrangements were made some months ago for the erection of a new administration building. This will provide a commodious chapel, a number of classrooms, and quarters for the normal department. The building operations are well under way, and the new building will be ready for occupancy by the opening of the next school year. Prof. A. J. Olson and his devoted faculty are laboring faithfully to make the school a success. Already the Ontario Conference and other fields are being benefited by those who have entered the work after receiving a training in this institution. We were highly pleased with its location, and the plans of its management for the future.

We believe that the school at Oshawa, properly equipped, should form the base for a truly great educational institution in years to come. The brethren and sisters of the Eastern Canadian Union Conference, and particularly of the Ontario Conference, have in this school a great asset, a life-saving station for their sons and daughters. They are rendering to the school their earnest and loyal support.

It was a pleasure to be associated with Elder A. V. Olson, the president of the Eastern Canadian Union. As the conferences of his union grow in membership, and as additional institutions are established, Brother Olson's burdens are correspondingly increased. May the Lord bless him in his earnest devoted labors for the upbuilding of the work in eastern Canada.

F. M. WILCOX.

* * *

INDIANA

SABBATH, May 17, I had the privilege of baptizing six more persons and taking them into the Ft. Wayne church. This makes fifty members added since we began our labors here two years ago.

At the camp-meeting held at Frankfort May 29 to June 8, the report showed that this church had reached its full quota of twenty-five cents a week per member for the first six months of 1919, while the tithe had increased from \$400 a year to more than \$1,500.

At the Frankfort camp-meeting we were transferred to Muncie, where we began our meetings Sunday, June 29. We have one of the best locations in the city, right down in the business center, one block from the courthouse. Thus far we have held nine meetings, with a good audience each evening. The Muncie *Evening Press* is giving a good report of our

meetings each day. We are devoting Monday evenings to the study of health reform, the "right arm of the message," and we believe it will be a great help in maintaining the interest.

MATT. J. ALLEN.

* * *

GLEANINGS FROM THE FIELD

A SABBATH school of thirty-seven members has been organized near Kimball, Nebr., in the Wyoming Conference.

WRITING from the mission home at Sandakan, Borneo, Sister Roy Mershon says: "We see evidences of the Lord's working in Borneo. There are fifteen at this place awaiting baptism at the present time, and ten at Jesselton. The majority of the inhabitants of Borneo are Chinese. Of all the natives of the East none can compare with them. We have two Chinese workers in Sandakan—Pan Ki Heng and Ku Hyuk Min. The former, who is my language teacher, is simply alive with the truth. It seems to permeate his very being. The latter is quieter, and does not seem to burn with the message as does Pan, but I believe he loves the truth just as much, only his temperament is different. It really is refreshing to meet with these brethren over here. It would do your heart good to hear some of these Chinese children singing lustily in their own tongue, 'Come, Thou Fount of Every Blessing,' 'Jesus Is Coming Again,' and other hymns."

Medical Missionary Department

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

HEALTH PROMULGATION

It is not necessary to remind the reader that in the health message we have been given an important trust. When it was first given to us, it was a most unpopular message, held up to scorn and ridicule; but meantime it has been leavening the people, so that some features which we once held alone, are now proclaimed far and wide by various peoples and organizations. Sometimes it seems almost as if our message had been taken from us and passed on to others. But a little consideration will show that there is still a message for us to bear; and like all messages from the Lord, this one is not, and will not be, popular with the masses. Notwithstanding the fact that the world seems to have appropriated large sections of our health message, we still have an unpopular health truth; and it is yet to be a saving message for the world.

There is this distinction about the body of health truth committed to us: It is spiritual. Not that it is a means of gaining spirituality by bodily torture, or neglect, or self-denial—Oriental religions have that feature to perfection. We do not keep the Sabbath in order that we may be spiritual, but we must be spiritual in order that we may keep the Sabbath properly; nor do we eat and drink and dress in a certain way to develop a pure Christianity; we must be Christians, thoroughly converted, in order to live the true health reform. A man

may be a vegetarian, an abstainer from tea, coffee, tobacco, alcohol, and from all other hurtful indulgences, and yet be an opponent of Christianity, believing that by so living he can get along without an intercessor. Such a man may be the most difficult to reach with the third angel's message.

The reform which has been called the "right arm of the message" is more than a "Thou shalt not;" it is entirely different from what has been called "physical righteousness." Physical righteousness may be found in some of the nonchristian religions, and it may even enter the fold of the Seventh-day Adventist denomination.

When the health message assumes a phase which leads one brother to look for the mote in another brother's eye, it becomes a beam in his own eye—a physical self-righteousness which makes him a self-satisfied Pharisee, rather than a life-saver.

But our object is to discuss health promulgation; that is, the teaching of the health message.

As in all teaching, there are certain obstacles to be overcome. This is so even in such subjects as mathematics and geography, where the obstacles are intellectual. In teaching piano playing and typewriting, the obstacles are those of undeveloped muscular control, etc.; but in other subjects, such as religion and politics, that have to do with one's attitude toward life, there are certain emotional obstacles that are far more difficult to overcome than are those of an intellectual nature or of muscular inco-ordination. To illustrate by a familiar example: We all know how difficult it is to show a person the truth regarding the Sabbath unless his mind has been favorably disposed to the subject. The most gifted of our speakers will rarely begin a series of lectures with a discourse on the Sabbath question. Some subject is always chosen that is less likely to stir up prejudice and antagonism. The emotional resistance must first be removed.

This emotional resistance to new truth is not something entirely outside of the Adventist denomination. It is a human trait, and characterizes every man, woman, and child, though in the child it is still very weak. For certain propositions one needs but little proof; they seem self-evident. For other propositions, no proof suffices. What is easy for one to believe is difficult for another. We do not believe with the intellect, but with the emotions—the "heart." "With the heart man believeth unto righteousness." All human brains are built that way. Paul once persecuted the infant church, and no less than a miracle sufficed to make him see the error of his way.

The first of the emotional resistances is prejudice. We are all prejudiced in favor of some things and against others. The second is akin to it—the crowd spirit. It couches itself in the language, "What is this insignificant sect that is trying to turn the world upside down? Does it think itself right and all the rest of the world wrong?" Although not voiced in just those words, perhaps, that statement or its equivalent stands in the way of the success of new propaganda, no matter how meritorious.

Another form of resistance to new propaganda is habit. When one has been

convinced that a certain way of living is wrong, habit is often stronger than argument or persuasion or will-power. This applies not only to such hurtful indulgences as the use of tea, coffee, tobacco, alcohol, etc., but to some of the supposedly less harmful practices. We ourselves do not always live as well as we know. Dr. X tells his audience, or his readers, or his patients, that they should masticate their food carefully, reducing it practically to fluid in the mouth. "But, Doctor," says one, "do you eat that way?" "Well, no, not exactly; you see, I am so often called away from my meals that I have gotten into the habit of bolting my food." And so the good doctor might answer about eating at regular times, getting sufficient sleep, promptly removing wet clothing, etc. He tells others what to do, but does not take his own advice. Perhaps there is not one of us who lives up to all he knows, or to all he teaches, regarding the preservation of health. As one hygienist has said, "We are hygienic in spots." So if we, as teachers of healthful living, have not yet learned to follow our own teachings, and excuse ourselves for the failure, we must not be surprised if people not of our faith do not put into practice all that we teach them.

Now we come to the point for which this article is written: How may we overcome the obstacles to health propaganda? Largely by our own personality, taking that word to include our spiritual experience and our power in prayer with God. In order that we may have a message, the message must possess us. We should have such confidence in it, born of thorough and careful study, not only of the message itself, but also of all the objections to it, and should have had such an experience in our own lives of its benefits, that we will awaken confidence in our hearts. Second, we must be sincere. No quality so affects the influence of a speaker or teacher as his sincerity. Somehow, the audience instinctively measure a man's sincerity. They soon know subconsciously whether he has a message or is talking to the air.

Third, the people must be shown. They say: "I like this man; he is sincere and believes thoroughly in his message; but perhaps after all he is mistaken. How can he be right, and all of us be wrong?"

Just here comes the advantage of demonstrations. If the teacher can show that pain can be relieved by a fomentation, or can demonstrate the superiority and deliciousness of graham rolls; or if the patient can be induced to go to a near-by sanitarium, where the benefits of a well-selected diet and careful treatment are soon manifest, such demonstrations will be convincing.

But, after all, the most promising field for work is with the children, who have not yet had the emotional resistances developed into the prejudices that characterize their elders. It was the line-upon-line, precept-upon-precept method of the old physiologies, teaching the children year after year the evil effects of alcohol, that had most to do with the overthrow of the rum traffic in this country. We cannot at best gain many of the older people, but with proper methods of education, we may win a large proportion of the children. G. H. HEALD.

Publishing Department

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

PRAYER ANSWERED

BROTHER WM. F. SCHMIDT, of Newark, N. J., called on a lady, and this is what she said:

"I am so glad you came! I know the Lord sent you here. I have been worried, and tried to read some novels, but found no satisfaction in them. The other day I was reading one, and a lady stepped in and said, 'Why do you read things like that? Why don't you pray that the Lord will send you some good literature to read?' I did, and here you are this morning in answer to my prayer."

She bought a copy of "Our Day."

* * *

EFFECTIVENESS OF LITERATURE

THE reading of a little pamphlet entitled "The Vindication of the True Sabbath" led my mother to embrace this truth when I was five years old. If any one should be grateful for the seed thus sown, I certainly should be. It was an effort to distribute this literature of ours that gave me my first experience in missionary work. The first Sabbath keeper that ever came into the truth as the result of my efforts after I began work in the ministry, got his start from our literature, and I have made it a practice through all my experience to sell our publications in connection with meetings I have held. Our literature is the great evangelizing agency in this cause, and a mighty factor in the proclamation of this truth.

A. G. DANIELLS.

* * *

THE IDEAL COLPORTEUR

AS I consider the subject, a picture comes into my mind of a well-qualified and well-equipped canvasser. His heart is overflowing with the love of God, and he is possessed of a faith in him which says, "I can do all things through Christ which strengtheneth me." Phil. 4:13. His mind and heart are full of a knowledge of God's Word. His faith in the message of God for this time is sound. He believes in its speedy triumph. He is more interested in its advancement than he is in his temporal advantage, honor, or position.

Not only does he possess these general qualifications, but he prizes the book he expects to place in the homes of the people as the word of life, because he has himself been blessed by the truths it contains. He is so familiar with his book that he can readily turn to the points of interest and present them to his customers in such a way that they will want to know more about them and be willing to invest something in a book that will give them the truth. He has the heaven-born tact of knowing what to say and what to leave unsaid. He has had enough experience in life's affairs to enable him to deal with minds of various types. His business training has been such that he will know how to make a financial success of an enterprise, and manage his affairs with discretion. He is orderly and systematic in his work, willing to work his

territory thoroughly and report his work regularly. He has inwrought into his soul that Christian courtesy that will at once attract the attention and impress favorably the various classes of people he will be expected to meet. He has sufficient education to enable him to command the respect of the prospective customer.

Last, but not least, his personal appearance is neat and attractive. His conveyance, if he has one, is neat and in keeping with the high character of the work he is engaged in. His face is all aglow with faith and enthusiasm in the success of his work, for he realizes that by his side is a messenger from the Majesty of heaven to give him favor with the people.

To all who would engage in this work comes the gracious promise, "Lo, I am with you always." "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on." — "Manual for Canvassers," p. 72.

J. B. BLOSSER.

* * *

PRAYER DID IT

LATELY a man who had been chief engineer on a large ocean boat, and who had accepted the truth through the efforts of Captain Johnson of New York harbor, had a very interesting experience. At this particular time he was without a cent in his pocket. The rent for his room was due and must be paid immediately. He thought seriously for a time, and then as the problem of just how he was to get the money seemed too great, he knelt down and told the Lord all about it. As soon as he arose from his knees, he felt impressed to start right out with his "Bible Readings" prospectus.

The first house at which he called was the home of a Scandinavian family. They did not seem much interested; but as he was about to leave, a young man came in and asked to see the book, which, of course, our brother was very glad to show him. The young man quickly ordered the half-leather binding and two cloth bindings, one for each of his sisters. When our brother spoke about his making a small deposit, the young man asked if five dollars would be enough, and handed him a crisp bill.

The rest of the money was waiting for him on delivery day, and he was cordially received. A week or two afterward a letter came from the same young man ordering another "Bible Readings" in the half-leather binding. The brother, in his quaint way, says, "And I got eighteen dollars' worth of orders from that young man just from that one prayer."

* * *

A YOUNG man, while out canvassing last summer, came across a family in Crawford County, western Pennsylvania, who had been receiving the *Signs* weekly sent them by the Missionary Volunteer Society of the Pittsburgh church. This young colporteur secured a subscription to the *Signs* and also sold them a copy of "Bible Readings." The following Sabbath the colporteur and another brother visited this family, and found them keeping the Sabbath. They circu-

lated their *Signs*, and today six persons in that community have accepted the message, and others are interested.

Missionary Volunteer Department

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

CAMP-MEETING FIELD DAY AND THE YOUNG PEOPLE

THE idea of associating the young people with the camp-meeting field day is perfectly natural, for they are vigorous, and should be willing to engage in any work that will bring blessing to themselves and to others. As a rule the young people take their part in all the activities, when they are properly instructed and encouraged to do so. Since the field day has come to be a permanent part of every camp-meeting, definite plans should be made for all to engage in the work; and when these definite plans are made, all able-bodied persons who are qualified spiritually should be encouraged to assist.

In our plans for missionary work, we should not go to extremes. In some places the sale of literature is the center and circumference of the plans for the field day. While this is good, our plans should include other lines of activity; for some people are not so well adapted to the selling of literature as they are to doing personal work and visiting, inviting people to the meetings, and assisting the sick. Persons should be chosen to lead in the various activities, and they should give definite instruction to those engaging in the work, telling them just how to proceed. Those who are especially adapted to the selling of literature can be taught, perhaps, how better to do the work; and other branches of the message may likewise be benefited.

The ages of the persons engaging in the work should be considered when forming the bands. It is not wise to send young girls out to the business section of the town in the evenings to sell literature, unless they are properly safeguarded. It has been said that our youth can help our own youth as well as those not of our faith; but it is not wise to encourage young girls and boys to attempt to instruct those of superior age and experience, unless under unusual conditions, where it may be deemed advisable.

One of the most interesting features of the field day program is the experience meeting in the evening, when all have returned to the camp. Not only will the recital of the day's experiences be an encouragement to those who have done the work, but it will be a stimulus to those who do not realize the importance of such work; and it will inspire them to do more for the Lord when they return to their homes. It should be borne in mind, however, that instruction is to be a part of the work for the people on the camp-ground. Unless they are properly instructed, many may do poor work in giving the truth to those whom they meet.

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a

school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Testimonies for the Church*, Vol. IX, p. 32.

W. L. ADAMS.

* * *

MISSIONARY VOLUNTEER EXPERIENCES

THE greatest reward that can possibly come to a Missionary Volunteer secretary is not the applause of the people for whom he works, nor the appreciation which they may express, however much he may receive of these. It is not expressed in the salary the conference may give for his services, although he may get a salary equal to that of the highest paid minister in the conference. It is not in the fact that he has the privilege of traveling from church to church and from conference to conference, or of being associated with our leaders, notwithstanding the fact that many such privileges are to be had. But the greatest reward that comes to him in the work for the youth is the fact that many are brought to the service of God as a result of the efforts of the Missionary Volunteer Department and those who work in it.

Does it pay to work for the young people? The answer is in the fact that hundreds of young people are developing into real Christians and missionaries because they were encouraged by those who knew the joy of seeing souls brought to Christ.

A girl in one conference was indifferent to the claims of the Lord, and seemingly had no Christian experience. On a Sabbath at camp-meeting she was urged to go forward during a revival service, but she said it was useless; she had tried and failed. An inquiry as to her experience developed the fact that her associations were such as to make it very hard to lead a Christian life. She finally said that if she could get to school, she might be able to do better. At once the conversation turned to school possibilities. During that revival service she resolved to become a Christian and to go to school. She soon became an earnest Christian and a worker, and such she is today.

A family of Sabbath keepers lived in the city. They had for neighbors a family who were not Christians. The brother and his wife were young enough to be friendly and companionable to the young lady of the other family. She became interested in the truth, became a member of the Sabbath school, attended the Missionary Volunteer meetings, and at camp-meeting was baptized and joined the church. Last year she attended the union conference training school. This summer she is canvassing, after having been graduated from the academic course, and is planning to be in school the coming year.

Young men and women are developing into useful Christian workers as a result of the work of the Missionary Volunteers. Hundreds are being turned from the theater and other questionable amusements and from unprofitable literature because of the ideals that are held up before them. Our Reading Courses and the Standard of Attainment are putting into the young minds and hearts the principles of righteousness.

During the closing days of the school year, we heard of one elementary school where five were baptized; another reported seven; another, twelve; and still another, twenty-two. So the work goes. One man and his wife taught a church school and helped the young people in their work, and as a result of their efforts, more than twenty were baptized and joined the church. How long would it have taken them to bring in that number from the world? It does pay to work for the youth, for there is not a more fruitful field.

We are planning to get into definite touch with every young person in every conference. We believe it pays. We are expecting the fullest co-operation as we endeavor to save the youth. "He who saves the children saves the church."

W. L. ADAMS.

* * *

"THE BEST EVER"

"THE best ever!" said a friend the other day when asked what he thought of the Senior Missionary Volunteer Reading Course, No. 13. Nor is that by any means an *isolated* opinion. Very often we receive similar recommendations. Every one likes the books this year, it would seem.

"Somehow there is something about the book and the way it is written that appeals to me from first to last more than any book I have ever read on missionary work in Africa," writes one who has just finished reading "On the Trail of Livingstone," the first book in the course. "Fruit from the Jungle," another book in the course, is an equally interesting account of mission life in India, as many have already learned. The other books in the course are "The Hand That Intervenes" and "Comrades from Other Lands." The first of these last-named books needs no recommendation. If you know who wrote it, you surely will wish to read it. "Comrades from Other Lands" fills a long-felt want in our course. This excellent little book will help all who read it to understand better some of our home missionary problems. It pictures the life of the great foreign population in this country and points out opportunities for missionary endeavor.

But what makes this course "the best ever"? It contains "The Hand That Intervenes," which is brimful of interesting incidents showing how marvelously God has protected and led his children in hours of trial and perplexity. It is just the book for our young people to read to help them to face the time of trouble courageously. The wonderful deliverances it records remind one that our God is the same yesterday, today, and forever. This course is the best ever because it contains two of the most thrilling missionary books ever offered in our Missionary Volunteer Reading Courses. These books have been written by our own missionaries, and are therefore of special value to young people who have consecrated their lives to help give the third angel's message to all the world in this generation. If you have ever had the rare privilege of hearing Elder Anderson and Elder Wood speak you will want to read these books. And hundreds of other young people who have never heard these men speak but who have read of Elder Anderson's untiring efforts in the interior of the Dark Continent and of Elder Wood's work in the

jungles of India will be eager to secure the books which these men have written especially for our Missionary Volunteers. In fact, many already have proved their desire to obtain the excellent books in this Reading Course.

Even at this early date many have become acquainted with the books in the course and know for themselves that this course is "the best ever." The Review and Herald has sold 2,400 copies of "Comrades from Other Lands." A few weeks after the sample copies of the two mission books in the course reached the General Conference Missionary Volunteer Department, word came from the publishers saying: "More than 3,000 copies of each of these books have already been sold." As for Elder Spicer's book, it came from the press last fall, and now more than 9,000 copies have been shipped to different parts of the world. Yes, all the books in Senior Course No. 13 are selling rapidly. Thousands of young people are making the acquaintance of these choice volumes. Are you?

"What we need to look to," says an editorial in the *Sunday School Times*, "is our reading. It is by no means certain that reading will do us all good. It may only serve to detach us from life, and make us feebler than before. It may make the world seem a meaner place and common life less endurable. It may tempt one to evade the responsibilities and take life wholly in this reflected form." Such reading is detrimental. Young people who have signed the Missionary Volunteer pledge have no time for it. Nor yet have they time to make of their brains warehouses for storing "learned lumber" that cannot be used in the character buildings the Master has called them to construct. Mandell Creighton, a bishop of London, once said that he valued his learning "only as a means of knowing God better." So with Missionary Volunteers. In their reading they should aim at the great twofold purpose: To know God and their fellow men better in order to become more efficient workmen. Such reading will enrich the life. It will be converted, as one writer says, into "solid and sweet wisdom," and make life wholesome, useful, and happy.

You haven't time? It is a thousand pities that some young people deceive themselves into thinking that they have not time to read these supremely good books—books that are prepared or chosen with the express purpose of helping them in their Christian life and service. A day contains only twenty-four hours. You cannot stretch it, and very probably you are filling it to the limit. But with what are you filling it? Are you choosing the supremely important things? How will some of the things that you are putting into your daily program look when in the judgment you stand before your Master and he weighs all in the balance? Will these things look as important then as they do now? Think it over; and as you think, remember that workers who have your eternal welfare at heart are urging you to find time to read supremely good books. What will you do about it?

MATILDA ERICKSON.

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ELDER C. F. McVAGH reports the organization of a church at Cassils, Alberta, Canada.

PRESSING TOWARD THE MARK

It is said that the following quaint notice was recently posted on a church door in a section of London:

"Missing

"Last Sabbath, some families from church.

"Stolen

"Several hours from the Lord's day, by a number of people of different ages dressed in their Sabbath clothes.

"Strayed

"Half a score of lambs, believed to have gone in the direction of No Sabbath School.

"Wanted

"Several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

"Lost

"A lad, carefully reared, not long from home, and for a time promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any person assisting in the recovery of the above shall not lose his reward."

The echo of this appeal might be heard from many a church on our own shores. Such a state of affairs cannot properly be attributed to violence or ignorance, but rather to a relaxing of the mental fiber, a letting up of resolution, a weakening of a spiritual force.

No church or individual can grow in spirituality in the midst of this atmosphere of lethargy. To accomplish the most in this life, one must be alert in every fiber of his being. The red blood must course through the veins and arteries in a jubilant stream. To attain success in the Christian life the shoulders of the soul as well as the shoulders of the body must be firm and straight. There must be correct poise of the spiritual as well as the physical backbone. Aim high. Keep the eye on the goal.

"What is the good of a goal?" asks Mr. Amos E. Wells, and answers his own inquiry by stating: "Usually it is nothing that can be carried away. It is nothing to eat, or wear, or exhibit in the parlor. It is a rude stone pillar, or a wooden post, or sometimes only a hole in the ground. Yet the goal is the cynosure of every race, the life of every contest, the inspiration of every game, and, taken broadly throughout life, it is the incentive to every achievement worthy the name. . . . A life without a goal is a life with the rickets."—*"How to Study,"* pp. 127, 128.

The goal of the Christian in this twentieth century is the same as that of the apostle Paul, who states, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 14. The "high calling of God in Christ Jesus"—what may that be? In the letter to Timothy it is stated, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." 1 Tim. 6: 12.

As stepping-stones in the pathway to the goal of eternal life, our young people are directed to various subgoals, such as the Morning Watch, the Bible Year, the Reading Courses, Standard of Attainment, etc. These goals, in their proper place, serve as trainers or coaches in the heavenly race. But there is danger of laxness, lethargy, or self-satisfaction in being able to "keep up," in a formal

way, with these standards, of losing the Spirit which gives life to our activities, and of making an utter failure of the race. Laurels are of no avail if the contestant drops dead on the home stretch. All depends on reaching the goal alive and alert for the occasion.

Occasionally an ambitious Missionary Volunteer may be found who never fails to read the Morning Watch text, in harmony with his resolve, but who, if unexpectedly asked an hour later for the substance of the text, could not give an intelligent answer. The daily allotment in Bible reading is checked in and out; but if perchance the mark is misplaced, there is much confusion in getting started in the right place. If nearing time for examinations in Standard of Attainment and Bible Doctrines, a little extra "cramming" makes it possible to remember sufficient to get a fair grade.

All this is good as far as it goes in mental discipline, but it is the husk and not the wheat; it is the form without the power. In the closing days of earth's history there are to be found those "having a form of godliness, but denying the power thereof." This may be, but need not be, true of Seventh-day Adventist young people. One of the saddest pictures in God's Word is found in the first chapter of Isaiah, where is revealed the fact that formal service, be it ever so elaborate and faithfully performed, is wearisome to the Lord when the motive of the heart is not pure. And below this picture is recorded, "Cease to do evil; learn to do well."

Prayer is the antidote for formalism. We should thank God for the stepping-stones which help us to press onward toward the mark, but we must never lose the vital connection with heaven which crowns with success all true endeavor.

"O pilgrim bound for the heavenly land,
Never lose sight of Jesus;
He'll lead you gently with loving hand,
Never lose sight of Jesus.

"Whene'er you're tempted to go astray,
Never lose sight of Jesus;
Press onward, upward, the narrow way,
Never lose sight of Jesus."

MRS. J. W. MACE.

Home Missionary Department

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

INDIVIDUAL MINISTRY

THERE are many lines of Christian service in which those who profess the name of Christ can engage, but study and experience convince us that there is no method of soul-winning which gives greater results than that which brings one into intimate association with those who are without Christ. A careful study of the Saviour's ministry reveals numerous experiences in which he followed this method of soul-winning.

"The Lord desires that his word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely

made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands. We are not to wait for souls to come to us; we must seek them out where they are."—*"Christ's Object Lessons,"* p. 229.

In the light of the experience and teaching of the Saviour we are constrained to believe that, were the church to give more attention to this matter of personal ministry, it would not be long until the work of God in the earth would be finished. How impressive the words which tell us that Christ "had a faithful regard for the one-soul audience"! And that is not all: He taught his disciples that they could adopt no more successful method of spreading the gospel.

This home missionary work is a reformatory movement, and in its development we shall experience a revival of the apostolic method of gospel propagation. In harmony with the words of the servant of God, we shall see "hundreds and thousands visiting the homes of the people, and opening before them the word of light."

"The early disciples went everywhere proclaiming the word. . . . As they were scattered abroad they bore personal witness to the experience which they had had of the grace of God. That was the way the early church was multiplied. No more effective method has ever been found to supplant it. The modern church has substituted the evangelist and the evangelistic campaign. Not that these may not have a place in the modern church, but when they supplant the divine method given by Jesus, they not only fail to secure the largest results in the way of accessions, but they rob the members of the most effective method for the development of their own characters in Christian grace and strength."—*"Dead or Alive: A Study of the Local Church,"* Frederick A. Agar, pp. 24, 25.

The Highest Ministry

We can appreciate to some extent the estimate that Heaven places on this personal ministry when we realize that for one soul Christ would have given his life on the cross, and that by a little act of sympathy and kindness we may win that one soul from the grasp of Satan. The Saviour's life was one constant round of duty, caring for the sick and suffering, and comforting the distressed and sorrowing. Everywhere he went the sick were made whole, and the discouraged were given new life. His pathway could be traced in the midst of a degraded society, just as the bed of a stream can be traced through a valley by its banks of living green. This is the work he has given every church member to do in finishing his work in the earth.

"By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls."—*"Testimonies for the Church,"* Vol. IX, p. 41.

There is no greater ministry than that which associates us in a personal way with our fellow men who are struggling against difficulties in their experience. No matter which way we look, in the faces of human beings we find a longing for the touch of a human hand, the sympathy of a human heart. Many times these longing souls can be found in our own neighborhood. This in itself is the greatest challenge that God is giving to his people, and the evidence encourages us to believe that success in Christian living depends upon the way we relate ourselves to this challenge. Speaking to our people in the churches, the servant of God said:

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Id.*, p. 38.

Personal ministry on the part of our people will open a field of soul-winning endeavor which will present limitless opportunities, and will bring about results which will have a telling effect, not only on the world, but also in the church.

H. K. CHRISTMAN.

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YOKED SERVICE

THEY tell me that on a farm the yoke means service. Cattle are yoked to serve, and to serve better, and to serve more easily. This is a surrender for service, not for idleness. In military usage surrender often means being kept in enforced idleness and under close guard. But this [the Christian's service] is not like that. It is all up on a much higher plane. Jesus has every man's life planned. It always awes me to recall that simple tremendous fact. With loving strong thoughtfulness he has thought into each of our lives, and planned it out, in whole and in detail. He comes to a man and says, "I know you. I have been *thinking* about you." Then very softly: "I love — you. I need you, for a plan of mine. Please let me have the control of your life and all your power, for my plan." It is a surrender for service.

It is *yoked* service. There are two bows or loops to a yoke. A yoke in action has both sides occupied, and as surely as I bow down my head and slip it into the bow on one side, I know there is *Somebody else* on the other side. It is yoked living now, yoked fellowship, yoked service. It is not working *for* God now. It is working *with* him. Jesus never sends anybody ahead alone. He treads down the pathway through every thicket, pushes aside the thornbushes, and clears the way, and then says with that taking way of his, "Come along with me. Let's go together, you and I."

A man got up in a meeting to speak. He was a farmer, an old man. He had become a Christian late in life, and this evening was telling about his start. He had been a rough, bad man. He said that when he became a Christian even the cat knew that some change had taken place. That caught my ear. It had a genuine ring. It seemed prophetic of the better day coming for all the lower animal creation. So I listened.

He said that the next morning after the change of purpose he was going down

to the village a little distance from his farm. He swung along the road, happy in heart, singing softly to himself, and thinking about the Saviour. All at once he could feel the fumes coming out of a saloon ahead. He couldn't see the place yet, but his keen, trained nose felt it. The odors came out strong, and gripped him.

He said he was frightened, and wondered how he would get by. He had never gone by before, he said; always gone in; but he couldn't go in now. But what to do, that was the rub. Then he smiled, and said, "I remembered, and I said, 'Jesus, you'll have to come along and help me get by, I never can by myself.'" And then in his simple, illiterate way he said, "*and he come* — and we went by, and we've been going by ever since."

Ah, the old Rhode Island farmer had found the whole simple philosophy of the true life. Our Yokefellow is always there alongside. Every temptation that comes to us he has felt the sharp edge of, and can overcome. Every problem, every difficulty, every opportunity, he knows, and is right there, swinging in rhythmic step alongside. It's yoked living and yoked service.—"*Quiet Talks on Service*," by S. D. Gordon, pp. 65-67.

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NEED OF LITERATURE IN FOREIGN LANGUAGES

WE have a great foreign population in the larger cities of this country. To illustrate: I was in a meeting in New York where there were seventeen different nationalities in that one congregation. We found that most of them had received the truth of God largely through what they had read. The foreign population centered in and around New York City would make a number of cities if the nationalities were segregated anywhere else than in New York. They live in buildings all the way from two to thirty stories high. I have wondered how we are going to reach these foreigners. As I view it, we can reach them only by carrying to them the printed page. We must enter upon the publication of literature in languages that we have hardly dreamed of as yet. We must produce a literature for them.

E. W. FARNSWORTH.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOHN - - - - - Assistant Secretary

GETTING RESULTS FROM OUR MISSION SCHOOLS

IT has always been a moot question in missionary circles as to the value of the mission school in soul-winning work among native tribes and other heathen peoples. I have no intention of discussing this topic at this writing, but desire to quote a paragraph from a recent letter from W. E. Straw, now superintendent of the Rhodesia-Nyasaland Mission field, in which he cites some of the results of school work at our mission stations. He says:

"During the last two years our membership has increased from 675 to 1,062.

We have two mission stations that have been pushing the outschool work and making that a strong point in their policy; and from these two stations (Somabula and Malamulo) 74 per cent of this increase in membership has come. It seems to me these figures must indicate that the outschool is one of the strong factors in making our mission work a success in Africa. Our other missions are waking up to this fact and are now endeavoring to establish more outschools. We are aiming to make our institute work strong, so as to build up our teachers and prepare more to push into new sections."

These results are encouraging. We must give more earnest attention to the special preparation of teachers for this kind of work, and to the increase in the number of mission school centers among the natives in Africa and other countries.

W. E. HOWELL.

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IN a recent letter inclosing some articles for the REVIEW, Mrs. I. H. Evans says:

"We spent a few pleasant days in Peking, with Brother H. M. Blunden and family, who were just getting settled in this new field. The mission compound secured by Brother R. F. Cottrell has been re-leased for two years, with the option of holding it three years more. A few necessary repairs are to be made. Brother Josef Hall is planning to work in Peking with Brother Blunden and perhaps one other foreign family. Brother and Sister R. M. Cossentine, who have been there during the winter while Brother Cossentine has been studying the language, are expecting to come up here in a few months.

"It is very encouraging to me to see the young people in these mission stations. Sometimes, I know, the school problems seem pretty near unsolvable, and we wonder how things will come out; but nevertheless they keep on turning out missionaries who are willing to forego the comforts and pleasures of home for the privilege of self-denial and suffering, and sharing the joy of their Lord. It is worth while. And some way it seems such a little time—the time between yesterday, when the children were playing in our yard, and today, when they are on the very outposts of mission endeavor; yesterday, when they were in the classroom and on the staff of the school paper and in various pranks, and today, when they are getting under real burdens and doing real work."

News and Miscellany

Notes and clippings from the daily and weekly press

— Acting under specific authority granted in the new naval appropriation bill, the Navy Department soon will start construction on two of the largest dirigible hangars in the world. They will be located on the seaboard, probably in New Jersey, and possibly in close proximity. Each hangar will be about 800 feet long, 250 feet wide, and from 150 to 200 feet high. Provision for the purchase abroad of a Zeppelin type craft at a cost not to exceed \$2,500,000 is made in the naval bill, and the construction in

this country of a similar machine at a cost of \$1,500,000.

— America's war debt totals \$32,000,000,000, including loans to the Allies of \$10,000,000,000. Nearly one half of the \$22,000,000,000 actual debt will be paid by the people in taxes.

— There were twenty-eight lynchings in the United States in the first half of this year, according to a record kept by the department of research of the Tuskegee Normal and Industrial Institute, Ala. The report was made public by Robert R. Moton, principal of the institute.

— War-time prohibition went into effect at midnight, July 1, and the nation became theoretically dry. However, owing to pending litigation as to the status of beverages of a percentage of 2.75 or less of alcohol, forcible steps have not been taken to prevent its manufacture or sale pending decision of the courts.

— United States mints established a new record for monthly output in June by turning out 98,161,000 pieces of money. Of the total pieces, 91,364,000 were pennies, which was 15,000,000 greater than the previous record, made in December, 1917. The remainder consisted of 6,427,000 nickels and 370,000 dimes.

— Japan has apologized to the United States for violence of Japanese against American soldiers of the Fifteenth Infantry at Tientsin, China, last March, and for the affronts to P. Stewart Heintzleman, the American consul general, which occurred at the same time. The formal apology, accompanied by expressions of regret, virtually ends the incident.

— Henry Ford is going to give his war profits back to Uncle Sam. He has asked Secretary of the Treasury Glass for a skilled accountant to check over the company's books and determine the amount he shall pay. Ford's share of the company's profits are 58½ per cent. His company had contracts with the War and Navy Departments aggregating many millions. The Eagle Boat Plant is included among those on which profits are to be returned. In taking this step Mr. Ford fulfils a promise he made publicly at the outset of the war, when he declared that he would take no profits on war materials, and volunteered to let the Government utilize to the fullest extent possible all the resources of his manufacturing plants.

— A welcome-home demonstration that eclipsed anything of its kind in the history of the national capital, in point of crowds and enthusiasm, was given to President Wilson when he returned to Washington, July 8, from his peace mission in Europe. Fully 100,000 people thronged the Union Station and vicinity to pay tribute to the nation's Chief Executive, while as many more were massed along Pennsylvania Avenue and in front of the White House. On his return to the United States, President Wilson brought with him the American draft of the German peace treaty, which makes 450 printed pages, with French and English texts side by side. It differs in many respects from the original draft of the treaty published in this country, but in essentials it agrees with that text.

— Dr. Anna Howard Shaw, honorary president of the National American Woman Suffrage Association, died at her home in Moylan, Pa., July 2. She was 71 years old. Dr. Shaw also was chairman of the Woman's Committee of Council of National Defense, and recently was awarded the distinguished service medal for her work during the war.

— The resignation of Herbert Hoover as chairman of the board of directors of the Food Administration Grain Corporation, and reorganization of the corporation under the name United States Grain Corporation, was announced July 1. His successor is Mr. Julius Barnes. Mr. Hoover is expected to return to the United States in about two months, upon completion of the European relief work and the fruition of the European harvest.

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference
N. New England, Brattleboro, Vt., Aug. 14-24
Southern New England.....Aug. 14-24
Maine, Lewiston.....Aug. 21-31
Eastern New York, Utica.....Aug. 21-31

Central Union Conference
Missouri, Carrollton.....Aug. 14-24
Nebraska, Shelton.....Aug. 21-31
Kansas, Winfield.....Aug. 28 to Sept. 8

Columbia Union Conference
Ohio, Mount Vernon.....Aug. 14-24
Eastern Pennsylvania, Philadelphia, Aug. 22-31
West Pennsylvania, Indiana, Aug. 28 to Sept. 7
Chesapeake, Baltimore.....Sept. 4-14
District of Columbia.....Sept. 12-21

Lake Union Conference
North Michigan, Cadillac.....Aug. 21-31
Illinois, Fairground, Peoria, Aug. 28 to Sept. 7

Northern Union Conference
Iowa, Marshalltown.....Aug. 28 to Sept. 7

North Pacific Union Conference
Southern Oregon, Marshfield.....Aug. 5-10
Southern Oregon, Ashland.....Aug. 12-17
Western Washington, Auburn.....Aug. 21-31
Montana, Missoula.....Sept. 5-14

Pacific Union Conference
S. E. California, Orange.....July 31 to Aug. 10
California, Oakland.....Aug. 7-17
Southern California, Los Angeles, Aug. 18-31

Southeastern Union Conference
Cumberland, Lenoir City, Tenn.....Aug. 18-24
Carolina, Charlotte, N. C.....Aug. 25-31
Georgia, Atlanta.....Sept. 1-7
Florida, Orlando.....Sept. 11-21

Southern Union Conference
Alabama, Montgomery.....Aug. 21-31
Mississippi.....Aug. 28 to Sept. 7
Tennessee River, Jackson, Tenn.....Sept. 4-14

Southwestern Union Conference
North Texas, Jefferson.....July 31 to Aug. 10
North Texas, Keene.....Aug. 11-18
Oklahoma, Guthrie.....Aug. 14-24
North Texas, Rusk.....Aug. 21-31
Texico (Texas), Clyde.....Sept. 4-14

Meetings for the Colored People
Arkansas, Brinkley.....Aug. 7-17
Oklahoma, Guthrie.....Aug. 26 to Sept. 1
Mississippi.....Aug. 28 to Sept. 7
North Texas, Dallas.....Aug. 28 to Sept. 3
Tennessee River.....Sept. 4-14
Alabama.....Sept. 15-21

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ADDRESSES WANTED

Information concerning the whereabouts of Mr. Ralph Abraham Goodwin or any of his brothers is desired by John Goodwin, of Johannesburg, South Africa. Address Mrs. Kathryn Dille, 131 S. Millwood Ave., Wichita, Kans.

The addresses of Mary Freeman, Mary Bundy, and May Miller are desired by Mrs. C. H. Garrigues, Chanute, Kans., who is clerk of the church at that place.

Friends of Mrs. O. A. Olsen will be glad to learn of her present address. It is New England Sanitarium, Melrose, Mass.

REQUESTS FOR PRAYER

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

An aged sister in Iowa asks prayer for healing from a light stroke of paralysis.

"Will you not pray for my husband's conversion?" writes a sister from the State of Washington.

"Please pray that I may be restored to health if it is the will of God," reads a request signed "A Sister in Great Affliction."

A California sister requests prayer for the healing of her son, so that he may be able to enter Pacific Union College this coming fall.

For the conversion of her daughter-in-law, for the conversion of her husband, and for her own healing, an Ohio sister asks us to pray earnestly.

An Indiana sister writes: "Please pray for my son, who has been very intemperate and is now suffering great affliction. He seems to be under conviction."

From Oregon comes this plea: "Please join my husband and myself in prayer for our daughter, who has been influenced by worldly associates, disregards parental advice, and does not wish to stay in school."

An isolated sister, who does not give her address, requests prayer for healing from a physical trouble of long standing. Physicians seem unable to afford her relief.

An Iowa sister sends the request that we join her in prayer for healing from a serious catarrhal affliction.

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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.

Alice I. Slawson, St. Simon Is., Ga. Literature suitable for distribution among the Jews.

Mrs. J. L. Cooper, R. F. D. No. 3, Box 12, Hattiesburg, Miss. Signs, Watchman, and tracts.

Miss Edna Kendall, Kensett, Ark. Continuous supply, especially Signs, Instructor, and Little Friend.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of current publications, especially Present Truth.

Mrs. Jennie Hand, Esmond, S. Dak., is anxious to obtain a set of reports of sermons preached at recent camp-meetings.

Theodora Stearns, 238 Haywood St., Asheville, N. C. Continuous supply for use in missionary work by the Asheville Missionary Volunteer Society.

Mrs. Marie Beermann, Star Route, Box 9, Clatskanie, Ore. Signs, monthly and weekly, Watchman, Instructor, Present Truth, and tracts.

E. C. Rowell, Hamilton, Bermuda Island, desires to express appreciation for papers received, and requests a continuous supply of Review, Signs, weekly and monthly, Watchman, Life and Health, Instructor, Little Friend, and tracts. Be sure to prepay sufficient postage on papers sent, as he has to pay double postage on packages sent which are not prepaid or which lack in postage.

A SPECIAL SESSION OF THE FLORIDA CONFERENCE

A special session of the Florida Conference of Seventh-day Adventists is hereby called to convene on the camp-ground at Orlando, Fla., Sept. 11-21, 1919, for the purpose of revising the constitution of the conference and of transacting any other business that may properly come before it.

C. B. Stephenson, Pres.
Clarence Lawry, Sec.

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A SPECIAL SESSION OF THE FLORIDA CONFERENCE ASSOCIATION

A special session of the Florida Conference Association of Seventh-day Adventists is hereby called to convene on the camp-ground at Orlando, Fla., at 9:30 a. m., Monday, Sept. 15, 1919, for the purpose of revising the constitution of the association and of transacting any other business that may properly come before it.

C. B. Stephenson, Pres.
Clarence Lawry, Sec.

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OKLAHOMA CONFERENCE CORPORATION

A special session of the Oklahoma Conference Corporation of Seventh-day Adventists is hereby called to convene on the camp-ground at Guthrie, Okla., Tuesday, Aug. 19, 1919, at 9:30 a. m., for the purpose of making such amendments to the by-laws as will harmonize with the new constitution of the conference.

M. B. Van Kirk, Pres.
C. C. Mattison, Sec.

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SPECIAL SESSION OF THE OKLAHOMA CONFERENCE

A special session of the Oklahoma Conference of Seventh-day Adventists is hereby called to convene on the camp-ground at Guthrie, Okla., Aug. 15, 1919, at 9:30 a. m., for the purpose of revising the constitution of the conference and of transacting any other business that may properly come before it.

M. B. Van Kirk, Pres.
C. C. Mattison, Sec.

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TENNESSEE RIVER CONFERENCE ASSOCIATION

The Tennessee River Conference Association of Seventh-day Adventists will convene on the camp-ground, at Jackson, Tenn., Friday, Sept. 5, 1919, at 10 a. m., to change the constitution and to elect officers for the ensuing year and to transact any business that should properly come before the association.

W. R. Elliott, Pres.
F. L. Harrison, Sec.

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TENNESSEE RIVER CONFERENCE

The Tennessee River Conference of Seventh-day Adventists will convene on the camp-ground, at Jackson, Tenn., Friday, Sept. 5, 1919, at 10:30 a. m., to change the constitution and to elect officers for the ensuing year and to transact any business that should properly come before the conference.

W. R. Elliott, Pres.
F. L. Harrison, Sec.

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CUMBERLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

A special meeting of the Cumberland Conference Association of Seventh-day Adventists will be held in Lenoir City, in connection with the camp-meeting, for the purpose of revising the by-laws and transacting such other business as may come before it. The meeting will be held Wednesday, Aug. 20, 1919, at 10:30 a. m.

A. W. Coon, Pres.
Thomas E. Pavey, Sec.

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CUMBERLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS

A special session of the Cumberland Conference of Seventh-day Adventists will be held at Lenoir City, in connection with the camp-meeting, for the purpose of revising the charter and by-laws, electing officers, and transacting such other business as may come before it. The first meeting will be held Tuesday, Aug. 19, 1919, at 10:30 a. m.

A. W. Coon, Pres.
Thomas E. Pavey, Sec.

MOUNT VERNON COLLEGE CORPORATION

Notice is hereby given that the regular annual meeting of the Mount Vernon College Association will take place in connection with the Ohio Conference and camp-meeting, at Mount Vernon, Ohio, Aug. 14-24, 1919. The first meeting is called for Tuesday morning, August 19, at 10 a. m. All regular business, such as comes before the annual meeting of the constituent members, will be transacted at that time.

W. H. Heckman, Pres.
C. L. Stone, Sec.

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IOWA SANITARIUM TRAINING SCHOOL FOR NURSES

There is still room for several young ladies in our next nurses' training class, which will be organized Oct. 1, 1919. A booklet containing full information regarding the course, etc., will be sent to those interested upon application. Address, Iowa Sanitarium, Nevada, Iowa.

W. C. Forman, Manager.

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ARKANSAS CAMP-MEETING

The local camp-meeting for northwest Arkansas will be held at Ft. Smith, Sept. 4-14, 1919. We have secured the use of Electric Park for this meeting. This is a beautiful park on the electric car line between Ft. Smith and Vanburen. Arrivals can reach it by street car from either of these places. There is every reason why we should have a good attendance and a good meeting, so we hope that all our brethren in the northwestern part of the State will plan to be at this meeting for the entire time.

J. I. Taylor.

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MISSISSIPPI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Mississippi Conference Association of Seventh-day Adventists, a legal body, will hold a special session in connection with the camp-meeting, on the camp-ground at Hattiesburg, Miss., Aug. 28 to Sept. 7, 1919. The first meeting will be called at 10 a. m. Tuesday, Sept. 2. At this meeting officers for the ensuing year will be elected, and such other business as will properly come before the meeting will be transacted.

C. J. Buhalts, Pres.
N. L. Taylor, Sec.

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MISSISSIPPI CONFERENCE OF SEVENTH-DAY ADVENTISTS

A special session of the Mississippi Conference of Seventh-day Adventists will convene on the camp-ground at Hattiesburg, Miss., Aug. 28 to Sept. 7, 1919, for the purpose of changing the constitution, electing officers, and transacting such other business as may come before the conference. The first session will be held Friday, Aug. 29, 1919, at 9 a. m. Each church is entitled to one delegate without regard to numbers, and to one delegate for each ten of its members. We hope there will be a full representation of the duly-accredited delegates from all the churches of the conference at this first meeting.

C. J. Buhalts, Pres.
N. L. Taylor, Sec.

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NURSES' TRAINING COURSE

The Paradise Valley Sanitarium Training School for Nurses desires a few more consecrated young people to enter the nurses' training course class, which will begin Aug. 4, 1919. Through an affiliation with the White Memorial Hospital of Los Angeles, a portion of the nurse's time will be spent there. For information and application blank, write to the Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

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EVERYBODY GETS AN EDUCATION. WHAT IS YOURS?

Never was the center-page pictorial of the Watchman Magazine more instructive or more striking than in the September issue. It gives a message of warning and inspiration, from the cigarette fiend loafing on his job to the greatest war hero—temperate, earnest, Christian—holding to his simple mountain home; from the persistent inventor to the woman in Red Cross service and the immigrant "learning liberty."

Notice also the following list of splendid articles:

"Do We Want Schooling or Education?" by Warren E. Howell. An illuminating discussion of what schooling is and is not. Another call for rebuilding the school from the ground up.

"Going Through College on Will and Muscle," by Lynn H. Wood, is a practical presentation of the problems of the poor student whose resources are only his native powers and the grace of God.

"Why the Air Has Been Conquered," by Arthur S. Maxwell, has something more than a gaping admiration to propose for the wonderful feats of man in crossing the ocean and the continents by the air route. This new mode of transportation is of vital interest to the gospel.

"Teaching Democracy," says Edward A. Sutherland, is the problem of the school in this period of reconstruction; for the ordinary school has been seeking to teach democracy through autocratic methods and environments. What are the necessary conditions for a reform?

"The Keystone of Prophecy," by Carlyle B. Haynes, presents the great Messianic prophecy of Daniel 9 and its perfect fulfillment as the prime proof of the truth of all divine prophecy.

"He That Serves Is Chief of All," by Floyd Bralhar, brings to our minds a lesson from the trees of the forest that perhaps you, as we, have never before had presented to us. We want you to remember it when next you see an oak tree.



"The Knowledge That Counts," by H. S. Preiner, presents the experience of Paul, the learned Pharisee and cultured Hellenist, who was transformed by "the foolishness of the gospel" into the teacher of the Gentile world.

"Milk and Morals" may not sound especially pedagogical, but when you read the article you will agree with Martha Warner that while there is one thing we ought to do, there is another thing we ought not to leave undone.

"The World Conference on Christian Fundamentals," by Meade MacGuire, is a report of the important and significant conference at Philadelphia which called together from many denominations believers in the authority of the Bible, the divine atonement of Christ, and his soon coming in glory.

The September issue is now on sale. All orders should be sent through your local tract society.

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"PRESENT TRUTH"

Special October List for 1919

The first of October each year Present Truth begins a special weekly subscription list, and furnishes all the papers in print, from Number 1 to the last issue of that year. This year, in this special October list will be sent all the papers in print, from Number 1 to Number 48, thirty-five papers in all, for only thirty cents, and these will be mailed weekly. It is the only weekly list of the

year. Subscriptions for this list will be accepted only between September 1 and October 30. We will begin to send the papers promptly the first week in October, and the list will be closed to further subscriptions the last day of October.

This special October list is the most effective of the year, because it begins with the foundation principles of the message, and builds in the connected, interlocking, convincing manner a minister would use in giving thirty-five lectures upon the fundamentals of the message. It comprises a most complete course of lectures in printed form, presenting only one complete subject at a time, and that given in its most natural relation to subjects previously treated, and to those that are to follow. It is the printed interrelated parts of our great advent message sent to the people in a form well designed to attract, interest, and convince. It is better than the full course of lectures and sermons usually given in tents or halls; for when a point is not understood when first read, it can be gone over until it is comprehended, whereas in lectures or sermons it is lost, and important connecting facts, necessary to a clear, convincing view of the subject, are lacking.

This special weekly list—the supplying of certain specified persons all issues in print—was begun several years ago, and was called the Relatives' and Friends' List; and while it has been most successful in removing prejudice, and has convinced many of our people's relatives and friends of the truthfulness of the positions held by the denomination, thus making many of them friends of the truth where before they were in open rebellion against it, it has brought many of them fully into the truth. It has also clearly demonstrated its influence and power when sent to strangers.

It pays to send Present Truth to people by mail. A concrete proof of this is found in the case where only three copies were sent to a man who became so much interested that he has given \$6,000 for the free circulation of 1,200,000 copies of Present Truth, and has himself accepted the message. These three papers, with postage, cost the one sending them only 4½ cents, yet they brought a good man into the truth, and opened the way for 5,000,000 people to receive some complete part of the great message.

Though we may not be permitted to know all the results of our personal efforts in giving the full interrelated message at this time, at the beginning of the "loud cry," we should be faithful in this our special sowing time, knowing there will be an abundant harvest.

D. W. Reavis.

OBITUARIES

Douglas.—Charles Douglas was born in Barbados, British West Indies, in 1876, and died at Fredericksted Municipal Hospital, St. Croix, Virgin Islands, June 16, 1919. He is survived by his wife and four children. The deceased was a believer in present truth, and sleeps in Jesus.

F. Hall.

Cronk.—Harriett Horton was born at Norwalk, Ohio, Sept. 28, 1839. In 1859 she was married to William H. Cronk. Her death occurred at her home in Pullman, Mich., May 6, 1919. One daughter mourns. The deceased was an earnest Seventh-day Adventist, and rests in hope of a part in the first resurrection.

Hattie Horton Benton.

Cain.—Willis Franklin Cain was born in Ogdensburg, Wis., May 18, 1863, and died in New Orleans, La., June 29, 1919. In 1884 he was married to Stella Cady, of Berlin, Wis., and to them were born seven children. The deceased was a member of the New Orleans Seventh-day Adventist church, and fell asleep with the Christian's hope.

T. G. Bunch.

Lewis.—Dr. Eugene Lewis was born in Iowa. He died at Modesto, Calif., at the age of thirty-eight years. He was a successful practitioner in the medical profession for a number of years, but in 1918 ill health made it necessary for him to give up his work. He fell asleep hoping for a part in the first resurrection. His wife, one son, two brothers, and one sister mourn.

N. W. Kauble.

Cuddy.—Hazel Claradell Cuddy was born April 4, 1908, and died May 19, 1919. Her parents and one sister mourn.

E. H. Emmerson.

Hatch.—Mrs. Ava Hatch was born in Warren County, Pennsylvania, April 25, 1878, and died May 16, 1919, at Corydon, Pa. She is survived by her companion, her parents, and two brothers. A few weeks before her death she accepted Christ as her Saviour, and sleeps in hope.

I. N. Williams.

Chapin.—Died at Wesley, Iowa, June 22, 1919, Marshall Chapin, aged forty-eight years. He was born in Kossuth County, Iowa. Twenty-two years ago he became a member of the Algona Seventh-day Adventist church, and remained faithful to the end of his life. Two brothers and one sister mourn.

Albert F. Priege.

Vrooman.—Died at Centerville, Iowa, March 16, 1919, Mrs. Mason M. Vrooman, aged 26 years. Her birthplace was Vinton, Iowa, and she was married to Mason M. Vrooman. She fell asleep in full assurance of a part in the first resurrection. Her husband, little daughter, mother, two sisters and two brothers mourn.

Albert F. Priege.

Champlin.—Clara Belle Hancock was born in Allegany County, New York, Nov. 5, 1856. She was married to Jairus Wesson Champlin in 1881. She united with the church at Dover, Del., in 1910, and remained faithful until her death, which occurred June 10, 1919. Her husband, two daughters, and one son mourn.

M. S. Pettibone.

Childs.—Charlotte Elmira Cole was born in Madrid, N. Y., Sept. 30, 1830. She was married at the age of eighteen to Henry C. Childs. In 1867 she united with the Seventh-day Adventist Church, remaining a faithful member until her death, which occurred at the home of her daughter, Jan. 12, 1919. Two of her six children are left to mourn.

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Jenson.—Ole Lee Jenson was born near Newberg, Oreg., Feb. 28, 1895, and died at Portland, Oreg., June 2, 1919. He was united in marriage to Alice Swearingen, of Ridgefield, Wash., Feb. 26, 1919, and one week later was stricken with the sickness which caused his death. He is survived by his wife, his parents, four brothers, and four sisters.

E. H. Emmerson.

Shand.—Minnie Shand was born in New York State sixty years ago, and died at San Leandro, Calif., June 21, 1919. She came to California several years ago, and here accepted the truth and became a member of the conference church. She was an invalid for many years, but suffered cheerfully and patiently, and fell asleep rejoicing in "that blessed hope."

Andrew Brorsen.

Olson.—Agnes Haavelson was born in Norway, Feb. 24, 1866. She came to this country at the age of fifteen years, and in 1889 was married to Chris C. Olson. Sister Olson was a devoted member of the Wallingford (Iowa) Seventh-day Adventist church. Her death occurred March 31, 1919, and she was laid to rest in the cemetery at Estherville, Iowa, the city where she spent the greater part of her life.

Albert F. Priege.

Harry.—John W. Harry was born in Indiana, Aug. 3, 1852, and died May 30, 1919. He is survived by his wife and eight children. The deceased was held in high esteem by the citizens of Fergus Falls, Minn., where he spent many years in public service in connection with city affairs. Although not a member of the Seventh-day Adventist Church, during his last illness he expressed his belief in the doctrines which we as a people hold.

E. Hilliard.

Wells.—Mary Hedges was born in Cass County, Michigan, Nov. 13, 1876. She was married to Melvin W. Wells in 1895, and to them was born one son. Twenty-two years ago Sister Wells accepted present truth and united with the Seventh-day Adventist Church, remaining a faithful member until her death, which occurred May 7, 1919. Her husband and son, an aged mother, one brother, and one sister mourn.

U. S. Anderson.

Gettle.—E. P. Gettle died June 18, 1919, at his home in Lynchburg, Va., aged sixty-two years. He was a faithful member of the Seventh-day Adventist Church, and died in hope of a part in the first resurrection. He is survived by his wife.

L. O. Gordon.

Read.—M. Medora Shipley was born in Baltimore, Md., June 18, 1842. She was united in marriage with William J. Read in 1865. Ten years later she became a member of the Seventh-day Adventist Church. Sister Read died at her home in Ellsworth, Ohio, June 21, 1919, in the hope of a part in the first resurrection.

W. J. Verren.

Hyland.—Mary Edwards Hyland was born Oct. 14, 1854, and died at her home at Rock Hall, Md., June 2, 1919. She is survived by her husband and one son. The deceased united with the Seventh-day Adventist church at Rock Hall about five years ago, and fell asleep in the hope of the Saviour's soon return.

Virbrook Nutter.

Cagwin.—William M. Cagwin was born in Verona, N. Y., June 9, 1847, and died at Adams Center, N. Y., April 11, 1919. He lived a consistent Christian life, and the hope of his Saviour's soon appearing was ever precious to him. His widow, two sons, and one daughter are comforted by the assurance that he sleeps in Jesus.

F. N. Johnson.

Fowler.—Phedima Doty was born in Tompkins County, New York State, Feb. 11, 1829. Her family moved to Hillsdale, Mich., in 1844, and two years later she was married to A. F. Fowler. To them were born seven children. In 1856 Sister Fowler accepted present truth, and found strength and help in the Saviour during forty years of invalidism. For twenty-three years she was confined to a wheel chair. The last years of her life were spent with her daughter in Chicago, Ill., at whose home she died June 17, 1919. Four children survive.

C. S. Veeder.

Graham.—Bruce Graham was born in Kirkintilloch, Scotland, Dec. 28, 1833, and died at Colonial Beach, Va., April 28, 1919. When a boy he went with his parents to Canada, and later came to the United States. He accepted the advent message while working in a watch factory near Berlin, Conn., at about twenty years of age, and shared heartily in the sacrifices as well as the joys of the pioneers in this movement. He gave \$50 to help purchase the first Seventh-day Adventist printing press. In later years he greatly enjoyed living over those early experiences. In 1858 he was married to Lavina Thayer, and to them five children were born. The mother was laid to rest when the youngest child was only a year old. While toiling to supply the daily needs of his family, he did his best to bring them up in the love of the truth, unaided in those days by church schools or young people's societies. The family worship and the family Sabbath school were seasons of systematic Bible study, and in the Sabbath strolls through field and wood no opportunity was lost to impress their childish minds with a sense of the heavenly Father's love and care. In 1884 Brother Graham married Carrie Prior, of Vermont. One son was born to them, who died at fourteen years of age. It can truly be said of Brother Graham that his life's business was to serve the Lord, and he worked his farm to pay expenses. He was active in every line of Christian endeavor, studying the Bible with his friends and neighbors, sending out reading matter, and acting as leader in different companies of believers with which he was connected. Nothing rejoiced his heart so much as the progress of this truth, and the weekly visits of the "Review and Herald" were looked forward to most eagerly. It was his lifelong custom to hold secret communion with his Maker three times each day, and these seasons were of as much importance to him as his food and drink. He was tenderly cared for by his companion during his last illness, which was due to the infirmities of old age. He had hoped to live to see the Saviour come, but as the end drew near he was glad he could rest. His last thought and care were for the unconverted among his family and friends, where his example "allured to brighter worlds and led the way." He is survived by his wife, one brother, one sister, three children, and five grandchildren.

N. Z. Town.

Elliott.—Lois Virginia Elliott was born in Nashville, Tenn., June 24, 1917, and after a short illness fell asleep July 16, 1919. The parents, four sisters, and one brother survive. A. N. Allen.

Blackburn.—Eliza White was born Aug. 27, 1838. She was married to William Blackburn in January, 1857, and was left a widow in 1908. Sister Blackburn fell asleep at Santa Ana, Calif., May 29, 1919. Two of her five children are left. Andrew Mead.

Styles.—Margaret Cayton Styles was born in Mercer, Pa., July 17, 1861. She was married to O. C. Styles Dec. 5, 1889. Her death occurred at her home in Lenox, Ohio, July 18, 1919, closing a life of service for others. Her husband, mother, three sisters, and one brother mourn; but they sorrow in hope. C. P. Haskell.

Knowles.—Warren Knowles was born at South Kingston, R. I., Nov. 2, 1838, and died at Narragansett Pier, June 30, 1919. In 1886 he embraced present truth, and remained faithful till the close of his life. His wife and two of their three children survive. A. T. Robinson.

Kunkel.—Mrs. Amelia Matilda Kunkel, wife of Elder Carl J. Kunkel, was born in Wisconsin, and died at Los Angeles, Calif., June 30, 1919, aged fifty-three years. She was a patient invalid for three years, and impressed all with her Christian fortitude. She leaves her husband, three daughters, and one son. W. Milton Adams.

McCulloch.—Gertrude Irene McCulloch died at Burt, N. Y., July 6, 1919, at the age of fifteen years. Up to the time when she contracted Spanish influenza last October, as the result of which she died, her place in the Sabbath school and young people's meeting was seldom vacant. We believe that she sleeps in Jesus. Claude E. Eldridge.

Tefft.—Lawrence Le Roy Tefft was born at Peace Dale, R. I., March 19, 1912. During the 7 years, 8 months, and 20 days of his life he was the joy of the household. He loved to attend Sabbath school, and though young in years manifested many of the graces of a little Christian. The sorrowing family are comforted by "that blessed hope." A. T. Robinson.

Siems.—Klaas Siems was born in The Netherlands, June 16, 1853. At the age of twenty-two he was married to Miss Jennie Yonker, and to them seven children were born. About thirty-seven years ago Brother Siems and his family came to America. His death occurred July 13, 1919. His wife and six children mourn. For thirty years he was a devoted member of the Fremont (Mich.) Seventh-day Adventist church, and he sleeps in hope. E. K. Slade.

Renninger.—Mary, wife of Prof. J. A. Renninger and daughter of Elder and Mrs. A. R. Sandborn, passed away June 12, at Albuquerque, N. Mex., whither we had recently come for her health. Mary's life was an exemplary one; she was a dutiful child, a loving companion, and a kind mother. Her one desire was to help make the work of her husband a success. She went to her rest in the full triumph of a living faith. We have confidence that if we live consecrated lives, we shall meet her in the first resurrection. Our daughter was twenty-four years old. At an early age she gave her heart to the Lord, and remained true to her Christian vows to the end. She was married to Mr. Renninger June 1, 1916. They spent one year in Walla Walla College. When she was taken ill, her husband had charge of the Winyah Lake Junior Academy, in Florida. We came to Albuquerque in March of this year in the hope that the change would be beneficial, but the Lord has ordered otherwise. While the experiences through which we have been passing during the last three years are hard to bear, yet we believe the Lord knows best, and we labor on to help finish the work, that our Saviour may come and we be again united with the three children we have laid to rest. Professor Renninger and little Ruth will remain with us. While we mourn our serious loss, yet it is lightened by our faith in a God who knows what is best. The writer was assisted in the funeral services by Elder H. M. J. Richards. A. R. Sandborn.

Lindbeck.—Lloyd Dail Lindbeck died at Escondido, Calif., June 1, 1919, aged five years, eight months, and 18 days. He loved the Saviour, and was a real little Christian. W. W. Sharp.

English.—Elizabeth English was born April 9, 1831, in Fairfax County, Virginia, and died April 11, 1919. Twenty-four years ago she accepted present truth, and was faithful to the end of her life. R. Hooker.

Chaffin.—Emry Milton Chaffin, infant son of Harry and Clara Chaffin, died at Jaroso, Colo., March 22, 1919. The sorrowing parents are comforted by the hope of a resurrection morning soon to dawn. John B. White.

Leech.—John Edwin Leech was born July 11, 1849, and fell asleep in Jesus at Calgary, Alberta, July 4, 1919. He is survived by his wife, two daughters, and two sons, one of whom is a medical missionary in India. E. W. Carey.

Hallsted.—Mrs. Emma F. Hallsted, née Burgess, was born May 14, 1850, and died in Spokane, Wash., June 22, 1919. She accepted the religious views held by this people twenty-six years ago, and sleeps in hope of a part in the first resurrection. E. H. Swanson.

Frederickson.—Christen Frederickson was born near Aalborg, Denmark, March 21, 1844, and fell asleep in Sioux City, Iowa, July 8, 1919. His widow, a faithful member of the Sioux City Seventh-day Adventist church, and nine children, are left to mourn. W. A. McKibben.

Dean.—Mrs. Almedia Dean was born June 4, 1848, in St. Louis, Mo., and died at Butte, Mont., June 30, 1919. Four sons are left to mourn. Sister Dean united with the Seventh-day Adventist Church in 1896, and fell asleep trusting in the Saviour she had so faithfully served. Harry Tippett.

Sanders.—George R. Sanders was born at Bethel, Oreg., Feb. 15, 1865, and died at Leona, Oreg., July 9, 1919. He accepted the third angel's message in April, 1914, and from that time until his death lived a consistent Christian life. His wife and eight children mourn. J. E. Weaver.

Austelle.—Mrs. Lucius Hansen Austelle was born at (Hull) Ft. Ogden, Fla., March 15, 1883, and died at the same place July 7, 1919. She was drowned while in bathing near her home. She became a member of the Seventh-day Adventist Church in 1898, and was a devoted Christian. Three daughters and two sisters survive. L. T. Crisler.

Tallman.—Abby L. Fuller was born in Pennsylvania in 1845. She was united in marriage to Melvin Tallman in 1866. Her death occurred at Anacortes, Wash., and she was laid to rest March 17, 1919. Two daughters mourn. The deceased accepted present truth about twenty-three years ago, and remained faithful to the end of her life. Mary E. Staddon.

McCormick.—Nathan L. McCormick died June 18, 1919, at Pomeroy, Wash., aged eighty-two years. He came West from Wisconsin in 1872, and spent the remainder of his life in or near Pomeroy. In the early eighties he accepted present truth, and was laid to rest near the spot where he first heard the message. His wife and two daughters mourn. B. M. Grandy.

Saxton.—Ethel Currier was born May 4, 1886, at Cresbard, S. Dak., where she grew into womanhood. She finished her education in Union College, and spent several years in teaching. In 1914 she was married to Homer F. Saxton. They labored in Nebraska for a time, but last spring Brother Saxton was invited to take the principalship of Campion Academy, and they came to Colorado. Sister Saxton had been in poor health for some time, and became seriously ill soon after their arrival. Everything possible was done for her relief at the Boulder-Colorado Sanitarium, but she fell asleep July 9, 1919. Her husband, her parents, and two brothers are left to mourn, but they sorrow in hope. She gave her heart to God at the age of sixteen, and to the end of her experience lived a faithful Christian life. W. A. Gosmer.

Moore.—Pauline Garnett Moore, infant daughter of Wilber H. and Bertha Gertrude Moore, was born at Crawfordsville, Ind., Feb. 18, 1919, and died in Junction City, Ky., June 26, 1919. Her parents and four brothers and sisters mourn. R. I. Keate.

Hartwick.—Frederick C. Hartwick died at his home near West Grove, Iowa, July 3, 1919, aged thirty-five years. His death was the result of injuries received in a runaway. The parents, two brothers, and two sisters survive. The deceased united with the Seventh-day Adventist Church in 1898. C. J. Metzger. A. L. Miller.

Norton.—Mrs. Emily Tena Castle Norton, of Dodge Center, Minn., died May 25, 1919, aged 64 years. She is survived by her husband, two children, two brothers, and five sisters. The deceased was a faithful and consistent member of the Seventh-day Adventist Church for thirty-eight years, and died in the Christian's hope. W. H. Clark.

Blumenschein.—Adam Blumenschein was born in Darmstadt, Germany, March 4, 1840. He brought his family to this country in 1885. About thirty-one years ago Brother Blumenschein accepted the third angel's message, remaining faithful until his death, which occurred at Plum City, Wis., July 8, 1919. Two sons and three daughters are left to mourn. Anol Grundset.

Saxby.—Charles F. Saxby was born in Bakersfield, Vt., June 6, 1899. He was married to Sylvania J. Smith in 1862. The following year they heard and accepted the third angel's message. Brother Saxby's death occurred at the home of his son in Jaroso, Colo., May 8, 1919. His sorrowing companion and children are comforted by the hope of a soon-coming Saviour. John B. White.

Banks.—Montraville Banks was born in New York State, July 29, 1828, and fell asleep at the home of his son in Maymont, Saskatchewan, Canada, May 25, 1919. Father embraced the third angel's message under the early labors of Elder J. O. Corliss, and until the end of his life was a faithful soldier of the cross. Two sons and two daughters mourn, but they sorrow in hope. H. R. Banks.

Sox.—Mettie Irene Senn was born in Lexington County, South Carolina, Oct. 4, 1870. In 1898 she was united in marriage to William Sox, and to them were born six children. Sister Sox was an earnest Seventh-day Adventist the last three years of her life. Her death occurred at Columbia, S. C., July 2, 1919. Her husband, four children, her father, and four sisters survive. E. E. Chitwood.

Kynett.—Mrs. Eunice H. Kynett, daughter of Mr. and Mrs. Israel R. Trembly, died at her home in Charlotte, Mich., June 14, 1919, aged 74 years. She was married to William H. Kynett in 1865, and to them were born two children, one of whom, the wife of Elder R. W. Parmele, is left to mourn. The deceased accepted present truth about fifty-two years ago, and remained loyal to the end of her days. W. J. Blake.

Kirk.—Pleasant Kirk was born in Mercer County, Missouri, Oct. 5, 1848, and died in Davis City, Iowa, July 8, 1919. Brother Kirk came to Iowa with his parents in his youth. In 1868 he was married to Rachel Ann Fitch, and to them were born four children. He accepted present truth in 1887, and remained a faithful member of the Seventh-day Adventist Church until his death. He is survived by a devoted wife and one son. G. E. Leffler.

ELDER F. G. SPECHT

Frederich George Specht was born in Germany, Jan. 23, 1871. In 1886 the family came to Sauk City, Wis., and there he accepted the Sabbath truth through reading our literature. He entered the canvassing field, and later attended Union College. After spending several years in school and conference work he was ordained to the gospel ministry. Failing health compelled him to come to Colorado, and on June 6, he fell asleep at his home near Loveland. He leaves his wife and six children. W. A. Gosmer.

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ELDER E. E. ANDROSS writes from Bulawayo, South Rhodesia, Africa: "I inclose two brief reports, which you may wish to use in the REVIEW. Brother W. E. Straw and myself leave tomorrow to attend a camp-meeting at Somabula Mission. Following this I go on to Tsungwesi, and later to Nyasaland, where we expect a large attendance at the native camp-meeting. The work is moving on well in this field."

* *

SENDING to the REVIEW an article regarding our work in China, Elder O. J. Gibson says in a personal letter: "We are staying this summer on the mountains in Honan, with a number of our other Central China Union workers. It happens that we are all too much crowded to be just comfortable, but are making the best of it. It is preferable to being on the plains, at any rate. We have two buildings under construction, which it was supposed would be completed in time for occupancy this summer, but they are far from being done now, and the prospects are that we shall be crowded the summer through. On this account a number of families have had to go to another resort. We are all keeping our usual good health, so have much to be thankful for."

* *

GOOD WORDS FROM RUMANIA

WRITING to Sister Plummer, of the Sabbath School Department, Brother P. R. Paulini says:

"Peace be with you! With great joy I received your good letter and the English Sabbath school lessons. This is the first time since 1916 that we have had the blessed sign of any connection with you. May the Lord grant that we shall not soon be separated again.

"Now that we have been able to establish connections again with you, will you please send me the decisions that have been made regarding our missions and the progress our mission work is making? And I, therefore, courteously beseech you to send me periodicals, magazines, and other information, although it may be in the English. Please write me how the General Conference is now organized, and who is the president, and what news there is regarding our missionary work.

"Our conference has now 22 churches and companies, with nearly 1,000 members, which are cared for by eight workers. Although 150 members were taken into the war, through God's mercy over 130 have returned in good health. I, myself, was wonderfully cared for and led by God, so that after eighteen months I was able to find my home, my wife, and my children, and was able to take up the leadership of our home conference again. The war was not a hindrance to the progress of the last message. In 1918 from 170 to 200 members were won to the truth and united with our churches. The experiences which we have by God's help passed through have been manifold. The people are very susceptible to the everlasting gospel and the last message, but there are enough daughters of Babylon to put difficulties in the way.

"The thought that our Saviour is soon coming rejoices our hearts and stimulates us to a greater consecration than ever before. We rejoice that we are a part of this great work and that we can be united with you in one mind. An answer to this letter and some information regarding the progress of our general work will encourage and rejoice us."

* *

TREASURERS FOR THE MISSION FIELDS

THE Mission Board has continually pressed upon it calls for men suited to act as secretaries and treasurers in our various mission fields. Men for these posts, in addition to the necessary spiritual qualifications and training for treasurer's work, should have had some experience in our own work, either in a tract society office or in one of our institutions. The man and his wife should be reasonably strong and able to live in a tropical climate. They should be young enough to learn a foreign language, and able to adapt themselves to new and changed environment.

We now have a call for a secretary and treasurer for the South Caribbean Conference, which includes Trinidad, Barbados, Antigua, the Virgin Islands, and other islands in the eastern and southern Caribbean Sea. The membership of the conference is about 2,000. The headquarters is at Port of Spain, Trinidad. No other language than English is required.

Another call is for a secretary and treasurer for the Lake Titicaca Mission. The altitude at this mission is very high, and workers going there should have strong hearts. A robust, tactful, careful man is wanted to answer this call, which, with others, is very urgent.

Still another call is for a secretary and treasurer for the Cuban Mission. Spanish is the language spoken. If the worker already has the Spanish, it will be to his advantage. However, if he has not, it is not difficult to acquire.

We have the names of several excellent treasurers who might fill these calls if their age or health did not make it seem inadvisable for them to go. Some of these are unemployed, and could fit into the places of others who would meet the requirements. Where are the men ready to respond to these calls?

Those who are interested in knowing more about these calls, and disposed to give favorable consideration to any one

of them, should, after consulting with their union or local conference president, write to the Mission Board.

J. L. SHAW, Sec.

* *

MISSION REST HOME IN THE ANDES

SINCE our work started among the South American Indians in the Lake Titicaca region, there has been need of a rest home where workers could get relief and change from time to time in a lower altitude. The elevation of one or two of our mission stations is as much as 14,000 feet above sea level. In the last budget funds were made available for such a rest home. Now we get the good word from Brother E. F. Peterson, superintendent of the Inca Union Mission, telling of a property purchased, evidently well adapted for the purpose:

"You will be glad to learn that we have purchased a rest home for the workers of the Inca Union, at Tingo, a suburb of Arequipa. We have made this a home for others besides those laboring in the Lake Titicaca field, as we frequently have workers from the other fields in the union needing a rest.

"It has an altitude of about seven thousand feet above sea level and is accessible from all parts of the field. The house contains twenty-one rooms. Considerable furniture was included in the deal, and we have purchased what was lacking; so when the workers go there, all they will need to take will be bedding and dishes. The place reminds me of an old colonial mansion in the States. It has quite a large yard, several large trees, and a grass lawn, also a large running spring, which furnishes an abundance of good fresh water. The house sits back from the street, so it is very quiet. Each room that will be occupied by the workers has an electric light. Just across the street in front are two large spring baths and a small artificial lake. The trees and grass are, especially appreciated.

"At present there are three families in the home. Elder Ignacio Kalbermatter, who has charge of the work in the city of Arequipa, lives downstairs in part of the rooms and takes general care of the property. Brother and Sister E. P. Howard from Moho, and Brother and Sister C. V. Achenbach of Plateria in the Titicaca field, and Brother and Sister Archie Field, who recently arrived from the States, are enjoying the benefits of the home. They write that they like the place very much.

"The place cost us a little less than five thousand dollars, gold. The owners held the place at a much higher price, but made a special concession to us. We feel that the Lord led in the securing of this place at a reasonable figure, and believe it will prove to be a great boon to the workers in this field, especially those from Bolivia and around Lake Titicaca."

* *

BROTHER C. W. MAPLES, of Morgantown, N. C., writes us that Elder D. T. Shireman, who was actively engaged in the work in the South for many years, has been compelled to retire from all active work, and is very enfeebled in body and mind. Everything possible is being done to make the last days of this faithful servant of the Lord as contented and happy as possible.