President Wilson on the Missionary Campaign

Communication to the Methodist Episcopal Society

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

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

WOODROW WILSON.

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

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

E. H. GATES

Tis evening now on Olive's sleep,
The moon shines full in cloudless sky,
The pilgrim tents are hushed in sleep,
Upon the ground the shadows lie.

In converse with His followers dear,
With words of wisdom, hope, and cheer,
Into the garden Jesus came,
With those who trusted in his name.

That heart which always trusted God,
Is shuddering now with awful fear,
As yawns the gulf so black, so broad,
Precursor of the cross so near.

"Awake, O sword," against the One
That is my fellow — God's own Son.
On Him God's heavy wrath must fall,
On Him are laid the sins of all.

From pale lips comes the bitter cry,
While clanging to the cold, damp sod:
"O Father, let this cup pass by,
Yet not my will but thine, O God."

For words of sympathy he yearns,
And to his loved disciples turns;
But they forget the vigil to keep.
Alas, he "findeth them asleep."

What, Simon, couldst not watch one hour?

And, loving, why, why sleepers, say?
How weak of heart, how frail the power,
Of those who fail to watch and pray!

Long nights of prayer with grief untold
He spent for them on mountain cold.
Excuse for them did Jesus seek;
The spirit true, "the flesh is weak."

A mighty weight, a crushing load.
Of sins on him the Father laid;
He sweat as though "great drops of blood."

For us, for us, he sin was made.
His anguish palm and cypress knew;
Is heard again that sobbing prayer:
"Thy willing soul for sinners die;"

In Godlike majesty his form;
His oar the distant music hears —
When words, "Tis finished," greet the ears
Confiding in his Father's name.

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

In this earth's crisis hour like night,
A glory shines from "gates ajar;"
A mighty angel speeds his flight
With message from the Holy afar.

He comes not to remove the cup,
But strength 'tis impart, that, offering up
His soul a sacrifice for sin,
Our Lord for us the prize may win.

So, strengthened for the final test —
The crown of thorns, the death of shame —
In heavenly peace He now doth rest,
Confiding in his Father's name.

The cross, soon to be lifted high,
On which the spotless Lamb must die,
Though dark with horror to the sight,
Is blazing now with glory bright.

His ear the distant music hears —
The triumph songs that fill the sky —
When words, "Tis finished," greet the ears
Of sinless ones in courts on high.

Rejoice, O heavens, ye seraphs, shout;
The fallen prince shall be "cast out."
From world to world shall sound the fame
And glories of Emmanuel's name.

"All those who journey, soon or late,
Must pass within that garden gate;
Must kneel alone in darkness there,
And battle with some fierce despair.

God pity those who cannot say,
'Not mine, but Thine!' who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane."

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

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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The Advent Review and Sabbath Herald

Washington, D. C.

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The Advent Review and Sabbath Herald

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Midsummer Council of the General Conference Committee

TAKOMA PARK, D. C., JULY 1-5

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


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

**ON CONSERVATION**

Whereas, The United States Government, through its Food Administration, has adopted various measures of food conservation in order to help supply the needs of other nations and at the same time safeguard the food supply of our own country;

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

a. Encourage the production and preservation of food products.

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

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

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

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

f. Utilize sanitarium workers and other helpful means in our periodicals, especially in the REVIEW AND HERALD, the Signs of the Times, both weekly and monthly, the Watchman, and Life and Health, to the consideration of food topics.

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

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

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

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

**War Service Commission**

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


Miscellaneous, on Camp Work and Service

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

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

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

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

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

We recommend, That our young men be advised to agree to the terms of this plan.

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

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

WHEREAS, We believe that the solemn message of the hour should be set before the world with all seriousness and dignity, the same spirit that actuated him in his labors, in revising publications dealing with curative and hygiene; also to interest young women in the medical course, nurses training course, and other medical missionary service.

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

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

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

2. That our literature exercise the greatest care in the selection of illustrations, everything savoring of sensationalism be avoided.

3. That our writers, editors, authors, and publishers all join in an effort to eliminate these sensational features which have crept into our literature.

4. That our literature be kept free from sensational methods that would not be in keeping with the sacred character of the message of life and death that God has committed to His church to carry to a dying world in this last hour of probation;

5. That our colleges be encouraged to admit into their regular nurses training course, and other medical missionary service.

a. That we approve the recommendation in the matter of economy in travel, and other medical missionary service.
while finding it somewhat difficult to specify in detail the special items in which they feel that economy should be exercised, are agreed that, owing to the present increased expense in travel, transportation and local conference, all unnecessary travel should be eschewed. The conference recommends that the local conference, where necessary, should give careful study to this question in their respective fields, and so plan their work that the heavy expenses entailed by the increased cost of transportation may be as small as possible.

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

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

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

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

DEPARTMENT OF EDUCATION

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

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

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

3. That the boards of our normal elementary schools make serious efforts:
   a. To provide suitable living quarters for teachers, including a teacher's cottage or apartment.
   b. To stabilize their tenure of office.
   c. To help constitute the local school a community center for church and neighborhood service.

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

5. That we encourage the promoters of the present educational campaign among our people to cooperate with their school and home programs and to continue their work faithfully until the summer's goal is accomplished, and that the initial campaign be followed up vigorously until our perpetual goal of "every Sundayday Adventist boy and girl in our own schools" is reached.

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

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

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

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

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

RURAL SCHOOL WORK

In harmony with the agreement entered into at the council of 1915, that the self-supporting rural school work in the South be recognized as part of our organized work, with the Nashville Agricultural and Normal Institute, at Madison, Tenn., as the training school for workers; we recommend, 1. That our union and local conferences look out suitable persons to meet the demand at once undertake to carry forward an earnest soul-winning campaign in behalf of our youth.

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

That the secretaries of the various union conferences be requested to assist in making the Missionary Volunteer workers to hold or to assist in holding revival meetings where there are large numbers of young people.

That we encourage the employment of additional workers to associate with the Foreign evangelistic effort to be made in the city of London, England.

FOREIGN LANGUAGE EDITIONS

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

Time of Campaign

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

Next Year's Issue

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

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

PUBLISHING DEPARTMENT ITEMS

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

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

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

BUREAU OF HOME MISSIONS FOR NORTH AMERICA

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

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

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

HOME MISSIONARY DEPARTMENT

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

MISCELLANEOUS

Evangelistic Work in London

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

Bible Society Offering

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

Need of Greatly Extending Our Work

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

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

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

A. G. DANIELLS,
I. H. EVANS,
E. E. ANDREWS,
O. MONTGOMERY,
Chairmen.

W. A. SPICER,
J. L. SHAW,
Secretaries.

RESOLUTIONS OF LOYALTY AND SERVICE

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

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

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

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

"An act to authorize the President to increase temporarily the military establishment of the United States, whereby it is provided:

"1. The President is authorized to make additional requisitions upon the states for soldiers and other troops as the necessity of military service in the field in time of war or to comply with existing treaties may require, and also to call out the militia, or to call into active service therein the reserves for a term not exceeding 12 months, and to order all such as may be动员ed shall be equally divided between the states."

"2. Any act of Congress or any law of the state of the United States, or any law in force in the United States, which is in any way in conflict with the above act, is hereby declared to be null and void, and no person who shall serve in any army or navy of the United States, or perform any service in any capacity in which the President shall declare to be non-combatant service, shall be subject to any penalty or punishment for non-combatant service.""

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

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

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

These resolutions were unanimously adopted and ordered published.

W. A. SPICER,
Secretary of the Conference.

HE SHALL DIRECT THY PATHS

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

HE INHERITED in man is the God-given desire for success. And God wants every man to succeed; though the d...
DISAGREEABLE CHRISTIANS

There are many professing the name of Christ who frequently seem quite irritable and unhappy. A man once said of his neighbor, "I am sure he is a Christian, but a disagreeable one." This statement is akin to that of Dr. Adam Clarke, who, when asked if a man could be a Christian and use tobacco, said he thought he could. He can come nearer to his associates. His words will have much greater effect than mine."

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

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

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

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

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

Of some one this paragraph was written:

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

Why should we not live so this paragraph might truthfully be written of us? Much depends upon the way we look at things as to whether they are pleasant or disagreeable to us. Miss Mulock tells of a gentleman and a lady who were walking through a lumber yard on the bank of a dirty, foul-smelling stream. The lady remarked, "How good these pine boards smell!" "Pine boards!" exclaimed her companion, "just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards."

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

AFTER THE WAR, WHAT?

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

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

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

Prof. James D. Rankin, in the United Presbyterians, thus summarizes the present proportions of the great war:

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

(Col. 3: 3)

WILLIAM BRICKLEY

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

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

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

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

Kamiah, Idaho.

STARVING FOR THE BREAD OF LIFE

MRS. E. G. WHITE

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

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

A faithful keeping a Bible discourse which brought deep conviction to one of his hearers, was accosted with the question, "Do you really, believe what you have preached?"

"Certainly," he answered.

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

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

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

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

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

The Urgency of Christ's Work

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

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

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

PREPARATION FOR CAMP-MEETING

D. H. KEBBES, M. D.

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

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

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

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

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

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

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

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

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

G. B. STARR

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

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

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

For years the Lord has had a controversy with people who have loved their own judgment, and have not relied on divine wisdom."—Testimonies for the Church," Vol. VII, p. 186.

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

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

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

God's Methods Clearly Revealed

"Keep the work of health reform to the front."—Testimonies for the Church," Vol. IX, p. 115.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying his church. Teach the people that they can act as God's helping hand, by co-operating with the Master-worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths."—Id., pp. 115, 119.

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

"Prepare workers to go out into the highways and hedges, . . . Let them take the living principles of health reform into the communities that to a large degree are ignorant of these principles."—Id., p. 118.

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

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

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

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

Medical Evangelists Needed for the Finishing of the Work

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

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

MOVING PICTURES

N. D. ANDERSON

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

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

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

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

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

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

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

And what shall those think who look to you as an example in the Christian life,—your friends, your relatives, your own children, perhaps,—when they see you attend such places, and know that you "cannot see any harm in going to a good(?) picture once in a while"? Deep from the depths of the unconsciousness of the human mind cannot compromise with evil; we must either serve God or mammon. Your body is the temple of God; would you fill it with foul-smelling and obfuscating incense? These little things that seem so harmless and innocent, how readily they grow and swell and pile up; how soon they become the culprits of the things we say and do, and the death of the other, and when the activities of God and the devil are more pronounced and manifest, they are like the venomous snakes of the world, until, if they be indeed evil, the still, small voice is smothered, and evil has been embraced too oft.

Baltimore, Md.

One on God's side is a majority... - Wendell Phillips.
THE MOSLEM WORLD — NO. 4
THE DECLINE OF ISLAM
J. L. SHAW

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

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

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

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

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

"This mass of so-called learning touches every article of Moslem faith and practice, deals with every detail of home life, trade, politics, jurisprudence; it is, in fact, an encyclopedia of correct conduct and right teachings, like the Jewish Talmud." Of course it is practically impossible for the modern Moslem to non-Moslem rule. Notwithstanding this fact there has been a gradual transference of governments from Moslem to non-Moslem hands, the events prove that the fall has a special significance and is not the result of occurrences that happen every day.

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

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

Pastor Ernst Lohanan gives an interesting account of a recent experi-
American missionaries are working among the people in the South Sea Islands, where they are sought after and loved. They are not satisfied with the old, and desire new, knowledge. The light has come to us. We can speak with assurance of Christ's soon coming. The time of His return is at hand. We can tell them about the coming of Jesus. The light has come to us. We can speak with assurance of Christ's soon coming. The time of His return is at hand. We can tell them about the coming of Jesus. The light has come to us. We can speak with assurance of Christ's soon coming. The time of His return is at hand. We can tell them about the coming of Jesus. The light has come to us. We can speak with assurance of Christ's soon coming. The time of His return is at hand. We can tell them about the coming of Jesus.
which beautiful and fertile country he formally took possession in the name of His Majesty King George III. From thence this great navigator sailed westward until he reached the eastern coast of Australia, of which he took possession, "with all the bays, harbors, and islands situated upon it," in the name of His Majesty King George III. To this new British possession Cook gave the name of New South Wales.

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

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

**First Settlement**

Space will not permit a detailed survey of the development of Australia, nor will it be necessary to relate any of the interesting stories which could be told of how the vast resources of this immense country have been opened up by adventurous explorers, daring pioneer settlers, and mining prospectors in quest of valuable minerals. One hundred thirty years ago the first immigrant expedition of the thirteen colonies of New South Wales found a settlement in an unknown country among treacherous and murderous savages. That little settlement consisted of 1,032 persons all told, and they encamped on the site of the city of Sydney, a city which now numbers 763,000 persons. The total population of the Commonwealth and the Dominion of New Zealand now numbers 6,194,122. Compared with other countries, however, the population of Australia is very meager. The United Kingdom has a density of population to the square mile of 378.92, while Australia has a density of population of but 1.68. These figures will serve to give the reader some idea of the vast unoccupied spaces which this continent contains. Furthermore, forty per cent of the population of the Commonwealth live in the six capital cities, all of which are seaports.

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

**Federation and Trade Development**

Until the year 1901 the six colonies of Australia were disunited units, with tariff walls and other inconveniences of its immense area, yet its resources are so great that what is lacking in returns through a deficiency in one kind of produce may be more than accounted for by other lines.

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

**A Race of Pleasure-Seekers**

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

![AN AUSTRALIAN SHEEP STATION](image)

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

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

Notwithstanding his love of frivolity and his determination to get all the joy out of life that he can, the Australian is not wholly irreligious. The fine city streets exhibit many noble pieces of ecclesiastical architecture, and Australasia has sent many of her noblest young people to the islands of the sea, to "Afric's sunny fountains," and "India's coral..."
OPENING OF OUR WORK, PROGRESS MADE, AND WORK YET TO BE ACCOMPLISHED

C. H. PRETTYMAN

THE HOME FIELD TODAY

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

The membership of churches in the Commonwealth and New Zealand Dec. 31, 1917, was 5,829, and the number of churches 130. During 1917, 477 baptisms were reported by our workers. Our workers are: Ordained ministers, 36; ministerial licentiates, 52; missionary licentiates, 83. The tithe received for the same period was $140,107 ($29,189) ; offerings to missions, from all sources, $62,588 ($10,956); while $30,893 ($6,436) was contributed for work in the home field.

Our Sabbath school department is a strong factor in our work; the membership stands at 7,293, the number of schools 185, the number of teachers 295, and the number of scholars 3,938. For 1917 amounted to $21,100 ($4,396), all of which is to be used in our mission fields.

The Missionary Volunteer department is another factor of increasing power and encouraging growth. The membership stands at 3,928, while the workers of all grades number 64. Our young people are most enthusiastic in their efforts for foreign missions, having raised $11,515 ($2,399) during the past year. Their peculiar burden at present is to provide the support of the superintendent of the Melanesian Mission, and the running expenses of our key societies is 124. Our young people had previously raised the funds to cover the cost of building and equipping her.

EARLY HISTORY

It is almost thirty-three years since the first party of Seventh-day Adventist missionaries, consisting of S. N. Haskell, J. O. Corliss, M. C. Israel, W. Arnold, and H. Scott, landed in Australia. Melbourne was chosen as the first field, and the messages which came to those who had previously raised the funds to cover the cost of building and equipping her.

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

An event of the utmost importance in the development of our work was the arrival of Sister E. G. White in 1891. For about ten years Australia was blessed by her presence and counsel. The light which came from the Lord through her instrumentality led to the adoption of principles which made a firm foundation for the great work which has been built up since. In 1888 the first conference was formed, under the title of "The Australasian Conference." It comprised the churches established in Victoria, South Australia, and Tasmania. The next year the New Zealand Conference was organized, S. N. Haskell having served as the first president, and A. G. Daniels having arrived in 1886 and opened public work in Auckland, with good results.

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

Returning to the year 1894, we find another event of great importance. The extension of the work in Australia and New Zealand made it necessary for some steps to be taken which would unify the efforts being put forth and insure the fullest co-operation between the workers in the various Australian states and New Zealand. This need was met in the organization of the Australasian Union Conference, the first organization of its kind in the world. W. C. White was elected as our first president, and A. G. Daniels vice-president. Truly God guided in the early days of our work and gave to the pioneers in this field the wisdom to meet the conditions and the situations continually arising. From that date to the present there has been constant harmony between the various local conferences in their relation to one another and to the union. Moreover, in this step provision was made (which possibly none foresaw) for the organization of the Australasian Union Conference to Australian control its existing operations in the Pacific, with the exception of the missions in Samoa and the Society group. The transfer of these was voted at the 1903 session of the General Conference.

An annual appropriation of $8,500 was made to Australia to assist her in financing these missions. This ar
rangement continued until 1912, when Australia, with glad heart, notified the General Conference that the assistance was no longer needed, as she had grown sufficiently strong to carry the full burden from her own resources.

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

RELIGIOUS LIBERTY

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

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

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

OUR INSTITUTIONS

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

The Publishing Work

The publishing department was the first established. Within four years of the opening of the work a publishing house was erected in Melbourne (1889). It was styled the Echo Publishing Company, Ltd., taking its name from the original title of our missionary paper, the Bible Echo. The work grew rapidly, and the needs of a faithful corps of canvassers were supplied from this office until 1906, when, in harmony with the counsel of the Lord's servant, the work was transferred "out of the city" to a beautiful country site at Warburton, about fifty miles east of Melbourne. At this time all commercial work was dropped, and the entire energies of the institution (now known as the Signs Publishing Company, Ltd.) were devoted to the production of our own literature.

The output has grown continually until for the year ending June 30, 1917, it reached the amount of $28,000 ($135,560). Our colporteurs have pioneered the way into the most remote districts, and many souls have accepted God's message for today, through the printed page alone. War conditions have made this work vastly more difficult, but our faithful workers are putting in the homes of the people more books today than ever before.

The Educational Work

With the growth of our constituency arose the need of a training school for our young people. Direct control was given through Sister White as to its establishment at Cooranbong, New South Wales. The Avondale estate was purchased in 1894, and away in the heart of the bush the building up of this institution was begun. The Australasian Missionary College (formerly Avondale school) is today one of the strongest factors in our work. It has accomplished much in years gone by, as is evidenced by the number of its graduates in active service in many lands — in China, India, Burma, Japan, the Philippines, Malay sia, the Pacific islands, Africa, and even in the cradle of the message, America. But we believe that it will yet play a more important part in the finishing of the work in the great Asiatic field. Sister E. G. White re-sid t close to the college for many years, and the early students were greatly helped by her personal labors, while her counsel gave stability to the policy of the institution. Intermediate schools at Longburton, New Zealand, and Carmel, western Australia, are also doing excellent work.

The Medical Work

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

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

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

THE ISLAND FIELDS

As indicated above, our work among the Pacific islands was first opened by the General Conference. Later the field was turned over to the Australasian Union. In October, 1890, the
in Fijian, Samoan, and Tongan, respectively, and other literature which may be needed in the Central Polynesian Conference.

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

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

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

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

The work in the Society Islands, notwithstanding disappointments and difficulties, is making steady, if slow, progress, and the latest word from F. E. Lyndon, the superintendent, is that the work is prospering so promisingly as it does at present.

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

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

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

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

THE REAL BATTLE FIELD
G. A. ROBERTS

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

But will not battles be fought and victories won in contest with the enemies of God's cause? Every such victory is but the carrying out of details — the constant,0 already won in our own hearts. All the issues of life, of whatsoever kind, are from the heart.

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

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

As God reaches down and lifts the spotless lily from the mire, so, dear sinful one, he is anxiously waiting for you to come unto him, "He is able to save you, and fashion you into a flower fit for transplanting to his garden above."

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

N. D. ANDERSON.
OUR HOMES

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

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

THINGS! THINGS! THINGS!

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

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

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

A PRESENT DUTY

MRS. I. H. EVANS

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

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

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

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

Too much and too many kinds of food lead to gluttony; too many and too extravagant clothes foster vanity, and often cause the pride that points to excess; and thus, like the hoarded manna, the curse instead of a blessing—spoiling themselves and spoiling their possessors.

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

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

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

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

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

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

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

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

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

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

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

The whine and the note of bitter envy which come into the child's voice as it cries, "Other children have it—why can't I?" do not belong there. The child is human, and therefore covetous of what is interesting and desirable. He is quite willing to admire and to admit the glory of his playmate. But he is not certainly willing to accept the drudgeries, the extra books recommended, the little week-end trips to country houses, and again clothes!

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

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

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

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

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

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

THE FINE, RARE HABIT OF LEARNING TO DO WITHOUT

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

Some months ago, in New York, a bank president died. I had never seen him, but his name was familiar enough, and I supposed of course he must have left a considerable fortune. Obviously, apparently everybody else was of the same opinion, including even the business associates who knew him best.

Imagine, then, their surprise, when it was discovered that instead of an estate, he left debts of thousands of dollars. Broadly speaking, no family ever has money enough to satisfy the desire for the desirable. Men who have always and are always finding other children who have more to spend, have better clothes and more elaborate toys, have an automobile in the family, or enjoy long trips during the summer. The boy or girl in high school can always find classmates who have more to spend than he or she has. There can always be found children who have more to spend, have better clothes, and more elaborate toys, have an automobile in the family, or enjoy long trips during the summer. The boy or girl in high school can always find classmates who have more to spend than he or she has. The child is human, and therefore covetous of what is interesting and desirable. He is quite willing to admire and to admire the glory of his playmate. But he is not certainly willing to accept the drudgery, the extra books recommended, the little week-end trips to country houses, and again clothes!

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THE FINE, RARE HABIT OF LEARNING TO DO WITHOUT

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

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

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

"An extraordinary case, you explain. Yes, but only in the size of the figures involved. In all other respects the gentleman was typical of a large percentage of his fellow countrymen. A general he was, in the unfortunate army of those who take orders of their fears, and march day after day to the music of a paper whom they cannot afford to pay.

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

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

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

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

He threw worry out of the window, reduced his living expenses to a point where he could provide them with the labor of a very small part of his income, and by occasional day labor.

He discovered it.

"It is by men and women that you send influence out to the world that the efficacy of your teaching is borne out, and you are known wherever I have known of your people as a God-given instrument of spiritual education."

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

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

The Wyoming meeting was attended also by Elders James and Rouse, who stayed one week. All of our brethren were present, and their presence was very much appreciated. The brethren greatly appreciated even the short time he could spare to be with them.

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council there, I could remain only three days at the camp. The meeting here, as at Denver, was characterized by the most excellent spiritual interest and our brethren felt greatly blessed and were more than ever ready to give. One of the most interesting things during the meeting was the goodly number of Japanese. These Japanese people are very religious and are greatly blessed by the messages borne by our brethren.

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

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

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

The tithes for the year 1917 were $40,328.30, an amount per capita of $53.61. The offerings for missions were $4,051.37, a per-capita offering of 86.67, and the aggregate amount raised was $16,402.11. If any conference has accomplished those amounts, we have not noticed the report of it.

The Sabbath school department, under S. W. Underwood, was doing a good work. There are 1,010 who attend Sabbath school, 88 more than belonged to the church. This may not mean that every Sabbath keeper is attending Sabbath school, as members of the kindergartens and primary departments who do not belong to the church must be taken out of the reckoning. But the figures do present a good showing. The Sabbath schools gave $418.76 to the two Sabbath schools of the meeting. The donations for the year were $5,235.27, which we think is doing well. The attendance also was remarkably good. We consider that in winter their alcohol thermometers oscillate between 20° and 50° below zero, and further, that many of these Sabbath schools are in the country and their members must travel long distances to the religious meeting. Their attendance is扎扎景象 of what they would do if they lived where the lilies and roses bloom in their garden all winter.

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

There was $25,875.54 worth of literature sold last year, and the cash sales for books at the camp-meeting amounted to $1,156.90. Elder J. G. Walker was again invited to act as moderator to the conference. Dr. U. Wissner was elected secretary-treasurer. Other officers remain much as in previous years.

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

E. W. Farnsworth.

OUR FOREIGN NEIGHBORS

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

MANITOBA CAMP-MEETING

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

It was in a beautiful natural oak and ash grove bordering on the famous Red River, in the park of this city, that the fourteenth session of the Manitoba Conference was held, June 20-30, 1918. This conference is one of our smallest conferences, but its influence is not to be measured by its number. It had 105 present, of which 95 are Sabbath keepers. There were about 150 people encamped on the ground. The majority of the members of the Winnipeg church lived in their homes and attended the meeting during the summer. The weather during the meeting was not "too bad," yet most of the time it was rather cold and cloudy. Elder G. H. Skinner was re-elected president, and Brother G. R. Soper was asked to continue in charge of the German work, Elder J. J. Reiswig and Professor Rowe of the young people's work. Dr. H. Bondy lectured and took charge of the health and medical work, and Sisters Innesdall and Cowan had charge of the little folks.

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

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

The meetings closed with a note of courage on the part of all, and the brethren returned to their homes. It is more than ever before to enlighten the people of Manitoba. E. W. Farnsworth.

ANOTHER WORLD RECORD

Brother Hugh Moosman, a student colporteur in Louisiana, seems now to hold the world record for one week in the colporteur work, with total sales of $1,955.10. Brother Moosman was a student of the Southern Junior College, of Collierville, Tenn., but this year is a student at Koons, Tex.

During this same week the colporteur sales at the Isaac Branch were also amounting to $5,938.04; and the sales for the month, to $12,545.35. It has not been positively ascertained yet that this is a world record for one conference for one month, nor is this information very essential, as the fact of breaking records is not the essential thing; however, the Southern Union is very grateful to our heavenly Father for the wonderful success attending our faithful colporteurs, and we will do whatever we can to make it easier for them to work and we shall not have to measure success by dollars and cents, but by precious souls saved in the kingdom as the result of books placed in the hands of the people.

As the colporteur work seems to be the one open door through which the Lord can reach all classes in this Southland where race prejudice exists, it should be our strenuous effort to bring these blessed things to those who need them the most. E. V. Cole.

Do you know that your thoughts rule your life, By what you think you are made or marred? As you think so you are; And you make or mar your success in the world by your thoughts. — Emily Tupper-Bendit.
THE NEW JERSEY CAMP-MEETING

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

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

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

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

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

The new president, Elder W. H. Hochman, was elected in his new field, and with the blessing of God the work in New Jersey the coming year will make excellent advancement.

B. F. MacIlan.

THINGS TO REMEMBER ABOUT A JUNIOR MEETING

Some Things Not to Do

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

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

Do not go unprepared. It is cruel. It is not fair to ask children to come in and sit while a leader searches for ideas. It would be better to have nothing to ask people toダン, and then go ransacking the pantry to find only odds and ends to set before them. Have good food, plenty of it, and rightly prepared, and the children will eat it. Meat, fish, or spiritual food.

Don't talk or pray too long. You can't present all the needs of the universe in a prayer service for children, nor must you exhaust too much time in giving advice— even good advice.

Things to Do

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

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

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

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

News and Miscellany

Notes and clippings from the daily and weekly press

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

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

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

— Before the war there were less than 600 doctors, 300 nurses, and 5,000 enlisted men in the medical department of the American army, and General Gorgas has his headquarters in New York. Now the army has more than 20,000 physicians and surgeons and 12,000 nurses, in addition to an enlisted personnel of 100,000 men in the medical department, and America has also contributed about 1,500 doctors to the British service.

— Last year more than 17,000 tons of tin were recovered from old tin cans and other articles in scrap. This year, by taking proper care of the cans, press them into bales, and ship them to smelting centers. Householders are urged to refrain from throwing used cans onto ash piles or other dumps where they soon rust and become useless, and to save them for the collector.

— On July 15, for the first time since the Christmas holidays, both houses of the National Congress suspended business for one month. Perforums sessions will be held in each house every Monday and Thursday, in order to comply with the Constitutional provision that neither house shall adjourn for more than three days at a time without the consent of the other. If these sessions the business will consist merely of the call to order, prayer by the chaplain, approval of the journal, and adjournment. No even speeches will be permitted.

— The Tacoma Smelter Co., of Tacoma, Wash., received bids on the installation of a chimney more than 570 feet high, nearly 20 feet higher than the famous Washington Monument. It is made of brick, the walls being five feet thick at the base and 13 inches thick at the top. The diameter of the structure is 40 feet at the base and 25 feet at the top. The chimney was carried to this great height in order that the escaped smoke could not be carried to the city, since it is 400 feet higher than the Tacoma Smelter. This reduction in fares will make it easy for children to be religious.

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

— A plan under which soldiers and sailors traveling at their own expense can reach London by boat by paying 500 dollars a year, or less than four billion a year, but this year our consumption will be forty billion.

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Appointments and Notices

CAMP MEETINGS FOR 1918

Atlantic Union Conference
Northern New England, Lebanon, N. H. -- Aug. 25 to Sept. 1
Maine, Lewiston -- Aug. 29 to Sept. 8
Western Union Conference
New Hampshire, Manchester -- Aug. 30 to Sept. 9
New York, Rochester -- Aug. 30 to Sept. 9
New England Conference
New Brunswick, Medford -- Aug. 14 to Sept. 3
Ohio, Columbus -- Sept. 15 to 21
Eastern Canadian Union Conference
Newfoundland -- Sept. 27 to Oct. 6
Lake Union Conference
Indiana, Indianapolis -- Aug. 8-18
Southern Illinois Conference
North Michigan, Holland -- Aug. 8 to Sept. 9
Northern Conference
Kansas, Winfield -- Aug. 25-25
Nebraska, Kearney -- Aug. 25 to Sept. 1
Missouri, Kansas City -- Aug. 29 to Sept. 9
Columbia Union Conference
Ohio, Mount Vernon -- Aug. 15-25
Mississippi, Jackson -- Aug. 15-25
Tennessee River, Academy Campus, Hazel, Ky. -- Sept. 15-25
Southeastern California, Santa Ana -- Aug. 15-25
Florida, Orlando -- Sept. 6-15
California, Beulah Park, Oakland -- Sept. 15-25
Pacific Union Conference
California, Los Angeles -- Aug. 8-18
Arizona, Phoenix -- Aug. 25 to Sept. 9
Eastern Pacific Union Conference
Washington, Seattle -- Aug. 22 to Sept. 1
Western Union Conference
Louisiana, Lake Charles -- July 25 to Aug. 4
Texas, Victoria -- July 25 to Aug. 4
Tennessee River (colored), Nashville, Tenn. -- Aug. 22 to Sept. 1
Tennessee River (colored), Memphis, Tenn. -- Aug. 22 to Sept. 1
Louisiana, Lake Charles -- July 25 to Aug. 4
Texas, Victoria -- July 25 to Aug. 4
Mississippi, Jackson -- Aug. 15-25
Mississippi, Jackson -- Sept. 15-25
Pacific Union Conference
California, Los Angeles -- Aug. 1-11
Arizona, Phoenix -- Oct. 1 to Nov. 10
Southern Union Conference
Louisiana, Lake Charles -- July 25 to Aug. 4
Texas, Victoria -- July 25 to Aug. 4
Tennessee River (colored), Nashville, Tenn. -- Aug. 22 to Sept. 1
Tennessee River (colored), Memphis, Tenn. -- Aug. 22 to Sept. 1
Louisiana, Lake Charles -- July 25 to Aug. 4
Texas, Victoria -- July 25 to Aug. 4
Tennessee River (colored), Nashville, Tenn. -- Aug. 22 to Sept. 1
Tennessee River (colored), Memphis, Tenn. -- Aug. 22 to Sept. 1
Southern California, Los Angeles -- Aug. 1-11
Southern California, Los Angeles -- Sept. 1-9
Arizona, Phoenix -- July 25 to Aug. 4
Cal. Secretary.

SOUTHEASTERN CALIFORNIA CONFERENCE

The second annual session of the Southeastern California Conference of Seventh-day Adventists will convene on the camp-ground at San Antonio, Tex., Aug. 19, 1918, at 8 a.m. It is expected that the business of the conference can be transacted on August 14 and 15, before the opening of the camp-meeting, the evening of the 15th. The regular officers of the conference will be chosen at this meeting and other business pertaining to the conference transacted. All delegates should be present at the first meeting. W. F. Martin, President. John C. McKechnies, Secretary.

INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Indiana Association of Seventh-day Adventists will hold its annual session in connection with the conference and camp-meeting at Winfield, Kan., Aug. 12-18, 1918. The first meeting of the association will be called on Monday, Aug. 12, 1918, at 9:15 a.m. at this session of the association, officers will be elected and such other business transacted as should properly come before the meeting. W. A. Westworth, President. F. R. Eastman, Secretary.

INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Indiana Medical Missionary and Benevolent Association will hold its annual session in connection with the conference and camp-meeting, at Winfield, Ind., Aug. 12-18, 1918. The first meeting of the association will be held at 10 a.m., Aug. 12, 1918. At this meeting the usual officers will be elected for the ensuing term, and such other business transacted as should properly come before the meeting. W. A. Westworth, President. W. C. Dunham, Secretary.

TENNESSEE RIVER CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Tennessee River Conference Association of Seventh-day Adventists will hold its first session in connection with the conference and camp-meeting at Huntsville, Ala., Aug. 19-29, 1918. The first meeting will be held Tuesday, Aug. 20, at 9:15 a.m. at this meeting, the usual officers will be elected, and such other business transacted as may properly come before the association. The first meeting will be called at 10 a.m., Tuesday, Aug. 20, 1918. Delegates to the conference are also delegates to the association. W. F. Stratton, President. F. I. Mohr, Secretary.

TENNESSEE RIVER CONFERENCE ASSOCIATION

The first biennial session of the Tennessee River Conference of Seventh-day Adventists will convene on the camp-ground in Huntsville, Ala., Aug. 19-29, 1918, for the election of officers and the transaction of such other business as may come before the conference. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for each fifteen of its membership. The first session will be held Tuesday, Aug. 20, at 9:15 a.m., at which time we hope there will be present a representation of the duly accredited delegates from all the churches of the conference. W. F. Stratton, President. F. I. Mohr, Secretary.

THE CUMBERLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Cumberland Conference Association of Seventh-day Adventists, a legal organization, is called for 10 a.m., Aug. 28, Thursday, Aug. 28, 1918, at the Hotel Oklahoma, in connection with the Oklahoma conference and camp-meeting. Officers for ensuing biennium will be elected, and such other business transacted as may properly come before the association. W. A. Woodruff, President. W. A. Dandridge, Secretary.

THE CALIFORNIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The California Conference Association of Seventh-day Adventists will hold its first session in connection with the camp-meeting at Fountain City Park, Fountain City, Tenn., Aug. 22 to Sept. 1, 1918. The first meeting will be held Tuesday, Aug. 20, at 9:15 a.m. At this meeting the usual officers will be elected, and such other business transacted as may properly come before the conference. J. L. Shipley, President. C. T. Harper, Secretary.

SOUTHERN ILLINOIS CONFERENCE ASSOCIATION

The annual West Kentucky Seventh-day Adventist Association of East Kansas will be held at Winfield, Kan. Officers and a board of trustees will be elected, and such other business transacted as may come before the association. The first meeting will be held at 10 a.m., Tuesday, Aug. 20, 1918. F. W. Stratton, President. F. I. Mohr, Secretary.

THE KANSAS SEVENTH-DAY ADVENTIST CONVENTION

The thirty-ninth annual session of the Kansas Seventh-day Adventist Convention of Seventh-day Adventists will convene on the conference and camp-meeting, at Winfield, Kan. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 10 a.m., Tuesday, Aug. 20, 1918. Delegates to the conference are also delegates to the association. W. H. Holt, President. R. B. Craig, Secretary.

OYAL OKLAHOMA CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the Oklahoma Conference Corporation of Seventh-day Adventists, a legal organization, is called for 10 a.m., Aug. 27, Thursday, Aug. 28, 1918, at the Hotel Oklahoma, in connection with the Oklahoma conference and camp-meeting. Officers for ensuing biennium will be elected, and such other business transacted as may properly come before the association. W. A. Woodruff, President. W. A. Woodruff, Secretary.

THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the constituency of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the conference and convention, at Charleston, Ill., Aug. 28-30, 1918, for the purpose of electing officers and transacting such other business as may properly come before the association. J. W. MacNeil, President. C. R. Callcott, Secretary.

NORTH CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the North Carolina Conference Association of Seventh-day Adventists will be held in connection with the conference and convention, at Charlotte, N. C., Sept. 6-8, 1918, for the purpose of electing officers and transacting such other business as may properly come before the association. J. W. MacNeil, President. C. R. Callcott, Secretary.
THE OHIO CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

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

W. H. Holden, President.

H. E. Moos, Secretary.

REQUEST FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ought to 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 those special requests.

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

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

ADDRESS WANTED

Any one knowing the whereabouts of the following-named persons will confer a favor upon the Oakland (Cal.) church by communicating with the clerk, Mrs. C. T. Treuelib, 2252 Buena Vista Ave., Oakland, California. Miss Anna Bredback, Mrs. M. E. Badger, Miss Eva Bennett, Mrs. Kate Masters, Miss Frances Manson; Chas. R. Snyder, Pauline Mead; Mrs. L. A. Northrup, Roy L. Mitchell.

FROM AN OLD PILGRIM

Will the good old Review allow an old patriarch of more than half a century a little space to say to his old friends who have been searching the obituary columns for his address, that if they will take the time to write him a kind letter, they will receive a response from a real live man, although his hair has grown white in waiting for the coming of the Lord. But says one, "Are you not tired of waiting for that grand and awful time?" No, indeed; the way is still brightening. My address is Chas. H. G. Holdman, Mich.

OBITUARIES

Galler.—Mary Galler was born in St. Arnaud, Ont., Sanitarium June 4, 1918, aged sixty-five years, more than thirty years ago she accepted present truth under the labors of Elder D. T. Roheads. Her husband and one daughter mourn.

Mrs. E. W. Hinckley.

Edwards.—Rachel Edwards was born in Perry County, Ohio, July 25, 1838, and died at Napoleon, Ohio, June 18, 1918. With her husband, whom she survived twenty-three years, she accepted present truth in 1858, and remained faithful to the close of her life. Six children and their families are left to mourn.

A. R. Bull.

Berry.—Gordon Berry was born in St. John, New Brunswick, in 1856 and died at the East St. John Hospital, July 7, 1918, after a lingering illness of twenty months. As a child he attended church school, and the testimony of his parents is that he was always conscientious and obedient. He fell asleep fully confident of soon meeting his Saviour. His parents, a brother in France, and one sister survive.

Hubert K. Martin.

Vedder.—Jefferson W. Vedder was born at Stockton, N. Y., Nov. 7, 1839. He was united in marriage to Mary T. White in 1860, at Hurricane, Wis. During the Civil War he served his country for three years, enlisting at Dubuque, Iowa, and dying at St. Albans Sanitarium June 4, 1918, aged sixty-five years, more than thirty years ago he united with the Seventh-day Adventist church, and remained faithful until his death, which occurred at Hillabrook, Oreg., June 40, 1918. His companion, two sons, and two daughters mourn, but they sorrow in hope.

Wm. T. Hilgert.

IN HIS NAME

By George B. Thompson
Author of "Soul-Winning" and "The Ministry of the Spirit"

THE ADVENT REVIEW AND SABBATH HERALD PUBLISHING ASSN.
New York, N. Y.
WASHINGTON, D. C.
South Bend, Ind.

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IN HIS NAME

---a dainty little volume just from the press, on prayer and its relation to the Christian life and experience.

THE aim of this little booklet is to stimulate prayer. The call of the hour is to the cultivation of the inner life, to study of the Word, to prayer," thus says the preface, and without doubt the message is a timely one.

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THIS little book, with a neat paper jacket showing a picture of Christ praying in the mountains, will make a dainty gift, as well as a treasured volume for the library.

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REVIEW AND HERALD PUBLISHING ASSN.
New York, N. Y.
WASHINGTON, D. C.
South Bend, Ind.
A word from Elder J. N. Loughborough, of Sanitarium, Col., tells us that he still has on hand about 150 copies of his latest pamphlet, "The Sealing Message." These he will be pleased to send to any address for ten cents each. Brother Loughborough wishes it to be known that the proceeds from the sale of this little booklet have not benefited him personally, but have been devoted to the extension of the message.

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

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

The great World War is changing economic conditions. It is obliging thousands of people to call a halt in their extravagant habits. It is unfortunate that this has to come as the result of war's dire necessities rather than as the result of voluntary choosing; but many, after learning the way of simple living, will follow it from choice, rather than return to the more luxurious standard.

A KEEPING BLESSING

The reports which come in from the general meetings held throughout the field, speak with one voice of the hope and courage which possess our brethren and sisters. The Lord has come graciously near to his children, and as they have endeavored to do him the will of his heart, he has responded by pouring out upon them his Holy Spirit. The real test of the blessing, however, will come later in their experience. A blessing which lasts only during the camp-meeting season is not worth much. It is the enduring blessing which counts. The blessing which every worshipper should ask for is that he may carry the knowledge of him to his home, and which will enable him to stand the crucial test which must come to him in his practical everyday experience. Regardless of the measure of blessing obtained in the camp-meeting, every worshipper must return to the same old environment from which he came. He must go back to grapple with the same difficulties and trials. He must take back with him those trials the same mortal flesh, a body which will grow tired, nerves which will feel the strain of the wear and tear of life.

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

A DANGEROUS AGE

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

These things show the changed conditions that have come into the world. We need to guard our hearts lest we become so inured to disaster and woe that we shall be hardened, and fail to sense the needs of the individual souls around us. These conditions existing in the world have a tendency to lower the moral standard, and to deaden the moral senses. Thousands are doing today what their sense of propriety would not have permitted a few years ago. Let us take heed that we be not hardened through the callousness of sin.

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

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

In case you need more information, please address a letter to the Home Missionary Department, and we will do all in our power to help you.