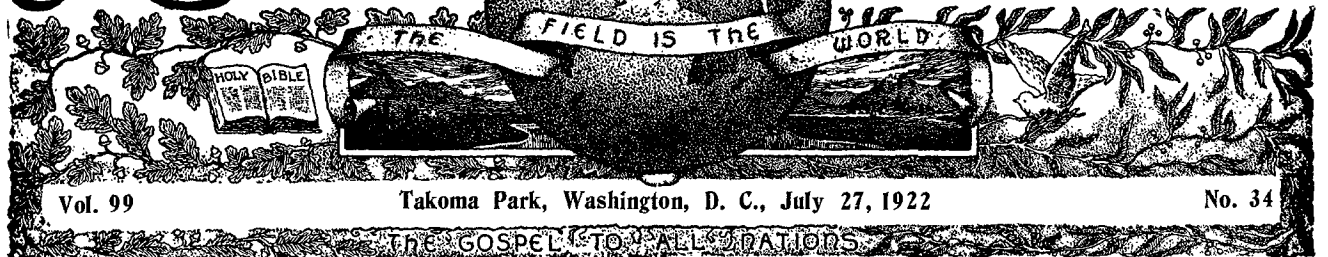


The Advent Review and Sabbath Herald



Vol. 99

Takoma Park, Washington, D. C., July 27, 1922

No. 34

Lift Your Glad Voices

Lift your glad voices in triumph on high;
Shout, for the day of redemption is nigh;
Sing, for the Lord will appear in His glory;
Mountains and valleys, repeat the glad story;
Tune every lyre,
Lift the strain higher,
Far o'er the ocean the tidings shall fly.

Lift your glad voices, ye nations, and sing;
Let the high anthem re-echo and ring;
Sing, for the bright One that slept in the manger
Comes; and the earth that once pillowed the Stranger,
In rich adorning
Hails the glad morning,
Blossoms like Eden, and welcomes her King.

Lift your glad voices, He conquered the grave,
Jesus, Immanuel, mighty to save;
Shout to the tyrant, "Thy chains are all broken!"
Sing, for the voice of Jehovah hath spoken:
"Open the portal,
Make them immortal;
Life shall endure with eternity's wave."

Lift your glad voices, He cometh again;
Sound out the tidings o'er earth and o'er main;
Sing, for the days of dark evil are ending;
Shout to the Bridegroom with angels descending,
Bride of Jehovah,
Welcome thy Lover,
Sing, for He cometh, He cometh to reign!

— D. T. Taylor.

The Freedom of Our Work Imperiled in China

H. O. SWARTOUT
Editor Chinese "Signs of the Times"

A NATIONAL Christian conference for all China was recently held in Shanghai. Similar conferences have been held, or are contemplated, in various parts of the world. The Far Eastern Division committee decided to accept the invitation to send delegates to the conference in Shanghai, and the writer was one of those selected to attend the sessions. Because of its bearing on our future work in China, the nature and importance of this conference should be understood by our people throughout the world.

There were nearly twelve hundred delegates, all Protestant, and almost exactly half the number were Chinese. All speeches and discussions were given both in English and in Chinese. The chief business of the conference was to receive the reports and recommendations of the five divisions of the China Continuation Committee, and to decide whether this committee should continue its work or be replaced by some other body.

Perhaps the reader will remember that the China Continuation Committee was constituted to carry on the work of the World's Missionary Conference at Edinburgh in so far as this work related to China. Our leaders have had many discussions with members of this committee over the questions of reciprocity between our mission and other missions, and division of territory.

A Chinese Christian Church

The speeches of the Chinese delegates throughout the session showed a marked sentiment in favor of a Chinese Christian church, free from foreign domination and from the various denominational differences seen in Western lands. Many foreign delegates expressed sympathy with this sentiment. The goal set is a self-governing, self-sustaining, and self-propagating Chinese church. Self-government is the first end sought by the Chinese leaders. They declare that, given this, the rest of their goal is sure to be reached. As a rule, foreigners think self-support should come before self-government. Our own policy is to develop all three parts of this goal at the same time, hence we have less friction between Chinese and foreigners than many other missions.

The arguments of the Chinese delegates in favor of self-government were too many and too varied to be given here, but one of them contains a warning so valuable that it is well worth consideration. Several Chinese said that many foreigners seem to have the idea that they have come to civilize and foreignize the Chinese, consequently a style of work and a plan of building and management have been begun which are too elaborate and expensive for the Chinese ever to hope to support; while if the missionaries had brought the gospel to China and let it work out in Chinese ways and according to Chinese style, the Chinese would be able to bear the burden of supporting its work. Truly there is danger of confusing Christianity with some of the phases of Western civilization, and our workers should be careful to avoid the danger.

The strongest plea made in the conference was for union and co-operation among all the Christian forces in China. Already there are cases where several missions have united to conduct union schools or union hospitals; and there will soon be many more such cases,

especially in conducting Christian colleges. Naturally such uniting missions respect one another's work and churches, so the "division of territory" idea has become very prominent. Organic union of churches was urged as one way to attain unity, and there is a widespread feeling in its favor, but the difficulties in the way of putting it into practice are still so formidable that considerable time will be necessary to overcome them. A few delegates said they believed organic unity to be a drawback; they saw more light in friendly competition; but their talk did not seem to meet with much favor.

National Christian Council

The most important action of the conference was the formation of a National Christian Council of one hundred members, to supersede the China Continuation Committee and to do a broader work. More than half the members are Chinese. Many of the delegates hope that this council will be the means of uniting all churches in China. We were invited to nominate one member of this council to represent Seventh-day Adventists, but in spite of various precedents and statements which made it proper for us to nominate a foreigner, it was demanded that we nominate a Chinese. We have no Chinese who feels competent, or is competent, to represent our work in all its phases, so we have no representative on the council. Whether or not we should have a representative is a question, and whether the vacancy will be left open for us to fill later is a greater question; but the arbitrary way of dealing with us in this case helps us to see how we and our work are considered by other missions, and forewarns us as to the treatment we must prepare to receive in the future.

There was a long debate as to whether the constitution of the new council should contain a statement of belief in the deity of Christ, the atonement, and the inspiration of the Bible. The Chinese delegates and a few of the older missionary delegates were strongly in favor of stating their belief in these fundamental doctrines, but nearly all the foreigners who have come

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

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TAKOMA PARK, WASHINGTON, D. C., JULY 27, 1922

No. 34

The Importance of Personal Effort

MRS. E. G. WHITE

IN every land there are thousands of souls in darkness, without the knowledge of the truth,—souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others?

The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work today in My vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to reach souls to whom the minister could not obtain access. There are the highways and byways to be searched. With your Bibles in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God.

God desires that His children shall make use of all their powers, that in working to bless others they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others.

Through the prophet Isaiah, Christ has said:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need.

I pray that church members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "Of His fulness have all we received, and grace for grace." We shall receive fresh supplies of grace, as we impart to others that which we already have.

The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light which shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others,

that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones.

The Lord would awaken His church to her calling. This is to follow in the footsteps of Christ and present

Him to the world, that the world may say of His disciples, "They have been with Jesus, and have learned of Him." Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these My brethren," said Christ, "ye have done it unto Me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing we shall share largely of the Holy Spirit's teaching and leading.

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves, that they may be branches in the Living Vine, daily drawing nourishment from Him, and bearing rich clusters of precious fruit. "Herein is My Father glorified," He says, "that ye bear much fruit; so shall ye be My disciples." — *Review and Herald*, Jan. 12, 1897.

Body, Soul, and Spirit --- Part I

WARREN E. HOWELL

WHEN the psalmist was contemplating the wonderful works of God in the heavens and in the earth, he was moved to exclaim, "What is man, that Thou art mindful of him?" The answer seemed to satisfy him: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

That in the purpose of God man was to be a "vessel unto honor," is clear from the record of his creation. He was made "in the image of God" — an honor bestowed upon no other creature. The psalmist testifies in another place that man was "fearfully and wonderfully made." Yet in spite of this noble origin, he was "sold under sin," and became the "servant of sin." Paul dwells more fully than any other Bible writer on the marvelous provision for the redemption and restoration of man to the image of God in which he was created.

In dealing with the creation, the fallen state, and the restoration of man, the Scripture uses freely the three terms at the head of this article — body, soul, and spirit. The proper discrimination of these words gives trouble to some Bible students. In order to give such help as we may, let us study these three terms, which we may call the "trinity of man."

The Body

This word gives the least trouble of the three, yet it is so closely related to the other two in fact, and so often associated with them in thought, that it is worthy of study.

"The Lord God formed man of the dust of the ground." Here is the origin of the body. It is made from the same material as are the animals, for God said, "Let the *earth* bring forth the living creature after his kind, *cattle*, and *creeping thing*, and *beast* of the *earth* after his kind: and it was so." The body is from the same source as fowl, and fish brought forth from the waters, the latter doubtless having land elements in solution, just as the land contains considerable water. The body is from the same source as the plants, for God said, "Let the *earth* bring forth grass, the herb yielding seed, and the fruit tree yielding fruit."

The harmony of this whole plan is noteworthy. Chemistry, that wizard of all the sciences, shows that the same elements are found in the body as in animals

and plants, and that these are all found in the earth. Plants take them directly from the earth, and man and the animals get them from the plants, except in those cases where men and animals take their food at second hand by feeding upon flesh — a diversion from the plan of creation.

In a certain material sense, then, the earth is mother of us all. When sin came in to destroy the life-giving processes, how natural and consistent that the bodies of men, animals, and plants alike should return to the original state — to the bosom of Mother Earth. Thus God ordained when He said to man, "Dust thou art, and unto dust shalt thou return." And the wise man said, "That which befalleth the sons of men befalleth beasts; . . . all go unto one place; all are of the dust, and all turn to dust again." The return of plants to the soil is a matter of common observation. Every farmer knows that the return of vegetable matter to the earth enriches the soil by giving back what was taken from it.

The Soul

The next step in the creative process after the forming of man from the dust of the ground, is simply told: "The Lord God . . . breathed into his nostrils the breath of life." The breathing process necessary to life was started by a direct act of the Creator in breathing live breath into man; then man began to breathe in the natural way. So now, under the same law, the newborn child catches his breath with a little sneeze, as we call it, and the processes of independent life begin — a creation no less marvelous than that of the first man!

When the destroying effect of sin upon the body breaks down its organism to the point where breathing stops, how consistent that the breath of life return to God who gave it, just as the material body returns to the ground whence it came. That God should ordain a natural way, regulated by inexorable law, for life processes to begin and end, after He set them in motion by a definite act, in no way detracts from the majesty of His power nor the greatness of His wisdom, observable in these processes.

By the breathing of the breath of life into the material body of the first man, the record says, "man became a living soul." He then became something

more than body. He was now body plus life, that is, a soul—a living soul. He became what the Greek calls *psuche* (psoo-kay').

This word is so fitting and of so much interest that we must pause and study it a moment. Its primitive meaning is *breath* (as a sign or expression of life). It is from the verb *psucho* (I breathe). Since breath was the medium through which life was given to man, and since breathing was the first sign of life and the first act of life on his part, how fitting is this word *psuche* as a name for the new product in the creative process. By an extension of use common to all languages, the original meaning of *psuche* passes easily from breath to that which it sustains, that is, to life; then from life to that which contains or possesses life, the whole being.

These two derived uses of *psuche* are numerous in the New Testament:

First, in the sense of life: "Sought the young child's *psuche*;" "I lay down My *psuche* for the sheep;" "Wilt thou lay down thy *psuche* for My sake?" "His *psuche* is in him;" "Creatures which were in the sea, and had *psuche*, died."

Second, to designate the whole person: "About 3,000 *psuche*" were added on the day of Pentecost; With Paul in the ship were 276 "*psuche*;" "Adam was made a living *psuche*;" "Eight *psuche*" were saved in the ark; "Every living *psuche* died in the sea."

There is also a third, and very important, derived use of this interesting word, namely, to denote the sentient, thinking, feeling part of man; it is almost like "mind," but with more heart in it—"soul" is our nearest word: "In whom My *psuche* is well pleased;" "My *psuche* is exceeding sorrowful;" "My *psuche* doth magnify the Lord;" "Fear came upon every *psuche*;" "Subverting your *psuche*;" "Let every *psuche* be subject unto the higher powers;" "Which war against the *psuche*;" "Vexed his righteous *psuche*;" "Even as thy *psuche* prospereth."

In numerous other places our version uses "soul" where "life" might as well be used, except for a somewhat richer meaning that has grown into our word "soul": "This night thy *psuche* shall be required of thee;" "Gain the whole world and lose his own *psuche*;" "In your patience possess ye your *psuche*;" "Believe to the saving of the *psuche*;" "As an anchor of the *psuche*;" "Bishop of your *psuche*;" "Beguiling unstable *psuche*." The examples in this paragraph are given, not to suggest any change in the English rendering "soul" in these passages, but to show that the writers use the same word here as in the other places cited, and in a multitude more.

So far we have not found anything that looks like a distinct entity, which might be separated from the body and live on apart. The nearest approach to this meaning is found in only two or three places. "Able to destroy both *psuche* and body in hell." The word "hell" here is Gehenna, the nearest equivalent to "lake of fire" used in Revelation, and cannot mean the grave. Men may kill the body and suspend life for a time, but the life of the Christian is "hid with Christ in God," and cannot be reached by the murderer. The life of the sinner is held in suspense only till the second resurrection, when his future existence will be permanently cut off. So man is not the one to be feared, but rather He who is able to end life permanently at the final destruction of the body.

Two other passages that trouble some are Revelation 6:9 and 20:4, where certain *psuche* were seen by the

prophet apparently after their natural lives had ceased. In the first passage, the highly symbolic language shows that the prophet is viewing in vision what had not yet taken place. The *psuche* of these "slain for the word of God" might be allowed to "cry" to God in the same sense that the blood of one of the "slain"—Abel—cried from the ground to the Lord. Moreover, this same company, apparently, is represented in Revelation 20:4 as coming up in the first resurrection. They had been dead till that time, for the "rest of the dead," it says, "lived not again until the thousand years were finished." Yet this company are called *psuche*, the same as those in the sixth chapter.

There is little difficulty in distinguishing "body" (Greek, *soma*) and "soul" (*psuche*). The body is charged with life, responding to the impulses of the soul, joining with it in that mysterious union which constitutes a living being, the resulting entity itself often called *psuche*, but never separable till death, and then only that each element may return whence it came.

(To be continued)

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Not Yet

T. E. BOWEN

THE story of Joseph's experiences in Egypt contains many wonderful lessons. God caused him to be sent out from the protection of his father's love at an age when youth needs the most tender, watchful care. He was thrust in a cruel, unsympathetic manner into a corrupt official household of a great and proud nation. The contrast was great between the quiet shepherd life among the hills of Canaan, and the atmosphere of high culture and social life in which he found himself at Egypt's capital.

For about thirteen years, God trained Joseph by severe discipline, preparing him for his life-work. He was thirty years of age when Pharaoh called him from prison and made him second ruler over the mightiest nation then on earth. Through the strenuous years which followed, when so much depended upon his foresight and judgment, he maintained his humble trust in God, serving his fellow men with remarkable ability and sincere fidelity. But without the training of those bitter years of preparation, he would never have been able to endure the test.

Speaking of the experience of Israel in Egypt, the psalmist says, "He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron." Ps. 105:17, 18. But God walked with His servant through all the trials of the way, and permitted not one more day of this prison training than was needed to polish Joseph's character, as a stone tried, for the place it was to fill in the structure He was erecting.

Suppose Pharaoh's chief butler had not forgotten his promise, what then? Some flaw in Joseph's character would most likely have shown itself in his treatment of his brethren, or in the way he received the high honors bestowed upon him at the Egyptian court. "Until the time that His [God's] word came: the word of the Lord tried him." Ps. 105:19. Here are the two words of the Lord contrasted,—the trial word, and the delivering word.

What a lesson! "Until the time"—God's time—comes, we must wait. This trial word of God often holds men in the prison house of some experience when

they think they should be elsewhere. But in God's plan deliverance is not yet.

Even after probation's hour closes, and the work for a lost world is finished, a waiting time, a short time of trial, comes to God's people. After Christ speaks those solemn words, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still," He says, "Behold, I come *quickly*." Rev. 22: 11, 12. This word "quickly" means that there is a period of waiting here. His deliverance word for His people is not yet.

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearances, there was no possibility of their escape. The wicked had already begun to triumph, crying out, 'Why don't your God deliver you out of our hands?'" "The angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, 'The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.'" "I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered. God would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast or receive his mark." "The time had nearly come when He was to manifest His mighty power, and gloriously deliver His saints." — *Early Writings*, pp. 283, 272, 284.

As in Joseph's experience, here is another example of God's infinitely wise, "Not yet." His word holds His saints in their earthly prison house. Angels long to deliver them. The remnant themselves are pleading for relief, querying at times whether God has forgotten them. But God's love says, "Not yet."

"Not now, my child — a little more rough tossing,
A little longer on the billows' foam;
A few more journeyings in the desert darkness,
And then, the sunshine of thy Father's home!"

Theirs is a glorious kingdom just ahead. A high destiny awaits them, but not yet. They are not quite ready. The furnace fires of affliction have not completed their work. To be built upon that "tried stone," these stones likewise must be tried stones. They are therefore left in the furnace a little longer. This "little while" of waiting is for a purpose. Not a day too long will it last. Christ is doing a work for eternity. His ransomed are to be presented "without spot or wrinkle." "He that endureth to the end shall be saved."

And we must not overlook the endurance part. God's unerring wisdom counts that necessary. Joseph was called to endure the prison experience that he might be fitted to rule over Egypt; Jesus suffered in Gethsemane and on Calvary in order to perfect the plan of salvation; and the redeemed must endure "a time of trouble, such as never was since there was a nation," if they would become joint heirs with Christ in the heavenly inheritance.

Our Faith and Hope

Bible Sanctification

1. What inspired prayer sets the standard of Christian experience?

"The very God of peace sanctify you wholly; and I pray God your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

2. How necessary is the experience of sanctification?

"Follow after peace with all men, and the sanctification *without which no man shall see the Lord*." Heb. 12: 14, R. V.

3. What encouragement is held out as an aid in attaining this experience?

"*This is the will of God*, even your sanctification." 1 Thess. 4: 3.

NOTE.—Whatever is the will of God concerning us can be realized in our experience if our wills are in harmony with His will. It is therefore a matter of great encouragement to know that our sanctification is included in the will of God.

4. What distinct purpose did Christ have in giving Himself for the church?

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; *that He might sanctify and cleanse it with the washing of water by the word*." Eph. 5: 25, 26.

5. What kind of church would He thus be able to present to Himself?

"That He might present it to Himself *a glorious church, not having spot, or wrinkle, or any such thing*; but that it should be holy and without blemish." Verse 27.

6. In the experience of sanctification, what attitude must one assume toward the truth?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2: 13.

7. What instruction shows that sanctification is a progressive work?

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. See chapter 1: 5-7.

8. What description of the apostle Paul's experience is in harmony with this?

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark* for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

9. By what is this cleansing from sin and fitting for God's service accomplished?

"If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the *blood of Christ*, who through the eternal Spirit offered Himself without spot to God, *purge your conscience from dead works to serve the living God*?" Heb. 9: 13, 14. See also chapter 10: 29.

10. What change is thus brought about?

"Be not conformed to this world: but *be ye transformed by the renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 2.

11. Can any one boast of sinlessness?

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8.

12. What are we exhorted by the prophet to seek?

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; *seek righteousness, seek meekness*: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

13. In whose name should everything be done?

"Whatsoever ye do in word or deed, *do all in the name of the Lord Jesus*." Col. 3: 17.

14. In all we do, whose glory should we have in view?

"Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*." 1 Cor. 10: 31.

15. What must be crucified and eliminated from our lives if we would be holy?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Col. 3: 5, 6.

16. When purged from these sins, in what condition is a man, and for what is he prepared?

"If a man therefore purge himself from these, *he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work*." 2 Tim. 2: 21.

NOTE.—"Sanctification is the term used to describe the work of God the Holy Ghost upon the character of those who are justified. We are justified in order that we may be sanctified, and we are sanctified in order that we may be glorified. 'Whom He justified, them He also glorified.' Rom. 8: 30. The grace of God is given to make us holy, and so to fit us for God's presence in eternity; for 'without holiness no man shall see the Lord.' Heb. 12: 14." — Rev. Vernon Staley (Episcopal).



EDITORIAL



The Real Test

THE real test of a man's Christian experience is found in what he does rather than in what he says. This is clearly indicated in the words of the Master: "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Many, He says, will claim that they have prophesied in His name and in His name done many wonderful works, but He will be forced to declare that He has never known them. They have not been actuated by His spirit. In the final judgment every man will be rewarded "according to his works." What we do and the life that we actually live, constitute what we are, rather than our profession.

With our daily experience as a test, what witness are we bearing in our lives as to the power of the gospel? We profess to have received Christ as our Saviour. Is He such in deed and in truth? Is He saving us from sin day by day, hour by hour? Are we having the victory in our own hearts over selfishness, pride, impurity? In our own homes are we overcomers in the little nagging vexations that arise? This is the test of real Christian experience.

We profess to believe in the soon coming of the Lord. We stand before the world with this as one of the distinctive features of our faith. Do our lives prove that we believe it? Do we show its power in our general deportment? in our dress? by our home life? Or like the ordinary worldling are we trying to get the most out of pleasure and luxurious living? If we are building lordly mansions for our own pleasure, if we are adding farm to farm, if we are delving in speculation and are carried away by the spirit of worldliness and commercialism, what representation are we giving to our friends and neighbors? Which speaks the more loudly to them, our formal profession or our practical, everyday experience?

Sabbath keeping is another prominent feature of our denominational representation before the world. We stand before the world as Sabbath reformers. Are we Sabbath keepers or Saturday keepers? Do we consider that Sabbath keeping consists merely in refraining from physical labor on the seventh day? or is it finding in the Sabbath the rest of body and of soul which the Lord has in it for us? Is the Sabbath a sign of sanctification, or a mere outward, formal profession with us? Do we speak our own words and do our own pleasure during the week and plan the duties of the family and our personal habits of life with respect to this holy day?

We cannot deceive the Lord by a mere formal profession. Let us not deceive ourselves, and let us not imagine for a moment that we can deceive our fellow men, because there are thousands of onlookers

who estimate us at our true worth. They can look beneath the surface. They can discern the motives and purposes actuating our lives. If the truths constituting the third angel's message do not make us better men and women than we were before the message came to us, great indeed will be our condemnation. If the members of the Seventh-day Adventist Church who have a knowledge of the truth of God for these times, who are engaged in giving the last gospel message to this world, are not vitally affected in their actions and in their everyday experience by the message which they bear, so that they are better Christians than the members of other churches around them, then they have no excuse for an existence as a separate Christian body. The power of the gospel message is not bringing forth that fruit in their lives which God designs.

But even so, let us not be discouraged. Though we may have failed in the real test in our experience, we may yet arise from the failures of the past to a life of new victory in God for the coming year. Forgetting the things that are behind, let us press forward, determined by God's grace to reach the mark of the high calling of God in Christ Jesus. There is power in the Lord to enable us to attain to our ideals, to become what we profess to be, to meet through His grace the test of His holy requirements.

F. M. W.

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The Sixty-Cent-a-Week Fund for Five Months

WHAT can we do to bring about a change? The May report is not what we hoped it would be. While the goal is 60 cents a week, the treasury has actually received only 24 cents a week.

The situation is plainly extraordinary. What can we do to change it? The Lord being our helper, we can bring about a change. If every church elder will rally his flock about him, each to do his part,

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR FIVE MONTHS ENDING MAY 30, 1922

UNION	Member- ship	Amt. at \$13 per Member	Amount Received	Amount Short	Amount Over
Atlantic					
E. New York	1107	\$ 14391.00	\$ 4774.49	\$ 9616.51	-----
Greater New York	2721	35373.00	17789.40	17583.60	-----
Maine	718	9334.00	3050.57	6283.43	-----
Massachusetts	1913	24869.00	21967.17	2901.83	-----
N. New England	591	7683.00	2978.08	4704.92	-----
S. New England	679	8827.00	4662.18	4164.82	-----
W. New York	1012	13156.00	6550.30	6605.70	-----
Bermuda	58	754.00	494.39	259.61	-----
	8799	114387.00	62266.58 54.43%	52120.42	-----
Central					
Colorado	2651	34463.00	9983.28	24479.72	-----
District of Columbia	594	7722.00	2703.70	5018.30	-----
Kansas	2360	30630.00	7230.59	23499.41	-----
Missouri	2116	27508.00	8123.97	19384.03	-----
Nebraska	2118	27534.00	7532.42	20001.58	-----
Wyoming	713	9269.00	2896.95	6372.05	-----
	10552	137176.00	38470.91 28.04%	89705.09	-----
Columbia					
Chesapeake	1205	15665.00	4100.80	11564.20	-----
District of Columbia	1498	19474.00	9724.99	9749.01	-----
E. Pennsylvania	1848	24024.00	7689.78	16334.22	-----
New Jersey	1428	18564.00	7715.21	10848.79	-----
Ohio	2860	37180.00	13210.27	23969.73	-----
Virginia	629	8177.00	2293.31	5883.69	-----
Virginia *	185	2003.55	644.17	1359.38	-----
W. Pennsylvania	1206	15678.00	4332.91	11345.09	-----
West Virginia	323	4199.00	2436.94	1762.06	-----
	11182	144964.55	52148.38 35.97%	92816.17	-----

every church can do its full share. A cheerful giver entering the office said, "Our people should be more liberal to the cause when times are hard." Is not that right counsel? Should we not be more liberal toward the Lord's work in the present situation than ever before? God's men are minute-men, ready for every situation that comes, and ready in the Lord's name each to do his part.

When the conditions were presented so fully at the General Conference, the suggestion was frequently made that the time has come, not only to share the income, but to give of the principal. What do you think of such a suggestion? If you have property interests, think seriously and prayerfully as to what you can do. The last Sabbath of the Conference \$132,000 was donated to missions. It was an occasion that will long remain in the minds of those present. The leaders took the lead, and many of our leading ministers and other workers gave of their savings. It was a great meeting. It is always more blessed to give than to receive.

We have mentioned the amount of mission offerings for the first five months of this year, and publish the accompanying report that every union and local conference may know where it stands. We have full confidence that our people can reach an average of 60 cents a week per member. God has marvelously blessed His people. Many can go far beyond that. Our missionaries are down in the dark mine looking for diamonds. They want more rope. Let us give them all the slack rope possible. They greatly need it.

While we recognize that financial conditions are not so favorable as they were two years ago, times are growing more prosperous. There are now comparatively few unemployed. The government statistics show that employment now is 93.7 per cent of normal, and other conditions indicate better times financially. After the excellent record of doing and giving in times past, our faith must not now fail as each church sets itself to the task and each member quickly does his full share.

J. L. SHAW.

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"A PART of what we might term the optimist's philosophy is: If you can mend a situation, mend it; if you can't mend it, forget it."

Eastern Canadian †					
Maritime †	386	\$ 5018.00	\$ 1421.37	\$ 3596.63	\$ -----
Newfoundland †	88	1144.00	558.58	585.42	-----
Ontario †	877	11401.00	4038.88	7362.12	-----
Quebec †	257	3341.00	1967.22	1373.78	-----
	1608	20904.00	7986.05	12917.95	-----
			38.20%		
Lake					
Chicago	1913	24869.00	9899.78	15469.22	-----
E. Michigan	1880	24440.00	7831.62	16608.38	-----
Illinois	1354	17602.00	5957.85	11644.15	-----
Indiana	1815	23595.00	7819.39	15775.61	-----
N. Michigan	1351	17568.00	3972.51	13590.49	-----
N. Wisconsin †	1043	13559.00	1664.24	11894.76	-----
S. Wisconsin	1940	25220.00	8212.86	17007.14	-----
W. Michigan	2350	30550.00	12266.95	18283.05	-----
	13646	177398.00	57125.20	120272.80	-----
			32.20%		
Northern					
Iowa †	3072	39936.00	11131.56	28804.44	-----
Minnesota	2440	31720.00	12962.82	18757.18	-----
North Dakota	1780	23140.00	4432.70	18707.30	-----
South Dakota	1258	16354.00	4479.03	11874.97	-----
	8550	111150.00	33006.11	78143.89	-----
			29.70%		
North Pacific					
Montana	963	12519.00	4235.72	8283.28	-----
S. Idaho	1060	13780.00	4826.68	8953.32	-----
S. Oregon	829	10777.00	3221.28	7555.72	-----
Upper Columbia	2764	35932.00	13114.18	22817.82	-----
W. Oregon	3086	39468.00	14795.25	24672.75	-----
W. Washington	2285	29705.00	9029.14	20675.86	-----
Alaska	19	247.00	108.14	138.86	-----
	10956	142428.00	49330.34	93097.66	-----
			34.64%		
Pacific					
Arizona	635	8255.00	2034.65	6220.35	-----
California	3559	46267.00	21002.84	25264.16	-----
C. California	2218	28834.00	11868.78	16965.22	-----
N. California	1939	25207.00	18204.73	7002.27	-----
Nevada	270	3510.00	2318.74	1196.26	-----
S. E. California	2050	26650.00	17327.83	9322.17	-----
S. California	3226	41938.00	23728.49	18209.51	-----
Utah	183	2379.00	1290.96	1088.04	-----
	14080	183040.00	97771.97	85268.03	-----
			53.42%		
Southeastern					
			128.53		128.53
Carolina	625	8125.00	3447.61	4677.39	-----
Carolina *	612	6627.96	1958.38	4669.58	-----
Cumberland	871	11323.00	4157.18	7165.82	-----
Cumberland *	125	1358.75	441.03	912.72	-----
Florida	1171	15223.00	9382.25	5890.75	-----
Florida *	437	4732.71	2104.71	2628.00	-----
Georgia	582	7566.00	2481.69	5084.31	-----
Georgia *	333	3606.39	811.46	2794.93	-----
	4756	58557.81	24862.84	33823.50	-----
			42.46%		128.53
Southern					
Alabama	400	5200.00	1829.56	3370.44	-----
Alabama *	380	4115.40	886.07	3229.33	-----
Kentucky	560	7280.00	1478.97	5801.03	-----
Kentucky *	183	1981.89	690.61	1291.28	-----
Louisiana-Miss.	637	8931.00	3176.73	5754.27	-----
Louisiana-Miss.*	398	4310.34	1139.54	3170.80	-----
Tennessee River	986	12818.00	3539.60	9278.31	-----
Tennessee River *	202	2187.66	536.65	1651.01	-----
	3796	46824.29	13277.82	33546.47	-----
			28.36%		
Southwestern					
Arkansas	431	5603.00	1645.32	3957.68	-----
Arkansas *	55	595.65	155.36	439.69	-----
N. Texas	1002	13026.00	5600.68	7425.32	-----
N. Texas *	50	541.50	164.27	377.23	-----
Oklahoma	1929	26077.00	12067.49	13009.51	-----
Oklahoma *	121	1310.48	688.30	621.53	-----
S. Texas	497	6461.00	1960.29	4500.71	-----
S. Texas *	48	519.84	866.61	153.23	-----
Texico	375	4875.00	1716.51	3158.49	-----
Texico *	45	487.35	161.24	326.11	-----
	4553	58496.77	24527.27	33969.50	-----
			41.93%		
Western Canadian					
Alberta	1276	16588.00	3959.08	12628.92	-----
British Columbia	560	7280.00	2385.98	4894.07	-----
Manitoba	344	4472.00	1686.67	2785.33	-----
Saskatchewan	1219	15847.00	3769.85	12077.15	-----
	3399	44187.00	11801.53	32385.47	-----
			26.71%		
SUMMARY					
Unions					
Atlantic	8799	\$114387.00	\$62266.58	\$52120.42	\$ -----
Central	10552	137176.00	33470.91	98705.09	-----
Columbia	11182	144964.55	52148.38	92816.17	-----
E. Canadian	1608	20904.00	7986.05	12917.95	-----
Lake	13646	177398.00	57125.20	120272.80	-----
Northern	8550	111150.00	33006.11	78143.89	-----
N. Pacific	10956	142428.00	49330.34	93097.66	-----
Pacific	14080	183040.00	97771.97	85268.03	-----
Southeastern	4756	58557.81	24862.84	33823.50	-----
Southern	3796	46824.29	13277.82	33546.47	-----
Southwestern	4553	58496.77	24527.27	33969.50	-----
W. Canadian	3399	44187.00	11801.53	32385.47	-----
			26.71%		
Totals	95877	\$1239513.42	\$472575.00	\$767066.95	\$128.53
Net amount short			766938.42		
			38.125%		

* Figured at 50 cents a week, or \$10.83.

† No report for May.

What Time Is It?

THE apostle Paul says, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11.

"Knowing the time." Do you know what time it is? We carry watches that we may continually know the time. We wake up in the night and consult a time-piece to know the time. We plan to take a train. We ascertain the hour and minute of departure, as we are anxious to know the time when we must prepare and be there, so we may not miss the train. Or perhaps friends are coming on a certain train. We make inquiry of those who know, and consult time-tables that we may know the time when the train will arrive, so we can be on hand to greet them.

The text refers to the arrival of the King of kings and Lord of lords, with all the holy angels who surround His throne. Do you know the time when He is due to arrive? Are you studying the prophetic time-table and keeping informed, so you will be ready and not be taken by surprise?

The end is approaching with muffled tread. All the kingdoms of the world are soon to be overturned. If we are so anxious to know the time of events of minor importance in this world, surely we ought to be informed concerning the greatest of all events, and the time of the end.

What time is it? Are your business affairs shaped up as they should be in the life of a man who is daily looking for the coming of the Lord?

The events in the world all about us indicate that it is indeed "time to seek the Lord, till He come and rain righteousness upon you." Hosea 10: 12. Study this question: What time is it? G. B. T.

* * *

The Vatican and Russia

IN these days of spectacular happenings the most important events are liable to be overlooked. Even where the quiet, persistent movements are given prominence in the papers, they are liable to be obscured by the more sensational occurrences. This is exemplified in the publicity which European politics has been receiving since the war. The attitude of France, England, Germany, Russia, and other powers on various questions, has been given a great deal of prominence and has been widely commented upon. Especially has this been true with regard to the relations of these powers to one another and the possible influence of these relations upon the future.

But in all this one of the most powerful, most cunning, and most aggressive forces in the life of the world today has been waxing in strength and silently prosecuting its own ends without attracting a great deal of attention. This factor is the Vatican. It is the one power in Europe which lost nothing, and gained tremendously in prestige as a result of the war. During the hysterical years which have followed the great struggle, it has had the appearance of being the one sane, stable, conservative element in a world that was well-nigh chaotic. It has profited immensely by the aspirations of various powers whose ability to realize their national dreams seemed to depend in large part upon the favor of the Vatican. And now, when from many parts of Europe overtures are beginning to be made to the Soviet government, it is announced that the Papacy has achieved a bold stroke of diplomacy by negotiating with the Bolsheviks at an earlier date

and with a greater degree of success than have any of the secular powers.

As stated by the *Literary Digest* of July 1, 1922,

"Rome and the Soviet authorities have concluded an agreement which grants the Roman Catholic Church in Russia religious liberty and the right to say mass in public. This action, we are told, may be taken as the first step toward healing the 1200-year-old breach between the Greek and Latin churches, and the conversion of the Russians to the Roman faith. A large number of highly trained Polish priests are said to be available for the purpose, and the field has already been partly prepared by the present Pope, who, as Cardinal Ratti, won recognition for his establishment of a regular ecclesiastical régime in the great territories disorganized by war. Now the chaos into which Bolshevism has plunged the Russian Church presents an opportunity for which the Roman Catholic Church is said to have been waiting."

The significance of this step toward the healing of the breach between Roman and Greek Catholicism is commented upon by the *Baltimore Sun* in the following words:

"The Catholic Church is today preaching a sane liberalism. In Italy, for example, it has assumed the leadership of an important liberal party, whose influence has been felt in the industrial disputes of that country. It has thus brought its ideas near to something that might be acceptable in revolutionary Russia.

"Apart from the goal at which the Vatican seems to be aiming in Russia, the effect of the *rapprochement* that is being attempted would be strongly felt throughout Europe. In France, for example, the clerical group has thus far been rated extremely reactionary, especially as to dealings with Russia. Catholic opinion there would thus be faced by a quandary. The action of the Vatican might conceivably bring about an important change in the direction of sanity.

"Be these things as they may, the conversion of Russia to Roman Catholicism would be one of the major international developments of our time. Its repercussion would be world-wide, and would reverberate for long years to come. Indeed, it might not be too much to say that the vast increase in the influence of the Papacy bids fair to be ranked as one of the major results of the World War."

Whether, with their own church organization disrupted, the Russians, who by instinct and training are inclined to depend upon a paternalistic system of religion, will turn their eyes to the Roman Pontiff as a spiritual father, remains to be seen. But whether this happens or not, the political influence of the Vatican is greatly enhanced by the position it occupies with respect to Russia, and its strength as a social and religious force is immeasurably increased by this step toward conciliation with the Greek Church.

In these days when the tendency of the churches is away from sectarianism and toward federation and a sort of community religion, this act of the Catholic Church cannot but be taken as indicating a somewhat similar tendency on the part of that body. The effect would naturally be to disarm nominal Protestantism, inasmuch as it cannot well be hostile toward a manifestation in the Catholic body of the "liberal" spirit which it itself boasts. And on the part of the Catholic Church this step may well presage the day when it will condescend to walk hand in hand with apostate Protestantism, as we are assured in the Scripture and in the spirit of prophecy it will do.

In this, then, as in all the great events of the present day, we can see the approach of the end of earthly history. When the Papacy has been restored to its position of political influence, and when the feud between Catholicism and nominal Protestantism has been composed so that the two acknowledge a similarity of objective and agree to work together toward its accomplishment, another great waymark by which we may know our position in the journey will be passed.

C. A. H.

Christ's Great Commission

Sermon Given at the General Conference, May 20, 1922, 11 A. M.

E. W. FARNSWORTH

I WISH to invite your attention this morning to words in the sixteenth chapter of Mark, beginning with the fifteenth verse:

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Then he adds the awful words,

"But he that believeth not shall be damned. . . . So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The Commission to All God's People

In this scripture, beloved, is set forth the business of the church, the occupation, the work, of every believer in the Lord Jesus Christ. We have a commission, a commission which extends to all the world. Christ expects every believer to give the gospel invitation to those around him. That makes us all missionaries, does it not?

I wish to read now a comment from page 822 of "The Desire of Ages:"

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time."

Then it includes all the believers here this morning, does it not? It sets apart, it ordains, every believer in Christ as a herald of the blessed gospel of Christ. That is the scope of this commission.

"It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ."

Did you ever notice that the last words our Saviour uttered before leaving His disciples, were a commission for all His believers to go into all the world to preach the gospel to every creature? In the first chapter of Acts I read these words:

"Jesus said unto them, Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Unto the uttermost part of the earth." That is the boundary to the work of God's people. And then, a little farther along in the narrative, after giving the names of the apostles and telling of those assembled together in the upper chamber, the record says, "These all continued with one accord in prayer and supplication, with the women,"—thank the Lord, they are not left out,— "and Mary the mother of Jesus, and with His brethren."

I thank the Lord that "His brethren," His own natural brothers, had accepted Him, so they were there with the others. By the way, this is the last glimpse we have in the New Testament of Mary the mother of Jesus. Here she is participating in a prayer meeting, with other women and the disciples.

God's Purpose for His Church

This theme of the commission to the church is one of intense interest. I believe with all my heart that it was God's purpose, the Saviour's purpose, that His church should preach the gospel to every soul in the world, in each succeeding generation. That was the plan—that all men should have the gospel preached

to them. The church, however, went into darkness after a while, and God said of her, "Thou hast left thy first love." But for a while at least the members of the church endeavored to carry out this commission. They remained in Jerusalem until there were thousands of believers there, I suppose. They seem to have settled down to live permanently in Jerusalem, enjoying things there. But that was not God's purpose, for God had commissioned them to go everywhere.

Colonizing Not God's Plan

The disciples were inclined to colonize. Some of our own dear people are inclined to do that same thing. It is a bad thing to do. If there is any place on earth where I really do not want to live, it is where there is a large company of Seventh-day Adventists who have nothing to do. Our people are gathering in certain places, making large congregations, and I am afraid they are making trouble for themselves.

Pardon a personal experience right here: When Mrs. Farnsworth and I came to California to labor, I said to her, "Where shall we go to live?" The brethren gathered around us in Oakland, and wanted us to live there. That was where everybody was supposed to live.

But my wife said, "I'll tell you, Gene, let us find the weakest and littlest church in all this conference, and let us go to live there, where we can do some good and help to build them up."

We looked out such a place and had a blessed good time, and I think we did a little good, at least the brethren and sisters thought so. If we had been in a great concourse of people, our identity and personality would have been swallowed up, and we should hardly have known where we were. You will see, brethren, that I am in favor of having those who live in these big churches scatter out and go where they can do something. There are whole chapters, nearly, of the Testimonies urging us to do that.

The Early Disciples Scattered

I wish to read in the eighth chapter of Acts, beginning with the first verse, of the experience of the early church:

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

God let loose a whirlwind, as it were, an awful thing, yet it proved to be a good thing. "They were all scattered abroad throughout the regions of Judea and Samaria, except the apostles," who for some good reason remained.

I wish you to notice what the people did when they were scattered:

"Therefore they that were scattered abroad went everywhere preaching the word."

What do you say? [Voices: Amen.] Thank you! I say Amen, too. This great concourse of people preached the gospel. They were not all ordained preachers, but they were people just exactly like you who sit before me this morning. I do not suppose they had the education that you have, but they could tell the love of Jesus and salvation through His name. That is what produced such mighty results. They went everywhere preaching the gospel.

That is not all they did. The narrative is continued a little farther along, and it reads like this:

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." Acts 11: 19.

If you will take the map in the back part of your Bible, and trace out these places,—Phœnicia, Cyprus, and Antioch,—you will find that they include quite a stretch of country. It is generally understood that this first-named territory was just north of Palestine, on the Mediterranean Sea. You all know where the island of Cyprus is, in the east end of the Mediterranean Sea; and Antioch, something like three hundred miles north of Jerusalem. And the record says further:

"And some of them were men of Cyprus and Cyrene, which, when they were come unto Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

That is simply a little of the history of how the early disciples understood Christ's commission, how they acted on it, and the results.

The Gospel Plan: Every One a Worker

I know, brethren and sisters, that our education has been warped on this whole question of our individual responsibility. The teaching has come down to us through the Dark Ages, accepted for nearly a thousand years,—that between the pulpit and the pew there is a great gulf fixed, and that we in the pulpit must preach the gospel to everybody, while you in the pews must contribute liberally when you see the collection box coming, and that when you have done so, that is the end of your part.

But you may search this book from the first chapter of Matthew to the last page of Revelation, and you cannot find one sentence that indorses such an idea. Every man and every woman who believes in the Lord Jesus Christ is commissioned by the Lord Jesus to make Him known to some one else.

It will be a happy day, a grand and glorious day, for us as a people, when we come back to the actual New Testament teaching and practice on this important subject. If I were to read to you the instruction the Lord has sent to us in later years on this subject, I should have to read almost all the last three volumes of the "Testimonies." In different ways the writer tells how this church, God's people, should dedicate themselves to this work.

Complete Surrender Required

But there is something else that I feel a burden to dwell upon somewhat. To speak more particularly of the ministry, the man who is going to give himself especially to this work, without any consideration for anything else, must give up many things. He must cut himself loose from a great many incumbrances, and leave undone many things that naturally he might desire to do. I speak the more freely here this morning on this point because there are so many of my brother laborers here in this congregation. I am thoroughly convinced that the more completely a man surrenders himself to this work and forgets every other object in life, the more success that man is going to have in it.

The Saviour said, in the sixteenth chapter of Matthew,—and it is a wonderful statement, and is repeated by the other evangelists,—"Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." That is a paradox, isn't it? To save by losing, and to lose by saving,

is a process that the banker and the broker know nothing about; but that principle lies at the foundation of all divine philosophy in our relation to God.

"Whosoever will lose his life." It is not necessary for a man to die in order to lose his life. The text does not teach that, for if I comprehend the thought correctly, the man who gives his life in labor, in toil, in sacrifice, has given his life as freely and as truly as the man who goes to the stake. He has truly given the whole of it.

The Choice of Elder Andrews

When Elder J. N. Andrews was a boy of about seventeen or eighteen years, he had a rich uncle living near Buffalo, N. Y. This uncle thought everything of him. He came up to Maine one day to see his brother, and while there he suggested to Elder Andrews' father that he be allowed to take the boy, educate him, and make a statesman of him. Brother Andrews' father listened to the proposition, and then said, "Let us call John in, and hear what he says."

They called him in. The uncle repeated the proposition, and said, "Now, look here, if you will go with me, I will send you through the best schools in the country, and I will pay all your expenses. I will set you up, and make you a great judge, a jurist, and a statesman."

Brother Andrews said, "What effect will that have on my Christian living, my Christian experience?"

"Well," the uncle replied, "I think you could be a Christian."

"But what effect will it have on my peculiar views of the truth, as I understand it?"

His uncle was forced to say, "I think, young man, that you will probably have to modify your views or give them up."

Elder Andrews replied at once, "I cannot accept the proposition on those terms." He threw himself into God's cause, and stayed there until he died.

Did he give his life, brethren? Yes, he gave his life. "Whosoever will lose his life for My sake, shall find it." If he had gone with his uncle and had become a judge, it would probably have ruined his relationship to this work. So, "whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

"What Next?"

Now I say to these young people, we can have our own way; we can do as we like, in one sense; we can take any course we choose; but we must meet the results.

I shall never forget an interview I had with Elder Andrews when he was middle-aged. He came to my father's home, and was looking around for the children. Finally he saw me away down in the field, hoeing corn. I was afraid of the preachers, and I used to run away when they came, so I had gone down into the field to hoe corn. After I had been hoeing awhile, I saw Brother Andrews coming, and I said to myself, "Is he coming after me, I wonder?" He stopped, picked up a hoe, and brought it along with him, just as if he were going to hoe corn himself. He talked very socially for a while, and finally said, "Eugene, what are you going to do in life, when you get where you want to be?" He was so genial that he drew me out to reply.

"Well, Elder Andrews, I am going to be a lawyer." I had always had an ambition to be a lawyer.

Brother Andrews looked down at me and said, "Well, sir, you might do worse, you might do a great deal worse."

I have thought often of the wisdom of that reply. Of course, he did not have any faith in my ambition, but he did not want to oppose me right on the start.

He then asked, "What are you going to do when you get to be a lawyer?"

I replied, "Practise law."

"Well," he said, "that is good. What are you going to do then?"

"Get rich, I hope," I answered.

"Well," he added, "you might do worse than that; but what next will you do?"

I answered, "I will get a home for myself. Maybe I will have a wife and family."

He replied, "That is all right; but what next?"

"Well," I said, "I suppose I will grow old like everybody else."

"Yes," he continued, "what next?"

I began to get nervous, for I could see that he was crowding me into a corner, and I did not like the corner very well. He asked, "What next?"

I said, "I suppose I shall die."

His clear blue eyes looked right through me with all earnestness and seriousness as he asked once more, "Eugene, what next?"

That question has stuck in my mind from that day to this,— "What next?" Every young person ought to face that question, and face it seriously; for as surely as God is in heaven, we shall stand one day where we shall have to answer that question, "What next?"

With what earnestness did Elder Andrews tell me to take hold of something that would bridge the chasm! He said, "When you get to that chasm, take hold of something that will plant your feet over on the other side." I thank God that He helped me to resolve to do that thing. That was nearly sixty years ago, but I have never regretted it.

Some time after this, Elder Andrews came to me in a meeting and put his hand on my shoulder, saying, "The day has come for you to start."

I got up and said, "I want to be a Christian. I wish you would pray for me." That was my first sermon, and, brethren, I have been at it ever since, and I propose to stick to it the best I know how!

We Lose What We Hold

"Whosoever will save his life shall lose it." In God's divine plan we lose what we hold, and we save what we give away. I have a little poem here that I copied some time ago, written by John G. Saxe, suggestive of that thought:

"All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it—
What we hoarded, we have lost.

"But each merciful oblation—
Seed of pity wisely sown,
What we give in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What we lend unto the Lord."

That is God's truth. To put it into a sentence: What we spend on ourselves, we lose; and what we give to God, we hold. That is not the broker's rule, but it is God's rule. So it appeals to me, dear friends, that we should be the most benevolent people in the

world. In fact, it is the only way we can keep our spiritual blessings.

Keeping by Giving

Many people come to camp-meeting, and many have come to this meeting, hoping to receive the blessing of the Lord. And God does bless them. But they say, "I want to take that blessing home and keep it." That is all right, so far as the desire is concerned. But they do much as automobilists do when going on a journey,—they take along a thermos bottle, one which retains the temperature of hot or cold drinks; and when they want a taste of the contents, they uncork the thermos bottle and drink a little, and then put the cap on again. They keep doing that until the bottle is empty.

Many religious people act somewhat on that principle with the blessing they receive at a meeting. They want to get a blessing so that when they go home they can take the cork out of the bottle and taste the contents. But it does not work that way. A person who acts on that principle will find, when he gets home, that he has an empty bottle. The only way a man can keep God's blessing, is to give it away to some one else. Just as surely as we neglect to pass along our blessings, just so surely we shall find that we have lost the treasure we hoped to keep. That is the philosophy I want you to get.

This is taught in Luke 6:38, you remember—"Give, and it shall be given unto you." What kind of measure? "Good measure, pressed down, and shaken together, and running over." But what does a man have to do first? "Give, and it shall be given unto you." I want to read a statement here on that point:

"There must be an interchange of taking in and giving out, receiving and imparting. This links us up as laborers together with God. This is the life-work of the Christian. He that will lose his life shall find it.

"The capacity for receiving the holy oil from the two olive trees is increased as the receiver empties that holy oil out of himself in word and action to supply the necessities of other souls. Work, precious, satisfying work,—to be constantly receiving and constantly imparting."—*"Testimonies," Vol. VI, pp. 116, 117.*

Let me repeat, brethren and sisters, this is the way a person keeps the blessing of heaven, because God works on this plan.

The Talent Lost

You remember the parable of the talents. When the householder came to reckon with the man who had only one talent, which he had not improved, the master said, "Take the talent from him." To whom did he give it? To the man with the ten talents. I used to think that was a strange way of doing business. I thought the parable related to the time of the judgment, to the time when men would receive their rewards; but, brethren, that procedure is going on now, right here.

I once had a little experience that impressed me very much. It happened at Pacific Union College when I was teaching Bible. Before I became a preacher, I used to teach in public school, and I taught penmanship in connection with other subjects. I wrote pretty well then, but by and by I went out to preach, and did not pay much attention to my writing. Naturally it grew worse and worse. One day up at the college I had put a lesson on the board and left the room. When I came back, some of the boys were copying the lesson, and I heard one boy say to another, "My, who ever could imagine that the man who wrote that ever taught penmanship!"

"Take therefore the talent from him." That talent had gone because I had not used it. So God impresses us with the necessity of using our talents to His honor and glory.

As I look into your faces, brethren, it seems to me as if there are more than a thousand here this morning who, under God, could make a wonderful success working for Him, and could bring a host of people into the truth. That is what this cause needs, and not mere dependence on the preachers alone.

Let me read a statement from "Christ's Object Lessons," pages 142, 143:

"Our mission to the world is not to serve or please ourselves; we are to glorify God by co-operating with Him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting."

How does a man increase his capacity to receive? By giving away what he has.

"We cannot continue to receive heavenly treasure without communicating to those around us."

O, I love that, dear friends! We need and must have fresh supplies every day. What became of the manna that the people gathered, after they had kept it over one night? It spoiled. And that is what becomes of God's precious talents and these wonderful blessings of God, if kept unused. They spoil, and we lose them.

Brethren, I will tell you how to have a good meeting in your church without a preacher. Some of you elders and some of you people would like to know how. The writer quoted above says:

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others." — *"Testimonies," Vol. VII, p. 19.*

That is the recipe.

Testimonies Better than Sermons

Were you ever at a camp-meeting where they had a Field Day? Either in the afternoon or on the next day they usually have a social meeting in which the people tell their experiences. Were you ever in one of those interesting meetings? You could hardly get a chance to speak, could you? I have been in them many times. They are the best meetings of the camp-meeting, a great deal better than preaching services.

I remember being in a meeting with Elder Butler. It was in a church in Missouri that had done much missionary work. Elder Butler and I went into the pulpit; he was going to preach that afternoon, but when he was ready to begin, a sister arose and said, "Brother Butler, may I tell what God has been doing with me?" Brother Butler said, "Yes; I should be glad to hear you." She then related what she had been doing among the neighbors. When she finished, another one arose, and still others. Brother Butler never preached his sermon. They took the meeting right out of his hands, and carried it through. But when it was over he said, "This is the most blessed meeting I have been in for a long time."

That is the way to keep God's blessing. That is the way to keep our hearts aglow. That is the way to drive away doubt and skepticism. That is the way to drive criticism and everything of the kind out of our hearts. That is the way, brethren, to live a true Christian life.

CHRIST KNOCKING

BEHOLD, I knock! 'Tis piercing cold abroad
This bitter wintertime;
The ice upon the dark pines has not thawed,
The earth is white with rime;
O human hearts, are ye all frozen, too,
That at closed doors I vainly call to you?
Is there not one will open to his Lord?
Behold, I knock!

Behold, I knock! The evening shadows lie
"So peaceful near and far;
Earth sleepeth, but in yonder cloudless sky
Glimmers the evening star;
'Tis in such holy twilight time that oft
Full many a stony heart has waxed soft,
Like Nicodemus in the dark-drawn night.
Behold, I knock!

Behold, I knock! O soul, art thou at home?
For thy Beloved's here;
Hast thou made ready flowers ere He should come?
Is thy lamp burning clear?
Knowest thou how such a Friend received should be?
Art thou in bridal garments dressed for Me?
Decked with thy jewels as for guests most dear?
Behold, I knock!

Behold, I knock! Say not, "'Tis zephyr mild
Which rustles the dead leaf."
It is thy Saviour, 'tis thy God, My child;
Let not thine ear be deaf.
If I come now in breezes soft and warm,
I may return again upon the storm.
'Tis no light fancy — firm be thy belief.
Behold, I knock!

Behold, I knock! 'As yet I am thy guest,
Waiting without for thee;
The time shall come when, homeless and distressed,
Thou, soul, shalt knock for Me.
To those who heard My voice ere 'twas too late,
I open in that hour My peaceful gate;
To those who scorned, a closed door will it be.
Behold, I knock!

— *Christian Observer.*

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OUR PEACE

EDWIN C. BROCKMAN

He giveth peace. O weary soul,
Do not give up the strife;
O, do not falter by the way,
For soon the storms of life
Will end; the harbor is in view,
Just clasp the Saviour's hand,
For after strife there will be peace,
In heaven's glorious land.

Teach us how we may do our best
To heed our Master's will;
Help us to brave the storms of life,—
Speak Thou the "Peace, be still."
Teach us to be more kind and true;
May we more humble be;
Help us to see the end in view,
And keep us close to Thee.

Then, when the earthly shadows fall,
And we are lowly laid,
O speak to us, thou Prince of Peace,
And say, "Be not afraid."
Then we shall see our Saviour's face,
Then shall our labors cease;
Then shall we in His love and grace
Find rest and perfect peace.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

A Land of Poverty and Disease

L. G. MOOKERJEE

THE people among whom we labor in east Bengal are for the most part poor farmers and fishermen. The whole country assumes altogether a different aspect during the rainy months, when it is inundated. Famines due to flood have become so common with the masses of the population that they almost accept them as the normal state of things. This accounts for their dire poverty. Cyclones also sweep the coun-

tries in three large districts. Gopalganj is the headquarters of our work in east Bengal. It is situated on the river Madhumati (honey-pearl, although the river water is not so good as it sounds) in the district of Faridpur. We have there only three evangelists and three teachers. The district of Bakarganj has two evangelists and one school-teacher. The district of Khulna has one evangelist and one school-teacher for the whole district.

We have six organized churches and 158 members, besides a large number of adherents. We rejoice in the fact that besides supplying workers for our own field, we have had the privilege of sending workers to other parts of India. Two are working in the publishing house at Lucknow and are engaged in printing our Bengali literature. Two evangelists and one teacher, with their families, are working with Elder C. C. Kellar in the district of Nadia, of the west Bengal Mission, supposed to be the birthplace of the god Krishna, of Hindu mythology; one worker is assisting Brother W. H. Stevens in the tract society at Calcutta.

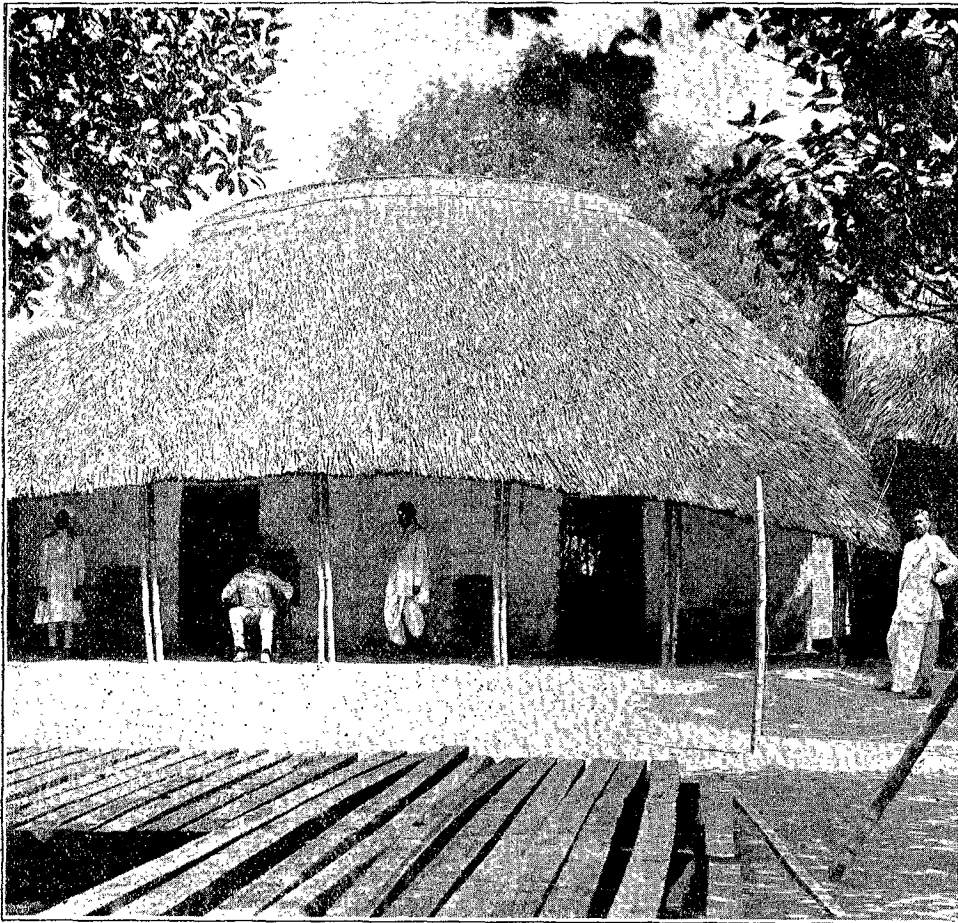
In 1921, of the eight canvassers in our union, all were sent from east Bengal, and this year nine were sent from our field to join the band of workers in distributing message-filled literature. Besides these, seventeen of our girls have been sent to Calcutta to study in our girls' school.

This year work has been started in two new districts. Calls for workers have also come from two more districts where there are persons interested in keeping the Sabbath.

Opening Up New Fields and Consolidating Old Ones

One of our east Bengal canvassers has scattered a large amount of literature in the Assam District, which will help in the opening up of the work among the eight million Assamese. Another of our east Bengal colporteurs, while canvassing in Calcutta, was instrumental, under God, in giving the third angel's message to a man of Orissa, who is our first fruit among the five million Oriya-speaking people.

We have a middle English school in Gopalganj, with twenty-six boarding students and eighteen day students, besides two primary village schools. Requests have come to open schools in several places among our Sabbath keepers.



An Indian Bungalow, Bengal, India

try from time to time, rendering the villagers homeless. This year large sections of the province suffered much damage from floods, wide areas of rice fields being destroyed. From six to eighteen inches of water covered our own mission compound, so every time my wife and I stepped out of the house, for two or three weeks before we went to the hills, we were compelled to wade barefoot through the water.

Our own members are very poor, earning on an average from six to ten annas (12 to 20 cents) a day, on which to support themselves and their families. Many of them are too poor even to buy a Bible. One of our sisters used to go regularly to the house of our worker in her village, to read her daily Bible portion until we heard of it and presented her with a copy of the Bible.

We have on the staff six evangelists besides the writer. Our members are scattered in forty-six vil-

There are ten Sabbath schools, with a membership of 160. The members, though very poor, bring their offerings, if not in money, some offerings in kind. Such foodstuffs as green pumpkin, lady's finger, green plantain, paddy, green cocoanut, and other produce, are brought, and after sunset are sold to add to the collection. One of our sisters sets aside a handful of rice each day in a special earthen vessel when she goes to cook, and then sells it on Fridays to have money for her Sabbath school offering.

Destitution, Disaster, Disease

Although our work in east Bengal began fifteen years ago, it was only last year that our bungalow was built, our central school started, and a few more necessary facilities provided. The field is a very unhealthy one. At this time of writing, while we are itinerating in the district of south Khulna, the home of the Bengal tigers, our Sabbath keepers and others are coming in numbers to our boat to get a cup or two of good water which we have brought after a two days' journey, for cholera patients and others who are sick from the water supply. This part of our field, having connection with the Bay of Bengal, has many brackish and polluted rivers and canals.

The people are very poor, storms and cyclones are common, the question of food and water supply is a puzzle to solve, and some kind of disease, such as smallpox, cholera, typhoid, or malaria, is going round the whole year.

The means of communication and methods of travel are very slow. It takes a little over three months to visit the villages in which we have Sabbath keepers. Yet we are glad to labor for the Master in this difficult field. Our hearts are made glad as souls come out from heathenism, and leave off smoking tobacco and hemp leaves and chewing betel nut, and are set free by the gospel of Christ.

We thank the Lord for His protecting care over us and our work. We are grateful to the Mission Board in America for the means they have kindly provided for beginning the work of God in this field. The outlook is very encouraging. We expect an abundant harvest of souls, as a result of getting the work on a better basis.

We are trying by the blessing of the Lord of the harvest to carry out the text of Isaiah 32: 20 in sowing "beside all waters" in east Bengal, and our prayer is that the dear Lord may fulfil His word in Psalms 126: 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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God's Work Cannot Be Hindered

H. BÖX

"I WILL work, and who shall let it?" Isa. 43: 13.

For twenty years I have seen the powers of darkness working to hinder the colporteur work in Central Europe, but they have not been able to stop it, be-

cause it is of God. Before the war our books were forbidden by the government in many parts of Germany. Many times our colporteurs were arrested, and I often had to appear in court in their behalf. After the war, the state church attempted to influence the officials to hinder the circulation of our literature by the colporteurs. This plan was not successful. Today our books may be freely circulated, notwithstanding the efforts made against them.

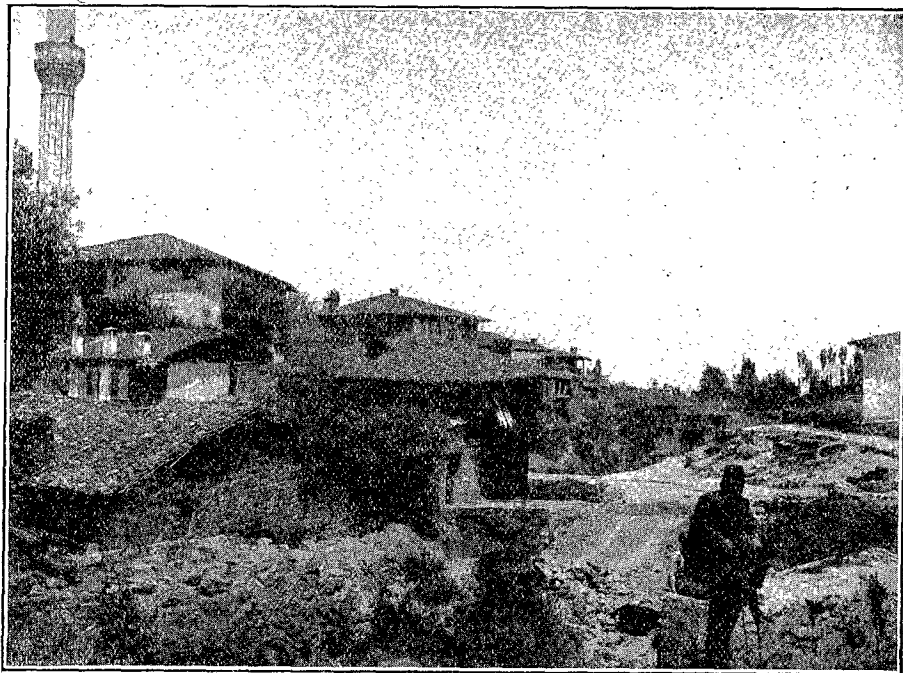
Warnings Against Our Books

Many warnings against our books appear in tracts and papers. One of these says:

"The flooding of our country with Adventist book peddlers has increased until it is a plague. Our neighborhood has been visited for the third time in a short period, four colporteurs being let loose upon us at once."

Another warning reads:

"During the past week again a book colporteur has done



First Seventh-day Adventist Colporteur in Berea, Macedonia

good business here. It is incredible that after so many warnings in the press, there are people who are again and again taken in by these good colporteurs. The man is an Adventist. The headquarters of the movement is Hamburg, which shows its influence by a well-organized colporteur work. The Adventists can compliment themselves that they find their best customers among the Catholics. This must not remain so. It must be changed. Catholics, open your eyes!"

From a third warning entitled, "The Fox Is About," we read:

"Colporteurs of this sect [Seventh-day Adventists] continue a progressive campaign in the city and in the country."

A recent thirty-two-page pamphlet entitled, "The Adventists in Sheep's Clothing," printed in a number of editions, is directed chiefly against our colporteur work. We quote from this as follows:

"Our immediate danger does not consist in a mass movement toward this sect, but in the masses of the publications which they are able to sell, and this is bad enough."

"But what can one man or two men accomplish in meeting an army of colporteurs who go from house to house and from village to village? What are two or three pamphlets in comparison with the flood of their books and tracts which are circulated throughout the land as 'Christian literature,' so that even the servant girls of every house purchase them?"

"They catch souls very skilfully and persistently, so that we can learn much from their methods. . . . Also in the trenches, the Adventists circulated thousands of their publications."

The more this tract has been purchased by the public, the greater has been the demand of its readers to get into touch with our canvassers. Thus our opponents have done a great deal to create an appetite for Seventh-day Adventist publications in southern Germany.

A brother who was brought to the message in the trenches through reading our literature, and who himself became a colporteur and aided others whom he had been the means of bringing into the truth to take up this good work, writes:

"In four days I sold forty-two copies of 'Revelation' and other books. I believe the time is here when our publications must be circulated as the leaves of autumn. On Monday I was going to visit twelve houses, and was told that the pastor had warned against me. Notwithstanding that, I sold a book in every house. Having a little time left, I called upon the pastor himself. He was very unkind to me. I said to him, 'I haven't come to have a controversy with you, but to ask why you are warning people against the word of God.' I was permitted to speak with him for some time. He told me that he would do all he could against my work. But I am thankful for his opposition. It only increases the disposition on the part of the people to purchase still more of our publications. At the close of our interview, the pastor himself purchased a copy of 'Daniel and the Revelation.' The work of God is victorious!

"Tuesday I entered upon the work with renewed courage, and sold thirteen copies of 'Revelation.' On Thursday, I sold a large book in every house in the row, as thick as shells in time of war. But when these shells explode, they cause fire to be belched forth from the mouth of the dragon. The work goes on as the Lord has determined."

As Many Sales in One Year as in Seventeen

From 1901 until the close of 1920, we were able to sell 15,630,221 marks' worth of publications in Germany, Holland, Switzerland, and Austria-Hungary. In 1921 alone we sold 7,100,000 marks' worth of literature. It took us seventeen years of this time to sell as many marks' worth of books (7,102,000) as we sold last year. In 1921 there was an average of sixty-six colporteurs at work each month. We had an average of 552 colporteurs in the field, not counting the students.

About a year ago we began to take book orders for future delivery in Germany, Switzerland, and Holland. This we intended to do in 1914, but were prevented by the outbreak of the war. Since we have begun to use the subscription plan, the work of the colporteur has noticeably grown in these three countries. An old colporteur of many years' experience was able to take orders for 500 copies of "The Ministry of Healing" from April to August. A colporteur in Switzerland was able, on the first day of his experience alone, to take orders for eighteen copies of "The Ministry of Healing."

In German Switzerland, the work of our colporteurs was characterized by real success, notwithstanding the large amount of unemployment in that country. In 1920 they sold 76,000 francs' worth of publications, and in 1921 their sales amounted to 119,000 francs. We have thirty regular colporteurs in German Switzerland, and six who work part time.

The colporteur work is making good progress also in Austria, that stronghold of Catholicism. We have an average of eighteen bookmen in that field, and in one month their sales amounted to about 2,000,000 crowns. Our colporteurs there do not have permission to circulate our literature, and a number of them have been thrown into prison on account of their work. Nevertheless, they go right ahead, knowing that the Lord will give them success.

We have an average of thirty-five colporteurs working in Hungary, and during the first ten months of

1921, they sold 600,000 crowns' worth of books. The last two months of the same year witnessed sales amounting to 599,000 crowns. We would have had much larger sales here had it not been for the paper shortage.

We have an average of twenty colporteurs who work in Holland. These sold 20,000 florins' worth of books in 1921. In the spring of 1921, we began taking orders in southern Holland, where there were no Adventists and the population is Roman Catholic. We have some members here now, and two colporteurs are at work.

Shortage of Paper

The greatest difficulty we have in Germany is occasioned by the lack of paper. Stock which cost 43 pfennigs a kilo before the war, now costs 17 marks a kilo, and a book which we were able to sell for six marks then now costs 100 marks. The German manufacturers sell a great deal of paper in foreign countries, so we are not able to deliver the books to the colporteurs as rapidly as they need them. It took us four weeks to print an edition of "The Ministry of Healing," and six weeks later this edition was sold out.

As our countries are smaller than some other lands, we have divided our colporteurs into three groups, giving each group such a selection of publications that they can all work in the same territory at the same time without coming into conflict with one another.

Our colporteurs are all of good courage, and realize that the Lord, who has established this department of the third angel's message, will give His humble servants the power to bring to a successful end the task of scattering our good literature.

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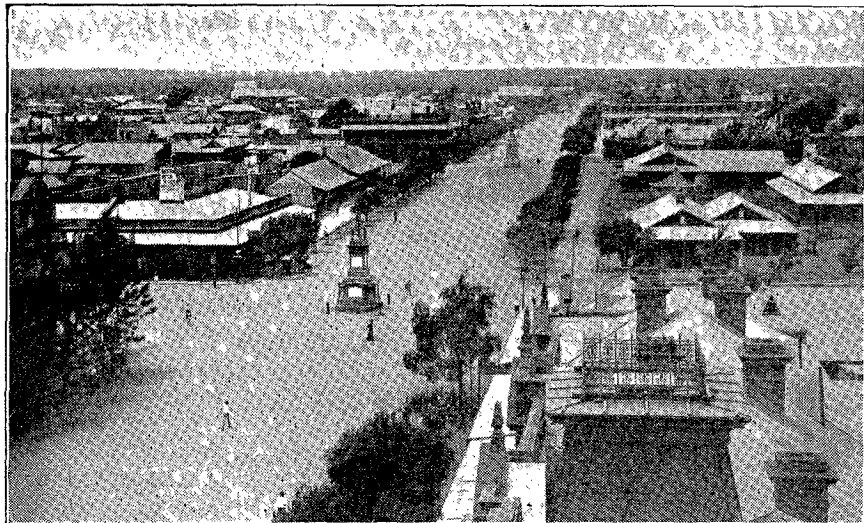
The Work in the Philippines

S. E. JACKSON

At present we have a membership of more than 3,000 in the Philippines. Were it not for the fact that the parable of the fishes applies in a very definite way to the work in this field, and that the net gathers of all, both good and bad, so that some at first gathered are lost, we should be able to show a very much larger membership. Work is being carried forward in eight different dialects, under the supervision of one conference president and three mission directors. Our three thousand members are organized into 53 churches and 102 Sabbath schools.

There is a willingness manifested on the part of the people to listen to an interesting presentation of the principles of this message. As a rule, these efforts bring results. With few exceptions the foreign families sent to the field remain their entire term of service, in spite of the continued heat and the nervous strain to which they are subjected. This has been made possible to quite an extent by the comfortable living quarters provided by the liberality of our brethren and sisters in the homeland. At the present time the General Conference owns nine good homes, besides a rest cottage in Baguio, the beautiful health resort of the Philippines.

A year ago one of the dreadful fires which frequently sweep the native residence section of Manila carried away the church home of the believers in that city. This building was erected largely from contributions coming from believers in Australia. The \$2,500 insurance carried was entirely insufficient to pay for the cost of rebuilding, so the \$2,000 contributed by the Mission Board was indeed a godsend, coming



Main Street, Bulawayo, Africa (Looking South)

at the critical time that it did. A very commodious building has been erected on the old site. It is in this building that the annual conferences of the Central-Southern Luzon Conference are held. Our visiting brethren are largely compelled to take their meals on the ground. With an idea of providing for this, a two-story building was erected, the ground floor furnishing Sabbath school room, church school room, storeroom, and a large dining-room to be used on such occasions. The auditorium above, being higher, is thus very well ventilated.

The great enemy of God and man is not asleep. He is not allowing advancement to be made unhindered. Perplexities from within and without arise, but in spite of all, the truth is moving steadily forward.

* * *

City Work in Africa

G. R. E. MC NAY

SOUTH AFRICA, though usually associated in our minds with missions for the black race, possesses a number of fair-sized cities with white populations varying from 30,000 to well over 125,000, besides a large number of smaller towns and villages.

While a considerable amount of Bible work has been done in the cities of South Africa and some public meetings have been held, it is only recently that work on a large scale has been attempted. However, plans are now laid for pushing forward into the cities with large public efforts, and the prospects of success are very bright. In South Africa there are two official languages used, in both of which every public notice, sign, and ticket is usually printed, though in most of the cities English is understood by the vast majority. Racial prejudice, however, makes the work in this field difficult at times.

A large city campaign was launched in connection with our divisional conference session in Johannesburg, the largest city in South Africa, in January. Two

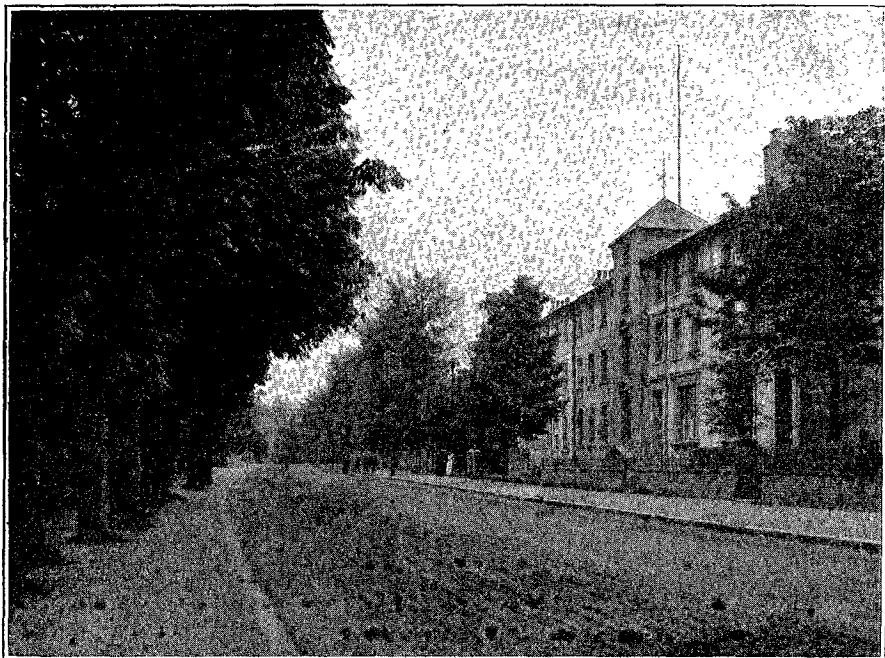
Sunday night services were conducted before the session opened, and during the conference, meetings were held every night. These were conducted in Selbourne Hall, a room in the beautiful Johannesburg town hall, at the center of the city. The seating capacity of more than 700 was frequently overtaxed, as many as 300 persons standing through some meetings, and numbers being turned away for lack of room. The speaking during these meetings was done by Elder W. H. Branson and the writer. A great stir was made in the city, and the thirteen meetings held made a profound impression on the people.

Being unable to obtain another suitable hall for continuing the meetings each evening, we secured the Carlton Theater, close to the town hall, and with the assistance of a corps of helpers continued the meetings every Sunday night. We wondered, as our people returned home and we were left to carry on the work, how our meetings would develop and whether the change to the new place would affect the attendance. We were very happy on the first night in the theater to find all available seating space taken, and some of the audience standing. Almost eight hundred were present, and our hearts went out in thankfulness to God, for this mark of His favor.

The meetings continued every Sunday night till the end of June, with a gratifying interest and attendance throughout. In July they were transferred to our church, and continued into October.

Four or five baptismal services were held, and in all fifty-two united with us in membership and pledged themselves to the finishing of the work. Among these are several men who will, we trust, soon be devoting their whole time to giving this closing message. Some of the sisters are now selling our literature. Twelve more are contemplating baptism.

The singing in connection with the services was very ably conducted by Brother Hurlow and later by Brother Ward. As Bible workers, we had Elder



Houses of Parliament, Cape Town, South Africa

J. C. Rogers, Sisters C. Dixie, A. Boekhout, and Keough.

Prior to the beginning of the campaign, the Johannesburg church faithfully rallied to the call and distributed thousands of copies of *Present Truth*. During the effort a club of the *Signs of the Times*, which was generously donated by one of the California churches, did efficient work. Truly our hearts were made glad as God worked through our united and harmonious efforts for the carrying forward of His message of love, mercy, and warning.

Referring to the cost of the campaign, our books reveal the following:

Cost of effort	\$1,820
Total offerings received	754
Net cost of effort	\$1,066

It had been estimated that the meetings would cost possibly \$1,800. We are glad it was possible to keep the expense below that point.

It should be noted in this connection that we obtained practically no free space in the newspapers. Two or three articles only would they print without charge. Yet an extensive campaign was waged through the press. Articles setting forth the principles of the message thus reached all parts of South Africa, creating quite a stir. As one of the newspaper men said, "You folks have set the whole country going. We get inquiries from all parts for papers containing your articles, especially that largest one on 'Sunday Is Not the Sabbath.'"

In going over our church records, we find that the tithe thus far received from the new members approaches the total net cost of the effort, and in all probability, before this report gets into print the total net cost of the campaign will have been met by the tithe from new members.

We thank God for what He has done, and look forward to meeting these new brethren and sisters around His throne, for what He has begun He will surely finish and keep until that great day. Pray for the city work in South Africa.

The Freedom of Our Work Imperiled in China

(Continued from page 2)

from Western universities showed a very shaky faith in nearly everything but "social service." The inclusion of statements on these doctrines was finally voted, but the statements were worded in such a way as to be capable of various interpretations. Thus in spite of the fact that their right to call themselves Christians and their reason for coming to China had been challenged by those who stood for these three cardinal points of faith, the higher critics partly gained their point. One of the old missionaries saw this clearly, but he consoled himself and others by saying:

"I should have liked to see a clear and unequivocal statement put into the constitution, but I would rather have the statement we have than none at all. I am thankful for the cheese, which I can get; and I shall not demand the moon, which I can't get."

A Clearing House for Church Activity

Judging both from its constitution and from hopes shown in the discussion about it, the new National Christian Council is to occupy an important position.

It is to be the clearing house for all co-operative church activity. It is to be the mouthpiece of the Protestants of China in expressing their mind to the government. It is to be the source of information regarding Christian work now going on and territory not yet entered. It is clear that any mission which wishes to be considered as having any spirit of co-operation, will be expected to consult this council as to available territory if it wishes to extend its work.

If this council had the power to enforce its will, our work would be in a very critical condition. If we are true to God in preaching the third angel's message to every nation, kindred, tongue, and people, we cannot abide by all the decisions of this new council. Because of the fact that there has been a demand for some body empowered to represent all the Christian forces in China, not only from the churches themselves but from the Chinese government and the diplomatic representatives of foreign countries in China, any mission which is not in good standing with this council will eventually find itself in a difficult position in its dealings with the Chinese government, and perhaps also with its home government. There were other missions whose delegates saw this danger, and who insisted that the constitution should make the new council advisory only, and not executive. It was decided to make the council advisory in general, but it was given the power to act executively when requested to do so in respect to co-operative activities to be carried on by the missions making the request. Thus God has held the winds again for a time. But the current of sentiment is strong and the temperament of several members of the new council is arbitrary. Many important matters have already been turned over to the council to manage. Executive duties performed by request often come to be done as by inherent right in the end, and it is sure that the advisory capacity will incline more and more to the executive. The stage is set for the formation of the image to the beast in China.

Now Is Our Time in China

In the providence of God we have been much blessed in China. Conference reports show that while the average education of our workers is poorer than that of workers of most other missions, the percentage of our young people in our own schools in China, our degree of self-support, our growth in membership, and our proportion of Chinese to foreign workers compare very favorably; and the yearly sale of Christian literature put out by the Signs Publishing House in Shanghai is nearly 50 per cent of the combined sales of all other mission presses in China.

Now is the time for us to work. Doors will soon begin to close. The minister will carry on his work with greater and greater difficulty, especially if he is a foreigner and has to deal with governments. We should hold before the Chinese believers the threefold aim of self-support, self-government, and self-propagation, letting them know just what we all shall have to face in the future. We should work, not as lords over them, but as brethren with them, teaching them to depend not on foreigners but on God. We should try to give them Christianity free from nonessential foreign elements, so that they will be better able to understand and forward the work. We should work with them in preparing an ample store of Christian literature and sowing China thickly with it now while we can, for the quiet message of the printed page will go on after the living preacher is silenced.



YOUNG MEN and YOUNG WOMEN



In Partnership with the Lord

EARNEST LLOYD

THE giving of money for missionary purposes is an important privilege to all young people. It calls upon each one to enter into business partnership with the Lord, for the purpose of promoting the gospel among the heathen peoples of the earth, who are stretching out their hands in mute appeal for the bread of life.

The calls from the field are many, varied, and insistent. Not only are the workers now in the field to be cared for, but many new missionaries must be hurried into the whitening harvest. Many more recruits are called for in 1922 than ever before. Suitable homes must be provided for them. Schools, dispensaries, and churches must be erected in many places. Literature is to be provided in many languages. All this requires money. The budget for this year calls for more than two and a quarter million dollars, and we must not fall short of this amount. We must avail ourselves of every means to provide it.

Experience has taught us that much may be done in the missionary investment program. If every one, old and young, would do what he could, we should be surprised at the amount that could be raised, and eternity alone would reveal the good that would result.

The conditions confronting us demand more than we have ever before attempted. Every farmer may set aside one or more acres for the Lord's work, according to the size of his farm. The business man can set aside the profits of certain days; the laborer, a portion of his wage. The children should be encouraged and assisted in planning missionary gardens. Give them missionary stock or poultry to care for, or provide work for which they receive a wage that they may devote to missionary purposes.

These efforts will not be lost upon the children themselves, for if they are taught to work for the Lord in childhood, they will the more readily find their way into His work as they grow to maturity—the hope of every truly loyal Seventh-day Adventist parent.

We ourselves shall realize a blessing in looking forward to the results of our investment as they will appear in the day of God. Let every one of us, then, seriously determine the part he will act in this investment day program. Be it much or little, let us do something, and do it today.

* * *

Understanding the Secrets of Success

D. H. KRESS

WHEN a young man makes a success of his work, and climbs the ladder of progress, round after round, the remark is frequently made by those who have not been so fortunate, "He is a lucky fellow, isn't he?"

Is luck responsible for his success?

Here is a scripture that answers the question. Read it carefully: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another." Ps. 75: 6, 7.

God is not arbitrary in His dealings with men. He recognizes worth. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before obscure men." Prov. 22: 29, margin. The young man who is diligent cannot be kept down by men or by circumstances. He may for a time be permitted to pass through the school of hardship and trial; but as in the case of Joseph, the pit and the prison experiences lead to the throne.

In referring to the young man Jeroboam, when King Solomon was repairing the breaches of the city of David his father, we read, "Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph." 1 Kings 11: 28. The young man's promotion was not a mere happening; industry was the secret of his success.

It was not entirely by chance that Daniel and his three companions were chosen from among the many young Hebrew

captives taken to Babylon, to receive a special training for service in the kingdom. These were young men who had purposed to be true to the God of their fathers, come what might. God honored them because they honored Him, and He gave them favor with their superiors. They were true to principle, and yet so gentle and courteous that God could bring them into "favor and tender love" with the prince of the eunuchs, who, contrary to the king's commands, gave them the simple food and drink of their choice.

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Dan. 1: 17. Three of them were cast into a furnace of fire because of their loyalty to the King of kings, but the "form of the Fourth" was by their side, and they came out unharmed, with not even the smell of fire on their garments. "Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." Dan. 3: 30.

Daniel, because he was true to the God of heaven, was cast into the den of lions. But he "was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Dan. 6: 23. Then King Darius made the decree, "That in every dominion of my kingdom men tremble and fear before the God of Daniel." Verse 26. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Verse 28.

Faithfulness, industry, diligence, and application on the part of young men, are still recognized by the God who promoted Joseph and Daniel. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1: 12. There is a cross before the crown. Only they who have been tested and who have endured the tests and been found true and loyal, are worthy of the crown.

* * *

The Joy of Soul-Winning

R. P. ROBINSON

AT the conclusion of His wonderful parable of the lost sheep, the Saviour tells us that there is joy in heaven over one sinner that repents. A portion of that same heavenly joy is the experience of the missionary who, after much prayer and work, has the privilege of seeing those for whom he has labored so earnestly, giving concrete evidences of repentance. To bring conviction to the hearts of the people and fully win them to the Master, requires months and years of earnest toil, mingled with trials and discouragements. So when he sees some of them go down into the watery grave, thus giving the public demonstration of full surrender, his joy is indescribable. He turns back to his work from that baptism with a courage that carries him through to the next experience.

However, his work is far from being finished when he has baptized those he has won. New burdens are added, for he must continue to teach these new ones and establish them in the truth. He must bring them up, mentally and spiritually, to the place where they can go out and teach others what they have learned. There are also in that work discouragements and joys.

I have in mind a young man whom it was our privilege to train to the point where he was qualified in every way to go out and teach. In fact, he had been teaching for some time. Because of a little difficulty that arose when we asked him to work in another place, and because of the higher wage he could earn by working for the world, he refused to go to the new and wider field of labor. We talked earnestly with him, reminding him of how he had come to the mission a young boy, caring for nothing, but had grown up to know God and love His truth, and of how we had spent years in teaching and training him, till he knew his Bible better than any of the other boys. We also told him of the great sadness it brought to our hearts to see him now leave the work of God and yield to Satan's temptation to go into the world.

All we said seemed to make no impression upon him. Later, however, after our native evangelist had had a talk with him,

the young man changed his mind, and went to his field of labor. Today he is one of our best teachers and evangelists, filling a very responsible position, where he is bringing his people into the truth.

I wish to quote a letter I received from him a few months ago. It will help more than all I could say to give a clear understanding of that unlimited joy which comes to the missionary as a result of his work in soul-winning. I quote just as he wrote me in English:

"DEAR MFUNDESI (teacher):

"I am very glad to tell you how I am. We are all well, but my wife is not here; she is at Zambesi Mission for visit. She went there after camp-meeting.

"Solusi meeting was very remarkable indeed. Elder Branson preached so clear that there was no question to everybody after his preaching. Especially to myself there was no question.

"Elder Beddoe was a wonderful preacher, too.

"Elder Howard is one of the wonderful preachers, also. These three preached so clear in my heart I determined to not leave work of God and go for money.

"We will be glad when our Saviour shall come to this earth; and when the faithful ones bring in the sheaves, we shall be glad to see some coming from Belgian Congo, hailing to the King Jesus when He comes. O! I long to be one of those who will do the hailing when He comes.

"Though I will not see you again, I hope to see you in the air when He comes, and go with you to those mansions prepared for you and me, where we shall not write letters to each other, but we will speak face to face, never to depart again. God be with you till we meet again.

"Yours in Christ, who has gone to prepare the mansions."

* * *

Pointers on Tropical Hygiene

G. H. HEALD, M. D.

IN the tropics, hygiene is a very much more important matter than in the homeland, for here we have a climate that is naturally more healthful, and whether we realize it or not, we are more or less under the protection of the health departments, local, State, and national. One in the homelands may disregard many of the laws of health and apparently escape the consequences for a considerable time; but in the tropics a person is liable in a short time to be forcibly reminded of his carelessness.

Keeping up the general health and avoiding infection are both more difficult of achievement in the tropics than in the temperate regions. The climate itself tends to debility, and without active preventive measures one quickly runs down. Then the infective organisms are more common and more harmful in warm climates. Malaria, for instance, is a very much more serious and dangerous disease in the tropics than in colder climates.

General hygiene includes cleanliness, food, clothing, housing, exercise, and rest.

Cleanliness is more important than in cooler regions. The cleansing bath should be taken with clean water and soap. It is dangerous to use water from some unknown source. By bathing only in rain water or boiled water, one will avoid the possibility of infection with some parasitic skin disease. Two or three baths may be taken daily for tonic effect. It is possible to construct from an empty can a shower arrangement that will give a refreshing and satisfying bath. Dry with as little friction as possible.

In the tropics the character of the food eaten is very important, for dietetic sins are punished there more severely than in temperate regions. Some advise a high protein diet, that is, a diet containing a considerable proportion of flesh. It is to be remembered, however, that such a diet is "heating" in a true sense. Not that it contains more fuel than starchy foods, but it makes the bodily fires burn more briskly. It increases the oxidation. Protein raises the temperature of the body more than any other class of foods. The natives of the tropics are not naturally large eaters of protein foods. Moreover, there is abundant testimony that a low protein diet will maintain health, provided the other food essentials — salts, vitamins, etc. — are present in sufficient quantity. The natives live largely on sago, bananas, taro, yams, and other articles that contain a comparatively small amount of protein. It has been suggested that the anemia of the natives may be due to this low-protein diet, but more likely it is due to the well-known fact that many are badly infected with intestinal worms and other parasites.

The white person, longing for his native foods, should beware of eating canned foods too steadily, for such a diet will sooner or later cause digestive disturbance. It would be better to make a study of the native foods, and learn to use them freely, and to live as much as possible on fresh foods rather than on those which are canned or preserved.

It is important to be extremely careful regarding drinking water, for the ordinary water is liable to contain parasites. Where there are daily showers, it is quite feasible to gather fresh supplies of rain water. Other water should be boiled, unless it is from a public water supply that has been properly sterilized — something that is very unusual in the mission field.

Heavy clothing should not be worn. The outer garments should be light in color, so as to absorb as little as possible of the sun's rays. The inner garments are better dark colored, so as to cut off the injurious actinic rays. We in the temperate regions think of the heat of the tropics as being the most objectionable feature, but the excessive light is also a disturbing factor, and the clothing and housing should protect from this as much as possible.

The outer garments are best made of material which does not require starching. The inner garments should be of some absorptive material, linen being better than cotton, though more expensive. Silk is expensive and warmer; wool is frequently irritating to the skin, and shrinks with washing.

The head should be well protected with a ventilated, broad-brimmed, light-weight hat, which may be of straw, though in some places the pith helmet is commonly worn. When it is necessary to be out under the vertical sun, it is an additional advantage and precaution to have a sun umbrella.

One of the most important health rules of the tropics is to keep the head cool and the abdomen warm. A disregard of this rule is liable to be followed by trouble. Some one has said that the secret of health in the tropics is to avoid colds. One catches cold very easily there. Just as a person in this country who shuts himself up in a stuffy room of 70° or 80° becomes tender and easily susceptible to slight temperature changes, so does one living in the tropics; and the latter becomes particularly susceptible to chilling of the abdomen. Keep the head cool to avoid sunstroke, and the abdomen warm to avoid colds.

So far as possible, the day's work should be done in the cool of the day. It is better to rise very early and work till about noon, and then for the next three or four hours take a complete rest in the coolest possible place.

* * *

"Faith" — "Thank You"

HAZEL WORDEN ROTH

SHE speaks English with a few words of Creole mixed in. She is so deaf that one must shout in her ear if she understands. Her complexion is rather of a chocolate color, and her hair is turning gray. Her earthly possessions consist of a few clothes, a Bible, a song book, and her marriage certificate. When she was able to come to church, she used to wear a dark-blue skirt, a bright-pink waist, and a purple hat. After the sermon she always made the rounds of the congregation, saying, "Good morning, my loving brother," or "Good morning, my loving sister."

She has been sick lately, and is fast losing her strength. The other morning Brother Parkins was helping her up some steps to her room. Doubtless she is too deaf to hear herself talk, but as she would lift her foot to climb a step, she would say, "Faith," in English. As soon as her foot rested on the stair, she would say, "Thank you," in Creole, and thus she climbed the stairs, one after another, — "Faith" while she was making the effort, "Thank you" when she had gained the victory — one word in English, the other in Creole; but I believe that long before this those two words have been translated into the language of heaven. Once again, as in the case of the ten lepers, many have asked for help and the help has been given, but only one has stopped to say "Thank you" for the victory won.

* * *

FOLLOW ALL THE WAY

J. M. HOPKINS

WE may safely follow where Jesus leads,
He has trodden the path before;
Though thorns may pierce till the torn feet bleed,
Our every grief He bore.

WE may safely follow, for never the path
Leads into the ways of wrong;
We may gladly follow, for hour by hour
Is hallowed with prayer and song.

Then let us follow, though friends forsake,
Though worldlings scoff and frown;
The faithful who follow Him all the way
Will wear the victor's crown.



OUR HOMES



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

"I'm Hard of Hearing"

THIS morning I furnished entertainment for several floor-walkers, a dozen customers, and all the sales people in aisle second of B's dry-goods store.

You see, I am "hard of hearing." I have been hard of hearing for more than forty years.

One tenth of all the readers of this paper belong to my class — most tragic, most pathetic, most comic, and least understood of all people.

I am not writing my autobiography that my own kind may read it; but I am hoping that a few of the happy many will follow the story of one who has stumbled along the hard road of the defective from childhood to middle age.

Let me hold the mirror up to nature, and show you the world in which the other tenth lives. Alien, inarticulate, supersensitive, and proud, we rarely attempt to interpret ourselves.

Those Terrible School Days

I have been told that it was Aunt Mary who first discovered that I was to belong to the defectives. It was away back in the early seventies that she said to my mother one day, "Little Agnes doesn't seem to hear as well as she did before she had the fever."

I have often wished that I had been just a little more than three years old then, so that I might be able to remember a time when I was exactly like other people. Even now, I often awake in terror from a dreadful dream that I am again in my high-backed seat in that little Pennsylvania schoolhouse. All the boys and girls are doubled up with laughter — I have said or done something which caused the uproar. Enraged, the man teacher is coming down the aisle, with heavy ruler uplifted threateningly. Just before he strikes, I awake.

I recollect one particular experience with a new schoolmaster, whose grade was overcrowded and who gave to each pupil a number, to be used instead of a name, to facilitate calling the long roll. The initial of my surname being near the end of the alphabet, my number was forty-six. The first day he assigned our individual numbers, then called the roll of names, and we responded by repeating our numbers; in that way he made certain that each pupil understood the number under which he was registered.

But one unlucky day in the second week, he made an announcement which I failed to hear. He said: "I will read your names, and you will respond by giving your age at your nearest birthday." Hearing the other pupils shouting numbers, I inferred that the teacher was again testing our memory for the number under which we were enrolled, so when my name was called, I responded, "Forty-six!"

Thinking he had not heard me correctly, he called my name again, and again I responded (with added emphasis), "Forty-six." The boys and girls were in convulsions of laughter, as the teacher made his way through the uproar and, standing by my desk, inquired, "How old are you?" Nervousness had deprived me of my remnant of hearing, and I could only insist hysterically, "It is forty-six! It is forty-six!" He returned to his platform without any other attempt at explanation.

All that bitter morning I tried to swallow the lump in my throat and to hold up my head; every few minutes an explosion of smothered and infectious laughter would agitate some corner of the room; hope was being strangled by the inevitable conviction that my shameful secret could not be concealed from this new teacher and these new schoolmates.

It was thus I added to the gayety of every schoolroom through which I made my slow way.

That we are the unwilling cause of laughter is one of the hardest things we deaf must bear. The lame, the blind, the totally deaf meet with sympathetic consideration everywhere; eyeglasses are scarcely noticed, crutches are pathetic, but an ear trumpet provokes significant smiles. When will the world stop laughing at us? If the aurists are correct in their statement that the number of partially deaf is increasing rapidly,

perhaps in another generation or two we shall all be laughing together.

The Turning-Point

Every January in the eighties the Methodist church in our town conducted a series of revival meetings, which my sisters and I were permitted to attend, although our father's church was of another denomination. There was a kind of fearful excitement in sitting on the back seat and watching people move up the aisle to the "mourners' bench." Every night the preacher made certain attempts to separate the "sheep" from the "goats," asking all those who went to Sunday school, or who loved the Lord, or who were members of the church, to stand up. On my return from one meeting, an older sister was awaiting me in father's study. Father said:

"Agnes, your sister tells me that tonight the minister asked all those who were Christians to stand up, and that nearly every one stood up excepting you and Jones, the infidel. What have you to say for yourself?"

I explained that I had heard the summons to stand up; but as I had not heard the ground of classification, I had been afraid of making a mistake. Sister burst out with,

"You ought to make her stay home, she's always making mistakes! I'm ashamed of her all the time!"

But father decreed that I might attend the meetings, provided I sat in a front pew.

The very next night a new and celebrated preacher occupied the pulpit; he had come to give the evangelist a few days of needed rest. At the end of an impassioned discourse (of which, in my changed position, I heard a great deal), he dropped his voice, leaned over the pulpit, and in tense and pleading tones delivered an appeal, the nature of which I afterward learned, but which, at the time, I did not hear. He said:

"O my dear brethren, if I thought there was one single soul here tonight that has chosen the path to perdition, I should cry aloud to him, Stand up, that we may —"

But I had heard the call, "Stand up!" and lost no time in getting on my feet. The preacher's jaw dropped, his eyes almost popped out of his head, he could not finish his sentence. I stole a frightened glance over my shoulder, and saw that I was the only one in all that awe-stricken congregation who was standing up. The preacher gasped, "Let us pray." I dropped to my knees and clasping my hands in desperation, prayed in voiceless despair:

"O God! I've done something awful this time! I want to die. I want to die now! I want to drop down into the basement. I've prayed before, but you've never answered me. This time, I've just got to die!"

But I didn't die. After taking the longest way home I found myself standing in the door of father's study, where a disgraced and outraged family listened to sister as she repeated the very words which had preceded that fatal summons to stand up. I interrupted her furiously, "I'll never go anywhere again!"

And I didn't, for a very long time. It was a crisis. I was only thirteen, undeveloped mentally, moody, rebellious, and bitter, misunderstanding myself and others. Then for some months I went into the hands of medical specialists, who left me with less hearing than they found me. In the eighties there was little they could do to improve the condition of the "hard of hearing."

The Book That Saved Me

I might have become a melancholy, self-centered recluse; but I was saved by a book. One winter my Christmas present was a copy of "Bryant's Collection," a volume which the poet called "A Library of Poetry and Song." Even now, its cover loose and broken and many pages missing, it falls open where are the poems I loved the best, although I loved them all. My achievements on "speaking days" at school were such that the hateful epithet, "not bright," was never applied to me again. Mentally, I found myself at last; and under the stim-

value of a little praise, I learned in a few months what I had failed to grasp in many weary years at school. The best thing that could happen to a defective was happening to me—I was being taken out of myself.

And so I went to college. And because I was putting my defect into the background, I made friends easily, and found social delight in a variety of forms. My sun of happiness suffered repeated eclipse, and determined optimism alternated with moods of black discouragement. The professors were kind. When my turn came to recite, some of the most patient would pass me a slip of paper with my question written upon it. But I missed the discussions and lectures, and made cruelly conspicuous mistakes every day.

It is nearly twenty-five years since I mapped out a plan of life during weeks of convalescence following a serious illness. I saw before me a choice of two paths: One followed the line of least resistance; the other was the crowded path on which I should always be jostled and outdistanced by people better equipped. Following the first, I should lead a lonely but comparatively easy life; along the second, I should be the target for all the "slings and arrows of outrageous fortune." After a quarter of a century upon it, I am glad I chose the hard road. I had a desire, which amounted to a passion, for teaching; and, in a way, I am still following the profession in organized classes for women.

Having chosen my path, I formulated certain rules of conduct by which I hoped to remove some of the worst stumbling-blocks. I resolved that whenever I met a stranger I would say, "I am hard of hearing." This, I knew, would cause the majority to drop me, and make those who stayed shout at me, but in the end the results would be less embarrassing than those which had followed attempts to hide my defect. My second resolution was that I would laugh at my own mistakes—and I would laugh first. It is not an open amusement, but a pitiful attempt to conceal it, that hurts us. I would even relate jokes at my own expense—in the sting of the remedy some of the ache might be cured. My third determination was that I would not indulge in self-pity or encourage others to be sorry for me. I would carry my defect proudly, wear it gracefully as a badge of honor, and perhaps, in time, gratefully. And if I had been picked out for an especially hard duty, I would "make the judgment good that thought you worthy of it." The fourth and last plank in my platform decreed that I should go out in society as normal people go. If I could not have the whole loaf, I would demonstrate that I could thrive on crumbs. I was bound to be a bore in any circle; but I would be so considerate, so watchful, so sympathetic, they might forget sometimes that I was a nuisance; and my motto should be, "None can be called deformed but the unkind."

My "Black List"

All "hard-of-hearing" people keep a "black list." On my black list are five varieties of people:

First: People who drop their voices and carry on a conversation about me in my very presence. That act of vulgarity is comparable only to making faces at a blind man.

Second: People who assure other people that "she can hear when she wants to," and who believe that under the veil of deafness I am fond of listening to unsuspecting persons.

Third: People who assume superiority in all other things because their physical sense equipment is greater. Such people class the "hard of hearing" with imbeciles.

Fourth: People who think it necessary to shout at us, when all we need is a direct look in the face and a quiet, distinct articulation.

Fifth: People who dispose of our affliction by declaring, "It's much worse to be blind." As if our sore trouble could be completely cured by a comparison!

There are a few public speakers who consider the needs of that tense, expectant row who occupy the front seats in churches and assembly halls. Mere loudness of delivery helps us little. A flexible mouth, a glance in our direction, a remembering not to turn the head at the end of a paragraph, which we have followed so intently—how grateful we are for such favors!

Modern surgery offers little help for the "hard of hearing." Among many mechanical devices on the market, few are of permanent value.

Lip reading is the only hope, the great rock of refuge for the partially or totally deaf. Most of us pick it up instinctively, but that is a slow process. A thorough training in the art will give hope, confidence, and inspiration to the afflicted. Practice makes perfect. As the organs of hearing grow weaker with age, the eyes become more expert in supplementing the waning sense. However, one who practises the art must be most careful to avoid eyestrain.

As one of a group of people who are conversing, I have often watched intently just to see a word which will give me a clue to the subject under discussion. When the speaker is at too great a distance for the eye to note the movement of the lips, or when he turns his head in a direction away from me, I slip back into the engulfing silence.

Contrary to common belief, we do not "get used to being deaf." It is always furnishing us an unprecedented complication or novel embarrassment that, in our long comedy of errors, we never experienced before. On Tuesday I went to a tea, to discover that my telephone invitation had been for Thursday; yesterday I brought my husband some ice water, when he had asked for a fly-swatter; today I went to the basement to locate a noise that really came from the front porch.

Life brings the defective most wonderful, most beautiful compensations! If I have any intellectual or spiritual strength at all, it is because I had to lift a burden; if I have had any influence as a teacher, it is not because I had a full equipment of educated senses, but because I was stripped of one. And when we reach the other land, I hope the Master will find me worthy of another hard task.—*Woman's Home Companion*.

* * *

The Call of the Clock¹

HAVE your children ever said, "I can't come just now, mother, I'm busy with my blocks"? No doubt the building of blocks was at that moment very important, more important than we can realize. But more important still should be the response to the demands of time. Some of us are martinets, always insisting on the accomplishment of a given task at a given time, till our children come to look upon time as a relentless, hateful giant. I think a great deal of the slothfulness of this world comes from that arbitrary insistence that duties be done on time. The things hated in childhood are gladly cast aside as soon as maturity comes.

But isn't there some way to make punctuality and a well-ordered life a beautiful and desired instead of a dreaded thing? For it is beautiful. Time is not hard and relentless; if it is used rightly, life becomes smooth, peaceful, and happy; if used wrongly, life is a tangled mass of fretting and discord. You've seen folks who always had to rush to get to places on time, who rushed to get their meals ready, who rushed about their cleaning and their sewing. It is an unlovely quality. It is nearly always, when you come down to the facts, the result of previously not having done things on time. Their clothes weren't in order for calling, the dishes needed weren't clean, their materials had not all been purchased for the proposed sewing; there wasn't any scouring powder on hand for scrubbing. Not one of us wants a child to grow up to be that kind of person, who neither gives nor gets happiness.

However, that state is only a natural one, arising from a failure to appreciate the importance of time. It is not the "rusher" who has the most leisure time. It is the one who does each task as it comes, does it thoroughly, leaves nothing for "some other time." Of course, we're all only human and we all have lapses, but it's just in so far as we meet duties unafraid and willingly that our work becomes easy, a pleasure instead of a dread.

But how can we get our children to see the importance of this? First, I think, emphasis should be placed on the pleasure that accompanies that instant response to the call of the clock. The "Come this instant or you won't get a bite of supper!" is only too common. It seems to me it is only fair, while the child is young, at least, that he should be told that supper time is near at hand, that shortly he'll be called in from play. Perhaps you can let him know of something he likes that is going to be for supper. You'll find that he comes much more readily when it is time. And soon promptness becomes a habit. Pleasant habits cling to us. Why not work to make into pleasant habits all necessary duties that have to be observed through life? Wonderful results come from the expenditure of a little patience and time.

You can have a game of going-to-bed time, an exploring trip of Mr. Soap of wash-up time, and an independent, grown-up event of dressing time. Punctuality really isn't hard if we can only remember that the accomplishment of things at a certain time is what we desire, not the accomplishment of things because we order them done at a certain time.

Let us keep this lesson in our mother consciousness if we want our children to become men and women whose lives are smoothly peaceful, ordered so that they may find time for things that make for culture and soul growth.—*Nelia Gardner White*.

¹ Issued by the National Kindergarten Association, New York City.



THE GREATER NEW YORK CONFERENCE

THE seventieth session of the Greater New York Conference was held in the Adventist Temple, June 20-24. New York City is said to be now the largest city in the world. It has an underground railroad which carries more passengers than any other railroad on earth. Its wealth, commercial enterprises, and shipping facilities are beyond estimate. The difficulties in bringing the truth before such a city, given over to pleasure and money-making, to say nothing of the number of its nationalities, are very great. Almost every nation under the sun is well represented here. It contains more Jews than Moses led out of Egypt; there are more Italians than in Rome or Naples; more Germans than in Berlin; and more than a quarter million Negroes. Its cosmopolitan population is a wonder and an astonishment. Yet God is at work for the advancement of the message in this large city.

It was only a very few years ago that there was not a single church building owned by our people in Greater New York. Today we have seven, some of which are among the best in the denomination, and it is expected that two others will be added before very long. The total resources of the corporation, conservatively estimated according to the treasurer's report, is \$841,249.82, the larger part of which consists in church buildings. The net worth of the corporation at the close of 1921 was \$279,833.13.

Church buildings add greatly to the stability of the work in these vast centers of population. Good places of worship ought to be secured in Boston and other large cities, in order to carry forward the work properly.

All the reports rendered showed progress. Reports were given of the work carried forward in English, Danish, Norwegian, Finnish, German, Hungarian, Italian, Swedish, and for the Negroes. The work of the conference is very carefully organized, and is operated on the budget system.

The conference membership is about 2,700, which is an encouraging increase during the past biennial period. The tithe for the last two years was \$260,653.47, an increase of \$98,652.18. When we consider the times of financial depression we have passed through, this is very encouraging. The mission funds for the last biennial period amounted to \$127,682.95, an increase over the previous period of \$68,879.52.

The sale of books and other literature for the two years was \$146,759.66. In the face of seemingly insurmountable obstacles, an excellent beginning has been made in our educational work. In 1920 three schools were started in the conference,—an academy, an intermediate school for the Negro membership, and an eight-grade school for Middletown and adjoining churches.

The conference recently held was a good meeting, and was well attended. Much of the program was given over to spiritual work. Unity, confidence, and

courage were manifested. Elder J. E. Jayne, who has carried the burden of the work for a number of years, was unanimously re-elected president. Brother John I. Foster was elected secretary and treasurer. The executive committee and the departmental secretaries were largely the same as in the past.

The reports of the work among the various nationalities and in the several departments show that an aggressive work is being carried forward, and that it is making progress.

In addition to the local and union laborers present, Elder W. F. Martin and the writer shared in the burdens and blessings of the entire meeting. The closing meeting on Sabbath was a union service of all the churches in the conference. The spacious Temple building was filled, and the congregation listened to an impressive and encouraging sermon by Elder W. A. Spicer. Thus was brought to an end one of the best and most encouraging conference sessions ever held in this great city.

G. B. THOMPSON.

* * *

RELIGIOUS LIBERTY CAMPAIGN IN MISSOURI

For some time there has been a feeling on the part of statesmen in Missouri that the constitution as first adopted for that State should be carefully studied and revised. In harmony with this sentiment the call was made from the office of the secretary of state for a convention for that purpose, and eighty-two delegates were selected. This convention came together in Jefferson City, the capital of the State, May 15.

The purpose of the convention was largely to study the constitution with reference to internal revenue. The advocates of Sunday legislation felt that this would be an opportune time for them to secure the enactment of a section in the constitution favorable to their ideas. Pursuant to this, different religious bodies took up correspondence with the delegates-elect, and lodged demands with the secretary of state looking toward Sunday legislation.

The brethren in Missouri sent a request to the General Conference, asking for some help in conducting a campaign against such propaganda. Acceding to this request from the Missouri brethren, the General Conference asked me to spend a little time in that State.

Sunday afternoon, April 9, I was met at the union depot, Kansas City, by Elder H. C. Hartwell, president of the Missouri Conference. The following day we went to Clinton, where are located the headquarters of the Missouri Conference. There we carefully planned the campaign, covering a large portion of the State. We held meetings in the following cities: Kansas City, St. Louis, St. Joseph, Clinton, Joplin, Hannibal, Poplar Bluff, and Springfield. These meetings were held in our churches, and a live interest was manifest on the part of our people.

A number of people not of our faith attended the meetings in some places and manifested a deep interest. Quite a number of copies of the *Liberty Extra* were

taken. In addition to this, we visited Jefferson City, the State capital, and had an interview with the secretary of state. Letters were written to the delegates-elect, and the book "Freedom" was presented to each of them. Articles were also written for the daily papers, and our churches adopted a protest against Sunday enactments, copies of which were lodged with the secretary of state and presented to the convention when it gathered.

A number of letters were received from the delegates, which expressed opposition to any church and state régime, or the adoption of any such measure by the convention. Some of the men whom we interviewed personally, but who had not answered the letter, also expressed their disapproval of the enactment of any blue law. Other literature was sent to these men, and the general campaigns of our people throughout the State were continued until after the convention. Of course, if such a section is adopted by the convention it will have to be submitted to the people of the State for their approval.

While in St. Louis we visited the headquarters of the "anti-blues." These people were to hold a convention in St. Louis in June. We were pleased to find on their table copies of the *Liberty* magazine, the book "Freedom," and the *Liberty Extra*.

The brethren and sisters in Missouri are alive to the situation, and were active in the campaign. It was a pleasure to work with Elder Hartwell. He is deeply interested in this phase of the message. The conference committee did everything possible to make our religious liberty campaign a success. The stenographer, Miss Willard, accompanied us part of the time on our trips, and did our writing.

We shall watch with interest the results of the agitation in Missouri, and trust the Lord may bless our work there.

W. F. MARTIN.

* * *

ATTENDING CAMP-MEETINGS IN NORTH AMERICA

AFTER the close of the General Conference and a short stay with dear friends in Southern California, I attended the camp-meetings at Spokane, Wash.; Huron, S. Dak.; and Jamestown, N. Dak. It was hard for me to leave the dear brethren and sisters at Spokane, where such a friendly spirit prevailed on the campground; for although I was a stranger to almost everybody, I felt at home at once. I thought this was the best meeting I had ever attended, but our people are the same all over the world. Everybody seems to feel that he belongs to the great family representing God's remnant people.

I felt as expressed above regarding the meeting in South Dakota, where we also held a number of meetings with our German church members.

At Jamestown the attendance of the German-speaking members was very large, owing to the fact that they form the larger part of the constituency of that conference. Since my time was limited, the brethren urged me to hold up to five meetings a day both in German and Eng-

lish. These meetings proved to be a great blessing to me personally. We had to mention and explain some perplexities, but we all agreed to make it our aim for the conference to see Jesus instead of the difficulties, and He brought joy and courage to the hearts of every one present. It is wonderful how the whole atmosphere changes as soon as God's children agree to fix their eyes solely upon the great work before them. This policy is our only help in these troublous times.

Some of my most joyful moments I spent in "The Happy Corner" with the children. That was surely one of the finest children's meetings I ever attended. The same is true of the respective meetings in both Spokane and Huron.

The young people's tent was always full of sunshine, even when it rained. Almost one hundred young voices sang, "Showers of Blessing" until the storm was over and they could listen to the speaker again.

I was also glad to meet quite a number of our Russian brethren and hear the wonderful psalms, which I first listened to in Novorossiisk, Russia, in 1909, in their fine language.

It was with regret that I left the Jamestown camp-meeting, but we are strangers and pilgrims on the earth, and the King's business makes us go to and fro. We all have been very thankful for this opportunity to visit America. It will surely help to unite us more closely, and also help us to understand each other's needs and to learn from one another. We saw many methods which we would appreciate in Europe, and others which apparently are adapted only to America; but we found one thing here which is needed by the whole world, especially by war-stricken Europe. It was the spirit of love and consideration for the other's needs and feelings. The spirit of kindness, which always tries to understand the other's motives, prevailed not only in the committee meetings but everywhere else.

In leaving this great country now, I wish to thank all those whom I had the privilege to meet, for the kindness shown me. It is this spirit of love that will finish the work, that we need especially in our fast-growing work in Europe.

E. KOTZ,

Home Miss. Sec. for European Division.

* * *

OUR SCHOOL IN FINLAND

WE have just closed another school year in our little training school at Tavastehus. Out of twenty students, twelve went to the canvassing field. They are meeting with good success, and are planning to return to school in the fall.

Our accommodations are very limited, but until we find a better property for our school,—we are looking for a farm,—we are trying to offer as intensive a course of study as possible.

We are fortunate in having Dr. Sucksdorff, professor emeritus from the Helsingfors University, with us part of the time during the school year. He gives much-appreciated lectures in physiology, anatomy, and also in social ethics. Brother Osola and Sister Holmlund are our other two teachers. They teach languages and other subjects. Of necessity we lay much stress on the learning of languages. In addition to the Finnish we teach Swedish, English, and German.

The writer was one of the two workers

sent from America to answer a call for workers in behalf of our Finnish young people. It is my privilege to instruct in the Biblical subjects in our school.

Under the efficient leadership of Elder A. Rintala our conference is a true "northern light," and it is indeed a pleasure to the writer to help train more workers for this needy field. Judging from the cordial welcome and co-operation extended to the laborers sent, America's help has been appreciated. Yes, many have also asked me to convey their gratitude to our American brethren for the present help both in men and means.

E. HAMARA.

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THE SOUTH DAKOTA CAMP-MEETING

THE South Dakota camp-meeting was one of the best meetings I have ever had the privilege of attending. In my travels over two continents I have never met a more true-hearted, loyal assemblage of God's dear people.

Harmony and good will prevailed in every quarter, so that a stranger coming upon the grounds could not help but be impressed with the devotion of the believers to one another, their reverence for things divine, and their interest in the cause of God.

This was the annual occasion for the selection of officers for the conference. The nominating committee selected by the delegates did its work promptly, and was prepared to submit its report the first Sunday of the camp-meeting. This was heartily and unanimously adopted, leaving the remaining eight days of the session free for spiritual edification, the hearing of inspiring reports from the various departments, and the shaping of plans and policies for still further aggressive work in the field. Elder S. J. Ruskjer, the president, who with a firm but loving hand had safely guided the conference through the past two years of financial crisis, was re-elected, and with him the entire departmental and executive staff.

The reports rendered showed encouraging progress in every branch of soul-winning endeavor, and each feature of the work received an additional impetus for the coming year by the good help rendered at the departmental rallies conducted by Elder E. T. Russell and his union secretaries.

The bookstand enjoyed a good patronage as Brother S. J. Abegg, of the Pacific Press, urged the people to avail themselves of liberal supplies of missionary literature for their friends and neighbors; also, a number of regular recruits were enlisted for the colporteur army.

Elders J. T. Boettcher and N. P. Neilson, of the Bureau of Home Missions, did strong work in stimulating a lively interest in behalf of the foreign-speaking nationalities of the State, while Prof. O. M. John, the new president of Union College, inspired the youth to high ideals, encouraging them to attend Plainview Academy and inviting the more mature to come on to "Old Union" to complete their education. The timely messages of Prof. M. E. Cady and Elder C. S. Longacre created in the people an earnest determination to attain to the high standard of Christian living set forth in the spirit of prophecy, that they might stand unshaken in the coming storm of religious

tyranny and persecution. Many families procured full sets of "Testimonies for the Church," that they might better know the will of God and find shelter for themselves and for their children.

Notwithstanding successive crop failures and the financial depression which has been keenly felt in all the States of the Central West, the believers in South Dakota have not lost their old-time fervor and willingness to sacrifice for foreign missions. Their consuming desire is to see the work speedily finished, not alone in their own conference, but in all the earth.

After a brief talk by the writer on "Omens of the Latter Rain in South America," and an appeal by Brother Gjording, of Shanghai, in behalf of China's millions, the ushers passed through the audience and received from that little congregation over \$11,000 in cash and pledges for the Master's needy treasury. Where the Spirit of the Lord is, there is not only liberty but liberality.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head; . . . as the dew of Hermon, . . . and as the dew that descended upon the mountains of Zion." May the same forerunner of the latter rain be upon every assemblage of God's remnant people as they gather this year in their annual convocations in all parts of the earth.

J. H. McEACHERN.

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THE ARIZONA ACADEMY

THE Arizona Academy has now been in operation for two years. These have been years of growth and progress. Last year the total enrolment was 148.

This school is situated in the fertile Salt River valley, which is watered by the famous Roosevelt Dam irrigation system. A variety of crops are grown here. One feature that is especially helpful to the school, is that vegetables can be grown all through the winter. Garden produce of some sort can be planted here every month in the year.

While Phoenix has a hot summer, it is a dry heat that does not affect one adversely. Heat prostration and sunstroke, which are so common in Eastern cities, are unknown here. The climate during the school term is most delightful. The winters are exceptionally clear, for there is no snow, and rain falls but seldom. The winter nights are usually cold, as frost comes frequently from November to April. The principal products of the valley are cotton, wheat and other cereals, lettuce, cantaloupes, oranges and grapefruit, and dairy products. There is a good deal of truck gardening, and apricots and grapes are raised to some extent.

The academy is situated just outside the city limits of Phoenix, about two and one-half miles from the business section. The school grounds comprise six acres, of which two are occupied by buildings, lawn, and shade trees, the rest being in garden and fruit.

There are two large brick buildings having three stories above the basement, and several smaller buildings. The school is well equipped for thorough work. Ten teachers are on the faculty. The library has 2,300 volumes. A laboratory is fitted up for work in physics and biology. The carpenter shop has over \$400 worth of tools. One of our sisters, who is a professional dressmaker, teaches the girls

dressmaking. The music department affords instruction in both piano and voice. The school orchestra gives students opportunity to become proficient in the playing of musical instruments, and a chorus is organized each year, which studies and renders a sacred oratorio or cantata.

We are fortunate in being able to provide quite a number of young ladies with places where they can work for their board and room in private families. Some of these who give especially good service have received as much as \$10 to \$15 a month, besides board and room, for work before and after school hours.

The Latin-American Training School is operated in connection with the Arizona Academy. Here Mexican young people prepare for work in the Spanish language. One of the teachers in this school conducts classes in the Spanish language for the students of the Arizona Academy. Possibly nowhere else in the United States among our schools is the opportunity better for learning to speak Spanish, as the students not only learn from a Spanish-speaking teacher, but in talking with these Mexican students they can put into practice what they have learned.

The prospects for the coming school year are very good. If any one wishes to learn more about our work, a card will bring one of our school catalogues. We ask your prayers in behalf of the school work in Arizona. K. M. ADAMS.

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EPIDEMICS AS A RESULT OF FAMINE

[The following report by Dr. Haigh, medical adviser to the International Russian Relief Executive, and member of the Epidemics Commission of the League of Nations, gives the latest reliable information concerning famine and epidemic conditions in Russia. It is an official document issued by the International Committee of Russian Relief. We feel sure that our brethren in America who have done so much to help the needy Adventists in Russia, desire to read what a competent physician who has traveled all through Russia and who just returned a few weeks ago, says. This report will be for us not only an appeal for help, but a very significant sign of the times.]

L. H. Christian.]

The latest figures from Russia and Ukraine are very suggestive. Since last November there has been a steady increase in the reported number of cases of typhus and relapsing fever for the whole country, and the totals for March are greater than those for February.

No district in the whole of the vast territory is free. Central Asia and Turkestan, Georgia and the Caucasus, the Crimea, Archangel and Petrograd, White Russia and Volhynia, are infected to an extent that would cause the greatest alarm in any other country; and apart from the vast famine areas, spreading like the waves on a pond as the food supplies are reduced, every province presents statistics which show only too clearly the terrible insanitary conditions under which the people are living.

Thus we have half of Europe living under conditions which would not be tolerated by the other half, and it is certain that the spread of these diseases has been greatly intensified by the migration of those who have fled from famine to seek work or safety in other parts. Every center of movement, the chief railway junctions supremely, form new foci of disease as the people drift away from certain death, and the only way to arrest

such movement is by the provision of food.

Such figures as we have are utterly inaccurate, and can only be taken as approximating one fourth or one fifth of the number of sick. No figures exist to show the number of deaths.

Some semblance of accuracy is possible in the larger towns and where railway stations, dispensaries, and hospitals enable some diagnosis to be made; but in the remoter districts, where many hospitals have ceased to function because there is no longer food, medicine, or physicians, or where no hospital exists, it may be that the figures given are only 10 per cent, and for some districts no returns are available.

Another point of significance is noted in the diminution of cases recorded in the Volga famine areas for February, as compared with January, whereas the deaths from famine have been steadily increasing; but in March there is again a marked rise, although the population is much less and the returns are by no means so complete. On the other hand, districts which were not included in the famine area, but which are now suffering terribly and with less provision made to meet their case, show an increase of disease, in parts due to migrations and the resulting conditions of dirt and overcrowding as the famine wave extends. An examination of the statistics shows that western Siberia is now the most heavily infected part. As long ago as September last this area was beginning to receive crowds of refugees from the Volga. Railway communication has been practically at a standstill, partly to control the danger of such movements; but bearing in mind the correction necessary for all statistics, the following figures are very significant:

GOVERNMENT OF PERM

	Registered Cases for		
	Jan. 1-28	Jan. 29 to Feb. 26	Feb. 25 to April
<i>Typhus</i>	6071	5943	7288
Last year	1276	1355	837
<i>Relapsing Fever</i>	1807	1763
Last year	313	377

GOVERNMENT OF EKATERINBURG

	Registered Cases for (to Mar. 18)		
	Jan. 1-28	Jan. 29 to Feb. 26	Feb. 25 to Mar. 18
<i>Typhus</i>	5383	6211	4903
Last year	1527	1563	1928 ¹
<i>Relapsing Fever</i>	5082	4977	3130
Last year	1907	2042	1550

One must remember that enteric diseases, such as typhoid and dysentery, also exist, as well as smallpox and all the infections which affect children.

At Tseliabininsk, a most important railway junction in western Siberia, our medical officer reports on April 29 that the famine situation is critical, and that out of a population of about 1,300,000 for the whole government, 85 per cent are suffering from famine without even surrogates, and that cases of cannibalism are frequent. He reports further that 3,000 refugees are to be found concentrated at the station in most dreadful conditions, and that typhus and relapsing fever are still widespread in the town, 55 new cases of the latter being registered per week.

The daily death rate in the hospitals is 3 per cent. Dysentery is increasing also at Ekaterinburg and Petropavlovsk, also suspected cases of cholera. There was an outbreak of cholera at the latter town in February. Coming nearer to the cen-

¹ March 25.

ter of the famine zone, similar conditions exist in the Ufa district, where also cases of cholera have been registered every week during the present year.

In the Volga zone the disease conditions remain sufficiently terrible, with a rapidly diminishing population.

GOVERNMENT OF SAMARA

	Registered Cases for		
	Jan. 1-28	Jan. 29 to Feb. 26	Feb. 25 to Mar. 25
<i>Typhus</i>	4178	3300	4174
Last year	488	673	992
<i>Relapsing Fever</i>	5583	3371	5123
Last year	366	752	978

GOVERNMENT OF SARATOV

	Registered Cases for		
	Jan. 1-28	Jan. 29 to Feb. 26	Feb. 25 to Mar. 25
<i>Typhus</i>	6455	2643	4859
Last year	2930	3335	3145
<i>Relapsing Fever</i>	4912	2144	2101
Last year	1886	2337	1638

The movement of refugees has continued throughout the winter, and has been the chief reason for the spread of these epidemics. Many people who have never been in contact with a sick person get infected by traveling. The healthy carrier of infected lice is a terrible source of danger.

From the registration of cases of the railway departments we find that the following sickness has been dealt with at railway stations:

Registered Cases for

	Registered Cases for		
	Jan. 1-28	Jan. 29 to Feb. 26	Feb. 25 to Mar. 25
<i>Typhus</i>	23130	61930	81785
Last year	3660	4060	3741
<i>Relapsing Fever</i>	21582	53506	69539
Last year	4166	4983	3789

These figures show what an enormous part the movement of refugees from famine areas is playing in the spread of disease, and the same is true of cholera, the bulk of the cases recorded so far being along main lines of communication.

To stress this question still further, it is well to note the statistics for two districts where serious outbreaks occurred in 1921 but subsided, which have become reinfected solely by the movement of refugees, and where the stations, towns, and finally villages have become centers of infection as these refugees have moved about, begging, seeking work, and selling their clothes.

These are Bryansk and Smolensk, both of which are important junctions on the main line of movement toward the west, and whose railway stations are unprotected, in that such people arrive without control, and are not deloused before they pass farther afield.

BRYANSK

	Oct. 1921	Jan. 1922	Feb. 1922	March 1922
<i>Typhus</i>		3044	3270	6116
Last year	31	945	850	804
<i>Relapsing Fever</i>		880	669	1243
Last year	156	1496	1381	1693

SMOLENSK

	Oct. 1921	Jan. 1922	Feb. 1922	March 1922
<i>Typhus</i>		1455	2327	3250
Last year	305	2927	3716	2853
<i>Relapsing Fever</i>		1364	1681	1572
Last year	81	2171	2225	1309

In the Ukrainian famine area, where more than five and one-half million are suffering the extremes of famine and dying at the rate of 10,000 per day, and where food has been provided (May 1) for only 300,000 daily rations, epidemics continue to play havoc. Owing to greatly reduced railway facilities, winter conditions, and the death of most of their cat-

The movements of refugees have not been so extensive, yet the following statistics show how much famine and typhus, etc., are dependent. The uncertainty of the statistics recorded should be borne in mind, as it is probable that they do not represent more than 20 per cent of the truth.

Cases Reported for January, February, and March, 1922

Governments of Odessa, Nikolaev, Ekaterinoslav, Zaporozhe, and Donetz (famine area)

Typhus	Relapsing	Typhoid	Dysentery
32115	38398	12699	2499

Other parts of Ukraine (seven governments)

35973	39436	13250	1505
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Such figures are startling, but it must be remembered that many of the existing hospitals are closed, those which carry on their work are almost without supplies of linen, bandages, drugs, and instruments, and the ration of food available is quite useless for the saving of life; they are also encumbered with famine victims, the death rate among whom amounts to from 40 to 50 per cent of cases treated.

On April 1 there were practically no supplies of medicines in Ukraine. All had been used up, and the only relief would be the gifts of the American Relief Association, which were just arriving.

In the Crimea, according to first-hand information, the presence of epidemic disease is overshadowed by famine, although some hundreds of cases of typhus and relapsing fever are reported monthly, typhoid and dysentery are frequent, with marked enteritis among the starving children.

Of a total population of 800,000, there are 500,000 starving, of whom 200,000 are children. The government gives 100,000 rations of one-fourth pound black bread per day, and at the end of April no other outside help had been given. The death rate was calculated at 40,000 per month, and enteric diseases are expected to increase greatly as summer approaches.

Cholera has been present in different parts of Russia throughout the winter, and is steadily increasing. Certain outbreaks have been stamped out, but in other places one fears the worst. For example, in Ufa 115 cases had been reported to April 1, and in Voronezh, 53.

Bostov as a chief source of this malady has been the cause of sporadic cases spreading in different directions, and up to April 1, 223 cases have been notified in that town.

Over 3,300 cases have occurred Russia and the Ukraine this year, and unfortunately, in many and widely separated areas; the numbers increase each month.

This is particularly noted in Kharkov, the capital of Ukraine, where refugees from the famine zones crowd continuously, and are a great source of danger to the citizens.

Looking at the epidemic situation for European Russia as a whole, and without Ukraine (reported above), the following figures show that the lice-borne epidemics are even more serious than the corresponding period of last year, and it is well known that the conditions under which they are occurring are very much worse.

Typhus

	Jan.	Feb.	March
1922	96662	146818	183550
1921	85050	87677	75047

Relapsing Fever

1922	87000	116164	131342
1921	135597	154274	77676

(Returns not complete)

Every report admits that such figures should be multiplied by at least three or four, so that we are faced with the astounding figures that, in spite of all the disease and immunity following infection, during the period 1918-21 (the most severe epidemic of these diseases known), there have been between two and one-half and three million cases of louse-borne disease during the first three months of 1922.

During a full discussion of the dangers of such to the rest of Europe, at the Warsaw Sanitary Conference, among other statements bearing on this question the following by Professor Mühlens, head of the German Red Cross mission now in Russia, is very apposite:

"When suggesting preventive and other measures, I would ask you not to forget the most important thing, namely, the fight against the chief source of the whole evil—famine. The famine catastrophe in Russia has assumed terrific dimensions; cases of cannibalism are not seldom to be registered. In Ukraine also famine is quickly spreading. It is just from there that Western Europe is threatened by epidemic diseases, particularly cholera, as soon as the starving mass begins to move toward the west. This can be most effectively prevented by supplying victuals, and thus ameliorating the food condition. Without food, all medical and hygienic assistance is of no avail in a famine-stricken region. In my opinion bread is at present the most essential means of combating epidemics in the famine and epidemic regions. Further, linen, clothing, soap, and fuel, and after these, disinfection apparatus, and other medical technical commodities and medicines for equipping hospitals bare of all comforts. I would therefore point out the necessity, when working out a scheme of relief, to emphasize the urgent necessity of famine relief. Without bread, it will be utterly impossible to fight against epidemics in the famine districts."

W. E. HAIGH.

* * *

SENDING BIBLE THOUGHTS TO 20,000 NEWSPAPERS MONTHLY

THE unusual activities that are now being put forth by other church organizations and groups of well-to-do men in the different churches to have thoughts on the Bible published in the newspapers of the nation, should awaken every Seventh-day Adventist worker and every lay member qualified to write the message, to take a deeper interest than ever in this feature of our movement.

A letter recently received from a wholesale manufacturer of walnut furniture and fancy veneering, in the State of Ohio, gave the information that a group of well-to-do men have organized what is known as the "Back to the Bible Bureau," its purpose being to get 110,000,000 impressions of God's word daily into the press of the country. The letter in full follows:

"I note with keen interest in the San Francisco papers your recent address on the power, privilege, and obligations of the modern press in the furtherance of the gospel message.

"The Back to the Bible Bureau of Cincinnati, organized Jan. 1, 1920, incorporated Oct. 5, 1921, of which Mr. James N. Gamble, of the Proctor and Gamble Company of Cincinnati, is president, is trying faithfully to get 110,000,000 impressions of God's word daily into the press of the country, and needs encouragement.

"I inclose the May issue of 'Bible Thoughts,' which is an edition for the press going to 20,000 papers monthly. Look it over and write us a line of advice as to how to enlist those who would be glad to support this worthy work.

"Very truly yours."

When the rich men of the nation take upon themselves the burden to have portions of the Bible published in the newspapers on such an extensive scale, we as a denomination should get under an extra burden, and do even more in the future than we have ever done in the past to have as much as possible of our message published in the press.

The publication, "Bible Thoughts," which the writer mentions in his letter, is a four-page affair not quite so large in size as the *Signs of the Times*, and it contains some complimentary remarks that newspapers have written to the promoters about the good work they are doing in endeavoring to have the Bible published in the press. It has a "Question and Answer" column, with thirty questions in this particular issue. It also has a column entitled, "Bible Thought for Today," and a page of editorial comment on the use of the press and its uplifting influence in the world. The object of the bureau is given in these words:

"The object of this bureau is to secure the co-operation of editors and publishers throughout the United States and other countries, in an effort to reach the great masses of people daily with a helpful and inspiring Bible message, and thus inculcate in the minds of readers a greater reverence for the Supreme Ruler, and a desire for better things in government and all industrial and social relations."

At first thought, this seems a most laudable undertaking. Yet who knows but that the activities of these men will lead eventually to the exaltation of the sacredness of Sunday as the Sabbath, and the teaching of other errors in their newspaper work? This possibility should arouse all engaged in evangelistic work, and those who know their local editors, to get as much of the advent truth published as possible while conditions are favorable.

Can we not also see in such activities a beginning, at least, toward making a master stroke through the great secular press to usher in what such advocates would call a temporal millennium? Let us work with all diligence to inform the waiting multitudes who read the newspapers and magazines, about the coming of Jesus, and help them to get ready for that sublime event.

W. L. BURGAN.

* * *

"THROUGH Thy precepts I get understanding: therefore I hate every false way." Ps. 119:104.

Publishing Department

N. Z. TOWN - - - - - Secretary
H. H. HALL - - - - - Associate Secretary
W. W. EASTMAN - - { Assistant Secretaries
J. H. McEACHERN - }

THE SUMMARY

NOTWITHSTANDING the fact that many of the leaders were absent from their fields during May, attending the General Conference, the book sales for the month in our unions in North America show a gain over May of last year. The foreign fields also show a good gain. All this is encouraging. We are especially glad to see the steady growth in the fields abroad. This month the total book sales in these fields is only \$1,600 below the totals in North America.

This summary shows that the average number of hours worked by each colporteur in North America during the month was eighty-two, while in the foreign fields the average was ninety-two. The average sales per hour in North America during the month was \$1.70, while in the fields outside North America it was a little less than \$1.40.

We are glad to see so many leaders holding up the goal of forty hours a week. In West Virginia during a recent week the colporteurs reached an average of thirty-four and a half hours each for the week. Let us keep our eye on the forty-hour goal and do our best.

N. Z. TOWN.

Medical Missionary Department

L. A. HANSEN - - - - - Secretary
H. W. MILLER, M. D. - - - - - Asst. Sec.
P. T. MAGAN, M. D. Field Sec. for the West
KATHRYN L. JENSEN, R. N. - - - - - Asst. Sec., Nurses' Division

MEDICAL WORK IN THE FAR EASTERN DIVISION

THE attempt we are making to give the gospel of health to the millions in these Oriental lands, is an immense undertaking. Our work must be adapted to the needs of the people. We must reach them where they are, with the most essential instruction. It is impossible for the small handful of medical workers in these lands ever to come in contact with a fraction of these multitudes. Our only hope lies in the education of our native believers to go out as nurses, public health lecturers, medical evangelists, and teachers. We have a stupendous task before us to train and direct these workers.

Beginnings have been made in this direction in a number of places, and we as medical workers have gained a vision of the wonderful possibilities of such a work rightly conducted.

We have dispensary-hospitals in Yen-cheng, Honan; Nanning, Kwangsi; and in Soonan, Korea. All three of these have recently added more room for the accommodation of patients, and all are so situated as to serve a large area. Each one is doing good work, not only in treating disease, but also in teaching the people the simple laws of health.

The medical work will soon be started in Singapore. Dr. Earl Gardner has re-

COLPORTEURS' SUMMARY FOR MAY, 1922

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
Atlantic							
E. New York	13	1045	\$2013.85	\$2166.45	865	\$ 215.25	\$ 352.85
Greater New York	50	2002	4049.75	3130.85	6043	1503.75	2351.00
Maine	16	1056	1729.24	2014.60	310	70.00	443.75
Massachusetts	27	1600	2234.40	1980.55	745	185.15	1428.75
N. New England	11	437	1145.15	1693.12	133	33.25	94.75
S. New England	11	1378	1462.95	1577.87	301	75.25	374.00
W. New York	24	2210	3360.14	2477.60	151	36.50	250.50
	152	9728	15995.48	15041.04	8548	2119.15	5295.60
Central							
Colorado	16	819	1089.65	424.50	10	2.50	467.00
Inter-Mountain	11	573	625.70	-----	-----	-----	33.75
Kansas	27	1648	2608.05	1254.23	86	20.45	318.75
Missouri	36	1924	2463.07	1141.57	795	197.75	221.70
Nebraska	17	1387	1700.00	1344.70	80	20.00	58.35
Wyoming	7	522	1043.65	2479.75	10	2.50	83.50
	114	6873	9530.12	6644.75	981	243.20	1183.05
Columbia							
Chesapeake	20	1169	2003.78	3910.33	108	26.85	166.50
District of Columbia	12	310	775.75	691.10	1445	301.25	481.85
E. Pennsylvania	16	2470	2842.10	4906.23	260	65.00	91.90
New Jersey	15	1126	2099.24	3878.57	1584	385.85	530.20
Ohio	22	2402	3882.63	6203.39	548	109.30	1469.85
Virginia	21	1646	3660.80	6764.40	606	151.20	192.80
W. Pennsylvania	17	1094	1760.54	3047.05	150	37.50	600.75
West Virginia	23	2093	3399.85	7739.60	200	50.00	203.20
	146	12310	20424.69	37140.67	4901	1126.95	3737.05
Eastern Canadian *							
Maritime	6	1045	1463.20	268.00	2232	558.00	395.25
Newfoundland	10	839	1439.80	1329.60	254	63.50	9.25
Ontario	7	721	1328.08	177.50	5877	1469.25	2294.25
Quebec	7	721	1328.08	177.50	2065	516.25	877.00
	23	2605	4231.08	3385.10	10428	2607.00	3575.75
Lake							
Chicago	13	920	1504.70	1581.92	3085	633.80	6361.00
E. Michigan	15	1505	1355.25	1866.28	254	63.50	1470.20
Illinois	30	2867	5792.50	2332.20	45	11.25	333.00
Indiana	12	640	594.67	911.40	398	87.75	402.65
N. Michigan	12	640	594.67	911.40	15	3.25	36.00
N. Wisconsin	21	1507	2273.40	2084.70	235	48.25	65.20
S. Wisconsin	21	1507	2273.40	919.55	999	204.30	569.70
W. Michigan	21	1507	2273.40	259.53	165	41.25	283.55
	91	7439	11520.52	11791.68	5196	1093.35	9521.30
Northern							
Iowa	7	1001	1539.30	373.70	420	105.00	675.40
Minnesota	7	770	1179.70	905.25	70	17.50	869.50
North Dakota	4	177	364.15	653.75	30	6.40	88.30
South Dakota	4	177	364.15	653.75	30	6.40	88.30
	18	1948	3083.15	1932.70	520	128.90	1691.70
North Pacific							
Montana	3	100	104.20	1430.20	5	1.25	103.75
Idaho	9	274	178.25	280.70	10	2.50	219.00
S. Oregon	9	434	596.00	240.00	20	5.00	73.25
Upper Columbia	16	432	812.60	3389.12	30	7.50	117.50
W. Oregon	12	611	1180.24	177.10	35	8.75	466.55
W. Washington	12	611	1180.24	442.35	227	55.65	539.25
	48	1851	2871.29	5959.47	327	80.65	1519.30
Pacific							
Arizona	1	154	206.55	67.50	-----	-----	50.00
California	9	478	1190.82	2006.35	285	41.65	941.75
C. California	5	165	153.50	1539.50	50	12.50	180.00
N. California-Nevada	1	83	80.00	1794.45	15	3.75	97.60
S. California	5	468	748.95	1704.25	479	119.75	4969.50
S. E. California	4	185	218.00	2257.85	65	16.25	182.45
Utah	5	43	222.00	880.65	-----	-----	77.50
	30	1506	2819.82	10250.55	844	193.90	6498.80
Southeastern							
Carolina	27	2394	5418.30	5538.95	70	17.50	123.75
Cumberland	14	1576	1713.50	6153.35	10	2.50	271.75
Florida	17	2571	3427.60	2003.45	22	5.45	255.10
Georgia	17	2571	3427.60	3869.60	-----	-----	72.50
	58	6541	10559.40	17565.35	102	25.45	723.10
Southern							
Alabama	10	1893	2812.45	3284.40	50	12.50	113.00
Kentucky	26	3690	11444.90	5011.55	348	87.00	251.00
Louisiana-Miss.	23	2716	5382.95	4977.55	-----	-----	177.25
Tennessee River	11	1212	1420.60	3116.30	-----	-----	350.75
	70	9511	21060.90	16389.80	398	99.50	892.00
Southwestern							
Arkansas	20	1788	3029.45	1741.25	-----	-----	425.75
N. Texas	10	791	1533.50	2518.85	-----	-----	182.50
Oklahoma	29	2388	4639.48	5942.80	1	.20	391.95
S. Texas	34	3307	6967.80	3709.57	250	62.50	270.00
Texico	13	1623	1592.65	3243.80	250	52.50	218.25
	106	9897	17812.88	17156.27	501	115.20	1488.45
Western Canadian							
Alberta	6	528	795.90	763.30	691	172.75	202.50
British Columbia	2	347	503.25	137.10	1855	463.55	514.25
Manitoba	3	418	348.60	197.10	1298	320.50	1231.40
Saskatchewan	-----	-----	-----	159.00	1701	425.25	564.75
	11	1293	1647.75	1256.50	5545	1382.05	2512.90
Foreign and miscel.							
Mailing list	-----	-----	-----	-----	1367	341.75	2177.25
	-----	-----	-----	-----	13831	2908.45	3862.45
Totals	867	71502	\$121557.08	\$144513.88	38291	\$9215.30	\$38639.00

* Two months' report.

Foreign Union Conferences and Missions

	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
Austral	31	2814	\$ 5415.96	\$ -----	598	\$ 105.06	\$ -----
Australasian *	104	11867	38168.53	7817.96	132650	4923.99	238.72
African	---	---	---	20941.80	---	---	12249.93
British	---	---	---	3969.61	901	97.88	119.10
Cuban	13	589	2512.77	96.08	---	---	453.35
Chosen	---	---	---	---	---	---	---
C. China *	15	1144	176.82	---	197	205.26	---
C. European	145	13809	15076.31	12469.15	13294	1831.56	2282.13
Czecho-Slovakian	53	4573	2686.20	---	7427	157.23	---
Ecuador	---	---	---	1000.48	---	---	---
E. German	110	12047	11456.44	11288.05	21986	1985.99	3745.16
E. Siberian	6	483	119.15	---	---	77.05	---
E. Brazil	32	3020	1576.55	---	1469	260.70	---
Guatemala	3	129	278.25	---	---	---	---
Haitien	5	376	202.30	37.50	---	57.95	---
Honduras	---	---	---	426.00	---	28.75	---
Hawaiian	---	---	---	620.75	---	37.50	---
Hungary	35	3504	2011.28	---	---	422.43	---
Inca	---	---	---	2430.91	---	---	77.89
Japan	15	1293	228.20	160.20	6146	564.40	649.20
Jamaica	8	930	2440.00	---	---	---	---
Jugo-Slavia	24	2363	974.04	---	5218	268.48	---
Latin	---	---	---	1689.24	---	---	218.67
Malaysian	14	241	2157.65	1768.76	554	647.25	5.96
Manchurian	5	656	588.10	65.55	444	222.10	74.50
Mexican	20	2037	4866.93	---	---	---	---
Norway	---	---	---	7341.65	---	---	2815.47
Porto Rican	5	290	533.25	---	1000	150.00	---
Philippine *	34	3870	7719.91	---	---	---	---
Rumanian	29	1982	266.16	---	9393	196.82	---
Scandinavian	---	---	---	12032.92	---	---	621.08
Salvador *	5	375	1041.45	---	520	113.50	---
S. China	---	---	187.47	350.87	982	232.95	94.40
S. Caribbean	7	363	1666.92	---	---	---	---
S. Brazil	51	5173	2937.38	---	22644	387.42	---
Venezuela	3	80	520.80	942.90	---	---	---
W. Caribbean	4	370	788.15	701.00	---	---	---
W. German	167	11977	13376.34	11591.82	26770	2282.90	3434.47
E. China	---	---	---	120.25	---	---	293.75
Foreign totals	948	85855	119918.31	97863.45	252198	15127.97	27407.98
North Amer. totals	867	71502	121557.08	144513.88	38291	9215.30	38639.00
Grand totals	1810	157357	\$241475.39	\$242377.33	290489	\$24343.27	\$66046.98

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1921			1922	
	Copies	Value		Copies	Value
January	219236	\$17458.35	January	19113	\$3495.48
February	323131	29201.90	February	555769	32032.17
March	165851	15692.53	March	444001	54263.90
April	435553	32437.26	April	409053	44709.11
May	309170	27407.98	May	252198	15127.97
June	256511	18303.63			
July	134110	13471.26			
August	190509	17324.12			
September	345933	34426.40			
October	186590	20169.39			
November	230615	18097.12			
December	215871	21582.70			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1920	1921	1922		1920	1921	1922
January	131984	190441	84369	July	227130	181389	
February	86037	1605695	112742	August	109354	118536	
March	154887	112229	71205	September	306443	87063	
April	191698	273876	106788	October	117231	125981	
May	120491	197606	38291	November	96033	79876	
June	148914	135614		December	99722	64150	

COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	82346.39	74560.50	11848.45	133199.16	246104.17	269480.83
March	100551.36	112533.10	171496.11	196766.41	229220.64	335216.82
April	103042.73	128430.24	251307.66	255974.97	261838.96	253342.04
May	136453.74	160112.53	244584.54	245806.24	242377.33	241475.39
June	237914.24	276413.96	381166.18	480868.75	385315.49	
July	265004.04	336262.65	581282.95	718972.53	356481.93	
August	203010.27	207615.34	343737.50	437838.18	246749.54	
September	172855.15	137462.98	231475.12	349418.19	351732.39	
October	116501.72	133893.11	199530.88	400422.05	165869.44	
November	107545.23	101093.49	173967.04	237793.30	178215.72	
December	87121.50	117592.42	181193.54	215795.56	177423.46	
	\$1675481.56	\$1854347.09	\$2886059.62	\$3819735.24	\$3075842.26	1164238.55

cently arrived, and is studying the language preparatory to opening offices and treatment-rooms.

In Shanghai our forces have been concentrated on the building up of a training center. The General Conference has approved of a plan for a first-class sanitarium in this large city, where attention can be given to the training of native nurses, midwives, and medical evangelists.

The work so far has been done with the idea of ascertaining whether or not it would be possible to operate a first-class sanitarium in this country. We have operated the Red Cross Hospital for a period of three years, and have been able to stay within our budget. We have also come in

contact with a very fine class of people. During this time our gross income has amounted to \$279,517.56. The income from patients was \$213,682.84, and the operating expense totaled \$253,432.23, leaving a present worth of \$26,085.32. We have done charity work to the amount of \$30,300.

There has been some fruit from the missionary phase of our work. Twenty are now keeping the Sabbath and thirty are studying the Bible. Some of these are high-class Chinese.

A beginning has been made in teaching our native nurses to go out to the people and tell what they have learned. Several of our nurses attended a meeting recently

held in Hangchow, and gave lectures on health topics. These nurses are very enthusiastic over the possibilities of such work, and we are planning to give them a special course in public health educational work.

Broad plans have been laid for the future of this work. We are to inaugurate a campaign this fall for the raising of additional funds to complete the sanitarium, and as soon as possible to start the training of nurses, giving special emphasis to the medical missionary field work, that they may go out, not merely as nurses, but as teachers. We want to get all the medical workers interested in this public health educational work, also to induce our people generally to do more practical medical missionary work. This should be used as an entering wedge for the other phases of our message, and will be a means of reaching all classes. It is also planned, as soon as additional help arrives to handle the details of our local work, to use the columns of our papers to a greater extent in giving the gospel of health to the readers of these publications.

We need to develop the institutions we have already established, making them stronger in their educational phases. To carry out the plans already in operation, we must have more help. Soonan and Yencheng should have at least one foreign nurse with a working knowledge of the language, to aid in training and in keeping the service up to a high standard. In Shanghai we should have at least four or five institutional workers studying the language preparatory to working in the new institution.

We need your prayers, that God may give us wisdom and vision, that we may know how to adapt this work to the needs of the people. May it so represent the Great Medical Missionary that many will be led to acknowledge and accept Him as their Lord and Master.

C. C. LANDIS.

Appointments and Notices

CAMP-MEETINGS FOR 1922

Atlantic Union Conference	
Eastern and Western New York, Union Springs	Aug. 10-20
N. New England, Randolph, Vt.	Aug. 17-27
Maine	Aug. 24 to Sept. 2
Central Union Conference	
Wyoming, Crawford	Aug. 3-13
Colorado, Denver	Aug. 10-20
Nebraska, Epworth Lake Park, Lincoln	Aug. 17-27
Kansas, State Fair Grounds, Hutchinson	Aug. 24 to Sept. 4
Missouri, Springfield	Aug. 24 to Sept. 4
Columbia Union Conference	
West Virginia, City Park, Parkersburg	Aug. 10-20
Ohio, Mount Vernon	Aug. 17-27
New Jersey	Aug. 24 to Sept. 3
Chesapeake	Aug. 24 to Sept. 3
District of Columbia	Aug. 24 to Sept. 3
Virginia	Aug. 31 to Sept. 10
Lake Union Conference	
N. Michigan, Cedar Lake	Aug. 17-27
Illinois	Aug. 24 to Sept. 3
W. Michigan	Aug. 26 to Sept. 2
Chicago, Chicago	Aug. 31 to Sept. 10
Northern Union Conference	
Iowa, Des Moines	Aug. 17-27
Pacific Union Conference	
S. E. California	Aug. 3-13
California	Aug. 10-20

S. California ----- Aug. 31 to Sept. 10
 Arizona, Phoenix ----- Sept. 9-16
 C. California ----- Oct. 19-23

Southeastern Union Conference

Cumberland, Knoxville ----- Aug. 17-27
 Carolina, Charlotte, N. C., Aug. 24 to Sept. 3
 Georgia ----- Aug. 31 to Sept. 10
 Florida ----- Probably Nov. 2-12

Southern Union Conference

Alabama, Clanton ----- Aug. 3-13
 Alabama (colored) ----- Aug. 24 to Sept. 3
 Kentucky, Louisville ----- Aug. 10-20
 Kentucky (colored), Louisville -----
 ----- Aug. 31 to Sept. 10
 Tennessee River, Nashville ----- Aug. 17-27
 Louisiana-Mississippi, Jackson -----
 ----- Aug. 24 to Sept. 3

Southwestern Union Conference

Arkansas, Little Rock --- July 27 to Aug. 6
 N. Texas, Keene ----- Aug. 3-13
 Oklahoma, Enid ----- Aug. 17-27
 Oklahoma (colored) Oklahoma City -----
 ----- Aug. 29 to Sept. 6
 Texico, Clovis, N. Mex. --- Aug. 24 to Sept. 3

* * *

NORTHERN NEW ENGLAND CONFERENCE

A session of the Northern New England Conference of Seventh-day Adventists, Inc., is called to convene at Randolph, Vt., in connection with the camp-meeting, August 17-27. The first meeting is called for Monday, Aug. 21, 1922, at 9 a. m. All regular delegates to the conference session are delegates to the association meeting. All regular business of the corporation will be transacted at this time.

D. U. Hale, Pres.
 C. F. Ball, Sec.

* * *

MAINE CONFERENCE

The fifty-second session (second biennial) of the Maine Conference of Seventh-day Adventists, will be held in connection with the camp-meeting on the Pine Tree Academy grounds, Auburn, Maine, August 24 to September 3, for the purpose of electing officers for the next biennial term and transacting such other business as may properly come before the conference. The first meeting will be held at 11 a. m., Friday, Aug. 25, 1922.

W. C. Moffett, Pres.
 V. H. Hanscom, Treas.

* * *

MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in connection with the Maine conference and camp-meeting at Auburn, Maine, Aug. 24 to Sept. 3, 1922, for the purpose of electing trustees, changing its by-laws, and transacting such other business as may properly come before the association. The first meeting will be held at 11 a. m., Monday, Aug. 28, 1922. All accredited delegates to the Maine Conference are members of the association.

W. C. Moffett, Pres.
 W. O. Howe, Clerk.

* * *

WEST MICHIGAN CONFERENCE

The third biennial session of the West Michigan Conference will be held on the camp-ground in Battle Creek, Aug. 26 to Sept. 2, 1922. The first meeting for the transacting of business will be Sunday, August 27 at 9:15 a. m. Reports will be rendered, committees appointed, and officers chosen during the session.

J. F. Piper, Pres.
 H. P. Bloum, Sec.

* * *

WEST MICHIGAN CONFERENCE ASSOCIATION

The West Michigan Conference Association will meet on the camp-ground in Battle Creek, Mich., Monday, August 28, at 10:30 a. m., for the election of officers and the transaction of such business as shall come before it.

J. F. Piper, Pres.
 H. P. Bloum, Sec.

* * *

DISTRICT OF COLUMBIA CONFERENCE

The eleventh session (third biennial) of the District of Columbia Conference of Seventh-day Adventists, will be held July 26,

1922, at Ephesus Church, corner Sixth and N Sts., N. W., Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate without regard to number, and to one additional delegate for every ten members. The first session will be held July 26, 1922, at 2:30 p. m.

R. E. Harter, Pres.
 E. L. Workman, Sec.

* * *

DISTRICT OF COLUMBIA CONFERENCE ASSOCIATION

The eleventh session (third biennial) of the District of Columbia Conference Association of Seventh-day Adventists, will convene in Ephesus Church, corner Sixth and N Sts., N. W., Washington, D. C., at 5 p. m., Wednesday, July 26, 1922, to elect officers for the ensuing term and to transact such other business as may properly come before the Association.

R. E. Harter, Pres.
 E. L. Workman, Sec.

* * *

OKLAHOMA CONFERENCE CORPORATION

Notice is hereby given that the Oklahoma Conference Corporation is called to convene in conjunction with the annual conference and camp-meeting Aug. 17-27, 1922, in Enid, Okla. The first meeting of the corporation will be held August 21 at 3 p. m. This meeting is called for the purpose of electing officers for the ensuing year and transacting such other corporation business as may demand attention. All accredited delegates to the conference are delegates to the corporation.

M. B. VanKirk, Pres.
 C. L. Stilson, Sec.

* * *

OKLAHOMA CONFERENCE

The twenty-eighth annual session of the Oklahoma Conference of Seventh-day Adventists is called to convene Aug. 17-27, 1922, in connection with the annual camp-meeting in Enid, Okla., for the purpose of electing officers for the ensuing year and for the transaction of such other business as may properly come before the conference at this time. Each church is entitled to one delegate for its organization and one additional delegate for every fifteen members or major fraction thereof. The first meeting is called for August 18 at 2:30 p. m.

M. B. VanKirk, Pres.
 C. L. Stilson, Sec.

* * *

WYOMING CONFERENCE

The regular annual session of the Wyoming Conference of the Seventh-day Adventists will convene at 3 p. m., Friday, August 4, 1922, on the camp-grounds at Crawford, Nebr., for the election of officers and the transaction of such other business as may come before the conference at that time. Each church is entitled to one delegate for its organization and one additional delegate for each ten members.

J. W. Turner, Pres.
 W. R. Babcock, Sec.

* * *

WYOMING CONFERENCE ASSOCIATION

The fifteenth annual session of the Wyoming Conference Association of Seventh-day Adventists will be held in connection with the Wyoming Conference camp-meeting, August 3-13, in the city park at Crawford, Nebr., for the purpose of electing a board of trustees and for the transaction of such other business as may properly come before the meeting. All regular delegates of the Wyoming Conference are delegates to this session. The first meeting is called to convene at 3:45 p. m., Friday, Aug. 4, 1922.

J. W. Turner, Chairman.
 W. R. Babcock, Sec.

* * *

WESTERN NEW YORK CONFERENCE ASSOCIATION

The third biennial session of the Western New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the camp-meeting, Union Springs, N. Y. The first meeting will be called at 10 a. m., Friday, Aug. 11, 1922. This meeting is called to consider the

proposed union of the Eastern and Western New York Conferences, the election of officers, and such other business as should come before the constituency. All regularly accredited delegates to the conference compose the constituency of the association.

R. S. Fries, Pres.
 R. C. Taylor, Sec.

* * *

WESTERN NEW YORK CONFERENCE

The third biennial session of the Western New York Conference is called to convene on the camp-ground at Union Springs, N. Y., in connection with the camp-meeting, Aug. 10-20, 1922. The first meeting will be called to order on Friday, Aug. 11, 1922, at 9:30 a. m. This meeting is called for consideration of the proposed uniting of the Eastern and Western New York Conferences, the election of officers, and such other business as may properly come before the session.

R. S. Fries, Pres.
 R. C. Taylor, Sec.

* * *

NEBRASKA CONFERENCE

The forty-fourth regular session of the Nebraska Conference of Seventh-day Adventists will convene in connection with the camp-meeting at Epworth Lake Park in Lincoln, Nebr., Aug. 17-27, 1922, for the purpose of electing officers and the transaction of such other business as may properly come before the conference. The first meeting of the session is called for Friday, August 18, at 3 p. m.

D. P. Wood, Pres.
 E. J. Moser, Sec.

* * *

NEBRASKA CONFERENCE ASSOCIATION

The forty-fourth regular session of the Nebraska Conference Association of the Seventh-day Adventists will be held in connection with the camp-meeting at Epworth Lake Park, Lincoln, Nebr., Aug. 17-27, 1922, this being the second annual meeting after the biennial session held in Hastings, Nebr., Sept. 2-12, 1920. The first meeting of the session is called for Tuesday, Aug. 22, 1922, at 11 a. m. The purpose of this meeting is the election of officers and the transaction of such other business as may properly come before this association.

D. P. Wood, Pres.
 E. J. Moser, Sec.

* * *

WEST VIRGINIA CONFERENCE

The regular biennial session of the West Virginia Conference of Seventh-day Adventists will convene on the camp-ground at Parkersburg, W. Va., Aug. 13, 1922. The first meeting is called at 9 a. m. The purpose of this meeting is the election of officers and the transaction of any other business that may come before the conference at that time. Each church is entitled to one delegate for its organization, and one additional delegate for each seven members.

W. M. Robbins, Pres.
 C. M. Paden, Sec.

* * *

SEVENTH-DAY ADVENTIST BOOK SOCIETY

Notice is hereby given that the tenth annual meeting of the stockholders of the Seventh-day Adventist Book Society will convene Tuesday, Aug. 8, 1922, at 5 p. m., on the camp-ground at Parkersburg, W. Va. The object of this meeting is to elect officers for the coming term, and to transact such other business as may properly come before the body.

W. M. Robbins, Pres.
 C. M. Paden, Sec.

* * *

GLENDALE SANITARIUM TRAINING SCHOOL FOR NURSES

The Glendale Sanitarium will admit nurses to its next class, beginning Aug. 1, 1922.

The purpose of this training school is the education of consecrated young people to meet the ever-increasing demand for trained medical workers both in the homeland and in foreign fields.

The past success of the sanitarium has made it possible for us to have a new and strictly modern building, which will soon be under construction.

The ideal climate in which the Glendale Sanitarium and Hospital is situated, also its

proximity to a large city, brings a wide variety of cases to the institution during all seasons of the year. These conditions, with the large number of accident and emergency, as well as surgical and maternity cases coming to us, afford excellent advantages for the thorough training of nurses.

Any one interested in the nurses' course should address Superintendent of Nurses, Glendale Sanitarium and Hospital, Glendale, Calif.

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REQUESTS FOR PRAYER

A sister writes from Oklahoma: "Please pray that my health may be restored, and that the way may open for my children to obtain a Christian education."

Prayers are requested for the healing of an aged brother in Florida.

An anxious mother in Kansas desires prayer for the healing of her daughter.

A sister writing from Michigan requests prayer for the conversion of a friend. Another sister in this same State desires prayer for healing from a nervous affliction.

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PUBLICATIONS WANTED

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

Mrs. Ann L. Gallion, Colfax, Calif. Late copies of the *Instructor*, *Little Friend*, *Watchman*, and *Signs*.

Hettie Beermann, Star Route, Box 9, Clatskanie, Oreg. Particularly *Signs*, *Instructor*, *Little Friend*, and tracts.

Mrs. Irene Dingman, R. F. D. 3, Box 60, Cheboygan, Mich. *Instructor*, *Little Friend*, and *Signs*.

Mrs. G. B. Gatling, Thomson, Ga. *Little Friend*, *Life and Health*, and *Watchman*, especially.

Mrs. Mary M. Evans, Box 363, Eureka, Kans. Especially *Signs*, *Watchman*, *Instructor*, and *Present Truth*.

Mrs. John Hall, 61 South St., Southbridge, Mass.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Davis.—Elmer Ezekiel Davis was born Feb. 25, 1899, near Kincaid, Kans., and died April 3, 1922, at Dillon, Mont. He was converted and baptized into the Adventist faith at the early age of nine. He leaves a father, mother, one brother, five sisters, and other relatives to sorrow, though not without hope. * * *

Cooper.—Nancy Ellen Cooper, wife of S. M. Cooper, died in Oklahoma City, Okla., March 9, 1922, aged seventy-one years. Mr. and Mrs. Cooper celebrated their forty-ninth wedding anniversary only two weeks before she fell asleep. In addition to her husband, four sons, two daughters, and two brothers mourn. M. Lukens.

Christman.—Annette Laroche was born at La Grimaudie, Department of Puy-de-Dôme, Auvergne, France. She came to this country in 1868, and the following year was united in marriage with Albert Christman, of Kankakee, Ill. She died at the home of her son in Oswego, Kans., March 26, 1922, aged eighty-three years. Five children survive. B. G. Wilkinson.

LaForge.—Mary L. LaForge was born in Detroit, Mich., Dec. 29, 1844, and died May 4, 1922. Two sons survive.

F. S. Clarke.

Webber.—Nelson F. Webber was born at Niles, Mich., and died near Boyne Lake, Alberta, May 20, 1922. He died at the age of seventy-two years.

G. F. Ruf.

Riedlinger.—Jacob P. Riedlinger of Newark, N. J., died at the home of his daughter in Richmond Hill, N. Y., May 17, 1922, in his seventy-second year.

Mrs. Catherine Eichenaner.

Perdue.—Esther Pearl Perdue was born near Hope Villa, La., April 4, 1921, and died near Welsh, La., May 6, 1922. She is survived by her parents and two brothers.

Mrs. C. E. Perdue.

Paul.—Mrs. Minnie Holsinger Paul was born in Nebraska, March 16, 1874, and died at Bancroft, Iowa, May 27, 1922. She is survived by her husband and three children.

D. K. Olson.

Fisher.—Mary Butts was born in Fremont, Ill., Sept. 11, 1844. She was married to Molliston Fisher, Nov. 26, 1866. Her death occurred at Montrose, Colo., May 10, 1922.

F. S. Chollar.

Burden.—Julia Albina Allen Burden was born near Augusta, Maine, July 8, 1833. She died at Anaheim, Calif., May 28, 1922. She is survived by three sons, three daughters, and an aged sister.

A. M. Dart.

Parrot.—Amey E. Parrot was born in Champaign County, Ohio, Jan. 1, 1821, and died May 10, 1922, at Elgin, Ohio. She was the mother of a large family, only two of whom survive her.

D. S. Teters.

Breeden.—John Wesley Breeden was born in Ripley County, Indiana, Dec. 21, 1852, and died at the home of his daughter at Cheyenne Wells, Colo., May 30, 1922. The wife and children survive.

Emil R. Lauda.

Maker.—Seraphina Barr was born in Hanover, Kans., in 1876, and died in Hopeville, Oreg., May 15, 1922. She was married in 1898 to Byron A. Maker. Her husband, two boys, and a girl mourn their loss.

W. T. Hilgert.

Worthen.—Lucy Bates Worthen was born in Hartland, Vt., Feb. 21, 1859, and died at her home in Lynden, Wash., April 18, 1922. She leaves an aged husband, besides children and grandchildren, to mourn her death.

L. Johnson.

Parker.—Mrs. Jennie Legg-Parker was born Oct. 5, 1848, in the State of Indiana, and died at her home at Aroma Park, Ill., May 19, 1922. She is survived by two brothers, one sister, and two daughters.

L. G. Nyman.

Bates.—Rebecca Anne Doolittle Bates was born in Indiana, Jan. 3, 1851, and died in Aledo, Ill., May 7, 1922. She became a member of the Seventh-day Adventist Church in 1889. One daughter survives her.

H. O. Butler.

Geates.—Anna Geates died in North Battleford, Saskatchewan, Canada, April 22, 1922. She had been a faithful Sabbath keeper for many years. Her aged father, four brothers, and three sisters survive her.

John G. Walker.

Hubbard.—John Finsley Hubbard was born in Waldron, Mich., Dec. 6, 1854, and died at that place April 7, 1922. For twenty-six years he enjoyed this blessed truth. His wife, four daughters, and one son survive.

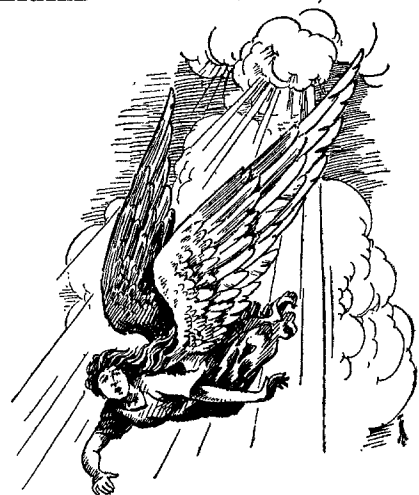
C. M. Bunker.

Glasscock.—Elberton Edwin Glasscock was born Aug. 13, 1871, at Indianola, Iowa, and died at Alexandria, Minn., May 18, 1922. He is survived by his wife and two children, his parents, three brothers, and one sister.

E. L. Sheldon.

Henderson.—Edwin R. Henderson was born June 30, 1850, near Syracuse, N. Y., and died April 15, 1922, at Marshfield, Oreg. He was united in marriage with Isabella A. Booth, of Burr Oak, Mich. He became a member of the Seventh-day Adventist Church in 1881, and was a faithful worker for the Lord until his death. His wife, one daughter, two sons, and one sister, survive.

Mrs. E. R. Henderson.



"Repeat the message, repeat the message."

Tell My people to repeat the message; and the power of God will witness to the message in a remarkable manner."

An angel came down from heaven with the above commission, repeated "over and over again" to believers. *Present Truth* is fulfilling this commission. It is repeating over and over the plain, simple message, in clear, connected, topical form—the full gospel message; and the power of God is witnessing to it as promised "in a remarkable manner," as will be revealed by the responses published from time to time in the following panel.

Response from the Field

ONE COPY SUFFICIENT TO CREATE AN INTEREST

The following letter illustrates scores of letters coming to *Present Truth*:

"Dear Sirs:

"I am in receipt of a copy of a paper called *Present Truth*, which appeals to me very much. Do you publish the same still? If so, please quote me your subscription terms. I should like very much to subscribe for *Present Truth*.

"Sincerely yours,"

IT CHEERED OUR HEARTS

The following letter expresses the keen appreciation of *Present Truth* coming from a retired minister residing in Connecticut:

"I received a copy of *Present Truth* last week. My wife and I enjoyed it so much we inclose stamps for a year's subscription. It gladdened our hearts to read the issue we received. We are hungering for more of the same sort of spiritual food. I am a retired minister, after forty years' service, so wife and I have time to read such good things as are published in *Present Truth*.

"Yours in the service of Christ."

PRESENT TRUTH ON THE STREET CAR

A resident of California writes to *Present Truth* as follows:

"Dear Sir:

"Every so often I find *Present Truth* left by some one in a street car. I have read them all over and over again, and find their sayings all in accord with the word of God. Yes, I miss that little paper now, and I am sending you 25 cents in stamps for a yearly subscription."

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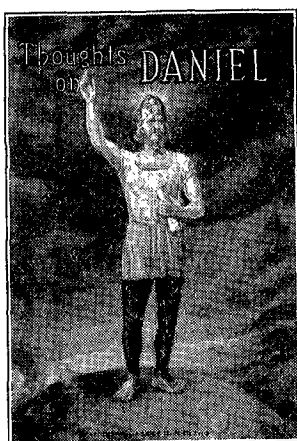
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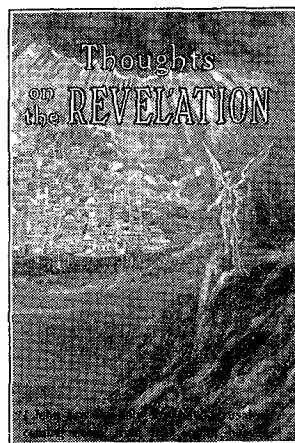
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REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., JULY 27, 1922

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

THURSDAY, July 13, Elders W. A. Spicer and J. L. Shaw left Washington to attend council meetings in the Lake Union at Battle Creek, Mich., and Wabash Valley, Ind.

* *

ELDER R. A. UNDERWOOD, responding to the call of the General Conference to assist in camp-meetings in the Southwestern Union Conference, left his home the same day he received the request, so as to reach the first meeting in South Texas at its opening.

* *

RECENT communications from Elder A. G. Daniells tell of good camp-meetings being held in the North Pacific Union Conference. At one of these more than one hundred candidates went forward in baptism. Brother Daniells has been invited to attend the later camp-meetings in the Pacific Union Conference, these holding until the time of the Autumn Council in September.

* *

We quote from a letter recently received from Brother C. A. Thorp, editor of the Norwegian paper in Christiania:

"The work is making progress here in Scandinavia. We have had upwards of seventy accessions to our church membership in Christiania during the last two years. Good reports are coming from other places. Our book work is more than holding its own, in spite of the depression."

* *

RETURNING from General Conference to Australia by way of Europe, Dr. T. A. Sherwin sailed from New York, July 15, on the S. S. "Cedric." Dr. Sherwin was one of the two delegates present from Australia, the other, C. H. Watson, having been chosen Vice-President and Associate Treasurer of the General Conference. Brother Watson returned by way of the western route, and is now preparing to leave Australia, where his long service has endeared him to the hearts of his brethren. He and his family hope to reach the States by the last of September or early in October.

TALKING HARD TIMES

SOME of our ministers and lay brethren think that talking hard times may be affecting our people and lessening their readiness to help the cause of God in these days of unusual need. It is true that the days since 1914 have been sore and serious. Many thoughtful men, looking upon conditions in the world, have recognized this. They have viewed the tottering old world, and have grown hopeless.

Cognizant of these things, we put our hope and trust in God. "The program of coming events is in the hands of the Lord." In the story of Paul's shipwreck, "when neither sun nor stars in many days appeared, and no small tempest lay on" the ship, Paul stood forth and said, "I exhort you to be of good cheer." His faith and consequent good cheer saved the 276 souls from despair, and all safely reached shore.

But are we having hard times, especially here in America? If we are, should we not look to God and trust in Him? There is no help in deploring the situation in which our affairs may be.

A careful, farseeing business brother writes a very encouraging letter, which, while emphasizing the danger of thinking too much of the unfavorable conditions about us, gives some reasons why he thinks better times financially are coming on. With his permission we quote:

"I am convinced that the times are not really hard throughout the country as a whole. Certain districts are of course seriously affected by local conditions, such as strikes. Spectacular items are made much of in the papers, and our leaders are, I think, in danger of dwelling too much upon them instead of talking up the bright side of the situation.

"Really, I think the greatest handicap just now in raising funds comes from a decided reaction from the reckless buying and spending of the year 1920, to extreme caution and conservatism; but the situation is now balancing itself. I have noted the following points:

"1. According to the Bureau of Statistics of the Government, employment now is 93.7 per cent of normal, with a rapid tendency toward full employment, and even shortage of labor in certain lines.

"2. A building boom is getting under way throughout the entire country, and higher wages are paid for that line of work than at any time during the war period. Brick masons, for example, are paid \$1.50 an hour, and there is a shortage of laborers even at that price. Very ordinary carpenters are receiving from 95 cents to \$1.10 an hour.

"3. The purchasing power of the average wage throughout the United States is 14 per cent greater than it was in 1914. This figure represents the purchasing power of the wages actually being paid. The rate of wage in all industries is 85 per cent above 1914.

"4. Bumper crops are in prospect throughout the entire country, and railways are anticipating a shortage of cars to move farm produce.

"5. Prices of farm produce are adjusted so that they are much more satisfactory to the farmer. Corn, for example, brings twenty-five cents a bushel more than one year ago.

"6. Money is more plentiful, and is being offered at lower rates, which indicates confidence on the part of financiers that prosperity is returning.

"When worldly men, with worldly conditions only for their encouragement, see brighter prospects ahead, should not the leaders of our work who have confidence in God's ability to help, renew their courage and confidence, and talk courage instead of reciting to each other too many stories of hard times?"

"I believe that our people can make up the full quota in mission funds without great sacrifice, and somehow it seems to me that the present world situation gives the basis for a new, strong appeal to our people not to fall down in the present crisis on the world program."

J. L. SHAW.

* *

FURY RESTRAINED

WHEN first our youthful pioneer in Turkey began to proclaim the message in ancient Bithynia, professed Christians were the ones who raised up storms of opposition similar to the tumults which the early Jews stirred up against the apostolic missionaries. Some notoriously wicked characters had been transformed by the truth, but this seemed only to intensify the prejudice.

While the late Elder Z. G. Baharian was holding a meeting in the village of Ovajik, across the bay from the ancient city of Nicomedia, the building was surrounded by a mob throwing stones and crying for his life. He wrote:

"Death seemed very near. We had no refuge but God, whom we trusted. One man was climbing up the wall to enter and take me out. If I were once in their hands, I could have no hope for life. But surely the angels of God had been sent to keep me from danger. I prayed to God, holding fast to His word, and behold, the people became divided, one class saying, 'Let us take him out this very night,' and the other, 'Let us wait till tomorrow.' The latter prevailed, and they went home. Thanks to God, it was very still, and we rejoiced."

The preacher went away at once. When he returned at a later time, he met the same opposition, and again the believers saw the delivering hand of God. Elder H. P. Holser told the story at the 1895 General Conference:

"Another rabble was raised, and they stoned the house again Sabbath evening. The next morning, while the brethren were engaged in their worship, another crowd assembled, until about a thousand people were there. They were screaming, crying to have Brother Baharian given to them, throwing dust into the air, and stoning the house. A few brethren in the house barricaded the door, and then the mob began to dig a hole through the wall. The brethren within said to Brother Baharian, 'Now is the time to go.' They went out through the crowd who were pulling and hauling one another to get at him, and they continued so to the mayor of the village; and all the way not a particle of harm resulted. The mayor told him he must leave the village; that it was impossible to restore order until he did. So the mayor provided horses and soldiers, and sent him out of the village."

As the angels evidently mingled with the mob at Nazareth when Jesus escaped their fury, "passing through the midst of them," they were surely with our pioneer worker in old Bithynia. The early seed-sowing in that region brought forth fruit that still flourishes.

W. A. S.