

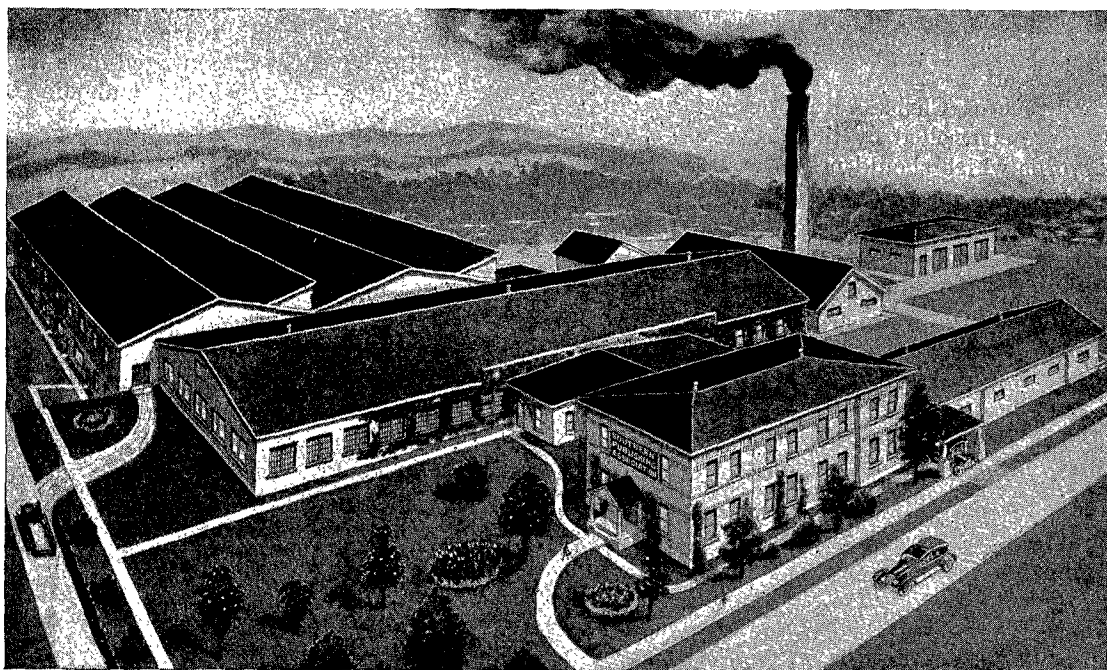
The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

Vol. 99

Takoma Park, Washington, D. C., August 10, 1922

No. 36



Plant of the Southern Publishing Association

Nashville, Tenn.

OF our three large publishing houses in the United States, the Southern Publishing Association, at Nashville, Tenn., because of its size and youthfulness, was for years known as the "baby plant." But children will grow up. With this year, the twenty-first of its history, the institution has now attained its majority, and is no longer to be classed with minors. It is in every sense an adult. Not only in years of experience, but also in size and equipment, it ranks among the best. With its 50,000 square feet of floor space, solid brick construction, and cement floors; its up-to-date, labor-saving machinery; its chapel, library, commissary, and cafeteria, it affords every facility for rapid quantity and quality production of message-filled books and periodicals.

Our Words

MRS. E. G. WHITE

"LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Speech is the means by which thought is expressed. Rightly used, this gift is a wonderful blessing, whose power for good cannot be estimated; misused, it is a curse to humanity and a dishonor to God. "Death and life are in the power of the tongue;" "and a word spoken in due season, how good is it!"

Every uttered word exerts an influence, every action involves a train of responsibilities. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence we are linked to the universe. Christ used His influence to draw men to God, and He has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a "word in season to him that is weary," and will realize the highest human blessedness,—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered.

The great want of the world is hearts in which Christ abides as an honored guest. But the meekness and lowliness of Jesus have been too hard a lesson for many to learn. The sanctifying power of the truth has not been allowed to influence them for good, bringing the emotions of the heart and the words of the lips into conformity to the will of God; and too often, while Jesus stands knocking at the door of the heart, men are so busily engaged in talking of the faults of others that they fail to grant Him an entrance.

Servants of Satan Rather than of Christ

Some who profess to love Christ, cherish cruel thoughts against others; and these thoughts, with their baleful influence, flow to the world in their words. All such are more closely allied to the great deceiver than to Him who said, "Blessed are the peacemakers." Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy, and prompting the false whisper which so often causes untold misery. Those who lend themselves to his service do a work which makes him rejoice; but the angels of God weep as they see the evil that is wrought. Could those who thus give themselves up to mischief-making see how well pleasing their course of action is to the adversary of souls, they would say with the psalmist, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper."

There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters. He is constantly at work, adapting himself to the various dispositions and circumstances of those whom he is seeking to entangle. That soul is in the greatest danger which, though blind to its own faults, is all too quick to make known the failings of others. If the tongue were kept as with a bridle, if the eloquence of silence were more often pre-

served, how many heartaches would be saved, how many souls kept from entering the dark shadow of despair and discouragement!

It is not God's purpose that His children should isolate themselves, drawing apart from one another. In their intercourse He would have them reveal Him by a patient, long-suffering, forbearing spirit, by words which cheer and encourage those that faint by the way. If we are willing to learn, Christ will teach us to manifest in our daily lives His goodness, mercy, and love. Every soul who will become consecrated to Him will be a channel through which His love can flow, an agent co-operating with divine intelligences, and will find his happiness increased as he imparts happiness to others.

He who is your neighbor is to be earnestly sought for and labored for. Is he ignorant? let your communication make him more intelligent. Is he downcast and discouraged? let your words speak hope to his soul. Those who are defective in character are the very ones God enjoins us to help. "I am not come to call the righteous," said Christ, "but sinners to repentance." By the influence of words spoken from a heart full of love, the discouraged ones may become trophies of grace,—heirs of God, and joint heirs with Jesus Christ.

Faulty Critics

"Take heed to thyself," was the charge given to Timothy. Today this lesson is fearfully neglected by those who pride themselves upon entering the kingdom of God. Satan works untiringly to thwart the purpose of God, and he tempts the children of God to be severe upon the errors of others, while they themselves are careless in regard to their own course of action, and mingle defects with their work. There will always be something which we can criticize; but when we view things as God views them, we shall not look at the work of others with a critical eye, eager to find some flaw, but will seek to find something of which we can approve. Let him who makes criticism and fault-finding his first duty, who spends his God-given time in speaking words which sow the seeds of doubt and unbelief, take heed lest defects far more serious be found in his own character.

(Concluded on page 7)

The Advent Review and Sabbath Herald

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

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The Advent HOLY BIBLE REVIEW And Sabbath HERALD

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

VOL. 99

TAKOMA PARK, WASHINGTON, D. C., AUGUST 10, 1922

No. 36

Attained Its Majority

R. L. PIERCE

Manager Southern Publishing Association

THE Southern Publishing Association was formally organized and incorporated at Nashville, Tenn., in June, 1901. It is, therefore, twenty-one years of age. In other words, the association is now "old enough to vote."

It has been said that when a man dwells much upon the past, it is a sign he is getting old. That is not the reason, however, why this bit of Southern Publishing Association history is given at this time. We feel, like any young man of twenty-one, that this institution is looking forward, not backward, to its best days. Of age, but not old, we confidently press toward the most prosperous days for the work of the Southern Publishing Association.

The Beginning

The actual work of printing Seventh-day Adventist literature in the South was begun by Brother James Edson White in a barn on Grand Avenue, Nashville, Tenn., near the well-known Vanderbilt University, in the year 1900. The house to which this barn belonged was an old plantation mansion which had been built when Tennessee was part of North Carolina.

It was in this barn that Elder White began the publication of a little paper entitled *The Gospel Herald*. The "business office" was in a lean-to shed, as shown in the picture on page 4, while the power was obtained from a small gasoline engine placed in a tent on the opposite side of the barn.

Early the following year Brother White, with the assistance of Brother B. A. Rogers, purchased a small two-story brick building at 1025 Jefferson Street, to which the meager equipment was moved in March.

It was in April of the same year (1901) that the General Conference was held in Battle Creek, during which Sister E. G. White made

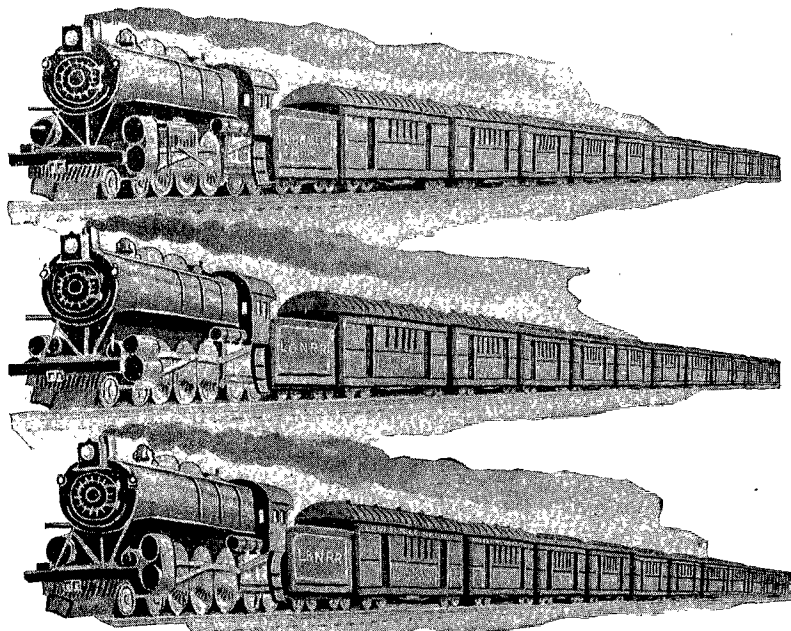
earnest appeals in behalf of the work in the South, and particularly of the publishing work. In response to these appeals it was decided to establish a publishing house in Nashville. Certain brethren were requested to undertake this work, and the building on Jefferson Street, together with the limited facilities, was purchased from Elder White. It was in this building that the Southern Publishing Association came into existence.

During its first six years, the association was a non-dividend-paying stock company, the money being solicited from our people in the North, East, and West. In 1906 the Jefferson Street property was sold and the plant moved to its present site, a more desirable location outside the city limits. The following year (1907) the form of organization was changed from a stock company to a membership basis, and the association was reincorporated under the name of "Southern Publishing Association of Seventh-day Adventists." This placed the institution directly under the ownership of the denomination as a whole, upon which plan it has since been conducted.

Like many of our other institutions, the Southern Publishing Association has had its struggles and perplexities. In fact, there was a time when the General Conference seriously considered the question of discontinuing the publishing work in Nashville, and maintaining simply a branch office or depository. Today the association stands as a monument to the guiding hand of the spirit of prophecy, for the instruction came in definite messages that the work of printing should be continued, and that the Lord would open the way for a mighty work to be accomplished by this institution.

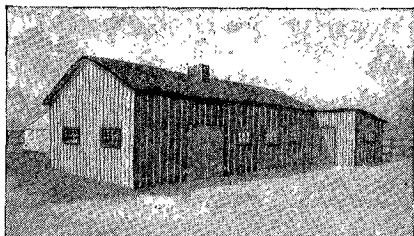
The Present Plant

The home office and plant at Nashville has a floor space of approx-



Three Trains of Twelve Mail Cars Each Are Now Required to Carry One Issue of the Harvest Ingathering "Watchman"

imately fifty thousand square feet. All the manufacturing is done on the ground floor. The buildings are constructed of brick, with solid walls, and all except the second story of the office building — which contains the chapel, library, and the editorial rooms — have



The Beginning

cement floors. Under a portion of the factory is a concrete basement in which are a vault, employees' commissary, a neat cafeteria, a swimming pool, and a large

room for the baling and storing of waste paper.

Within the last few years four large additions have been built. During this same time every machine in the factory, with the exception of a "pony" press and one embossing press, has been replaced with the newest and most up-to-date equipment, while a number of additional labor-saving machines have also been installed. Some of these were the first to be sold south of the Ohio River.

All its large Miehle presses are equipped with automatic feeders and combination extension deliveries. It has one large two-color press on which are printed the *Watchman Magazine*, the Harvest Ingathering covers, and other color work. The association has plates of practically all our English subscription books, as well as being the exclusive publisher of a number of trade books and smaller publications.

Branch Houses

The Southern Publishing Association owns substantial and attractive properties in Fort Worth, Tex., and Atlanta, Ga., where are located its two branches which serve most effectually the territory of the Southwestern and Southeastern Union Conferences.

The Fort Worth branch was established at the beginning of 1905. Its present manager is Brother H. R. Gay. The Atlanta branch was opened in 1909, with Brother L. D. Randall as manager, who has since continued in that position.

Mission Territory

In harmony with the world-wide program for the extension of our publishing work in foreign lands, the Southern Publishing Association has accepted the mission territory assigned to it by the General Conference for this purpose. This territory embraces the South American Division Conference, together with the Latin Union, which includes France, Italy, Spain, Portugal, Belgium, Latin Switzerland, and the northern countries of Africa.

In order to promote this work, the constituency of the Southern Publishing Association has voted to set aside, at the close of each fiscal year, in a Donation Reserve Fund, not less than 55 per cent of its net profits. Already substantial financial assistance has been given to the mission printing offices in both Argentina and Brazil, while the new property for the French publishing house near Paris was purchased with money furnished by the Southern Publishing Association.

During the last General Conference quadrennial period the donations made by the institution, exclusive of Big Week efforts, amounted to six and one-fourth times as much as during the previous four years. In addition to giving financial help, the association has furnished several workers for the mission fields, while one year ago its manager was sent to visit South America in the interest of this extension work. The foregoing may be taken as an indication of the deep interest which those connected with the Southern Publishing Association feel in behalf of the work in the regions beyond.

The "Watchman Magazine"

At the present time the circulation of the *Watchman Magazine* is increasing with every issue. As publishers, we are receiving many letters conveying the encouraging news that the *Watchman* is accomplishing much in winning souls to this message. We are living in a magazine as well as a book reading age. According to the latest statistics available, the annual value of book sales of all classes in the United States was \$75,000,000, and of magazines \$72,000,000. Including both magazines and newspapers of all kinds, the year's sale of periodicals amounted to \$276,000,000. From this it is apparent that the periodical work of Seventh-day Adventists should not be neglected.

Personnel

The present officers of the association are as follows: Charles Thompson, president; R. L. Pierce, vice-president and manager; M. F. Knox, secretary and treasurer; W. A. Harvey, superintendent.

L. E. Froom is editor of the *Watchman Magazine*, with R. B. Thurber as associate editor; circulation manager, C. V. Leach; assistant, W. R. White.

Harvest Ingathering

As the time is drawing near for the opening of another Harvest Ingathering cam-



Fort Worth (Texas) Branch
Established in 1905

paign, it will doubtless be of interest to the readers of the REVIEW to learn that to carry one issue of the Harvest Ingathering *Watchman* now requires not less than three trains of twelve mail cars each. When this is compared with the first issue of our first denominational periodical, *Present Truth*, the entire edition of which was carried to the post office in a carpet bag, we can but exclaim, "What hath God wrought!"

"In Accordance with God's Purpose"

As the years go by and the work of the Southern Publishing Association fills a larger place in this message, we are led to realize more and more that "our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized." — "*Testimonies*," Vol. VII, p. 144. And again, as recorded on page 233, we can now better appreciate that "it was in accordance with God's purpose that the publishing work was started at Nashville."

* * *

"ORDINARILY we find in people the qualities we are mostly looking for or the qualities that our own prevailing characteristics call forth. The larger the nature, the less critical and cynical it is, the more it is given to looking for the best in others."

"Scriptural Meaning of 'Destroy,' 'Perish'"

[As a fitting conclusion to the brief studies on the New Testament in the original Greek, which have been appearing in the REVIEW, we reprint from the *Homiletic Review* for July, the following article by Eric Lewis, a pastor in Ontario, Canada. This clear statement on the doctrine of eternal torment, from the viewpoint of the original text, by a Bible student not of our faith, should be appreciated by our workers.—EDITOR.]

A CORRECT interpretation of these words ["destroy," "perish"] in the New Testament carries with it far-reaching consequences, doctrinal and practical. The word faces us in the great familiar passage, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16, R. V.

What, in this message of God's love to a lost world, did our Saviour mean by this word "perish"? Did He mean His hearers to understand by it endless conscious suffering, or the ultimate extinction of life in the fiery Gehenna of which He spoke elsewhere, of which the vale of Hinnom in His day was a fitting emblem?

For the English reader of the New Testament it is necessary to explain that the words "destroy," "perish," are both represented by the word *apollumi* in the Greek original, the active voice of which is rendered "I destroy," the middle or reflexive voice, "I perish." And the argument that applies to the verb *apollumi* will be equally applicable to its derivative noun *apoleia*, commonly translated "destruction" or "perdition." Other Greek words are translated "destroy," "destruction," used occasionally of the doom of the impenitent; but space forbids their inclusion in one brief article.

A Greek word in the original will often be represented by several different words in our English translation; and *apollumi* has four English equivalents (alike in A. V. and R. V.), viz., to "destroy," to "perish," once to "die," and secondary meaning to "lose."

As well as having primary and secondary meanings, the same word may be used either literally or figuratively, and besides its use in the natural or physical realm, it may also have a special spiritual significance; e. g., when we speak of a sheep as "lost," we mean it is missing, it has strayed from its owner; but when we speak of a sinner as "lost," we are giving to the word a spiritual significance; he is away from God, alienated from Him, astray spiritually.

A Principle of Exegesis

And here we ask attention to an important principle of correct exegesis, viz., that the primary meaning is the basic one from which all others are derived. To attempt to deduce from a secondary use of a word its primary meaning, is a philological blunder from which erroneous interpretations inevitably follow.

Apollumi is fifty-nine times in the New Testament translated "destroy," "perish" (including John 18:14, where it is translated "die"); of these, forty-nine refer to animate beings, and the remaining ten to beings inanimate. To take the former first, here are a few instances culled without break from the concordance:

"Seek the young child to destroy him." Matt. 2:13.
"Able to destroy both body and soul in hell." Matt. 10:28.

"Took counsel how they might destroy Him." Matt. 12:14.

"He will miserably destroy those wicked men." Matt. 21:41.

"He sent his armies and destroyed those murderers." Matt. 22:7.

It will be at once apparent that in all these passages (omitting the second for the moment, as it raises the question in dispute) the meaning of "destroy" applied to animate beings is "to take life;" and this will be found to hold true of every other case in the New Testament where it is spoken of the destruction of animate beings in the physical realm. The taking of life is its primary basic meaning.

This meaning, of course, is inadmissible as applied to inanimate beings, such as wine skins, meat, grass, gold; or larger objects, such as the world, the heavens. In these cases we are shut up to a secondary meaning of "destroy," easily deducible, however, from the first. If a wine skin has no life to be taken, when we speak of its being destroyed or perishing we mean that its use and purpose as a wine skin is ended; not that its substance is annihilated, but that as a wine skin it has ceased to be. Were we to argue from this secondary meaning of "destroy" exemplified in the destruction of a wine skin, and to assert that such should and must be its correct interpretation when used of living beings, we should only be demonstrating our inability to grasp, or our unwillingness to submit to, one of the reasonable principles of interpretation of language.

Reduced to an Absurdity

Yet this is precisely what we find our brethren doing, in their endeavor to establish the Scripturalness of the doctrine of endless conscious suffering as the doom of the lost. I take the following from one of the most earnest and capable religious weeklies of this continent:

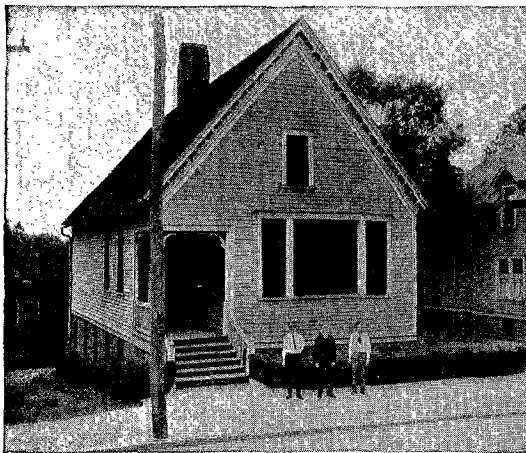
"The word 'destruction' as used in the Bible over and over again, never means annihilation or blotting out of existence.

The term 'destruction' denotes ruin, but does not define the form of the ruin; it signifies to pull down, to separate a whole into its parts, or to reduce to disorder, to change the mode of existence so as to disqualify that which is destroyed from its original purpose."

These definitions might be accepted as fairly accurate when given for the meaning of the destruction of an inanimate thing; but when applied to its use in reference to living beings, they will be found to give a ludicrous result. The same magazine elsewhere gives us a right method for testing the



The Original Brick Building on Jefferson Street, Nashville



Atlanta (Georgia) Branch
Established in 1909

correctness of a definition offered, viz., substitute the definition for the word itself wherever found. Let us try it here. Replacing the word "destroy" by the definitions given, we obtain the following result in the above citations:

Seek the young child to pull him down.

Took counsel how they might separate his whole into its parts.

He will miserably reduce those wicked men to disorder.

He sent his armies and changed the mode of existence of those murderers so as to disqualify them from their original purpose.

Here indeed is a *reductio ad absurdum*, showing that our interpreter has missed the track in his interpretation. And we now see the reason why: he has attempted to derive a primary meaning from a secondary, instead of vice versa.

Granted, then, that the true interpretation of the word "destroy," when spoken of animate beings in the physical realm, is the taking of life, which will be found to be equally true in the middle voice translated to "perish," we ask what will be its meaning when applied to animate beings in the spiritual realm, i. e., when used of the destruction of man's spiritual entity in the doom of the lost? We shall naturally expect to find that its primary meaning in the physical realm, to "take life," will give us the key to its meaning in this spiritual realm. And further, it will be obvious that if we find it anywhere applied at one and the same time to both the physical and the spiritual realm, we are thereby shut up to its ascertained physical meaning as applicable likewise to the spiritual.

Destruction of Body and Soul

Let us now return to the second of the citations given above, which we passed over because it involves the question in dispute, viz., "able to destroy both body and soul in hell."

Here our word "destroy" is used at one and the same time both of the physical realm,—the destruction of the body, and of the spiritual realm,—the destruction of the soul. What other inference is possible than that its physical meaning gives here its spiritual meaning also? If the destruction of the body in hell means the taking of its life, so also must the destruction of the soul in hell involve the termination of its life there. And that this, the only possible conclusion under rational principles of interpretation, is the true and correct one is manifest also when we come to examine the context: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

What can any fair-minded reader conclude from this but that our Lord meant that to destroy the soul was to kill the soul, to take its life?

To establish further the correctness of the above conclusion, we have additional evidence supplied by the language both of our Lord Himself and of His apostle, Paul. Speaking of the cruel death which certain Galilean worshipers met at the hands of Pilate, our Lord says to His hearers, "Except ye repent, ye shall all likewise perish." Luke 13:3.

And again, speaking of the tragic accident for those eighteen on whom the tower of Siloam fell, He utters the warning, "Except ye repent, ye shall all likewise perish." Luke 13:5. No one would suppose Him to mean, "If you are impenitent, a similar cruel fate or a like tragic disaster will end your days on earth."

He of course is thinking of their final doom, and His hearers would so understand Him. What then would they take His meaning to be, alike from His use of the word "perish" and of the term "likewise"? What could they conclude Him to mean but that their spiritual doom, if they were impenitent, would be swift, fatal, cataclysmic, a termination of life in the spiritual realm, fitly portrayed by the illustrations which He chose of fatal and cruel termination of life in the physical? Whereas if the spiritual doom of the finally impenitent really were to suffer consciously and never-endingly, where would be the congruity of our Saviour's illustration?

The same deduction is to be drawn from Paul's use of the word "perish" in his great chapter on the resurrection. Allowing for a moment the hypothesis, "If Christ be not raised," he shows the inevitable conclusion that would follow, "Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18. Is it conceivable that Paul meant that if there be no resurrection, they that have fallen asleep in Christ are doomed to the eternal pangs of hell-fire? Surely not; he meant, If there be no resurrection, then they are dead and gone like the beasts that perish; we have no assurance of a life beyond, except in the resurrection of Christ.

Life or Death the Choice

We must not close our study of *apollumi* without a brief glance at its use in its secondary meaning of to "lose," to find its bearing, if any, on our present subject. We are familiar with its use in the parables of Luke 15, where the lost sheep, the lost coin, and the lost prodigal each in turn represent the sinner astray from his God. The Son of man is come to seek and to save that which was "lost,"—His sheep which had gone astray, but was still recoverable. When the term is made applicable to the final doom of the sinner, it is noteworthy that it is used in conjunction with the Greek word *psuche*, which our revisers have translated "life," giving the alternative and more familiar rendering "soul" in the margin.

"Whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" Mark 8:35-37, A. R. V.

That Christ is speaking of the ultimate issue of life beyond the present, is certain from His words immediately following, where He speaks of life's issues as manifested "when the Son of man cometh in the glory of His Father with the holy angels." Is it not patent, then, that the goal which the Saviour had in view for man was the salvation of life as against the loss or forfeiture of life? And this is confirmed by the remarkable fact that in a parallel passage in St. Luke it reads, "If he gain the whole world, and lose or forfeit his own self." Luke 9:23. Now whether the Saviour speaks of loss of life or forfeiture of personality as the sinner's ultimate doom, would this be appropriate language to describe a fate in which the sinner is forever living, conscious, with memory alive and active, and suffering agonies untold, whether physical, mental, spiritual, or all three combined? The fact thus emerges that the gospel of our Lord Jesus Christ in its pristine simplicity and purity was a gospel not of reward as against punishment, not of a life of bliss as against a life of loss, but of life itself against loss of life.

But it will be asked, What of the immortality of the soul? Where does that come in? We reply with

Gladstone that this doctrine of the natural immortality of the human soul "crept into the church by the back door. . . . It is a doctrine wholly unknown to the Holy Scriptures, and standing on no higher plane than that of an ingeniously sustained but gravely and formidably contested philosophical opinion." The gospel as preached by Christ and His apostles was unencumbered by this guess of a pagan philosopher which today commonly passes muster as almost a Christian axiom, scarce needing proof, or established by probabilities. Let the faithful return to the fact that it was our Saviour Jesus Christ who brought life and immortality to light through the gospel, and let us rejoice to give to Him who is Himself the resurrection and the life, that most gracious title, "The Prince of life."

This conclusion obtained from the words "destroy," "perish," will, if our interpretation be correct, be harmonious with other Scriptures relative to the subject. And it is confidently believed that a careful inductive study of Scripture will show that every line converges to the same goal, yielding a separate and growingly cumulative proof.

* * *

The Power of the Message

J. O. AFENIR

WHEN a man permits himself to be controlled by the divine influences, his whole life will be transformed, and the powers of evil will be vanquished.

The truth of this assertion was demonstrated in the case of a brother who was formerly troubled by demoniacal visitations. He told me that nearly every night for twenty years before his conversion, devil visitors surrounded his bed, and he fought with them in a sort of trance, but though always victor, was unable to sleep night or day. Two years ago he heard the message, received it, and was baptized. The burden of his prayer after his baptism was that God would free him from this demon power. His prayer was answered, and he believes that the message gave him power to overcome completely the evil one.

Our Words

(Concluded from page 2)

Be sharp and critical with yourself, for the eternal interests of your soul demand this; but do not place a stumblingblock in the way of sinners by talking of the defects of those around you. Those who love God supremely, and their neighbors as themselves, will see so many imperfections in their own work, so much that needs to be cleansed from defilement, that they will feel no inclination to dwell upon the defects of others.

Nothing is hidden from God. Says the True Witness, "I know thy works." Every word that we speak is heard and recorded by the Majesty of heaven, who has declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Could our eyes be opened, could we see the heavenly Watcher by our side, listening to the words we utter, we would strive to control our tongues; for we would realize that we were speaking in the hearing of the heavenly universe. If they are left unrepented of, we shall meet once more the bitter spirit, the revengeful feelings, and the angry words; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." O that men, instead of making the mistakes of others the subject of their conversation,

would turn their critical glances inward, seeking power from on high to guard well their words, that in the judgment they might stand justified in the sight of God!

Christ, the Lamb of God, can take away the desire to speak words which hurt and bruise the souls of others. His power is limitless; and if we shut ourselves in with Him, we shall grow more like Him. Strength will be given us to subdue the inclination to speak and judge harshly; we shall be enabled to make straight paths for our feet, lest the "lame be turned out of the way." If we will yield heart and mind into the keeping of Christ, if we will control our thoughts, bringing them into obedience to His will, our words will be such as the angels love to hear, and will bless all those with whom we come in contact.

The Harvest of Kind Words

All who have the mind of Christ will turn away from everything tending to deformity of character. If Christ is taken as our pattern in all things, if He is formed within, "the hope of glory," our minds will be filled with thoughts that are pure and lovely. We shall feel no inclination to think or to talk of the failings of others, or to triumph over the knowledge of a brother's error. Mercy and love will be cherished; that charity which "suffereth long, and is kind," which "beareth all things" and "thinketh no evil," will appear in word and action.

The most persuasive eloquence is the word that is spoken in love and sympathy. Such words will bring light to confused minds and hope to the discouraged, brightening the prospect before them. The time in which we live calls for vital, sanctified energy; for earnestness, zeal, and the tenderest sympathy and love; for words that will not increase misery, but will inspire faith and hope. We are homeward bound, seeking a better country, even a heavenly. Instead of speaking words which will rankle in the breasts of those that hear, shall we not speak of the love where-with God hath loved us? Shall we not try to lighten the hearts of those around us by words of Christlike sympathy? Shall we not tell of the prospective rest in store for the people of God? "A word fitly spoken is like apples of gold in pictures of silver."

Day by day we are sowing seed for the future harvest, and we cannot be too careful of the seed which we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or for ill, are bringing forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of your hearers, will spring up and bear fruit after its own kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Our minds must be carefully guarded, lest words be spoken which are not a blessing, but a curse. If by our words we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant.—*Review and Herald, Feb. 16, 1897.*

* * *

"THE National Catholic Welfare Council has turned its attention to rural church conditions, and is insisting that Catholics secure the leadership in rural districts. It also urges upon Catholics who live in the city, the duty of purchasing homes in the country and devoting themselves to farming. It recognizes the fact that the majority of our leaders come from the country."



EDITORIAL



God as Creator and Redeemer

MANY attributes and offices of God are brought to view in the Sacred Writings. Among these, His position as Creator and Redeemer is made especially prominent. His power and love as displayed in these two manifestations of His divine character, represent Him to His creatures in a breadth and fulness such as come by a contemplation of none other of His attributes. In creation are seen the power and wisdom, the majesty and might, of Him who "spake and it was," who "commanded, and it stood fast." In redemption, or re-creation, is witnessed a new exhibition of the same creative power, but so coupled with grace and so manifest in love as to reveal the wealth of mercy, tenderness, and compassion of the God who so loved the world as to give His only begotten Son to die for a race of sinners.

These two great characteristics of the Godhead are prominent features of the threefold message of Revelation 14. In that message is revealed

God as Creator

This is shown in the proclamation of the first angel, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7. Men are fearing false gods. They are either taking glory to themselves, or giving it to them which by nature are no gods. The message seeks to arrest their attention. From the lords many and gods many of this world, from the worship of self and the homage rendered to the beast power, it calls attention to the true God and to the claims of His service.

In thus calling attention to the object of true worship, care is taken to point out who the true God is. It is the Creator, He who "made heaven, and earth, and the sea, and the fountains of waters." This designation constitutes the proper name of the God of heaven. By His great characteristic as Creator, the one true God is distinguished from the gods of men's minds and imaginings. Reasoning from this fact, the great apostle to the Gentiles shows the difference between the true God and the false gods worshiped by the heathen:

"We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14: 15.

In Acts 17: 23, 24, the apostle presents the same argument:

"As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." (See also Ps. 96: 5 and Jer. 10: 10-12.)

The threefold message of Revelation also brings to view

God as Redeemer

In verse 6 the proclamation which the angel delivers is said to be "the everlasting gospel." The gospel is "the good tidings of great joy, which shall be to all people," based upon the fact of the birth of Christ the Lord, who was born a Saviour unto the world. Luke

2: 10, 11. The gospel is thus made "the power of God unto salvation to every one that believeth." Rom. 1: 16. It is spoken of as "everlasting" because it partakes of the character of its divine Author. It forms a part of God's eternal purpose, and the benefits and blessings it bestows are enduring in their influence.

The threefold message is both positive and negative. It is negative in that it warns against the worship of false gods and the rendering of obedience to carnal commandments. It is positive in that it directs worship to the one true object of devotion,—the Creator of the universe, requiring that glory be given to Him. This is the work of the gospel in its truest significance. Of it Paul says, "Which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 27, 28.

The message of Revelation 14 is a gospel message, and as such Christ stands as its central figure.

The Sign of Creative and Redemptive Power

In revealing God's character, the message brings to view the great memorial of His creative work. This is so in the nature of the case. By this message men are warned against the worship of the beast and the reception of his mark. By implication, attention is called in this to the worship of God, in the keeping of His commandments and the receiving of His sign. This is further emphasized in the call to "fear God, and give glory to Him." To fear God is to keep His precepts. Says the psalmist, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111: 10. The wise man says, "Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12: 13. Also the apostle, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3. To give glory to God is to be transformed by His renewing grace, to bear fruit, to obey His commands.

The natural man comes short of God's glory, in that He sins; "for all have sinned, and come short of the glory of God." Rom. 3: 23. "Sin is the transgression of the law." 1 John 3: 4. Therefore to violate the law is to come short of the glory of God. Equally true is the converse, that to keep the law is to glorify Him. Thus to fear God, to glorify Him, is to keep His law, and as a part of that law, His distinguishing mark, the memorial of His power in the creation of the earth. That mark, that memorial, is the Sabbath institution, sanctified in Eden and given to the race of man to keep forever in mind the mighty acts of his Creator.

"God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 3.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

David says, "He hath made His wonderful works to be remembered." Ps. 111: 4. And again, "Thy

name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13. This memorial by which the true God is kept in mind, is a sign, or seal, between the Lord and His people.

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:16, 17.

But the law of God, and the Sabbath as part of that law, is spiritual. Rom. 7:14. Hence, only he who is spiritual, who is born of God, can keep that law. The term "Israel" as used above refers, not to the fleshly seed of Abraham, but to the spiritual seed in all ages. Rom. 2:28, 29; Gal. 3:7, 16, 29.

It therefore appears that the Sabbath commandment becomes a sign of the Redeemer, as well as a sign of the Creator. The Sabbath is the sign of sanctification, the seal received by the followers of the true God, in contradistinction to the mark of opposing powers. This is plainly stated in Exodus 31:13:

"Speak thou also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

Thus the message reveals God in His twofold office of Creator and Redeemer, and it reveals also the memorial and sign of His creative work, the day which He has made holy, and the observance of which He enjoins.

To you and to me does the message come, asking us to render to God that glory and fear which are due to His name. May we heed its admonitions while its warning cry is still sounding. The company brought to view in Revelation 14:12, who "keep the commandments of God, and the faith of Jesus," are fast being gathered from among the nations. May the broad and firm platform of their faith prove the basis of our faith and hope in our Creator and Redeemer, the one true God, Christ Jesus the Lord.

F. M. W.

* * *

"A College Crusade Against Moral Laxity"

WHAT the *Literary Digest* of July 8 terms "a most significant warning against the moral laxity of the day," was sounded "by the presidents of three great universities in their baccalaureate addresses to the graduating classes of 1922."

The universities referred to are Yale, Harvard, and Princeton. "The president of each," comments the *Digest*, "draws a 'true bill' against modern tendencies."

President Angell, of Yale, is credited with these striking statements:

"It can hardly be doubted, for example, that in the United States, at least, the violation of law has never been so general nor so widely condoned as at present. This is a fact which strikes at the very heart of our system of government. . . .

"Again there is a widespread belief that the relations of the sexes have undergone material relaxation in recent years, that marriage is daily less of a sacrament and more of a transient adjustment in the lives of those directly concerned. . . .

"Traditional religion is under heavy fire. Many prosperous and worldly minded individuals find it possible to disregard it altogether as intrinsically inconvenient. Others of a more intellectual cast regard it as a remnant of the superstition of primitive man, and, as such, beyond the serious consideration of the educated."

In like manner President Hibben, of Princeton, said in part:

"We are all aware of the fact that there is something wrong with the world. The most casual observation reveals this, and the problem of evil, always present, always mysterious, presents itself today in its most acute and appalling forms. The misery, the suffering, the hopelessness of many entire nations and races bring to us all, if we seriously reflect upon such things, a shock of disillusion, anxious questionings, disturbing doubts, grave concern."

President Lowell, of Harvard, remarked that "mankind is led by those whose thinking is clear, conscientious, and generous, and never in its history has the world been more in need of such thinking than it is now."

That there has been a tremendous and startling change in the direction indicated by the heads of the three great universities named, no careful observer can doubt. These conditions have been especially evident since the outbreak of the Great War in 1914, but had there not been a moral breakdown before that, such a war could scarcely have occurred.

Moral decline does not come all at once. It is a degeneration. And there is always a reason. There is no sufficient basis for sound morals aside from the Christian religion. But, as President Angell says, "traditional religion is under heavy fire," and by far too much of that fire comes from our higher institutions of learning. Young men and women leave Christian homes to go to college, only to return a few years later with their faith in the Scriptures destroyed and with no better basis for morals than self-respect and a desire for the respect of others.

"Honesty is the best policy," but the honesty that is only policy or the virtue that is only self-esteem, is likely to break down in the face of strong temptation. Destroy the sense of personal responsibility to the Creator, and what is there left upon which to build a worthy moral structure?

The theory of evolution, not only of the species, but of the universe, is a negation at once of both creation and Creator. Instead of tracing our origin up to God, it teaches us that we are descended—or ascended—from the simplest forms of animal life, having come up through a long line of sea urchins, baboons, apes, or similar creatures, to our present high estate.

And this theory that gives us brutes for ancestors and cuts us off from all connection with the Divine Being, is rapidly permeating every line of thought. One meets it everywhere, and in the most subtle and insinuating forms. The result is just what might have been foreseen, and indeed just what was foretold by divine inspiration more than eighteen centuries ago, and against which the apostle Paul warned Timothy in the words: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." Such science is doing its destructive work today; it is destroying faith in divine revelation, and so weakening the moral fiber of people everywhere.

C. P. B.

* * *

"HONEST, cheerful service to God will glorify even the darkest day that can come into our lives, and will lead forward to happiness from any depth of pain."

* * *

"By example, and not by precept. By doing, not by professing. There is no contagion equal to the contagion of life. Whatever we sow, that shall we also reap; and each thing sown produces of its kind."

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."

Alto Parana Mission

* * *

THE Alto Paraná Mission includes the republic of Paraguay, the province of Corrientes, and the territories of Misiones, Formosa, and Chaco, of the republic of Argentina. The total population of this field is 1,500,000. This does not include about 60,000 or more Indians; the exact number is not known. A large part of them are wild and barbarous.

We have in this mission nine churches and nine groups or companies, with a total membership of 405. There are three German churches, the largest having a membership of eighty-one. The other churches are Spanish, but have a few Guarani Indian members, most of whom understand the Spanish language. There are many German colonists in this field. These are people who have come to this country and have gone into the wild jungles, cleared off the dense growth of trees and vines, and made homes for their families. In this mission we have three ministerial workers, a colporteur director, and an office secretary. With only this small force of workers we are kept very busy. If we had three or four times this number we could put each man in a place where help is being called for.

At least fifty persons in this mission are ready for baptism, and others are interested and are studying the truth. Calls for help are continually coming in. The seed has been sown by the faithful colporteur. Here and there little companies have sprung up and begun keeping the Sabbath.

In Paso de los Libres, a colporteur sold books a little over a year ago, and as a result a number began keeping the Sabbath. Brother Pedro Brouchy, our native worker, was sent there to help them. A Sabbath school was organized and soon the number began to grow. Sixteen have already been baptized, and others will soon be ready. Many of these people could not read when they began keeping the Sabbath, but with a little help from Brother Brouchy, all except a very few have learned to read.

This company has been meeting in a very unsuitable house. It was in such bad condition and in so poor a locality that it was impossible to invite any of the better class of people to the meetings. The mission is now helping the company there to rent a good house in the better part of the city. Brother Brouchy is holding meetings there. As he is a graduate nurse from our sanitarium at Entre Rios, he is helping the people physically as well as spiritually. He has established treatment-rooms in the same house, and by means of these he is able to reach the better and wealthier class of people. It is hoped that in this way he will be able to bring the truth to them, and that some will soon give their hearts to the Lord.

One man who was one hundred five years old the twenty-second of last April desires to be baptized and join our people. He is still quite strong and active, and comes to the meetings whenever he can get out. He is a Paraguayan by birth, but has spent the greater part of his life in Brazil, twenty years of the time in the Brazilian army. He is now living in Libres, which is in Argentina. He says he has never used tobacco.

The last few years his eyesight has been failing somewhat. We rejoice that he has given his heart to God, and as soon as he is ready we expect to baptize him, with a number of others.

Our greatest need in this field is an industrial school for our young people. In this mission of 400 members we have no school of any kind. It is not because there are not enough young people — the churches are full of them. Our members here are too poor to build their own school and pay the salary of the teachers. For some time the need of a school has been felt, but each time the request has been put in the budget, it has had to be cut out because of lack of funds. All we need is a little help to get the work started, for once it is started, we shall be able to build it up from funds that can be solicited here. We are hoping and praying that something may be done for us in this respect.

At present our colporteur director is having a difficult time in finding men to take up that work. There are plenty of consecrated young men, but they have never been to school, and without training are not capable of doing the work. Could they spend a year or two in school, they could be used, and soon they would develop into real workers. There are young people who are nearly out of their teens and still cannot read or write. Many of the parents are unable to read and so cannot teach their children. I have seen parents weep as they watch their children growing up without receiving an education. They beg and plead with us to do something to get the school started.

Our people are building schools and sending teachers to the Indians to make Christians out of them; and I do not feel that we should neglect the children of our own people, and let them go out the back door of the church as fast as we bring new ones in the front door. Some of the old churches are becoming weak because the young people are not able to take up the work that the old members are laying down. The children have not had the opportunities their parents had. This is especially true of the German churches, the members of which are all colonists.

May the Lord grant that even though the world is passing through a financial crisis, money may soon be raised for the establishing of an industrial school for the young people of the Alto Paraná Mission.

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Bulawayo, Southern Rhodesia

C. A. PAAP

In the year 1919, by request of the brethren in the Rhodesian field, my wife and I were released from the employ of the Cape Colony Conference for a term of six months, in order that we might go to Bulawayo and conduct a series of public evangelistic services for the white people.

Up to that time no public effort for the white population had ever been put forth in Rhodesia, and up to the present no second effort has been made. We experienced many difficulties from start to finish. It was quite a costly matter to hire a place of meeting, as there was no public hall in the town, and we were obliged to hire from the military authorities a sample-

room destitute of chairs. Our staff of workers consisted of Brother Hodgeon, who had recently accepted the truth, my wife, and myself.

As a result of what was done, a company of believers was raised up and later baptized, all of whom, with but one exception, are standing loyal to the truth. Several others have since accepted the truth under the labors of Brother Symons, who for some time has been resident in the town.

When on a recent trip to Bulawayo, to visit the believers for probably the last time, we were made glad



Church Members in Bulawayo, South Rhodesia, Africa

to learn that steps are being taken to conduct a second public effort in Bulawayo with a full staff of workers. It is almost planned to build a church in Bulawayo which will be in keeping with our faith. Up to the present a small rented hall has had to serve as a place of meeting. May God's richest blessing crown the efforts which it is intended to put forth, and may a large increase of believers be the result.

The accompanying picture shows the present church company in the town. This company includes the new believers and a number of the workers and their families who have lately moved into Bulawayo.

* * *

The Fengtien Mission, Manchuria

BERNHARD PETERSEN

THE Fengtien Mission includes the territory within the boundary of the Fengtien province, the most populous of the Manchurian provinces. This section was the first to hear the news of a soon-coming Saviour, when Manchuria was entered nearly eight years ago. During May 19-28 of this year, this mission held an annual meeting in the city of Liaoyang, about fifty miles south of Mukden. This old city was built by the Koreans, and is one of their ancient capitals. Since then hundreds of years have passed, and as that territory became a part of the Chinese Empire, the town was changed into a typical Chinese city, and as usual surrounded by a high wall.

The meeting was held in troublous times, which brought serious and solemn thoughts to those present. Manchuria, and especially the Fengtien province, had become involved in a war with North China which had proved disastrous to the country. Thousands of defeated soldiers had returned, and as usual they became brigands. It was said that large parts of western Manchuria had been pillaged by these robbers. Martial law was proclaimed in Mukden, and none were allowed on the streets after dark. A few soldiers who started to loot were shot down and left for many hours without being buried, as a warning to others. We trust that the angels may still hold the winds of strife, that the honest of heart may be gathered in.

As the brethren from the division were attending the General Conference, they were prevented from meeting with us. Brethren R. M. Cossentine and Edwin Bye came down from the Kirin Mission, and the help they rendered was much appreciated; while Brother John Oss, of the Fengtien Mission, gave spe-

cial attention to the home missionary as well as the colporteur work. More important than everything else, the Lord met with us, and His Spirit caused harmony and unity to prevail throughout all the meetings. There was an earnest desire among all present for a closer walk with God; and as sins were confessed and put away, all united in seeking the Lord for complete victory. We feel confident that we shall see good results following this meeting.

Sixteen persons were gathered in last year in this province. This mission has now a total membership of eighty-four. In tithes and offerings there were paid into the treasury \$1,000 (Mex.), lacking one dollar. This, however, does not include the special offerings given by the members for the erection of the new church building in Mukden. We are glad to see a steady increase in tithes and offerings, and hope that our brethren out here in these mission fields may be led to take the same interest in giving as do our people in the homeland.

Last year was the best one in the history of our canvassing work. In the Fengtien Mission the sales amounted to \$3,854.60 (Mex.), but this amount has been nearly reached this year, although half the year has not yet passed. It is our hope that the present war may not interfere too seriously with the spreading of the printed page.

One new feature of the meeting was the Field Day, in which all took part. In about three hours 1,053 papers were sold. Each one who went out worked with a willing heart, and this first experiment was a complete success. All agreed that the proceeds of the sales should be used to buy more literature. When the workers returned to their respective fields of labor, they all purchased large supplies of literature to take with them. There are now in the field six native evangelists and ten colporteurs.

As we view the future, our hearts are filled with courage. Many are waiting for baptism at the different stations, and new interests are springing up. During the meeting we were visited by three inquirers from a large neighboring city, one of whom remained the entire time, while the other two had to return



Company of Believers Who Engaged in the Field Day in Manchuria

before the meeting closed. These desire to unite with us, for they believe that God is with us.

Brethren and sisters, remember this mission in your prayers, that a large harvest may be gathered in.

* * *

EVEN language difficulties do not prevent medical ministry. An Indian woman came with her very sick boy to Brother J. S. Hindbaugh at Puno, Peru. He spoke in English. It was translated into Spanish, then into Aymaran, and last into Quichuan. Thus questions were asked about the child's condition, and instruction was given as to his care. In a few hours the child was much improved.



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

MY MOTHER

My mother is my heart's ideal
Of all that's dear and good;
Her life is radiant with love
And gracious womanhood.
She's sympathetic, gentle, kind;
She understands a lad;
And O, she's just the truest friend
A fellow ever had!

My mother never turns me down
Or fails me when in need;
To sacrifice herself and serve
Her loved ones is her creed.
She practises her faith in God
With joy and eagerness;
Her ministry's a miracle
Of sweet unselfishness.

My mother is my pal of pals;
She's all the world to me!
I owe her everything I am
And all I hope to be.
I want to live a life like hers,
And O, I want to prove
Myself deserving of her faith
And worthy of her love!

—John H. Styles, Jr.

* * *

"How One Real Mother Lives with Her Children"

(Concluded)

"MOTHERS often complain that they can get along with their children on week days," says Mrs. M., "but when Sabbath comes they are at their wit's end, and all are glad when the day is over. Now, the trouble is with the week days, not with Sabbath. The mother who lets her children do as they please every day in the week, need not expect to control them on Sabbaths without opposition.

"Sabbaths are delightful days to us. Church and Sabbath school come in the forenoon, and we very rarely miss either. When the weather permits, we take a long walk in the afternoon; but if not, we get out our Bible scrapbook. We are all constantly on the watch for magazine pictures. These we carefully trim and lay aside in a box. We have several scrapbooks, but the unique one is the Bible scrapbook. In this we paste pictures, writing underneath the verse from the Bible which seems most suitable. For instance, a picture of the Panama Canal suggested the verse, 'Strait is the gate, and narrow is the way, which leadeth unto life;' a path through the wood suggested, 'Ponder the path of thy feet;' another with two calves looking through gate bars we entitled, 'And [they] shut up their calves at home.'

"I read aloud a great deal from the Bible, and the children are not at all backward at selecting verses appropriate to almost any picture."

This mother and her children take great interest in nature study. Concerning this she says:

"In the basement is kept a 'bug cage,' 36 x 24 x 24 inches, made of common screen wire stretched over a simple wood frame. A door six inches square is in the top, through which we drop our specimens. There is also a door in the side. During the past few years we have handled and observantly studied a mother bat with five babies, all kinds of bugs, butterflies, and locusts in all stages of development; birds, toads, turtles, lizards, screech owls, snakes, gophers, and squirrels. Birds with broken legs, scarred or hurt by wind, rain, or private battles, have been intelligently cared for and all been released, only to come back to linger near us.

"We take many a walk to the country or up the river. After setting the table as far as possible for the next meal, I prepare the meal and place it in a fireless cooker. Then, putting a nice lunch of nourishing food and a bottle of milk in a box

made to fit the baby buggy, we start off for the afternoon. We usually take a hammock, some ropes, a small bug box for specimens, and a book with leaves made from the rough pasteboard which comes between layers of crackers in the large wooden boxes. This book is for leaves. Do you know what wonderful secrets are hidden in leaves? how many different kinds, and why? I have found that children whose parents declare they have no interest whatever in bugs and things, when with me are wild with the delight of discovery. Parents are often too lazy to know what their child cares for. Learn to be interested whether you want to be or not! I was never what any one would call a domestic woman. My success is due solely to God and to a determined desire to 'play fair' toward my children.

"The things which we carry on our hikes are so divided among us that no one feels the burden, and we are enabled easily to walk five or six miles, returning home in the evening tired and hungry, but contented and happy. Within fifteen minutes we are washed up and sitting down to a good hot meal. The next few days are spent looking over and talking about our specimens. I had often told the children not to put certain kinds of 'things' together, but once they insisted on putting two wee toads in the bug box together with some bugs. When opening the box at home and finding only two fat little toads, their surprise and consternation were genuine! It sometimes pays to let children learn from experience; we are too prone to tell them everything, thus blunting their sensibilities.

"There is in the back yard an unused space in which we plant every kind of seed we can find. As the children watch and cultivate potatoes, peanuts, grains of all kinds, flowers, trees, vegetables, and such things,—of course, seldom more than one of a kind,—I tell them of their uses and culture, and read to them all there is to be found about such things. I also make up a most delightful story about each plant in our 'trial garden,' what they say and think of us and of their former and present surroundings.

"I am not a born story-teller. It was only by patient perseverance that I have polished myself in that desirable art. Every mother can acquire the habit of telling good stories, and she should do so, for children invariably love stories."

After telling of the family pets, which consist of a trio of white rabbits and five hens with several families of fluffy chicks, and expressing the regret that the neighborhood does not approve of dogs, Mrs. M. tells of their "home occupations."

"All children like to create. That is why a child, a pair of blunt scissors, and a bundle of clean plain paper make such a happy combination.

"Among the very many forms of paper cutting, we like the rocking animals best. They are so pretty, so simple, and so easily made that even a very small child can make them. If made of heavy cardboard, a real doll may enjoy a ride on a rocking-horse. Then, too, any animal may be made to rock.

"Another popular use of cardboard is found in making doll furniture. Doll houses are easily made of the pasteboard boxes in which glass fruit jars come. By using three boxes, easily obtained at any grocery store, you can make a two-story house with a kitchen. Windows and doors are easily cut in, and porches may be simply added. Then it is fun to furnish each room with suitable cardboard furniture.

"We've made pictures out of seeds and different colored earth. We made the cutest landscape drawings, using milkweed down for the big fleecy white clouds, blue paper for the sky, portulaca, clover, and a few other local weed seeds for mountains and valley, with marigold seeds for a forest. The picture was about 18 x 20 inches, and it greatly amused the children because so many mistook it for an oil painting. We made quite a nice 'Lincoln's log cabin' picture, using split sunflower stalks for the log house, and various kinds of seeds for the rest of the landscape.

"We always have made farms and outline surface maps in sand. We use cut-out animals, trees, etc., for the 'improvements.'

"The load of wood scraps came from a planing mill, so they were new bits. There was about a quart of nails too, and a

piece of heavy tin which we made into a pinwheel weather vane to put on the house. We also bought four bells—little ones—and put on the four points, so that it makes music at every turn.

"As the children like spools to play with, I went to the nicest tailoring establishment here and asked if they would save me the empty spools. 'Yes, indeed! Just bring something to keep them in.' So I bought a nice-looking round basket about twenty-six inches high. Fitting on a tight lid of cardboard, and making a hole for spools to drop in, I made a nice pincushion of the top, so it has proved a very useful basket for both parties. These spools are delivered to me. We dye them with Diamond dyes for wool. These, combined with the blocks, make wonderfully interesting buildings.

"We have now a good canvas tent, but our first tent was made from bleached flour sacks, waterproofed, cut, sewed, erected, and painted with an Indian design in black, red, and yellow, by myself. This was about nine feet high and ten feet square at the base. The canvas one is made just like the first one. Indian suits were made for the children from brown denim and red percale, and the total cost for all six suits was less than two ready-made suits cost. With several water pistols for weapons we engage in many a fierce battle."

The experience of this mother proves that money and an abundance of material at command are not necessities for keeping the little folk contented and happy at home.

* * *

Courtesy

LIFE'S not so short but there is always time for courtesy.

To be born with a natural gift of being courteous, is to be born with a golden spoon in one's mouth.

The habit of being courteous is an open sesame to all doors.

Courtesy is the lubricant which makes the wheels of life run smoothly.

Courtesy is a business asset that no one can afford to overlook.

Therefore, be courteous. Cultivate courtesy. Think courteously. Act courteously. Nothing brings larger returns.—*Mrs. E. A. Knapp.*

* * *

"A Speck of Realities"

D. E. REINER

ONE writer has defined a child as "a speck of realities with an infinite halo of possibilities." This may be a finely spun term to use, but it expresses just the thought in my mind. We need to remember, as we associate with the child and attempt to teach him, that our success lies as much in what we are able to draw out as in what we put in.

Compare the acorn and the pumpkin seed. An oak will never grow from a pumpkin seed. Do what you like,—give it the best of soil, water, and sunshine,—if it grows at all, it can only develop what it has. Many parents have attempted the impossible when they, with the help of the minister, Sabbath school teacher, and young people's worker, cast young Sammie into the religious mold, expecting to see a minister in the finished product. To their sorrow and astonishment and distress, Sammie rebels and becomes an engineer, because that is his natural bent. His mind turns to mechanical things as naturally as a flower to the sun, and he never could be a successful preacher, even if he were compelled to take up that work.

A story I once read crudely illustrates this point: A certain farmer had a hen that determined to sit. So he gave her a nest of duck eggs to hatch, and in due time the proud mother led her family of supposed chicks down to the lawn. She had taught them, the A B C's of their manners, and most of the downy babies responded quite well. Some of them were a bit stubborn, and insisted on their own way of saying things, but the mother would not permit this exhibition of individuality, and did her best to crush it. From all appearances they were a successful chicken family.

But this was a hot summer day, and the chicks finally wandered far afield and found a little brook. To the great dismay of the doting mother, every one of her family spread his fluffy little wings and dived into the cooling water, quacking with delight. Her frantic protests were unheeded. Her family were following their natural bent, and needless to say, they made a success of swimming.

Cultivating and fertilizing does not change the seed. They only give it a better chance to grow. Watch the gardener, and note how carefully, yet how differently, he handles the different varieties of flowers as they grow and bud and blossom.

Some he must protect from intense heat; others are sensitive to cold; and still others are so hardy they can stand much exposure. We admire their beauty and enjoy their fragrance, but they are not alike by any means.

The wealth of a nation lies in the use it makes of its raw material. The history of the future lies in the child—that "speck of realities with an infinite halo of possibilities;" and the natural talents of these little ones must be trained and utilized for service. The hidden treasures in our youth should be brought out and their talents developed, that the finished product may find its place in this great work. There are many hidden in obscurity who, like Joseph and David, may be called to bear weighty responsibilities for the King of kings.

* * *

A Marriage Dowry

CLARENCE SANTEE

THE word "bride" is used with various meanings in the Bible, but in this article we use the term as it refers to God's people. The Lord illustrates His relation to us by the figure of marriage. He says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Cor. 11: 2. And again: "Turn, O backsliding children, saith the Lord; for I am married unto you." Jer. 3: 14.

When speaking of a bride, there comes a mental picture of a young woman in the bloom of youth, choosing a life companion. For love of this companion she is willing to leave all past associates, and with implicit confidence and trust follow him to unknown lands, there to share his joys and sorrows and his home. Can Christ accept less from His bride, the church?

In ancient times a dowry went to the bride at her marriage. It was placed in the hands of the father by the intended husband as an evidence of his ability to care properly for the daughter, and not to enrich the parent. (See "Patriarchs and Prophets," pages 188, 189.) The young wife did not use this dowry for family necessities, but it was placed in a casket or in a head-dress or crown prepared to receive and hold in place the different pieces of money composing the dowry.

I am acquainted with a traveler who was invited to a native wedding in the Far East, where the headdress and dowry were so worn, and the wedding garment was placed upon the guests. He said that these garments were not owned by the family making the wedding, but were community property.

A dowry was jealously guarded by the bride, because, when for any reason a piece was removed, it was an evidence to her friends and neighbors that the family was coming to poverty. For this reason, and not alone for the value of the coin, if a piece was lost, most determined search was made to recover it. You will remember the instance of the woman who had the ten pieces of silver, as recorded in Luke 15: 8, 9. The missing piece evidently was lost out of her dowry, as the trouble to find it and the call for "her friends and her neighbors" to rejoice with her when it was found, could be explained only by the special value and importance of the piece.

The marriage and dowry fitly represent the union of the Saviour with His people. Christ has paid into the hands of the Father, an infinite price, a dowry far above precious stones and gold, for His church. It took all He had. "It was for love of thee," says the Spirit, that Christ was willing to enter into the contract that cost Him so much. When the marriage is consummated, the Father, in the presence of all the universe, will bestow upon the bride—His waiting people—the fulness of the riches provided for her in Christ. Jesus has demonstrated His ability to care for His people; their happiness is secured. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness," Isa. 61: 10. "I put a jewel on thy forehead, . . . and a beautiful crown upon thine head." Eze. 16: 12.

That "beautiful crown" represents the dowry that has been paid. It is an everlasting token to all the universe that all power is in Him, and may be drawn upon in everlasting blessings for His bride. Our "friends and neighbors," the inhabitants of other worlds, will share in our rejoicings for the fulness of the salvation purchased and conferred upon us.

* * *

"We can tell the quality and type of any one's life by the things he allows to absorb him."

* * *

"WHATEVER channel the mind sets itself in, the life will follow, for it is invariably true that the life always follows the thought."



YOUNG MEN and YOUNG WOMEN



"For Such a Time as This"

G. F. RUF

YOUNG Esther, reared in the fear of God by her foster father, Mordecai, was able to choose the right and stand for it when she was under heavy trial, and her courage and fortitude brought to all Medo-Persia a knowledge of Jehovah, the God of Israel. When at one time she was about to waver, her uncle, reminding her of the principles he had taught her from childhood, said: "If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art come to the kingdom for such a time as this?" How beautiful it is when in such crises those who have been longer in the way can speak thus to the young person who is perplexed. Church members and parents of that kind are needed to advise our boys and girls at this time.

The principles of uprightness, sincerity, and strong faith in God held by Luther were the result of his early home training. These principles were so firmly implanted in him that no earthly power could sever him from his allegiance to God and the principles of the gospel.

In different ages God has called upon men to do special work for Him. When they proved true, He wrought mightily through them. But some failed. Saul might have stood as a greater hero than Jonathan or David. Samson was endowed by God with special strength and other gifts to do a special work. We cannot even imagine what a mighty work the Lord might have done through Solomon if he had remained true. The entire history of Israel—yes, that of the whole world—would have been different if these men had been true to God's design for them. But they failed.

When the time came for the last gospel message to be given to the world, the Lord called upon a young man to bear an important burden. He failed. Then God chose a poor, frail, almost helpless girl, reared in a God-fearing home and taught the principles of simple but absolute uprightness, sincerity, faith in God, and willingness to serve Him unselfishly. He did a great work for and through her, and is still carrying forward that work.

We are in the succession. This is the last age; the last message is going to the world now. There is no other age left, no other gospel. The message has come to us, "The Lord has appointed the youth to be His helping hand." That means the youth of today. In order to fill that appointment, we need to have every true principle so firmly fixed in our lives that the fiercest temptations and assaults of Satan cannot draw us from our allegiance to Him. We are living near the climax of events in which the whole universe is interested. Never were men and women more greatly needed for the cause of God, who can meet every test like Joseph, Daniel, Esther, and other heroic souls. At "such a time as this" our youth have been called to do the greatest work for God. We need to have implanted in our lives very early the principles that hold us firm.

God is counting on us; we must not break faith, we dare not be untrue. Lincoln said in one of his campaign speeches for the Presidency: "I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have." It is our privilege to gather about our lives that which will bind us to be true. The Lord wants us to be prisoners of truth—of Him.

As a young person I wish to appeal to the older ones in our churches: Are you giving us a fair chance? Are you, by precept and example, inculcating into our characters those principles that will bind us to God and to this message, that will help us to stand in every crisis and keep us true to Him? You must be true to this trust, else most of us will not be true to ours.

As young people we should make every use of the privileges we enjoy. It is a fact that there is much wickedness, and it is hard to be true to God; but we know also that we possess light which should make us better Christians. Because the

battle is hard, the victory is so much more glorious. We who have Christian parents and homes should thank God for them. They are given us that we may be fitted to stand firm as God's witnesses in these last days, to give the whole world a knowledge of the true God and tell them of the Saviour's soon coming. A most solemn message, and most glorious! It calls for the best, noblest, most heroic, that ever has been or ever can be found in a young man or woman. It is a wonderful challenge. God has called us—you—at such a time as this. Are we going to prove worthy of this calling?

Some time ago, while visiting one of our colleges, I saw on the flyleaf of a student's notebook the following short verse; he had evidently heard the call, and this verse expressed his decision:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

* * *

A Candid Infidel

E. R. PALMER

ON the journey from Chicago to San Francisco to attend the General Conference, we had an English journalist as traveling companion in our section. A friendly, voluble aunt of his, standing at the end of the seat as we entered the car, asked first if we were traveling right through to San Francisco, and whether I was a clergyman, and then, with a hearty laugh which seemed to indicate that she would like to go along too, informed us that we would have many a lively debate with her nephew on the subject of Christianity; for, she said, "He is a great debater on religion." With an aunt's natural pride and emphasis she added, "And you will find him a very fine gentleman."

During the following three days we spent many a pleasant hour together. I must give his aunt credit for a truthful description of her relative in saying he was a "fine gentleman," but he proved to be no great debater at all on the subject of religion, nor on any other subject, so far as we observed. He was a man of good education, keen intellect, and charming manners, but I regret to say he was an infidel, or at least he believed himself to be an infidel.

There are thousands of persons who try to make themselves believe they are infidels, when really they are not. While health is good and reason strong, and life runs on its natural course, some men take pleasure in boasting of "free thought," "liberality," "breadth of mind," and all such ideas, and really believe themselves to be infidels; but in the face of a crisis, when death is near, when sickness has stolen the strength of manhood, when the frail creature turns away from business and from the theories of science, many such men, too late perhaps, begin to think of God and search for some solid rock upon which to place their feet. It is then that the human heart ceases to boast of its unbelief, and asks for the old Book, the mother's Christianity, a Christian doctor, or for the parson he has laughed at.

Our traveling friend stated frankly that he could not exercise faith. He did not wish to fight Christianity, but he could not believe. He referred particularly to the Genesis account of creation and to Christ's atonement for sin, as things which he could not understand.

In a quiet hour one evening I enjoyed a most pleasant conversation with him, one which led to no argument nor embarrassment, but rather to a close heart-searching on the real points of his unbelief. I cannot undertake to tell the story nor to repeat the conversation in detail, nor am I relating this simply to tell an interesting story, but in the hope that the reader, if he ever finds himself in danger of unbelief on the vital points of Christianity, may be led to ask himself these questions. I will give in substance several questions and the gentleman's candid answers:

"If you cannot accept by faith the Bible account of creation, what do you substitute in its place? Here is the world in existence before our eyes; how were all these things made?"

"I accept the theory of evolution. I believe that all things have developed through the ages by the operation of natural law."

"But, my friend, you reject the Bible account of creation because you cannot understand it. In what way are you helped in this respect by accepting evolution, when not one point in the theory of evolution has ever been proved or is susceptible of proof?"

"I do not accept evolution as the truth, but only as the best thing we have for the present. Evolution, to my mind, is only one of the steps by which human reason is making progress in solving the problems of the universe; and somehow I believe that ultimately we shall arrive at the truth."

"How do you compare Christ with Mohammed, Buddha, Confucius, and other men who have established forms of religion in the world?"

"I think Christ was the most ideal man who has ever lived."

"How do you account for the fact that Christianity, when truly embraced, lifts a man up and makes him better, while all other religions degrade?"

"I think Christianity is the highest of all the forms of religion, and is accomplishing for mankind much more than has been accomplished by any other religion of the world."

"Pardon me if I refer to my personal experience, for this we are talking about means much to me. There came a time in my boyhood days when the Spirit of Christ spoke to my heart, and I accepted Christ as my Saviour; that experience brought a new life to me. The evil things I had once loved I hated, and I found myself reaching out after those things that are good. How do you account for that experience?"

"I cannot account for it. I believe that Christianity often has that effect on men. It turns them from the bad to the good. I should not be an honest man if I did not say so frankly; but I suppose that is a mental change, the result of a new viewpoint and new aspirations, leading to higher things."

"How do you account for the fact that the strongest nations of today, those which are leading out in the battle for civilization, are the nations where Christianity has its strongest foothold?"

"There is no doubt but that Christianity is superior to other religions as a factor in civilization."

"Would you advise any friend of yours to make his own home, and rear his family, and establish his business beyond the influence of the Bible and the Christian religion?"

"No, I should not, for I think the advantages are better under the influence of the Christian religion."

"You will pardon one more very close question, for I wish to get your viewpoint clearly, and I wish you to see mine. During the last few years I have buried a godly mother and other dear ones who cherished the hope of salvation through Christ. As they neared the close of life, they were full of joy in anticipation of a future life of happiness and immortality. I have also seen men and women die in despair, without hope for the future. You and I are approaching that day of death. What choice should we make in view of such experiences?"

"I consider that one of the great advantages of the Christian religion is the consolation it gives to those who believe in it, through life and in the hour of death."

This is enough for this little story. Many other things were said which might be interesting to relate, but this will suffice to illustrate the fact that infidelity has no basis. It is really the unsatisfactory experience of a human soul that takes an excursion off into the night to avoid the new birth, the change of heart, and the reformation of life demanded by the Christian religion.

Infidelity offers nothing. It aims only to destroy what we have. To the lost sons and daughters of our race it holds out nothing but a life of vagaries, and ends in despair.

Turning back to faith, we have "the substance of things hoped for, the evidence of things not seen." Faith is the only solvent of our problems, the priceless gift of God; and man has found no substitute.

Of our day the Saviour said, "When the Son of man cometh, shall He find faith on the earth?" And today, with everything being shaken that can be shaken, faith is needed more than ever before. It is the only anchor that will hold our bark from drifting on this stormy sea of life. "By faith we understand." Without faith we have only the broken shells of exploded theories, only husks for food. What attraction can one find in a life without faith, without hope, with no guiding star, with no expectations for the future,—no life, no eternal home, no reward at the end of the journey? Give me rather the Chris-

tian's bright morning of faith and hope, his cloudless noon, his glorious sunset at the close of life's "little day." "Let me die the death of the righteous, and let my last end be like his!"

* * *

The Kurd Who Died a Christian

FLORENCE W. OSTER

SEVERAL years ago a wild Kurd heard of Jesus, the Son of God, and accepted Him as his personal Saviour. He very much desired to be baptized and to unite with some Christian church. He came to the city of Urumiah and rapped at the door of a mission compound. One of the missionaries answered the call, and found this Kurd at the door. The Kurd quickly said, "I have become a Christian, and would like to be baptized and become a member of the church." The missionary could hardly believe that a wild Mohammedan Kurd could possibly desire to be a Christian. The Kurd was told to come in, join a baptismal class, and study, and if he proved faithful, he could later be baptized and join the church.

The Kurd looked disappointed and turned away. He felt somehow that he must belong to the Christian church right away. He wandered down the street and came to another mission. Here he rapped, and one of the teachers came to the door. The Kurd asked here for admission, which was granted, and he was baptized and taken into church membership. Knowing that he would suffer persecution should he go back to his home in Kurdistan, he remained at the mission, where he acted as servant.

A few weeks later, when the Kurds poured down the mountains by thousands on a raid into Urumiah to kill the Christians and plunder their property, they entered this mission as they did every other Christian home and mission, when lo! here they found one of their own number. They thought he surely had been captured and held by the "Christian dogs," as all Christians were termed by them. They told the Kurd they were glad to find him, and were now ready to free him. But he said, "No, my brothers, I have become a Christian, and prefer to stay here." They tried to tell him that he was wrong, and begged him to change his mind, which he refused to do. They told him they were out on a *jihad*, or holy war. "The sword of Mohammed has again been unsheathed, and all must become Mohammedans or be killed," they said. But this threat did not dissuade him. He only said, "I love my Saviour, and I cannot deny Him." They said, "We must do with you as we are doing with all Christians." Then they bound his hands, and with four other Christians they led him through the streets and hanged him in the principal city gate with his face outward.

For a day or two, the Kurds carried on their killing and plundering of the Christians. When the carnage was over and they had left the town, the missionaries went out to clear away the debris and to bury the slain. The missionary who had only a few weeks before met this Kurd at the door and refused to take him into his church just then, was with others passing out through the gate with some dead for burial. They noticed the five bodies hanging there, and after passing through the gate under the dangling feet, they looked behind to see who they were. There in the center the missionary saw and recognized the Kurd. He quickly put his burden down, climbed up, and cut the rope by which the dead man was suspended. The missionary in telling me the story said that he reverently laid him on the ground, and tears streaming down his face, he knelt beside him and begged his forgiveness. He said, "I thought, Brother Kurd, that you were not ready to live for Christ, but I see that you were ready to die for Him."

There are doubtless hundreds in those dark mountains of Kurdistan who would also prove true to Jesus, could they hear the precious gospel story and catch a vision of the dear Saviour as this one did.

* * *

By reading we absorb the thoughts and ideas of others, good or bad. When we read a book for amusement and pass it off lightly, we do not realize that unconsciously we are absorbing its very spirit and inhaling its atmosphere.

It is clear to all that after reading light fiction it is hard to concentrate on anything solid. It is better to choose one good book and read it several times than to read several books of little real worth.

Don't neglect to form this habit of careful selection; you will be richly repaid for your trouble. Be an example to those around you by selecting a well-balanced literary diet.

WILLIAM BRADFORD.



Paragraphs from Contributors



Our Inheritance

PERCY BROCKNER

WE are the children of the promise. God so loved us that Jesus came to this wicked world to redeem us in order that we might have a place as joint heirs with Him in His kingdom. How wonderful is the love of God! How good is His loving-kindness! He is full of compassion. He is slow to anger, and is long-suffering and patient toward us because He is not willing that any should perish.

Esau sold his birthright for food to sustain his life in order that he might enjoy the pleasures of this world a little longer. If he had not sold his birthright, but had come into possession of his inheritance, he would have used it to satisfy his own selfish ends, and so far as he was concerned, the work of God would have been left to languish in the earth.

Let us not despise our birthright, our inheritance in Christ Jesus, as did Esau, "for ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12: 17); but let us, when we are compassed about with threatening clouds, cry unto God for deliverance, that we may obtain the promised blessing of inheritance in His glorious kingdom.

How happy people are when they inherit the riches of this world! But how much happier we should be, for we are heirs of God, and His heirs shall live with Him in the riches and glory of His kingdom, and shall enjoy unlimited blessings at His hand throughout eternity. Is it not written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"? 1 Cor. 2: 9.

The day is hastening on, and soon Jesus will be seen coming in the clouds of heaven to receive those who have endured unto the end. So come what may, let us hold fast to our birthright in Christ Jesus as sons and daughters of God, and therefore heirs according to the promise.

* * *

The Sabbath an Earnest of the Home

EDWARD J. URQUHART

HUMANITY lost many things when because of their disobedience our first parents were driven forth from the garden of Eden; but one particular institution has survived the warfare of the years and the destruction wrought by sin, and will be carried forward into the new earth. That institution is the Sabbath. We read at the close of the account of creation; that "on the seventh day God ended His work which He had made; and He rested the seventh day, . . . and God blessed the seventh day."

After blessing the Sabbath, the Lord gave it to man, intending that upon each succeeding seventh day he should rest from all his toil and cares, and give the time to contemplation of the goodness and might of God. He gave definite command regarding its observance: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

In the original plan of God, which the entrance of sin could in no wise alter, the Sabbath was to stand from generation to generation as a perpetual reminder of the wonderful work of creation, and so the psalmist regards it when he says, "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135: 13. But after Jesus came to this world and died for sinners, the Sabbath took on added significance. Through His death the final triumph of good was made certain; that is, the restoration of Eden as it originally stood, was assured. After this the Sabbath could just as appropriately point forward as backward. Thus, while the Sabbath was still to point man back to the completion of the mighty creation of God, it was also to point him forward to the complete restoration of that creation from the curse of sin, to be accomplished through Christ at the end of this present sinful age.

In confirmation of the above the Scriptures declare, that "if Joshua had given them the true rest, we should not afterward hear God speaking of another still future day. It follows that there still remains a Sabbath rest for the people of God." Heb. 4: 8, 9, New Testament in Modern Speech.

In Hebrews 4: 10 the future rest—the restoration of all things—is set before us in these words:—"He that is entered into his [God's] rest, he also has ceased from his own works [the work of sin] as God did from His."

Aside from the reason given in the commandment, the Sabbath then represents two distinct truths, the acceptance of which requires faith on the part of the believer: First, the Sabbath rest is an earnest of the perfect rest of the hereafter; and second, the works of the flesh (sin) must be as truly laid aside and finished as were the works of God at creation, before man can properly, perfectly, and truly enter into Sabbath rest. And to all who have entered this experience, the Sabbath becomes a satisfying foretaste of the eternal rest in store for the believer.

In just a little while the reality of this rest will sweep over the enraptured senses of all the faithful of God in a world where sin and sorrow will be no more, where suffering and death will be done away, and all tears dried forever more; where from Sabbath to Sabbath all will gather to worship before the great white throne of Jehovah. The Sabbath rest should keep all this fresh in our minds, that we may not become weary in well-doing, for in due season we shall assuredly reap if we faint not.

* * *

Leadership

J. A. APPLGATE

IN conversing with a young man, a church school teacher, I endeavored to call his attention to the careless way some read, act, and talk, with the hope that he might be a benefit to his particular church in this respect. But he did not seem to sense the need or know how to supply it. He had spent some time in one of our colleges, yet he lacked the elements of poise, grace, forceful reading and expression. He had no mental grasp of the situation, no vision of the possibilities wrapped up in this church; therefore he was unable to give them real help.

There is an unlimited field in this message, as well as in the world, for the alert, aggressive, growing person. What is needed today is leadership, and this is impossible without: (1) Proper preparation; (2) vision of the needs and opportunities; (3) adaptation to exigencies; (4) faith in the success of the better plans; (5) perseverance in carrying them out; (6) tact in dealing with minds; and (7) fearlessness in reaching out a helping hand with kindly, well-tempered, and carefully professed advice, criticism, and help.

A person possessing these qualifications will be an unlimited power for good. But he must lead a godly life, must consecrate his all to the Master, must possess an all-consuming purpose to serve rather than to be served, and to put Christ and His message before everything else.

"All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Manual for Campers*, p. 72.

* * *

"Beware"—"Grow"

KENNEDY THOMSON

IN viewing with prophetic vision the conditions that would exist in the world just prior to the advent of Jesus to this earth the second time, Peter sends forth a warning to the believers. He foresaw the great walls of sophistry and skepticism that would be built up to suppress the truths of God's word. The first verse of the third chapter of his second epistle reveals to us the purpose of his message. He writes to stir up our "pure minds by way of remembrance."

This text brings to our attention a prevalent condition of the times. Men are prone to forgetfulness of duty and the claims of God. If the believers are not careful, they may fall into the snare of forgetfulness—forgetfulness of the seriousness of the times, of the message for our time, of the words of God.

We are enjoined to be "mindful of the words which were spoken before by the holy prophets," for only by constant application to the divine word can purity of thought and life be maintained in a degenerate age.

The next verses portray the spiritual condition of the wicked, and tell in clear language the final end of sin and the purifying of the earth. In the seventeenth verse the apostle solemnly appeals to the believers in this time of world chaos and wickedness: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

But we are assured that if we are "mindful of the words spoken before by the holy prophets," we shall "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

"Beware" and "grow" is the message to every believer at this time. A decision today may mean eternal ruin or eternal life.

* * *

Sanctification

FLORENCE WELTY MERRILL

CHRIST said, "I do always those things that please Him." John 8: 29. "The followers of Christ are to become like Him, — by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification. . . . Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One. . . . There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement." — "The Great Controversy," pp. 469-471.

Sanctification is not, as some teach, an instantaneous work, but as the Scriptures prove, it is rather a progressive work. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. "Sanctify them through Thy truth: Thy word is truth." John 17: 17.

The third angel's message cannot be given with mighty power unless the messenger is seeking and finding the way of holiness in his own experience, and then, like Aquila and Priscilla, declaring to others the way of God more perfectly. The Prince of life has cast up a highway for His people. "It shall be called The way of holiness; the unclean shall not pass over it." Isa. 35: 8. "Upon Mount Zion shall be deliverance, and there shall be holiness." Obadiah 17.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

* * *

What of the Night?

G. E. LUFFLER

LOOKING over the great world field, with its many heathen countries where countless millions have silently passed away generation by generation, we see those of the present age arousing and asking, "What of the night?" Individually they are seeking truth, and in answer to the question the watchmen answer, "The morning cometh," as they enter the doors providentially set ajar in every land. And the watchmen may well give a definite answer. "Knowing the time; that now it is high time to awake," and "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," they must warn others that their Lord is soon to return.

We are not out of our sphere in proclaiming the advent message in all the world. The heathen in darkness are calling for light in these closing days. We have the light for them. Then, as watchmen "knowing the time," let us proclaim the truth of which we are the conservators.

In Matthew 24: 14 we are told that this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come. I have before me a list of dates when gospel work was begun in the various continents. The first foreign field to be entered was Europe, in 1874. India, the last great field, was entered in 1893. And now behold what God has wrought in these countries! They are divided into conferences and union conferences. Many of them are self-supporting, and have a complete educational system, from the

church school up to the college. The medical work is also strongly represented.

As we see the work going and growing, it gives us assurance that we really have God's message for this day and generation.

Our Faith and Hope

Prophecy, Why Given?

1. Why were the Sacred Writings given?

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

2. By what means was all Scripture given?

"All Scripture is given by inspiration of God." 2 Tim. 3: 16, first part.

3. For what is it profitable?

"And is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16, last part.

4. How was the prophecy given?

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

5. What is the Lord able to do regarding the future?

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42: 9.

6. How far-reaching is God's ability to reveal the future?

"Remember the former things of old: for I am God, . . . and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46: 9, 10.

NOTE.—Knowing all these things, the future is present with God. More, perhaps, than any other one thing, the prophecies of the Bible and their fulfilment bear witness to its divine inspiration.

7. To whom does God reveal the secrets of the future?

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

8. To whom do the things which have been revealed belong?

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. 29: 29.

9. Speaking of his experience upon the mount of transfiguration, what testimony does Peter give concerning the reliability of prophecy?

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1: 16, 19.

10. What has ever been the theme of God's prophets?

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." 1 Peter 1: 9, 10.

11. Whose spirit inspired their utterances?

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Verse 11.

12. In what words did Christ recognize Daniel as a prophet?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Matt. 24: 15.

13. What is the last book of the Bible called?

"The Revelation of Jesus Christ, which God gave unto Him." Rev. 1: 1.

14. What is said of those who read, hear, and keep the things contained in this book?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3.



SOUTHERN NEW ENGLAND CONFERENCE AND CAMP-MEETING

THE Southern New England conference and camp-meeting was held in Charter Oak Park in the outskirts of the historic old city of Hartford, Conn., June 29 to July 9. The territory of this conference comprises the States of Connecticut and Rhode Island, and their combined population is 2,000,000. Several large cities help to make up this number. The territory is small, but very thickly populated.

Meetings were held in the English and Swedish languages. There were seventy tents pitched on the ground. About seven hundred people attended the meetings over the week-ends, and the meeting tents were well filled during each service.

The membership of the conference is 850, but it is estimated that there are 1,000 Sabbath keepers in the field. The tithe last year was \$30,000, and the mission offerings amounted to \$20,000. That was a per capita offering of 57 cents.

The conference has in its Sabbath school department twenty-eight schools. The church schools number seven, with an attendance of 135. Among the force of regular workers of the conference are five ordained ministers, five licensed ministers, and five Bible workers, besides the employees in the office and a number of colporteurs.

Elder E. L. Cardey was re-elected president of the conference. Few changes were made in the personnel of the officers.

The Sabbath school offerings were good. There was pledged \$2,100 to strengthen the home work. Four well-manned tents are to be put in the field for active work this summer, and a good ingathering of souls is expected.

Revivals were held on the ground from time to time, and there was a hearty response. Eleven persons were baptized, and a number of others will be baptized at their homes. Two churches, one Swedish, and the other Hungarian, were admitted into the conference.

Brother H. A. Rossin was ordained for work among his people. A number of his race (colored) were on the ground.

The workers and lay members left the camp with good courage, and with a determination to press the work of God to a speedy finish. W. F. MARTIN.

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MISSIONARY BOOKMEN IN INDIANA

WHILE attending the Indiana camp-meeting recently, we listened to the following interesting report of the colporteur work in that conference, by Brother W. B. Maris, the field missionary secretary, and I pass it on to the readers of the REVIEW, believing it will prove an inspiration to all who read it:

"Since the conference two years ago we are able to report \$87,000 worth of subscription books placed among the people of Indiana.

"We have a loyal band of about twenty colporteurs who stay by the work summer and winter. These men, for love of the truth, are leaving homes and firesides to

go from door to door telling the people of the soon-coming Saviour. Rich experiences are theirs as they carry on this work. Some of them have lived in the community long enough to gain the confidence of the people. One of them told me he was passing a bank in his home town when the banker called him in, led him into his private office, and told him that his little boy had been suddenly taken ill and he wanted him to pray for him. He said he had watched the steady life of the colporteur, and had confidence in his prayers.

"A letter from another reads: 'We sold a book to a colored woman, who has cooked for one of Muncie's wealthy families for twenty-two years. She asked us to call on her mistress, an invalid, and have prayer. We made an appointment with one of this lady's nurses to call on her the next day. We were received royally, showed our book, received an order, and prayed with her.'

"A letter in last week's mail informs me that a student colporteur selling 'Our Day' is following a man who sold 'Daniel and the Revelation' two years ago. He states that he sold six books in seven calls, and was obliged to give Bible studies to five of them after they found he was an Adventist. It developed that the first colporteur, Brother Campbell, had had prayer for a woman who was at death's door and she was healed. The mother of the woman told the colporteur that directly after her daughter's health was restored she had given her heart to God, and is now a stanch Adventist in Kentucky. The mother expressed her desire to obey the truth and be baptized. There are now eight or nine persons keeping the Sabbath in that county as a result of Brother Campbell's effort.

"An old lady was visited by one of our colporteurs two years after a student with 'The Great Controversy' had passed through. She told the second colporteur that the first one had found her discouraged and about to lose her experience. He prayed with her and revived her. She said she had not ceased to pray for that colporteur twice a day since that time.

"On they go, a kind word here, a prayer there, a book at another place, again a Bible study, and so the life of the colporteur is filled with blessings. Many unusual experiences are his as he trudges on. At night, so many and varied have been his experiences, that when his tired head is laid down upon his strange pillow, he generally commits himself to God, dismisses everything from his mind, and goes to sleep. Perhaps years afterward he is informed from some source that a book he has sold has won a soul to Christ.

"Only the other night, I stayed in the home of a woman who with her daughter had accepted the truth through reading a book sold to her by one who quit the ranks two years ago through discouragement. Stanch and firm now, she related to me how the colporteur had failed to get her order and had gone on to the next house and sold a book. He was so impressed that he returned to this woman

and gave her some tracts, and advised her to borrow and read her neighbor's book. This she did, and accepted the truth; and the whole neighborhood is interested, as was shown by the number who came out to the meeting we held in her house.

"A colporteur walked into a yard one day a year ago, and called a man off the roof where he was shingling. The days were short then, and the man reluctantly climbed down; however, he bought the book, 'Our Day.' That winter the man got the book out and read not only to his family but to his neighbors. As a consequence seven persons in the neighborhood are keeping the Sabbath. They write often, begging for a minister to come and organize them into a church. They are a group of reliable people. The last letter I received from them read in closing, 'We are patiently waiting for some one to come and help us.'

"At another time I was visiting in the home of a brother when an elderly lady came in, begging for baptism. She wept as she told her story,—how she had read her way into the truth,—and added, 'I am an old woman now, and do not know when I shall be called away. I desire baptism into this new-found faith.'

"Another woman informed me when I went to canvass her, that she had already accepted the truth through the efforts of an academy student who had sold her a book and sent her other literature the year before. She begged for baptism. Accompanied by Elder D. C. Newbold one morning, just as the sun was rising I had the privilege of seeing her buried in baptism with her Lord. I shall never forget that scene on the Ohio River,—the stillness of the hour, the solemn look on the face of the taxi man as he witnessed it, the song that was sung, and the praises that came from the lips of the woman. She has three sturdy sons, and a good husband, who promises to become one of us in the near future.

"Another of our colporteurs, who was himself brought into the truth by a book, reports a company of five ready for baptism. Here and there we find men taking their stand on subjects such as the state of the dead, the Sabbath, the origin of evil, and kindred truths. This is due to thousands of dollars' worth of literature which has been scattered over the field. Men are reading and making decisions for eternity. Some are not impressed with one book, but one man follows another, and so we have a book for every mind and a colporteur for each book, who loves that particular one and can explain it better than any other.

"We have tried to distribute our colporteurs in a way that will benefit the churches. We sent two young men from the academy to the south end of the State, where a new church has been organized. These boys are members of the ministerial band, and handle the Sabbath services in a way that is creditable indeed. Two more students are with another company in the north end. We place these young people where we think they will do the most good. Our churches appreciate this, and I have a letter from

a woman who asks that some students be sent there for the summer, as their church is weak. Our old colporteurs, when possible, visit the churches, and by telling of their good new experiences stir the members to greater action. They always find opportunity to speak to an appreciative audience.

"Many people are moved to tears as the colporteur tells his story. One woman said at the close of a canvass, 'I feel like crying out as the Jews did of old, 'Men and brethren, what shall we do?'"

"Some people do not receive us gladly, but our men have learned to take a turn-down gracefully, and sometimes, when people have been rude to us, they call us back afterward and order books. And so we push on, always looking for workers and souls.

"We have thirty colporteurs listed for May. Last month their report was \$5,672.85. The first five months' report for 1922 shows \$14,987.75.

"We have one church where there are eight colporteurs. They go out to their work like an army with banners. They are now working in Muncie, where people thought it couldn't be done. Last week two of them received \$119 each in orders. Hundreds of small towns and cities in Indiana await the colporteur. Souls praying for truth, bound in superstition and wickedness, will be loosed as the Holy Spirit working with the colporteur makes impressions in just the way needed. These men, some of them with four or five years' training, are able to meet any class of people and to defend our cause. They never tire of telling the old, old story, but they need your prayers and words of encouragement to meet their many perplexities. Some day, if faithful, a crown of righteousness will be given them, that fadeth not away."

W. W. EASTMAN.

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GREECE

OUR hearts are often stirred to know just how we can best develop and carry on our work in Greece. Since coming here a year ago, we see many evidences of God's prospering hand. Doors are opening for the message, and some have already accepted it. But we seem only to be touching the work with our finger tips, and we desire to plan and work for greater results.

It seems to us that some of our people from other lands could do a good work by coming to live in Greece and manufacturing almost any small articles, for Greece imports nearly everything she needs, apart from native foods obtained directly from the soil. Such a course would not only furnish work to some of our poor brethren, but would give us a little start and standing in places where the message has never entered. We have a lovely country, in most districts a good climate, an abundance of delicious fruit, and a multitude waiting for some one to come and live out the truth before their eyes. A strong priesthood backed up by state laws has kept the people bound with the shackles of superstition and tradition, but at heart they are really a fine people, in spite of faults and failings. They are quick to recognize true Christians, and are trustful and respectful toward foreigners.

For nearly ten years this little nation has been torn by warfare, which has given it no chance to develop. There are many

articles that could be manufactured without much outlay of capital, if only some of our people who understand the situation would come and be lights in a dark place.

One of our brethren has tramped the streets many a day, looking for work. The Jews do not want him, because he is a Christian, and the Christians call him a Jew. In a place where fanaticism is strong it is often difficult for our brethren to find work. Would that we could offer them some employment.

Greece, the country that in a large measure gave civilization to the world, now waits for the third angel's message. The territory she occupies is the place whence issued the great missionary call, "Come over into Macedonia and help us." May the Lord lay the burden of this call on the hearts of some who have had success in business, that they may come over and help us.

R. S. GREAVES.

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GETTING A START AT MAFEKING

WHEN we came to Mafeking, there was great prejudice against us, but we succeeded in making a start, and after the people had had a chance to get acquainted with us, we had no further trouble. Now we have a prosperous church, a strong Sabbath school, and a day school with an attendance of more than eighty pupils.

Nothing we have ever done has so won the hearts of the natives as has Mrs. Anderson's medical work. When a person is sick, he is not apt to inquire as to your religion, but wants to know if you can help him. The Catholic priest has told his people that if they call Mrs. Anderson when they are sick, he will excommunicate them. In a recent epidemic of typhus fever among them, one of his best members died without help. However, when three or more of the family came down with the disease, they sent for Mrs. Anderson, and she cared for them and saved the lives of all three. Now they say they want no more of the Catholic priest.

In all the medical work Mrs. Anderson has done among them, she has never lost a case, and she has taken some of her cases after the European doctors had given them up to die. In one instance the friends had already begun to arrange for the funeral, and the old grandmother asked why the child could not die in peace instead of having her last moments tortured by treatments. Well, the child did not die, but is a fine little girl today. In another instance, a case of pneumonia, the European doctor said there was no hope; but fomentations saved the life of the child, and she is now in our school, learning this message.

To give you an idea of the volume of work being done and the variety of diseases treated, I will pass on to you the report for the month of March, which I have before me:

There were 342 cases treated during the month — not that many different patients, but that many treatments were given and cases cared for. In a case of typhus, the patient might be visited every day for a period of ten days or two weeks, and each visit is listed as a separate treatment. This is a sample of the monthly work that has been going on here for the last year, and the work is growing as the worker becomes better known. Even now some are beginning

to come in from away outside the town, having heard of the cures wrought on their friends who are living in Mafeking. Mrs. Anderson is only a nurse, but she spent some months in the dispensary in Los Angeles while I was teaching there, and that has proved invaluable to her in the work she is carrying on out here.

I give a list of the diseases treated during the last month, that you may see the variety we meet in our medical work among the natives: Enteritis, mumps, beriberi, pneumonia, abortion, diarrhea, typhus, *gamah*, ulcer, infantile paralysis, abscess, clubfoot, Bright's disease, rheumatism, jaundice, stomatitis, pleurisy, syphilis, sore eyes, and ulcerated mouths from various infections.

In parts of Bechuanaland the London Society has contracted with the chiefs of the tribes to allow no other missions among them. This closes the doors for our work, but just recently Dr. Arthur H. Kretchmar has arrived, and I have succeeded in getting him into next to the largest settlement in the Protectorate. We could not get in there at all, but the doctor was invited to go in, and has been helped by the government in every way possible. The place is a town of 15,000 natives, and the nearest doctor is seventy-five miles away. When Dr. Kretchmar makes good in that place, there will be another opening among twelve thousand people who are waiting a little farther north. The door is closed and barred to the evangelist, but open wide to the medical missionary. There are openings here just now for other doctors who are willing to be real missionaries. There are calls from the regions beyond that must be answered, or we shall lose vantage ground that might be ours if we enter now. We feel this very keenly, for we know that what we might do now, when the door is open and peace reigns, we shall have to do under most adverse circumstances if we dally along and do not obey the command to go and teach.

W. H. ANDERSON.

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THE SOUTHERN IDAHO ANNUAL MEETING

THIS meeting was held at Caldwell on the academy grounds. It was a very desirable location. Those who attended the meeting were greatly blessed. They renewed their consecration to the Lord, and returned to their several homes with a deeper sense of their duties and privileges in working for the salvation of their relatives, neighbors, and friends.

About half of the membership of the conference attended this meeting. The rest would gladly have attended, but owing to the financial crisis and the hay harvest, were detained. There have been thirty-two bank failures in this territory since October 1; by this we may comprehend something of the financial situation they have had to meet.

In the president's address there were mentioned many encouraging features of the work, in spite of the fact that the evangelical funds were so low. The running expenses of operating the academy last year were met. The bills and notes payable were reduced \$5,909.18, and the conference has on hand \$1,748.97 for buying new equipment. Most of this money was received through pledges, notes, and mortgages that were on hand and came due during the year. The present indebtedness on the institution is less than,

\$6,000, and it has assets that should cover this. Three and a half years ago there was nothing with which to establish the institution. The treasurer's report showed all the local funds outside of the tithe fund in very good condition.

The lessons and discourses were highly spiritual and instructive for the children, youth, and parents, and there was a sound of good cheer and courage. There was some outside attendance, and several expressed their desire to study the truth and get a deeper Christian experience.

The foreign mission work was given due consideration, and notwithstanding the financial crisis, a liberal amount was contributed to foreign missions in cash and pledges. This conference is anxious to do all it possibly can to help finish the work in giving the message to all the world. When the gospel has been preached, the end will come, but not until it has been preached in all the world.

Elder J. W. Norwood was re-elected president by a unanimous vote. There is a spirit of good cheer and unity among the brethren. May God bless the conference in its noble projects and program.

There were not many Germans present, but during each day one German service was conducted by the writer. The German brethren are of good courage and full of faith and hope. They are glad to do their part in the work of preaching the gospel in all the world.

F. H. WESTPHAL.

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MALABAR: THE "WILD WEST" OF INDIA

MALABAR perhaps means but little to the average Western ear, but as "the land of the Moplahs" it has recently been in the forefront of the news of the day.

It is in Malabar—a narrow strip of the western coast of India—that those fierce, fanatical Mohammedans are carrying on a warfare reminiscent of the turbulent outbreaks of the Arabian Moslems in the early and bloodier days of their religion.

Malabar is in the strange position of being almost the closest part of India to the people of the Western world, and yet farthest from their knowledge. Most of the commerce and travel to India goes north of Malabar to Bombay or around the point of the peninsula to Madras and Calcutta, India's "back doors." And so Malabar has slumbered between the sea and the mountains which hem it in on the landward side, has felt comparatively little of the influence of Europe, and has been preserved as a sort of exhibit of the India of olden times.

Typical of Ancient India

Physically, Malabar is the India of traditions and dreams—a warm country of quiet backwaters, of luxuriant vegetation, of crocodiles, tigers, leopards, and wild elephants. And its swarming brown natives, most of them bare above the waist, give a final conventional Eastern touch. The country is a narrow coastal plain 150 miles in length from north to south, fronting on the Arabian Sea on the European side of India, and backed by the Western Ghats, 3,000 to 8,000 feet high and from twenty to sixty miles from the coast. The only break in the mountain wall is at Palghat Gap, sixteen miles wide, through which a railway enters the otherwise isolated region.

The many rivers which rush down the mountains under the stimulus of the ten feet of rain which falls annually, carry

much sediment and have built up islands and sand spits, which form a network of lagoons and backwaters along much of the coast. Many of these are connected by canals, the system forming an important feature in the communications of the region. The islands and spits are thickly planted with cocoanut palms, as are the inland margins of the lagoons, and the graceful groves give a characteristic appearance to the region.

Where Wild Elephants Roam

Farther inland, on the narrow ribbon of level ground, are irrigated rice fields. The foothills are veritable garden plots, and were cultivated with equal care in 1498 when Vasco da Gama, fresh from his famous voyage around the south of Africa, anchored off the coast. The uplands are covered with heavy forests both evergreen and deciduous, with their undergrowth of tree ferns and rhododendrons, and their delicate and colorful orchids. In these mountain forests roam herds of wild elephants. Malabar, and Travancore to the south, are now the elephant country of India, *par excellence*. Seaward the uplands are broken into precipitous peaks, with dark green ravines in which silver streams descend in numerous waterfalls, all uniting to form scenes of unrivaled beauty. Malabar is the most beautiful, the most fertile, and the richest district of the Madras Presidency.

Though the Malabar coast is blessed with rich soil and luxuriant vegetation, it is not so dependent on agriculture as most other portions of India. Fish abound in the sea, and are caught in great quantities and eaten. The timber industry, too, is important, and many natives are employed in it. Famines are practically unknown in this favored corner of India.

Religious Conflicts

With nature so bountiful, it might be supposed that there would be general prosperity and peace in Malabar. Prosperity is fairly well distributed, but the motley of religions makes peace more difficult; and every now and then it brings about a turbulence that is unknown these days in other parts of India. The fierce fanaticism of the Mohammedan Moplahs and the stories of their bloody and furious outbreaks which reach the outside world, may lead to the belief that this is as much a Mohammedan land as Arabia or Persia. The truth is that barely 30 per cent of the population are followers of the prophet, while about 68 per cent are votaries of Hinduism, and some 2 per cent are Christians.

In prestige the Hindus are much the most important. The Nambudri Brahmans, at the very top of the caste scale, number only 20,000 in the total population of 3,000,000 of the Malabar District, but are looked up to with the greatest reverence. Nearly all of them are landholders, many of very large estates. They hold aloof from public affairs and scorn modern education, holding more tenaciously probably than their fellow religionists in any other part of India, to the ancient customs of their faith.

Caste Strictly Observed

The old conception of ceremonial pollution is a living thing in Malabar, and is strictly adhered to except in the cities. There are varying distances within which the mere presence of a member of a lower caste is supposed to defile the Brahman. A high-caste man returning from his cleansing bath shouts out that he is approaching, and the low-caste members

humbly retire to the roadside or into the fields until he has passed. Even many Mohammedans follow this custom, lest economic pressure be brought to bear, through boycotts or other means, to destroy their livelihood.

The unusually troublesome rôle which the Moplahs play in Malabar is due to the fact that these Mohammedans are strikingly different from the other Moslems of India. Mohammedanism in the greater part of India has been colored and tempered by the milder Hinduism; many of the Indian followers of Mohammed, in fact, are merely converted Hindus or their descendants. Many of the Malabar Moslems, however, are descendants of the large numbers of Arab traders who went to the west coast many centuries ago, and they have inherited all the fierceness and fanaticism of the Mohammedans of the Arabian deserts.

In a community where the Hindus outnumber them more than two to one, and where the most powerful and most respected members of society are of the opposing religion, the Moplahs live for considerable periods in peace. But suddenly some incident is seized upon—like the killing of a Hindu landlord, the defiling of a Hindu temple, or the looting of a house—and a new outbreak occurs. The fanaticism of the Moplahs under such circumstances is hardly to be exaggerated. Groups go out with the definite idea of making martyrs of themselves. They are consecrated according to their religion, and are hardly known to surrender. Instead, they sell their lives as dearly as possible. In some instances bands, entrenched in structures from which they shot all comers, have been dislodged only by the use of dynamite.

Many "Toddy Drawers"

A large percentage of the Hindu population in Malabar belong to the debased "toddy drawing" caste. There are millions of palm trees in the country, and thousands of the toddy drawers are engaged in collecting the juice, from which an intoxicating liquor is prepared.

Strangely enough, there have been Christians along the Malabar Coast, though relatively few, since the fourth century. They belonged not to branches of the church familiar to Westerners, but acknowledged the supremacy of the Nestorian Patriarch of Babylon. By the end of the first century after the arrival of the Portuguese, the Malabar Christians had passed under the control of Rome. After the Dutch came, the native Christians in 1653 threw off their allegiance to Rome, and attached their church to the Patriarch of Antioch. Later some of the Malabar Christians returned to their affiliations with the Roman Church, but they continued to practise the Syrian rite. Others continue to adhere to the Patriarch of Antioch; while a third group, much nearer to Protestantism, make up the Reformed Syrian Church.

Vasco da Gama was greatly surprised to find Christians in Malabar, and assumed that it was a Christian country. But it is believed that he at first fell into an important error. He was taken to a building in which the image of a woman was revered, and assumed it was a Christian church. Some of his followers, however, write that the images of the saints in this church were represented as having many arms and legs, an observation which seems to indicate that the supposed church was really a Hindu temple.—*National Geographic Society Bulletin*.

YOUNG MEN WANTED AT LOMA LINDA SANITARIUM

The Loma Linda Sanitarium and Hospital would like to correspond with young men who have had some experience in giving hydrotherapy treatments, also with any who desire to have a short course in hydrotherapy, massage, and practical nursing procedures, with the view of taking up this work in the institution. For further information please write Superintendent of Nurses, Loma Linda, Calif.

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.

Powers.—Anna Josephine Krema was born in Green Bay, Wis., May 2, 1894. She was married to Roswell Powers Nov. 5, 1913. Her death occurred at her home in Conrad, Mont., March 25, 1922. She leaves a husband, two children, her mother, six brothers, and three sisters to mourn their loss.

Mrs. Everett R. Beal.

Cornelius.—Edith Stratton was born in Randolph, N. Y., Sept. 2, 1862. She was married to K. M. Cornelius Aug. 12, 1897. Her death occurred at Coudersport, Pa., June 11, 1922. She is survived by her husband, two sons, two brothers, and two sisters.

E. W. Carey.

Kleuser.—Marie C. Kleuser was born in Barmen, Germany, March 25, 1870. She came to America and accepted the third angel's message in 1910, and was a faithful witness for her Master until she fell asleep at Washington, D. C. June 8, 1922. Three daughters and other relatives mourn.

J. H. Wierts.

Godfrey.—Elder T. Godfrey was born in Clarksburg, W. Va., in 1845. After serving his country during the Civil War, he was married to Mrs. Nancy Osborne, Aug. 22, 1867. He died at Concordia, Kans., aged seventy-six years. Six of his eleven children, his faithful companion, and one sister survive.

A. S. Bringle.

Cornell.—Cornelia Lyons was born Sept. 6, 1886. She was married to Myron Cornell, Nov. 3, 1888, who died one year and a half ago. She was among the first to accept the third angel's message, and among those who, united with the Battle Creek church in the early days. Her death occurred at Battle Creek, Mich., June 18, 1922. Two daughters and other relatives mourn, but they sorrow in hope.

T. G. Lewis.

Lopez.—Rafael Lopez, a native of Porto Rico, was killed in Caracas, Venezuela, while engaged in colporteur work. Facing bitter opposition, he pioneered in this field, placing our literature in many homes. The last two weeks of his life he delivered books to the amount of \$208.80. He was often away from his family for months at a time, as his mother, wife, and seven children, who survive, reside in Porto Rico, but he felt a distinct burden to carry on work in Venezuela, and at one time declared that he must continue his labors even at the cost of life itself. He made this supreme sacrifice. His work has borne fruit, for a church of thirty-five members in the interior is the direct result of his efforts, and as he canvassed in nearly all parts of Venezuela he gathered names of those especially interested in the message he bore, and arranged for literature to be sent them, following up the work he had started.

B. E. Wagner.

WILLIAM ARNOLD

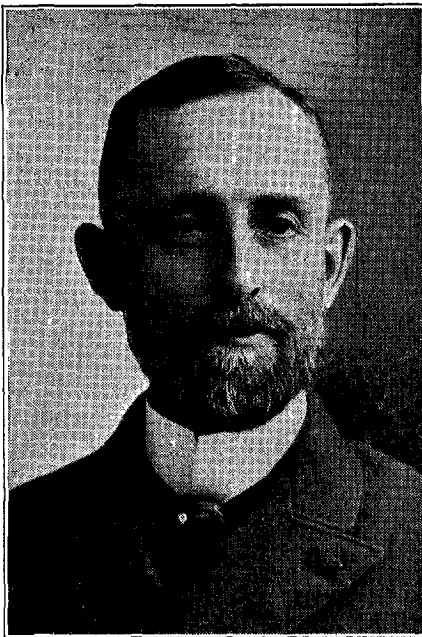
William Arnold was born in Ellicottville, N. Y., Jan. 16, 1854. At the age of twenty-one years he was married to Grace F. Bartlett, who, with their two daughters, is left to mourn.

In 1879 Elder D. T. Fero conducted a series of meetings in Ellicottville, and Brother Arnold, together with his wife and mother, embraced the message then delivered.

Three years later, in 1882, he attended the General Conference session held in Rome, N. Y., where the veteran colporteur, George A. King, gave instruction in the best method of soliciting orders for "Thoughts on Daniel and the Revelation." Brother Arnold became so deeply interested in this study that he then and there determined to make that work his life calling. But after hastily working a portion of western New York, he decided to remove his family to Battle Creek, Mich., where his children could enjoy better educational advantages.

Returning east by himself, he continued his work until the General Conference convened in Battle Creek in 1884. At this meeting workers were being selected to enter the Australian field, and he offered himself as a self-supporting member of the company, sailing with the others from San Francisco early in May, 1885.

As the work progressed in that large out-field, it was found necessary to establish a printing plant to meet the pressing de-



mands. Means were extremely limited, but Brother Arnold volunteered to pay for a flat-bed power press, provided other necessary furnishings could be procured. This being arranged for, he paid \$1,300 for the press, and others furnished the engine, a small job press, an imposing stone, fonts of type, and other needed machinery and supplies, the entire outfit costing several thousand dollars.

After working three years in Australia, New Zealand, and Tasmania, leaving many thousands of dollars' worth of books in his wake, Brother Arnold was invited to connect with the work in London, England, where he remained six months before returning to America for a visit with his family. After a winter's rest in Battle Creek, he again crossed to London for another six months of service.

He then decided to enter the West Indian field. During the ten years following he made five trips to the different islands, visiting also British Guiana, South America. In all these journeyings he was abundantly blessed in securing readers for the message he carried. He next entered the Canadian field, working much of the province of Ontario. From there he went to the hard Southern field, working successfully in Birmingham and Mobile, Ala., and later in Memphis, Tenn.

The failing health of his mother called him away from public work for the next few years, but in the meantime he did home missionary work. When circumstances permitted, he once more buckled on the armor,

but he found that he could no longer engage in the strenuous undertaking of working with the large books. In 1914 he took up magazine work in Denver, Colo., and the Pacific Coast cities. He really came to love this work as he had the book work. But by 1919 his health became so broken that he was forced into retirement in Los Angeles, where he died June 2, 1922.

Brother Arnold's trust in God was firmly fixed to the very last. He rests from his labors, but his works are sure to follow him, even into the great beyond. Would that his unselfish example might be emulated by the later-day workers in the message.

J. O. Corliss.

* * *

ELDER LEVI GILLET MOORE

Levi Gillett Moore was born in Dryden, Mich., Aug. 18, 1888, and died in Lansing, Mich., June 7, 1922. He leaves to mourn a wife, three daughters, three brothers, and two sisters.

About fifty years ago Elder Moore united with the Seventh-day Adventists. He held ministerial credentials from them for over forty years. His public labors began at Hastings, Mich., his home town. He engaged in pastoral labor in Grand Rapids, Port Huron, Ann Arbor, and Lansing, organizing the Lansing church nearly thirty years ago. He continued his work in the cause he loved until failing health positively forbade further effort. During the last four years, especially, he was a great sufferer. He was a diligent Bible student, and had read the Book through more than eighty times. He passed away in a triumphant faith in Christ.

L. T. Nicola.

* * *

MRS. C. L. BLANDFORD

Ida Mae Matson was born Feb. 26, 1889, at Fitchburg, Mass. When she was fourteen years of age she was baptized and joined the Seventh-day Adventist Church, of which her parents were members. Her education was obtained at South Lancaster Academy. After finishing her studies in that school she went to the New England Sanitarium and took the nurses' course, being graduated in 1913.

July 1, 1914, she was married to C. L. Blandford. Following this she spent a year in Washington Missionary College, taking the medical evangelistic course. In 1916 Brother and Sister Blandford responded to a call from the Mission Board and sailed for China, going direct to Chungking, Szechwan. Here they spent a year in language study and mission work, and then went on to Chengtu, reaching there in November, 1917. Here they spent four years all alone, laying the foundation of a strong mission work. They were our first workers in Chengtu, and as a result of their faithful service there a large school and a church are now organized, two outstations have been established, and four strong young native evangelists are spending all their time in mission employ.

Through funds provided by the Mission Board a piece of land was purchased and a home was built, into which Brother and Sister Blandford moved in October, 1921. Previous to this they had lived entirely in native houses, some of which would defy description. One month after occupying their new home a family arrived to help them in caring for the work that was growing under their hands.

April 28, 1922, Sister Blandford was stricken with pneumonia, and later meningitis developed. All that care and medical skill could do was of no avail. She fell asleep the morning of May 5.

It was a hard blow to the little mission family so far separated from other foreign believers, and especially did it seem too bad when word had just come from the Far Eastern Division that their furlough had been voted for the following spring.

At the time of her death Sister Blandford was secretary of the Sabbath school department of the West Szechwan Mission, and was teaching four classes in the mission primary school. In her death the mission loses an energetic laborer.

Our sister was laid to rest in a quiet little foreign cemetery outside of Chengtu. Her grave was heaped with flowers and floral designs presented by friends and by the students of her classes in the mission school. While she rests from her labors, her works follow her.

S. H. Lindt.

Why
I Am a
Seventh-day
Adventist

Why I Am a Seventh-day Adventist

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WASHINGTON, D. C., AUGUST 10, 1922

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

BRETHREN F. W. SPIES and R. T. BAER left New York July 26 on their return to South America after attending the General Conference.

* *

In response to the call from Europe to assist at camp-meetings and other general gatherings, Elder Meade MacGuire left New York on the S. S. "Majestic," July 29. He planned first to attend meetings in the British Union, and then go on to the Continent as may be arranged, spending about three months in Europe.

* *

BROTHER D. C. BABCOCK, stationed in St. Thomas, Virgin Islands, refers in a paragraph in a recent letter to a tent-meeting he held in St. Croix, an adjacent island, as follows:

"Our meetings closed in St. Croix with good results. The last meeting told for the message when about twenty-five persons expressed their determination to obey the Lord. Brother Hall writes me that they now have a full house each Sabbath. I hope soon to be able to begin another meeting."

Brother Babcock was furnished a new tent last year in which to conduct meetings for the public.

* *

In a recent letter Elder W. C. Moffett, president of the Maine Conference, speaks in the following manner of the fruit of gospel literature:

"A few weeks ago we received a letter from a lady up in the central part of Maine, who stated that while living in Michigan twenty-five years ago she received a copy of the REVIEW AND HERALD, which made a deep impression on her mind. Some way she got in touch with our office, and requesting a Review and Herald catalogue, secured a considerable amount of our literature. She is keeping the Sabbath and sending in her tithe to our office, and lending the literature to her neighbors,—all this without having come in contact with a worker. We are now arranging to look her up and take care of her.

"I felt that this little harvest from the seed-sowing of the REVIEW AND HERALD

one quarter of a century ago would be an encouragement to you, as it is not always given to editors to come in personal contact in this world with the result of their work.

"We surely appreciate the tremendous influence of our literature in the finishing of the work, and while the men in the factory may sometimes feel as if they are in routine drudgery as they are doing the work for the sake of advancing God's cause, I believe they will share in the reward. Surely there is no more potent influence than that of the pen and the press today.

"We are having numerous baptisms right along in this field. We have a strong hope of dedicating our academy free from debt at camp-meeting time, although there are some little details yet to be worked out. In spite of the financial depression, we have every reason to feel thankful for the way the work is springing forward."

* *

ELDER J. L. SHULER sends the following cheering word with regard to the work in the Florida Conference:

"The work is progressing in our State since my return from the General Conference. At Clearwater I have organized a new church of twenty-four members and dedicated, entirely free from debt, a new church building worth six thousand dollars. I am leaving today for Vaucluse, where I expect to organize a new church next Sabbath. We have also a nice new church building at Arcadia ready for dedication, and one at Tampa nearing completion."

* *

FIRST CAMP-MEETING SALES
OF OUR LITERATURE

At a recent General Conference Elder J. O. Corliss gave some interesting data concerning the sale of our literature at the first camp-meeting held by this people.

In a personal letter Brother Corliss has given further information, not only concerning the bookstand, but also the camp itself. As this letter is of general interest, and furnishes another link in the chain of stories of the rise and progress of our publishing work, we are taking the liberty of quoting a few paragraphs as follows:

"That first camp-meeting was held the first week in September, 1868, on the farm owned by E. H. Root (later ordained as a minister) in the township of Wright, Ottawa County, Michigan. The layout and arrangement of the camp were very primitive, there being no family tents, and but one large sixty-foot circular tent pitched as a precautionary measure against the possibility of stormy weather. The meetings were held in the open air.

"There were approximately two hundred people in attendance. Scarcely a half dozen of these were from New York State, and a little larger number from Illinois and Wisconsin.

"Lodging places were made of bolts of factory cloth sewed together and spread over poles, the ends of which were fastened by nails to upright posts or made to rest in the crotches of upright young tree butts cut thus for the occasion.

"The pulpit was just a hooded structure made of boards. The audience were seated on planks placed across risers in the open forest of beech and maple trees.

"The camp was lighted by night with wood fires, elevated on four-legged, dirt-covered wooden structures at the corners of the camp.

"By the side of the entrance driveway and just outside the meeting place, was the bookstand. This was made of three boards placed triangularly between the trees and forming a table twelve inches wide running around the three sides of the triangle, each board being twelve feet long. Within this unique inclosure stood the young bookseller at all hours of the day outside the regular services.

"The list of books then in print was a short one. While not able positively to recall the names of all books in the list, I may mention those I have in mind:

"'Life Incidents,' a bound book, was then just off the press, and proved a good seller. There were also several pamphlets, one on 'Matthew 24,' by James White; another by the same author entitled, 'Our Faith and Hope;' one by J. N. Andrews on 'The Sanctuary and the Twenty-Three Hundred Days;' another entitled, 'The Judgment, or Waymarks to the Holy City;' and yet another under the head of 'The Two Thrones, Representing the Kingdoms of Grace and Glory,' these last by James White. Then came 'Vindication of the True Sabbath,' by J. W. Morton; 'The Hope of the Gospel,' and 'The Saints' Inheritance,' by J. N. Loughborough.

"Besides these there were tracts, one on 'Spiritualism,' by M. E. Cornell; 'Seven Reasons for Sunday Keeping Examined,' by J. N. Andrews; 'Scripture References,' by J. B. Frisbie; another entitled, 'The Sabbath,' by Elihu, and a few others. More than six hundred dollars' worth of the first precious volumes published by this people were sold."

The "young bookseller" referred to in the foregoing letter, was J. O. Corliss himself. In closing his interesting letter, Elder Corliss refers to himself as still "the same boy who has the same deep interest in the sale of books as aforetime."

E. R. PALMER.

* *

STENOGRAPHER WANTED FOR
LAKE TITICACA MISSION

BEFORE and since General Conference, efforts have been put forth to secure a stenographer to assist with the correspondence as well as to look after shipments of supplies for missions about Lake Titicaca. Puno is the end of the railroad from which goods are sent out to the various mission stations in this region. A young man stenographer is therefore best adapted for this situation. If married, and the wife has had experience in teaching, this would be an advantage. In this altitude the heart must be of perfectly normal action. The Mission Board would like to correspond with a volunteer who will respond quickly to this urgent call.

T. E. BOWEN.

* *

EUROPEAN RELIEF FUND

Donations Received to July 31, 1922

Previously reported	\$44,454.87
Mr. and Mrs. Henry Balsbaugh	5.00
J. M. Pennes	1.00
Atlantic Union Conference	4.41
Central Union Conference	60.00
Columbia Union Conference	2.55
North Pacific Union Conference	16.00
Pacific Union Conference	33.50
Southeastern Union Conference	20.00
Southwestern Union Conference	45.75

Total \$44,643.08