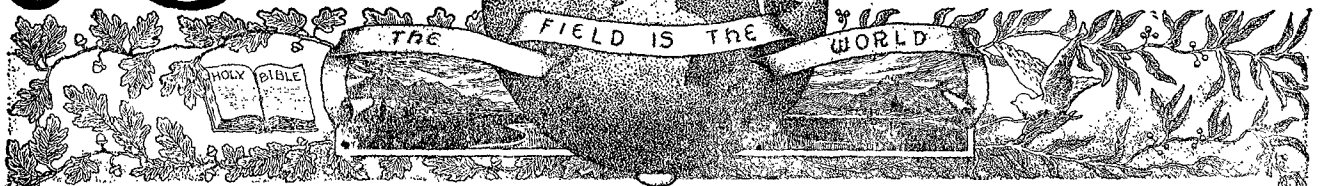


The Advent Review and Sabbath Herald



Vol. 99

Takoma Park, Washington, D. C., August 31, 1922

No. 39

THE GOSPEL TO ALL NATIONS

"FAVOR BEFORE THE WORLD"

WILLIAM A. SPICER

President of the General Conference

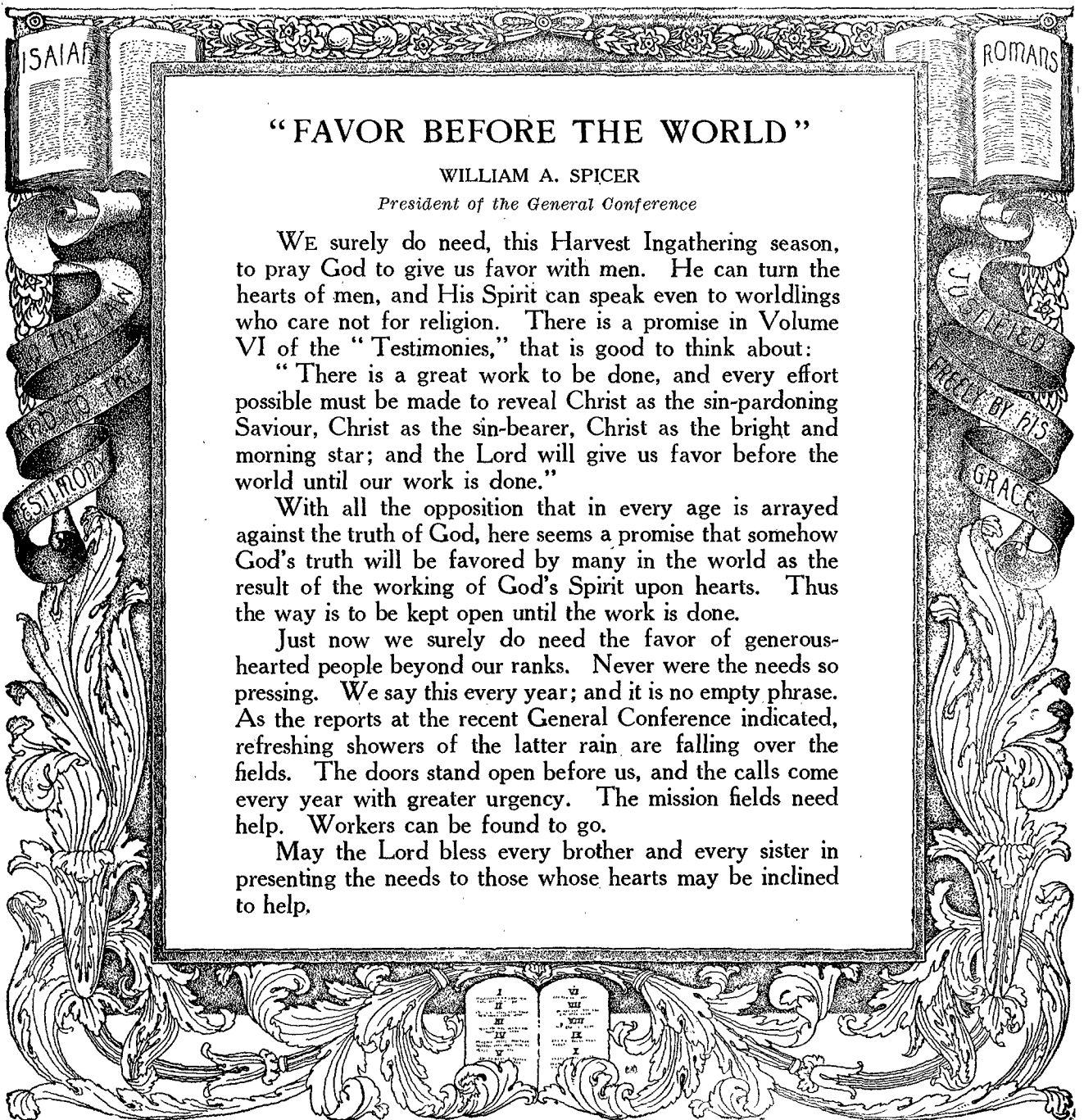
WE surely do need, this Harvest Ingathering season, to pray God to give us favor with men. He can turn the hearts of men, and His Spirit can speak even to worldlings who care not for religion. There is a promise in Volume VI of the "Testimonies," that is good to think about:

"There is a great work to be done, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star; and the Lord will give us favor before the world until our work is done."

With all the opposition that in every age is arrayed against the truth of God, here seems a promise that somehow God's truth will be favored by many in the world as the result of the working of God's Spirit upon hearts. Thus the way is to be kept open until the work is done.

Just now we surely do need the favor of generous-hearted people beyond our ranks. Never were the needs so pressing. We say this every year; and it is no empty phrase. As the reports at the recent General Conference indicated, refreshing showers of the latter rain are falling over the fields. The doors stand open before us, and the calls come every year with greater urgency. The mission fields need help. Workers can be found to go.

May the Lord bless every brother and every sister in presenting the needs to those whose hearts may be inclined to help.



Bible Religion

MRS. E. G. WHITE

BIBLE religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as He did, walking as He walked.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

If no one ever came under your notice who needed your sympathy, your words of compassion and pity, then you would be guiltless before God for failing to exercise these precious gifts; but every follower of Christ will find opportunity to show Christian kindness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ.

This religion teaches us to exercise patience and long-suffering when brought into places where we receive treatment that is harsh and unjust.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." "Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. . . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."

When Christ was reviled, He reviled not again. "He was oppressed, and He was afflicted, yet He opened not His mouth." His religion brings with it a meek and quiet spirit.

Unspotted from the World

"To keep himself unspotted from the world." The religion of Christ demands that we be distinct from the world, which has trampled the law of God underfoot: Said Christ:

"If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me." "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

Do you show that you love God supremely by rendering obedience to His commandments? If not, you are not "unspotted from the world." Only the obedient will is accepted by God; and by constant reliance upon His power we may gain strength to do His commandments.

There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible re-

ligion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity to Him. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practised by us; for our wills are in perfect conformity to the will of God.

Some who profess to have true religion sadly neglect the guidebook given by God to point the way to heaven. They may read the Bible, but merely reading God's word, as one would read words traced by a human pen, will give only a superficial knowledge. Talking of the truth will not sanctify the receivers. They may profess to be working for God, when, were Christ among them, His voice would be heard, saying, "Ye do err, not knowing the Scriptures, nor the power of God." Such cannot know what true religion means.

Healing in the Word

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Jeremiah testifies to the word of God, saying, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." There is divine healing in God's word, which the so-called wise and prudent cannot experience, but which is revealed to babes. "The entrance of Thy words giveth light; it giveth understanding unto the simple." If this word is enshrined in the heart, it becomes the treasure house of the mind, from which we bring forth things new and old. We no longer find pleasure in thinking of the common things of earth, but say, "Thy word is a lamp unto my feet, and a light unto my path."

"Search the Scriptures." No other book will give you such pure, elevating, ennobling thoughts; from no other book can you obtain a deep religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the Holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find

(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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AUGUST 31, 1922

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

VOL. 99

TAKOMA PARK, WASHINGTON, D. C., AUGUST 31, 1922

No. 39

The Harvest Ingathering

As our people whole-heartedly enter another Harvest Ingathering campaign, we earnestly desire that all should be as familiar as possible with the present outlook of the work in its world-wide progress, the new and wide-open opportunities for advancing the message even in the most backward nations of earth, and at the same time the state of our mission funds with which to meet these pressing and unprecedented calls.

The words of the Lord's servant, that the plans of men are not keeping pace with the providence of God, are now being fulfilled:

"Under an appropriate symbol of an angel flying in the midst of heaven, is represented the work of the people of God. In this work heavenly intelligences co-operate with human agencies in extending the last message to the inhabitants of the world. *But the plans and work of men are not keeping pace with the providence of God*; for while some in these countries who claim to believe the truth declare by their attitude, 'We want not Thy way, O Lord, but our own way,' there are many who are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design, that all who desire life may behold the glory of God." — *General Conference Bulletin*, 1893, p. 294.

In this unprecedented situation we should look to God for guidance and follow His orders.

"We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has intrusted means or ability, that they may devote themselves and their all to God." — *Ibid.*

Many people with whom we come in daily contact are waiting to know more of the truth and how it is advancing. A rich blessing is in store for every one who will answer the call at this time, and press out among the people in this Ingathering season. While we seek to interest others in our work, and obtain help from them, there will come to our own hearts new faith and courage. We are called "to the kingdom for such a time as this." As God's minutemen, with His message and the assurance of His power to help, we are called to go forth with faith.

Our financial needs should mightily stimulate endeavor at the present time. Many of our people, with all their interest and desire to see the message advance, have not been systematically contributing to the Sixty-cent-a-week Fund. They have been negligent in this, and as a consequence, with far greater demands upon us, the treasury has less means with which to sustain the work and press it forward. We face over a million dollar shortage on the Sixty-cent-a-week Fund.

Elder Orley Ford, who has recently established a new station in the heart of Ecuador, writes us from a sick-bed, asking us to send help. Already he has been treating as high as three and four thousand people monthly in his poorly equipped dispensary. One hundred people have signed a petition asking that he preach the message to them in Spanish. Physicians say he should have an operation at once, but he does not want to leave his field unless some one is sent to take his work. Brother and Sister Ford are the only workers at that station, and there are no others to take their place. We dare not advise him to remain longer without medical attention, and therefore have cabled him to return home; which means that the mission must be closed until mission funds shall make it possible to send other workers. The state of the mission treasury does not make it possible to answer this pressing call at the present time.

The mission goal is sixty cents a week, but for the first six months of the year an average of only twenty-five cents has been received. While we look to see an improvement during the last of the year, the present state of the mission funds is not only embarrassing but decidedly critical. We appeal to you for help. The situation is extraordinary. In this unusual emergency we do expect that God will stir His people.

Let us take the present outlook, with its imperative call for help, as a call to us for larger service. If we have been unfaithful in either tithes or offerings, may God give us repentant hearts. As the Lord's servants, determined that no failure shall be laid at our door, shall we not with high hopes and unremitting determination enter with zeal the coming campaign? The Lord will go with us. His command is, "Go," with the assurance that He will be with us to the end of the world.

It may be at much sacrifice that you give of your time and means to help the cause in its present need. If so, let us remember that self-denial and self-sacrifice are the very agencies that God has so richly blessed in this movement from its very beginning. It was the spirit of self-sacrifice and self-denial that brought Jesus to earth, and has characterized His servants all through the ages; and this spirit will characterize those looking for His coming.

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Ps. 50: 3-6.

J. L. SHAW, Treasurer.

Sounds a Good Note

READERS of the REVIEW were informed some time ago of the serious accident befalling Brother E. M. Fishell very soon after reaching Great Britain to take charge of the field end of their publishing work as union field missionary secretary. So serious an accident meeting one on landing in a new field might naturally have led the sufferer to consider retiring from the strenuous work involved in leading the union book work in a new country. However, the rapid progress toward recovery, which has surprised the hospital staff, is attributed by our brother to the prayers of his brethren and sisters and to the good hand of God upon him; and though the word is somewhat personal, we are constrained to quote from a recent letter:

"We wish to assure you that we are indeed happy to be located in this grand field. The climate is delightful. I do not think I have ever been associated with people I have learned to love more than I have our good people here, though our acquaintance has been brief. I believe there is a brilliant future for our book work in Great Britain. At a recent committee meeting, action was taken to install two additional field secretaries, which will now fully man every conference. I believe this will mean an advance step in our work. Our presidents are good men, and they love the Lord and His work, are willing to make sacrifices for its advancement.

"I have all faith to believe that the Lord will raise me up in a few weeks so that I shall be able to resume my work. Dr. Ruble thinks I shall be fully restored to health by the first of September, and ready for business again."

We believe all will agree that there is a good lesson for us all in these cheery words from our brother who landed in a country across the sea and met a most trying experience almost in the beginning of his work. It is in this spirit that many a worker is pushing on in the service, both at home and abroad; and our missionaries who go into lands new to them, find that they love the new people and the new associations just the same as the old.

Thank God for a message that binds our hearts together, and that develops from within itself in all lands the same spirit and devotion and plans and forms of organization!

W. A. S.

* * *

Entangling Alliances

A GREAT statesman years ago warned his country against forming entangling alliances. He believed that his government had certain ideals and objectives to gain, and that these could be gained more surely by avoiding every complication which would in any way militate against success.

Similarly the Christian believer is warned repeatedly in the Scriptures of Truth against forming entangling alliances which would divert him from the great objective placed before him. These warnings are manifold. Particularly is the church of Christ warned against the world, the spirit which actuates it, and its objectives and ideals. The apostle John writes:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17.

By the lust of the flesh, the lust of the eyes, and the pride of life, Satan today is leading thousands away from God, starting them on the downward path which eventually will result in destruction. The mad rush for wealth, for pleasure, for social position and political power, is leading even many professed Chris-

tians to forget God and to turn their feet in the ways of destruction.

These evil influences are seeking entrance into the ranks of the remnant church, and it is sad when we see some yielding to their control. It is incumbent upon all steadily to resist the inroads of these specious temptations. We should see that they do not gain an entrance into our own lives, and should seek as far as lies within our power to save our brethren and sisters, and particularly our young people, who are especially subject to these temptations, from becoming entranced with their glamour. It is particularly incumbent upon our ministers and the leaders in our churches to be on their guard.

The minister of Christ today needs to give good heed to the warning of the apostle Paul to Timothy. This man of God declares, "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." The soldier cannot fight with a divided purpose. No more can the soldier for Christ give undivided service to his King while he is entangled with the affairs of this life. To the extent to which he engages in worldly affairs, in buying and selling, in trade and barter, in purchase and speculation, to that extent he forms entangling alliances which weaken his spiritual power, divide his energies, and turn him from the great and noble work of Him who has called him to be His ambassador.

The apostle warns Timothy that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." He declares that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And Timothy is warned and exhorted particularly to avoid these entangling alliances. The apostle says: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

This instruction was given not alone for the benefit of Timothy, but it was incorporated into the Sacred Record for the benefit of the ministers of Christ in every age. No less fully does it apply to the herald of the cross today than it did in the days of the apostle. God has called the ministry of this church to a high and holy calling. He has called them as His heralds, as His messengers to carry to a dying world the last great message of mercy. He calls upon them in this work to surrender every worldly objective, to place themselves and their all upon the altar of sacrifice. And the minister of Christ needs to do this, not alone for his own soul's sake, not alone for the success of his holy calling, but as an example to the believers. The apostle exhorts Timothy to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The call of God today is for faithful men to carry this message. The Master is not looking for geniuses, for worldly wise men. He is looking for faithful men. He is looking for men of consecration, of prayer, and of living faith. This spirit He will ever recognize on the part of His faithful ministers.

May God keep us true to the great objective before us. May He enable us ever to recognize the spirit which should actuate our labors, and may we ever strive to meet the high ideals and the noble objectives which His call places before us.

F. M. W.

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR SIX MONTHS ENDING JUNE 30, 1922

| UNION | Member- ship | Amt. at \$15.60 per Member | Amount Received | Amount Short | Amount Over |
|-------------------------|-----------------|-------------------------------|--------------------|-----------------|----------------|
| Atlantic | | | | | |
| E. New York | 1107 | \$ 17269.20 | \$ 6105.99 | \$11163.21 | \$----- |
| Greater New York | 2721 | 42447.60 | 23134.25 | 19313.35 | ----- |
| Maine | 718 | 11200.80 | 3806.06 | 7394.74 | ----- |
| Massachusetts | 1913 | 29842.80 | 26957.25 | 2885.55 | ----- |
| N. New England | 591 | 9219.60 | 3535.28 | 5684.32 | ----- |
| S. New England | 679 | 10592.40 | 6062.14 | 4530.26 | ----- |
| W. New York | 1012 | 15787.20 | 8454.50 | 7332.70 | ----- |
| Bermuda | 58 | 904.80 | 665.09 | 239.71 | ----- |
| | 8799 | 137264.40 | 78720.36 | 58544.04 | ----- |
| | | | 57.35% | | |
| Central | | | | | |
| Colorado | 2651 | 41355.60 | 11990.46 | 29365.14 | ----- |
| Inter-Mountain † | 594 | 9266.40 | 2703.70 | 6562.70 | ----- |
| Kansas | 2360 | 36816.00 | 12853.61 | 23962.39 | ----- |
| Missouri | 2116 | 33009.60 | 10134.39 | 22875.21 | ----- |
| Nebraska | 2118 | 33040.80 | 9258.82 | 23781.98 | ----- |
| Wyoming | 713 | 11122.80 | 3307.94 | 7814.86 | ----- |
| | 10552 | 164611.20 | 50248.92 | 114362.28 | ----- |
| | | | 30.53% | | |
| Columbia | | | | | |
| Chesapeake | 1205 | 18798.00 | 5392.55 | 13405.45 | ----- |
| District of Columbia | 1498 | 23363.30 | 12916.35 | 10451.95 | ----- |
| E. Pennsylvania | 1848 | 28328.80 | 9952.93 | 18375.87 | ----- |
| New Jersey | 1428 | 22276.80 | 10023.04 | 12243.76 | ----- |
| Ohio | 2860 | 44616.00 | 17604.20 | 27011.80 | ----- |
| Virginia | 629 | 9812.40 | 3144.25 | 6668.15 | ----- |
| Virginia * | 185 | 2403.15 | 799.57 | 1603.58 | ----- |
| W. Pennsylvania | 1206 | 18813.60 | 5382.57 | 13431.03 | ----- |
| West Virginia | 323 | 5088.80 | 3191.34 | 1847.46 | ----- |
| | 11182 | 173956.35 | 68412.30 | 105544.05 | ----- |
| | | | 39.33% | | |
| Eastern Canadian | | | | | |
| Maritime | 386 | 6021.60 | 2003.05 | 4018.55 | ----- |
| Newfoundland | 88 | 1372.80 | 670.31 | 702.49 | ----- |
| Ontario | 877 | 13681.20 | 5440.22 | 8240.98 | ----- |
| Quebec | 257 | 4009.20 | 2466.18 | 1543.02 | ----- |
| | 1608 | 25084.80 | 10579.76 | 14505.04 | ----- |
| | | | 42.18% | | |
| Lake | | | | | |
| Chicago | 1913 | 29842.80 | 12648.51 | 17194.29 | ----- |
| E. Michigan | 1880 | 29328.00 | 10424.29 | 18903.71 | ----- |
| Illinois | 1354 | 21122.40 | 8073.29 | 13049.11 | ----- |
| Indiana | 1815 | 28314.00 | 9835.32 | 18478.68 | ----- |
| N. Michigan | 1351 | 21075.60 | 5353.78 | 15721.82 | ----- |
| N. Wisconsin | 1043 | 16270.80 | 2217.68 | 14053.12 | ----- |
| S. Wisconsin | 1940 | 30264.00 | 11064.47 | 19209.53 | ----- |
| W. Michigan | 2350 | 36660.00 | 15498.72 | 21161.28 | ----- |
| | 13646 | 212877.60 | 75106.06 | 137771.54 | ----- |
| | | | 35.28% | | |
| Northern | | | | | |
| Iowa | 3072 | 47923.20 | 16311.56 | 31611.64 | ----- |
| Minnesota | 2440 | 38064.00 | 16826.36 | 21237.64 | ----- |
| North Dakota | 1780 | 27768.00 | 5837.98 | 21930.02 | ----- |
| South Dakota | 1258 | 19624.80 | 7479.75 | 12145.05 | ----- |
| | 8550 | 133380.00 | 46455.65 | 86924.35 | ----- |
| | | | 34.83% | | |
| North Pacific | | | | | |
| Montana | 963 | 15022.80 | 5033.72 | 9989.08 | ----- |
| S. Idaho | 1060 | 16586.00 | 5527.52 | 11058.48 | ----- |
| S. Oregon | 829 | 12932.40 | 4269.19 | 8663.21 | ----- |
| Upper Columbia | 2764 | 43118.40 | 16266.31 | 26852.09 | ----- |
| W. Oregon | 3036 | 47361.60 | 19251.04 | 28110.56 | ----- |
| W. Washington | 2235 | 35646.00 | 10690.21 | 24955.79 | ----- |
| Alaska | 19 | 296.40 | 142.09 | 154.31 | ----- |
| | 10956 | 170913.60 | 61180.08 | 109733.52 | ----- |
| | | | 35.79% | | |
| Pacific | | | | | |
| Arizona | 635 | 9906.00 | 2557.96 | 7348.04 | ----- |
| California | 3559 | 55520.40 | 27925.98 | 27594.42 | ----- |
| C. California | 2218 | 34600.80 | 15519.91 | 19080.89 | ----- |
| N. California | 1939 | 30248.40 | 22502.01 | 7746.39 | ----- |
| Nevada | 270 | 4212.00 | 2973.41 | 1238.59 | ----- |
| S. E. California | 2050 | 31980.00 | 21776.31 | 10203.69 | ----- |
| S. California | 3226 | 50325.60 | 34149.10 | 16176.50 | ----- |
| Utah | 183 | 2854.80 | 1576.49 | 1278.31 | ----- |
| | 14080 | 219648.00 | 128981.17 | 90666.83 | ----- |
| | | | 58.72% | | |
| Southeastern | | | | | |
| | | | 100.00 | | 100.00 |
| Carolina | 625 | 9750.00 | 4232.90 | 5517.10 | ----- |
| Carolina * | 612 | 7949.88 | 2548.45 | 5401.43 | ----- |
| Cumberland | 871 | 13587.60 | 5109.38 | 8478.22 | ----- |
| Cumberland * | 125 | 1623.75 | 603.60 | 1020.15 | ----- |
| Florida | 1171 | 18267.60 | 11388.77 | 6878.83 | ----- |
| Florida * | 437 | 5676.63 | 2488.46 | 3188.17 | ----- |
| Georgia | 582 | 9079.20 | 3100.09 | 5979.11 | ----- |
| Georgia * | 333 | 4325.67 | 1021.10 | 3304.57 | ----- |
| | 4756 | 70260.33 | 30592.75 | 39767.58 | 100.00 |
| | | | 43.54% | | |
| Southern | | | | | |
| Alabama | 400 | 6240.00 | 2823.78 | 3416.22 | ----- |
| Alabama * | 380 | 4936.20 | 1326.77 | 3609.43 | ----- |
| Kentucky | 560 | 8786.00 | 1808.61 | 6977.39 | ----- |
| Kentucky * | 183 | 2877.17 | 875.75 | 1501.42 | ----- |
| Louisiana-Mississippi | 637 | 10717.20 | 3974.28 | 6742.92 | ----- |
| Louisiana-Mississippi * | 398 | 5170.02 | 1461.34 | 3708.68 | ----- |
| Tennessee River | 986 | 15381.60 | 4496.94 | 10884.66 | ----- |
| Tennessee River * | 202 | 2623.98 | 575.83 | 2048.15 | ----- |
| | 3796 | 56182.17 | 17343.30 | 38838.87 | ----- |
| | | | 30.87% | | |

Mission Offering

THE General Conference Treasury Department herewith submits the report of mission receipts from the conferences of North America for the first six months of 1922. While we know that reading statistics may seem dry to some, yet in view of the seriousness of the situation we earnestly trust our people will carefully examine these figures and ask themselves whether they individually, their church and their conference, are doing their full share to carry this message to the world.

At the council in Minneapolis last autumn the mission goal was again set at 60 cents a week per member. If all should reach this goal, it would amount to approximately \$3,000,000. With this amount we could support the work undertaken in every field, and could send forth workers to fields calling imperatively for help.

As may be seen from the table submitted, instead of 60 cents a week, an average of only 25 cents has thus far been received. Such a situation must profoundly impress every believer in a world-wide message as he scans these figures. We cannot afford to fail in a time like this, nor can we allow our church or conference to fail. It is an extraordinary situation. This six months' report is a trumpet call for immediate help. In the name of our Master a vast world program, reaching out to the very heart of dark continents of need, has been undertaken. The flower of this movement have severed their ties in the homeland and are now in the foreign fields. They are preaching the message in scores of strange tongues, and thousands see the light and are accepting it. The persevering heralds of the cross find openings on every hand. Many worn and heavily burdened, send back to us their earnest calls for help. Shall we maintain these workers, and can we answer some of these most pressing calls?

The workers are available. One hundred young couples trained for service could be released for fields abroad. And if every one would make his gifts to missions 60 cents a week, these hundred couples could be sent forth.

Think of it—your fellow comrades in their need in the dark lands of earth are calling to you! We should each ask, "Lord, what wilt Thou have me to do?" Our choicest young men and women,

many of whom have finished school and are now taking preparatory work in the home field, are ready. They will break home ties and go. The only hindering cause is lack of funds. Dare we be careless in our foreign mission responsibilities, and fail to provide the funds necessary? Is lack of funds to thwart the advance? Are we to do little or nothing now? To be indifferent now is to be unfaithful to the trust committed to us.

To reach an average of 60 cents a week for the entire year means 95 cents a week for the latter half, as we are short 35 cents a week thus far. It is urged by some that we make the individual goal for the balance of the year \$1 a week for missions. Giving \$1 a week will encourage others. If we determine to do it, we should begin to plan at once with new interest and energy such as have not yet possessed us in our service during the year.

J. L. SHAW, *Treasurer.*

* * *

The Way of Faith

It is one thing to do right because it is right, and another to do it because God says it is right; one thing to travel as long as you can see the way, and another to travel as long as you can hear God saying, "This is the way."

If the Israelites had waited at the Red Sea until they understood why they were to move forward and how the way would be opened for their escape, they probably would have been driven back to Egypt. If they had done what God said instead of what their sense told them after the spies had reported at the border of Canaan, they would not have spent forty years wandering in the wilderness. If they had trusted God instead of crying all night about the failure of the enterprise God had undertaken through them, they would not have rushed forth in desperation to battle and been smitten by the Amalekites and Canaanites.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." That is, a man's own way. It seems right to him, of course. He finds it easy to justify himself by any number of reasons, though he may be going exactly opposite to what God says. He can even persuade himself that he is doing right because it is right. Solomon tells us that "the way of a fool is right in his own eyes," and the Bible definition of a fool is one who in his heart ignores God.

But even if a man obeys God and does it through sight alone, he has a long way to travel in his experience. He must learn to believe and obey because God says so, whether he can understand or not. The modern theory of child training, which excuses and justifies disobedience to parents unless the little one is reasoned with and made to see the justice of the parental requirements, may have its merits, but it is a poor preparation for Christian experience. God did not reason with Abraham when He told him to offer up Isaac. He did not explain the provision He

| | | | | | |
|------------------|-------|--------------|--------------|-------------|-------------|
| Southwestern | | | | | |
| Arkansas | 431 | \$ 6723.60 | \$ 2075.46 | \$ 4648.14 | \$----- |
| Arkansas * | 55 | 714.45 | 308.42 | 406.03 | ----- |
| N. Texas | 1002 | 15631.20 | 6992.73 | 8638.47 | ----- |
| N. Texas * | 50 | 649.50 | 247.88 | 401.67 | ----- |
| Oklahoma | 1929 | 30092.40 | 14695.90 | 15396.50 | ----- |
| Oklahoma * | 121 | 1571.79 | 901.69 | 670.10 | ----- |
| S. Texas | 497 | 7753.20 | 2930.43 | 4822.77 | ----- |
| S. Texas * | 48 | 623.52 | 525.27 | 98.25 | ----- |
| Texico | 375 | 5850.00 | 2165.63 | 3684.37 | ----- |
| Texico * | 45 | 584.55 | 205.22 | 379.33 | ----- |
| | 4553 | 70194.21 | 31048.58 | 39145.63 | ----- |
| | | | 44.23% | | |
| Western Canadian | | | | | |
| Alberta | 1276 | 19905.60 | 4909.39 | 14996.21 | ----- |
| British Columbia | 560 | 8736.00 | 3218.72 | 5517.28 | ----- |
| Manitoba | 344 | 5366.40 | 2648.06 | 2718.34 | ----- |
| Saskatchewan | 1219 | 19016.40 | 4710.82 | 14305.58 | ----- |
| | 3899 | 58024.40 | 15486.99 | 37587.41 | ----- |
| | | | 29.21% | | |
| SUMMARY | | | | | |
| Unions | | | | | |
| Atlantic | 8799 | \$137264.40 | \$78720.36 | \$58544.04 | \$----- |
| Central | 10552 | 164611.20 | 50248.92 | 114862.28 | ----- |
| Columbia | 11182 | 173956.35 | 68412.30 | 105544.05 | ----- |
| E. Canadian | 1608 | 25084.80 | 10579.76 | 14505.04 | ----- |
| Lake | 13646 | 212877.60 | 75106.06 | 137771.54 | ----- |
| Northern | 8550 | 133380.00 | 46455.65 | 86924.35 | ----- |
| North Pacific | 10956 | 170913.60 | 61180.08 | 109733.52 | ----- |
| Pacific | 14080 | 219648.00 | 128981.17 | 90666.83 | ----- |
| Southeastern | 4756 | 70260.33 | 30592.75 | 39767.58 | 100.00 |
| Southern | 3796 | 56182.17 | 17343.80 | 38838.37 | ----- |
| Southwestern | 4553 | 70194.21 | 31048.58 | 39145.63 | ----- |
| W. Canadian | 3899 | 58024.40 | 15486.99 | 37587.41 | ----- |
| | 95877 | 1487397.06 | 614155.92 | 878341.14 | 100.00 |
| | | | 878241.14 | ----- | 873241.14 |
| | | \$1487397.06 | \$1487397.06 | \$878341.14 | \$873241.14 |
| | | | 41.29% | | |

* Figured at 50 cents a week, or \$12.99.
† No report for June.

would make so that the only son and heir of the old patriarch would be spared. He just gave the word, and Abraham journeyed three bitter days, believing, but not knowing. They were like his other days. "He went out, not knowing," from Ur when God told him to. He had been following a blind road ever since, with scarcely more than a step at a time revealed; and this three days' journey was the blindest, most baffling of all. And the solution of his problem was not given until he had done the last thing God had told him to do, up to lifting the knife to slay his son.

There is a significant expression used in connection with this experience of Abraham as told in Genesis. In naming the place where his hand was stayed, Abraham originated a proverb which remained with the Hebrew people for many years. It was, "In the mount of the Lord it shall be seen." It tells his own experience. It tells ours also, if we are true Christians; for God does not change in His dealings with men. Abraham saw — after he reached the mount of the Lord. But that was three days' journey from where he started. It was the end, not the beginning, of the trail. The long, weary road had to be traveled first, and by faith, not by sight. Obedience came first, and the full revelation afterward.

There is all the difference in the world between the attitude of the Father of the Faithful in this experience and that of his city-loving nephew when confronted by the supreme moment of his life. Lot saw. He saw too much, and was too greatly influenced by what he saw. First he saw all the plain of Jordan with its watered pasture lands and its beautiful, flourishing cities, "as the garden of the Lord, like the land of Egypt." Then when the angels laid hold on him and half dragged him out of Sodom, just before its overthrow, telling him not to remain in the plain but to escape to the mountains, he saw a little city, Zoar, and begged to be allowed to remain in it. After he saw what happened to all the other cities of the plain, he hastened from Zoar and went into the mountains, as he had been told to do in the first place. But he

went only when he saw. And there is just a suggestion of the thought that had it not been for Abraham's prayer, that kind of obedience might not have been sufficient. The Scripture says, "It came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow."

Many of us have not advanced beyond the Zoar experience. We are content with doing almost what God says. We are willing to go as far as we can see the way clearly. We believe in being reasonable Christians, without so much concern as to whether we are faithful Christians. We are willing to work our problems in the mathematics of obedience if God will give us the answers first. But God does not work in that way, and we need not expect it. He makes His will perfectly clear, a step at a time, but we need not look for a full revelation until we reach the mount of the Lord at the end of the journey.

The road from divine injunction to divine fulfillment is mostly an invisible road, and must be traveled by faith. Any one who has come far in Christian experience knows this, and it must become more and more apparent to all of us as we near the end of time. For God is calling out a people who will walk with Him in faith, as did faithful Abraham, knowing that, while the solution to many, many distressing problems may not be clear at first, "in the mount of the Lord," at the end of the road of obedience, "it shall be seen."

C. A. H.

* * *

The Voice That Called

At a camp-meeting in the State of New York, a speaker giving a missionary talk had related an incident of African missions, telling how a missionary alone in the bush had heard a voice warning of danger in the path just a step ahead. A lady who had but recently accepted the advent faith, came afterward to the speaker, relating an unusual experience. She said:

"I had been a member of the Universalist Church. Miss — had held Bible readings with me for some time. These truths had appealed to my heart. The studies had brought out the obligation to keep the Sabbath, and I had been studying over this question of the commandments of God and the faith of Jesus brought to view in the fourteenth chapter of Revelation. As I had seriously considered the matter, however, I had determined not to follow in this way, but to hold to the ways of my own church.

"Thus when Miss — came for another reading, I talked with her, reporting my decision not to accept the new faith. I used an expression which we used in my former church, the 'larger faith.' In parting with Miss — I said, 'No, I will hold to the larger faith.'

"Miss — was grieved, and she bade me a sorrowful adieu. I held open the door and watched her to the gate as she waved a last good-by. As I closed the door, I said to myself again, 'Yes, I shall hold to the larger faith.' Immediately a voice spoke to me with startling clearness, 'Larger faith? Larger than the faith of Jesus?' It was the voice of God to my heart. Immediately I said, 'No, Lord, if it is not the faith of Jesus, I do not want it.' I knew it was a time of crisis and decision in my spiritual experience. I went at once up into an attic room which had been my prayer-room and quiet-room, and there on my knees with the Bible I settled it before God that I would take 'the commandments of God and the faith of Jesus.' There on my knees I opened a hymn book and made these lines of a favorite hymn my prayer of full surrender:

"Laid on Thine altar, O my Lord divine,
Accept this gift today for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine, a thing that seemeth small,

And Thou alone, O God, can'st understand
That when I yield Thee this, I yield Thee all."

While thanking God for the new light and hope that had come with the step forward into this message and movement, the sister had been a bit troubled about the voice that arrested her and sent her to her knees to make surrender. She was fearful of Spiritualism, and wanted nothing of that in her experience. But it was evident that she had no cause to fear, but rather only to thank God that, as she was turning from the truth, He had mercifully spoken to her heart.

W. A. S.

Bible Religion

(Concluded from page 2)

comfort and joy, and will be inspired to tell others of the wonderful experience you have received.

The Bible, and the Bible alone, is to be the rule of our faith. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow strong to do the will of God. By our Christlike characters we shall show that we believe the word, that we cleave to the Bible as the only guide to heaven. So shall we be living epistles, known and read of all men, bearing a living testimony to the power of true religion.

If we do not receive the religion of Christ by feeding upon the word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of His grace, that we may be fitted for the society of heavenly angels.

Christ Our Helper

Of ourselves, we can neither obtain nor practise the religion of Christ, for our hearts are deceitful above all things; but Jesus Christ, the great physician of souls, who, with unerring skill, can read the heart of man better than he himself can, has shown us how we may be cleansed from sin. "My grace is sufficient for thee," He says to those who mourn their inefficiency. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Every burden is considered by the One who bids us follow Him, before it is placed upon our shoulders. To every tried, tempted soul, Christ says, I am able to strengthen you for the duties of the Christian life. Looking unto Jesus, the author and the finisher of our faith, we shall catch the light of His countenance, reflect His image, and grow up into the full stature of men and women in Christ Jesus. Our religion will be attractive, because it will possess the fragrance of the righteousness of Christ. We shall be happy; for our spiritual meat and drink will be to us righteousness and peace and joy.

Jesus says, "Without Me ye can do nothing." Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in Him; we are one with Him and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion.—*Review and Herald*, May 4, 1897.

Dangers in False Sympathy

CLARENCE SANTEE

THE Lord in His wisdom has allowed His people to develop obedience, love, and respect for discipline, authority, and organization, while surrounded by elements of disobedience, hatred, and disregard for discipline, with the specious claim of "liberty," attacking all who respect organization, as the Lord has given it to us.

God will have a "tried" people, but it is a sad fact that on all these basic principles of Christian perfection, many who "were clean escaped from them who live in error" (2 Peter 2:18) will turn back to follow and listen as these blood-bought graces are assailed by irresponsible men and women roaming here and there, but always following the people who "keep the commandments of God." Although their numbers are large and will increase as the end draws on, no two of these disturbing elements can agree. From time to time they have tried to form a center of influence around which to gather adherents, but being built upon self and with a self-sent message, this has been impossible. So again, unless by the grace of God they see their danger, they return and feed upon the weaknesses and failures of God's remnant people. Many of them claim to believe the Testimonies firmly, and choosing out paragraphs of reproof and warning to God's people, they arm themselves with these as a club, and accuse all who do not at once admit their claims of divine guidance. The spirit of prophecy has said of such:

"When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent." — *Review and Herald*, Aug. 18, 1921, in article, "The Remnant Church Not Babylon."

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people." — *Id.*, Sept. 8, 1921.

That people is His church. God highly regards it. He says:

"The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it could not hold together as a body." — "Testimonies," Vol. III, p. 428.

This statement reveals why Satan is making his strongest efforts against church organization and discipline. He would rejoice to see the object upon which "Christ bestows His supreme regard," "go to fragments" and fall to pieces. Will you, my brother, my sister, aid him in this work? Read again:

"Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, having no fellowship with their message, however much they may quote the Testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. . . . This class of evil-workers have selected portions of the Testimonies, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies." — *Review and Herald*, Sept. 5, 1893.

When these misguided persons enter a church, setting forth their claims as teachers sent of God, with a reforming message, there should be no misdirected sympathy which would make the task of laboring for them more difficult than it would otherwise be. God has given warning against such encouragement. He says:

"Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. . . . To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. . . . But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof." — *From an article by Ellen G. White, entitled, "A Message to the Churches," Review and Herald, March 19, 1908.*

"There is always a class who are more influenced by individuals than they are by the Spirit of God and sound principles; and in their unconsecrated state, these are ever ready to take sides with the wrong, and give their pity and sympathy to the very ones who least deserve it. These sympathizers have a powerful influence with others; things are seen in a perverted light, and great harm is done, many souls are ruined." — "Testimonies," Vol. III, pp. 114, 115.

Of the results of this mistaken sympathy it is said,

"Satan, in his rebellion, took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion." — *Id.*, p. 115.

Quite uniformly these self-sent persons will attack the elders and ministers of the church because these leaders find it necessary to take a firm stand against these fanatical positions. This is the duty of the leaders as given in the quotation above. This attitude also definitely classifies such claimants. Of such we are told:

"The worst enemies we have are those who are trying to destroy the influence of the watchmen upon the walls of Zion. Satan works through agents. He is making an earnest effort here. He works according to a definite plan, and his agents act in concert." — "Testimonies," Vol. V, p. 294.

These are clear, strong words. They cannot be misunderstood. The fact that officers may, and do, make mistakes, is not a sufficient excuse in God's sight for the attacks and criticisms that form the burden of the message borne by the enemies of the church. God does not say that they are *among* the "worst enemies we have," but they *are* "the worst." It is certainly a sad calling to which they have set their hands.

The two central objects to be gained in all these individual efforts and self-sent messages, are the destruction of all order and organization, and disregard for the ministry which the Lord has ordained. With these points gained, Satan would have an undisputed field. Read the warning the Lord has sent:

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! . . . License must not be given to disorderly elements that desire to control the work at this time." — "Gospel Workers," p. 487.

"In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. They can never be admitted into heaven; for all worthy of an entrance there will love order and respect discipline. . . . When Christ shall come, He will not change the character of any individual." — "Testimonies," Vol. IV, p. 429.

The fall of Israel quickly followed the rejection of the safeguards which God had established. He says:

"The anger of the Lord hath divided them; He will no more regard them: they respected not the persons of the priests [ministers], they favored not the elders." Lam. 4: 16.

Of the falling away of Israel in the days of Jeroboam the Lord said:

"He made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." 1 Kings 12: 31.

The order of the Lord had been set aside, and ruin followed. The house of Jeroboam was a synonym of outbreking, incurable sin from that day forth.

It will be easily seen from the above, why Satan masses his forces against order, and against respect for God's instrumentalities for leading out in His work in the earth. Those who undermine respect for God's instrumentalities are His "worst" enemies, traducing His ministry; those who oppose order are a means of effectually closing the door of heaven against the one who fails to cultivate respect for order and discipline. "They can never be admitted into heaven; for all worthy of an entrance there will love order and respect discipline."

* * *

Placing All on the Altar

G. A. ROBERTS

MEN who give until they have nothing left but their business and the necessary capital with which to operate it and to care properly for their families, are truly operating their business for God. There are those who, after carefully calculating, do this. God greatly honors such, and counts them among His most faithful ones.

A business placed on the altar, whose gains are dedicated to God, is truly in the Saviour's hands. He who dedicates to the cause of God the gains of his business above that which is necessary to carry on his business successfully, does far more than the man who simply wills his all to the cause at his death.

The line of demarcation between one's necessary capital and his gains can be pointed out to the individual only by the Holy Spirit. This should never be attempted by another man. God holds men of talent responsible for the capital He allows them; and His command to "occupy till I come," and to "put My money out that it may gain other talents," is just as mandatory as is His command, "Give."

One's business ability is a gift from God, and should be exercised and developed to the glory of God. Let none envy other men, or attempt to dictate or judge how much they should give.

God is well able to tell men when to draw on their business capital. He knows when, on account of persecution, earnings will cease. One of our business men recently said, "If I could know the day of the end, I would have my last dollar invested in the cause by that time." I am sure that such will not lack the promptings of God's Spirit concerning their duty, for the Lord has promised to make plain the duty of all who seek Him for wisdom in these matters. The great danger is in holding on to property which ought to be placed upon the altar. Note the following from the servant of the Lord:

"I saw that if any held on to their property, and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it,

but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven!'

"I saw that a sacrifice did not increase, but it decreased and was consumed. I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell." — "Early Writings," p. 57.

When you make sacrifices and give for the purpose of saving souls, you are in a very definite way entering into the labors and purposes of your Lord and Master, for Jesus gave His precious life that the very persons for whom you are giving might be saved.

* * *

Who Is My Mother, and Who Are My Brethren?

D. H. KRESS

THE chief sins which stand recorded against the people of God are not sins of commission, but sins of omission. "I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." These are the charges made. "Inasmuch as ye did it not," is that which will ultimately determine their eternal destiny and doom. They may have done "many wonderful works." There is no controversy on that point. It is what they failed to do that confronts them in the judgment.

Heaven is only for those who have manifested compassion toward the needy. "Some make large donations to the cause of God, while their brother who is poor may be suffering close by them, and they do nothing to relieve him." — "Testimonies," Vol. I, p. 194. To those who "relieve the oppressed, judge the fatherless, plead for the widows," God says, "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow." To these the words are addressed, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

To those who said to Jesus, "Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee," He said, "Who is My mother? and who are My brethren?" Then stretching forth His hand toward His disciples, He said, "Behold My mother and My brethren!" As members of the church, we are members of God's great family. There exists a closer relation than flesh and blood. If one member suffers, all suffer with him.

Among Israel's host, in gathering manna, "he that gathered much had nothing over, and he that gathered little had no lack." There was an equality. The needs of all were supplied.

The sick among us should not be compelled to go to worldly medical institutions for surgical operations or for medical treatment.

The sick should be sought out. Everything that can be done for them where they are, should be done, but if extra care and attention are needed, the example of the Good Samaritan should be followed. They should be brought to the "inn," and provision should be made for their stay while there, by their friends, the church, or the conference. This is God's plan.

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."

Kiangsi General Meeting

M. E. MULLINEX

"GENERAL meeting" is the term we use in China for camp-meeting. At this time the believers meet in a city, usually where we have a chapel. They live together in the chapel, which is in most cases a rented Chinese store building. They curtain off small places for rooms. They will offer to live two families in a room 8 x 10, if necessary. They eat together at tables, which often have to be placed out of doors when the chapel is crowded.

In Kiangsi, May 12-20, forty-five of our brethren and sisters of the Central China Union Mission gathered in the city of Kiukiang, for such a meeting. It was good to see these people, some just out of heathenism, take hold of every branch of the work.

In the Sabbath school the members set and reached a goal of \$10 a Sabbath during the two Sabbaths of the meeting. Sister James, the Sabbath school secretary, had told them to come prepared to get a five-star memory card for repeating from memory the beat-



Workers and Believers at the Kiangsi General Meeting

itudes, the Lord's Prayer, the twenty-third psalm, the ten commandments, and the names of the books of the Bible. On the second Sabbath we divided into bands and listened while they recited. Some shut their eyes as they stood up to speak, others talked as fast as they could, and some had a sort of song. Forty-one out of forty-five were able to meet the requirements. I am sure such a large percentage would be hard to find in our camp-meetings in the homeland.

The secretaries of the departments took separate days to present their work. When the Reading Course was presented, the response was beyond our expectation. Thirty-eight Reading Course sets were sold. When we mentioned that at the completion of each course a certificate would be issued, some of the members ordered all of the courses,—Senior, Junior, Ministerial, Teachers', and Children's.

In the home missionary work this province is one of the most active, if not the most active, in China. This field takes an average of three *Signs of the Times* per member. The seventy-six members of the province take a club of 156 *Signs*. They take a very active part in literature work. Each one expressed a desire to go out during Big Week. Their goal for Big Week, June 4-10, is \$400.

We had a bookstand during the meeting, and our literature sales, including Field Day, were \$384. The following represents some of the literature sold: 28

"Health and Longevity," 37 "Patriarchs and Prophets," 10 "Way of Life," 10 "World Struggles," 16 "World War," 156 subscriptions to the *Signs*, and 806 to *Present Truth*, 12 Bibles, 1,200 Sabbath calendars, 38 Reading Course sets, and 20 Missionary Volunteer buttons.

The gospel has taken hold of many hearts in China. Experiences like these make us glad that we can work for the Lord in these heathen lands. The few items I have mentioned show how these people work when they are converted. Their zeal often surpasses ours. When they buy books, it means a sacrifice. Each day's wage is very much needed. Many earn only from \$3 to \$4 (American money) a month. Brethren, we need to open up the many unentered provinces of China. There are souls here that we must find. If you can come to China, this and similar experiences await you.

* * *

Carey's Missionary Sermon

MRS. J. W. MACE

FAMILIAR to all Christian people has become the significant utterance of William Carey, the "founder and father of modern missions," "My business is serving the Lord; I cobble shoes to pay expenses." Mr. Carey knew the secret of "making first things first," and to a remarkable degree realized the fulfilment of the Saviour's promise, "All . . . things shall be added unto you." For forty years—from the age of thirty-three to seventy-three—he lived a life filled to the brim with diligent, self-sacrificing, and far-reaching service for the Master, in the midst of India's dense heathen darkness,—a darkness which at the time he entered the country had not been penetrated by a ray of gospel light. Today the light which he established, feeble and flickering though it seemed to him, has penetrated to all parts of India, and many honest souls are being guided by its beams into the way of life everlasting.

Carey's family consisted of four sons and a helpless wife. His biographer states that "the illiterate woman whom he married in his youth, and who had embittered the years of his early manhood by her shrewish temper, later became a monomaniac. . . . For twenty-eight years of married life Carey bore this burden manfully, caring for the miserable woman with reverence and devotion. Never did reproach or complaint escape his lips regarding her." Ten years after reaching India, in 1803, "the stormy, tortured mind found rest in death."

It was the exemplary home missionary spirit and life of Mr. Carey which evolved into the undaunted and eminently successful foreign missionary. In his home town he was known as the "preaching cobbler." It may be of special interest to men and women of the present day, whose main business is serving the Lord while engaging in various avocations to pay expenses, to visit Mr. Carey in his humble cobbler shop in the English Midlands. Such a visit is made possible through the narrative in "Wonders of Missions," written by Caroline Atwater Mason:

"On a June evening (1789) a young man with a pack on his back plodded along the country road which leads from Northampton in the English Midlands to the outlying town of Kettering. Although it was yet scarcely dusk, the hour was late, the pack was plainly heavy, and the bent shoulders and slow steps of the man who bore it suggested that the end of a long tramp after a long day's work was at hand. And so it was. A few lights could now be seen off to the left, and passing an imposing stone gateway,—entrance to Overstone Park,—the traveler, whose name was William Carey, came suddenly upon the cluster of cottages which forms the village of Moulton. Turning with quickened steps into a narrow lane, the young man soon reached a row of six thatched cottages, their casements wreathed with June roses, their gardens gay with larkspur and gillyflowers, even in the failing light.

"As he entered the house door, Carey dropped his pack noiselessly on the floor of the narrow entry, then passed into the keeping-room. A querulous voice challenged him from the room beyond.

"'What ill news this time?' was the greeting.

"'No ill news, Dolly. I hope you're all right. I've a bit of new leather with me, so there's work to finish yet tonight. It will keep me late, I fear.'

"'What do I care, late or early, so you come quiet? Let the children sleep now, for mercy's sake.'

"Upon this, Carey stepped softly back the way he had come, picked up his bundle, and went on through the kitchen, thence into a small, well-kept vegetable garden. Here, at right angles with the cottage, stood a side shed. Above its low door appeared a sign: 'Second-hand Shoes Bought and Sold.'

"The place was silent and unlighted as Carey entered it, but he seemed to look for no good cheer to attend his coming. With the practised motions of the man who has learned to serve himself, he lighted a candle, then brought from a cupboard bread and cheese, which he placed with a certain fastidious orderliness upon the workbench standing between two windows.

"Before he sat down to his evening meal, however, the cobbler opened the packet which he had carried home from Northampton, and took out sheet after sheet of coarse, heavy leather. These he laid with great care upon a rude shelf beside the bench, ready for his night's work. Seating himself on the wooden stool before the bench, he bowed his head in a silent blessing, then attacked his supper with a will. The candle's rays fell on a large sheet of whity-brown paper tacked up to face him on the wall above the bench. It was composed of several small sheets pasted together. Carey's eyes remained fixed upon this sheet as he ate, with inexorable concentration.

"In some curious fashion the shop seemed to contain in reality this one thing only. All beside was essentially negligible to the cobbler. And all beside was sordid and bleak enough. On this paper was drawn in rude but well-emphasized outline a map of the eastern and western continents, certain portions being pricked out in colors or marked by symbolic signs.

"Having put away the remnants of his supper, Carey made the bench tidy, then put on his shoemaker's apron, laid out the tools required for the work next before him, and with these a Hebrew grammar, drawn from the pocket of his threadbare coat. As he did this, he was surprised by a knock at the door. On opening it a tall, heavily built man in parson's dress entered.

"'How are you tonight, William Carey?' he asked, shaking hands gravely but with hearty kindness. 'And how's the wife? and the bairns? Church business brought me to Moulton today. I knew I'd find your light burning, so stepped in before going to the Checkers of Hope, where I am to bide till morning.'

"Carey murmured a welcome, his acute pleasure in the unlooked-for visit rendering him almost inarticulate.

"Andrew Fuller, pastor of the Baptist church at Kettering, was but seven years older than his host, but he carried with him, in person and bearing, the dignity, confidence, and spiritual authority of the established religious leader, which were altogether lacking in the other. Although Carey had been a lay preacher since he was nineteen (he was now twenty-eight) and had for three years been in charge of the little Moulton church, his humility and distrust of himself were pathetic.

"'I've great news to give you, brother,' remarked Carey, as the friends settled into conversation. 'You find me working at my trade as usual, and so I shall be yet a few weeks, but not longer.'

"'What good fortune has befallen you?'

"'Well,' pursued Carey, self-command and poise now returned, 'it happend in this way: Yesterday week I took in my work to Kettering, where I failed to find you in when I went to your house, and just as I had emptied my bag, who should come in but Mr. Gotch himself?

"'Ah, indeed. Very good,' murmured Fuller.

"'He took up one of the shoes, and he said to me, 'Let me see, Carey, how much do you earn a week?' I said, 'About nine shillings, sir.' Then said Mr. Gotch, 'I have a secret to tell you, which is this: I do not intend you shall spoil any more of my leather, but you may proceed as fast as you can with your Latin, Greek, and Hebrew, and I will allow you from my own private purse, ten shillings a week.'

"'A generous-minded gentleman, Mr. Gotch, for a fact,' rejoined Mr. Fuller, his face enlivened by a warm satisfaction. 'And he sees what is inside a man.'

"'A marvelous great heart he has,' echoed Carey. 'Think of what that means. With that sum and almost five shillings besides which I get from my people here in Moulton, I can make a most comfortable living, even though I no longer earn aught for the school-teaching. The old master, you know, is back again.'

"'Not an overgreat income for the keep of a wife and youngsters,' commented Fuller a shade dubiously. . . .

"'This is better than I can do with the cobbling, and think of the chance I'll have at the Greek and for searching into the state of the nations, Mr. Fuller. You see yonder,' and he pointed toward the bench, 'that map is what I feed on by day and by night. You can see the marks there for population, state as to religion, and all such. The world's needs as they stand before me are overwhelming, and what are we Christian folk in England doing?'

"Fuller shook his head. This was plainly a sore point and an old one with his friend.

"'Little enough,' he murmured.

"'Not little, but nothing,' exclaimed Carey, his eyes flashing, his face glowing with impassioned feeling. 'For ten years, as you know, my heart has been weighed down with a sense of the awful condition of the slaves and of the heathen. Every day of my life I wrestle with God in prayer for them. But, Mr. Fuller, I sometimes think I hear a voice within my

soul that says to me: "Who will answer your prayer, if not yourself?"

"Then seeing the startled look which appeared in Fuller's face, he continued,

"I know what you think but will not say: Can William Carey, this ill-fed, ill-clothed, ill-educated cobbler, with his sick wife and ailing children, think he is called of God to do what no English Christian, layman or minister, of our day has done — go to heathen lands as a missionary?"

"As Fuller attempted to interrupt him, Carey, wholly unconscious now of the old sense of inferiority to his friend, persisted.

"Yes, my brother," he cried, "I have even dreamed that such might be God's will for me. For look you, I can carry burdens, heavy ones. I have carried them all my life. And I can plod. And then," breaking off with a laugh, yet wistfully, "you know yourself I have a turn for languages."

"Fuller gazed at him in silence for a moment, then spoke.

"Yes; that is hardly too strong. Seven weeks sufficed you to master Latin, I remember, and now you have compassed Greek, and are on your way to Hebrew, I judge from yonder grammar on your bench. But, William, do you comprehend that our brethren would regard such a proposal on your part as spiritual presumption? Surely they will tell you that in the purposes of God according to election the heathen are set apart as vessels of wrath unto destruction!"

"Andrew Fuller," declared Carey, rising and facing the other, something stern and compelling in his look, "you and I know that is not true."

"Then he turned away, brought out a rudely locked wooden box, and with a sudden shyness, as he took from it a handful of written sheets, said,

"I have put together here a few considerations which have come to me on this subject. Would you care to look these pages over?"

"Fuller, taking the manuscript into his hand, read aloud the words which appeared to stand as title to the paper:

"An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings are considered by William Carey. . . . For there is no difference between the Jew and the Greek. . . . How shall they preach except they be sent?"

"For a moment there was silence. Half mechanically Carey turned away to his bench and took up one of his tools.

"Then Fuller said, 'Fetch another candle, my friend, if you will. I see I must look into this. Set about your own work the while, whether it be mending shoes tonight or studying Hebrew.'

"At the end of an hour, Carey, hearing an exclamation from Fuller, turned from his bench.

"Reading with deliberate emphasis from the manuscript in his hand, Fuller pronounced these sentences:

"Can we as men or as Christians, hear that a great part of our fellow creatures . . . are enveloped in ignorance and barbarism? Can we hear that they are without the gospel, without government, without laws, and without arts and sciences, and not exert ourselves to introduce among them the sentiments of men and Christians? . . . It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal

protection, affluence, even a competency. The slight and hatred of men, even pretended friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness, and painfulness, hard work and but little encouragement, should rather be the objects of their expectation. Thus the apostles acted in the primitive times, and endured hardness as good soldiers of Jesus Christ.'

"Here Fuller broke off, rose to his feet, and laid his hand on his friend's shoulder, and exclaimed.

"You have written the ablest missionary treatise since the days of the New Testament. But how dare you do it, William Carey, unless you are ready to follow all the way it leads you?"

"I am ready, by the grace of God," was the answer."

And thus the visit in the Carey cobbler shop ends. But three years later, on the evening of May 31, 1792, we find William Carey in the pulpit of a church in Nottingham, addressing a gathering of Baptist ministers. The sermon which he preached at that time has caused the year 1792 to be known as the *annus mirabilis* in the story of missions. It is said that "all the burning convictions so long pent up broke through the humble craftsman's restraints of self-distrust and diffidence. He who had been at once village schoolmaster, cobbler, and preacher, addressed his brethren as a prophet of God, fearless, authoritative, denouncing complacent indifference to missions in the church at large for fourteen centuries."

The subject of William Carey's sermon on this occasion was, "The Obligation of the Christian Church to Give the Gospel to the Heathen World." The text from which he preached was Isaiah 54: 2, 3:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

The gist of Carey's missionary sermon is said to be as follows:

"Expect great things from God;
Attempt great things for God."

A few months later, in Kettering, market town of Northamptonshire, twelve ministers met together to consider a plan for sending forth Mr. Carey as a missionary to the heathen. These twelve men were as "little fitted to lead a new and mighty crusade in the parts of the world far distant and unknown, as were the twelve peasants of Galilee who once met in the upper room in Jerusalem to take counsel together concerning the will and the work of their ascended Lord. Like them, these Englishmen were without money, without influence. There was no precedent for them to follow; no missionary association whose methods they might imitate; no favorable opening was known to them in any heathen country; no other body of Protestant Christians in England contemplated or even favored such an action." However, after hours of serious deliberation, the following resolutions were passed by this company of twelve Christian men:

"Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication on that subject, we, whose names appear to the present subscription, do solemnly agree to act in society together for that purpose.

"As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose and to recommend it to others."

The amount subscribed by these twelve men at this time amounted to £13 2s. 6d. (about \$64). Thus was born the first Protestant missionary society in the Anglo-Saxon world, and on June 13, 1793, William Carey went forth from his native land to enter upon the task which lay so heavily upon his heart, knowing that God was leading and that his brethren in the homeland would "hold the ropes" of finance with unwavering hand and prayerful heart.

Carey's missionary sermon still lives today. The same Inspired Word still bids God's people to "enlarge," "stretch forth," "spare not, lengthen thy cords, and strengthen thy stakes." There must be no meager plans for the advancement of the gospel; no tinge of selfish withholding must be manifest in the response of the Christian to the needs of the present day in the history of world evangelization.

Of Jesus it is said, "He expected much; therefore He attempted much." — *"The Desire of Ages,"* p. 72. Under the influence of the Holy Spirit, Carey was led to adopt the same standard of service; and as we enter upon the fifteenth annual Harvest Ingathering campaign for foreign missions, which begins the first of September, let all work with the same end in view. The needs of the mission field were never greater; the open doors for missionary service were never more numerous; the hours of probationary time are rapidly passing. Surely we may "expect great things from God," and shall we not "attempt great things for God"?

* * *

Bahama Islands

W. G. KNEELAND

LAST month, in company with one of the native brethren, I visited the island of Andros, which is the largest of the Bahama group. It has a population of nearly 7,000. Our boat for the trip was a small fishing smack, with no modern conveniences for passengers. Owing to calm weather, the trip of seventy-five miles that under favorable conditions should have been made in one day, lasted three days under a tropical sun. The brother accompanying me was taken ill while going over, and for several days after we landed was unable to assist me. Fortunately, I am seldom seasick, and usually after a few days' rest am ready for another voyage.

Our visit to the island at this time was for the purpose of baptizing those who had accepted the truth since J. H. Smith was here about two years ago, and to dedicate their little chapel, which had just been completed.

About one year ago the brethren decided to erect a place of worship. They had very little money, but were willing to give their labor, believing that when they had done all they could, help would come from other sources. They went to the woods and cut the native pine for the framework, carried it on their heads to the waterside, and from there it was brought by small boats near to where the building was to be erected. The women and children gathered wood and burned limestone and carried sand for the mortar. The near-by rocks furnished material for the walls.

On our arrival, we found a neat little church building, 18 x 24 feet, plastered and whitewashed inside and out, having a shingled roof and comfortable seats.

Sabbath morning seven adults were baptized. After an interesting Sabbath school with about thirty-five present, we gave a talk explaining the object of the

church and the world-wide message now due, and then a church of thirteen members was organized.

In the afternoon we had an interesting praise service, when all united in thanking God for the light of truth and for His blessings upon their labors in the erection of the church. The Sabbath services closed with the celebration of the ordinances of the Lord's house.

In addition to the material given, the chapel cost \$102.43. Several members will be added to this little church when they return from Florida, where many go to work during certain seasons of the year. The people of Andros depend for a living upon selling sponges and sisal, but for some time the price of these commodities has been so low that the people could hardly realize enough to meet their expenses when these goods were placed on the market. So we have great reason for rejoicing that, in spite of the hard times prevailing here, our believers have been able to provide so neat a place of worship, and thus establish in the Bahamas another memorial to present truth.

On Sunday the dedicatory services were held, with a large attendance. The choir from a near-by Protestant church joined us in singing the songs of Zion. We appreciated this friendly attitude toward us, and trust this beginning may result in a harvest of souls in that island where there are so few opportunities for knowing the truth of God for this time.

After waiting two days for better weather, we started on our return trip to Nassau, but were disappointed by not having a favorable breeze, and thus were two days in returning. Our small boat was so overloaded that traveling was very unpleasant. Besides the crew there were seventeen persons, including children, on board our frail craft. Our cargo consisted of two sea turtles, a big tank of fish, and thirty bags of crabs, some of which, owing to long delays, were in a state of decomposition. Our cramped position (I did not have room enough to stretch out without lying on the bags of crabs) made our trip peculiarly trying this time. However, we were thankful for a safe passage, and hope to have another opportunity to visit Andros Island.

At our quarterly service here in Nassau we received five new members into the church. Three were received by baptism, and the other two on profession of faith.

A catechist of the Church of England, from a group of islands about 365 miles from Nassau, came here a few weeks ago to visit his daughter, one of our members. He stated that he was convinced the Sabbath should be kept, and asked that arrangements be made for his daughter to return with him and instruct his people in the truth of God. We are planning to let our sister and her husband return to her father's home, where we hope a good work may be accomplished in bringing many into the truth.

Our great need at the present time is a school in which to train some of the natives, so they can go to the outlying islands and teach others. We have some young people who could be trained for this work, also a number of children and youth who need an elementary education, but unfortunately we have no school, not even a church school, in any of our churches.

We are thankful for an opportunity to do something in this needy field, and we believe that in spite of the many difficulties a number will yet be gathered from these islands to join in the song of victory around the throne of God.



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.

A COMMISSION

Go, sing to others all the songs
The angels sing to you;
The voice unused will lose its power,
Its tones will not be true.

Transpose for weak, unskilful hands,
In all the easy keys,
The cheering strains, the soothing calm,
Of heavenly melodies.

Go, change the world's sad minor tone
To joyous chords of love;
Those deep, ecstatic harmonies
That fill the life above.

—Julia H. Thayer, in *Word and Works*.

* * *

The Unfolding Life and Its Needs

ARTHUR W. SPALDING

JUST at the close of the Civil War, after the emancipation of the slaves, General Howard, who had been appointed director of the Freedmen's Bureau, was addressing a crowd of Negro children in Atlanta, Ga. As he closed, he said to them, "Now I am going up North, and I want to tell your friends there about you. What message do you want me to give them?"

Silence ensued, while the eager, untrained minds grappled with this new responsibility. Then from the front seat a little black hand shot up, and a piping voice declared, "Tell 'em we's risin'."

To the fathers and mothers, the teachers, and the church leaders who have the privilege and the responsibility of dealing with the developing bodies, minds, and souls of our children, well may this word of the little ex-slave boy come in forceful echo: "Tell 'em we's risin'." And happy shall be that home, happy that school and church, where the ideals and the methods shall be, not of repression, not of forcing into molds, but of recognizing and developing the normal impulses and activities of the child.

Unfortunately, a good part of the energies of the ruling generation seems to be employed in sitting on the heads of the rising generation. It's, "Johnny, don't do this," and, "Mary, don't do that." It's, "Tom, keep your feet still and bring your elbows in." It's, "Children, *can't* you be quiet? This is the Sabbath day," and it's, "I do wish you young folks would be more spiritual."

The "Don't" method of instruction is a confession of ignorance and weakness on the part of the teacher. It is a manifestation of fear that any motion will be wrong motion. It culminates in such a direction as that given by a distracted mother, "Johnny, go out in the street and see what Jimmy is doing, and tell him to stop." The system of education, whether in home, school, or church, which consists of inhibiting all the natural tendencies and impulses of the child, and forcing him into a strait-jacket of sanctimony, is not Christian. Its chief exponent is Buddha, and its end Nirvana.

To know what plans should be laid, what methods adopted, what instruction given, in adolescent education, it is necessary for us first to know the status of the subadolescent child and to understand the principles of his normal development. And right at the beginning let us lay down the principle that in its large aspects nature and the laws of its growth are of divine origin and direction. Delinquencies are incidental, and should be treated as incidental. And certain phases of life which we have ignorantly regarded as either opposed or unrelated to Christianity, will upon our better understanding of God's creation be found vital to healthy and fruitful Christian life.

God makes an apple tree to grow: He expects us to cultivate it, to prune it, to spray it, to thin and gather its fruit; but He does not expect us to make its roots grow in air and its blossoms underground, nor to make it run on a trellis, nor to

inclose its apples in shells like walnuts. God makes a child to grow: He expects us to fill its mind with great truth, to correct its faults, to shield it from gross evils; but He does not expect us to cram its brain and clog its feet, to repress and thwart its physical and social impulses in favor of so-called spiritual exercises, and to turn it altogether into a Sunday-school replica of sad-souled saints. "The word of the Lord" of old time never came to plaster-haired Percevals with meek, upturned eyes and slipper-soled feet; it came to red-cheeked Davids who could handle sling as well as harp; to tall, sun-crowned Isaiahs to whom vineyards and courts were one; to Nehemiahs who loved midnight adventures, and who never sneaked down back alleys whenever they saw Sanballats approaching.

If we would have vigorous, resourceful, live Christian workers,—men like Mackay of Uganda, Grenfell of Labrador, Chamberlain of India; women like Frances Willard and Ann Judson,—we must recognize and direct the physical and social as well as the intellectual and spiritual sides of the child's nature. The junior's nature is compounded of spiritual, intellectual, social, and physical elements, and the last more manifest than the first. To develop a healthy spiritual nature in the child, and especially in the adolescent child, the Christian worker often finds most ready access through the doors of the physical and social natures. Sound Christianity takes hold of every element of life, develops it, and uses it in worthy service.

The little child lives in a world of wonders. His mind is filled with the marvels of creation and society,—a fact reflected in his greater reaction to the wonder-tale type of story. But as he grows toward adolescence, he develops more fully the spirit of adoration and emulation,—a fact, again, reflected in his greater response to the hero tale. Especially as he comes into adolescence is this spirit manifest. And why? Because he senses, subconsciously, the need of ideals, standards, leadership. In this wonderful period of stepping out from childhood into manhood and womanhood, the boy and girl, thrust into a confusing world of new ideas, impulses, and powers, grope for something solid whereon to stand, something to grip. Men and women of force, courage, and accomplishment appeal to them; they become their heroes, whom they seek to imitate. Why? Because the lives of such men and women are the concrete demonstration of principles which produce success; and success is to them the breath of life.

This hero worship is manifest in every element of the adolescent's life,—the physical, the social, the intellectual, and the spiritual. In the youngest adolescent the emphasis will be found upon the physical; as he develops, it is carried over into the social; and in the older adolescent the stress normally is distributed pretty evenly over the physical, the social, and the intellectual phases of his life. The spiritual impulse—that reaching out for companionship with God—is normally present through all these periods, but often so obscure and hidden as not to be apparent to observers, especially to such observers as know its manifestation only in a public profession of religion. It is the privilege and duty of the intelligent Christian worker for the adolescent to establish, through companionship, such a bond of sympathy and understanding between him and his boys and girls, that their hearts and minds will be opened to him and by him, that he may make them feel at home in their Father's house.

The physical urge of early adolescence directs particularly the boy, and in almost equal degree the girl, into the love of exercise, sports, active occupations. In these they are largely influenced by their type of hero, whether he is known to them through books, or story, or in living flesh.

The boy cannot take it all out in reading. If he does, he is getting ready to die. If you want him to be a man of action as well as of desire, you will go with him onto the playground, along the woodsy trail, into the garden and field and shop; and you will there transform impulse into action, and bind it to the cause of Christ.

Having entered into the fortress of the soul through this door of the physical, you—father, mother, teacher, leader—

will find the way open for that guidance which is social, that instruction which is intellectual, and that communion which is spiritual. First companionship, next sympathy; then, understanding, last developing skill,—these are the chief requisites of leadership of the adolescent.

* * *

God's Care for His Children

F. C. BEE

I REALIZE that the good REVIEW has had much to do with shaping my life, for I have been a constant reader of the paper for more than fifty years. But never during all this time has any argument, sermon, or article so stirred my soul and caused me to feel that I must be a victor over every sin, as has the account of the way God is caring for His dear people. Brethren, our God has permitted us to come into this world with choice that we may choose, if we so desire, eternal life. He offers us all the angels in heaven to help us. Yea, all His power is at our command to help us put away sin and live eternally. What a call to prepare for His coming! and what wonderful assurances of His care are given in the articles by Elder L. H. Christian, of the European Division!

We as lay workers in the great Southern field need the prayers of God's people. Are you looking for a field of usefulness? This is a needy one.

* * *

AN ASTONISHING BOY

SIX mothers were asked at a meeting one day
To describe the best boy in their block.
The descriptions when given were surely enough
To give all their hearers a shock.

One spoke of the bonny blue eyes that he had;
Black, hazel, and brown, others said.
Some thought he was short; others vowed he was tall;
He had yellow hair, chestnut, and red.

One praised up his dimple, one said he had none,
Another saw one in his chin;
One said he was fat, while another declared
That never a boy was so thin.

These ladies were truthful; not one of them all
Had ever been known to deceive;
But that such a chameleon boy could exist
Their hearers declined to believe.

"Pray tell us whose is this astonishing boy,
His name and his station define."
Then six mothers rose to their feet to reply,
And six voices answered, "He's mine."

— *Christian Endeavor World.*

* * *

"Needle-and-Thread Discoveries"

BY "GOOD HOUSEKEEPING" READERS

A Substitute for Lingerie Ribbon.—As a serviceable lingerie ribbon in underwear, I use the soft, six-strand embroidery floss, doubled. It has many advantages over ribbon,—it does not muss or mark, it is absolutely fast color, it goes through the smallest lace mesh, requiring no extra beading, and it does not have to be taken out and put in again when the garments are laundered. This embroidery floss comes in almost every conceivable tint so that the colors in flowered or embroidered lingerie can be perfectly matched in the ribbon substitute.

To Preserve Dress Patterns.—After using a new pattern, the envelope container is often so badly torn that it cannot be used again. Instead of tying a string around the pattern or leaving it loose in a drawer, I save all the heavy Manila paper envelopes that I find. When I need a new holder for my pattern, I carefully clip the picture and directions from the old one and paste it on the new. I then have a permanent place for each pattern.

A New Use for Embroidery Hoops.—When darning or mending clothes that are liable to be pulled by the process, I find that a set of embroidery hoops is a wonderful help. Hold the scrap and the garment together with the hoops. Have both taut and proceed with the work. This is a noticeable help in mending trousers.

Love of Beauty a God-given Right

BELLE WOOD-COMSTOCK, M. D.

"You shall not" or "You cannot" has never saved anybody, much less will it save our young people of today. While the old covenant was necessary and of importance, yet in it alone there was no salvation. "What the law could not do," Christ could do by writing His law in our hearts. When we look upon His law as ten wonderful principles founded upon perfect love, and have that love shed abroad in our hearts, then the working out of the principles becomes easy and the keeping of the law possible.

And so with the dress question, one of the most perplexing problems in connection with our young people today. Unless we can give them a new vision, change their mental attitude, modify their ideals, and by education enable them to rate things at their comparative and relative values, we shall make little headway.

There are certain principles that are fundamental in connection with the dress question. The trouble is we cannot get our girls to sense them, to realize and appreciate them. Many a girl who paints her face and wears a conspicuous or immodest dress, is conscious of a sense of wrong-doing, because she has been told so many times she shouldn't, or that such things are wrong. But at the same time she has no definite, concrete idea of why they are wrong. Dress restrictions seem arbitrary to her. She sees only restrictions, and not privileges. So long as this is true, we can make little progress.

The question is how to get these girls of ours to understand, to become enthusiastic over the right, to see in it beauty and wonderful privilege.

There was never a girl, however plain, however high-necked, long-skirted, big-waisted her dress might be, that did not deep down in her heart long to be attractive, to be beautiful, to throw away the old plain things and get something pretty, to curl her hair, to fix up her complexion. These longings are so strong, so insistent, that there are few who are going to withstand them, no matter what we old folks say.

The love and desire for the beautiful was divinely implanted, and beauty is our daughters' God-given right, just as the greatest strength belongs to our sons. The trouble is, we have, by lack of proper education, left our girls to find their own unenlightened way. They are not taught how to be truly beautiful, nor are they educated to recognize true beauty. Beauty to them is mere prettiness or conspicuousness, just as to some people music is ragtime and jazz. We fail to cultivate a proper appreciation of the truly beautiful.

Our girls must get a new vision. They must be led to appreciate the truth that immodest and unhealthful dressing can never be beautiful or promote beauty. We must teach the girl that the Lord wants her to have a velvety, beautifully tinted complexion, teeth like pearls, wide-open eyes that sparkle with health and enthusiasm. We must teach her that it is her duty to have a fine figure and graceful carriage. If she does not have these, she is not living up to the best that is in her. We must teach her that in so far as she can demonstrate in her outward appearance the beauty and nobility of true womanhood, it is her duty to do it, and in so doing she can attract other women to the right way. We must teach her that the Lord has given us certain health principles which ought to make us the best-looking people in the world. The Lord has warned against the pride of life, not against its grace and natural beauty.

Oh, if this education could only begin in the home when the girl is tiny! If she could be taught early the great responsibility that rests upon her,—that she is a beautiful plant, and that the beauty which is her right must rest in her naturalness, purity, and integrity. Then high ideals would dominate her and be her inspiration. She would view the question of dress from a new angle. She would find satisfaction in normal physical development and in graceful, appropriate clothing. She would come to see the beauty and refinement of simplicity.

As parents we need to teach our daughters that certain modes of dress are not in good taste. Our young people are not all wrong. They are nearer right than most of us. We must stop our nagging, and find their hearts. Let them see that we are one with them. Agree with them in their desires, but gently help them to find the right way.

* * *

HAPPINESS comes from doing one's work well, being busy, doing something for others, improving one's ability to do things, and increasing one's knowledge, so that the opportunity for service is greater each year. — *Ray Lyman Wilbur.*



YOUNG MEN and YOUNG WOMEN



Is It Still Worth While to Study for Future Work?

R. C. SHARMAN

ONE of our leading workers, while visiting in France, came in contact with a young Catholic student who had spent eight years in preparation to go as a missionary to the Gold Coast of West Africa. Our worker asked the young man if he knew that it was a dangerous place to which he was going. He replied that he did, and that the average life of the missionaries of his church who went there, was two years. He also said that he could not hope to live longer than that. But he went on to say that there were two things that governed him: first was the call of God, and second was the call of humanity; and if he could go there and plant some seed, he would be willing to give his life for the privilege.

That is the kind of determination and consecration we young people need. If as students we spend several years in training for even one year's active work, our efforts will not have been in vain. We should attend school with a view to being in the work when we finish. God looks at that purpose, and regards us the same as if we were in the work, and He will reward us accordingly, even if the work should close up while we are still in school.

Sometimes young people are tempted to remain on the farm or to engage in some other pursuit, giving their means to the cause and not going to school. To do this might be a creditable thing, but the best is to get an education and be prepared for active service. The time will never come when we shall not be able to use a Christian education. And it is better to fit ourselves for service than to give the gifts of our hands.

* * *

What Good Reading Will Do

C. A. RUSSELL

[Editor's Note.—This is the fourth of the five-article series, "What Shall I Read?" It is being published as Missionary Volunteer Leaflet No. 79, with a valuable list of worth-while books especially selected for young people's tastes and needs.]

A YOUNG woman came to me recently on a camp-ground, that we might talk over some personal problems. Among other things, she said, "I just can't seem to get interested in the Bible; it is so dull and tame."

I said, "Do you like to read?"

"O yes, I love to read. So far this year I have read eighty books."

Novels, every one of them. The secret was out. No one whose imagination has been fired by the unrealities of popular fiction can enjoy the wonders and beauties of the Book of books.

"Prayer,—oh, how is this precious privilege neglected! The reading of the word of God prepares the mind for prayer. One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is, you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful, the hour of prayer is forgotten."—*"Testimonies," Vol. I, p. 504.*

"The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of so dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence."

"O that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the Book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting

to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him."—*Id., Vol. II, p. 236.*

Perhaps the Most Potent Influence

Probably no influence which can surround a human life is such a potent factor for either good or evil as the influence of another life. Friendship inspires or destroys. Second only to our human friends are our book friends. Henry Ward Beecher once said:

"A little library growing larger every year is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life. Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to pay for them."

Some years ago there was included in our Senior Missionary Volunteer Reading Course the book, "Ann of Ava." Since I was acting as Missionary Volunteer Secretary of a certain conference at the time, I felt it my duty to read this book. Upon the outside cover was the picture of a girl, and this, together with the title, led me to suppose that it was essentially a girls' book. No matter about this, I determined to attack the book courageously, whether I was interested or not. Having a long and tiresome trip before me, I placed the book in my suitcase, and having gotten comfortably settled for my journey, took it out and resolutely started in to read.

To those who have read this wonderful book I need say little more. I was soon lost to all surroundings. Passengers entered, they left—I was deaf, dumb, and blind to everything outside the book, such was the fascinating interest of this recital of missionary experiences. Presently the letters seemed to be running together; I could not see the words distinctly; my eyes had grown misty. Not wishing the passengers to see me, a full-grown man, sitting there weeping over a book, which of course they would suppose to be a novel, I turned my eyes to look out of the window. To my astonishment I found that we were still in Wisconsin. I thought we were in Burma. That's where I had been for the last two hours, living over again those scenes in the life of that prince of missionaries, Adoniram Judson, and his noble, self-sacrificing wife, Ann Hasseltine Judson.

I finished the book, and as I closed its pages there escaped from my lips an almost involuntary prayer to God to help me sometime, somewhere, somehow, to do something worth while for Him.

"A book is a friend; a good book is a good friend. It will talk to you when you want it to talk, and it will keep still when you want it to keep still—and there are not many friends who know enough to do that. A library is a collection of friends."—*Lyman Abbott.*

* * *

Saying and Doing

W. L. GOLDSMITH

THE religious leaders of Jesus' day were criticized, not so much for their sermons as for their failure to practise what they preached. The Master did not take exception to what they said, but to what they did. Their doctrine was orthodox and wholly respectable, if only their lives had been the proof of it.

We need a revival of the practice of truth. Let us rival one another in doing the will of God. Let us not be afraid to say what we mean to do, but be sure we mean to do it. Let us make the deed as good as the word. Let us not say less, but let us do more. The world will believe what we say when we translate it into appropriate action.

The need of the hour is not for new creeds, but new deeds making credible the old creeds. When John sent to Jesus for an answer to his doubt, Jesus sent back a report of what He was doing to meet the needs of men. That must be our answer to those who scoff at religion.



A FEW DAYS AT MELROSE

FOLLOWING the Hartford camp-meeting, by invitation I spent a short time at the Melrose Sanitarium. During this time I was resting more or less, and held meetings once or twice a day with helpers and patients.

While the workers at Melrose have their share of perplexities to meet, I found a spirit of cheer and hearty co-operation that bespeaks success for the work. There is a good class of young men and women in training. They seem happy in their present occupation as learners, and look forward with glad anticipation to a wider field of usefulness when they go out from the sanitarium, fully trained as nurses, to engage in the work of healing which their Master loved so well to do.

Dr. W. C. Dunscombe is the physician in chief, and has associated with him the Doctors Webber. These Christian doctors are working hard to assist those who come under their care, and are having the success which comes not with merely medical skill, but with such skill accompanied by the aid of the Great Physician.

The house is well filled with a good class of patients. To accommodate their growing patronage, plans are being laid to build a modern hospital. Work on this building will soon be started.

Brother Verah MacPherson is business manager, and is working untiringly to give the sanitarium the financial standing which our institutions should have. The Lord is blessing his efforts. The institution is making a substantial gain in its operation.

Elder and Mrs. A. T. Robinson have the lead in spiritual work, and the Lord is blessing their efforts. A real interest has developed among the patients, some of whom have begun the observance of the Sabbath.

Mrs. Alice M. Bourdeau has recently taken the work of preceptress, and is winning the confidence and respect of the young women.

The institution is doing a good work, and is a strong factor in giving the message in New England. It was a real pleasure to be there, and to pray with and for the workers and patients. I am sure the Lord will bless the work done there.

W. F. MARTIN.



THE HUTCHINSON THEOLOGICAL SEMINARY

DURING the last four years we have had an average enrolment of 190. We have been very thankful for so large an attendance. As this school was established for a definite purpose, we realize that we shall have to develop our own college students, and we are glad to say that our college department is growing from year to year. There seems to be a spirit on the part of students to continue work in the institution. For this we are very thankful, and we are trying to build up a strong department. With the success our college graduates have met with both in administrative work and in teaching, and also in taking advanced work in other

institutions, we feel that a high grade of work has been done.

During the last three years numerous improvements have been made at the seminary. A very substantial, beautiful, and well-arranged normal training school building has been put up. From this department we have had about twenty graduates, and we feel that this department has an important work to perform. These graduates have without exception met with unusually good success in their church school work, in fact, the demand for young women with this training is much greater than we can supply, and we feel that a wise move was made when we decided to develop this normal department. The Lord has greatly blessed in this work, and we only wish it had been undertaken years ago.

Our church school is under the direction of two very competent critic teachers. We have also erected a new building for our heating plant, and have installed one large new boiler and have reset the old one. In this same building we also have our laundry and woodworking department.

All our buildings are now supplied with an abundance of heat, provided in a very economical way. Several rooms have been rearranged in our basement, enlarging our printing and domestic science departments, and equipping two new rooms for the sloyd department and the bookstore. A new bookbindery has been established and equipped with the necessary machinery. Our blacksmithing department also has been overhauled and provided with the necessary tools, including a large power drill, a power saw, an emery wheel, and a turning lathe.

We are happy to report that during the financial stress the operating funds of the seminary have been in excellent condition. Our books show a fair gain for last year, and we believe the showing will be on the right side again this year.

Recently strong efforts have been put forth to organize our regular class work into departments, each department headed by a competent instructor. This we believe has added greatly to the work of the institution. We have an exceptionally strong faculty for the coming year, and with the excellent library that has been built up slowly and carefully, and with our well-equipped science department, we feel that we are able to render good service to our future workers.

In all our efforts we have tried to hold the balance in giving a Christian education. By this we mean we have given consideration to the spiritual, the intellectual, and the manual phases of our educational work. In order to do this we have felt in duty bound to develop our vocational work. We can now report good work being done in the following departments: hydrotherapy, sewing, domestic science, printing, woodworking, blacksmithing, and bookbinding. We also have a good dairy and poultry department.

The good organization of our class work, our vocational work, and our school home, has had an influence on the spirituality of the school. We sincerely believe

that a good condition in these respects helps to maintain a high degree of spirituality among the students and teachers.

Our last Week of Prayer was one of the best in the history of the institution, and we are continually striving to surround our students with a wholesome Christian influence, in which they may learn to love the principles that are in harmony with the "faith once delivered to the saints."

In visiting the homes of our patrons during the summer, we have many times been deeply impressed with the anxiety of the fathers and mothers for their children who are to be sent away to a boarding school; and we have often purposed that we would do our utmost in order that their expectation and confidence in the school should not be disappointed. We believe the Lord has seen fit to bless us as a school in this work, and we purpose by the grace of God to hold the balance in giving a Christian education, not only by holding evil forces in check, but by developing the positive side of our educational system, which has been so thoroughly explained to us in the Testimonies.

H. M. JOHNSON.



THE FRENCH HARVEST INGATHERING GOAL

REALIZING the great needs of the mission fields, the French workers are desirous of doing all in their power to help increase the funds to enable the General Conference to carry on its work in foreign fields.

Last year the French people in North America gathered about \$12,000 for missions. We hope to do much more this year. We have set a goal of \$20,000, and already most of the French workers have been assigned their quota of this goal, ranging anywhere from \$100 to \$500. We have so few workers that it is a very large undertaking, and we desire to enlist every French Sabbath keeper in this campaign.

The Canadian Watchman Press is printing an edition of 30,000 French Harvest Ingathering papers. This is twice as many as were printed of the first edition last year in Brookfield. Many ordered their papers too late last year, and were disappointed when told that the papers were all gone.

Place your orders for the Harvest Ingathering magazines early. Let us set our goal high, and with faith, courage, and perseverance let us work with our might to reach it.

Our English-speaking brethren and sisters can use the French Harvest Ingathering papers to good advantage among the French people in their communities.

The other day a letter came to me addressed to the "French Mission." In this letter was written the following:

"For the last three years a lady who does not speak French, has solicited some funds from me for missions, and has given me *Les Signes des Temps* [French *Signs of the Times*, Harvest Ingathering number]. I gave her a small offering, but as I could not speak very much English, I could not find out much from her. I have:

read the papers, and have looked for the lady to come again, but as she has not come, I am sending this to the address of the paper, with \$15 for the missions, and \$1 for the other papers you advertise."

Now I ask my brethren and sisters, "Does it pay to work for the foreigners who are on our shores?" I say, "Yes," and when the Lord comes, may He find that we have done our duty toward them.

L. F. PASSEBOIS.

Medical Missionary Department

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

PREVENTIVE MEDICINE AND POSITIVE HEALTH

The Value of Definite Teaching of These to Senior Nurses

At the recent convention of more than two thousand nurses at Seattle, Wash., the keynote of the entire session was health promotion.

To cure, to prevent, and to educate is the duty of every nurse. The trained nurse who feels her duty is done when the patient has been snatched from the grave, and who leaves the home of her patient as soon as possible, because she cannot stand the unhealthful diet, has failed in her mission, if she did not in some tactful manner get her message of a balanced diet to the tired housewife.

Again and again we were told "that every nurse is a public health nurse." She is a nurse either to the detriment or the upbuilding of the public health.

One speaker told us that as prevention of disease was a long step in advance of cure, so positive medicine is again as many leagues in advance of prevention. Surely every Seventh-day Adventist nurse who is worthy of the name and who has influence in the health message she is supposed to give to the people, must herself be a representative of those principles in her habits of life, her dress, her diet, and her ideals. Far more lessons are taught through the eye than through the ear.

These principles in the training of nurses are in harmony with the instruction given us so long ago in the spirit of prophecy. Our sanitariums were erected, not alone to cure the sick, but to teach those who are with us in a homey atmosphere the proper mode of living. In order to do this effectively every member of a sanitarium family must be a positive factor in representing healthful living before the patients. The atmosphere and quiet surroundings, the life of a true sanitarium, is conducive to contentment; and amid such surroundings, with student nurses in contact with private patients, the opportunity to give to those who have transgressed the laws of health the principles upon which the Ruler of the universe works, is unlimited.

In order more clearly to impress the Seventh-day Adventist trained nurse with her mission, our sanitarium training schools are giving to the senior nurses, in addition to the practical application of this principle during the entire course, a definite series of forty lessons, outlining their responsibilities and opportunities in

COLPORTEURS' SUMMARY FOR JUNE, 1922

| UNION | | | BOOKS | | PERIODICALS | | |
|----------------------------|--------|-------|-------------|-------------|-------------|------------|------------|
| | Agents | Hours | Value 1922 | Value 1921 | No. Copies | Value 1922 | Value 1921 |
| Atlantic | | | | | | | |
| E. New York | 9 | 822 | \$1352.60 | \$1661.81 | 4905 | \$ 926.25 | \$ 962.50 |
| Greater New York | 36 | 2217 | 3840.70 | 4325.19 | 11996 | 2318.00 | 2640.00 |
| Maine | 13 | 373 | 1023.40 | 2491.55 | 1330 | 222.50 | 386.25 |
| Massachusetts | 31 | 1866 | 2378.27 | 1261.80 | 3106 | 594.75 | 632.25 |
| N. New England | 13 | 661 | 1113.77 | 1452.95 | 351 | 59.65 | 242.50 |
| S. New England | 15 | 810 | 1233.77 | 5791.80 | 1772 | 290.30 | 311.45 |
| W. New York | 22 | 1849 | 2796.40 | 2752.40 | 2340 | 419.30 | 220.00 |
| | 139 | 8088 | 13733.91 | 14967.75 | 25800 | 4830.75 | 5454.95 |
| Central | | | | | | | |
| Colorado | 22 | 1581 | 2618.60 | 5382.90 | 1139 | 175.55 | 123.65 |
| Inter-Mountain | 16 | 859 | 756.25 | ----- | 157 | 29.95 | 96.25 |
| Kansas | 38 | 4223 | 6501.00 | 2755.45 | 1200 | 206.75 | 357.45 |
| Missouri | 43 | 3257 | 3736.10 | 4734.90 | 2536 | 484.15 | 123.00 |
| Nebraska | 25 | 1231 | 1583.98 | 5791.80 | 683 | 113.35 | 71.25 |
| Wyoming | 10 | 901 | 2306.85 | 4304.95 | 195 | 35.75 | 120.00 |
| | 154 | 12052 | 17502.78 | 22970.00 | 5910 | 1045.50 | 896.60 |
| Columbia | | | | | | | |
| Chesapeake | 11 | 636 | 1373.10 | 4028.80 | 640 | 106.50 | 142.75 |
| District of Columbia | 9 | 427 | 1148.40 | 1414.75 | 430 | 75.25 | 258.25 |
| E. Pennsylvania | 29 | 1626 | 2777.00 | 4885.35 | 1411 | 212.40 | 77.25 |
| New Jersey | 15 | 1233 | 2497.37 | 3141.30 | 4012 | 732.80 | 619.50 |
| Ohio | 23 | 2564 | 3526.26 | 10747.91 | 4831 | 784.15 | 990.25 |
| Virginia | 15 | 1521 | 3395.40 | 5282.90 | 570 | 85.75 | 160.00 |
| W. Pennsylvania | 21 | 1489 | 1979.90 | 4146.55 | 876 | 160.95 | 721.25 |
| West Virginia | 21 | 2501 | 5579.45 | 3924.41 | 1225 | 209.00 | 225.00 |
| | 144 | 11997 | 22277.33 | 42572.47 | 14045 | 2366.80 | 3194.25 |
| Eastern Canadian | | | | | | | |
| Maritime | 12 | 1143 | 2166.15 | 3413.30 | 320 | 80.00 | 65.00 |
| Newfoundland | --- | --- | --- | --- | 28 | 7.00 | 2.50 |
| Ontario | 11 | 1049 | 2630.25 | 3039.45 | 3127 | 733.35 | 89.25 |
| Quebec | 10 | 970 | 2703.20 | 3363.00 | 1173 | 294.50 | ----- |
| | 33 | 3162 | 7499.60 | 10316.25 | 4653 | 1119.85 | 156.75 |
| Lake | | | | | | | |
| Chicago | 17 | 1805 | 2320.51 | 3718.45 | 14102 | 2441.40 | 1772.50 |
| E. Michigan | --- | --- | --- | 2387.80 | 3268 | 522.40 | 810.70 |
| Illinois | 16 | 1719 | 1750.45 | 3710.80 | 1270 | 197.00 | 236.50 |
| Indiana | 25 | 1662 | 2926.80 | 3797.60 | 1143 | 197.45 | 756.50 |
| N. Michigan | 15 | 693 | 671.79 | 2330.75 | 84 | 12.95 | 52.50 |
| N. Wisconsin | 25 | 1036 | 1465.25 | 6437.15 | 352 | 56.55 | 86.20 |
| S. Wisconsin | 18 | 1543 | 2332.55 | 4519.40 | 1330 | 219.10 | 1014.50 |
| W. Michigan | --- | --- | --- | 2352.40 | 1967 | 313.95 | 351.25 |
| | 116 | 3463 | 11517.35 | 29254.35 | 23516 | 3960.80 | 5580.65 |
| Northern | | | | | | | |
| Iowa | 24 | 3094 | 5663.10 | 5254.39 | 2618 | 457.40 | 723.25 |
| Minnesota | 17 | 3618 | 5351.67 | 6599.10 | 1615 | 260.35 | 665.50 |
| North Dakota | 7 | 339 | 809.88 | 1451.90 | 1394 | 215.30 | 112.45 |
| South Dakota | 11 | 1580 | 2547.60 | 2133.65 | 136 | 25.35 | 61.50 |
| | 59 | 9131 | 14372.25 | 15439.04 | 5763 | 958.40 | 1562.70 |
| North Pacific | | | | | | | |
| Montana | 2 | 42 | 71.75 | 2598.25 | 761 | 121.15 | 133.75 |
| Idaho | 1 | 50 | 105.00 | 327.80 | 2324 | 349.70 | 31.25 |
| S. Oregon | 11 | 677 | 1040.00 | 1267.00 | 249 | 39.40 | 69.25 |
| Upper Columbia | 14 | 604 | 1239.05 | 2723.37 | 1353 | 207.05 | 114.25 |
| W. Oregon | 13 | 1315 | 1723.20 | 736.10 | 330 | 136.50 | 208.25 |
| W. Washington | 11 | 633 | 1342.80 | 97.00 | 2349 | 391.25 | 531.25 |
| | 58 | 3326 | 5576.80 | 8250.02 | 7366 | 1245.05 | 1038.00 |
| Pacific | | | | | | | |
| Arizona | 3 | 236 | 937.25 | 52.65 | 220 | 34.00 | 85.00 |
| California | 29 | 1252 | 2797.30 | 1383.54 | 2301 | 376.10 | 615.95 |
| C. California | 6 | 129 | 795.55 | 2701.10 | 760 | 122.00 | 221.00 |
| N. California-Nevada | 6 | 330 | 1036.60 | 1711.20 | 499 | 94.00 | 299.90 |
| S. California | 7 | 453 | 734.70 | 991.45 | 5331 | 1065.35 | 1043.95 |
| S. E. California | 4 | 196 | 475.30 | 3238.96 | 614 | 119.90 | 227.45 |
| Utah | 5 | 321 | 545.25 | 1231.30 | 60 | 15.00 | 48.75 |
| | 60 | 2917 | 7372.45 | 11310.20 | 9735 | 1326.35 | 2542.00 |
| Southeastern | | | | | | | |
| Carolina | 35 | 4102 | 11527.70 | 10210.90 | 1053 | 163.95 | 926.75 |
| Cumberland | 16 | 1333 | 2950.95 | 7250.35 | 2333 | 353.35 | 366.25 |
| Florida | 3 | 723 | 857.00 | 978.64 | 1445 | 246.25 | 303.75 |
| Georgia | 24 | 3713 | 6002.43 | 3104.35 | 68 | 10.20 | 150.75 |
| | 81 | 10421 | 21338.08 | 21544.74 | 4954 | 784.25 | 1747.50 |
| Southern | | | | | | | |
| Alabama | 25 | 2345 | 3933.95 | 3639.63 | 329 | 54.75 | 346.50 |
| Kentucky | 39 | 5158 | 3367.55 | 10316.90 | 1965 | 316.65 | 58.00 |
| Louisiana-Mississippi | 23 | 2785 | 5041.40 | 4337.70 | 720 | 109.00 | 363.75 |
| Tennessee River | 15 | 2102 | 3392.80 | 1930.30 | 340 | 128.50 | 319.25 |
| | 102 | 12390 | 20735.70 | 20324.53 | 3354 | 608.90 | 1092.50 |
| Southwestern | | | | | | | |
| Arkansas | 19 | 2336 | 3348.50 | 6609.50 | 532 | 80.90 | 46.25 |
| N. Texas | 20 | 1629 | 3610.00 | 9302.90 | 437 | 76.05 | 674.45 |
| Oklahoma | 22 | 2470 | 5064.63 | 3143.30 | 1956 | 304.10 | 532.05 |
| S. Texas | 35 | 3700 | 7447.98 | 10221.37 | 932 | 133.80 | 113.75 |
| Texico | 14 | 1122 | 1418.55 | 3037.80 | 274 | 41.50 | 257.45 |
| | 110 | 11257 | 21339.71 | 37315.37 | 4141 | 636.35 | 1623.95 |
| Western Canadian | | | | | | | |
| Alberta | --- | --- | --- | 320.60 | 507 | 125.95 | 48.25 |
| British Columbia | 6 | 490 | 736.90 | 218.25 | 803 | 199.25 | 11.75 |
| Manitoba | 13 | 1634 | 2333.35 | 2122.40 | 741 | 185.25 | 17.50 |
| Saskatchewan | --- | --- | --- | 277.75 | 994 | 238.50 | 31.25 |
| | 19 | 2174 | 3075.25 | 2939.00 | 3045 | 743.95 | 103.75 |
| Foreign and miscel. | | | | | | | |
| Mailing lists | --- | --- | --- | --- | 14240 | 2200.25 | 5477.25 |
| | --- | --- | --- | --- | 51179 | 10086.15 | 2372.00 |
| Totals | 1075 | 95378 | \$166906.26 | \$237254.22 | 178751 | \$32418.35 | \$33397.85 |

Foreign Union Conferences and Missions

| | Agents | Hours | Value 1922 | Value 1921 | No. Copies | Value 1922 | Value 1921 |
|-------------------------|--------|--------|---------------|---------------|---------------|---------------|---------------|
| Austral * | 32 | 3542 | \$ 6533.78 | \$14211.03 | 6852 | \$ 605.81 | \$ 155.86 |
| Australasian | 100 | 4788 | 15606.95 | 30403.12 | 64900 | 2635.39 | 7325.29 |
| C. China * | 21 | 1588 | 269.48 | 146.25 | 881 | 471.13 | 108.50 |
| C. European | 123 | 13107 | 18330.33 | 11763.03 | 14877 | 2271.57 | 2074.71 |
| Cuban | 12 | 886 | 3015.78 | 2173.29 | 609 | 82.59 | 159.62 |
| Chosen † | 27 | 10342 | 636.23 | ----- | 15744 | 2258.02 | ----- |
| Czecho-Slovakian * | 27 | 10483 | 6106.08 | ----- | 13609 | 3186.70 | ----- |
| E. Brazil | --- | --- | --- | 3010.92 | --- | --- | 56.72 |
| E. China † | 5 | 96 | 200.19 | --- | 1729 | 598.66 | --- |
| E. German | 108 | 10702 | 12816.37 | 9599.64 | 31763 | 2499.68 | 2915.55 |
| Ecuador | --- | --- | --- | 722.65 | --- | --- | --- |
| Guatemala | 4 | 374 | 1341.15 | 770.62 | --- | --- | --- |
| Hawaiian | --- | --- | --- | 630.50 | --- | --- | 37.50 |
| Haitien | 4 | 174 | 337.05 | 11.50 | --- | --- | 3.70 |
| Hungarian | 32 | 3644 | 2579.20 | 3610.75 | --- | --- | --- |
| Inca | 1 | 18 | 63.26 | 1740.71 | --- | --- | 26.28 |
| Japan | 16 | 1242 | 214.08 | 110.30 | 6881 | 575.40 | 351.90 |
| Jamaica | 20 | 676 | 2240.00 | --- | --- | --- | --- |
| Latin | 32 | 2661 | 1721.31 | --- | 940 | 247.25 | --- |
| Manchurian | --- | --- | --- | 41.63 | --- | --- | 135.00 |
| Mexican | --- | --- | --- | 20137.35 | --- | --- | --- |
| Philippine * | 48 | 5306 | 9945.97 | 10260.25 | --- | --- | --- |
| Porto Rican | 8 | 242 | 337.12 | --- | 1000 | 150.00 | --- |
| Rumanian | 45 | 2994 | 2214.23 | --- | 20220 | 3578.62 | --- |
| S. Brazil * | 25 | 5977 | 2894.10 | 8036.76 | 2949 | 444.95 | 159.45 |
| Scandinavian * | 139 | 35106 | 23798.32 | 13630.83 | 1200 | 723.50 | 1336.90 |
| Salvador * | 5 | 338 | 750.82 | 60.00 | --- | --- | 100.00 |
| S. China | 5 | --- | 112.22 | 501.07 | 2082 | 202.35 | 234.15 |
| S. African | --- | --- | --- | 4924.68 | --- | --- | --- |
| S. Asia † | 50 | 71094 | 14275.14 | --- | --- | --- | --- |
| S. Caribbean | 12 | 673 | 1109.69 | --- | --- | --- | --- |
| Venezuela † | 3 | 82 | 342.50 | 218.00 | 350 | 52.50 | 177.55 |
| W. German | 158 | 15300 | 18262.89 | 11299.39 | 37899 | 2450.95 | 3444.95 |
| W. Caribbean | 5 | 464 | 1791.60 | --- | --- | --- | --- |
| Foreign totals | 1067 | 201894 | 148395.84 | 148064.27 | 224485 | 23035.57 | 18803.63 |
| North Amer. totals | 1075 | 95878 | 166906.26 | 237254.22 | 178751 | 32418.35 | 33397.85 |
| Grand totals | 2142 | 297772 | \$315302.10 | \$385318.49 | 403236 | \$55453.92 | \$52201.48 |
| * Two months report. | | | | | | | |
| † Three months' report. | | | | | | | |
| ‡ Four months' report. | | | | | | | |

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

| | 1921 | | 1922 |
|-----------|--------|------------|----------|
| | Copies | Value | Copies |
| January | 219236 | \$17453.35 | 19113 |
| February | 323131 | 28201.90 | 555769 |
| March | 165351 | 15692.58 | 444001 |
| April | 435553 | 32437.26 | 409053 |
| May | 309170 | 27407.98 | 252198 |
| June | 255511 | 18803.63 | 224485 |
| July | 134110 | 15471.26 | 23035.57 |
| August | 190509 | 17824.12 | |
| September | 345983 | 34426.40 | |
| October | 186590 | 20169.39 | |
| November | 280615 | 18097.12 | |
| December | 215371 | 21582.70 | |

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

| | 1920 | 1921 | 1922 | | 1920 | 1921 | 1922 |
|----------|--------|--------|--------|-----------|--------|--------|------|
| January | 131934 | 190441 | 84369 | July | 227130 | 181389 | |
| February | 86037 | 160595 | 112742 | August | 109354 | 113586 | |
| March | 154887 | 112229 | 71205 | September | 306443 | 37063 | |
| April | 191598 | 273376 | 106788 | October | 117291 | 125981 | |
| May | 120491 | 197606 | 38291 | November | 96033 | 79876 | |
| June | 143914 | 135614 | 173751 | December | 99722 | 64150 | |

COMPARATIVE BOOK SUMMARY

| | 1917 | 1918 | 1919 | 1920 | 1921 | 1922 |
|-----------|--------------|--------------|--------------|--------------|--------------|-------------|
| January | \$ 66045.00 | \$ 68276.77 | \$111467.25 | \$141929.40 | \$ 234508.59 | \$ 64723.42 |
| February | 82346.89 | 74560.50 | 114848.45 | 133199.16 | 246104.17 | 269480.88 |
| April | 103042.73 | 128480.24 | 251307.66 | 255974.97 | 261338.96 | 335216.82 |
| March | 100551.86 | 112583.10 | 171496.11 | 196766.41 | 229220.64 | 253342.04 |
| May | 136453.74 | 160112.53 | 244584.54 | 245806.24 | 242377.33 | 241475.39 |
| June | 237914.24 | 276413.96 | 381166.18 | 480868.75 | 385315.49 | 315302.10 |
| July | 265004.04 | 336262.65 | 531282.95 | 718972.53 | 356481.93 | |
| August | 203010.27 | 207615.34 | 343737.50 | 437838.18 | 246749.54 | |
| September | 172355.15 | 137462.98 | 231475.12 | 349413.19 | 351732.39 | |
| October | 116501.72 | 133893.11 | 199530.88 | 400422.05 | 165869.44 | |
| November | 107545.23 | 101093.49 | 173967.04 | 237793.80 | 178215.72 | |
| December | 87121.50 | 117592.42 | 131193.54 | 215795.56 | 177428.46 | |
| | \$1675431.56 | \$1854347.09 | \$2886059.62 | \$3819785.24 | \$3075842.26 | 1164238.55 |

relation to the great public health movement of the world, and also their relation as health messengers to the giving of the third angel's message.

This is already bearing fruit, as is shown in the following written statements by members of one class recently graduated from a Western school of nursing:

"I have received a broader view of what it means to be a nurse,—that we are to represent the health principles to the people as we come in daily contact with them. The need of the little children has appealed to me."

"There are other lines of the profession, such as surgery, etc., which I term mechanical, that appeal; but the thing which appeals most is the personal contact in public work. I have had a broader

vision of how and where to learn practical things to pass on to others, and shall endeavor to work with that in view, hoping later to have the experience of seeing the result of carrying out health habits among those who know them not, either here or elsewhere."

With every nurse leaving our twenty-three schools of nursing, a positive factor in the message of a sane use of God's eight natural remedies,—fresh air, sunlight, water, abstemiousness, rest, exercise, a balanced diet, and trust in divine Power,—a great forward move would be made in hastening the day when a people in whom is to be found no blemish would be made ready for the coming of the Lord.

KATHRYN L. JENSEN, R. N.

Publishing
Department

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

OVERWORKED TERRITORY

PERHAPS until our work closes there will be a class among us who will continue to talk of overworked territory, referring to sections where our literature has been widely circulated and where our message has been familiarly known for a number of years.

Regardless of the number of times the theory has been proved untrue, these people continue to talk, and often succeed in discouraging those working such territory or who otherwise would be disposed to do so.

One of our colporteurs, recently reporting his experience in working that kind of territory, speaks as follows:

"I find many honest souls in this city. A brother was telling me the other day that it wasn't any use to try to do anything here because there had been so much done and the people were prejudiced. Not so, for I find some as fine people as ever I met. I tell everybody I am a Seventh-day Adventist, and they know our standard and respect us. I had a long talk with a minister yesterday. He first preached me a sermon; then he began to talk about sin and God's law and a few other things; then came my time to talk. He looked at me and said, 'You are a Seventh-day Adventist.' Well, time passed, and he bought 'Steps to Christ' and promised to take 'The Great Controversy' later on. I have had prayer for two sick men, and both are getting better."

This experience shows that it is quite possible to hold erroneous ideas about the condition of fields near by. There is but one way we know of overworking territory, and that is working it in the wrong way. And even then it should be worked again by some one who will do it right. Sincere, open-hearted frankness will do wonders when accompanied by much prayer and earnest work. The more of this kind of work there is done in any territory, the easier it is to work it; for like soil that has been carefully tilled and fertilized, it responds more quickly in proportion to the efforts put forth, than any other.

W. W. EASTMAN.

Educational
Department

W. E. HOWELL - - - Secretary
C. W. IRWIN - - - Associate Secretary
O. M. JOHN - - - Assistant Secretary
SARAH E. PECK, Asst. Normal and Element.
FLORA H. WILLIAMS, Asst. Edit. and Home

REVIVAL AND RALLY IN CHRISTIAN EDUCATION

AT the recent General Conference, it was decided to enter upon a general revival in Christian education, and the rallying of every Seventh-day Adventist boy and girl of school age into our own schools as far as possible. We were in-

aspired to undertake this work by the strong setting forth at the General Conference of a general need of revival and reform among our people in all our churches. We are living in perilous times, just as perilous to the highest interests of our school work as to any other phase of the third angel's message. We feel keenly the need of a careful review of the principles of Christian education as set forth in the Bible and the spirit of prophecy in order to make sure that we are moving along right lines in the rapid development of our school work of all kinds. We trust that all our leaders and conference workers will unite heartily with our educational forces in seeking to arouse all our people to the important interests involved in the right education of our children and youth.

We entered upon this rally at once, after the General Conference. Prof. M. E. Cady is serving as our field secretary, and doing a strong and effective work at the camp-meetings. He has already attended meetings in the Northern Union with most encouraging results, as testified by our conference leaders and workers and all our people in attendance. He will continue his work in the Central and Southwestern Unions.

Prof. C. A. Russell, a new member of our Educational Department staff, succeeding Prof. O. M. John, who has taken the presidency of Union College, has already attended the meetings in the North Pacific Union, and will continue his work in the Middle West during the camp-meeting season. Prof. C. W. Irwin is working earnestly from the office end, giving all the help he can from this point.

Let us pray and work earnestly for the full realization of what God desires us to accomplish in these critical times.

W. E. HOWELL.

Missionary Volunteer Department

| | | | | | |
|--------------------|---|---|---|---|------------------------|
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THE CHANGING BOY

In a homely phrase, the boy not infrequently gets "the Old Nick in him." By which we may mean that there is veritable badness, or we may mean that he gets into mischief. And the latter condition is often due to the fact that we, as adult guides, have left him to choose his own way of spending his energy, instead of providing him a better way.

The source of evil in the boy is not our present quest. Whether it is all inborn, Adamie; whether he inherits it from his father, or it is a reappearance from a paternal grandparent, after skipping some generations; whether he was as free from evil as the new-fallen snow is from blemish till he got to going "with the boy next door," is not our immediate concern. Rather we must recognize simply that he may do evil things. He may lie, swear, steal, or be impure. And he may outdo in any of these things some other boy who has had less moral and religious training.

To the one who is most concerned about him, whether parent or teacher, the rev-

elation that he does any evil thing comes as a shock, and the danger is that we shall feel that he is hopeless; and we may, while in that mood, intimate to the boy that he is beyond redemption. It is the devil's own method of kicking the boy downhill a little farther.

It may be well to assume that the boy has one or more evil tendencies, perhaps half-formed habits. "Not our boy," will say some. Perhaps; but all too often "our boy," who isn't supposed to know an evil thing, is the first graduate of a group into the class that needs to be reclaimed. This does not mean that every boy is woefully bad, but simply that every boy has a wide-open opportunity to be bad, and that the one who doesn't taste forbidden honey is too rare to classify.

If at the point where evil habit lays its hand upon him the boy has a sympathetic Christian man or woman friend from whom the secret will not long be hid, the boy's chances for winning that fight are good. The best friend in this and other senses may be the father or the mother. But in more cases than one some barrier has arisen between the boy and his parents, which precludes this sympathetic friendship, and the boy will more than likely go without the help he needs unless the church, through some of its agencies, supplies it.

There is a vast difference between boys as to the amount of evil knowledge that they may have picked up by a given age. It is safe to assume that scarcely any boy is as innocent of evil as we think he is. In a group of boys I made a reference to "dirty" pictures; said a minister's boy, "I tear up every one I get hold of." Without that word from him I might hardly have suspected that he was familiar with that to which I referred; for he was a straight, clean fellow, who did not lean toward evil associations. In another group of boys I used the word "affinity" in speaking of a chemical experiment. From a twelve-year-old boy in the group came a quick glance and a smile, and a question somewhat aside, showing instantly that this growing boy was quite familiar with the newspaper significance given to the word "affinity" in telling the story of marital unfaithfulness.

One day a Christian father assured me that his boy "had no bad habits." But a few hours later the boy himself sat in my home and told me frankly how he had gone the whole range of evil. He said, "You may speak freely; I have nothing new to learn." Home, church, Sunday school—not one had touched his real life. No man's restraining, guiding hand had led him through these trying years; alas! now he knew it all.

Yes; the boy knows a good deal in a specific way about evil. It is a common mistake to assume that because he has been under religious instruction he is therefore protected from a knowledge of evil; what we may most hope for is that the religious instruction has been effective in preventing him from being a participant in evil ways of which he surely has knowledge.

The boy is almost sure to have some talent in a special line, some peculiar ability or trend. Latent, it may be; indeed, frequently it is not easily discoverable. But what a privileged task it is for you and me, his adult counselors, to help him find that special trait in his

make-up which, developed, will make him a success! Sometimes the little chap is left to his own devices, and blunders along in the effort to find his place in the world; or, again, there is the other extreme—the iron-willed "must" of a headstrong parent who decides the boy's life course without reference to the talents or trend of the boy's nature.

Here, then, briefly is our subject. He is a boy. He is not a "little man," nor is he anything else but a boy, with a boy's experience and a boy's viewpoint. He is coming to that stage of his existence where the social instinct will grow stronger. Deny him company we may; he will have it anyway. Or, we may command him to mingle with only "good" boys. How far the command will be obeyed will depend largely upon how well he likes the "good" boys. His social instinct may be our great ally or it may be our chief enemy. It lies with us which it shall be.

He is entering upon that stage of his career where he is keenly alive to the competitive in all about him. He loves games where he must overcome obstacles or outstrip competitors. He may complain bitterly of the necessity put upon him to bring coal from the cellar for the kitchen fire; but if coal is ammunition, and the kitchen the turret of a battleship, and another boy is contesting with him for honors—the coal box will soon be filled.

The boy is undergoing a process of change, and he knows it. He realizes more keenly than he ever admits that he is not the same fellow that he was a few months ago. He is entering a new world, and is often lonely. And we who have had this same experience, perhaps have forgotten how it was; for if we remembered very keenly, he would have big brothers a-plenty in these trying times. Said a seventeen-year-old boy to me: "I'm a failure; the sooner I get out of the way the better." But, saying that, I knew his trouble and helped him to find himself and to be patient till the physical storms passed over.

Clearly, then, our study of the boy is largely made up of a study of ourselves. All that has been said here has been with a single object in view: that you and I might better know our boy in those characteristics which have to do with our effort to win him to a life of Christian profession and activity.—Eugene C. Foster.

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GLEANINGS FROM THE FIELD

A new church has been organized at Maxwell, Nebr., with a membership of sixteen.

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As the result of an effort held in Modesto, Calif., thirty-eight have united with the church by baptism and two by profession of faith. The membership of the Modesto church now numbers two hundred.

✱ ✱ ✱

A CHURCH has been newly organized at Clarksfield, Ohio, and an abandoned Methodist church building has been secured in which to worship. The company has also obtained for church school purposes a good two-story building which was formerly used for the public school.



"Repeat the message, repeat the message."

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

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

Response from the Field

FOUND BY CHANCE

The following letter came to the editor of *Present Truth*, and reveals the way in which many interested readers come across the message:

"Dear Friend:
"A copy of *Present Truth* has by chance come into my hands, and I think it is fine and helpful. I want you to send it to me. I do not quite understand the subscription price, but I am inclosing 25 cents to pay for whatever time it will cover."

IN CHURCH WORK

The following letter came from C. M. Paden, secretary of the West Virginia Tract Society:

"Some of the members of the Parkersburg church are having good experiences circulating *Present Truth*. This church is putting out 500 copies each week at the present time. Very few people have turned down the papers after reading four or five numbers. Many good experiences are told at the Parkersburg missionary meeting, of how the people enjoy *Present Truth*. We hope to see some souls brought into the truth as the result of these efforts in Parkersburg."

"Assuring you that we are interested in the circulation of *Present Truth*, and with the very best regards, I am,

"Very sincerely your brother,
"C. M. Paden,
1455 7th St.,
Parkersburg, W. Va."

Appointments and Notices

CAMP-MEETINGS FOR 1922

Atlantic Union Conference
Maine, Auburn ----- Aug. 24 to Sept. 2

Central Union Conference
Kansas, State Fair Grounds, Hutchinson
----- Aug. 24 to Sept. 4
Missouri, Springfield --- Aug. 24 to Sept. 4

Columbia Union Conference
New Jersey, Elizabeth --- Aug. 24 to Sept. 3
Chesapeake, Baltimore, Md. -----
----- Aug. 24 to Sept. 3
District of Columbia, --- Aug. 24 to Sept. 3
Virginia, Newport News, Aug. 31 to Sept. 10

Eastern Canadian Union
Ontario, Hamilton ----- Aug. 24 to Sept. 3
Maritime, Halifax ----- Sept. 7-17
Newfoundland, St. Johns ----- Oct. 13-22

Lake Union Conference
Illinois, John Hill Park, Decatur -----
----- Aug. 24 to Sept. 3
W. Michigan, Emmanuel Missionary College, Berrien Springs --- Aug. 24 to Sept. 3
Chicago, Brookfield, Ill. --- Aug. 31 to Sept. 10

Pacific Union Conference
S. California, Los Angeles -----
----- Aug. 31 to Sept. 10
Arizona, Phoenix ----- Sept. 9-16
C. California ----- Oct. 19-28

Southeastern Union Conference
Carolina, Charlotte, N. C., Aug. 24 to Sept. 3
Carolina (colored), Charlotte, N. C. ---
----- Aug. 24 to Sept. 3
Georgia, Atlanta ----- Aug. 31 to Sept. 10
Florida, Orlando ----- Probably Nov. 2-12
Florida (colored), Orlando ----- Nov. 2-12

Southern Union Conference
Alabama (colored) ----- Aug. 24 to Sept. 3
Kentucky (colored), Louisville -----
----- Aug. 31 to Sept. 10
Louisiana-Mississippi, Jackson, Miss. ---
----- Aug. 24 to Sept. 3

Southwestern Union Conference
Oklahoma (colored), Oklahoma City ---
----- Sept. 8-17
Texico, Clovis, N. Mex., --- Aug. 24 to Sept. 3

ILLINOIS CONFERENCE

The second biennial session of the Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting at John Hill Park, Decatur, Ill., Aug. 24 to Sept. 3, 1922, for the purpose of electing officers for the coming biennial period, and to transact such other business as should come before the conference. The first meeting of the conference will convene at 9:30 a. m., Friday, August 25.

W. A. Westworth, Pres.
H. E. Moon, Sec.

ILLINOIS CONFERENCE ASSOCIATION

Notice is hereby given that the twenty-eighth biennial session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting at John Hill Park, Decatur, Ill., Aug. 24 to Sept. 3, 1922. All regular delegates of the unincorporated body are delegates to this meeting of the association. The first meeting will convene at 9:30 a. m., Monday, the 28th. Officers for the coming biennial period will be elected, also such other business as may properly come before the meeting will be transacted.

W. A. Westworth, Pres.
D. E. H. Lindsey, Sec.

ONTARIO CONFERENCE

The nineteenth session of the Ontario Conference of Seventh-day Adventists will convene in connection with the camp-meeting, Aug. 24 to Sept. 3, 1922, at Hamilton, Ontario. The purpose of this meeting is to elect officers for the coming year, and to transact any other business which may properly come before the conference. Each church is entitled to one delegate for its organization, and one for each fifteen members.

D. J. C. Barrett, Pres.
Mrs. Grace A. Jones, Sec.

VIRGINIA CONFERENCE AGENCY

A meeting of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held in connection with the third biennial session of the Virginia Conference, Aug. 31 to Sept. 10, 1922, on the camp-grounds located at the corner of Huntington Avenue and 46th Street, Newport News, Va. Accredited delegates to the conference are delegates to the agency meeting. The object of this meeting is to elect officers for the ensuing term, and to transact such other business as may properly come before the agency. The first meeting will convene at 10 a. m., Monday, September 4.

T. B. Westbrook, Pres.
C. L. Bauer, Sec.

VIRGINIA CONFERENCE

The third biennial (89th regular) session of the Virginia Conference of Seventh-day Adventists will be held on the camp-ground at Newport News, Va., Aug. 31 to Sept. 10, 1922. Each organized church is entitled to one delegate at large and one for each ten members. The object of this meeting is to elect officers for the coming biennial term, and to transact such other business as may properly come before it.

T. B. Westbrook, Pres.
C. L. Bauer, Sec.

The date of the Maritime Conference has been changed from September 8 to August 31; first meeting to convene at 10 a. m., September 1.

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.

WASHINGTON SANITARIUM ANNOUNCEMENT OF SEPTEMBER CLASS IN NURSING

The Washington Sanitarium and Hospital desire to announce that September 1 marks the opening of another training school year. At that time students will be enrolled for the following courses:

A two-year course in nursing for men; the regular three-year nurses' course for lady applicants; and a combined five-year course for both men and women who may desire to receive in five years the B. S. degree and the certificate of G. N. The five-year course is given conjointly by the Washington Sanitarium and Hospital and the Washington Missionary College.

The entrance requirement for the five-year course is the same as for the regular college course. The entrance requirement for the regular three-year course is also twelve grades, but some substitutions are at times allowed as an equivalent in either the eleventh or the twelfth grade.

All who may be interested in entering one of these courses in nursing, September 1, address inquiry to the Superintendent of Nurses, Washington Sanitarium, Takoma Park, D. C.

JAPANESE HARVEST INGATHERING

For several years there has been some call for Harvest Ingathering material in the Japanese language, but because of the limited demand and high cost of production, the way has not been open thus far for the production of a regular Ingathering magazine in this language. This year, however, the General Conference has authorized the publication of something in the form of a supplement to the English magazine.

Accordingly we have now succeeded in having printed a Japanese supplement to the Harvest Ingathering "Watchman." It is a one-sheet insert, printed on both sides, explaining in Japanese the object of the special number of the "Watchman," the plan of the Ingathering campaign, and giving a brief statement of our message and our work

in all the world; also some pictures illustrating our Japanese work in Hawaii and Japan, and an appeal for contributions in support of this work.

I am sure our American brethren will find this a help in calling on their Japanese neighbors and friends who have shown themselves so willing to help in previous years. This supplement should not be used independently, but inserted inside the front cover of the Ingathering magazine.

Arrangements have been made with the Pacific Press for the mailing of these inserts. Orders having already been received from the tract societies in the West, where the bulk of the Japanese population is found, these will be mailed at once, and those living in the Western States should order from their tract societies immediately. A limited supply has been printed in excess of those ordered, and brethren wishing to use them for isolated Japanese communities farther east, can obtain them, while they last, by ordering of the Pacific Press at Mountain View, Calif.

B. P. Hoffman,
2003 E. Alder St., Portland, Oreg.

* * *

A NEW AND UNIQUE OPPORTUNITY FOR OUR SEVENTH-DAY ADVENTIST YOUNG PEOPLE

For some time the Washington Missionary College and the Washington Sanitarium have been studying the question of what can be done to use our facilities here to the best advantage for our young people and the denomination.

We are glad to announce that through the joint efforts of these two institutions a college course in nursing will be given, covering a period of five years. At the end of this course the degree of Bachelor of Science and a certificate of Graduate Nurse will be given. This course corresponds to the college or university course given in some of the best colleges and universities in the country, except that it has the additional advantage of the Bible teaching, and the work is given from a Seventh-day Adventist viewpoint.

There is a great deal of demand for highly educated nurses to connect with institutions as teachers or head nurses. It is a special privilege for our young people to have the opportunity of coming in close personal contact with such a faculty as Washington Missionary College has, and with the splendid corps of doctors and workers at the Washington Sanitarium. The teachers in our college here are men and women of wide experience, well recognized in the field of education. Washington Sanitarium is an institution of the highest standing, being recognized as one of the best nurses' training schools in the city of Washington. Students finishing this course will receive the widest recognition possible.

Any one interested in taking up this work should correspond with us at once, asking for detailed information. Address Harvey A. Morrison, Takoma Park, Washington, D. C.

* * *

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

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

Garold F. Britton, 1416 College Ave., Indianapolis, Ind., would like Present Truth, Signs, Watchman, Liberty, and Life and Health. Also papers in Bulgarian, Greek, Rumanian, Serbian, German, and Yiddish.

* * *

ADDRESS WANTED

Any one having information as to the whereabouts of Mary Simmons, is requested to notify Miss Lillian McCart, Fallon, Nev.

REQUESTS FOR PRAYER

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

A sister in Missouri desires prayer for herself and husband that their health may be restored.

A Canadian sister writes that she is deeply in debt and is trying to meet her obligations, but poor health is a constant handicap to her in her work. She asks prayer for healing.

Three requests have come from California: One sister asks prayer for healing from cancerous growths; another desires prayer that God will intervene and save her daughter; and still another, a mother whose only son is losing his mind as a result of long-continued illness, begs that we pray with her for his recovery.

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.

Van Houten.—Margaret R. Van Houten was born April 28, 1844, and died June 23, 1922. Walter P. Elliott.

Barden.—Harvey T. Barden was born in Fairfax County, Virginia, Feb. 9, 1854. He died May 3, 1922, at Escondido, Calif. C. F. Parmele.

Eckard.—Mrs. Mary Louise Eckard was born at Greenup, Ill., May 16, 1860, and died at the home of her son in San Fernando, Calif., April 15, 1922. Gail P. Eckard.

Smyth.—John H. Smyth was born in Benton, Wis., Sept. 11, 1847, and died at Napa, Calif., Feb. 6, 1922. A devoted wife and one daughter survive. J. R. Diefenbacher.

Zollinger.—N. G. B. Zollinger was born in Indiana, Nov. 18, 1845, and died at Trinidad, Colo., June 15, 1922. Interment took place in Albuquerque, N. Mex. L. B. Schick.

LaSuer.—Roy Henry LaSuer, aged two years, son of Mr. and Mrs. George LaSuer, of Superior, Wis., was instantly killed in an automobile accident June 28, 1922. Bryan D. Robison.

Reichenbach.—Susanna K. Reichenbach was born in Bern, Switzerland, Oct. 8, 1850, and died at Canton, Ohio, April 27, 1922. Four sons and three daughters mourn. G. L. West.

Williams.—John F. Williams was born at Rusk, Texas, June 2, 1853, and died at Armona, Calif., June 22, 1922. Three daughters, three brothers, and a sister mourn. H. H. Dexter.

Anderson.—Esther Elizabeth Anderson was born in Kentucky, Sept. 1, 1853, and died in Fergus Falls, Minn., July 5, 1922. She is survived by her husband and five children. A. J. Haysmer.

Smith.—Wilma C. Smith was born in Parkersburg, Iowa, July 31, 1903. Her death occurred June 26, 1922. She is survived by her parents, three sisters, and two brothers. A. J. Haysmer.

Mittman.—Herman Mittman was born in Germany, April 29, 1870, and died at Arkansas City, Kans., May 22, 1922. He is survived by his wife, and daughter, and two sons. Matthew Larson.

Winchester.—Henry Clay Winchester was born in Indiana, Oct. 13, 1844. He was married to Cora Viola Evans in 1877. His death occurred June 20, 1922. Three children survive. D. F. Sturgeon.

Anthony.—Jennie Anthony was born at Sandhurst, Kent County, England, Aug. 13, 1862, and died at the Washington Sanitarium, Washington, D. C., July 16, 1922. Two children mourn. W. A. Ralls.

White.—Henrietta White was born near Rock Island, Ill., and died at Ft. Dodge, Iowa, July 1, 1922, aged sixty-six years. She is survived by a husband, two sons, and a sister. G. E. Leffler.

Saxton.—Mahela Fisher Saxton was born in Chautauqua County, New York, March 20, 1833, and died March 18, 1922. She was buried at St. Joseph, Mo., where she lived the greater part of her life. H. H. Fisher.

Blakney.—Jerushey Bishop was born in Baltimore, New Brunswick, Nov. 5, 1844. She was married to Benjamin R. Blakney in 1862. Her death occurred at the home of her son near St. John, New Brunswick, May 17, 1922. C. A. Cole.

Johnson.—Sarah Alice Johnson was born in New York, Aug. 12, 1859. Her childhood was spent in Minnesota, where she heard and accepted present truth. She died at Louisville, Ky., April 30, 1922. Three children survive. C. W. Curtis.

Richardson.—Helena A. Richardson was born at Mount Vernon, Ohio, April 16, 1904, and died in Chattanooga, Tenn., April 28, 1922. She was preparing for a place of usefulness in the Master's service at Graysville Academy when death came. B. F. Kneeland.

Morris.—Mae Hill Morris was born in Fresno, Calif., March 14, 1892, and died at Santa Cruz, Calif., June 6, 1922, as the result of an automobile accident. Her husband and three children, a mother and brother and sister, are left to mourn. H. H. Dexter.

Wilkins.—Andrew Jackson Wilkins was born in Iowa, Sept. 8, 1860. He was married to Vesta C. Todd, Oct. 2, 1881. Four sons and one daughter were born to them, and these, with his bereaved companion, mourn his death, which occurred March 8, 1922. * * *

Hodson.—Charles Oscar Hodson was born at Darlington, Wis., Feb. 28, 1859. He was married to Ida Zubeba Williams in 1885, and their six children, together with the mother, four brothers, and one sister, mourn his death, which occurred at Chamberlain, S. Dak., June 29, 1922. S. A. Ruskjer.

Thrall.—Melville Kirk Thrall was born at Waukau, Wis., Sept. 12, 1855. He was united in marriage with Addie Hall in 1879, and this companion, their three children, together with four brothers and four sisters, mourn his death, which occurred at Madison, S. Dak., June 25, 1922. S. A. Ruskjer.

Baird.—Mrs. Mary Elizabeth Peck Baird was born July 26, 1856, in Genesee County, New York, but most of her life was spent in the State of Michigan. Her death occurred April 21, 1922. She is survived by an aged husband, three daughters, one son, four brothers, and two sisters. S. E. Baird.

Davis.—Nellie R. Curtiss was born at Comstock, Mich., June 4, 1855. She was married to W. T. Davis in 1886. Her death occurred at the place of her birth, May 1, 1922. She is survived by two children, a stepdaughter, an adopted son, her aged mother, a brother, and a half sister. S. N. Curtiss.

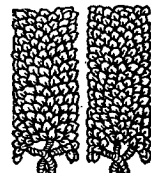
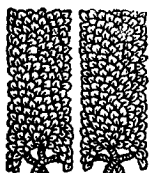
"From Acorn to Oak"

By Mrs. L. Flora Plummer

THIS little booklet traces the origin of the Sabbath school idea back to the days of Abraham. The Bible schools of the Jews were similar in some respects to the Sabbath schools of today, and we are told that there were 460 of these in Jerusalem alone. The part that the Bible schools had in the work of the Reformation is well set forth. The story of Robert Raikes' Sunday school is related, and the personal touch given it by connecting with it the experience of one of our own members who taught in one of the Raikes' system of schools.

Coming down to modern times, the story is told of how the Sabbath school acorn, planted in 1852, has become the giant oak of today. The description of the early schools of the denomination is especially interesting. Step by step, the progress of the work is traced through its various stages of organization. Vital statistics are given in attractive form.

The reading of this booklet should deepen appreciation of what the Sabbath school stands for, and inspire all to greater endeavors in its behalf.



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WASHINGTON, D. C., AUGUST 31, 1922

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

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

WE are glad to be able to add once again a few names to the list of outgoing missionaries. Brother and Sister W. E. Hancock, who spent many years in Spain and Algeria, and who have been on furlough during the past winter, sailed, being accompanied by Brother Hancock's sister, for Valparaiso, Chile, on August 16.

A few days later, on August 19, Prof. H. C. Lacey sailed for England, having received a call to connect with the Stanborough Park College, at Watford, Herts, as Bible instructor. Professor Lacey spent nine years previously in the educational work in England, and we are glad that the British field can once more avail itself of his services as Bible teacher. Let us add these workers to our prayer list.

* *

A LETTER from Elder G. B. Thompson, under date of June 30, says:

"I am writing you a line on board the S. S. 'Edinburgh Castle,' of the Union Castle Line. Brother Howell and I are aboard this boat bound for South Africa. We left Southampton July 28, and are due at the island of Madeira August 1. We had a very pleasant trip across to England on the 'Olympic,' and since leaving England for the Cape, even through the Bay of Biscay, the sea has been as smooth as a pond. Brother Howell and I are both quite well. I am feeling better, I think, than when I left home. We enjoyed the few days in London. We are hoping for a good series of meetings in South Africa."

* *

EVERY day up in the highlands of the Andes Mountains the workers are busy laboring for souls. Just incidentally, in the midst of a letter about other things, Elder E. H. Wilcox, superintendent of the Lake Titicaca Mission, writes:

"The work in the Lake Titicaca Mission is moving, and God is blessing. We are as busy as we can be these days, making adobes for the new normal school. We have sixty working this week, and expect to have fifty every week now till the first of September. These are working free.

"The prospects are good for between eight hundred and one thousand new bap-

tized members this year. We are all doing our best to pull together."

God has given to us a message that actually transforms men who receive it. First letting it change our own hearts and lives, let us pass this living truth on to others at home and abroad.

* *

WORD comes that work is now in progress on the first Seventh-day Adventist publication to appear in the Singhalese language, the principal vernacular spoken in Ceylon. A booklet by Elder W. W. Fletcher, "The Future of the World," is to be the pioneer printed messenger in this new tongue, and a ready sale of the publication is expected. Thus are the voices proclaiming the message of truth being multiplied in all the earth.

* *

ELDER C. K. MEYERS, who suffered a severe illness following the General Conference, has made a good recovery, and has taken up the duties of his office.

* *

ARTICLES FOR THE REVIEW

WE appreciate the many excellent articles which we receive from our brethren and sisters throughout the field. While we cannot always use all sent us, we appreciate none the less the interest which prompts our readers to write.

Unfortunately, many of the articles which we receive are too long to be readily used. Some of these we can use occasionally, but they must await suitable opportunity for insertion. We are especially glad to receive short, pointed articles on Christian experience and the various points of our faith as a people. We are in need of a larger variety of articles of this character at the present time. Particularly can we use short paragraphs such as we print in "Paragraphs from Contributors."

If you have a good thought, write it out and pass it on to our church paper. If the Lord has given you a rich experience in labor for some soul or in your own Christian life, tell us about this. While we are glad to receive articles from all our readers, we particularly solicit articles of this character from our ministers and workers.

* *

WORDS FROM RUSSIA

SINCE returning from the General Conference, we have received a number of letters from our brethren in central and eastern Russia. They are brief and do not convey many details, but they bring to us the gratifying news that the relief sent to our brethren in the famine area, has been received by them, and that hundreds who were in danger of starvation have been saved. The brethren state that as far as they know the food sent in has been received by nearly every Adventist family in need. They request us to convey to our brethren in America and in other lands, their very hearty gratitude for this timely help.

There is no question but that if the relief had not been given, many faithful Adventists who are now serving the Lord would not today be alive. We wish

to join our brethren in Russia in this word of gratitude to our people who have so kindly remembered these brethren in their great need. Of such deeds of love the Saviour says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

L. H. CHRISTIAN.

* *

FROM THE BOMBAY PRESIDENCY, INDIA

FROM a letter written June 28, we take a few excerpts, that those who have written Brother and Sister Roland E. Loasby, making inquiry as to their safety, may have this direct word from them, which, no doubt, expresses the general situation existing in other parts of India as well as in the Bombay presidency. Brother Loasby writes:

"We have received several letters lately from America, showing that friends at home are nervous about us in India, and quoting all kinds of rumors. Well, they should not worry; for we are not anxious. That India is in a state of unrest we cannot deny; but we have come to the place now where we accept it as part of our lot, so do not worry."

In speaking of some of the accomplishments in their field, Brother Loasby writes further:

"We are very busy here. We have worked in Lasalgaon nearly three years. In that time we have built a bungalow, workers' quarters, teachers' quarters, chapel, schoolrooms, dispensary, and out-buildings, and have also dug a well. We have built up a dispensary work, boarding school, and training school. Mrs. Loasby's dispensary has been a great help in enabling us to receive the friendship of the people. The boarding school now has fifty-five boarding and thirty-two day students. Last week I had to refuse applications from twenty-eight high-caste Hindu boys who wanted to attend our school, and were willing to pay all fees. But we do not have the accommodation, and owing to the budget being cut last year, we have no money to build.

"You will be glad to know that for the two years I ran the training school, we were fortunate in having every young man turn out well, and all are in the work today. This means that we have a corps of young men thoroughly grounded in the truth, and prepared to work in their own language.

"Our training school was to open next month. We have openings for ten families, but not a room empty for accommodation for living quarters or for class work, our boarding school has grown so. It will be a source of intense disappointment to our field, for the training school is the only reliable source of supply for workers.

"We are of good courage. Our faith is strong. We realize that by living near to God and heeding the instruction that He has given us for these days, we are able to lead Indian men and boys to a newer and closer experience in Him."

This surely is a good report of real achievement for God out in the jungle of west India, during the last three years. Brother Loasby promises further reports, telling us what these Indian boys trained in the school are doing as they go out to labor for their own people, seeking to win hearts to Christ and His truth.

T. E. BOWEN.