

The Advent Review and Sabbath Herald



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No. 2

THE GOSPEL TO ALL NATIONS

God's Will

I ASKED the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked, and paused. He answered soft and low:
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And ere the question into silence died,
The answer came: "Nay; but remember, too,
God's will to do."

Once more I asked: "Is there no more to tell?"
And once again the answer softly fell:
"Yes; this one thing, all other things above,—
God's will to love."

— Author Unknown.

Events of 1922

CHESTER A. HOLT

THE picture presented by the events of 1922 has both its dark and its light side. Considering the disagreeable features first, we are impressed with the political unrest that has prevailed, the record of crime that has been written, and the great disasters that have afflicted mankind. Summarized briefly, the chief of these may be put down as follows:

Political Ferment

Civil War in Ireland.—The opening of the year found Great Britain and Ireland on a basis of understanding that promised to solve the Irish problem. A treaty had just been concluded, establishing the Irish Free State, and this was ratified on January 7 by the dail eireann and later by the southern Irish parliament. A provisional government was set up, with Michael Collins at its head, to serve until the Free State could be established. Rather than producing unity, however, these measures divided Ireland into three camps—the Free Staters and the Republicans of the south, and the Loyalists, or Ulsterites, of the north. What each of these parties stood for is indicated in their names. The Free Staters were in favor of self-government within the British Empire on the same basis as Canada and Australia; the Republicans stood for absolute independence; and the Protestant north desired to remain subject to the crown on the basis then existing. Bitter though sporadic civil war was carried on during the whole of 1922, and still exists, notwithstanding the fact that the Free State has been set up and that the Republican forces have been crushed as far as organized resistance is concerned.

Unrest in India.—That India has at different times during the last year been in violent ferment, is shown by the nonco-operationist movement headed by Mahatma Gandhi and by riots and armed resistance.

Independence of Egypt.—On March 16 the British Protectorate over Egypt came to a friendly end when Ahmed Fuad Pasha declared the independence of Egypt, and announced himself king with the consent and felicitation of the British government. This had followed uprisings of so threatening a nature that for a time it appeared that Egypt could be kept quiet only if placed under martial law.

Civil War in China.—At the beginning of 1922 there were two governments in China,—the North, or Peking government; and the South, or Canton. In addition, Manchuria was under a war lord acting independently of either. Civil war was precipitated when this Manchurian governor and general took possession of Peking in an effort, as he said, to unify China. His forces were routed by the army of the Peking government, and withdrew into Manchuria, where a truce was later concluded. The president of the Peking government resigned as a step toward the unification of China; and when the president of the southern republic repulsed overtures toward political unity, northern forces occupied Canton. In the battles that followed the southern government was crushed, and Sun Yat Sen, its president, fled for his life. On August 23 it was announced that civil war was ended, that the choice of a president would be left to the Chinese parliament, and that a government based upon the American federation would be formed for the whole of China.

The Near East Embroglio.—But the most startling and most spectacular event of the year was the collapse of the Greek forces in Asia Minor and the gory menace to world peace with which the nations were confronted by the sudden interjection of a militant Turkey into the Eastern situation. What at first seemed to be almost certain war was averted or postponed by an armistice, and the question of Turkish demands was thrown over to a conference opened at Lausanne, November 20. What may be expected as the ultimate outcome of this conference it is at this writing too early to say. But encouraging features are to be found in the fact that up to the present the allies have succeeded in preserving a fair degree of unity among themselves, that Soviet influence has not proved so potent a factor as was at first feared, and that agreement has already been reached on many of the questions before the conference.

Labor Troubles

Rand Revolt.—A strike that was well-nigh a rebellion occurred among the miners of the Rand district of South Africa, beginning March 9. To cope with the situation the South African government was obliged to mobilize artillery, cavalry, and infantry, and later airplanes were used as in actual warfare. Two days after the strike broke out, pitched battles were engaged in between strikers and government forces, resulting in hundreds of casualties. Organized resistance was broken after six days of fighting.

Railway Shops Strike.—On July 1 approximately 400,000 railway shop employees in the United States went out on strike rather than accept a wage cut proposed by the United States Railroad Board. During the period of the strike upwards of one thousand mail trains were discontinued, embargoes were placed on certain classes of shipping, and the transportation of the country was seriously interrupted in other ways. Armed guards were stationed at various points to restrain violence, and in protest against these, members of the Big Four railroad brotherhoods in a dozen or more States from Ohio to the Pacific Coast walked out, leaving their trains marooned, some in the Ari-

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The Advent REVIEW And Sabbath HERALD

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

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MELODIOUS MORN

J. D. R. AITKEN

"Thou makest the outgoings of the morning and evening to rejoice." Ps. 65: 8.

MELODIOUS Morn! In azure arch
Thy golden harbinger appears,
Whose rosy-tinted vanguards march
In panoply of shining spears.

The dulcet tones of Night dissolve,
Its mellow cadence fades away —
Behold the great Composer solve
Sublimar symphonies of Day!

The spheres to rhythmic measure whirled,
Move angel choirs to ecstasies;
The harp strings of the waking world
Respond in vibrant melodies.

Beneath His baton, nature's throng,
With myriad voices passing sweet,
Bursts forth in avalanche of song,
Intent the glowing Morn to greet.

O, welcome Morn! Thy dawning sees
My soul inspired with song divine,
Of universal harmonies
That make the whole creation mine.

* * *

Pentecost Not Celebrated on Sunday

E. T. RUSSELL

THE word "Pentecost" is derived from the Greek word *Pentekoste*, which signifies the fiftieth, because the feast of Pentecost was celebrated the fiftieth day after the 16th of Nisan.

In advocacy of the sanctity of the first day of the week there is probably no scripture that is more relied on than Acts 2: 1-4: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost."

It is claimed that the day of Pentecost occurred on the first day of the week, and the outpouring of the Holy Spirit on that occasion was in honor of that day. But is it not a fact that the primary reason for the outpouring of the Holy Spirit was the fulfilment of the promise of the Saviour: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"?

If the Father or Son intended to honor the first day of the week, why was that day not mentioned in the sacred text? It should then read about like this: "When the day of Pentecost was fully come, it being the first day of the week, they were all with one accord in one place." As the Scriptures contain all that "is profitable for doctrine," the Lord evidently did not intend to honor a certain day of the week

in this instance, else He would have inspired Luke to record the specific day on which that event occurred. If the Lord designed to honor Sunday, why did He pass over six Sundays before doing so?

A Difference of Opinion

There is a difference of opinion among Bible students as to the precise day when Pentecost occurred. A number claim that it occurred on Saturday instead of Sunday.

Prof. H. B. Hackett, D. D., says: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." — *Comment on Acts 2: 1*.

Dr. Albert Barnes says: "If the views of the Pharisees were followed, and the Lord Jesus had, with them, kept the Passover on Thursday, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is on Saturday." — *Kuknol, Lightfoot; Notes on Acts 2: 1*.

Jennings, in "Jewish Antiquities," says: "The fiftieth day, or the morrow after the seventh sabbath, or week, which was the day of Pentecost, must fall on Saturday, or the Jewish Sabbath."

Olshausen says: "The fiftieth day fell, therefore, it appears, upon Saturday." — *Comment on Acts 2: 1*.

Dean Alford says: "The question on what day of the week this day of Pentecost was, is beset with difficulties. . . . It appears probable, however, that it was on the Sabbath, i. e., if we reckon from Saturday, the 16th of Nisan."

Observed as a Memorial

Cruden says: "The learned have observed that the very day of Pentecost was the same day on which God delivered the law on Mt. Sinai." — *Concordance, art. "Pentecost."*

Dr. Albert Barnes says: "The day of Pentecost was kept by the Jews as a festival to commemorate the giving of the law on Mt. Sinai." — *Notes on Acts 2: 1*.

In order to ascertain the truth of the above quotations, I addressed the following communication to Rabbi Immanuel Sternheim, of Sioux City, Iowa, under date of Jan. 5, 1917:

"DEAR SIR:

"I notice some authorities claim that the fiftieth day after the Passover, or what the Protestants term Pentecost, is a memorial of the giving of the law. Do the Hebrew people thus understand it? I will be very thankful for your opinion regarding this matter.

"Very sincerely yours,

"E. T. RUSSELL.

"Watertown, S. Dak., Drawer 586."

To this I received the following very brief reply:

"Yes.

"Yours very sincerely,

"IMMANUEL STERNHEIM, Rabbi.

"P. S.—Please excuse haste. Sent under pressure."

As the name of the day of the week is not mentioned in connection with Pentecost, it is quite evident that the Lord did not intend to honor a certain day. But as the Hebrew people have from generation to generation observed it in honor of the giving of the law at Sinai, it is reasonable to conclude that the outpouring of the Spirit at Pentecost was not only a fulfilment of the promise of the Saviour (Acts 1:4, 5), but it was also the witness of the Holy Spirit in favor of the law which Jehovah had proclaimed at Sinai, as Pentecost came that year on the memorial, the fiftieth day after the Passover, it being the date which the Jews have observed in commemoration of the giving of the law at Sinai.

* * *

Seventh-day Adventist Education

WARREN E. HOWELL

Amusements, Games, and Holidays

WE are living in the day when the world has gone crazy for sports and amusements. We in America know full well that our large cities turn night into day in their mad pursuit of pleasure, so-called. Millions of dollars are spent annually, both in providing and in patronizing places of amusement. Thousands of homes are frequently denuded of their occupants during the evening hours, who are out indulging in some form of pleasure-seeking and revelry, spending money and time for that which is not bread, when they ought to be at home the only time they can be together, pursuing the homely virtues.

Pleasure-making has become a profession, some of those who follow it commanding as high salaries as the best-paying business enterprise of a serious nature, even higher than the salary of our President. Sports have made so serious an invasion into college and university life, often fostered and financed by wealthy alumni, that the school administration is put to its wit's end to keep the student body serious enough to do the work well and to prevent a blot upon its escutcheon of professional honor. The popular churches are placed between the upper and nether millstones in their efforts to denounce objectionable amusements and pastimes, and yet maintain the attendance and support of their parishioners. The influence of it all, through modern inventions, has extended from the cities into the small towns and rural homes until the distinction between country and city life is daily fading away.

It is not a whit better in England. In fact, these pursuits seem even more fully organized, and participation in them more nearly universal. Sports and amusements seem literally embodied in the social and economical constitution. They are assiduously patronized by every one, from king to coal stoker.

I happened to be in London, this year and last, at the time of the bank holiday season — the greatest of the year, yet typical in many respects of the spirit of merrymaking, winter and summer. One paper stated that during a single week-end 10,000,000 people were moved by the various means of transportation out of and into London on missions of pleasure-seeking. It has increased greatly since the war, for leaders said the people were in sorrow and distress, with many thousands out of work, and they must be amused to drown their troubles. I was on an English steamer for seventeen days, and daily, except Sunday, organized gambling, sports, and competitions of all kinds — always with prizes and rewards — were ab-

sorbing almost exclusively the attention of the passenger list of 400, often far into the night.

So intensified has the mad rush after sports become in Great Britain (with little improvement on the Continent), that a recent London magazine of high standing published a long article under the title, "The Craze for Sports." The writer characterizes the mania as "the triumph of matter over mind," as "too much even of a good thing;" and avers that most of these competitive pastimes are "either an imitation of, or a species of training for, the business of war;" that it is in the towns where the passion for sport reaches its height; that it fills conversation and the newspapers with sporting slang; that the spirit of sport is affecting the public schools, the popular press, and imperial and foreign politics, but that "religion fares worse than politics."

Since reaching London, I have been all but discouraged trying to find news of the world's serious doings. Old-time papers are so filled with headlines and detailed accounts of horse races, yacht competitions for the king's cup at Cowes, cricket, tennis, and football matches, vaudeville, cinema reels, seaside attractions, with all their social aspects, royal and proletariat, that one despairs of finding enough serious reading to know what the world is about. The same spirit was manifested on the steamer. One could scarcely get a serious thought into the mind of any one — except the stewards, who are kept at work from twelve to fifteen hours a day.

All this is as Satan would have it. He doubtless chuckles over his triumph in so preoccupying and unfitting the minds of men for serious thinking. Perhaps I ought to apologize to the reader for writing so much at length on this strain, for I did not intend to do so. But I am in an atmosphere that puts me in a mood to reflect upon the train of evils that follows in the wake of the frenzied pursuit of pleasure.

With this word of explanation, I must proceed with the intended study of this article, especially in its bearing upon the education given its youth by a people called out of the world to salvage as much as may be from its wreckage by sin. What does the Spirit of the Lord teach us along these lines?

AMUSEMENTS

God-given faculties not for amusements. "Counsels to Teachers," p. 99.

Not essential to health and happiness. Id., pp. 347, 354.

Not favorable to a balanced mind. Id., p. 309.

Mere amusement leads to folly. Id., p. 344.

Frivolities make scars for a lifetime. Id., p. 368.

Foolish witticisms merchandise of Satan. Id., p. 340.

Pleasure-seekers not God's followers. Id., p. 328.

Applied For

Desire for, is a snare to the young. Id., p. 325.

Youth aged from ten to eighteen see no danger. Id., p. 327.

Love of, fostered by reading fiction. Id., p. 383.

Stimulated by brain work without labor. Id., p. 288.

Secular school stimulates love for. "Testimonies," Vol. VI, p. 194.

Society favors youth following own bent. "Counsels," pp. 325, 326.

Worldly Sort

Amusements not to be of worldly sort. "Counsels," p. 346; "Special Testimonies on Education," p. 171.

Worldly entertainments bring frown of God. "Testimonies," Vol. VI, p. 143.

Low pleasure parties inspired from beneath. "Counsels," p. 367.

Sabbath keepers not to attend worldly gatherings. Id., pp. 326, 328.

Concerts and pleasure gatherings. "Testimonies," Vol. V, p. 88.

Unprofitable amusements. "Counsels," p. 376.

More than once in these studies, reference has been made to Avondale as a school established in the purpose of God for a pattern school at a time when counsel came that "we must begin all over" in our educational work. Like most human agencies, Avondale has not been free from a lapse now and then from the ideals set before it. One such experience came on one occasion when there was an overstepping in the matter of amusements. How the Lord through His servant dealt with that experience is all written out for us, as is so often done in the Bible, for our admonition. It is found in "Counsels to Teachers, Parents, and Students," pages 348 to 352.

Effect of Amusements

Gatherings for amusement confuse faith. "Counsels," p. 345.
Counteract work of the Holy Spirit. Id., p. 281.

No Good Example

No instance of amusement in life of Christ or disciples. "Counsels," p. 178, 309; "Sp. Test. on Ed.," p. 191.
Example of the four Hebrews. "Counsels," pp. 283, 284; "Sp. Test. on Ed.," p. 193.

Tests of Amusements

Will they make me forget God? "Counsels," p. 334.
Can I ask God's blessing on them? Id., p. 337.
Should not unfit for practical duties. Id., p. 336.
Are they absorbing in nature? "Sp. Test. on Ed.," p. 221.
Should leave conscience void of offense. "Counsels," p. 337.

Kinds Forbidden

Counseled against. Id., pp. 334, 335, 339-341, 346, 350, 367.
Put away foolish amusements. Id., p. 548.

Substitutes

Social gatherings may be profitable. Id., pp. 335, 338.
Provide innocent pleasures. Id., p. 335.
Observe holidays to God. Id., p. 343, 371.
Substitute country excursions. Id., pp. 346, 347.
Substitute useful labor. Id., pp. 310, 312.
Substitute missionary work. Id., pp. 549-552.
Precious promises for the youth. Id., p. 330.

Play

Is not essential. Id., p. 308.
Not so beneficial as useful labor. Ibid.
No instance in life of Christ or disciples. Id., p. 309.

GAMES

No value to oneself or to others. Id., p. 274.
Satan playing game of life for souls while becoming expert in games. Id., pp. 274, 275.
Confuse senses of the youth. Id., p. 275.
Excitement of, unfits mind for instruction and counsel. Id., p. 283.
Teachers not in school to educate pugilists. "Sp. Test. on Ed.," p. 181.
Men engrossed by games, ruled by Satan. "Counsels," p. 343.
A species of idolatry. Id., p. 350.
The Avondale experience. Id., pp. 348-352.
Kinds forbidden. "Counsels," pp. 334, 346, 350; "Sp. Test. on Ed.," p. 186.
Open door to temptation. "Counsels," p. 366.
For Christ's sake call a halt. "Sp. Test. on Ed.," p. 186.
Substitute useful labor. "Counsels," p. 310.
Substitute missionary work. Id., pp. 549-552.

HOLIDAYS

Many have baleful influence. "Sp. Test. on Ed.," p. 86.
Contrary to the will of God. Ibid.
Are a species of idolatry. Id., p. 87.
Result in more misery than good. Id., pp. 87, 88, 94.
Many neglect business to keep holidays. Id., p. 105.
Not essential to health and happiness. Id., pp. 92, 93.
Most unfavorable to the young. Id., p. 97.
No more influence for good than worship of heathen deities. Id., p. 97.
Experience at Avondale. "Counsels," pp. 348-352.
Not to pattern after the world. Id., p. 346.

Substitutes

Holidays should not be passed by unnoticed. Id., p. 346.
Provide something to take their place. Ibid.
Observe holidays unto God. Id., pp. 343, 371.
Make excursion into the country. Id., p. 346.
Give the whole day to recreation. Id., p. 347.
Substitute missionary work. Id., pp. 549-552.

It is a remarkable fact that the play idea, in the sense of mere amusement, is mentioned in the Bible so little. One notable instance is an unfavorable one, when "the people sat down to eat and drink, and rose up to play," during the idolatrous and moral lapse of Israel under Aaron's leadership while Moses was in the mount of God. This was referred to by Paul as a warning. 1 Cor. 10:7.

We are now living in times when the perils of pleasure-seeking were never so great. It will take the utmost vigilance and the most careful planning to educate our young people away from the harmful indulgences and fatal pitfalls set by the enemy of our souls, and teach them to take delight in the things that please God. This is one of the most difficult tasks laid upon Seventh-day Adventist educators and parents; but in God, who gave us the principles, is found our sufficiency.

Tropic of Capricorn, Aug. 11, 1922.

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The Story of a Tract

L. F. PASSEBOIS

IN the year 1874 a barrel of tracts and papers was sent from Battle Creek, Mich., to New York. These tracts and papers were placed on steamers and sent to different parts of the world. One of the packages was addressed to the American consul in Egypt. It reached its destination, and a native boy working in the office as a call boy saw the tract, "Is the End Near?" and read part of it, becoming very much interested. While reading it, he was called to do an errand, and left the tract on the table. Later he returned and looked for the tract to finish reading it, but could not find it. For years he preserved in his heart what he had read, and wished he knew where the tract was printed, so as to send for another one. He wanted to know more about Jesus' return.

In 1899 I arrived in Egypt, and hundreds and thousands of tracts were distributed, and the tract, "Is the End Near?" reached Mr. Awada Abdel Shaheed. He had become a minister of the gospel among the Egyptians in Luxor. On receipt of the tract, he recognized what he had read many years before. At once he took the address, sent for more literature, and then invited me to go to his place to teach him. I was not able to leave my work just then, but the interested man could not wait any longer, so he got on the train and traveled several hundred miles to learn more of the truth.

After spending a week with us, he began to keep the Sabbath, and later was baptized. He then began to preach the message. The tract had done its work; the seed had been sown that brought forth fruit in later years.

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LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—*John Ruskin.*



EDITORIAL



The Perils and Privileges of the Remnant Church — No. 9

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2: 4.

The Peril of Backsliding

THE peril of backsliding, of lowering standards, of departing from original simplicity, threatens the remnant church. This is a peril with which the church of Christ has had to cope in every period of its history. Whenever the church has yielded to this peril, apostasy has resulted.

A striking example of this was shown in the experience of Israel in the days of the judges. With the departure of the leaders in Israel who had witnessed God's mighty workings for His people, and with the coming onto the stage of action of a new generation, there came a marked decline in the spiritual life of the church. This is the record:

"The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old. . . . Also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." Judges 2: 7-12.

Because of their transgression, God sold Israel into captivity and there in hard bondage and sorrow of heart they learned the lessons which He had sought to teach them by the easier way of faith.

The Church of the First Century

The experience of the apostolic church furnishes another striking illustration of the danger of departing from first principles. The character of that church is set forth in the message addressed to the church of Ephesus, as brought to view in Revelation 2: 1-7. This message recognizes the sacrifice and toil of the church of the first century, but there had been a departure from their original simplicity. They had lowered the divine standard. The Lord declares, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." Nor has the history of the church since the first century been without specific illustration of the working of this evil principle. We have only to note the departure of Protestantism from the principles and standards enunciated by the Reformers of the sixteenth century.

The Simplicity of Early Methodism

It was our privilege two years ago to visit in London the church in which John Wesley, the founder of Methodism, preached the simple faith of that people. We stood beside his grave in the churchyard. The stone that marked his resting place recounts some of the achievements of this man of God, followed by this humble inscription, an expression of the spirit of Wesley: "Reader, if thou art inclined to bless the

instrument, give God the glory." In a humble dwelling-house near by, where Wesley lived for nine years, it was our privilege to bow in prayer in the little room which he used for prayer and study during this period. As we thought of his life of devotion and earnestness, we wondered how he would feel if he could view today the great, popular, fashionable church, with its worldly tendencies, which has sprung from the humble beginning he made during his lifetime; and then we were led instinctively to pray God to save the church we represented from departing from its original simplicity. This is our danger today.

Loss of the Advent Spirit

We are glad that many are not yielding to this spirit. We know that God will take through in connection with this movement a people tried and true. A loyal band of believers will be found faithful even unto the last, and will meet their Lord with rejoicing.

We rejoice in the promise that God will revive His church, and that before the coming of the Lord we shall see a return to apostolic simplicity and godliness. This hope rejoices our hearts.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children." — *"The Great Controversy,"* p. 464.

But we must recognize that the peril of lowering standards, the peril of departing from primitive simplicity, is a peril which threatens many Seventh-day Adventists at the present time. We see it in so many ways. Not as relates to our faith, for we teach in all essential features practically the same views which we taught in the beginning of our work. We see it rather in a failure to live up to the spirit of the advent message. We see a lowering of the standards in the lives of many in the little things of life, in everyday, practical Christian experience.

The Principle Illustrated

In the experience of some, Sabbath keeping has descended to the plane of Sunday keeping as practised by the world around us. The Sabbath is used for a day of social visiting, for a day of feasting, for a day of physical rest alone, for a day of pleasure and of pleasant outing. How many do we see, especially in our city churches, reaching their homes after the Sabbath has begun with their arms filled with bundles which have been purchased from the store? How many do we see starting out to engage in business or pleasure before the close of the Sabbath on Saturday night? These instances are becoming painfully marked among us.

In many homes the family altar has been broken down. We were talking some time ago with one of our ministers who had completed a tour of the churches in his conference. He told us that in many homes no family worship was regularly conducted, and that he visited one church of thirty-five members where not a single family represented in the church was conducting family worship.

There was a time in the history of this people when the name Seventh-day Adventist was a synonym for honesty in the community. We believe it is largely so today, but it is to be regretted that the standard is being lowered in some lives. Sharp dealing, dis-

regard of business obligations, failure to pay honest debts, have brought the name of the church in some communities into disrepute.

The Bane of Pernicious Literature and Worldly Pleasure

Seventh-day Adventists at one time were noted as Bible students. Many of them are such today, but in the experience of hundreds the storybook, the novel, the popular magazine, have supplanted the word of God and the study of the "Testimonies."

We were attending a camp-meeting several years ago. Among those who came forward seeking a new experience was an old, gray-haired man, who tremblingly arose and confessed that novel reading had been the bane of his life, that through its entrancing thralldom he had lost his love for God and for the Scriptures of Truth. How many there are who could confess to similar effects in their own lives from such pernicious reading.

And what shall we say of the attitude of some in the church at the present time toward worldly amusements? We thank God that there are so many who stand as adamant in their Christian experience against these subtle influences. But there are others who are yielding to influences which are sweeping them away from Christ in ever-widening circles. There are some members of the church, old as well as young, who are regular attendants at such resorts as the movies, the theater, and the circus.

Moral Standards Unchanged

We see this loss of simplicity in the lives of many in the church in the manner of dress, in eating and drinking, in home furnishings, in the spirit of extravagance and worldliness in their general living. There has been a lowering of the standard of healthful living among many in the church. This doubtless is due to the fact that there has been too little agitation of health principles among us. There has been a sad lack on the part of our ministers during the last few years to teach the principles of natural physical law. In consequence we find some of our brethren and sisters regular users of tea and coffee, and of other unhealthful articles of food and drink. We find a disregard of the principles of healthful dress. And, sad to relate, some justify themselves in this changed attitude. We were talking with an Adventist some time ago. He argued that it is right and justifiable to do some things today which it would not have been consistent to do twenty-five or fifty years ago. He said times had changed, standards were different. We recognize that social standards and society methods and customs change, but there has been no change in moral standards. God's standard of sin is the same today as it was centuries ago. The meekness and simplicity of Christ should characterize the believers to the end of time.

The movement which was begun in sacrifice will end in sacrifice. But the sacrifice will be well worth while. It will be but the prelude to the glorious inheritance awaiting the children of God. The work of God in the earth can never be finished until it is finished in the lives of His people. We never can convince men and women that we believe the coming of the Lord to be near until we show it in our lives. If we preach like Christians and live like worldlings, our lives will give the lie to our profession. How can we make men believe that the coming of the Lord is near, that the last solemn judgment message is going to the world, if we ourselves so partake of the spirit of the world and so join in its fashions and follies that

in our practical experience we cannot be distinguished from worldlings? How can we as leaders in this movement proclaim the message of sacrifice and of simple living to our people, if we ourselves fail to exemplify it in our own lives?

There Must Be No Compromise

There has been a marked transfer of responsibility in the work of this movement during the last two or three decades. The majority of the old pioneers and standard bearers have gone to their rest. A new generation has come onto the stage of action. Upon comparatively young men has the burden of leadership been placed. Will these younger men maintain the faith and simplicity, the spirit of devotion and sacrifice, which characterized the lives of the pioneers of this movement? Will they hold aloft the banner of truth which has been committed to their hands? Will they recognize that to them has been given a holy charge, a solemn commission, and that only by unselfish devotion, sacrificing zeal, and unflagging energy can they prove true to their holy calling? We appeal especially to our youth to preserve inviolate the holy message committed to them. Refuse to compromise in your lives or teaching its holy principles. Do not mingle the holy with the common, the sacred with the profane. In this undeviating path of loyalty to God and His truth will be your safeguard.

The Need of Reform

Surely a great reform needs to be preached in the remnant church at the present time. Many of the children of God need to be called to repentance. A reformation needs to be effected in their lives. In this time of great crisis in the world, the call to Seventh-day Adventists is to a higher plane of Christian experience. This work of revival and of reformation we shall leave to another article.

F. M. W.

* * *

The Proof of Repentance

WHAT is the proof of sincere, godly repentance? Is it a protestation of sorrow for sin alone? The Bible does not so teach. Many a man has professed sorrow for what he has done after his sins have been uncovered and he has found himself within the toils of the law or in social disgrace; but his later experience has demonstrated that there was no real change of purpose in his life. He had what the apostle Paul speaks of as "the sorrow of this world." In contradistinction to this kind of sorrow the apostle presents the virtues possessed by godly sorrow, and the change which this sort of sorrow will work in the life of the individual.

"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7: 10, 11.

The man who possesses genuine godly sorrow for his sins will not alone confess those sins, but so far as lies within his power he will make restitution for the wrong he has done. This is one of the best evidences he can give of the change in his life purpose. Zacchæus represented the genuineness of this experience in his life. This is the confession which he made to the Lord of his Christian experience:

"Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke 19: 8.

That this confession of Zacchæus' was a true one and actually represented a heart-and-life experience, is indicated by the approval with which it was received.

"Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham." Verse 9.

It is refreshing, in these days of superficial experience, to see those who are willing to follow the example of this early disciple of the Lord. We were impressed with this recently in reading the November number of the *Erie Railroad Magazine*. A general agent in the passenger department received from a former employee the following letter:

"Just a few lines to let you know that I have not forgot to pay the Erie Railroad what my own conscience tells me that I owe it.

"I find that there are two or three other small items besides what I mentioned, but I cannot just recall them to my mind now; only one small can of potted ham worth about five cents, but I will put it at \$8.50 to make sure, and the interest on \$8.50 for five years will be \$2.55 at 6 per cent, making a total of \$11.05.

"I certainly will be very thankful for getting rid of this big load."

When the penitent is willing, so far as lies within his power, to make good in a material and substantial manner an injury he has done another, he can give no better proof of the genuineness of his repentance.

Events of 1922

(Continued from page 2)

zona desert. Termination of the strike was hastened through injunction proceedings restraining officers of the federated railway shopcrafts from doing anything to obstruct interstate commerce. On October 4, eighty-three railroads announced that they had settled their shop strikes.

Coal Strike.—Over the wage question 600,000 coal miners went on strike March 31, closing 6,000 mines in twenty-one States. The soft-coal miners resumed work at the old schedule on August 15, and September 10 anthracite mines were reopened as the hard-coal strike ended. Violence occurred in numerous places, but the outstanding horror was that perpetrated at Herrin, Ill., where twenty-one strike breakers were shot, hanged, or beaten to death by striking miners, after they had surrendered.

Disasters

Earthquake, Flood, and Tempest.—Two great natural disasters marked the year just closed. August 5 a typhoon of unusual violence followed by floods killed 5,000 Chinese at Swatow. The wind was so terrific that it drove the waters of the sea miles beyond their natural bounds, and carried ships and the debris of wrecked buildings inland with it.

Around the middle of November a series of devastating earthquakes in Chile resulted in the death of more than 1,500 persons. Accompanying the quake was a tidal wave that ebbed and flowed five times, washing and devastating the coast for hundreds of miles.

In addition to these disasters the following stand out as worthy of note:

One hundred people killed and ten thousand made homeless as the result of a landslide in Sicily.

Collapse of the Knickerbocker Theater roof in Washington, D. C., during a snowstorm, resulting

in ninety-five deaths and the injury of many other persons.

Many killed, injured, or made homeless in a series of tornadoes which at different times swept the Middle West from Lake Michigan to the Gulf of Mexico. The highest floods in years wrought a vast amount of damage throughout this same region.

Sixty persons killed and many missing as the result of a violent storm which swept New York and vicinity.

Considerably more than one hundred people lost their lives and millions of dollars' worth of property was destroyed in forest fires which raged in Minnesota, Canada, and the northern Pacific Coast regions.

Famine and Destitution

What was without doubt one of the greatest famines in history occurred in Russia during the year. Approximately thirty million of the Russian population were within the stricken area, and it was estimated that more than half of these were doomed to die if relief had not been provided.

Untold suffering also existed in sections of the Near East, where widows and orphans of the Great War and of the Greco-Turkish War were dependent upon the food and raiment supplied by relief organizations.

Clash of Secret Forces

In the United States a singular submerged warfare developed between various concealed interests and secret organizations. This has not only been carried on by means of propaganda through the public press, but at times by physical violence. As is always the case where such a situation exists, it is difficult to place responsibility, even to say that this or that secret force is to blame; but the facts are that numbers have been terrorized, beaten, and even killed throughout the South and elsewhere as a result of these clashing interests. As the year closed, the front page of the newspapers gave details of death by torture at the hands of mobs in Louisiana.

Vice Rings

Revelations were made also of the operations of an extended and apparently well-protected drug ring throughout the United States. Scandals growing out of these revelations attached especially to persons in the moving-picture and theatrical industries, but it is said on good authority that tens of thousands of addicts in all walks of life are supporting the traffic. The existence also of active social vice rings in various localities has been intimated through the press.

The Brighter Side

Turning now from the dark features of the picture and noting the more encouraging, our attention rests first upon the efforts men have made to better the conditions of the world. Perhaps most conspicuous are the conferences of one sort and another held by statesmen in an effort to arrive at a solution of international problems. These noted briefly, with their results, are as follows:

Conferences

Washington.—February 6 the Washington Conference on the Limitation of Armament adjourned, after formulating five treaties, the most important of which was the five-power naval treaty limiting the United States, Great Britain, Japan, France, and Italy in the number of capital fighting craft, establishing a ten-year naval holiday, and limiting the operation of submarines in time of war. In addition, agreements were reached with respect to the freeing of China from foreign domination, the return of occupied Chinese territory, and the control of Pacific trans-

portation and communication. The treaty limiting capital ships has been ratified by the United States, Great Britain, and Japan, and its ratification by France is in prospect. No limitation is placed on cruisers and auxiliary craft, by this treaty, and, as was agreed upon at the time of the Conference, Great Britain is bringing her navy up to prewar strength in those departments. The United States, Japan, and Great Britain have taken steps to scrap the ships proscribed, although each has proceeded warily and with an eye out for what the others were doing. Japan has also kept faith by withdrawing from Shantung, and more recently from Siberia.

Other Conferences.—January 4 a conference on the economic reconstruction of Europe began at Cannes, France and Great Britain participating. The only results were the fall of the Briand ministry and the calling of a later and more extended conference at Genoa to consider the same problem.

April 10 the Genoa Economic Conference opened, with 1,066 delegates from thirty-four nations in attendance. Out of this came a secret economic treaty between Germany and Russia, an eight-months Near Eastern truce, and an appointment of a later conference on Russian affairs to meet at The Hague.

June 15 the representatives of thirty nations gathered at The Hague to discuss the economic problem of Russia, and five days later adjourned without accomplishing their end.

As the year closed, the Lausanne Conference to adjust the affairs of the Near East was in progress, and numerous conferences were held for the purpose of solving the problems of German reparations and the various complexities growing out of the Allied war debts.

Business Conditions

As far as business conditions are concerned, there can be no question as to the record of the year just closed. Obviously the situation has improved to a marked degree. The nation's crops during 1922 were more valuable by nearly two billion dollars than those of the preceding year. Industry took on a new lease of life, and as a result unemployment decreased to such an extent that in some places the demand for labor exceeded the supply. During the last months of 1922 there was an increase both in production and in distribution of such staple articles of commerce as cotton, steel, and leather.

Foreign exchange in general is on a much better footing than in 1921. Sweden, Holland, and Switzerland returned to par in the latter part of 1922 for the first time since the outbreak of the war. The English pound, which was quoted in 1920 at \$3.18, reached the high point of \$4.69 in the last weeks of 1922, and even the German mark advanced a few mills from its extreme low point.

In the retail trade the December mail-order business was the largest ever put on record, and other lines made the best showing since 1909. The holiday trade is estimated at approximately \$5,000,000,000.

The export trade showed an increase of \$90,000,000 in November over that of the same month of 1921, and \$138,000,000 over that of November, 1913. These figures show a growing confidence on the part of American financiers in the economic condition, not only of this country, but of foreign countries; and whether this confidence is misplaced or not, the fact is, that it perhaps is the truest indication of actual conditions possible to obtain. True, Germany is in

a state bordering on economic collapse, but there seems to be confidence that some such measures as were taken to relieve the financial distress of Austria will be applied to the German situation with beneficial results.

Reaction in Politics and Society

Politically the trend of the year has been reactionary. Fanaticism and radicalism have been less in evidence, and for this reason national and international affairs have assumed a quieter tone. In Italy this spirit of reaction has expressed itself in forceful measures. Mussolini, heading the Fascisti, a secret order committed to the old ways and violently opposed to socialism or radicalism in any form, made such a show of strength that he was invited to head the government as prime minister. Similar organizations have exerted strong pressure in Middle European countries.

In American society the effects of reaction from the high nervous tension and restlessness following the Great War, are clearly seen. The journals of the country are losing much of the cynical tone which characterized them even a year ago, and the people are turning more to work and less to frenzied pleasure, as statistics show. The first industries affected by the financial depression were the amusement interests. During the year it is estimated that attendance at the moving-picture shows fell off nearly 100 per cent, that the theaters also lost patronage, and that the places of amusement which best succeeded were those which abandoned entertainment of the more bizarre type.

A Year of Liquidation and Reconstruction

Altogether it has been a year of liquidation and reconstruction in business, politics, and the ordinary pursuits of life. America, at least, is thinking more quietly, rationally, and with more hope and confidence than in 1921; and what is true of America in this respect is likewise true of a fair portion of the world.

This does not indicate that the millennium, or even a period of unclouded prosperity, is about to dawn, but it does mean that men are coming to a state where many of them may hear soberly and with unwarped judgment the truth for this time. It means that new and immense opportunities for service confront the church, that another hour of grace is given her in which to finish her appointed task.

And it is a matter of rejoicing that she is awaking and responding to the call of the opportunity. She, too, is shaking herself free from the impeding depression, and the retarding process of liquidation and readjustment to which she was subject in her financial operations, and is coming forward revived and girt with new strength to press on the work. The reassuring way in which this people put their hands to the task of relieving, in the last months of 1922, the embarrassment of our foreign workers due to shortage in mission funds, indicates that there is a wonderful vitality and power of perpetuation in this work. And the response to the call for revival which is now sounding throughout the churches, points to a real forward movement.

These are encouraging signs as we face the problems of 1923. May we draw renewed enthusiasm from this advance among the people of God and the opportunities which the field presents, and make the coming year the best and most prosperous of our history in the enterprises of the kingdom.

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."

Going to China Twenty Years Ago and Now

H. W. MILLER, M. D.

TWENTY years is not a long time, but when we think of the world changes that have come to pass since the beginning of the twentieth century, and consider especially the great progress which has attended our foreign mission work during this time, it seems that a decade now is comparable to a century of the past.

It was twenty years ago that a little group of workers, consisting of Dr. and Mrs. A. C. Selmon, Miss Charlotte Simpson, Miss Carrie Brickson, with Mrs. Miller and I, banded together through a heaven-born conviction and offered ourselves to the Mission Board for service in central China. The Mission Board gave us much encouragement in our plans and desires, but stated that they had no funds for our transportation, support, or necessary equipment. They were at that time providing four salaries for China, and that was the limit of their ability to finance work in the Chinese Empire.

We were not, however, disheartened by this. We called upon our local home conferences, visited churches in Illinois and Wisconsin, and solicited from our brethren locally, and by the early autumn of 1903 had sufficient funds to begin our long journey to the Orient. To make such a trip then did not cost half so much as it does at the present time. With our few belongings packed and shipped, we started on our journey the latter part of September, 1903, and traveled, sitting up in the day coach, four days and five nights, reaching Vancouver, British Columbia, the port from which we were to embark, October 7.

At Vancouver we went aboard the "Empress of India," a 6,000-ton boat, taking passage in what was called intermediate class, which was one deck lower than Asiatic steerage, just above the propeller of the boat. As our staterooms were at the stern, and the sea was rough, the rocking of the boat was so great and the ventilation so poor that all our company were confined to their stuffy, crowded berths during the first part of the journey. I well recall that on only one of the fourteen long days of the first stretch of the journey from Canada to Japan, was I able to take

any meals in the dining-room. We arrived so weakened from sickness and lack of nourishment, that it was with trembling we stood erect. There were not a half dozen missionaries of other denominations on the ship. After a journey of almost four weeks we arrived at Shanghai, where we were met by Brother J. N. Anderson, and went ashore on a launch to prepare for our long trip up to the interior of China.

How different today! Our missionaries to foreign fields, instead of having to assume the burden of finding their own transportation and arranging for the ways and means of their support, are sought for to accept appointments in the fields beyond, and every transcontinental passenger is expected to take at least a tourist sleeper and be carried across country by the great trunk lines at a rapid speed.

On our present journey we stopped on the Coast at the comfortable Portland Sanitarium, where our brethren did all that could be done to make our brief stay restful, comfortable, and pleasant; and then, just before sailing, we had a very delightful visit at the beautiful Resthaven Sanitarium in British Columbia, Canada.

For our ocean trip we were given second-class passage on the large steamship "Empress of Canada," four times the size of the boat in which we first crossed the Pacific. Here we enjoyed the many conveniences, having access to salt baths, large decks, parlors, and writing-rooms. While the sea was rough at times and we did not altogether escape the disagreeable feeling of seasickness, the size of the boat, its conveniences, the large cabin space afforded us, and particularly the good ventilation of our room,—we did not have to close our porthole all the way across,—together with the fact that we were only nine days instead of fourteen going from shore to shore, made the journey a very enjoyable one. We who passed through the experiences of former years feel thankful for the great improvement that has been brought about in these days, when so much travel is necessary by reason of the magnitude of our world mission movement. There was only one advantage I know of in the mode of travel of former years, and that was that when the worker got across to his field, the dread of the trip back was so great that he felt he never wanted to return.

There are in our company of workers, Elder C. C. Crisler, secretary of the Far Eastern Division; Brother Carl E. Weeks, secretary of the publishing department of this division; Brother and Sister J. W. Rowland and their two children, of the Singapore Mission; Miss Ruth B. Messenger, stenographer, going to Shanghai; Mrs. Miller, my two boys, and myself. Our boat had 900 passengers, of whom about one hundred were missionaries of various societies, going to their respective fields in the Orient. Going across, meetings were held daily, at which different missionaries gave talks on their fields.

We reached Yokohama, Japan, October



The God of Life and Health, China

30, and our huge ship pulled up to a modern and well-constructed wharf, while above us, circling round and round our ship, was an aeroplane, watching for smugglers. Elder H. F. Benson, superintendent of the Japan Union Mission, was at the wharf to greet us. Wonderful was the change of scene from that of former days. The jinrikisha was in evidence as before, but the auto-taxi was there also, and our party found transportation by automobile cheaper than by jinrikisha.

From Yokohama we traveled through the city of Tokio, the capital of Japan, by elevated railway, going out a distance of fifteen miles to our mission compound, which is less than five minutes' walk from the station.

As we were hurried from one part of the city to another by rapid electric transit, we could not but recall our visit to this field in 1903, when Prof. F. W. Field and Elder W. D. Burden, then the only workers at Tokio, met us and took us by ricksha to Brother Burden's house, where we saw the whole printing plant in one little room. At that time we had no work carried on in the Japanese language by foreign workers. Now our publishing house in Tokio is a large, two-story brick building, with a large quantity of books in Japanese, such as "Patriarchs and Prophets" and "Steps to Christ." They printed an edition of 21,000 copies of the last number of the Japanese monthly paper, the *Signs of the Times*. The publishing work is a department that is self-supporting.

There are also in this compound a large church, an academy building, a dormitory, and four dwelling-houses. The compound is well kept, and has many large ornamental trees and a beautiful greenhouse. The sound of the Japanese language is in evidence in this compound, as one hears it spoken alike by missionaries and Japanese. Elder Benson reported that their record of baptisms in Japan this year is the largest they have ever had. Thus far forty-seven have been added to the church, and they expect sixty before the end of the year.

We attended exercises held in the academy, and as Prof. P. A. Weber, principal of the school, addressed the company of students in the Japanese language, which, I am told, is used by him as fluently as the Japanese know how to use it, and witnessed the intelligent eyes of his pupils drinking in the sentiments of this message, the evangelization of Japan through the medium of the native tongue looked more hopeful than through the efforts which in former years were put forth in starting English schools to teach the message to the Japanese. Surely a great work is the Lord doing through His people in the earth.

We had but one day in Tokio, and after another day of travel by sea, we came to Kobe, where, contrary to our earlier experience, we again found a modern, well-constructed wharf. Kobe has one of the finest harbors in the world. The city has been wonderfully transformed during the last fifteen years. Here we met Elder T. H. Okohira, whom I had seen on my first visit to Japan. He spent the day with us, and we had an opportunity to look over the city that is perhaps the best situated for a sanitarium of any place in Japan, both geographically and from the standpoint of a healthful climate. From what we could learn, the opportunity for opening an institution where our sanitarium methods can be used in the care of the sick, was never so favorable as now. We trust God may move upon some consecrated physician to take up this work. The church of Japan would

give him a hearty welcome. Everywhere we hear words of courage and of the progress of the message.

We have now left the last port in Japan, and will soon reach Shanghai. The journey has taken just two weeks and a few hours, including the two stops in Japan,—less than half the time required on our first voyage. We feel thankful for a safe voyage, and for the fostering care of God and His keeping power since He called us to this needy field twenty years ago. My soul thrills as I think of landing again, in but a few hours, on the shores of China, and of there meeting many of our faithful workers, some of whom I saw take the step from heathen idol worship to serve the true and the living God. We can bring an encouraging report to them, and trust that God may use our mission to China to His honor and glory and the help of some.

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East Central Africa

(From the 118th Report of the British and Foreign Bible Society)

THE following books, among others, were sent out last year from London on missionary terms:

To the Seventh-day Adventists, Gandia, Kenya Colony and Protectorate, 2,500 Luo Epistles.

The New Testament in Asu, the language of the Wapare tribe, a Bantu race numbering 50,000, in the Pare Mountains of Kenya Colony, is now being printed by our society. The following article by L. R. Conradi on this version appeared in *The Bible in the World* for May, 1922:

The Asu New Testament

The Asu tongue is spoken by the Wapare, a Bantu tribe, which is thus named after its home among the Pare Mountains in Kenya Colony. These mountains are a narrow range extending for fifty miles, rising to about 7,000 feet above the sea, and sloping down on either side to large plains. The Pare Mountains form a link connecting the Indian Ocean with Kilimanjaro, the highest mountain in Africa.

The Wapare people themselves number about 50,000; most of them inhabit the mountain range, but others are found on the plains below. The mountaineers live chiefly by agriculture and cattle raising. On the plains they are mixed with other tribes, and there they also plant rice.

The sides of the Pare range are covered with low brush and brier trees, and appear barren when seen from below. But when you climb to the height of 3,000 or 4,000 feet, you find, to your surprise, wooded



A Chinese Doctor

valleys with fine spaces of grazing pasture, well-tilled fields, and groves which shelter groups of huts. In former days the Wapare had to live scattered and hidden among the timber, in order to be better protected against the warlike Masai, who would raid their crops and cattle.

In religion, like all the Bantus, they are animists. They pay honor to their ancestors, while they also worship the heavenly bodies, trees, snakes, hyenas, and even dogs. They observe two days of rest, one at the beginning and one at the end of each week, when they refrain from agricultural labor. Their only dress consists of skins.

The roof of a Wapare hut reaches down to the ground, and its entrance is so low that you must stoop down to creep into it. There are no windows, except little portholes through which arrows can be shot against foemen. Cattle are lodged under the roof of the hut to protect them from danger.

When Christian missionaries first arrived among the Wapare, in 1902, many of these mountaineers had rarely seen a white man, and they fled at his approach. Their witch doctors announced that they would drive the missionaries away by using some special storm medicine. So when the pioneer missionaries went down to the coast to meet their companions, the witch doctors prophesied that they would never return. But to the surprise of the Wapare, five Europeans came back, bringing with them two ladies. The witch doctors, however, found a plea to justify themselves. The Wapare had never before seen white women, whose long hair provided the necessary excuse. The witch doctor explained that such long hair possessed far greater powers than their storm medicine.

At that time all the Wapare in the mountains were heathen, though in the plains some of them, especially among the chiefs, had become Moslems. The leading chief possessed thirty-two wives, living in as many different huts; and the second chief possessed thirteen.

During 1903 four mission stations were planted by the Seventh-day Adventist missionaries in the southern portion of this district, while in the northern and central portion the Leipzig Lutheran Missionary Society has also several stations. By 1909 a grammar was

brought out, and three editions of a little vernacular hymn book had been printed. Then came an illustrated Asu Reader, to which Professor Meinhof, the famous philologist, contributed a preface; then St. Matthew's Gospel was printed in Asu, and finally a book of Bible history.

On my second visit in 1908 I found that six young Wapare men had been baptized; others were already teaching and helping in school work. During my next visit, in 1912-13, fifty-two Wapare were baptized in one day. By 1914 there were 300 adult Wapare Christians, and 2,160 boys and girls were being taught in twenty-four schools. A white missionary was summoned away to the eastern side of the Victoria Nyanza, and several Wapare Christian teachers accompanied him there. During the trying years of war these native teachers were cut off from European missionaries, and could receive no financial help or spiritual counsel. Nevertheless they kept up their school, and prepared fifty candidates for baptism.

God has indeed wrought a gracious work among these Wapare tribesmen, who are now anxiously waiting to receive the New Testament printed in their own tongue. It has been translated into Asu by Mr. E. Kotz, of the Seventh-day Adventist Mission, with the help of other missionaries in the field. It is being printed by the Bible Society. Since the war ended, the southern mission stations among the Wapare have been taken over by the British Seventh-day Adventist Mission, and the work so sadly interrupted will now be resumed with fresh energy. Several missionaries have labored there, giving up all that was dear to them, and their lives and their graves bear testimony that they loved the Lord even unto death. We rejoice to see the rich harvest which is already being gathered in from the good seed.

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The Lusaka Native Camp-Meeting in North Rhodesia

GEORGE B. THOMPSON

FOLLOWING the camp-meeting at the Musofu Mission, we left for a similar meeting at Lusaka. This meeting was held twenty-five miles from the railroad. Elder W. H. Branson, J. V. Wilson and his father, O. Bredenkamp, and I started with a mule cart, a bicycle, and a native guide, for the meeting. After eight hours of riding, we reached the place about midnight. The location being wholly native, we had taken the precaution to send a native carrier on ahead with bedding, but he got lost, and did not arrive until the following day, so we spent the rest of the night in a native hut on straw with only two blankets. The following evening the bullock, with the remainder of our outfit, arrived.

I was reminded of what our brother, W. H. Anderson, who has spent so many years in Africa, once said when asked if they used Cadillac cars in mission work. He said, "No, we use 'cattleacs.' When we run 'on high,' we make about four miles an hour; 'on low,' about two."



Christian Women Grinding Corn

Although we had no European accommodations, we were very comfortable, and enjoyed a profitable meeting. We visiting workers did our own cooking, used the native hut for a dining-room, and slept on cots out of doors. There were about two hundred present during the five days of the meeting, and all responded in a very encouraging manner to the instruction given. Native jewelry, such as the heathen wear, was laid aside, and a spirit of consecration was seen.

We found a nice, clean mission station here, with a schoolroom and other necessary buildings all built and planned by the native teacher in charge. Sometimes there are more than a hundred pupils in attendance. This is but one of nine outschools which are connected with the work here, and supervised from Lusaka by Brother Wilson. As these schools are all under native teachers, they must be visited quite often and the teachers counseled, in order that good work may be done. Those who have accepted Christianity and are in the baptismal class, are thoroughly instructed.

To attend to this work of supervision, the director must cover a distance of 350 miles on a bicycle. Bicycle riding here is a trying experience. For several years an effort has been made to supply a motor cycle for this work, but as it has been necessary to reduce the budget each year on account of lack of funds, it has been impossible to provide one, so the work is still being done by pushing a bicycle under a tropical sun. The wise man truly says, "The legs of the lame are not equal." Prov. 26:7. When one sees such difficulties encountered in some lands to carry forward the work, and thinks of the abundance of vehicles in the homeland, many of which could well be spared, one can but wish that things could be a little more equal, and wonder if the Lord might not move on the heart of some one from his abundance to supply a motor cycle for the work in such a place as this.

It was necessary to go twelve miles to a little river to find water for baptism. We left Friday afternoon, and camped by the river for the night. Nearly all of those in attendance at the meeting went with us to the baptism. All along the way we passed women carrying pots inverted on their heads, and blankets and other equipment to make themselves comfortable. The women are the burden-bearers here.

Sabbath forenoon was devoted to giving instruction to those present, and there in the woods a church of more than forty members was organized, and then amid the most profound silence, twenty-one were baptized by Brother Wilson in a beautiful pool near the place of our encampment. Thus another good native meeting came to a close.

* * *

Wholesale Subscriptions

D. D. FITCH

BROTHER RAFAEL LOPEZ had made his headquarters in the city of San Cristobal, Venezuela, for some time previous to his death. From that point he had sent, by muleback, boxes of books he had repacked from shipments received from the office in large quantities. No one knew to what points he had sent them, so I had to make a canvass of these towns to find the books.

I found one box in Capacho and two in La Grita. When I called on the *jefe civil* of Lobatera to inquire

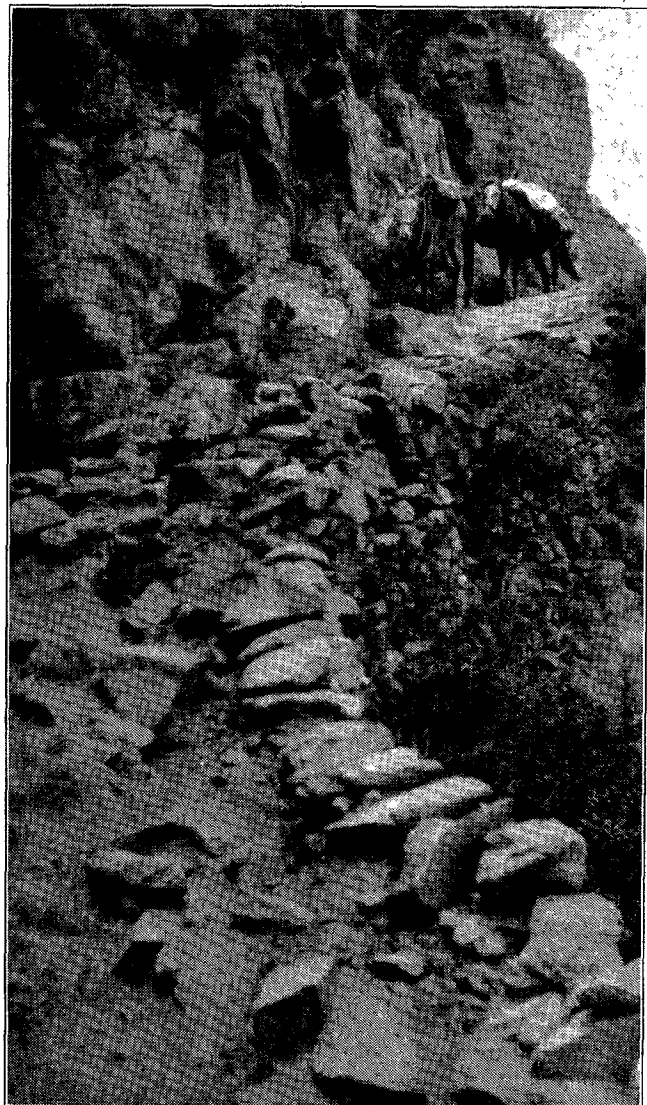
in regard to this, I also presented *El Sentinale* and took his subscription. Then I asked him to indicate others who might like to do the same. He sent one of his officers with me, who proved to be very useful. In a short time eleven other subscriptions were taken, and I was soon on my way to the next town. There the mayor signed for the paper, and I had the help of the policeman to take me to the *pudientes*.

In another town, after the *jefe civil* had given his name for *El Sentinale*, he called in another official, and told him he would better sign up for the paper. The official asked how much it was, and gave me the money, scarcely stopping to look at the sample. Then the *jefe* dictated a list of twenty-four names to his assistant as he wrote them on the machine.

This encouraged me to ask the *jefe civil* of the next town for a list, and he gave me the names of forty-eight persons. I went to see the first one named on the list, and he proved to be the president of the state. He signed for ten yearly subscriptions to give to the employees of the government. Next I went to the president of the city council, and he signed for three subscriptions.

* * *

If you mean to act nobly and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it.—George Eliot.



Venezuelan "Good Roads"

Part of the thousand-mile trail from Merida to Santa Cruz. Mule of Brother Lopez and a pack horse, approaching a ford of a river.



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.

YOUR LITTLE BOY OR MINE

SOME day the world will need a boy of courage in a time of doubt,
And somewhere, as a little boy, that future hero plays about.
Within some simple home, no doubt, that instrument of greater things
Now climbs upon his father's knee or to his mother's garments clings;
And when shall come that call for him to render service that is fine,
He that shall do God's mission here may be your little boy or mine.

Long years of preparation mark that pathway for the splendid souls,
And generations live and die and seem no nearer to their goals.
And yet the purpose of it all, of fleeting pleasures and of woe,
The laughter and the grief of life that all who come to earth must know,
May be to pave the way for one—one man to serve the Will Divine,
And it is possible that he may be your little boy or mine.

Some day the world will need a man! I stand beside his cot at night
And wonder if I'm teaching him as best I can to know the right.
I am the father of a boy,—his life is mine to make or mar,—
And he no better can become than what his daily teachings are.
There will be need for some one great—I dare not falter from the line—
The man that is to serve the world may be your little boy or mine.

Perhaps your boy and mine may not ascend the lofty heights of fame,
The orders for their births are hid—we know not why to earth they came.
Yet in some little bed tonight the great man of tomorrow sleeps,
And only He who sent him here the secret of His purpose keeps.
As fathers, then, our care is this,—to keep in mind the Great Design,
The men the world shall need some day may be your little boy or mine.

—Edgar A. Guest.

* * *

The Hour of Worship

MRS. J. E. KLOPFENSTIEN

IN the world today there is great need of home religion. The following quotation from "Education," page 186, gives us some helpful thoughts by which we can strengthen in our homes the love for Bible study and prayer:

"In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading, and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything

that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse."

What a wonderful story would be written in the books of heaven if in each home such a picture as this could be seen! The children would carry away sweet memories of the hours thus spent. They would often look back with pleasure as they thought of the texts of Scripture they had learned to repeat, and the Bible characters studied in those precious hours of family worship. Surely the Spirit of God and the angels will be present in the homes of families where the hour of worship is conducted in this manner.

* * *

Duty to Children

J. M. HOPKINS

THE third chapter of Second Timothy very clearly points out the prevailing sins of the last days, and not least among them is disobedience to parents. If these words could be spoken only of those who sustain no relationship to the church, if they had no forceful application in the homes of those who profess to be God's remnant, commandment-keeping people, this article would probably not be written for the REVIEW. But such is not the case. Sad and painful as the fact may be, it is nevertheless the truth, that the charge of disobedience to parents is too true in many Adventist homes. Nothing is truer than that scores upon scores of our children, for lack of wise, decided discipline on the part of parents, are going to ruin. We write this because we see and know it.

When a child is stubborn and unyielding, wilfully disobedient, after clearly understanding the requirements of the parent, it is the imperative duty of the parent, as he loves and seeks the best present and eternal interest of the child, to take measures that will require obedience—chastisement if necessary. Is not that God's method with His children? (Read Heb. 12:6-11.) The servant of God has spoken very decidedly on this point:

"Even kindness should have its limits. Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians, is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential."—"Prophets and Kings," p. 236.

Again in "Testimonies," Volume I, pages 216-220, we are given most solemn counsel, under the words, "Duty to Children:—"

"I have been shown that parents generally have not taken a proper course with their children. They have not restrained them as they should, but have left them to indulge in pride, and follow their own inclinations. Anciently parental authority was regarded; children were then in subjection to their parents, and feared and revered them; but in these last days the order is reversed. Some parents are in subjection to their children. They fear to cross the will of their children, and therefore yield to them. But just as long as children are under the roof of the parents, dependent upon them, they should be subject to their control. Parents should move with decision, requiring that their views of right be followed out. . . . The salvation of children depends very much upon the course pursued by the parents. In their mistaken love and fondness for their children, many parents indulge them to their hurt. . . .

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in the judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults of their children and to pass them by without correction, and their children

are lost in consequence, and the blood of their souls will rest upon the unfaithful parents.

"Children who are thus brought up undisciplined, have everything to learn when they profess to be Christ's followers. Their whole religious experience is affected by their bringing up in childhood. The same self-will often appears; there is the same lack of self-denial, the same impatience under reproof, the same love of self and unwillingness to seek counsel of others, or to be influenced by others' judgment, the same indolence, shunning of burdens, lack of bearing responsibilities. All this is seen in their relation to the church. It is possible for such to overcome; but how hard the battle! How severe the conflict! How hard to pass through the course of thorough discipline which is necessary for them to reach the elevation of Christian character! Yet if they overcome at last they will be permitted to see, before they are translated, how near the precipice of eternal destruction they came because of the lack of right training in youth, the failure to learn submission in childhood."

Surely every parent who reads these stirring words should be awakened to his whole duty. They are a most earnest appeal to faithfulness. The children and youth of today are becoming wild, intoxicated with the evils of the world, and the prophet's words, "disobedient to parents," are fulfilled to an alarming degree. May the Holy Spirit arouse every Seventh-day Adventist father and mother to a full sense of their duty, and help them to do it in the fear of God.

* * *

Toys and Thrift

ALICE'S first lesson in thrift came through the toys with which she played. She did not, of course, realize it, but from her vantage point of being the eldest grandchild she soon learned what her grandmother's ideas were about toys.

Grandmother was the real head of the family. Even in their own homes, years afterward, her children and children's children felt the weight of her opinions. And grandmother had a great contempt for what she termed "foolish toys."

When a friend presented Alice with a toy laundry set that consisted of a tiny tub, a washboard, and a wringer, her joy over the gift lasted until she tried to use it to wash her dolls' clothing. "What silly nonsense!" said grandma. "A half dollar spent for nothing! Here, child, if you want to wash your dolls' clothes, take the old bathtub as you always have done."

The "bathtub" was a little tin tub painted green on the outside. It held sufficient water really to wash clothes in, and met the requirements much better than did the toy tub that held scarcely a cupful.

"Never give a child a toy he cannot use," was one of grandma's thrifty notions. "Much better put that money into the bank for him and let the child find his own toys round the house." And so Alice's toy laundry equipment was tucked away on a shelf, and she went blissfully on washing her clothes in the green-painted tub, wringing them capably by hand and pinning them on a bit of line tied to the posts of the sunny kitchen porch.

Grandmother seldom made dolls' clothes for Alice's limited family of dolls. As she sat down with her grandchild over their sewing of an afternoon, she cut little patterns and showed Alice how to put them together. But, generally speaking, such ambitions as Alice had for her beloved family's appearance had to be evolved by her own brain and hands.

"You are so handy at sewing," people say to her now; and memory flies back to the blue doll frock that she made, at the age of five, for which she cut a successful pattern for the new "bell" sleeve then in vogue, and to grandmother's pleasure over her success. A scrap of cloth offered wonderful possibilities; Alice must hold it up before each doll in turn to see what could be cut from it. It did not take the war to teach her the possibilities in half-worn garments or left-over materials; she learned the lesson long ago in making frocks and quilts and rugs for her dolls' use.

What is the sense of spending money for tiny tin cooking utensils, too small to be used, when the house is full of old spoons and basins? For a short time sand and mud pies contented Alice. Then, "Let me really stir something," she begged. Since those early "stirrings," cooking has been a joy and an open book. Food as well as money, she learned, must be saved. "Here's this bit of sour cream," grandmother would remark, and the children must contrive some use for it. "Always use what you have before you get more."

Being a little "tomboy," Alice wanted a real wagon—a better one than the homemade wagons she had so far had.

"Get a good one," grandmother advised. "Substantial, well-made toys that are worth mending when they get broken, teach a child to take care of things. No wonder some children grow up careless and wasteful; they have a new toy every week that breaks as soon as they play with it, and is carelessly cast aside for something just as useless. It is enough to ruin a child."

"Don't spend your money foolishly; save it for something you really want," was grandmother's advice when pennies dribbled away for candy and gum. So the children learned to save for the big thing they really had wanted for a long time.

During all the recent agitation over thrift, the thought persisted in Alice's family: Couldn't we make the thrift lesson easier and more natural for the children? Did not grandmother, with her wholesome contempt for foolish toys, have the fundamental idea?—*Selected.*

* * *

The Kitchen School

"O DEAR!" exclaimed Mrs. Grover, and sighed as her aunt came into the kitchen. "The children drive me nearly distracted when I'm trying to cook. They crowd into the kitchen and ask all sorts of questions until I get cross and drive them outdoors; then I feel guilty. John says you are a regular happiness expert; so tell me, please, what you would do about it."

Aunt Patience Alden smiled and looked round the trim, exquisitely neat kitchen. "First thing I'd do," she said thoughtfully, "would be to put three chairs in the kitchen." Her brown eyes twinkled under her fluffy white hair.

"What do I need more chairs in the kitchen for?" Mrs. Grover asked in wonder. "I have a white stool to use when I'm working."

"Well, maybe a white bench of a quaint, sturdy design would be better—unless you want to put in a window seat."

"Of all things!" exclaimed Mrs. Grover, shaking her head. "I should think three children in a kitchen had enough without—"

"Yes, that's just it," Aunt Patience interrupted her, "without any place to put them. Of course the children bother you when there is no place for them to sit down comfortably and be educated in homecraft. Stop and think a minute, Grace Grover. The three children watching you stir and mix and brew and bake are not asking questions to be annoying; they are trying to learn things; and if you hang on to your patience and tell them why you put slits in the pie crust and why you beat the eggs to a froth, they are getting an education in the best domestic science school in the world—mother's kitchen. Children like to see things made, and that's why they cluster round you while you make a cake or a pie."

"When I began to cook, my mother did not have to teach me, because I had watched her and asked questions from the time I was a little girl. My husband didn't have to eat bride's biscuit, either, or wind pudding and air sauce! Let the boys and girls watch and see how much care and work you put into their daily food; let them get lessons of cleanliness and neatness; let them acquire that old virtue called taking pains. Have I lectured you to death?"

"No," her niece replied slowly, "I think you have lectured me alive."—*Youth's Companion.*

* * *

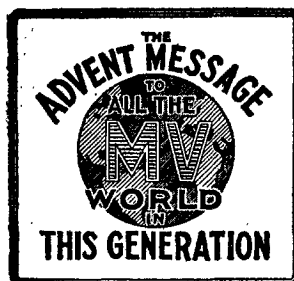
Bananas as Food

BANANAS are wholesome and easily digestible only when they are well matured and thoroughly ripe. Such bananas can now generally be obtained in the markets in all our large cities. When purchasing, care should be taken to see that the fruit is plump and fully matured. It is immaterial whether the bananas are ripened in the market, or whether they are purchased green and taken home to be ripened in some warm, dry place. When ready for use, the skin of the fruit will be nearly or quite black. The fruit should be mellow as a peach. In this condition, the banana contains a large amount of sugar and dextrin, with little or no starch, and is a very wholesome and easily digestible food.

Great care must be taken in mastication. Every particle of the fruit should be reduced to a pulp before being swallowed. A very good method of eating the banana is to reduce it to a pulp by passing it through a colander. The ripe banana may be crushed in a tumbler with a knife or spoon, then beaten up to a fine pulp with a fork. When taken in this way, there is no more digestible food than a ripe banana.—*Good Health.*

* * *

THE world is an echo that returns to each of us what we say.—*Emerson.*



YOUNG MEN and YOUNG WOMEN



Contributions for this department should be sent to The Missionary Volunteer Department,
Takoma Park, Washington, D. C.

Being an Apostle of Energy

ALONZO L. BAKER

WHEN the editor of this department of the REVIEW asked me to write upon the life of some man who is a great inspiration to me as a young man, instantly and irresistibly my mind went to Theodore Roosevelt, the author and the liver of "The Strenuous Life." Quite apart from his politics, I think Roosevelt is a master example of what every young man and woman should be, an "apostle of energy."

In glancing over various biographical sketches of his life, I found almost every paragraph supplied with some such pregnant locution as "forceful," "vivid," "tremendous energy," "a great man of action," "unquenchable energy," "a wonderful driving force," "tireless," "a vigorous, virile fellow," and "open, square, generous, an awfully fierce fighter, but always a good sport."

No one, not even his closest friends, ever saw Roosevelt not in action. Action was the rule of his life. Whether it was campaigning from the platform of an observation car, charging on San Juan Hill with his regiment of Rough Riders, harassing the trusts, advocating civil service reform; whether eating, sleeping, walking, talking, playing, or thinking, Theodore Roosevelt put every ounce of his energy into the thing in hand. And because of the tremendous amount of energy and vitality behind every move, he usually got the thing he was after.

With robustness and abounding energy, nature did not originally endow him. When a youngster, he was so frail that he could not attend the public schools, but was looked after and tutored by nursemaids and governesses. Upon coming to maturity and realizing his lack, he bought the Elk Horn and Chimney Butte ranches on the Little Missouri River, and devoted himself assiduously to the cultivation of a strong physique. "His strenuous life" thus began with the cowboys and their herds among the buttes, the blizzards, and the Bad Lands of North Dakota.

To "Animate Them"

From the clean, wind-swept distances of the Dakotas he went into politics, and in 1897 was made Assistant Secretary of the Navy by President McKinley. One day when war with Spain was imminent, the President was in session with his Cabinet. Things were moving along a bit dull, and no definite policy seemed to be forthcoming. Acting on the impulse of the moment, McKinley suggested that they call in "a bright young man to animate them with some of his vigorous doctrines." He sent over to the War and Navy Building for Roosevelt, and inside of a half hour the Cabinet had all the animation and vigor it could handle.

After his regiment of Rough Riders had been mustered out, "Colonel" Roosevelt was elected governor of New York, and two years later Vice-President of the United States. Upon McKinley's untimely death, Roosevelt moved into the White House. That staid and severe old Executive Mansion never had an occupant, before or since, that displayed the irresistible and indefatigable energy of "T. R." He made every board and every pane of glass, every shrub and every tree upon his campus, tingle and thrill with the push and the vigor of his tireless being. Even the footmen and the doorkeepers around the White House did a "double quick" during the seven and a half years of his residence there, for whatever his hand found to do, he did with all his heart, with all his mind, and with all his soul.

And during the eleven years that elapsed between the day he stepped out of the Presidency and the day of his death, his program was always the same energetic, vigorous, strenuous life. He was the author of some twenty-five volumes on a variety of delightful themes. He became one of the best known and best loved modern Americans in the world. Why? Because no matter who tapped in on his "circuit," whether the

farmer, the lawyer, the churchman, the statesman, the kaiser, or the king of England, he always found his wires charged with ten thousand volts of energy and enthusiasm for the subject under discussion. As much as any man can be, he was the ideal American.

Why Can't We?

Now if we Seventh-day Adventist young people accomplish the task in this generation that God has laid upon us, we, like Theodore Roosevelt, must be "apostles of energy, and vigor, and action." If we indulge a taste for overstuffed furniture, or easy-chairs, or a placid life, we cannot hope to measure up to the demands of the hour.

The trend of the day among the "younger generation" is for the "easy job," the "soft snap," a "white-collar position," with swivel chairs, cushions, and push buttons at the finger tips. But the "apostles of energy" do not look for a soft place to sit, they look only for a big task with big problems; and when they have found their quarry, they attack with deadly intent and earnestness. Instead of flaccid muscles, velvety palms, and cosmetic cheeks, they have developed the brawn and callouses of action, and genuine achievement is their complexion.

I am convinced, from my association with our young people of this denomination, that only one in ten is putting all his energy into the Lord's work. As a class we are not overly fond of perspiration. We are not carrying enough steam in our boilers to make the safety valve sing with the delight of potential power. We are a bit inclined to take things easy, to watch the clock, and to be very careful about overexertion and overworking.

But each and every one of us must be a human dynamo if we are to evangelize the world in this generation! Each of us must become a Roosevelt, not in politics, but in the third angel's message. We must get a little of Paul's "as-much-as-in-me-is" policy into our lives if we are to stand before God in the latter day with our individual and collective tasks finished.

And because the night cometh wherein no man can work, it behooves the "apostles of energy" to get into action, and that right early.

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Take an Inventory with Me

ERNEST LLOYD

"Unto every one that hath shall be given: . . . but from him that hath not shall be taken away even that which he hath." Matt. 25:29.

THE latter half of this text seems a bit harsh and cruel to some. Others have felt that it contains a curse and the doctrine of despair. But the text is a statement of fact, calculated, if rightly understood, to come as a challenge and a spur to high endeavor.

There is nothing harsh or cruel about God's dealings with men. He is not a ruthless despoiler. Weakness and misfortune and failure are among the very things that call out His tenderness and love. "A bruised reed shall He not break, and the smoking flax shall He not quench." But God cannot condone idleness and neglect of opportunity, whether of individuals or of nations. The command, "Take therefore the talent from him, and give it unto him which hath ten talents," was not cruelty to an unfortunate, but punishment of a "wicked and slothful servant."

The talent which is not used is taken away; the strength which is not exercised melts into weakness; the opportunity which is not grasped slips beyond reach. "From him that hath not [improved the talent given him] shall be taken away even that which he hath."

Dr. Thwing, in a comment on this text, says:

"There is a vital meaning for every one of us in this statement of our Lord. We have precious talents which sometimes we fail to recognize and use. At best we hold them lightly. In the strenuous life of today things assume wrong proportions and wrong relations. We magnify trifles; we exert ourselves tremendously over nonessentials. Like the prophet of Ahab, we are very 'busy here and there' with tasks that don't count for much, and golden opportunities for the enrichment of life slip by and are gone; talents for service and blessing to mankind are undeveloped and are taken from us; precious moments which might be crowded with treasure to last for all eternity, pass out, empty of good, to accumulate a record of blame for the last day."

The ringing challenge comes to us, "Unto every one that hath shall be given," as a result of using to the utmost what he hath, "and he shall have more abundance." Take an inventory with me, comrade. Let us look up the neglected talents, — what there is left of them, — and bring them into the market place of the world's need, that the Lord when He comes may have His own with usury, and that we, until He comes, may have "the joy of more abundant possession, with the greater power it gives us for blessing those about us." And let us do it quickly, for the time is short.

* * *

What You Can Do if Compelled to Enter the Business World

LYNDON L. SKINNER

"WHAT am I going to do?" This is the puzzling question which a great many young people are facing every day when forced, for some reason, to take up a position with the world. It is a problem. And it is getting to be a bigger problem every day. What can the Christian young man or woman do when forced into such circumstances?

The first thing to remember is that God has a blueprint of our lives, and that we would not be in such a position were it not that He, in His infinite wisdom, saw fit to place us there. With this thought in mind the young person can go forward seeking to make the best of his circumstances, and to make his Missionary Volunteer pledge mean more to him than ever before.

The Missionary Volunteer can always *live*. And in living the Christ-life before our associates we can wield an influence of inestimable value. It was William Carey who said, "I cobble shoes for a living, but my business is to preach the gospel." This is the true business of the Missionary Volunteer, who remembers that living is the best preaching.

As J. Hudson Taylor, the founder of the great China Inland Mission, went about his work, the natives pointed him out as Jesus. They said, "He reads to us out of that book about Jesus, and then we see Jesus walking around in him. He is Jesus."

Could every one of us so closely follow the example of the Master that his associates would "see Jesus in him," his problem of worldly employment would be solved.

"He Kept Saturday"

The leaders in the business world are eager to get men of sound principle and sterling quality. They recognize them as men of worth. No Missionary Volunteer should ever be careless or negligent in his work, as his work always reflects his character. On one occasion, through lack of funds, I was compelled to leave school, and in seeking employment told a prospective employer that I should expect the Sabbath off. The employer was glad to hire me, because he said, "One of the best men we ever had in this company kept Saturday." Whoever he was, that young man's work was a credit to his faith and to his character. This is what every Missionary Volunteer's work should be.

"The character of Jesus is worth more to commerce, education, art, science, and music, than all the millionaires, educators, artists, scientists, and musicians living, dead, or unborn." Such is the valuation placed upon the Christian life by a writer in a recent number of the *Continent*.

One young man was very successful in getting each man in his department to read the *Watchman Magazine* by talking about one of the most interesting articles each month, and then casually mentioning that he might bring the magazine down if any of them would like to read it. They all did. And usually they read the whole magazine after they got started.

He Was the Living Example

We can find many ways to present the word of truth in a tactful way. We should be very careful, however, not to give

offense. One man said of a young man who worked for him, "He's all the time trying to cram religion down your neck." But in a quiet, unassuming way, words of truth may be sown that some day will bear a rich harvest. When religion is brought to a point of argument, there is usually more harm done than good.

It is for the young Seventh-day Adventist to shed light wherever he is placed. Circumstances rarely favor those who do great things, so don't give up because of circumstances. Turn misfortune into blessing, disappointment into joyous realization that you are fulfilling a mission in life.

What greater accomplishment can come to a life than being a successful Christian?

* * *

For the Business Girl

MARTHA E. WARNER

THERE is a stenographer who, although she is a Seventh-day Adventist and has her Sabbaths off, has worked for a worldly firm for several years. Being a little curious to know how she managed it, I did a little private detective work, and the result was so gratifying I am going to pass it on to you.

From her employer, who was the owner of a chain of stores, I learned that this particular Seventh-day Adventist stenographer did as much work in five days as some of the other girls did in five and one-half days, and also, how she did it.

She never was late. She was ready to begin her work as soon as she reached her desk.

As her toilet was completed before she left her home, she never had to spend a few moments in the morning fixing her hair, powdering her face, or polishing her nails.

She was so interested in her work she did not have to spend any time watching the clock. And if necessary she was willing to work a few moments overtime, to finish a batch of letters.

She was efficient. She was dependable. And above all things she was honest. She did not appropriate for her own use stationery or stamps that belonged to the office supplies. And right here, her employer turned to me and said, "Did you know that we find a much larger percentage of dishonesty among girls than among young men? It is a fact."

They Are Tested

"And so we test them in different ways. Sometimes we put an extra half dollar in their pay envelope, or a dollar. Or we leave it on the desk or on the floor."

"If it is not returned to us, we simply tell the girl that we shall not need her after the week is up. And it is surprising to me that out of all the girls discharged, not one asks why her services are not needed."

Then he switched back to where he had digressed, and I learned more about the Seventh-day Adventist stenographer.

She did not simper; was not boisterous. She did not chew gum or use slang. Her conversation was not of theaters or boys.

She was kind and cheerful, and considerate of all with whom she worked.

She did not throw out hints for candy, flowers, or lunch. Neither did she expect her employer to fall in love with her.

She did not leave her religion at home; for by her daily life she testified to the entire office force that she was a Christian. And on the seventh day of the week her idle desk testified of the Sabbath truth. And God was with her, and gave her favor in the sight of her employers.

God went with Joseph, down into Egypt, into prison, and to the throne. And God will go with our young men and women as they mingle with worldly people in a business way, if they will only let Him. He will bless them and lead them in ways they know not of, if only they do all, all, all, to the glory of God.

* * *

"LIFE is but one short minute. We live, we love, we hate; and how we do it leaves its eternal impression on things around us. A life for self dies when we pass out. A life for service to others lives forever. A life of hate is wasted. A great prophet once said, 'I live; yet not I, but Christ liveth in me' — the great secret of a life that counts. The Saviour of the world said, 'Greater love hath no man than this, that a man lay down his life for his friends.'"

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No man or woman of the humblest sort can really be strong, gentle, pure, and good without somebody's being helped and comforted by the very existence of that goodness. — *Phillips Brooks*.



TABERNACLE EFFORT IN FORT WORTH, TEXAS

For a long time the members of the Fort Worth church have looked forward to the time when they might be given help in the nature of a city campaign. Now they rejoice that such a meeting has been launched. A tabernacle has been erected in a central location, and the effort opened Sunday night, November 5, with the building well filled. It will seat nearly one thousand persons, and being neatly decorated as well as painted, it gives an appearance which speaks well in behalf of the message we bear.

Elder G. R. West is in charge. He has been very successful in city work, so we believe that under the blessing of God, many souls will find their way into the fold. The plan of the campaign we are following is to join equally the medical and religious phases of our message.

A small treatment-room is connected with the tabernacle, where treatments may be given. Brother Toral Seat is to give treatments to the men, and also have charge of the music during the public services. Two lady nurses, Miss May Smith and Miss Marie Riffel, are to have charge of the women patients, and do some Bible work. The other Bible workers are Mrs. J. H. Hale, Mrs. Hinbaugh, and Mrs. Waites.

Mr. Ernest Truitt assists in the general work and looks after the advertising. He and Mr. Claude Lickey will also look after the literature sales. With this earnest corps of laborers we look forward toward excellent results. We hope to see a strong church raised up.

Any of the readers of the REVIEW having friends residing in the city of Fort Worth, will do well to write Elder G. R. West, 2414 Chestnut St., so that he may get in touch with such persons and invite them to the meetings. We trust that you will remember these workers at the throne of grace, to the end that God's will may be accomplished through them in winning the honest in heart for the kingdom.

J. F. WRIGHT.

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GOD'S GUIDING HAND

I HAD an interesting experience on returning from the Demerara River, British Guiana. My boat for Trinidad was to leave the evening of the day I came down. The paper stated that it would be leaving the dock at four o'clock. I told the captain on the river boat that I wanted to be there on time to catch that boat, so he called the engineer, and they did their best to reach town in time. We arrived in Georgetown a little after three o'clock, but the Royal Mail had changed the schedule, and left just as we were pulling in. It caused a very strange feeling to come over me, for I had planned definitely on returning to Trinidad on that boat. Romans 8:28 was forcibly impressed upon my mind, I assure you. I realized that God makes no mistakes, and that evening while in my room I wondered what I could do to improve the time until the next boat should leave. For one thing, a colporteur never need be out of work.

That night I dreamed that I should sell "Practical Guide" among the business men. We had a few copies there in the Georgetown depository, so I decided I would do my best with that book while waiting for the boat. When I first started out, nobody seemed to be interested, and I was tempted strongly to return to my room; then something said to me, "Press on," and so I did. In six hours I took \$66 worth of orders for this book, delivering all of them, with the exception of two, at the time I took the order. These two purchasers promised to take theirs the following Monday morning. I went down then, and each was ready for his book; but when I took the cover off the last one, I found it to be a French book instead of English. The man felt disappointed, and told me to be sure to bring him one when I returned the next time. On Sunday I went out with a young man, and in about six hours we secured \$23 worth of orders, receiving \$16 in advance payments.

This little experience brought courage to my heart, and helped me to realize as never before that God makes no mistakes in leading His people. Had I caught my boat, I would not have had the privilege of placing these books in the homes of the people. I was sorry we did not have more copies of "Practical Guide" in Georgetown, for I felt sure that I could have placed a number more in the hands of the business men.

C. B. SUTTON.

* * *

EXPERIENCES IN SAN SALVADOR

It was with forebodings in my heart that I turned my steps toward the little republic of San Salvador. There was in my mind a picture of what awaited me there, though in reality I had no idea of the pleasant surprise the Lord had in store.

The tract society was filled with a stock of literature from years back. Repeated attempts had been made to clear the shelves to make room for a new supply of books. This was particularly true of several cases of an early edition of "Heralds of the Morning." The territory had been worked and reworked several times with this book, and yet many remained. Something had to be done with them.

Due to the practical cessation of all industries, the people were really in financial straits and had been for some little time. On top of this, the eruption of a water volcano had wrought disaster to the city. A large portion of the city had been swept away, hundreds of persons with their homes were taken away in the flood, thousands more were left homeless, and the resources of the others were strained to care for the survivors.

Before planning our campaign here, we presented our extremity to God. Not only did we ask that the hearts and minds of the people might be prepared to receive the message, but that they might welcome it as it should be presented to them. The Lord did not rest content with the mere answering of our petition, but did more.

With a new prospectus in hand I went to call on a high government official. There was a long line of people waiting to be admitted, and I was informed that there would be no chance to see him. However, I was allowed to leave a written request for an audience to be filed. I returned to the mission, trusting results with Him who was already preparing the way before us.

Early the next morning a messenger came to the mission, announcing that I would be received at three o'clock that afternoon. At the appointed hour I stepped into the reception-room, where there were already some sixty persons waiting their turn. I was taken to a private room, where I sank back in a cushioned chair and prepared for a comfortable wait. Experience had taught me that not even with a high official does a definite appointment often mean as it reads. Three o'clock is more liable to mean seven or eight, or *mañana* [tomorrow].

Within two minutes an announcement was made to the waiting line that an unexpected emergency had arisen which demanded the official's immediate and undivided attention, and he would, therefore, receive no visitors that afternoon. With that the crowd was dismissed.

The same announcement was also made to me, but the words were scarcely uttered when the official himself appeared, and personally escorted me to his private sitting-room, which is a rare thing for a man of his social standing to do. He listened attentively while "Heralds of the Morning" was carefully explained. He was told that our object was to fill his country full of this class of literature; and that his moral support was needed, as well as his signature as the first one in the new prospectus. He granted both, besides permission to visit all the government officials and employees.

Another high official upon seeing the book, asked, "That is published by the Adventists, isn't it?" Receiving the reply, "Yes, sir; and you realize that represents the best there is relative to these perplexing problems," he took the pen and signed, remarking that he was already a subscriber to one of our periodicals.

This was the beginning of our Big Week, and it continued thus until after three days of work there were not enough books in the tract society to fill the orders. Another case was then ordered. By the end of the week it was evident that there would be a shortage of books for the delivery, so another case was ordered; and after a few more days of work, a cable was sent, ordering four more cases. This was necessary in order to have enough books to fill the orders which were taken right here in this town where the book had been shown so many times.

A general, two colonels, and two captains were being canvassed, all at the same time. A young fellow who had read the book, entered the room. Mockingly he asked when the world would come to an end, as predicted in my book. I kept right on with the canvass, and the result was three orders from the five men.

The government wants a number of copies for the army library, and has also ordered for the penitentiary library. The best, or most encouraging, feature is that they all know they are buying Adventist literature. It seems but to increase the demand.

A revolution has been stirred up within the last few days, making it difficult to see some men. Going out to one of the main forts which guard the town, the one at which they were momentarily expecting trouble, I experienced a little difficulty in gaining admittance. The guards seemed determined that I should not pass through those iron gates. One of them consented to carry my card to the general. That gentleman was evidently expecting me, for immediately the order came to grant admittance. He ordered a copy of "Heralds," then gave the command to assemble all the officials into a room. They all listened to an explanation of the book. One man said he knew enough about the Bible, but others were glad of an opportunity to order. With the orders secured at this place, I passed my goal of five hundred orders. I wanted to average a hundred orders a week, but so many other duties had come up, that it seemed it could not be done. The goal was passed, and there yet remained some time.

The principal of a large school, after ordering a copy, requested that I wait a moment. All the teachers were then gathered together and canvassed in a body. Although their salaries are very small, they clubbed together, ordering three copies, which will enable all to study the book.

I stepped into a large wholesale and retail, export and import, house. All about was bustling activity, but the owner, when he saw what I represented, invited me to one side, where we were seated. He said, "I am a Catholic, but I have read that book, having bought it from one of your men several years ago. I understand from it that time is short. Now, what must I do to be ready? I want to know. I have made one great mistake in my life in that I have not studied the Bible, but I now have it and want to study it."

Whenever I enter that establishment, everything else waits until we have had our talk.

A judge of a higher court, upon seeing the book, stepped to his library and took down a well-marked copy of "Heralds." Then he read passage after passage, and said, in part, "This book is a wonder. It fits conditions here in Central America better than any book I have ever seen. The author is a great man, and certainly made a close study of our conditions and our problems. When was the author here? How much time did he spend here in San Salvador?"

When it was explained to him that the author had never visited these countries, but had written thus from his close study of the Bible prophecies, which so carefully depict the conditions which prevail in these last days, he could scarcely believe it. He was so sure that the author had been here and had written especially for Central America.

Another prominent lawyer, when he saw the prospectus, stepped to his library, and took down a well-worn copy of the same book, which he had purchased a few years ago from Brother Cook. He had lent it to many of his friends. He said, "The peculiar thing about this book is,

that every one who reads it is startled and convicted, and declares, 'This is the truth!'" He, too, is using his influence to aid in the distribution of the book.

The president of one of the leading banks here, after listening to an explanation of the work, sank back in his chair, saying, "Conditions are continually growing worse. I have realized it for some time; but there is no hope, the picture is too dark."

In a few words I endeavored to tell him of the hope we enjoy; but important business men were waiting to see him, so I thought best to retire and not interfere too much with his business. When I rose to leave, he placed his big hand upon my shoulder, and in his husky German voice commanded me, "Sit down." We conversed nearly a half hour, while the others waited. A few days later I dropped in to leave a paper for him to read. There were men with important matters ahead of me, but he excused himself, and coming to me, insisted that we be seated while we talked of other things than those related to the banking business.

These are only a few experiences. Every day has been full of them. The Lord has had a ready welcome awaiting us at almost every place. It has been a genuine pleasure every day.

The people are turning from Catholicism. I have never before found so great an interest in the truth as there is here among the better class of people. In San Salvador, unlike most other countries, spiritualism and atheism have not yet stepped in to fill the vacancy which Catholicism is leaving in many hearts. The people are searching, groping for something to supply the soul's needs. Now is the accepted time to do an effective work with the truth. Oh for but one Bible worker, capable of meeting the better class, to follow up some of the interested ones already asking for Bible studies! If there were but one such person to locate here, a harvest could soon be reaped.

LESLIE B. WARD.

HOME MISSIONARY WORK IN THE NORTHERN UNION

DURING the months of October and November a number of local home missionary conventions were held in the Northern Union Conference. Beginning October 20, a meeting was held in Duluth, in which several of the surrounding churches participated. A live interest was manifested in the various phases of home missionary endeavor, especially the home-foreign and the medical missionary, and a work was started which we hope will prove to be permanent in results.

In Sioux City, Iowa, a similar meeting was held. In Dakota the time was spent chiefly in the Harvest Ingathering. A spirit of liberality seems to exist among the farmers as well as among the business men of this great agricultural country.

In Jamestown, N. Dak., the officers of the chamber of commerce seemed much interested, and wished us every success in the great work we are doing. They expressed their willingness to give the church a clear field in the city for two weeks, without starting any other campaign, that we might reach our Harvest Ingathering goal.

One cannot help but be impressed with the fact that a dollar in this country

means more than it does in some places, for the distances that must be covered in collecting money sufficient to reach the various goals, are tremendous. During the field day with the Shesenne River Academy, one car covered about two hundred miles. In the chapel hour the next morning it was found that a total of \$180 had been received. Six or seven openings were found for follow-up work, and every one, students and faculty alike, seemed of good courage, and plan another field day in which they expect to exceed their goal.

Elder Anol Grundset, the home missionary secretary of the union, and his force of local secretaries, are working hard to give a real spiritual mold to all home missionary activities throughout the union.

The presidents and conference workers express their confidence in the work of the department, and the prospects are bright for this portion of the field.

E. R. NUMBERS.

* * *

OTHER CHURCHES CONDUCTING NEWSPAPER CAMPAIGNS

THAT newspaper advertising to further the advancement of the gospel is being strongly advocated by various large denominations, is evident from the activities of different local churches in many parts of the world. Not only do practically all the Sunday-keeping churches advertise their Sunday services in the newspapers, but experts are employed to conduct systematic campaigns in advertising.

Recently the publicity department of the Episcopal Church, with headquarters in New York City, gave thorough study to the question of advertising, and has arranged in printed form a pamphlet of recommendations entitled, "A Handbook of Church Publicity," which is being circulated with the authorization of the National Council of the church.

In a recent issue of the St. Paul Pioneer Press, Robert F. Gibson, executive secretary of the publicity department of the Episcopal Church, declared, "No one can look at the newspapers and magazines and doubt that it pays to advertise. Advertising is not necessarily sensational. It merely seems to be so because we are not accustomed to it for church purposes."

The Press continues: "One of the striking features of the book is Mr. Gibson's strong advocacy of the fullest use by the churches of the advertising columns of the daily press, not only for mere church notices, but also for spreading the gospel among the masses."

"We have thought of publicity in the newspapers as merely a method of giving public notice of a service or a meeting, or of making public the account of something that has taken place," says Mr. Gibson. "We have thought too much of building up the attendance at a service or of exploiting persons or organizations. We are only beginning to think of church publicity in the public press as evangelistic in purpose."

"Miniature Sermon Advised"

"Mr. Gibson suggests a form of advertising to churches which will take the shape of a miniature sermon, 'briefly interpreting some passage of Scripture or briefly applying some Christian principle.' Sermonettes, of a hundred words in length, with the name of the preacher

and his church annexed, are also recommended."

The advice that this authority on newspaper advertising gives to the ministers and other gospel workers in the Episcopal Church, is quite applicable to the ministers and other gospel workers in the Seventh-day Adventist Church. Our opportunities to advance the advent message through the press are constantly growing, and our evangelists, especially, should always use both the free and the advertising columns of the papers to assist them in advancing the message.

WALTER L. BURGAN.

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WHAT HATH GOD WROUGHT

"THE building is on fire and cannot be saved," was the message sent out from College View, Nebr., the morning of Feb. 27, 1916, and referred to the printing plant of the International Branch of the Pacific Press Publishing Association.

Following the fire, steps were immediately taken to determine what should be the future of the foreign publishing work. The citizens of College View agreed to raise \$6,000 to assist in rebuilding the plant if it remained in that place.

Members of the Pacific Press Board suggested that it would be more economical to transfer all the foreign printing to the home office at Mountain View, Calif., than to maintain a separate plant.

Counsel was finally sought from General Conference officers and others in attendance at the Lake Union Conference in Battle Creek, Mich. After very careful study of the whole matter, it was unanimously recommended that a new foreign publishing plant be built near the great cosmopolitan city of Chicago.

A representative committee was selected, and search for a suitable location was begun at once. This resulted in the selection of property at Brookfield, Ill., about twelve miles west of Chicago, on the main line of the Burlington Railway. Ground was broken for the new building in April, 1916, and the plant was ready for occupancy in September. The formal dedication took place October 5.

In November, 1914, the North American Division of the General Conference invited the Pacific Press to take over the International Publishing Association, of College View, and requested that publications be brought out in many other languages besides the German, Danish, and Swedish, the principal languages in which work was then being done at College View. It was also agreed that the General Conference would arrange for translations into other languages, without cost to the publishing house.

To this meeting in College View there came a young Syrian from South Dakota, who earnestly urged that publications be gotten out in his native tongue. As an evidence of his interest in his own people and his desire to help them, he brought with him the translated manuscript of one of our small books.

At the Fall Council in Washington, D. C., in 1916, following the opening of the new printing office in Brookfield, it was recommended that certain standard English tracts be published in sixteen or more languages and aggregating over eleven hundred pages, as soon as satisfactory translations could be secured. The publication of certain books and magazines was also authorized as rapidly as the constituency in those languages would justify the expense.

At this time Europe was in the throes of a great war, and it was impossible to secure supplies from our publishing houses in that country, as had been done in the past.

This new work was undertaken with the greatest of interest and enthusiasm, and marvelous results have followed.

The inventory of the Book Department on Dec. 31, 1916, contained 374 items in twenty-seven languages. Of these, less than 10 per cent had been manufactured in this country, the remainder being stock that had been taken over from the New York Branch of the Review and Herald.

As an indication of the varied foreign stock now available, it may be stated that the book department inventory of June 30, 1922, contains more than 700 items, and less than 120 of these represent stock which has not been manufactured by the Pacific Press. One each of the various items in stock, without any duplications, would cost about \$250.

Stock now includes tracts in twenty-nine languages, all but six of which have been produced in Brookfield. The total number of pages contained in one set of these tracts in twenty-nine languages is 3,312, and of this number 2,612 pages have been manufactured in Brookfield.

One item of interest in the production of tracts is the fact that the Leaves of Autumn Series has been translated into Bohemian, German, Danish-Norwegian, Hungarian, Italian, and Swedish, and 675,000 copies printed. Greek, Polish, and Slovak editions are in preparation.

The plates for a new and enlarged edition of "Hymns and Tunes" in Ger-

Of "Coming King," Italian, translation made in Italy, 5,000 copies have been printed.

Much attention has also been given to the production of small books in foreign languages, and editions have been printed as follows: "His Glorious Appearing," in Bohemian, Greek, Hungarian, Italian, and Polish, 32,500 copies; "World Problems," in German, Danish, and Swedish, 28,500 copies; "World's Hope," in Arabic (or Syrian), Bohemian, Danish-Norwegian, Finnish, Hungarian, German, Polish, Russian, Ruthenian, Serbian, Slovakian, and Swedish, 134,000 copies; "Steps to Christ," in Armenian, Bohemian, Danish-Norwegian, German, Hungarian, Icelandic, Italian, Polish, Rumanian, Russian, and Swedish, 75,000 copies; "Spiritualism and Immortality," in Danish-Norwegian, German, and Swedish, 48,000 copies; "Epidemics," in Yiddish, 5,000 copies; "The Marked Bible," in German, Danish, Italian, and Swedish, 41,000 copies,—total, 364,000 copies.

"Early Writings," in German, "Ministration of Angels," in Ruthenian, and yearly issues of the Morning Watch Calendar in German, have been printed. Also Sabbath School Lesson Quarterlies are regularly issued in ten languages, and the Missions Quarterly in German.

Two weekly periodicals, of eight pages each, are issued in German,—*Christlicher Hausfreund* (Christian Friend of the Home), the missionary paper corresponding to the English *Signs of the Times*; and *Deutscher Arbeiter* (The German Worker), the church paper. *Sions Vaktare* (Zion's Watchman) is the name of the eight-page Swedish weekly. It is the combined missionary and church paper, special issues on a single topic being printed from time to time for missionary use. *Evangeliets Sendebud* (Gospel Messenger) is the Danish-Norwegian sixteen-page missionary weekly. The *Missionären* is the church monthly in this language.

Quarterly magazines are published regularly in each of the following languages: Bohe-



International Branch of the Pacific Press Publishing Association

man were not quite completed when the fire came in College View. The work was finished in Brookfield, and three editions of this 628-page book have been printed, aggregating over 10,000 copies.

The latest English edition of "Bible Readings for the Home Circle" has been translated into Danish, Swedish, and Russian, and editions aggregating 8,500 copies of the first two have been printed.

"The Great Controversy" has been translated, and editions aggregating 24,200 copies have been printed in Bohemian, German, Hungarian, Icelandic, and Russian. The translation for the German edition was made in Hamburg.

"Practical Guide to Health" has been translated into French, and 10,000 copies printed.

"Heralds of the Morning" has been translated into German, and 5,000 copies of the new edition printed.

"Our Day in the Light of Prophecy" has been translated into German, Danish, Swedish, Finnish, and Italian, and a total of 40,000 copies printed.

mian, Hungarian, Italian, and Yiddish. Special magazine-style publications, uniform in appearance with the others, but for which no subscriptions are accepted, are printed, whenever occasion requires, in the following languages: Finnish, Polish, Portuguese, Rumanian, and Slovakian.

Harvest Ingathering magazines in fifteen languages, uniform in style with the English, but in some languages having less pages, were printed in 1922, the total number being 286,000 copies.

During 1921 more than 1,500,000 copies of periodicals were printed in thirteen languages at the Brookfield office.

A good beginning has been made, but many more publications must be produced in languages in which the list is so pitifully meager. This includes the Armenian, Greek, Lithuanian, Croatian, Polish, Ruthenian, Serbian, Slovakian, and other languages.

Experience has demonstrated that our English-speaking people have good suc-

cess in working among the foreigners. A smiling face and a publication in their mother tongue open their hearts and their purse strings.

These foreigners have come here in God's providence, and many of them should learn the truth, as some have already done, and take it to their homeland.

Two men had a large safe which must be put inside a building. To do this it must be raised up three or four steps. It did not seem possible that two men could accomplish the task. But they placed planks in position, and got the safe onto them. When all was in readiness, each man put his shoulder against the safe, and one said, "What do you say?" The other responded, "Up the hill." And the safe moved up a little. Then they stepped up closer, and again the same inquiry, "What do you say?" and the same confident reply, "Up the hill." There was no uncertainty, no hesitation, but unitedly they worked, and "up the hill" went the safe.

In the work of reaching the foreign-speaking people, now is the time when every one needs to put his shoulder to the task, and say, "Up the hill," at the same time boosting with all his might. In this way the work will soon be finished, and the Master will say, "Well done."

S. N. CURTISS.

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SEVENTH-DAY ADVENTIST EDUCATION IN AFRICA

Malamulo Mission Training School

MALAMULO is a name that has become familiar to the readers of the REVIEW, but the mission station and school bearing this name need to be seen to be appreciated. They are in the Cholo district of Nyasaland Protectorate, about forty miles south of Blantyre and about 160 from the southern end of Lake Nyasa. It lies in a very rolling and wooded country, with a number of tobacco, tea, and sisal plantations from two to twenty-five miles distant from the station in various directions. It is twenty-five miles from the railway station, and can be reached by motor car over a good road.

Malamulo Mission itself is situated on a commanding elevation on a farm of 2,000 acres owned by the mission. It has three brick houses for European workers, two main school buildings, separate dormitories for boys and girls, besides buildings for storage, hospital, office, dairy, and other necessary purposes. The living houses and school buildings are arranged on a quadrangular plan around a central court, with shade trees planted here and there for comfort. The premises are kept clean and in order. The farm produces most of the grain, fruit, and vegetables used by the school and the workers.

After the camp-meeting the school opened for the new year. The total en-

rolment last year was 425, and there is a prospect of as many this year. As a matter of fact, about eighty had to be turned away for lack of facilities and funds to carry them. This is very distressing when it is considered that the purpose of our being here is to give the message to all the natives of Nyasaland, and further that the mission school, together with the evangelistic work done in connection with it, has proved our most fruitful method of gathering in souls.

A substation is being developed at Matandani, about a hundred miles farther up country, to help take better care of the growing work. The pioneer work done is in the form of outschools in the native villages. This mission now has fifty-seven outschools, with attendance ranging as high as 225 pupils. Only the vernacular is taught in these schools.

Each school conducts a Bible or baptismal class especially for those who begin to keep the Sabbath, to instruct them in the various points of present truth, with a view to preparing them for baptism and church membership. As a rule, members are kept in these classes for two years, to give ample time for them to understand the truth and to prove by their lives that a real change of heart has taken place. At the close of the last year there were 1,165 in these classes, and of these twenty-one were baptized at the close of the school year and 134 more at the camp-meeting just held. At the Sabbath services held at these schools for the community there were reported 3,800 in attendance. In this way the fishing and the sorting go on until substantial and permanent results are obtained.

The work has now grown to such an extent in the southern part of Nyasaland, with Malamulo as the center, that it has seemed best to organize a local mission field including the Protectorate and the part of Northeast Rhodesia most accessible from this side, to provide better means of extending a work that has grown too large to be handled effectively from one center, and that only a local station.

Henceforth Malamulo becomes a training school for teachers and evangelists, retaining the lower grades for training purposes, as also a sufficient number of outschools for the same purpose and to keep an active field flavor in the school. The more distant outschools will be gradually grouped around more local centers, both to facilitate adequate supervision and to make it possible to advance the work of these schools somewhat in grade in order to relieve Malamulo from too large an enrolment to handle well with its facilities. This center is about as large as ought to be developed in one place, and the influence of the work can be extended by gradually multiplying centers of influence in other places.

Only today I had the privilege of visiting all the class work of the school in regular session. It now covers eight years of work, one new grade being added this year. The qualifications for teaching are being steadily raised, so that the work of the outschools may grow in strength and fruitage.

Nyasaland is one of the most promising fields in native work that I have visited, and Malamulo is in the front rank of efficiency among our stations in both the foundation and the training work that it does.

The mission school fills a large and fruitful place in the work of Seventh-day Adventist education in Africa.

W. E. HOWELL.

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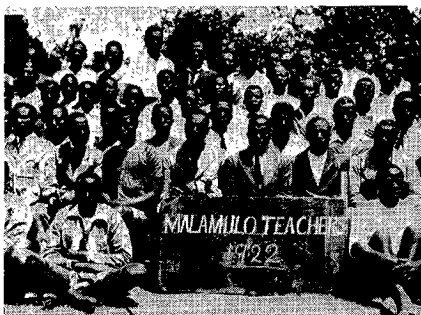
EVERY CHRISTIAN A MISSIONARY

EVERY Christian a missionary — a "sent one." "As My Father hath sent Me, even so send I you." Every Christian is a missionary appointed by Christ and for Christ, and to and for the world. We are all ambassadors for God, messengers of the cross. It is the God-given duty and privilege of every one who knows and loves the Saviour to strive to lead others to His love and service. "Go work;" "Go preach;" "Go teach;" "Let him that heareth say, Come," — these are the Christian's commands. Have you heard? Then say, "Come." Are the marching orders yours? Then "Go."

The motto cut deep upon the sides of the Eddystone lighthouse would be a grand one for every Christian to take to himself. The words are these: "To give light and to save life." Verily this is the God-appointed mission of every Christian. It is not enough for any Christian simply that he himself is saved; he must in turn be striving also to save others.

Mr. Moody tells us of one day seeing a steel engraving which pleased him very much. He says: "I thought it was the finest thing I had ever seen at the time, and I bought it." It was the picture of a woman coming out of the water and clinging with both hands to the cross of refuge. "But afterward," he goes on to say, "I saw another picture which spoiled this one for me entirely, it was so much more lovely. It was the picture of a person coming out of the dark waters, with one arm clinging to the cross, but with the other she was lifting some one else out of the waters."

Saved and saving, keeping a firm hold upon the cross ourselves, but striving ever to lift other souls from the dark billows of sin that beat upon the dangerous coast of eternity, that is Christianity in its highest type. Christ came to save. "As the Father hath sent Me, even so send I you." Ours, too, is to be rescue work. First saved, then saving. And poor, weak, and feeble men and



women that we are, God will use us if we will. He has sent no angels to make known and offer His gospel. To be sure, we cannot convert men, but telling them the gospel and persuading them to accept it is our work; conversion is God's work.

There is a legend of a Roman soldier, who had a son with him in the army who was dumb. Once in the midst of a battle, the son saw one of the enemy with his sword raised over his father, ready to strike him to the ground. It is said that in the utter intensity of his desire and effort to warn his father of his danger, his voice came to him, and he cried out in time to save his life. It does seem that if we could but realize the danger our unsaved friends are in, many of us would get our voices. Instead I sometimes think we give our dearest friends reason to say, "No man careth for my soul." We are all so silent, so unmoved, so slow. It is not an uncommon lament to hear from awakened sinners, "No one ever spoke to me about my soul." Many of them could say to Christian friends: "I think you were a long time coming to me with the help and encouragement and sympathy you might have given toward leading me to Christ."

A recent incident of pastoral experience will give point to this thought. A lady in the congregation of the writer became impressed with the desire to speak with her neighbor, a very dear personal friend, and a woman of wealth, refinement, and most excellent character, but not a Christian. One morning she felt that she must go to her friend and frankly tell her about her long-cherished interest in her soul; but so often had she yielded to delay that she could not seem to get the courage. At last she knelt and prayed for strength, and then, without waiting a moment to lose her resolution, she went and told her, at her very door, just what was in her heart. Think how that message, brought in such fear and trembling, was received! The answer was: "O, I have wondered this long time why you never spoke to me. I have longed for your help, and I am so glad you have come. Will you not, please, come right into the room here and pray with me?" That woman, her husband, and two daughters, soon came into the church, and I know no better members in God's household today.

This is practical soul-winning work. We need more of it. What our churches need today is more of that life-giving, vitalizing fire of God's Holy Spirit which will arouse every individual Christian to earnest, consecrated, personal work.

"Every Church a Band of Missionaries," is the title of a tract. We have never read the tract, but the title is very suggestive. A good deal has been said of late about the importance of having able ministers in our pulpits, and no doubt it is important. But would it not be well to call the attention of the members of our churches to the fact that it is even more important that they should be able workers, than that they should have able pastors, especially such as fill the popular idea of men usually gifted as public speakers and sermonizers? Only as our churches become "bands of missionaries;" only as they become bands of "able workers;" in fact, only as the rank and file of our membership become enlisted in active service for Christ, will His kingdom advance as it ought.

"Give me," exclaimed Wesley, "one hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and Him crucified, and I will set the world on fire." This, at least, we know, that in the existing churches of today, if every hundred members were a hundred such workers, burning with the fire of a zeal kindled with Christ's love, we might exclaim, "The kingdom of God is at hand!"

Let us be up and doing. It is God's most urgent command: "Go work today in My vineyard." God will use us. Men are the messengers. Reward is sure, present, and eternal. "He that winneth souls is wise." Wise! It is the greatest, grandest, wisest work in the world; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—*Selected.*

* * *

THE REVIEW AS A PIONEER

ONE of our members in Manitoba, a sister feeble with age, in her missionary activities, mailed copies of her REVIEW to a gentleman with whom she was acquainted. This man had taken a homestead in northern Manitoba, in a very sparsely settled community. He was not much interested in the papers, but passed them on to a neighboring family.

The neighboring family became interested, and desired that some religious meetings should be held in the community. A letter was written to the head of the church in Winnipeg with which the wife had been affiliated, asking that a minister be sent. No response was received to this request. They thought that if her own denomination did not care to send a minister, they would turn to another denomination. A letter was written to the denomination with which the husband was affiliated, making request that a minister be sent. Still no reply. They decided that neither one of these denominations cared to answer the call, so they spoke to the neighbor who had lent the REVIEWS, asking that he write to the Adventists.

This neighbor did so; but to make the matter doubly sure, the wife of the interested family wrote also. In answer to the request the conference sent Brother Unruh, and later he was joined by Brother H. P. Parker.

When the truth was presented, the interested family took their stand, and the husband and the wife were baptized. Some months later (August 26) another baptism was held, when five more were baptized. Among the number was the man who had first received the REVIEW, and the daughter of the family who had previously taken their stand. Two others are now ready for baptism, waiting until a minister can visit them. This makes nine who have accepted the truth so far, and there is evidence that others will follow. A church building has been purchased, and a Sabbath school of about fifteen members has been organized at this place. These members have reached out, and at another point twelve miles distant have created an interest, and there is now a Sabbath school of twenty-five members organized at the new point.

This work had its beginning with the sister who mailed her REVIEWS in her missionary activities.

L. C. SHEPARD.

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.

P. O. Box X 45, Enumclaw, Wash. Continuous supply of any of our publications.

Mrs. W. J. Bower, Charlotte Harbor, Fla. Continuous supply of our publications for distribution.

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.

Foster.—Oscar Foster was born in Erie, Pa., Oct. 19, 1887; and died in Grand Rapids, Mich., Nov. 29, 1922. J. G. Lamson.

Johnson.—Sister H. R. Johnson was born in Vejle, Denmark, Feb. 16, 1886; and died at Bone Lake, Wis., Oct. 22, 1922. C. Edwardson.

Barker.—Lela Barker, youngest daughter of Brother and Sister George Barker, was born at Karval, Colo., July 2, 1912; and died at Jaroso, Colo., Oct. 3, 1922. John B. White.

Mensch.—George A. Mensch died at Los Angeles, Calif., Dec. 6, 1922, at the age of sixty-two years. He leaves a wife and two grown children to mourn their loss. W. Milton Adams.

Dunn.—Mrs. Nancy E. Dunn was born in Nashville, Tenn., Jan. 8, 1840; and died in Lodi, Calif., Dec. 9, 1922. She was a faithful worker for the Master. Three sons and one daughter survive her. A. J. Osborne.

Roth.—Enos Ethan Roth was born in Archbold, Ohio, Oct. 17, 1881; and died at Lisco, Nebr., Dec. 11, 1922. He joined the church at Lisco in 1915. He leaves his wife and six children, an aged father, six sisters, and two brothers to mourn. J. R. Staton.

Pugh.—Miss Mary Elvina Pugh died of spinal meningitis at her home in Baltimore, Md., Dec. 13, 1922, at the age of seventeen years. She was a student at New Market Academy, and a worthy aspirant to the foreign mission field. Her mother and brother mourn deeply, but in hope. E. F. Collier.

Edwards.—Frank Berry Edwards was born in Joplin, Mo., Oct. 19, 1877; and died at Sanitarium, Calif., Sept. 15, 1922. April 25, 1914, he was baptized and united with the Sanitarium church. He leaves a wife, three children, father, mother, four brothers, one sister, and a large circle of friends to mourn their loss. Andrew Nelson.

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WASHINGTON, D. C., JANUARY 11, 1923

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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.

IN a letter recently received from Elder Guy Dail, of Pacific Union College, he relates that the young women in the dormitory of that institution, including five teachers, gave for Self-denial Week \$700. Of this amount \$500 was given by the students.

PROF. K. L. GANT, president of Oshawa Missionary College, writes of the excellent Week of Prayer held in that school: "Elder J. A. Stevens was here, and gave us valuable assistance. All the students, with the exception of three, took their stand definitely for God, and eight have asked for baptism. The four months of this year have been months of real pleasure. We have had no difficulty in our school family. God has preserved us in health and prospered us in our school work. Mrs. Gant and I are enjoying our work here more and more all the time."

ELDERS G. B. THOMPSON and W. E. Howell have been spending several months in the African Division. Elder Thompson will soon return home, but Professor Howell has been asked to visit our work in the Far East. Under date of Nov. 19, 1922, he writes from Bloemfontein, South Africa:

"I am experiencing a great blessing from the Lord in my work here in this needy field. I never have had so good and encouraging a time in visiting any field as I have had here, and I praise God for His blessings.

"I am scheduled to sail for India December 11, stopping off in Kenya Colony, British East Africa, two weeks en route, to visit our missions there, and leaving for Bombay January 14. It is planned for me to spend seven weeks in India, and then join the brethren at Singapore in the conference of the Malaysian Union Mission in March. I hope to visit a few schools on my way to China, where our educational convention is scheduled to convene March 23 to April 2, to be followed by the division council. Then I must hasten homeward across the Pacific. Pray that God may greatly help me to serve the interests of our cause in India and China."

THE Southwestern Union Conference office was moved January 1 from its old location, 411-413 Baum Building, to 518-519 Terminal Building, Oklahoma City, Okla. All mail pertaining to the office and for union conference employees should now be sent to the new address.

A LETTER from Elder J. N. Anderson, of Union College, speaks of the excellent class of young people they have in that institution. He says: "As in the years that have gone by since I came here, we have in the school this year some very fine young people. An earnest, sympathetic spirit prevails throughout the institution. There are many students who give promise of splendid Christian service in the Lord's cause in the days to come. What a good asset this denomination has in its young people!"

IT is a good word that comes to us regarding the Harvest Ingathering receipts of the Hawaiian Mission. Elder L. L. Hutchinson writes: "We are practically through with our Harvest Ingathering work this year, having received to date [December 6] \$9,315.32. Based on a membership of 150, this equals \$62.10 per capita. Our special Thanksgiving offering amounted to about \$714. A small part of this amount was in pledges to be paid this month, so I will wait until after the first before sending in this offering."

USING THE NEWSPAPERS IN INDIA

AN encouraging word has just been received from Elder P. C. Poley, one of our workers located in Madras, India, to the effect that the advent truth is being published quite successfully in different English-speaking newspapers of that vast empire. With the information also came several clippings of articles in the form of "letters to the editor," which Brother Poley had published concerning current events.

One of these letters gave a strong Biblical answer to some of the spiritualistic propaganda that has recently been advanced by a well-advertised leader of the cult; another was a very full account of the history of Sunday keeping, the falsity of the claims for its sacredness as the Sabbath being brought out clearly; while a third treated quite extensively on the Zionist movement, with the Biblical side of the Jews' future brought out prominently.

The daily newspapers of Madras, one of the leading cities of India, wield a wide influence among the English-speaking people there, and it certainly gives us fresh hope and courage to learn that the editors hold so favorable an attitude as to open their columns for the presentation of well-written articles on the message.

There are vast opportunities ahead for us as a people to tell the story of redemption through the secular press, and impress upon the untold numbers who read the newspapers that the most sublime message ever given to the world is now being preached. The gospel is the only panacea that will satisfy the cravings of the human heart, and if presented through the secular press, will reach the hearts of many who might not be reached through any other agency.

W. L. BURGAN.

BY WIRE

PORTLAND, OREG., Dec. 31, 1922.

PORTLAND and Central Church, the mother church of all the Portland churches, have reached their full quota for missions (\$12,105), with still more coming in. We rejoice, and are glad to pass the good word along.

A. R. BELL.

THE HOME-FOREIGN MISSION FIELD

WHEN the last census was completed, it was found that there were in the United States 13,712,754 men and women of foreign birth. This was an increase of 367,209 over the figures for 1910. If we add to this number the 15,694,539 children born in this country of foreign parentage, and the 6,991,665 born of mixed parentage, we have more than one third of the population of the country foreign.

Considering present conditions in many parts of Europe and Asia, it is not surprising that large numbers are turning their faces toward prosperous, peaceful America. It is not surprising that our vast grain fields with bumper crops appeal to the starving refugees of Poland, nor that the high wages and increasing volume of business should bring to our shores thousands who seek relief from the industrial chaos of other lands, nor that the religious liberty of the United States Republic should attract the persecuted, suffering Armenians.

Doubtless there have been some in this vast throng of newcomers who might be classed as the riffraff, but the records show that the government is endeavoring to exclude all such, and that among the immigrants of today are many noble characters who come to make honorable and aggressive United States citizens.

Not long ago it was our privilege to listen to an Italian brother relate his experience, and the simple testimony of this illiterate man was so marked by the presence of the Spirit of God that if there had been any question as to the willingness and ability of the humblest foreigners to grasp and appreciate the blessings of the truth, it would have been dispelled. After fifteen years of service in the truth and many tests and persecutions, his light is burning brighter than ever, and his only theme is the coming of his Lord.

It is also a marked fact that of whatever race or nation they may be, when once they yield their life to God, their first and chief desire is to win their kindred and friends to God. Then they become willing, hard-working, self-supporting missionaries.

What, then, shall be done to win the foreigners within our reach? Let us not forget that we have literature available in nearly thirty languages especially for the foreigners in America. Send for a catalogue today, and begin a systematic visitation of the foreign homes within your reach. Visit the sick, and follow up the interest awakened by earnest, prayerful, consecrated effort; results are sure to follow."

Put your heart into the work. Think and plan how to meet the special needs that may arise. Be willing to labor hard, and pray for divine help, that angels from heaven may be your collaborators, and you will reach hearts.

E. R. NUMBERS.