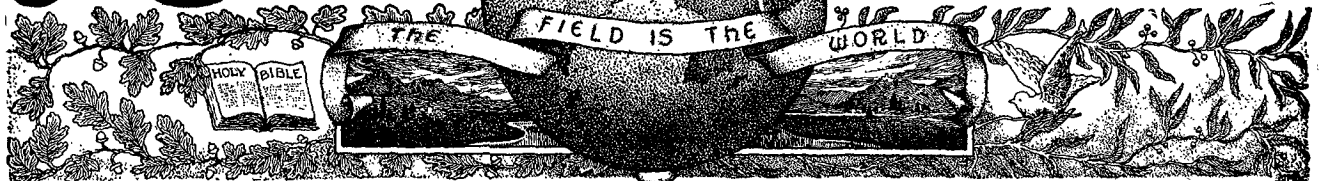


The Advent Review and Sabbath Herald

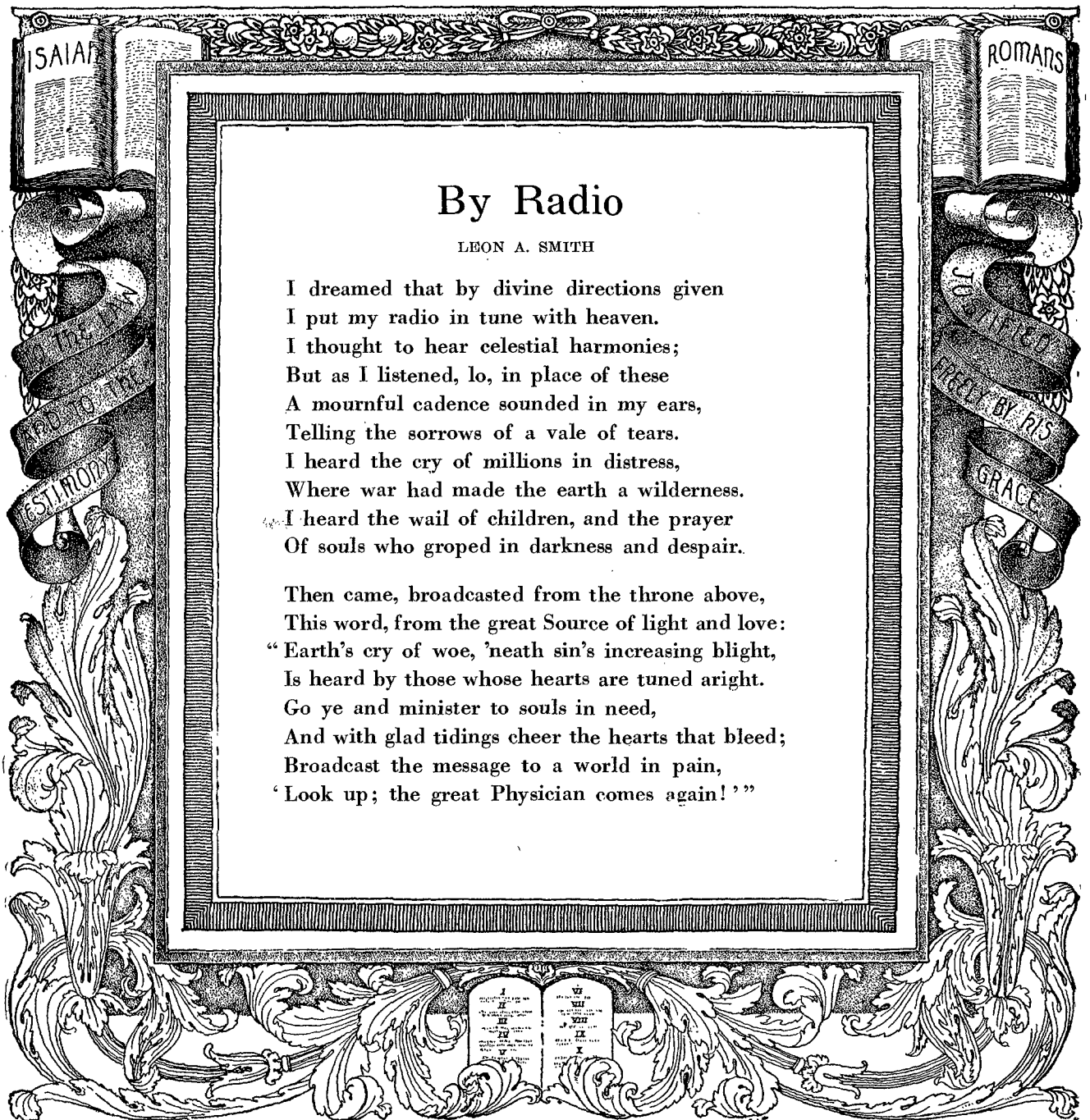


Vol. 100

Takoma Park, Washington, D. C., June 21, 1923

No. 25

THE GOSPEL TO ALL NATIONS



By Radio

LEON A. SMITH

I dreamed that by divine directions given
I put my radio in tune with heaven.
I thought to hear celestial harmonies;
But as I listened, lo, in place of these
A mournful cadence sounded in my ears,
Telling the sorrows of a vale of tears.
I heard the cry of millions in distress,
Where war had made the earth a wilderness.
I heard the wail of children, and the prayer
Of souls who groped in darkness and despair.

Then came, broadcasted from the throne above,
This word, from the great Source of light and love:
"Earth's cry of woe, 'neath sin's increasing blight,
Is heard by those whose hearts are tuned aright.
Go ye and minister to souls in need,
And with glad tidings cheer the hearts that bleed;
Broadcast the message to a world in pain,
'Look up; the great Physician comes again!'"

Back to the Old Paths

F. D. STARR

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6: 16.

The proposition to return to the old paths suggests the thought that there must have been a departure from these paths. Applying this to the matter of reform in habits of living, it seems quite evident that there has been a deviation from the principles adopted by Seventh-day Adventists fifty years and more ago. Some will remember the conscientious enthusiasm with which reforms in diet, dress, the treatment of disease, etc., were adopted and practised by this people when health reform was first advocated among us. Reminiscences of this nature stand out in monumental proportions in my mind.

While in a few instances fanaticism, ignorance, and indiscretion led to unwise extremes, I am sure those who followed the light then given on this important question took very consistent positions, and lined up in a commendable manner in regard to it, and were much benefited by the changes they adopted. I well remember, in our camp-meetings, Elder James White would speak in glowing terms of the benefits he personally had experienced through reform in diet, and refer to individuals in the audience whose former sallow countenances had given place to the attractive bloom of health, making them scarcely recognizable, thus giving evidence of the benefits of the reform ideas introduced among us.

Our periodicals were not then so numerous as now. The REVIEW AND HERALD, *Youth's Instructor*, and *Health Reformer* were all that had then been brought into existence, and these were taken by nearly all the members. The *Health Reformer* was read by the large majority, and its contents were considered to be of much importance. Ministers presented this subject to the churches and to their congregations in new fields, at least many of them did. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31), was a favorite and much-used text. Colored charts, illustrating the subject of health and temperance, showing the evil effects of wrong practices in drinking, eating, breathing, dressing, etc., were used. The set of ten, still in my possession, prepared by Dr. J. H. Kellogg, are quite worn and dilapidated from frequent use, but they helped me much in presenting these topics, on which I delighted to speak. In connection with these charts I would present the subject of health and temperance as quite properly embraced in a code of ten health precepts, corresponding to the decalogue of moral precepts. The arrangement would be something like this:

1. Breathe pure air.
2. Drink pure water.
3. Eat proper food at proper times.
4. Keep clean.
5. Dress properly.
6. Take sufficient exercise.
7. Take needed rest.
8. Avoid stimulants, narcotics, condiments, and drugs.
9. Use natural remedies.
10. Be chaste.

The first act to be performed by one newly come into this mundane sphere, is to breathe. Without

breathing, life can be continued but a very few moments. How important, then, to inhale the vital atmosphere provided by the Creator in such bountiful measure. The subject of ventilation was given much consideration, and the necessity of having sleeping apartments and living-rooms provided with heaven's life-giving oxygen was made very emphatic. This matter seems now to be sadly neglected by many, through either carelessness or lack of information. On this subject there is need of getting back to the old paths, inhaling the invigorating air of heaven as fully as possible.

The matter of drinking comes next for consideration. Fifty years ago we were not so much exposed to the many sorts of commercial beverages, the various kinds of preparations to take the place of tea and coffee, and the numerous soft drinks. If all the nickels and dimes that are spent for these substitutes for Adam's ale could find their way into the mission treasury, the givers would be far better off physically and spiritually. Let us go back to former simpler habits in this matter, and drink pure water.

"Eat ye that which is good." Some suppose that we as a people dwell on the importance of the fourth commandment of the decalogue to the exclusion of the other nine. This, of course, is a great misconception of our belief. While we recognize the importance of keeping the Sabbath, we also remember that we must keep our hands "from doing any evil." So it is supposed by some that the matter of eating is about all there is to health reform. While the importance of this subject can hardly be overestimated, still but little good can come from strict attention to the matter of diet, if other important laws of health are disregarded. Yet probably this physical precept is more constantly and flagrantly violated than any other of the health decalogue.

One of the very necessary articles of diet to be found on the table of the health reformer in those early days was Graham, or unbolted, flour bread. Abundant instruction is found in the "Testimonies," showing that fine-flour bread cannot properly nourish the system.

(Continued on page 6)

The Advent Review and Sabbath Herald

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

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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., JUNE 21, 1923

No. 25

The Missionary Idea

EDWARD J. URQUHART

As old as Christianity, so old is the missionary idea. It found its birth in the command, "Go the whole world over, and proclaim the good news to all mankind;" it found its incentive in the appalling need of sinful humanity; it found its inspiration in the assurance, "Lo, I am with you alway, even unto the end of the world;" and it found its power in the baptism of the Holy Spirit that day at Pentecost. The love that drove the Saviour forth from the precincts of sinless heaven to a world sunk in degradation and lost in sin, transplanted in the lives of His followers, has ever been the compelling force of the missionary idea.

It was the missionary idea lit with love, burning in the heart of Paul, that convinced him of the fact that he was debtor to all men. It was this that led him to exclaim, "Woe is unto me, if I preach not the gospel!"

It was this missionary idea that energized the church of the first few centuries of the Christian era, that carried the story of the cross westward to the British Isles, southward into Africa, and eastward into China.

It was again the missionary idea reborn in modern times that drove the adherents of Christianity across the seven seas to plant the outposts of the cross on the five continents and the islands of the sea. Yes, it is the missionary idea with a larger meaning in this our day, that has given wings to the message of the hour and that has furnished a definite motive to this movement.

The life of the church today will be sustained through its answer to the call of the heathen millions beyond, even as the life of the early church was perpetuated through its answer to the call from the regions beyond. The missionary idea is thus the life of the message we love. Robbed of this, the message drops to a level with other creeds, for it is "the advent message to all the world in this generation" that is the soul of the movement and the reason for its existence. The missionary idea is the aim of all our endeavors and the goal to which we push; for when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations, then shall the end come.

The missionary movement is not an arm of the message, a side line, that comprehends merely those who have left all and gone to foreign fields and are known as missionaries; it is not a society that takes in only the ministry and workers of the church; it is a force set in operation by the Lord Himself, urged on by love, strengthened by the Spirit, so broad in

its scope and so far-reaching in its intent that it takes in every church member, and reaches beyond, even to the children.

The commission has been given, the power has been furnished, men, women, and means are at our command; and it is for the church to arise and claim its privileges and fulfil its obligations. Because the mission fields are so far removed, it is easy and usual to think of this missionary idea as something to claim the few pennies of the overflow, while the main work and field of endeavor is the local church and the local conference; but the missionary idea should claim our largest thoughts, our sincerest devotions, our most painstaking solicitude, our most earnest and heartfelt prayers, and our strongest young men and women.

It is a comparatively easy matter to love those of our own family or of our own church or even of our own country; but it is the broader love, the love that is not affected by race or nationality, that can penetrate to the lowest strata of humanity, that alone is worthy of the perfect love which drove the heavenly Missionary forth to the body-stunted, mind-debased, conscience-seared, and soul-degraded world of men. To us comes the admonition, "Let this mind be in you, which was also in Christ Jesus."

When this missionary idea is exalted to its rightful place in the church, and every heart is filled with the love of it and every life is led by the force of it, while all our inspirations rise in it and all our hopes set in it, then may we expect to see fulfilled the prediction that the earth shall be lightened with His glory. (See Rev. 18:1.)

The missionary idea will find its reward in the ransomed ones, who shall come from the east and the west, the north and the south; from the mighty plains of China and the jungles of Africa; from the tropical islands of the South Seas and the high plateaus of the Andes, to bow at the feet of Him who alone is altogether lovely, and whose unselfish ministry has made possible all this—the consummation of the missionary idea.

And thanks be to God, the day draws on apace when this glorious consummation of the missionary idea will have been reached, and all those whose lives have been incorporated within it will share in the reward. So let us take courage and press on toward the goal, for the future is as bright as the sunshine of God's love, and as sure as the unfailing promises of Jehovah. This generation will yet witness the consummation and the home-coming.

Seoul, Korea.

I Will Look Again

R. R. LOVELL

JONAH, the son of Amittai, lived at Gath-hepher, about one hundred miles northeast of Joppa. Since he was a prophet, one would naturally expect him to do the Lord's bidding promptly, but he did the contrary. He was a mouthpiece for God, had a definite message of warning at a particular time to a particular people. There was no doubt as to just when, where, and what God wanted. Yet he attempted to flee from God's presence, and he went just as far as it was possible to go,—to the bottom of the sea, yes, even to the gates of death and the grave. He could echo David's cry, "If I make my bed in hell, behold, Thou art there." He found the answer to the question, "Whither shall I flee from Thy presence?"

Jonah found several things at the bottom of the sea, and came back to tell us, "upon whom the ends of the world are come." He found life in God's presence, death and destruction away from it. Converted at the bottom of the sea, he found that God literally saves to the uttermost, even in cases that are seemingly beyond hope. He found hope way down there at the bottom of the mountains. He found sin very heavy. He sank to the gates of death. He found God's hand "on the lever of circumstances." He found that the fish could not hold him down when he acknowledged God's presence and confessed his wrong.

Jonah went down seven times. He couldn't have

gone farther. He went the limit. First he went down to Joppa; second, down into the ship; third, down to sleep; fourth, he was thrown down into the sea; fifth, he went down into the fish; sixth, down to the bottoms of the mountains; seventh, he went down in humility before God. He found the path away from God's presence a downward one, and he turned back.

Of all the Bible characters, none were so completely lost and yet so completely saved as Jonah. He was all but dead—he called to God from the uttermost depths. The earth with her bars was about him. Could a case be more hopeless than Jonah's? Yet he hoped against hope. He said, "I am cast out of Thy sight; yet I will look again."

Whoever you are, wherever you are, whatever your sin, your case cannot be more hopeless than Jonah's. God especially delights in rescuing the man or woman who has gone down seven times,—reached the bottom of the mountains,—yet who will say, "I will look again." The brilliancy of His grace then but shines the brighter.

You may be a conference worker, a messenger, a mouthpiece for God; yet some sin may be robbing you of His presence, and you may be on your way down. You may be a lay member with some secret sin taking you to the bottoms of the mountains. Confess it. Confession is the door of hope.

"I Thought"

SHERMAN A. NAGEL

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. With a change in but one word, this statement is repeated in chapter sixteen, verse twenty-five. Surely it must be that by repetition the Holy Spirit would emphasize the thought that it is possible for a man to go on in sin until he walks in a way which he actually thinks is right, yet find at last that it leads to eternal death.

This is also possible for a man who makes a profession of religion. Many a Seventh-day Adventist is doing so. I fear getting into this condition above everything else. It is never safe to say, "I think," or "So-and-so thinks," when God has plainly spoken. God must be tired of hearing so many of His children say, "I think."

After all is said, it does not matter much what you think or what I think. What we think may be right, or may be wrong. It matters a great deal what God thinks and what He says.

Or if we do not override some plain command by saying, "I think," we frequently question, "Why?" A teacher asked her Bible class of little boys how the will of God was done in heaven. "It is done by everybody," replied the first. "It is done by everybody, all the time," said the second. "It is done by everybody, all the time, and done cheerfully," answered a third. But the fourth boy's reply was best of all. He said, "The will of God is done in heaven by everybody, all the time, cheerfully, without asking any questions." O that it might be done that way by His children here on earth!

Yet you talk with some who are living quite contrary to the principles we hold dear as a people,—clear

commands of 'a wise God given through His servant,—and you get this reply: "My conscience does not bother me. *I think* God is not so particular. Few people do it now. I have prayed much over it, and *I think* it does not mean just that."

You have read, no doubt, of the man who prayed over his field of hops. He thought he could make more money in hops, while all the time his conscience hurt him, for he knew the hops would go into beer. One day he prayed like this: "Lord, if it is not your will that I raise hops, please don't let the hops grow." Did the hops grow? Certainly they did. And I suppose that now the man thought that growing hops was quite all right, forgetting that God has said (Eze. 14: 4) that if one comes to Him for advice with an idol in his heart, He will answer him according to the idol.

Many times do we find this illustrated in Holy Writ. Naaman, we are told in 2 Kings 5:11, was angry because the prophet Elisha did not act just as he thought he ought to. He said, "Behold, *I thought*." What was one thing he thought about? He thought the rivers of his own land better than the Jordan. Suppose he had followed this thought, and went and washed in his own rivers. He would have learned, too late, that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Upon the advice of one of his servants he changed his thought, went into the Jordan seven times, and was healed.

Balaam, who was a lover of the wages of unrighteousness, wanted to go with the messengers of Balak, but God made it very clear to him that it was not His will that he go. "Thou shalt not go with them; thou shalt not curse the people: for they are blessed."

Balak believed that every man has his price, so he increased both the dignity of the messengers and the reward offered. Now Balaam *did* wish to go. That covetous heart of his did want the reward and the great reputation. In the face of God's clear command he dared to go and pray about it, and God answered him according to the idol in his heart, and told him to go, but the record tells us He was angry with him because he went. He sent an angel to reprove him, and through his disobedience Balaam lost his life and his soul. It never pays to pray in a questioning spirit over what we already know to be wrong. The only safe course for any of us now is to obey when God speaks.

Saul had gone so far into sin that after failing in the last great tests God gave him, he twice told the prophet Samuel that he had obeyed God when he had terribly disobeyed. God will accept of no partial obedience. I suppose that Saul actually thought he was telling the truth when he told Samuel that he had obeyed. Such is the awful consequence of sin. Poor

man! He was experiencing in his own life the truth of the text, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

One does not come to such a condition all at once. God's Spirit pleads with us a long, long time. Bless God for His patience! But we are now living in the harvest time of earth's history, when both wheat and tares are ripening fast. Sooner or later, if we continue in any line of disobedience, God's Spirit will cease to reprove us in that thing, and we shall be left to go our wicked ways after the idols of our own hearts. To the angels the command will be given, "Ephraim is joined to idols: let him alone."

Let us do our best thinking after the example of David. In Psalms 119:59 he says, "*I thought on my ways, and turned my feet unto Thy testimonies.*" This kind of thinking is fitting just now. We do need "a spiritual revival and a spiritual reformation," but let it begin by giving careful, willing, cheerful obedience to the testimonies of God's blessed Spirit.

Wai Chow, China.

Second Advent Experience --- No. 3

J. N. LOUGHBOROUGH

JOSEPH BATES, of Fair Haven, Mass., was one of the earnest workers in the Advent Movement of 1843-44, and also in the rise of the third angel's message. His life experience on vessels, from his boyhood up through different positions to captain in charge of vessels sailing to all the then open ports of the world, gave to him, like Moses, a strong character for adhering to the right in all matters coming before him for decision.

When, in 1812, there was war between Great Britain and the United States, and young men were being captured and impressed into British service, he was thus captured, but refused to serve in the army. While attempting to escape, he was seized, and for two years was in prison at Prince Town, England, about fifteen miles from Plymouth. This experience served to establish his determination to stand for his convictions under all circumstances.

While serving as captain on vessels, he was married to an earnest Christian woman of Fair Haven. When home between trips, he spent his time in their little home. She was a Christian, and was anxious for him, and prayed the Lord earnestly for his conversion. On making up his outfit of clothing for one of his trips, she (unknown to him) placed a copy of the New Testament among his clothes. Finding it there, he was moved by his great love for his wife to give it a careful reading at his leisure. This wrought in him a desire for the religion which it taught.

The next pause of their vessel being at a place near a fine grove of trees, he went there and sought the Lord in earnest prayer, and was converted to God. On returning home, he was baptized, and united with the church of which his wife was a member.

Starting out on his next voyage, when the vessel was out of the harbor and in fair sailing, he called all the crew before him, and gave them a talk, setting forth the moral principles which he wished them to carry out on the voyage. There should be no intoxicating liquor drunk on the vessel, nor any profane language used by them. He said, "The first one I hear utter an oath will be sent down into the hold of the vessel to pick over oakum." Such treatment

was in bad relish with sailors. After his talk, he closed the interview with an earnest prayer to God for His protection and guidance on their voyage.

As to the effect of this course with the crew, Brother Bates said:

"On our return home, as we came to the point where I had this interview with the sailors, they all came before me, and referred to what happened there on their outgoing, and themselves confessed to the effect it had had upon their course during the whole voyage."

When he arrived home from that voyage, he found much agitation upon the subject of abstinence from intoxicating liquors. He organized the members of his church in Fair Haven, with others joining them, into a temperance society, said to be the first temperance society organized in the United States. As this was a local affair, others who moved out on a broader scale got the credit of being the pioneers.

At the time of making his last voyage before leaving a seafaring life, he was part owner of the vessel on which he was sailing as captain. He sold his interest in the vessel in South America for \$11,000, and started home on another vessel with his gold. When well on their way, they noticed a pirate sloop following them. They knew this meant a search of the vessel for his gold. What should he do to hide his money? As he lifted his heart to God for His protection, the cook cried out, "Captain Bates, empty your sack of gold into this pot on the stove, where I am boiling potatoes for dinner. They will not look there." So he did. The visit of the pirates was a short one. They found no gold, for his was in the pot of boiling water. He afterward used his money in the cause of God. On his arrival in Fair Haven, he heard the first angel's message, believed it with all his heart, and devoted himself and all he had to the advancement of this truth.

Most of his ministerial labors in the first angel's message were in the State of Massachusetts, Brother H. S. Gurney accompanying him as singing evangelist. At one time, in midwinter, they made a trip down into the State of Maryland. As they taught the near coming of Christ, it aroused great interest, especially among the slaves, who thought their bond-

age would soon close. This did not please the slave holders, who feared it might move the slaves to strike for liberty.

To defeat this, the people in the city where Brother Bates was working, organized a mob, determined to drive out the strange preacher. The leader of the mob sent a message to Brother Bates which said, "If you do not leave the city within two days, we are going to ride you out of town on a rail."

Brother Bates said to the messenger, "You tell him that sent you, 'Your message is all right. It is such muddy walking that it would be better to ride out of town than to walk,' but tell him to remember to put a saddle on the rail."

This answer so stirred the man's admiration of Brother Bates that he said to his men, "You let that man alone. The first one of you that touches him, I will give a whipping."

Brother Bates and his companion did not leave until what they desired to do was accomplished. In the next article we shall see more of his faith and courage.

Back to the Old Paths

(Continued from page 2)

"Fine-flour bread cannot impart to the system the nourishment that you will find in the unbolted wheat bread. The common use of bolted wheat bread cannot keep the system in a healthy condition."—*Testimonies*, Vol. II, p. 68.

People of the world are coming more and more to recognize this fact. Yet in many Adventist homes this important matter is entirely ignored. I recall an instance when I was attending a general meeting at which delegates and visitors were gathered from several different conferences. I made a strenuous but unsuccessful effort to obtain some Graham bread, as I was actually suffering for the want of it. A professor in the college located there could give me no information, nor could I find any one who could. No Graham bread could I find. To make up for the lack of nutritious food elements which the Graham flour would supply, resort is often made to flesh food. Thus another error in diet is committed, and the indulging member ceases to be a vegetarian.

"The liability to take disease is increased tenfold by meat eating."—*Id.*, p. 64.

"If we subsist largely upon the flesh of dead animals, we shall partake of their nature."—*Id.*, p. 61.

"Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Id.*, p. 64.

Surely there needs to be a return to the old paths in this important matter. As to the proper times for eating, these statements are made:

"Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at supper time; but this meal should be very light. Let no one think himself a criterion for all, that every one must do exactly as he does."—*Christian Temperance*, p. 58.

"If a third meal be eaten at all, it should be light, and several hours before going to bed."—*How to Live*, chap. 1, p. 55.

The two-meal system was quite generally adopted. Elder James White stated, in 1871:

"Seventh-day Adventists have adopted two meals a day, instead of three. But this is not a denominational law with them. . . . Ask them if they can perform as much labor without meat and without the third meal as they could before they made these changes, and they will tell you that since their present habits have become fully established, they can endure more labor, and they enjoy life much better. This is the experience of all, whether professional or laboring men."—*Christian Temperance*, p. 216.

Elder J. N. Andrews made this statement:

"One of the immediate consequences of omitting my third meal was entire freedom from morning faintness. When I dispensed with suppers, I also closed my acquaintance with what seemed to be a living creature gnawing in my stomach each morning before breakfast. I thus found that it was not the lack of food of which my stomach complained, but quite the reverse. It had toiled all night to dispose of the supper, when it should have had rest."—*Id.*, p. 266.

Elder J. H. Waggoner said that of all the changes in diet he had adopted, omitting the third meal had done him the most good. (See *Ibid.*)

I remember stating while working on the farm that I would want to be paid one dollar to return to my old practice of eating three meals a day. But now in the majority of Adventist homes, so far as my observation goes, at least, the two-meal system seems to be an unheard-of thing. Sister White stated that some of us are digging our graves with our teeth. Judging by the sumptuous late suppers indulged in by so many, it would appear that much of this grave digging is night work; and for night work, extra pay is generally obtained, and the demands of nature in this respect will be no less exacting.

Back to the old paths. If there could be a general reform among us in these respects, doubtless the health average would be much improved.

Keep clean. This requirement is so reasonable that it would seem impossible that there should be any retrogression on this point. Still it is to be feared that there are many who do not realize the necessity of frequent bathing. The premises, the dwellings, the clothing, as well as our bodies, should be kept clean; and this includes the night attire, the bed clothes, as well as the garments worn by day. But houses are often scandalously neglected.

"Often the barn and poultry yard are near the house, and the emanations from them, in connection with the vault usually found on the premises, are so foul that it is a wonder that any escape typhoid fever, which more frequently owes its origin to this cause than to all others."—*Id.*, pp. 183, 184.

Beware of that filthy vault. Back to the old path marked out by the Lord in Deuteronomy 23:12-14.

Dress properly. No one acquainted with the history of this denomination needs to be told that much stress was placed on the subject of dress by its founders. Adventists were a plainly dressed people. The pernicious fashions of the day were not followed. Our members could often be recognized by their modest apparel. Emphasis was placed on the matter of having all parts of the body protected by ample clothing, but it is too plainly evident that some among us need to return to the old paths, and adorn themselves with healthful as well as modest attire. How many little children and youth among us, with arms and legs bare, or nearly so, are being sacrificed as verily as were the infants that were cast into the arms of Moloch by the heathen parents!

"Half the diseases of women are caused by unhealthful dress."—*Health Reformer* ("Healthful Living," p. 123).

Take sufficient exercise. Probably the majority of the people comply quite commendably with this requirement. And yet the introduction of so much labor-saving machinery—a great advantage in many ways—obviates to a great degree the necessity of physical exertion, permitting the worker to sit or ride. The automobile and various other devices for transportation reduce the amount of walking done to a minimum, and sedentary habits are far more common than in former years. If the practice of walking and other forms of muscular exertion could

be revived among those of sedentary habits, the result would be a much-improved condition of health. There are those, however, who get too much exercise; for instance, that class confined mostly indoors, who "work from sun to sun," and yet whose "work is never done." With these there should be more even distribution of labor, and proper recreation and rest.

Take needed rest. Exercise naturally calls for rest; the two go together. Lack of exercise is followed by imperfect rest. God intended the night season for rest. "The sleep of a laboring man is sweet." Eccl. 5:12. Restlessness is the leading characteristic among the nations, and in society as well, and many are caught in the giddy whirl of social activities, when nature demands that they should be quietly resting in their beds. A half century ago this evil tendency was not so general as now. There should be a turning to the old paths in this respect.

Avoid stimulants, narcotics, condiments, and drugs. We would gladly believe that these injurious articles are banished from the tables and homes of those who are preparing for the end of all earthly affairs. A decided stand was taken against these harmful substances by the Adventist people when health reform was first adopted. But we fear there has been considerable digression in later times. Take the matter of drugs, for instance. How very common is the practice of resorting to some patent medicine or some drug, "something in a bottle," because the unfortunate members seem to know no better way. If we could have a general house cleaning and dump out all the quack nostrums found among us into their appropriate rubbish heap, our chances for better health would be much increased.

"There are more who die from the use of drugs than all who would have died of disease had nature been left to do her own work."—*How to Live*, chap. 3, p. 61.

Use natural remedies. While we abandon the use of poisonous drugs, yet something must be done when sickness occurs, and true health reform "includes the use of natural remedies. Few realize the benefit to be obtained from the use of water. Those who are acquainted with its beneficial results would not exchange it for any of the deceptive methods connected with the taking of poisonous drugs." With many of us, water treatment is the only thing that would come to our minds when afflicted with any kind of disorder. Yet there are other potent factors to be employed, such as electricity, massage, and sunshine.

"Make use of the remedies that God has provided. Pure air, sunshine, and the intelligent use of water are beneficial agents in the restoration of health."—*Healthful Living*, p. 247.

Be chaste. In this final precept we discover the connection between moral and physical law. The apostle Paul tells us: "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 1 Cor. 6:18. It does not directly appear to do a man a bodily injury to bow down to an idol, to swear, to steal, or to lie, but no tongue can tell the suffering and wretchedness brought on by the unnamable practices of those who violate the seventh commandment of the decalogue. The only way to avoid the evil consequences of transgression is to be chaste in thought, word, and action.

With the high profession that we make, as those who are preparing for translation, it would not seem that there would be any need of admonition on this point, yet with the abounding immorality around us, we shall need to take heed lest we be led away with

the error of the wicked, and thus depart from the primitive purity of the gospel of health, and bring upon ourselves the wages of sin, disease, and death. Dr. Thomas Scott makes this comment on 1 Corinthians 6:18:

"Other sins in general have their chief effect upon the mind rather than on the body, and commonly injure others more immediately than the man himself; but lewd persons not only sin against God, their neighbors, and their own souls, but against their own bodies also, . . . bringing upon them the most painful, loathsome, and destructive diseases."

To lower the standard on this vital matter would be serious indeed, yet how can those who attend moving-picture shows and similar debasing performances maintain the true, elevated standard? The standard placed before us in the early days of this cause was indeed a very high one.

"Back to the old paths" should be our motto and our aim, wherein there has been any diviation from God's reasonable requirements in regard to health.

Since the introduction of health principles among us, the truths of the third angel's message have gone to the remotest parts of the earth, and have been accepted by many whose circumstances are such that they cannot obtain what they need in order to live out these principles as we in more favored lands can do. Especially is this the case in regard to diet. Such, of course, will only be expected to do the best they can under the conditions in which they are placed. God knows their surroundings and good intentions.

* * *

With the Heavenly Choir

HARRY ROLAND TAYLOR

Oh, I want to sing in the angel choir,
And the heavenly raptures swell!
Oh, I want to be filled with heavenly fire,
And with Christ and angels dwell!

For the songs of earth that stir our souls
Are but candles in the night;
But the heavenly anthem ever rolls
With a boundless love and light.

Oh, I long to dwell with the angels fair
Who sing about Christ's throne,
And to join in worship with them there,
And make their songs my own.

The whispers of glory that greet me here,
And that sing to my soul of love,
Are only shadows of things most dear,
That will some day be found above.

And the anthems that ring in that wondrous land,
And the angels that sing over there,
Will bear me away in their joyous band,
And make me their glories share.

My heart like a bird from cage set free,
On tireless wing will soar,
It will join in the soul of ecstasy
In heaven forevermore.

No more of earth will then be known,
No more of pain or woe;
We'll sing no more in that sad tone
That here on earth we know.

We'll join our hands with that glorious throng
Who walk on the sea of glass;
We'll sing forever the new, new song,
As the years eternal pass.

And singing ever as on we go,
With hearts so happy and free,
The fullest joys of heaven we'll know,
And share in its melody.

Mountain View, Calif.



EDITORIAL



A High Day

FOR many years the Midsummer Offering for foreign missions has been an occasion of great importance to the Mission Board, and has become a fixed annual occasion with us. Falling as it does at that particular time of year when offerings are inclined to be light and the resources of the Mission Board are limited, it has been a great boon, and a source of financial strength and assurance to our world mission work. And our people everywhere have come to look forward to the Midsummer Offering, planning for it in a definite way, that they might be able to give freely to sustain the cause.

This year there attaches to this particular day an added importance. The Missions Rally Sabbath, or squaring-up day, which was inaugurated at the beginning of 1923, falls for the third quarter of the year on the same Sabbath as the Midsummer Offering, thus adding double significance to this particular day.

At the time of the Fall Council at Kansas City, a dark and threatening cloud hung over our foreign mission situation. The General Conference treasury was facing a very heavy deficit. Mission funds had been coming in slowly. Offerings were falling off, and for the first time in our history it really looked as if it would be necessary to sound a call of retreat, and to make heavy retrenchments in our foreign mission work. It looked for a time as if we must recall missionaries who had given themselves to the foreign fields. It looked as if mission stations must be closed, and the lines drawn in to keep within the limits of our income, because we were falling so far short on the Sixty-cent-a-week Fund.

An S O S call was sent to our people everywhere. A Week of Sacrifice was called for, and what a splendid response was given to this call! It has seemed to us that it has proved to be one of the greatest blessings that have come to this people in many years. And what a joy when it was our privilege to send cables to the great outlying sections that our people, because of their sacrifice, had so far turned the tide that it was possible to restore the cuts that had been made in the appropriations, and give a little for advance work.

Now, my brethren, this experience brought the Mission Board face to face with the necessity of so fortifying our work and planning for the future that no other such crisis would be permitted to come. It was out of this experience that the Missions Rally Sabbath, or squaring-up day, was born. Already it has proved to be a great blessing and inspiration, and has brought most pleasing results. And does it not seem altogether fitting that on the 14th of July, when the regular Midsummer Offering will be made, the complete success of the Missions Rally Sabbath, which falls on that same day, shall be fully assured that every church and every conference and every union will be able to square up to date on the full Sixty-cent-a-week Fund? Can you imagine, brethren, what this would mean to the Mission Board and our foreign work? Can you imagine what a wonderful tide of blessing it would carry to the farthest reaches of our missionary endeavor?

We want to appeal to every loyal believer in the advent family everywhere, to make this Midsummer Offering a squaring-up day in the fullest sense of the term, and a high day in our 1923 world work. Let all, both young and old, laborer and lay member, plan definitely and pray earnestly and give liberally on this occasion.

O. MONTGOMERY.

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The Ministry of Song

CONSIDERABLE, but none too much, has been said by others about singing as a part of our church services. The editor feels like adding his contribution to the discussion. He himself is not a musician nor a singer. He belongs to one of the common folk, to whom, if sacred music makes spiritual appeal, the words of the song must be clearly expressed. He regrets that in this, many times he is disappointed. He listens to a beautiful voice, a beautiful harmony of sounds, a commingling of the music of the human voice with the musical instrument. This is pleasing to one's sense of harmony, but it fails to grip the soul in real devotional exercise.

Why cannot our singers learn to articulate as plainly as do some (not all) ministers when they preach? Why must singers jumble their words into a meaningless jargon so far as the real sentiment of the song is concerned? We believe that such singing is a mockery to the service of God. It serves to display the beautiful voice of the singer, but in our judgment does not make for spirituality or godliness.

The effect would not be so bad if every congregation could follow a plan we saw operated in one of our churches recently. The soloist was of the kind described above. She possessed a beautiful and pleasing voice, but her words were indistinguishable. The words of the song, however, were provided on printed slips, and these were passed to the congregation so that each worshiper was able to follow the solo. Of course expedients of this kind are not usual, and in the majority of cases would be quite impossible.

Our church leaders, both in local and at general gatherings, owe it to the congregation to have the music rendered in a language that can be understood by the people. This kind of music will make for God's glory and the conversion of souls. This should be done as an example to the young, who are inclined to look upon the rendering of such music as a model for their aim and endeavors. In our humble judgment, it would be better to have congregational singing on every occasion, even though it must be done by untutored voices, than singing in an unknown tongue, which does not make for the edification of the believers or for the glory of God.

The apostle exhorts us to "sing with the spirit, and . . . with the understanding," and we believe that there should be taken into account the understanding of the congregation as well as the understanding of the singer. Let us keep close to the old advent hymns, and not select songs pitched in such a key that it is impossible for the singer to render them in natural tones. Let us keep to simplicity in our church music, as in all the services of the church. Thus we can expect the blessing of the Lord.

Selection of Music

And let us also use care in the selection of our songs. Oftentimes songs are chosen from popular hymnals, or so-called sheet music is chosen for special parts. We should be very careful to see that the sentiments expressed in these songs are in harmony with the teachings of the Scriptures.

In boyhood days we were taught to sing the little song,

"I want to be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand."

Later we were taught that the children of God never become angels, but it took a long time for the impressions we received from this song to be eliminated from our minds.

The influence of song upon national life is recognized to be far-reaching. Many patriotic pieces have stirred the ardor and enthusiasm of the multitude to the wildest pitch, and this same influence operates upon the mind in a religious way.

When Moses was about to lay down his charge in order that Israel might keep in mind the lessons of their long wilderness experience and the instruction which God had given them, the aged servant of the Lord taught his brethren a song which was to be frequently used in later years in all their assemblies. He recognized the power which went with sacred music.

Hence, we say again, in selecting songs from popular hymnals let us be very careful to see that the sentiment expressed is in harmony with the teachings of divine revelation. Let us not sing in our homes or in our church services sentiments which we do not believe, and would not teach to our children and neighbors.

Songs in Social Gatherings

We need to carry our choice of songs in gatherings outside of the church of God. Oftentimes in our social concourse we employ music of a character to lead the heart away from God and to bring leanness to the soul. There may be nature songs, songs of a descriptive or historical character, which may be proper to sing in social gatherings; but we should avoid as poison to our own minds and the minds of our associates the great majority of popular melodies which are used on such occasions at the present time. The world in their gatherings sing and dance and feast, and forget God. Christ calls His disciples to a higher standard.

Seventh-day Adventists should be ashamed to attend or take part in a social gathering in which they could not confidently ask the blessing of the Master upon their exercises. It would be well for us to measure our social activities by this standard. If you are tempted to use some popular song in the family circle or at a social gathering, inquire, "Would God be glorified in this? Will the singing of this song make for His honor? Will it make those who listen nobler, purer, and happier?"

Music is a great power, and one who can sing or play is endowed with a great talent in blessing his fellow men. May God enable us to recognize this gift as a talent for which He will hold us accountable.

F. M. W.

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"Do today's duties; fight today's temptations."

Prepared for the Messenger

WHEN we are told, as we have so often been told by the spirit of prophecy, that the angels of God are going before us in all the world, preparing hearts for the human messengers, a wonderful view is opened before us. Every now and then the curtain is drawn, and we see in individual cases how truly the Lord is preparing souls to hear the message. Here is a story illustrative of this. It comes from Burma. While attending the Rangoon meeting, Brother Chit Hla, one of our Burmese workers, told how he met a Burmese dentist, finding that truly the angels of God had gone before, preparing the way.

"As a young man the dentist had attended a Roman Catholic school. By the time he had finished the school, however, he had decided that he did not wish to be a Roman Catholic. He was searching for the truth. For years he tried Buddhism. But that did not satisfy him.

"Then one night in a dream he saw two men coming to his house. They were wearing all white, which was rather unusual, so that he remembered it. Then it was said to him, 'These men will tell you of the Lord of peace.' In the dream he asked which was the true church, Catholic or Baptist. The answer was, 'The true church will tell you about the revelation [the prophecy, as the Burmese word means]. A King is soon coming,' he was told, 'who will rule the whole world. These men will reveal to you about that coming King and explain to you the revelation.'

"For two or three months the dentist thought over this strange experience. Then one day I and one of my helpers, Maung Potok, traveling along the road canvassing, came near to the dentist's home. We were wearing white clothing throughout. Dr. Sylvester came along the road and saw us. Greeting him, I asked, 'Where are you going?'

"'I am on my business as a dentist,' he replied, adding, 'Who are you?'

"'I am the new doctrine preacher,' I replied.

"'What is the new doctrine?' he said.

"'We are seventh-day keepers.'

"'Can you tell me about the *a-na-ga-de-chan*' [revelation, prophecy]?"

"'Yes,' we said.

"'At once the dentist was much interested. He wanted to meet us at our stopping place, but we had no place. We were staying at the railway station. So he told us where he lived, and we went to his house later.

"'Now,' he said, 'I am waiting to hear. Can you tell me about the new world Ruler who is coming?'

"'I opened to Daniel 2, and gave an explanation of that prophecy. When I finished, he said, 'You are the man I saw in a dream.' Then he explained to us that experience. He accepted the truth with joy, and has been baptized. He goes out preaching the truth to others."

Thus in far lands the Lord is preparing hearts for the message of fulfilling prophecy and the coming of the King.

W. A. S.

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The Wonderful Influence of a Tract

EARLY in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife on the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen and then went to their rest.

Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scudders—have given 529 years to India missions.—*Moody's Monthly*.

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."

The Triumphal Procession

MR. AND MRS. R. A. HUBLEY

"To God be the thanks who in Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of Him." 2 Cor. 2:14, Weymouth's translation.

Two missionaries were searching for a home that

God has to say about the soon coming of our Lord."

LADY: "Yes, that 'little man' said that you would be able to tell me about the meaning of the conditions in the world today, and to show that the coming of the Lord is near. I am hungry for something which I have not been able to get in the other churches. I have gone to them all, including the Roman Catholic Church, to see if I could hear something about the Lord's coming, and I have not heard a word. I cannot tell you how glad I am that you have come."

Three months have passed since the above conversation. This sister is now rejoicing with others whose hearts have recently been made glad in the newly found hope which sustained the veteran apostle to the Gentiles. The colporteur above referred to is our faithful brother, F. O. Raymond, whom this sister is sure God sent to her home.

May it not be found in the day of God that many of you in the homeland also have had a part in bringing to this dear soul the sweet incense of our text? When God shall call home His children, and shall lead His triumphal procession into the city foursquare, it will be seen that those who have made a covenant with God by sacrifice will include all the faithful, praying ones, both those who give and those who go. Then let us be faithful until God shall crown His children with ultimate victory.

Bombay, India.

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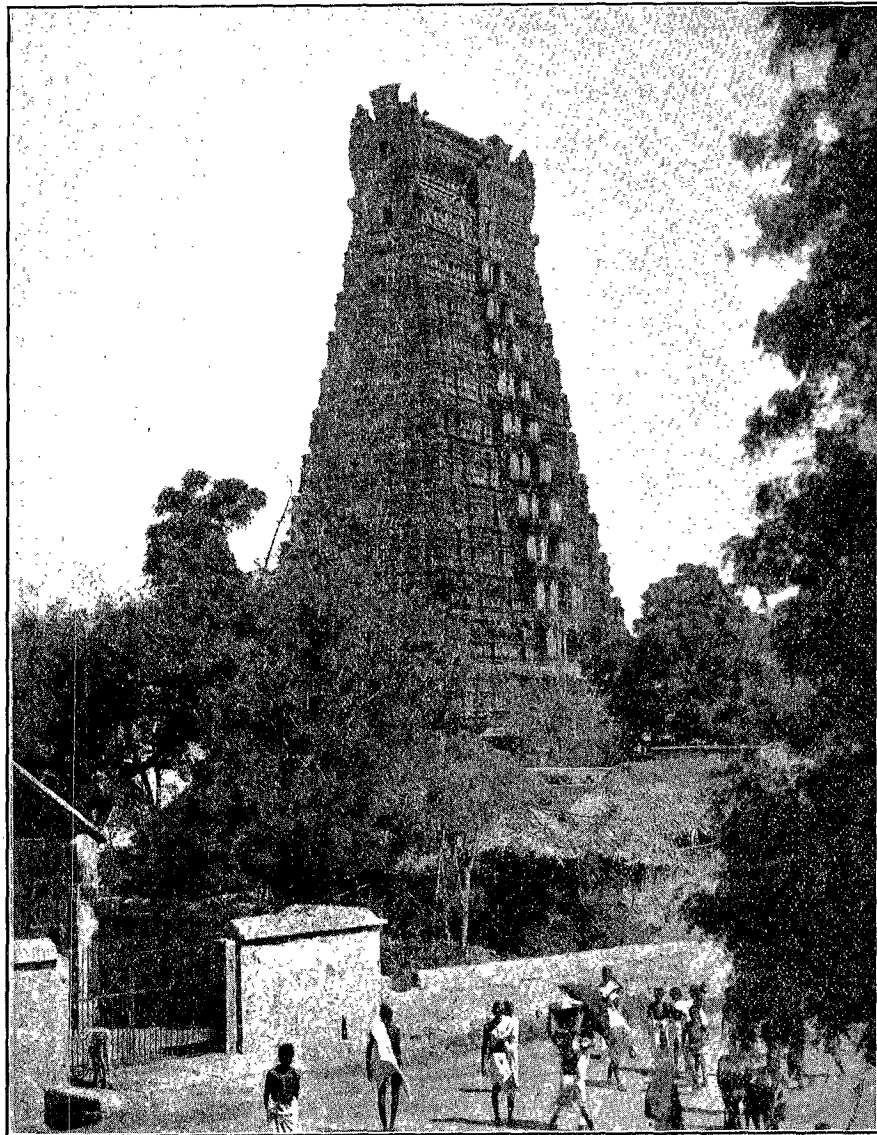
The Land of the Exodus

W. E. READ

It was my privilege for several days during the month of April to visit our brethren and sisters in the ancient land of Egypt. It was the last point of call on my way home, after having been away for nearly three months visiting

our work and workers in Greece, Constantinople, Syria, and Palestine.

Our work in Egypt has been established for quite a number of years. Before Elder George Keough took charge of the field, the work had been supervised by Elders W. H. Wakeham and J. J. Nethery. Brother Keough has been here since 1908, and has been doing excellent work, particularly in the villages of Upper Egypt. Our constituency is not very large, but there are a number of faithful believers in different parts of the country. They have been won after much diligent toil and prayer; and as one meets with them it is easy to observe that they are



A Hindu Temple of South India

had recently been visited by a faithful colporteur. On finding the place and being admitted, they had the following conversation with the lady of the house:

MISSIONARIES: "We are the couple of whom the 'little man' who took your subscription for the *Signs of the Times* told you."

LADY: "Oh, then come right in! I must shake hands with you. I was so afraid that he would forget to tell you to come."

MISSIONARIES: "No, he did not forget, nor did we; but owing to much work, we were delayed for a few days. We understand that you are very anxious to study the prophecies, and to learn what the Word of

of good courage in the truth, and earnest in their endeavors to make it known to their neighbors and friends.

At the present time we have churches in Beniaddi, Tetaliah, Deirut, and Cairo, besides some isolated believers living in Masra, Sohag, and Luxor. In addition to Elder Keough and Brother J. McGeachy, our two European workers, there are an ordained native minister and two native workers who have just been started in the work.

Just after my arrival at Cairo, in company with Brother Keough I started out for Upper Egypt. We went as far as Manfalut, then we had a five-mile journey on donkeys to Beniaddi. This is a village, the houses of which are made of sun-dried brick. The streets are very narrow and the walls of the houses fairly high. Inasmuch as there is hardly ever any rain in this part of the country, there is a good deal of dust. It is from one to three inches in depth. One has to walk very carefully, or he leaves a cloud of dust behind him as he journeys.

At this place we have a little church building. It is made of sun-dried brick, and has a mud floor. The walls are covered with mud plaster and then white-washed. The roof, which is of wooden beams covered with light floor boards, is supported by a central brick column. On top of this there is a layer of mud bricks to preserve the boards from the heat of the sun. Upstairs in the rear of the building there are two small rooms. In one of these we slept during the time we were at Beniaddi. A family in the village very kindly furnished us some bedclothes, and so we made ourselves quite comfortable. We spent a very pleasant week-end with the believers in this place. Although they were of different color and spoke another language, their hearts were aglow with the love of the blessed truth that God has committed to us.

The work started in this village in a very interesting way. The first Sabbath keeper was the father of the present elder of the church. He had learned of the truth through reading some small tracts. One day the tax collector called, and as it was Sabbath, the old gentleman told him he could do no business that day. The tax collector was rather amused to find some one holding these views, and so expressed himself quite freely to some of the neighbors. In the course of conversation he told them that he knew of one missionary of the Sabbath-keeping people who lived in a village not far away. The neighbors then said to him, "Whatever you do, say nothing to the old man, for if he learns of this, he will turn the place upside down." It was not long, however, before he learned about this missionary, and corresponded with him, finding him to be our own Brother Keough. After a number of studies the old man embraced the truth. Then came the effort in Beniaddi, where quite a number of people accepted the message.

After spending such an encouraging week-end at Beniaddi, we left for Tetaliah, several hours distant by donkeys. This is a very interesting way of traveling for those who are used to it, but one taking a ride in this way, say once a year, has to be very careful lest at the end of the journey he find it difficult to stand with comfort and conduct a service. We got along very well, however, the whole journey being in full view of the flat plateau along the banks of the Nile which, once every year, is covered with water, as the river overflows its banks.

On reaching Tetaliah, we got in touch with our own believers, and spent a very helpful time with

them. There is a small church building at this place also, but it is unfinished. They are planning to plaster and color the walls, also to build two small rooms for the accommodation of any visiting brethren who may come to the villages. It is really necessary to do this, because there are no hotels or housing accommodations available. It does not cost so much in these places to erect a church building as it does in the homeland. The brethren are very modest in their calls for means to erect a suitable place of worship. The building at Tetaliah will not cost more than £150 at the outside. They are in very urgent need of about £30 in order to make the necessary improvements. They have taxed their resources to the limit, and they would be very glad of any help for this purpose. We have here a good church of loyal believers who are bearing faithful witness for the truth.

Another donkey ride of about five miles brought us to the railway station, whence we took train for Deirut. Here we renewed acquaintance with Brother and Sister McGeachy, and met some of the believers, also the native worker. Brother and Sister McGeachy are quite happy in their work in Egypt. The work has gripped their hearts, and they are laboring earnestly to win souls to the message. Brother McGeachy is making good progress with the language.

The population of Egypt is almost thirteen million. The people live within a narrow strip of territory on each side of the Nile River. This strip is from five to six hundred miles in length, and has an average width of about twelve miles.

There is still "corn in Egypt." On the five-mile journey from Tetaliah to the railway station we passed many fields of beautiful waving corn. In some places it was being gathered in, and one could see the girls going behind the reapers, gleaning the fields. It is also true that there are honest hearts in Egypt, and the workers feel that there were never such encouraging prospects as there are today. Doors are opening before them, and they feel that now is the time when we should press in with new workers and give the message to those who are yet unwarned.

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Will You Be There?

R. HARE

WHEN the light of glory falls at last
Over the darkened hills,
And the crimson blush of eternal dawn
Kisses the shaded rills,
Will the vision of life wear a brighter smile
Than time could ever trace?
And say, will your heart forget its pain
In the joy of the victor's race?

When over the banquet halls of time
The pall of death is spread,
With royal crowns and royal heads
All numbered for the dead,
Will your life-light shine in changeless glow,
Brighter than sun or stars?
And say, will your spirit taste the joy
That sorrow never mars?

When names are blotted at last from the book
That kindled the page of time,
Names that the world in its worship deemed
Both glorious and sublime,
Will your name stand in the glory light,
Among the saints forgiven?
And say, will your record find a place
On the record page of heaven?



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.

My Rock

MARY VALLIANT-NOWLIN

I CRIED to God, my rock,
He heard me from His holy hill,
Said to the waves that lashed my soul,
Be still, be still.

He hath made me to triumph
Over my enemies. Amen.
And over me shall they triumph
Never again.

He teacheth my hands to war;
He maketh my feet like hinds' feet.
He giveth me songs in the night,
Solemn and sweet.

He leadeth me all the way,
He holdeth my hand in His own;
I walk through the valley of pain,
Never alone.

Blest be the rock of my soul,
The God of salvation and truth.
He bids me to walk and not faint,
Renews my youth.

When shall I stand before God?
I thirst, oh, I thirst for His grace,
To dwell in His presence for aye,
And see His face.

* * *

At Grandmother's

MRS. A. C. TINSLEY

THE crimson of the maples and the yellow and cream of the daffodils remind me that the earth has put off for the season its winter covering of fleecy eiderdown, and that it will soon be clothed again with the summer colors it wore when almost a year ago I used to sit on the front porch of the little gray bungalow at evening, and watch for the children to come home. While I waited, the lights in the houses far and near shone out one by one, but the sunset's afterglow and the glimmer of the evening star were more in keeping with my mood, and called up from their hiding places thoughts that had lain dormant during the heat and glare of the day.

It was at twilight that as a child I used to talk with grandmother, seated on a low stool at her knee on the front porch of an old house that was new when she entered it as a bride half a century before. She habitually folded up her sewing and laid it aside at the setting of the sun; and we children usually reached home shortly before that time from the country school, where early and late the teacher did his utmost to crowd into the empty heads of his pupils all the "book learning" they could possibly hold.

I liked to talk with grandmother, for she always understood. She laughed with me when I told her of the boy in the geography class who didn't believe the earth is round, because, as he explained, he could "see it's flat; 'cept the hills and hollows." She thought it rather commendable for me to be next to the head in a spelling class of even two members; and if I

asked for a new hair ribbon or a piece of lace, she knew the request was not prompted by worldliness, but by a timid dread of humiliation if I should not have what others had. Such accessories were made possible for me by means of her butter-and-egg savings; but I did not suspect then, and can only conjecture now, what she must have denied herself in order that I might have pretty things like the other little girls.

Incidents of grandmother's girlhood varied the order of our quiet evening talks. I liked especially to hear her tell about the falling of the stars, when every one believed the end of the world was at hand; and of how one woman hurried over to a neighbor's to pay a few cents, lest the debt should stand against her in the judgment. Grandmother said she herself, for the time being, forgot everything else in the thought that heaven was near.

In the interval of silence that followed, I wondered how far away heaven is, and what it is like. Perhaps like Aunt Eliza's, who had such lovely flowers that just to look at them made me break the tenth commandment. Somehow, though, I never felt exactly comfortable there, for fear I'd move a chair or something out of its place. And when we left, Aunt Eliza didn't cry over us as grandmother did whenever we had to leave her. She bore our departure quite well, I thought.

On the whole it was much nicer at grandmother's, even if the flowers were just plain pinks and lilies,—I cannot name them all, but I loved them every one, and could have as many as I wished; besides, grandmother wanted us, and I hoped the Lord would want me around, and not grow tired of me if I should ever go to live with Him. These were crude, childish ideas, to be sure; but maturer conceptions of heaven may prove to be only a hair's breadth nearer the glorious reality. Be that as it may, I am glad that Jesus wants His people to be with Him where He is, and I still treasure the thought of the welcome I hope some day to find in my Father's house.

Grandmother's roomy, rambling home might have been appropriately named "The Orphanage;" for in addition to her own children, two families of orphaned nephews and nieces, and two of grandchildren received shelter and training there, my brothers and I being last in the order of succession. In such an experience grandmother must have found ample scope for the exercise of patience, and it is reasonably certain that the opportunity did not decrease with our entrance into the family circle; but her love for us covered a multitude of our shortcomings.

Love has varied forms of manifestation, one of which is chastening; and though difficult to recognize in this disguise, it is none the less genuine. Grandmother's love assumed this form when we crossed the indefinite line at which endurance ceases to be a virtue; and in consequence we were hurried along the well-beaten path leading to a large peach tree whose irregular pruning suggested neither increase of symmetry nor of fruit bearing as its object. The

sight of those lower limbs covered with stubs of their broken offshoots, was to me and my companions in misery, a forcible though pathetic reminder of grandmother's faithfulness in following the wise man's suggestion with regard to the training of children.

A frequent number on the program of those special occasions was a private lecture by the lady in charge, on the rapidly growing tendency of the youth in general, and of her hearers in particular, toward laxity in obedience. The repeated mention of our delinquencies was intended to have a wholesome effect by causing us to amend our ways; but I regret to have to record that at the time it impressed us less deeply than did other features of the scenes enacted under the shade of that historic family tree.

In later years I have come to recognize the existence of this unhappy trend in the young, and with action suited to the word, have undertaken to eradicate traces of it appearing in the conduct of the junior members of my own family. In connection with activities once supposed to be helpful in bringing about the wished-for consummation, by way of fostering in their young minds a desire to redeem the waning family reputation, I have once and again alluded to the heights of obedience reached by their immediate predecessors; but as I recall grandmother's remarks on similar occasions previously referred to, I am forced to admit that she considered the golden age of childhood even then a thing of the past, and that from the evidence in her possession, she felt warranted in assuming that the era of decline began at least one generation earlier than the comparatively recent date fixed upon in my reckoning.

Though under stress of circumstances, grandmother sometimes meted out punishment, I am sure it was always less in our case than justice demanded; but we were content to have it so, and charitably looked upon any dereliction in that respect as a failing that leaned to virtue's side.

Correction was by no means the chief act in a life busied as was hers with effort for the comfort and happiness of others, if the term "effort" can be applied to anything so natural and spontaneous. Planning and preparing some favorite dish for us; writing a cheery letter to an absent member of the family; visiting and caring for the sick,—such deeds, together with the necessary household duties, filled up the hours of grandmother's days. Her patterns were models from which were cut the neighborhood supply; her flower and garden seeds were generously shared; she would "drop in" on a neighbor, and help with her sewing or darning while they chatted; and yet in all this I doubt if she ever suspected that she was doing missionary work. Her deeds were not the result of outward pressure; they were cups of cold water given in the spirit of the Master, who went about on earth doing good, and whom grandmother loved and implicitly trusted. Her hours of Christian help work were unrecorded, save in the book of remembrance, but I believe she will one day hear from the lips that first uttered them, the blessed words of commendation, "She hath done what she could."

One small but characteristic kindness which affected me personally I have never forgotten. The thrifty housewives of that neighborhood, though unaware of the proclivity of the Bulgarian bacillus for prolonging age toward the century mark, nevertheless highly esteemed buttermilk as an agency for stimulating growth during the earlier period of life; and willing or unwilling, the average child was re-

quired to partake daily of its benefits. The underlying reason for all this may have been that the use of whole milk as a beverage would have diminished the size of the daily churning, and each housekeeper prided herself on the quantity as well as the quality of her butter production. That grandmother leaned to the popular view cannot be denied; but her instinctive kindness rose superior to the prevailing practice, and she served sweet milk on her table to those who preferred it, thus curtailing her output of butter, but adding to the enjoyment of more than one grateful little mortal whose palate rebelled at the taste of the growth-producing buttermilk. Wasn't it just like grandmother?

The house we all loved so well, and about which so many memories cluster, still stands, but it no longer echoes the footsteps and voices of its accustomed inmates. Year after year the flowers around it have bloomed and withered; the birds have come at the call of spring, and left in the chilly days of autumn; and many a summer sunset has spread its crimson and gold against the sky and faded into darkness, since grandmother's sewing was laid aside for the last time, and our talks on the vine-covered porch came to an end. Yet when the gathering shadows shall have ushered in the night when no man can work, and my lessons are finished, and the morning of the resurrection dawns, I hope we may again sit down and talk together, this time not in the dim earthly twilight as of old, but in the brightening radiance of the perfect day.

* * *

Healed by Divine Power

E. J. BEEBE

As I was on my way some time ago to fill an appointment at Grand Ledge, Mich., and had to pass through Lansing, I called to see a sister of our church who was afflicted with asthma. Her case was one of the worst known to physicians. For years she was not able to lie down without distress, and often coughed so that she would fall to the floor, and seemed liable to strangle to death.

I found her in bed sick with pneumonia and nearing death's door. This was on Friday, and I was to return from Grand Ledge the evening after the Sabbath. I asked if I should not bring Elder Moore down Sunday morning, and have prayer for her and anoint her. Consent was given.

Elder Moore was glad to come, so after reading some of the blessed promises, we prayed for her and anointed her, after which we sat by her bedside and told of many that had been raised from beds of sickness and affliction.

While we were talking, her sister came in and said that dinner was ready, and the sick one requested, "Put a plate on the table for me." After saying this she arose from her bed, and walked out into the other room, healed by the power and blessing of God.

* * *

"If any commandment should appeal to a Christian, it is the ninth, 'Thou shalt not bear false witness.' Consider how its infraction hurt our religion, our apostles, and our Lord. Reputation is too precious to harm lightly. God save us from being the purveyors of harmful rumor."

* * *

"It is a duty to be cheerful in all one's attitude toward life; this is God's world, and all is to be well."



YOUNG MEN and YOUNG WOMEN



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

Creation and Evolution — No. 1

J. P. NEFF

THE conflict is on in the schools, the church, and the public forum and press, between the ideas of creation and of evolution. There was a time when men thought they could reconcile the theory of evolution with the Bible; today there are some who think they can reconcile the Bible with the theory of evolution. There is a vast difference between the two attempts. The former supposes the Bible to be true, and that evolution must be interpreted to agree with it. The latter supposes the theory of evolution to be true, and that the Bible must be interpreted to agree with evolution. The former found it impossible to interpret evolution so as to make it consistent with the Bible without such an interpretation as would destroy evolution; and the moderns are finding it impossible to interpret the Bible so as to make it agree with evolution without destroying the Bible.

Bishop Manning has well expressed the law of interpretation: "Interpretation of a fact or truth is one thing, and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation, which is in fact denial, is a misuse of language."

Those who are acquainted with the Bible, and are well informed on evolution, know that the Bible cannot be interpreted to agree with evolution without violating the principle laid down by Bishop Manning. The Bible does not approve or accord with the theory, and evolution makes no appeal to the Bible. They are strangers to each other. Neither receives any comfort or help from the other.

Evolution thirty-five years ago, under the form of higher criticism, was waging war on the record of creation in Genesis, the fall of man, and the flood. But the Psalms and the New Testament over and over refer to creation, Jesus refers to the flood, Peter also refers to it, and Paul refers to the fall of Adam. Hence, to question the record of Genesis is to question other vital sections of the Bible. If Genesis is only a fable, David, Peter, Paul, and Jesus did not know it; for they refer to these things as literal facts and actual occurrences. Can we believe that David, Peter, Paul, and Jesus believed in the statements of Genesis as giving account of actual occurrences, but that our modern evolutionists have discovered their mistake and found that they were deceived?

It is important to distinguish between creation and evolution. But before defining these terms, it is well to state the fact that many varied and conflicting opinions have been advanced for evolution. The term "evolution" has changed its meaning often, and the people even today have many different ideas as to what evolution really signifies. The theories as held by its founders have very generally been disproved. Thus Darwin's "natural selection," Spencer's "survival of the fittest," Lamarck's "use and disuse of parts," St. Hilaire's "response to environment," Nageli's "vital force," Lamarck's "inheritance of acquired characters," Haeckel's "biogenetic law," that the higher animals in their embryonic development pass through the adult stages of the lower animals, the variant series of comparative anatomy, and many other views that at one time or another have been considered by eminent evolutionists as the very foundation of the doctrine, the last word on the subject, and the unanswerable argument in favor of the theory—each of these, advanced by its own group of adherents, has been disproved and abandoned by others, as a result of research and scientific discovery.

Many people say they believe in evolution, but when you question them, you find they are from fifty to two hundred years out of date. Their ideas of evolution are those held long ago, which well-informed modern evolutionists have

abandoned because they conflicted with more recently established laws and facts of science.

Hence, we must now define creation and evolution as these terms are understood today. What is creation in the Bible sense? What is evolution, according to the best-informed evolutionists of today?

Creation means to bring into existence by supernatural and miraculous power something that previously had no existence. God did not make the world out of what existed before. He spake, and it came into being. "By the word of the Lord were the heavens made." Ps. 33: 6. Creation means that at a definite time, the Supreme Being, by a special divine act, brought into existence that which had not previously existed. It is not a natural process, but a supernatural act. It is not development, growth, or a new combination of previously existing particles of matter. This is the meaning of creation in the sense used in Genesis. It is the meaning which those attach to the idea who believe in a literal creation in the sense used in the Bible. Those who believe in creation, believe the world and the whole universe came into existence in this way, and that in the beginning God created all species of plants and animals, including man. He did not make these by physical, chemical, mechanical, or even biological processes, but by His creative power, which is different from any power we know in the natural world.

Evolution is a theory that attempts to account for the origin, development, and past and present status of all things in the natural world, by means of slow changes or processes. These processes are natural, and they are the same as those now going on in the world about us. According to evolution, all geological formations came about in the slow, natural course of events; none of consequence are due to a catastrophe such as the flood; all forms of plant and animal life developed or evolved through slow processes from the simplest unicellular forms. There has, according to evolution, been no creation, but merely slow changes, taking place through natural processes, such as we see going on in nature today and extending over more than a billion years.

To give some authoritative statements, we quote from "Critique of the Theory of Evolution," by Dr. Thomas Hunt Morgan, the eminent evolutionist and scholar, professor of experimental zoology in Columbia University. In speaking of change as a process of evolution, he says: "At most it means little more than that you want to intimate that miraculous intervention is not necessary." This means that no supernatural power has intervened in nature. There has been no special creative act. It appears from authoritative evolutionists, from Darwin down to the present time, that evolution is not due to *purpose* either from within or from without. It all came about by casual accidents. Nature has happened as it is. Aside from preservation there was no aim or purpose in nature itself, nor was there an outside omnipotent, controlling power that worked out His purpose by "miraculous intervention."

To quote again from the "Critique of the Theory of Evolution," page 38: "Today the belief that evolution takes place by means of natural processes is generally accepted. It does not seem probable that we shall ever again have to renew the old contest between evolution and special creation." Again, page 194: "Evolution has taken place by the incorporation into the race of those mutations that are beneficial to the life and reproduction of the organism." Again: "The causes of the mutations that give rise to new characters, we do not know, although we have no reason for supposing that they are due to other than natural processes."

It is evident from these statements that evolution excludes God from the world so far as any special creative act is concerned; everything came about naturally, through *natural processes*. And this high authority thinks that the contest

is over between creation as a special act of God and evolution as a natural process.

It must therefore be evident that creation as represented in the Bible, and evolution as understood today, are contradictory terms. Both cannot be true, and either is destroyed by interpreting it to agree with the other. Creation and evolution both rest upon faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3. If we believe the Bible, we understand that God created the heavens and the earth. How? By His word. "He spake, and it was done; He commanded, and it stood fast." Ps. 33: 9. He pronounced the laws and principles, and originated the forces which govern every atom, every molecule, every star, and all have obeyed His commands since. Thus the Bible makes God responsible for the origin of the universe as well as for all the forces that uphold it and make it stand fast. We must accept these as facts by faith. There is no way to prove or to disprove them. We believe God's word, and therefore we know these things. Faith here must precede the knowledge.

The evolutionist rejects faith, calls it blind credulity, says it is taking things on authority. But evolution is equally a matter of faith. The theory is unproved, and in its very nature unprovable. It requires fully as much faith to believe that all these infinite, exquisite, harmonious forms and adjustments in nature just happened by natural processes, by blind forces, by chance variations without purpose within or without, as to believe that God created them. Evolutionists repudiate the authority of the Bible, but they substitute the opinions of some men whom they call authorities on various subjects. After all, they accept the authority of men.

It requires unbounded and persistent faith to believe in a theory whose evidences in its favor are ever conflicting, ever varying. The reasons which one has today for believing in evolution, he must modify or give up altogether tomorrow, because some new discovery in science or archeology has upset the evidence.

Professor Morgan, on page 27 of his "Critique," says:

"Looking backward over the history of the evolution theory, we recognize that during the hundred and odd years that have elapsed since Buffon, there have been four main lines of speculation concerning evolution. We might call them the four great cosmogonies, or the four modern epics of evolution."

He then takes these up in the next thirteen pages, and shows that they have all been disproved and discarded by modern scientific discoveries. In speaking of biogenetic law, on page 15 of the "Critique," he says: "Later, this view became one of the corner-stones of the theory of organic evolution." On page 19: "I venture to think that these new ideas and this new evidence have played havoc with the Biogenetic Law."

So, according to this distinguished biologist and evolutionist, the evidences for evolution have been overturned and overturned.

Evolutionists think it strange that we can believe the Bible, the word of God which liveth and abideth forever; yet they believe a theory that is ever changing, and will be cast aside. Which requires the greater faith?

* * *

The Most Important Period for a Young Man — No. 2

BY A FRIEND OF YOUNG MEN

THERE is a phase of the interesting subject discussed in the article on "Courtship and Marriage," in a recent number of the REVIEW, which young men particularly would do well to consider. A little self-examination in answer to the question, "What kind of girl do I find most congenial now?" might be of help to a young man as well as to the young women he associates with. The following quotation indicates that not all our young men are making right decisions in their associations:

"Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God.

"Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken, and makes many suggestions; and often these suggestions are followed rather than the counsel of God's Word. This finely

woven, dangerous net is skilfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims pierce themselves through with many sorrows. As the result, we see wrecks of humanity everywhere."

This little incident, which I once saw enacted in a suburban street car, emphasizes the point that "fearful mistakes" are made in the choice of associations:

At the city station there sat just in front of me a girl with whom I was somewhat acquainted. She was a well-bred little lady, winsome in face and character. Just as the car started, a tall, clean-faced young man came into the car, and spied the young lady. There was a quick lighting up of faces, distinctly cordial greetings, and a polite request from him for a seat beside her.

Just at this point, down the aisle came a dashing brunette, showily dressed, and beautiful in a bold, striking way. She was well, but not favorably, known in the city and adjacent towns. She also was acquainted with the young man, and paused for a moment's loud, slangy greeting, when he straightway played the part of the proverbial moth, and followed the flame. A surprised, puzzled look settled on the face of the first young woman, as the others moved to another part of the car, and seated themselves.

One more instance will suffice to show that young men sometimes deliberately choose the wrong girl, and thus encourage her kind.

A Christian young man was keeping company with a modest girl. She had all the sweetness and goodness that go with the type, combined with a creditable amount of ambition. He suddenly transferred his affections, giving as his confidential reason that the first girl was "too slow." Not even by a stretch of the imagination could that charge be brought against the painted-faced girl with whom he later cast in his destiny.

Nor can we confine this error to young men only. Older men are occasionally guilty of the same thing, though in a different way. Some are inclined to choose the snappily-dressed, somewhat showy, and sophisticated young woman for office help and kindred positions in preference to the modest, less striking girl, much to the latter's surprise, and sometimes to her embarrassment. But this is an article for *young* men only, and we should not digress.

No young man need make a mistake if he takes the Word of God as his guide in this most important period of his life. If a sensible young man is looking for a suitable girl companion, he need have no fear of not finding her, providing he is not too hasty in his decision, and in his association is sincere and open-hearted. "The underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls."

In too many cases chart, compass, and anchor are cast aside, together with the pilot: a "lovesick sentimentalism takes the helm, and guides to certain ruin." But "if ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life."

"Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. Ask yourself these three questions, 'Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life?' If these reflections present no drawback, then in the fear of God move forward" in the union indissoluble as long as you both do live.

* * *

Prayer

R. HARE

PRAYER wings its flight above the mountains and the sea,
Above the clouds, however dark and wild,
Above the rage of tempest and of storm,
And there Jehovah hears His child.

In silent midnight or the brightest noontide hour,
Mid crash of thrones or empires' slow decay,
Faith kneels in converse with High Heaven, and claims
The strength for every passing day.

Cease not to pray, O child of time, pray evermore;
Conquest is measured to the constant soul;
Viewless the wings that bear thee help, but still
Their myriads answer Heaven's control.



THE PRINTED PAGE IN ASIA

THE year 1922 was our banner year thus far in our literature work in the Far Eastern Division, and this in spite of the fact that many of our unions were in areas torn by civil war and overrun by robber bands. Some of China's great populous provinces have in many places been almost laid waste. Neither life nor property has been secure, and hundreds of the innocent country people have been tortured and killed, and their homes destroyed.

While foreigners have formerly been comparatively safe in these periodic outbreaks of brigandage from which China has so severely suffered, not so the outbreaks of the year 1922. In the province of Honan it was claimed that at one time seventeen foreigners were in brigand hands. "In perils of robbers" has become a very real thing with many of our colporteurs.

A field secretary told me of one of his colporteurs who had been taken captive five different times. But the Lord has mercifully preserved these men, and has wrought some wonderful deliverances. In one experience where it looked as if one of our boys would fare very badly, his limited knowledge of our methods of relieving pain and suffering, which enabled him to give relief to the brigand left to guard him, wrought his deliverance.

But despite war, pillage, and famine, the work of God has gone on apace. With two exceptions all our unions show substantial gains over 1921. Our total gain of more than \$22,000 is quite evenly distributed over the field, which indicates that the growth was a healthy one, and not made by any phenomenal development in any particular section of the territory.

The colporteur continues to be the gospel pioneer, and for 1922 we can report additional fields entered. At the close of the Singapore Training School last winter, Brother V. L. Beecham, the union secretary, started for Menado, Celebes, with a company of student colporteurs. The Celebes were entered two years ago by the colporteur, and now we have a company of baptized believers at Menado, the northern port of the islands. After spending some time in the Celebes, Brother Beecham went on farther east to the Moluccas, or Spice Islands. I quote from his letter, written January 16 from Amboina, Dutch East Indies, as follows:

"On leaving for Ternate, one of the much-famed Spice Islands next to the New Guinea coast, I was given letters of introduction to the Chinese of that place. It so happened that I arrived there January 1, a big day, and as usual the Chinese were taking part. I was invited to the school, which is also the headquarters for the Chamber of Commerce, and there I was invited to speak. Practically all the business heads signed up for the *Signs* and 'Beginnings' ["Patriarchs and Prophets" in Chinese]. Arriving at Amboina, I took my letter of introduction to one of the teachers, and he with one of the students went with me to the headman and took his order, and then we went to the shops. We

started in at 5 P. M., and by 9 had taken twenty-seven combination orders for the *Signs* and 'Beginnings.' Got back in time for supper too (9:30 is not late for the Dutch). Only one man refused to take the literature."

When we were pupils in the grade school, how interesting it was to read of those early travelers exploring the Spice Islands! But how much more interesting it is to read of the colporteur now exploring those same islands in search of the honest in heart, some of whom will stand with the redeemed on the sea of glass in only a short time from now.

While journeys like the above sound romantic, to the one making them there is little romance, but much hard work, privation, and at times hardship. The following is an addition to the letter that contained the above story:

"I am adding a little to my letter written to you in Amboina, January 16. January 31 the steamer came and I boarded it, and as there was nothing to be gained by posting your letter at that place, I have brought it along. Then, too, I had an experience that I want to tell you about. I went to the island of Saparua, arriving there on Sabbath. Saturday night I took a fever, attended with almost unbearable pains. As I had intended to stay only three or four days, I left part of my medicine at my room in Amboina. Fortunately, however, I had a bottle of asperin tablets, and these I took from time to time when my aching bones couldn't stand it any longer. I had a native with me, and was staying at a shack in the compound. The second morning he came running into the house with the information that the government boat was anchored out in front, and would leave for Amboina in half an hour. Though I was desperately sick, I had to get up and dress, and walk about three quarters of a mile to a sampan, in order to get to the boat. There was no other boat going for three weeks, and I was determined to catch this boat out the thirty-first. As the government boat was a small one, the waves tossed it about so I began to be seasick also. Arriving at Amboina, I had another half-mile walk to my room. Taking everything together, it about got the best of me. I was just able to get on the boat for home, when it came along. However, during the nineteen days that I have been on board, I have nearly regained my strength. There were two Americans on board as far as Batavia, and my association with them did me more good than anything else. After three months with the natives, speaking nothing but Malay, I found these Americans a welcome change. Tomorrow I shall reach home."

While Tibet is considered one of the closed countries, and is still, so far as we know, without a living representative of this message, the caravans of yak, with their cargoes of tea, continue to carry the printed page to the very heart of that strange land. The tea is done up in leather bags, and is carried on the backs of the beasts of burden. Dr. J. N. Andrews, our lone missionary in far

western China, has been privileged to put the commandment charts and other small literature which he has prepared in the Tibetan language, into these bundles of tea. Thus the printed page is carried free to a land that the colporteur cannot as yet enter. The gospel seed bears fruit. It is being sown today in the heart of closed Tibet.

The outlook for 1923 for the literature work in the Far East is good, and we expect to make it better than 1922. Pray for our dear native boys, who are oftentimes braving dangers that our colporteurs in America know little about, in order that their countrymen who now sit in heathen darkness may have the blessed light of the third angel's message.

C. E. WEAKS,
Sec. Pub. Dept., Far Eastern
Division.

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AT OUR CHURCH HEAD- QUARTERS

TAKOMA PARK, a suburb of Washington, D. C., lying partly within the District of Columbia and extending across the line into Maryland, is perhaps known by name at least in more parts of the world than any other town of its size. From there a variety of communications are constantly going out to practically every country in the world. The recent growth of the town has been very rapid, and while by no means all the population is Adventist, the central and most conspicuous point is the green knoll on which the General Conference and Review and Herald buildings are located. The impressions received on my last visit to the General Conference offices were such as to make me wish that all the believers in the advent message might know more of the activities carried on there.

As one enters the front door of the General Conference building, the first office on the right is occupied by the general secretaries. They constitute a well-organized department, that in a particular way keeps in constant touch with every part of the world field. The keeping of records and minutes of the business of the Conference, and passing on to individuals concerned the decisions of the Committee, is now only a small part of the duties of this office. It has come to be a sort of clearing house for reports and information relating to the progress and needs of every field and department of missionary enterprise.

Here, also, with the counsel of the General Committee, is handled the business formerly conducted by the Foreign Mission Board. Almost daily, letters, telegrams, and cablegrams are received, calling for workers either to supply new openings or to fill places made vacant by death or failing health. Just as often, similar communications are sent out, passing on the calls, through union and local conferences, to individual workers, who are soon on the way to the ends of the earth.

The efficient dealing with such matters demands a wide acquaintance with the workers in the home field who would

be candidates for such calls, and with the hundreds of young men and women in training in our schools and colleges; and voluminous files contain names and all available information regarding these persons. Then as names are decided upon, there are the usual arrangements for the passports, routes of travel, and counsel as to necessary outfits. Many, and oftentimes touching, are the stories that could be disclosed from the files of unpublished correspondence that comes to this office: stories of hopeful, vigorous youth responding to the greatest incentive in the world; stories of supreme sacrifices by saintly parents of sons and daughters, in their declining years; and justifying all these, the stories of the saved from every tribe and tongue.

Just across the hall is the equally important treasury department. It is hardly necessary to state that this is the place where countless streams and rivulets of Sabbath school, foreign missions, and other offerings from individuals, churches, and conferences, flow together to form, not a stagnating pool, but mighty rivers running out in every direction, distributing the appropriations that make possible steady advance along the whole far-flung mission frontier. The rapidly multiplying interests of the cause, and the changing conditions in the world at large, demand a combination of the highest type of financial and business ability with deep spirituality for the responsibilities of this department. That justice may be done to all workers and fields, it is necessary that there be the closest watch kept on living costs, conditions of trade, markets, rates of exchange, etc., of all countries. Large amounts of money must be safeguarded in transit, and proper security assured for reserves and trust funds. The treasurer is also looked to for counsel on financial matters in many local conferences and institutions.

On the second floor are the offices of the president of the General Conference, and of the general vice-president for North America. When not out in the field, these brethren are always "at home" in the office, to give counsel and help in the problems of any department, which, with the accumulation of correspondence and other matters demanding their attention, often causes their lights to be burning long after office hours.

Other rooms on all three floors and even in the basement are used as offices for the various departments of the work, — auditors, Sabbath school, medical, educational, young people's, religious liberty, publishing, home missionary, the Press Bureau and the Bureau of Home Missions, each of which is manned by workers whose training and experience fit them in a special way to lead out in the denominational endeavor along their special lines. Constant study is here given to the programs and campaigns that mean so much in the harmonious development of church and institutional work.

It would bring courage to every worker in the distant fields, as well as renew in the heart of every lay member strong confidence in this movement, could they listen in on the exercises that are held for a few minutes every morning in the upper room which is used as a chapel. Here before beginning the day's duties, officers, departmental secretaries, accountants, stenographers, and helpers, all meet for worship. After song and a

Scripture lesson, quite often some fresh item of interest from beyond the seas is reported, and earnest prayer is offered for the work and workers the world over, and particularly for the Spirit of the Master to have His way in all that is done at this important center. The spirit that actuated the pioneers of the message is still with the Advent Movement today in its wheels-within-wheels complexity, and is the greatest assurance of ultimate triumph.

How evident today is the wisdom with which the founders of this movement builded, and with what peculiar application we see the fulfilment of these words of Elder James White, which appeared in the REVIEW of Jan. 4, 1881:

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but rather for the protection of the people of God. Christ does not drive His people; He calls them. 'My sheep hear My voice, and I know them, and they follow Me.' Our Living Head leads the way, and calls His people to follow. . . . Between the two extremes, of church force and unsanctified independence, we find the grand secret of unity and efficiency in the ministry and in the church of God."

BENJAMIN P. HOFFMAN.

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GOD'S PLAN OF EDUCATION IN INDIA

In the Northwest

THE great plains of India, stretching in an unbroken level from the region of Calcutta to the western edge of the Punjab, a distance of 1,500 miles or more, are at once the richest in fertility, the hottest in climate, and the most thickly populated, of all India. It took us two days and nights by the Punjab Mail to travel from Ranchi to Lahore, the capital of the Punjab. Here we found Brother Burns, an enthusiastic young evangelist from Australia, working for a foothold in this chief city of the far northwest, and with promising success. After a few hours here we pushed on to our Punjab school at Chuharkana, still farther west.

The Punjab is one of the wonder countries of India. Its name means Five Rivers, referring to the five streams with their sources of supply from the Himalayan snows, spread out fanlike over the plains, and converging toward the Indus, furnishing abundance of water for one of the great irrigation systems of the world, and transforming a desert-like country into smiling fields and busy thoroughfares. It is one of the great wheat belts of India, the Punjabis abandoning the proverbial rice for the more hearty whole-wheat flour made up into large pancakes, as their principal food. Along its highways wends the omnipresent Indian bullock, with his two-wheeled cart laden with anything and everything that is transportable. But he must divide the honor with the camel, which still undulates along the roads in his dignified and lofty way, in caravans of six or eight, each with his rein tied to the tail of the one ahead, the driver riding the one in the lead.

It was into the heart of this remarkable country that Brother F. H. Loasby went single-handed a few years ago to pioneer the way of the third angel's message. It is in the very heart of this same country, among the canals and

wheatfields, that a permanent memorial of present truth has been set up in the form of a boarding school, with new buildings and on our own land. Here we gathered for a two days' workers' meeting, one that cannot be forgotten as long as memory lasts. It was moving indeed to see how the hearts of these stalwart Punjabis have been touched and tendered by the gospel of the soon-coming Jesus. With two native drummers, two tongsmen, and one violinist in the lead, the believers never tired of singing the songs of Zion before and after every meeting, and far into the night.

And they give of their substance. In the Sabbath school, when the Kashmiri secretary had counted his offerings of 18 rupees (\$6) and suggested that they give enough more to make it an even twenty rupees, the response did not stop until the total went up to thirty-four rupees. In the evening of the same day, when our evangelist, Brother E. R. Reynolds, took me out to see a neighboring village, we found a group of singers out on the green, continuing the songs of the day. We joined them a few moments, had prayer with them, and were about to go, when one of them untied the knot in his loin cloth, and handed us a silver rupee; then another and another did the same, till six rupees were handed over as an expression of their gratitude for the truth that had come to brighten their lives.

Brother Loasby has developed his own method of labor. Taking a family tent, with his wife and two children, he pitches camp in a village and preaches to the people as long as seems best, then moves on to another village, letting his bungalow at home stand vacant till he returns, sometimes after two or three months.

As the interest develops, he starts a village school with an Indian worker in charge, who devotes most of his time to the evangelistic side while his wife does most of the teaching. That the time is ripe for a boarding school to take care of the fruitage of the village schools, is both cause for gratification and good promise of future expansion. We now have ten acres of alluvial soil, with prospect of irrigation rights, and with substantial school buildings and a bungalow already up. Brother O. O. Mattison is on the ground, and in charge of the school, with good courage and devotion to his work.

From Chuharkana we went direct to Mussoorie to visit the Vincent Hill School, climbing the foothills of the Himalayas from Rajpur on ponyback, accompanied by Principal A. J. Olson, who came that far to escort Brother W. W. Fletcher and me on our way. A recent snowfall a foot deep was still lying on the north side of the hill, affording us a somewhat sudden change from the heat of the plains. We found the main building being pushed to a more completed state for the opening of school two weeks later, the principal's cottage just finished, and the foundation laid for the boys' home. Among the rocky forty-six acres on the steep hillside, soil of excellent quality is found here and there in sufficient quantity to raise a large part of the school produce, if the Indian style of terraced and intensive gardening is taken advantage of. With the enthusiasm evinced by Brethren Olson and G. E. Jones, there is good reason to expect that the gardening and other forms of voca-

tional work will be pushed, so as to keep the work in good balance, in harmony with God's program of education. There is prospect for the best attendance the school has ever had, and the entire field is looking hopefully toward utilizing its product in the development of our work in India. The view from the school in every direction is magnificent, the climate is excellent, and the new plans for following God's plan of education with greater fidelity assure results that India has long and patiently worked for and needed.

Our next visit was to Hapur, where the training school for northwest India is located, with Brother Floyd W. Smith in charge. Here again we own our land and buildings, and in one of the very best agricultural districts of India. Heretofore Brother Smith has had to do much of the training work himself, while acting as educational secretary for the division during Brother I. F. Blue's furlough in America. The headmaster is an Indian developed from our mission school at Garhwal, where Brother Smith spent his first years in India. Brother M. M. Mattison, one of our veteran evangelists in the vernacular, lives at this station. His devotion and labor are a strong support for the school. Some six or seven outschools are maintained in the numerous villages round about, one of which I had the pleasure of visiting. The tidy Christian home of the teacher, and the clean, orderly state of the premises and schoolrooms, are a credit to our work and a bright shining light in the darkness. On our way back to Hapur, I counted seventeen villages visible from the high road along which we drove, giving some idea of how thickly populated these fertile plains are.

The first school I visited in India belongs to this union mission, namely, that at Lasalgaon, east of Bombay, conducted efficiently by Brother R. E. Loasby, who greeted us heartily and showed us every courtesy as we visited this thriving school center. It is chiefly for the Marathi people. When the great Mogul Empire had run its course, it was the vigorous Marathis who overran and succeeded it in power, only themselves to be subdued in time by the British army, one of their strong forts of defense being near the school. In fact, this people constitute so important a factor among the many peoples of northwest India that it has been judged best to conduct a separate training school for them, as will doubtless have to be done ultimately for the Punjabis in their vast area. The buildings at Lasalgaon are very substantially constructed, and the school program is carried out with thoroughness. We found Brother Loasby enthusiastic over developing the vocational side of the training, weaving being of much promise.

I cannot forbear mentioning here the many times I saw the two Loasby brothers, during their college days, passing down the streets of Takoma Park in their overalls, earning their way through school. I ventured to prophesy that some day they would make good as missionaries, and here they are, one already returning from his first furlough, and the other about to take his, both reluctant to leave the field even temporarily, and with full determination to spend the rest of their days here.

Their attitude is typical of that of practically all the other workers I had

the pleasure of meeting in India. They all send word back home that India is not the dreadful place many have thought it to be, but a desirable country in which to live and labor, peopled with men and women who respond well to the gospel when their mother tongue is learned, and they are approached sympathetically. If I can judge at all from an eight weeks' sojourn among them, there are no people I could learn to love more, nor among whom I should prefer to labor, than the Indians.

With the excellent improvements the brethren have made by way of providing good homes for the workers to live in, and suitable resorts in cooler sections for their annual leave during the hot season, the prospects are bright for maintaining a more stable and ever-growing force of laborers for needy India.

W. E. HOWELL.

* * *

ADVICE TO NEW MISSIONARIES

First, think Korean. This means *getting the language*, and getting it fairly well. By hook or crook, borrow, buy, or steal the language. Do not let the teaching of English, or routine mission assignments, or social engagements, or books, or babies cheat you out of that prize. Go to language school if you can; but many people get the language well, and some get it better, if they cannot attend language school. If you depend on the language school alone, you are doomed. Over and above language school, and teachers, and many good methods of study, the prime requisite is to get away periodically from your fellow countrymen and your family, and spend some time living among the Koreans in their homes. For the first five years keep away, if possible, from English-speaking Koreans, and upon every opportunity, talk and listen and imitate.

To think Korean means to *become informed* about things Korean. Study the people, be interested in their life, devour books about them, get their viewpoint, know their history, make a study of their religious beliefs, superstitions, and customs. Modern missionary science allows you the first term of service to become acclimated, and to find yourself and the people whom you are to serve. As long as you keep at that particular job, no time will be lost.

By all means be *sympathetic*. Make up your mind not to allow smell or dirt or bugs or repugnant customs to overcome you. Just remember that many of your ways and mannerisms are distasteful to them. Do not allow yourself to get into the habit of making depreciating remarks about either the Koreans or the Japanese, and so far as possible do not listen to such remarks. Discourage such talk in your social gatherings of missionaries. As sure as you get into the habit of seeing especially the faults of the people, you will be detected by the Koreans with whom you associate, although they may not know a word of English. On the other hand, cultivate the habit of magnifying their good qualities. Be a humble learner, for they can teach you much.

Second, take care of yourself. Health is the condition upon which you can render your meed of service. If that is lost, all is lost. Keep in close touch with your doctor. Don't take chances. Of course there will be times of exception, times

of stress and strain, times when you will have to endure rather than offend; and at such time, endure and trust. But generally you can conserve health, and take exercise, and avoid taking risks. There is a golden mean between being over-cautious and careless.

The writer once heard a story about a home missionary in the West. As he was taking the train to go to his field, an old neighbor bade him good-by, and said, "Now, Jim, take care of yourself. Just remember that the Lord can get along without you. My son John went out as a home missionary. He thought the Lord couldn't get along without him. Poor John is dead now. Take care of yourself, Jim. Just remember that the Lord can get along without you." He can, and He can't. He can get along with you living a normal life in normal health better than He can get along without you because you foolishly jeopardize your health, which is one of the great assets in service. Ordinarily you are worth more in the Lord's work by working faithfully, joyfully, normally, through a long period, in health, than by living a few fitful, overworked years. So take care of yourself.

Third, do team work. "Be a good sport. Play the game." A very important side of your missionary life will be your relations with your fellow missionaries. Too many individuals spoil the missionary broth. You cannot always have your own way. You will have to do many things that you will not want to do. The ways of your missionary associates will get on your nerves, and their remarks will roll you. You will have to grin and bear. Just remember that they may be feeling the same way toward you. So be generous. Let your motto be, "In honor preferring one another." There is no other way to get along together. Co-operation is nine points of missionary efficiency, so far as methods are concerned. Under the restraining influence of the opinions of your coworkers, there is a place for individualism, new methods, and experiments.

During the first years of service you are supposed to have ideas, but not supposed to express them. You may be mature, have had years of experience as a teacher and as a church worker, be older and wiser than some of the so-called "older missionaries," have good ideas that will count for much in the work during the years to come, but you are supposed to suppress them, keep them bottled up, until some day, in station or mission meeting, you just have to find utterance, and then your career as a full-fledged missionary has begun.

Fourth, keep the home fires burning. You are related to a board, to missionary organizations, to churches, to individuals, to friends in the homeland; keep them on the string as long as possible. Write letters and articles on missions, religiously. Keep a journal full of interesting things for use on furlough and in correspondence. Some of your friends chided you for coming out to the mission field to bury yourself. Show them their mistake. Be a live wire. Keep on hand a supply of leaflets, kodak pictures, and picture postcards for mailing purposes. An ounce of this kind of treatment is worth a pound of books or of dry reports on the science of missions.

Unless fuel is added to the flames in this way, the cause of missions will not

flare up much. Out of sight is out of mind. Ten thousand miles is a long distance, and the friends in the homeland are interested first in things nearer at hand.

Fifth, don't lose your vision. You were called to the mission field, and came out with high ideals. Your heart still glows as you remember how you were powerfully moved in some conference, in some church service, and made the great decision. You built many air castles, and dreamed many dreams as to what you wanted to do in the cause to which you had dedicated your life. But, alas! there are serious jolts. Things don't work out as you had planned. At times you are misunderstood both by your fellow missionaries and the Koreans with whom you work. You pour your life's blood into some Koreans whom you are helping to train, and they disappoint you. So much of your work is routine and drudgery, and shuts out from your vision the goal you once had in view.

There is just one help for you at such times, and that is to keep up your spiritual contacts. There is a Friend ever close by, walking on the troubled waters, and saying, "Be of good cheer." His commendation is always forthcoming and satisfying. Once Dr. Francis L. Patton, in giving some advice to a crowd of seminary students, said, "Pray without ceasing, and shave every day." In that somewhat jarring way of putting it, he coupled two very important things. On the one hand, keep up appearances; they count for much in matters of dress, in your home, in keeping optimistic. On the other hand, you are connected with the Source of spiritual power, without which you cannot go on at all.

Not long ago I heard a helpful story about two of our splendid missionaries, a man and his wife, who have been in Korea almost thirty years. As the story goes, there came times when the difficulties seemed too great, and they felt that they just couldn't go on. Then in their evening devotions they would pray together about it, go to bed, and get a good sleep. The next morning things did not look so hopeless; they had gotten fresh courage to go at it again.

You are enlisted in the army of the Lord, and a great warfare is on. You are following a great Leader, who is going on to sure victory. So "pack up your troubles in your old kit bag, and smile, smile, smile."—*Paragraphs from article in the Korean Mission Field, January, 1923.*

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BECHUANA MISSION FIELD

THE work is advancing in this mission field, and all the workers are of good courage. During the first quarter of this year we have baptized seventy-one. There are many more in the baptismal classes who will be baptized later in the year.

The European membership in this field has gone over the goal on the Sixty-cent-a-week Fund for missions, and the native members have also exceeded the goal set for them. The tithes show a healthy gain. As we launch the Harvest Ingathering campaign the first of next month, I see no reason why these good records cannot be maintained right through the whole year.

The first week in March we held a canvassers' institute, and at the close

eight native and two European canvassers went into the work of selling our truth-filled literature. As far as we have heard from them, they are all meeting with good success.

Elder Barend de Beer is now in the Transvaal, looking after an interest among the Dutch-speaking people there. Tomorrow I go to Kanye, in the Bechuanaland Protectorate, to start a series of meetings. Dr. A. H. Kretchmar has been there for the last nine months, and now the call has come for us to establish our church work in that place. Kanye is a native town of about fifteen thousand people, and we hope for good success there. We are glad for this call from the protectorate, and hope it may result in the opening of that whole country to our work.

Next month I shall go with Elder W. H. Branson into Southwest Africa and Portuguese West Africa, to establish the work in the places that I selected while I was traveling through that country last year.

The health of all the workers is good, and we rejoice to have a part in this closing work. While we have our difficulties, still we are glad to see the work advancing, and with all the advent believers, we are planning to triumph with this truth, and stand victorious on the sea of glass. W. H. ANDERSON.

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OUR HOPE IN EVERY LAND

RECENTLY the writer, in company with Elder H. B. Westcott, president of the São Paulo Conference in Brazil, and Brother E. V. Moore, secretary of the home missionary department in the South Brazil Union, went about three hundred miles into the interior of the State of São Paulo to visit one of the churches, and conduct some general meetings for four days. To the writer this was a special treat, in that it gave him an idea of the real interior of this vast country of Brazil. We rode all day to reach our destination. Part of the trip was made over an electric line that compares favorably with the best lines in the States.

The reader will get some idea of the immensity of this one country of South America, Brazil, when he becomes aware that this journey did not take us more than about halfway across this one state, and there are many states in Brazil that would each contain several states the size of this one. You will readily understand how it is possible for 33,000,000 people to make their home in this one country.

At Ibitinga, our destination, we have a church of about sixty members. This number was augmented while we were there by an additional nine members who were baptized and connected with the church. It was interesting to note, as Elder Westcott conducted the examination class, that nearly all came out of Catholicism, and that they had been garnered in, not by the efforts of a pastor or other conference worker, but by the faithful efforts and labors of their neighbors and friends who were already members of the church. This emphasized the fact that the gospel, as lived and taught by a faithful laity, has the same power and gets the same results in Brazil as it does in the homeland.

The brethren in this far-distant point in the interior came to these meetings from far and near, and entered heartily

into the spirit of seeking God for a special blessing and the victorious life. The message of the hour in the homeland, the call to revival and reformation, fit into the experience of the believers wherever they are found and whatever tongue they speak. The instruction given at these meetings was of a simple nature, to the end that all might grasp the significance of the call that God has sent to His church in all lands at this time. The special burden carried by each worker was that these meetings should mark a new epoch in his personal life, as well as in the lives of the members of this church. The brethren responded to the effort put forth, and on Sabbath morning all joined in making a complete reconsecration to God. Many were constrained to make confession of their backslidings with regard to proper Sabbath observance, rendering to God faithful tithes and offerings, neglect of worship in their families, and other things. The Spirit came in and set His seal upon the work of the hour, and hearts were broken and contrite.

On Sabbath afternoon Brother Westcott presented to the members the great and inestimable blessings that come through the gospel, and showed that these come to us without cost on our part. In other words, salvation is free to us. But along with this he emphasized the fact that it takes money to send the message to others who know it not, and that it is our privilege to give of our means to carry the good news to some one who has not heard it, in return for the joy we experience in the knowledge of the truth. The brethren responded to this appeal with a liberal gift from their poverty, to the amount of \$300, to carry the light of the message to those who sit in darkness. Thus every field in the wide harvest becomes the home field, and the call to help in giving to foreign fields stirs the hearts of believers in the interior of Brazil as well as in the churches at home. We thank God for this, and it gives us courage to go on with the work until all the world shall have been prepared for Christ's coming, and the saved from every land shall meet for the first time in the great general meeting that will be conducted above. J. BERGER JOHNSON.

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BENGALI GIRLS' SCHOOL

It was in the late afternoon of a hot, sultry Sabbath in April that the workers of the mission station, together with the Bengali girls, assembled on the banks of a near-by tank. It was the last Sabbath before school closed. A few days previously, four of the girls had expressed their desire to be baptized. It was for the purpose of administering this sacred rite that all had now gathered.

The song, "I Surrender All," was rendered, and prayer offered by Elder A. G. Youngberg. Then, amid the singing of "I will follow Thee, my Saviour," the candidates one by one stepped to the water's edge and were baptized by Elder C. C. Kellar.

As each arose, silent prayers ascended that the candidate might go forth in the world to live a new life for the Master, to rightly represent Him at all times, to win souls for the harvest, and finally to be found among those waiting and ready to meet the Saviour when He comes.

Following this ceremony, all met in the school chapel, where the second church in West Bengal was then organized by Elder H. E. Willoughby, superintendent of the Northeast India Union Mission. This church consists of five European workers, four native workers, and twelve Bengali schoolgirls, making a total of twenty-one members.

While the work seems slow at times, it is encouraging to know that some progress is being made in dark India.

NETTIE KNISTER.

* * *

THE INFLUENCE OF A TRACT

ON the desk where I am writing there rests one of our little Sabbath tracts, now almost yellow with age. Some twenty years have passed since it was found on a muddy street crossing in an Eastern city. It has done noble service as a "silent messenger." What influences have grown out of its faithful witnessing only eternity will reveal.

The one who picked up this "bright jewel" from the mud had been a missionary in far-away India, but as she often remarked, "I was sent to America to receive the greater light." Until she fell asleep in Jesus, this sister gave herself untiringly to the circulation of the "speaking leaves," such as had spoken so effectively to her own heart. Her home was a veritable publishing house. I know of two sisters in the West who were led into the truth by this same little messenger. Out in China another sister is telling the message of hope that came to her through this little tract that was lifted so long ago from the muddy crossing in that Eastern city. Who can measure the influence of one little tract?

A woman sat waiting in a railway station. Noticing a literature rack on the wall, she took a tract from it, and read to pass away the time. She learned from her reading that the New Testament taught that the seventh day, commonly called Saturday, is the true Sabbath. She was not a Christian at the time, but resolved that if she ever became one, she would observe God's Sabbath.

About three years later a sorrow came into her home, and as a result she gave her heart to the Lord. She began to keep the Sabbath, and has kept it ever since. Not long after she united with the church, seven of her relatives joined her in the message. What possibilities are wrapped up in a single tract!

The plans of a Baptist evangelist and his wife were suddenly changed because of a tract. They had been transferred from one town to another, and were beginning a series of meetings, when one day a tract was handed to the evangelist. He read it, and his wife read it, and its message carried conviction. They recognized that it was Seventh-day Adventist literature, and succeeded, after some search, in locating the elder of our church at that place. The evangelist's wife showed the elder the tract, and said, "We have read this tract carefully five times, and compared it with the Scripture, and it seems to be the truth." That evening they began a study of the truth, and this continued for several weeks, resulting in their acceptance of the entire message.

The ministry of tract circulation belongs in the forefront of the church's evangelistic activities. It is being honored and blessed of God today as in the

years gone by. Everywhere, people are reading themselves into the truth. What we need is an ever-increasing army of tract distributors. It is safe to say that the printed page is the greatest means of reaching the majority of the people with the message, and every member of the church can have a splendid time assisting in its circulation. Here are a few of—

The Advantages of Tract Distribution

1. It affords work for our youth. There is no simpler method with which young members may begin to engage in Christian service. Before the young Christian finds himself prepared for any other method of giving public testimony, he will find in this an outlet for his energies. God has used our youthful Pocket Leaguers to the saving of many souls in this way.

2. The aged members may engage in it. It need never be given up, no matter how old one may become. It is a work in which an old member may nobly end his service for the Lord.

3. It may be used to open the way for personal work. After one has given a tract or mailed it with a letter, it becomes comparatively easy to enter into conversation on spiritual things.

4. "Tracts can go everywhere. They know no fear. They never tire. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway coach or in the automobile, on the broad highway or on the footpath through the fields. They are vehicles of truth, teachers of all classes, benefactors of all saints."

Methods of Tract Distribution

"The silent messengers of truth should be scattered like the leaves of autumn."
—*Gospel Workers*, p. 333.

As the leaves fall in the autumn and scatter in all directions, it is impossible to keep them under control. So the Lord evidently wishes it to be with our tracts, that our people shall scatter them so widely and in such large quantities that they shall be beyond the control of the enemy. There are many ways in which this may be done:

1. Keep a few tracts on live questions in a pocket or hand bag. When you talk with a friend or chance acquaintance about some of the world problems, just hand him a tract on the subject discussed, or closely akin to it. Your conversation will have inclined him to read it.

2. Leave tracts on the seats in trains and street cars, on the reading-room tables in public libraries, in waiting-rooms, and in every place where people may pick them up and read them. Do not leave so many at one time that they will be a nuisance, but place a few judiciously.

3. Reading racks may be placed in depots and other public places, and kept filled with a good assortment of tracts. This work should be attended to regularly and systematically. It has proved effective in the past in saving souls, and how many thousands have been warned by this means only the future will reveal.

4. Give tracts to the tradesmen who call at the door. Visit hospitals and other institutions, and in a kindly way hand suitable tracts to all who will take them. Left on the seats of automobiles and wagons, they may be carried to homes

we can never reach, and be read with an interest that will result in good.

5. Let us be courteous. Those to whom we offer tracts will read us, even if the tract is cast away. Let us be patient, and remember that we are proclaiming the good news just as assuredly as if we were standing in the pulpit. Let us be prayerful. Let us be confident of blessing. It is the living seed that is being scattered, and our work is not in vain.

6. Use tact in the selection and giving of your tracts. Tracts on the second coming of Christ, the unsettled condition of world affairs, and similar topics, are not likely to arouse prejudice. Use plenty of good practical tracts on Christian living and Bible study. The publishing houses have recently produced many splendid new tracts, and societies may secure these at small cost from the conference offices.

The ministry of tract circulation deserves the best that we can put into it. "Blessed are ye that sow beside all waters." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

ERNEST LLOYD.

* * *

FEEDING THE FLOCK

It was the recent privilege of the students of Union College and the members of the College View church to listen to a series of addresses by Elder A. G. Daniells on the deeper spiritual life. The meetings began Wednesday, May 2, and closed the following Sabbath. Elder Daniells spoke to the students of Union College daily at the chapel hour. He addressed the dormitory students at 6:40 in the evening, and then met with the church, including the outside students, at 8 o'clock. There were also meetings with the faculty, the young men's seminar, and with various classes; so the time was fully occupied.

The central theme in all these gatherings was the one of outstanding importance to every Christian,—personal victory over sin in all its insidious forms, and whole-hearted consecration to the work of God. The fundamental truths of the gospel were set forth with clearness and power. A quiet spirit characterized all the meetings. There was no emotionalism as such, but much deep feeling. The message of repentance and reformation that is going to this people was given in its main features.

We were made to see more clearly than ever before that the success of this great movement with which we are connected depends upon the personal holiness, the daily walk with God, of His believing children. Denominational activity, numerical growth, even large offerings to missions, are of little avail unless accompanied by, and the product of, genuine personal piety. In making these points clear, the speaker opened up many attractive avenues of study in the Bible and the "Testimonies," and he urged us to turn away from vain and unimportant things, and give ourselves to matters of eternal interest.

Looking back on these excellent talks, we feel not only that we were fed, but that fresh pastures were opened before us, and the lives of all those in attendance were deepened and enriched.

Owing to the shortness of the time at the speaker's disposal, it was not possible to go fully into many phases of the subject. But a very strong impression for good was made both upon the large body of students and upon the members of the College View church, and the wish has been widely expressed that at some future time Elder Daniells may return, and deal more fully with these life-giving truths.

M. E. OLSEN.

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PROVIDENCE, R. I.

THE city of Providence has a population numbering 237,595, but it is estimated that there are 500,000 persons within a radius of ten miles. We have three churches in this territory,—the Providence English church, with sixty-eight members; the Providence Swedish, with fifty-two members; and the Pawtucket church, with 102 members.

God is greatly blessing His work in the Providence district. It was my privilege to connect with the work in this field the first of the year, at which time a genuine revival and reformation was experienced by the church members. On the first of February the churches came together for a union meeting, to consider plans and to pray for the work in this field. God came very near. Plans were well laid for a city effort, and the people pledged more than \$2,800 at this meeting for the work in this city. At the time of this writing most of the amount has been paid.

The Majestic Theater, one of the largest in New England, and with a seating capacity of about 2,500 persons, was engaged for Sunday night meetings. Four services have been held up to the present time of writing, May 13, and the following subjects have been presented: "Daniel 2," "The New Earth," "Where Are the Dead?" and "The Binding of Satan." The large theater has been well filled at each service. The first two Sundays the police had to close the doors and turn hundreds away after all the seats were filled and all standing room was taken. The collections for these four meetings have been remarkable. The total Sunday collections have been \$1,254, or an average of more than \$300 a meeting. The offering for the first meeting was \$365. These liberal offerings are more than covering all our expenses, and we are using the surplus in helping the needy and poor of this city.

At the third meeting we tried selling the small 25-cent books. We took 300 copies to the theater, and nearly every one was sold before the meeting began, as the people came in, and we could have sold about one hundred copies more at the close of the service if we had brought the books along. At the second meeting we received about one hundred seventy-five names of those who desired special literature, and at the fourth meeting the ushers received 650 names and addresses of interested ones. We are now using *Present Truth* each week, and also selling the small books at each service.

We have excellent co-operation from the church members. About forty men and women are well organized as ushers and missionary workers to assist at the meetings.

A. E. SANDERSON.

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THE revival meetings held in Douglass, Tex., resulted in the baptism of three persons.

LOWER CALIFORNIA

IN November, 1922, I embarked from Mexico en route to Lower California. I landed in Santa Rosalia, and having found a small room, started at once to canvass the town, beginning with the customhouse, where I secured two orders. Even among the poorest people I was able to obtain some orders. During the month I worked in this town I took 175 orders, although on account of delay in receiving the books only 111 were delivered.

In this town of about three thousand I learned of only one family who made a profession of the Protestant religion. I held Bible studies with them daily. Some relatives from an inland town visited them, and they also joined with us in the Bible studies. Before I left Santa Rosalia, I was able to make a trip over the mountains, through the dry, barren deserts, to the home of these relatives in San Ignacio.

This town is an oasis compared with the country around it. The date palms and fig and olive trees are so plentiful here—the water being supplied by a large spring—that even the animals are fed the fruits of these trees.

I had taken a number of books with me to sell, but the people were rather fanatical and prejudiced, and the result was that I sold only two books. But a few honest hearts had been prepared by the Lord, and with them I held Bible studies. These simple-hearted people accepted the Sabbath truth, and thus some little lights were lighted in this out-of-the-way place.

I returned to Santa Rosalia on an automobile truck, and took a steamer going to La Paz. As we stopped at two or three small towns along the way, I had a chance to sell a few more books. The trip from Santa Rosalia to La Paz took about three days. A trip on one of these little gasoline steamers is not very pleasant, as there are no beds or other conveniences. I slept next to the engine, which made a deafening noise. Fortunately, the weather was excellent.

On the third day we arrived at La Paz, the capital of Lower California. It is a clean little town, and was formerly noted for its pearl fisheries. At the present time practically all business in the town is at a standstill. In some instances, when I was not able to obtain money in payment for the books, I accepted pearls, which I shall dispose of when I return to the United States.

The government employees bought several books. The governor was busy, so it was impossible for me to see him, but I sold him a book through his private secretary. The poor people were unable to buy books. Many of them did not even have sufficient food, because of the fact that there is little farming done here, and imported foodstuffs are expensive.

I spent one hundred days in Lower California, and during that time I sold 167 "Patriarchs and Prophets" and a number of small books. In all my trip I did not find a single Protestant church. Here is a large field for workers. There are many honest in heart, and one seldom hears of robberies or crimes in that country. Remember the people of Lower California in your prayers, and send workers to follow up the seed sowing and reap the harvest.

W. F. MAYERS.

Tepec Nayarit, Mexico.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

Massachusetts, South Lancaster -----
June 21 to July 1
New York, Union Springs -----
June 28 to July 8
S. New England, Hartford, Conn. -----
June 28 to July 8
N. New England and Maine, -----
Rochester, N. H. ----- Aug. '16-26

Central Union

Colorado, Stratton Park, Colorado Springs -----
June 21 to July 1
Wyoming, Douglas ----- June 21 to July 1
Inter-Mountain, Cedaredge, Colo. -----
June 28 to July 8
Nebraska ----- Aug. 16-26
Kansas ----- Aug. 23 to Sept. 2
Missouri ----- Aug. 23 to Sept. 2

Columbia Union

E. Pennsylvania, Allentown -----
June 21 to July 1
New Jersey, Mt. Holly ----- July 5-15
West Virginia, Clarksburg ----- Aug. 2-12
Ohio ----- Aug. 9-19
W. Pennsylvania, New Castle ----- Aug. 16-26
Chesapeake, Baltimore, Md. -----
Aug. 23 to Sept. 2
District of Columbia -----

Lake Union

E. Michigan, Jackson ----- June 21 to July 1
N. Wisconsin, Spooner ----- June 21 to July 1
S. Wisconsin, Fair Grounds, Fond du Lac -----
June 28 to July 8
N. Wisconsin (eastern part) Gladstone, Mich. ----- Aug. 6-12
Illinois, Springfield ----- Aug. 16-26
N. Michigan, Big Rapids ----- Aug. 23 to Sept. 2
Indiana ----- Aug. 23 to Sept. 2
W. Michigan ----- Aug. 30 to Sept. 9
Chicago ----- Sept. 13-23

Northern Union

South Dakota, Huron ----- June 14-24
Minnesota, Anoka ----- June 21 to July 1
North Dakota, Fessenden ----- June 21 to July 1
Iowa ----- Aug. 16-26

North Pacific Union

U. Columbia, Spokane, Wash. ----- June 14-24
Montana, Mt. Ellis Academy, Bozeman -----
June 14-24
S. Idaho, Caldwell ----- June 21 to July 1
W. Oregon, Hillsboro ----- Aug. 16-26
W. Washington, Puyallup ----- Aug. 9-19

Pacific Union

N. California, Stockton ----- June 21 to July 1
Nevada ----- July 9-15
California ----- Aug. 9-19
S. California, Los Angeles -----
Aug. 23 to Sept. 2
Arizona ----- Sept. 6-16
S. E. California ----- Sept. 28 to Oct. 7

Southern Union

La.-Miss. ----- Aug. 5-15
Tennessee ----- Aug. 16-26
Alabama ----- Aug. 23 to Sept. 2
Kentucky ----- Aug. 30 to Sept. 9

Colored

Kentucky ----- Aug. 30 to Sept. 9
La.-Miss. ----- Aug. 30 to Sept. 9

Southeastern Union

Cumberland ----- Aug. 23 to Sept. 2
Carolina, Charlotte, N. C. ----- Aug. 30 to Sept. 9
Georgia ----- Sept. 6-16
Florida ----- Nov. 1-11
Colored meetings on same dates.

Southwestern Union

S. Texas, Houston ----- July 19-29
N. Texas, N. Ft. Worth ----- Aug. 2-12
Oklahoma, Oklahoma City ----- Aug. 16-26
Texas ----- Aug. 23 to Sept. 2
Arkansas, Little Rock ----- Sept. 6-16

Colored

Oklahoma, Oklahoma City ----- Aug. 16-26
Arkansas, Little Rock ----- Sept. 6-16

Eastern Canadian Union

Quebec, Richmond ----- June 21 to July 1
Ontario, Oshawa ----- June 28 to July 8
Maritime, Moncton ----- July 5-15

Western Canadian Union

British Columbia, Central Park, Vancouver ----- June 7-17
 Saskatchewan ----- June 28 to July 8
 Manitoba ----- June 28 to July 8
 Alberta, La Combe ----- July 5-15



TRAINING SCHOOL FOR NURSES

The Loma Linda Sanitarium and Hospital

The date for the beginning of the nurses' course in the Loma Linda Training School will be August 15, instead of September 9, as previously announced. For information write Superintendent of Nurses, Loma Linda, California.



THE WAR ON RELIGION

The July color edition of the *Signs of the Times* features the war that Bolshevik Russia and the "liberal" Protestants of America are making on Christianity. If ever a number of the *Signs* was timely and appropriate, this one is. It outlines the biggest crisis that has ever confronted the religion of Jesus Christ, and shows what the outcome of the present struggle is to be. Here is a description of a few of the articles:

"Russia and America War on Religion," by Roy F. Cottrell.

With a pen dipped in the flames of truth and fearlessness, the author describes atheistic Russia, and compares with it the religionists of America who are championing evolution, higher criticism, and the "new theology."

"To Believe in Both God and Evolution Impossible," by Robert B. Thurber.

Mr. Thurber shows with clarity and conviction that there can be no more concord between God and evolution than between Christ and Belial.

"Darwin Cross-Examined," by Leander S. Keyser.

Dr. Keyser, of Wittenberg College, instead of answering the questions the evolutionists propound, turns the tables about, and asks them some brief but pointed questions. And they are unanswerable!

"Twentieth-Century Paganism," by Arthur W. Spalding.

Professor Spalding declares that "we have arrived at paganism, and a paganism such as the world never before knew." And he proves his point, too!

"The Sermons of Satan," by Llewellyn A. Wilcox.

"A gigantic religious monopoly is forming, — Roman Catholicism, Liberal Protestantism, and Spiritualism, — and the underlying basis of confederation is the theory of evolution as applied to religion."

"Religious Bolshevism," by Leon A. Smith.

"The doctrine of evolution is as flat a denial of God as was ever made by atheist France or Bolshevik Russia. It is religious Bolshevism."

"The Only Antidote for Evolution," an editorial.

The seventh-day Sabbath, the memorial of a literal creation by a personal Creator in a literal week, is absolutely the only antidote for the devil's theory of evolution. It alone refutes the modern errors in Christendom.

The July color edition will be ready June 25. Order of your tract society. 10 or more, 4 cents each.



PRICELESS LIBERTY

The July number of the *Watchman Magazine* strikes a high note of patriotism and up-to-the-minute comment on current events. The grand old message is given no uncertain sound in several articles that treat the warnings of the near advent of Christ from new and unique angles. This issue should appeal to patriotic citizens, to business men, scientists, teachers, and professional men.

One of the leading articles in this number is "Liberty," priceless and eternal, by Elmer L. Cardey. In it the author traces the rise of liberty among the nations, to its culmination in the American principles of government, then discusses five dangers which threaten to destroy it.

In another article Charles S. Longacre writes of "The Spirit of July 4, 1776," shall

it live or perish? Here is given the thought of Thomas Jefferson's prophecy of the future of liberty in the United States, and our share in preventing its fulfillment.

Among the current event articles is one by B. G. Wilkinson, on "The World's Last Stand Against War," and will the United States of the World avert Armageddon? This is an exposition of Daniel 2 in a new setting with a vigorous appeal.

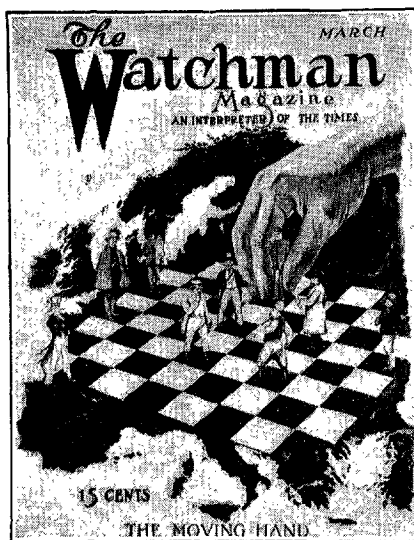
Reuben Greene, in his article, "The World Is Sick, and It Is Too Late for the Doctor," presents the symptoms that presage the early decease of this sick old world; but no mourning is in order, for the New Earth state will then begin, and it behooves us to prepare for that.

A former board of trade operator writes for *The Watchman* on the subject of "Whether in Piggly Wiggly or Heart Wealth, It Is Hard to Be Caught Short." This article has a powerful spiritual appeal, coming as a climax to a clear discussion of the recent Piggly Wiggly panic.

Among other articles is a splendid one on science by George McCready Price: "In Whose Image Was Man Made, God's or an Ape's?"

G. Clarence Hoskin writes an article for fathers, "The Son Spot." Every boy's best pal should be his father. Just how to be your boy's pal is told by a father who knows, because he has done it.

Edwin R. Thiele, editor of the Chinese *Signs of the Times*, writes an interesting Capital and Labor article, "China Strikes,"



and in it shows that Christianity and Industrialism are at cross-purposes in the Orient. It is a very readable account of industrial conditions in China, and a warning to the church to remain by the work Christ commissioned her to do and keep out of politics.

The teacher, professional man, or artist will appreciate Harry Tippitt's article, "The Devil in the Fine Arts." In it are given some very important signs of the times from an entirely new angle. Read it, and learn what leads people to call a daub a picture; a noise, music; and profane slang, literature.

Among the doctrinal articles is one by Walter Hart Hall, a new *Watchman* writer, on "Compacts with the Dead Remain Unkept."

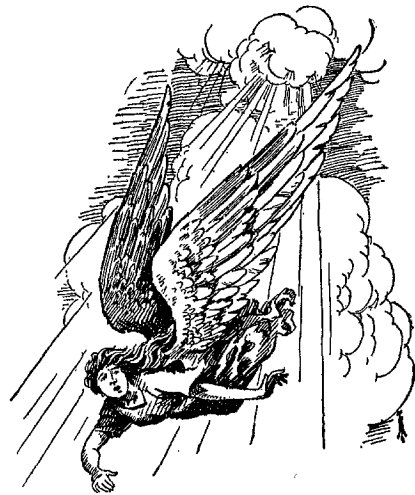
Another by Orva Lee Ice, "Substitute Wednesday for Sunday as a Day of Worship." Would it make any difference with God? Moscow is substituting Wednesday for Sunday, and the writer shows that they have as much Bible authority for doing that as others have for substituting Sunday for the Sabbath — which is none at all.

In addition to the interesting *Watchman* departments, Martha Warner writes on "Independence," giving an unexpected twist to the idea of independence, with good advice that gives a jolt.

In this number W. A. Spicer writes on "The One True Light." Krishna, Mohammed, or Christ — the blackness of the lives of the other two is shown up by the dazzling whiteness of the life of Jesus Christ.

The July *Watchman* is now ready, and is obtainable at 25 cents a single copy, or \$1.75 by the year. Obtainable in quantities of ten or more at 10 cents each. Order of your tract society.

R. F. Woods,
Circulation Manager.



**"Repeat the message,
repeat the message."**

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

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

Response from the Field

WHAT PRESENT TRUTH IS DOING

Within the last few days the following statements have been received from persons who have been reading *Present Truth*:

It Is Changing Lives

"Herewith I send 25 cents in stamps to renew my subscription for *Present Truth*. Have you any copies on hand of the number dealing with the increase of knowledge? also the number dealing with the signs of Christ's coming? If so, will you let me know, and I will send for 500 copies of each to distribute among my neighbors? These two copies of *Present Truth* were brought to my house by a person I do not know, and I am certainly thankful to him, as they have made a new person of me. Since reading these copies of *Present Truth* I have studied the Bible, and I am now fully convinced that we are living in the last days."

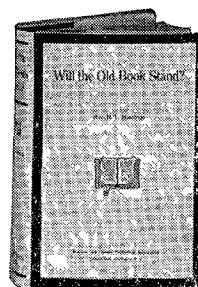
No Literature So Instructive or Convincing

"Since sending you 25 cents some days ago for the forthcoming new series for 1923, I have decided to get the bound volume of the numbers published during the last three years, and therefore inclose \$1 for it. I have seen no literature, nor heard any sermons, on the main topics of the Bible, so instructive, so beautifully, forcibly, and convincingly expressed as those published in the *Present Truth*. I am a Methodist, but very liberal in my views. The papers, Nos. 1 to 60, I have, and will distribute them to friends who I think will be interested in reading them."



TWO NEW BOOKS

Just from the Press



Providences of the Great War

By W. A. SPICER

Of all the books which have recently come from the press, perhaps none will appeal more to our people than this new book by Elder Spicer.

Many stories have been told in connection with the Great War, but none so grip the heart of the reader as the unquestionable providences of God in the protection of those who trusted in Him as they were confined in front-line trenches, in army camps, in prisons, etc.

Every Page Is Inspiring

The author has collected these incidents during his travels in the various countries of Europe and in other lands. They serve as examples of God's continuous care for His children.

Young and old will enjoy this new book.

235 pages, with illustrations, bound in cloth; price, \$1.25.

Order of your tract society

Will the Old Book Stand?

By H. L. HASTINGS

Experience in Meeting Infidelity

Few men are found today who write or speak upon the subject of this book with skill and power as did H. L. Hastings. His writings are welcomed by all lovers of the Bible. This selection is from his published works, which are now found only in great libraries or in private collections.

In the Library of Congress, at Washington, D. C., may still be found on file, copies of tracts and pamphlets issued by H. L. Hastings between the years 1860 and 1895, under the general title, Anti-Infidel Library.

A Valuable Addition to Any Library

This is not only a timely book to meet the present tendency to discredit the authenticity of the Scriptures, but it is brightened with striking examples which the author has used in meeting infidelity, and which are invaluable to every Bible student.

350 pages, cloth, with jacket cover; price, \$1.50.

Order of your tract society



WASHINGTON, D. C., JUNE 21, 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.

RECENT SAILINGS

ELDER J. L. SHAW sailed from New York on June 2, for Copenhagen by way of England, to join the European brethren in counsel over pressing questions that have arisen in the field in recent months. The European Division will thus have the benefit of counsel with three of the General Conference brethren this summer,—Elders W. A. Spicer, J. L. Shaw, and J. S. James.

On May 23, Elder and Mrs. E. P. Mansell and family, with Brother and Sister Guy C. Wynn and child, sailed from New York on the S. S. "Vauban," for Rio de Janeiro. Brother Mansell and Brother Wynn will both connect with the book work in the East Brazil Union Conference.

Brother William Kamoda and his sister Lois, who were recently graduated from the Washington Missionary College, set sail on the S. S. "Homeric" for their home in Japan, going via England. We understand that they are to connect with the Lord's work in their homeland.

Through an oversight we neglected to note at the time the departure of Elder and Mrs. R. R. Figuhr and their little boy. They sailed from Vancouver, April 19, on the "Empress of Asia," for the Philippines, where Brother Figuhr will engage in evangelistic work.

M. N. CAMPBELL.

* * *
ECHOES OF REVIVAL
INFLUENCES

THE revival meetings being conducted throughout the field are having a far-reaching influence. About the time of the revival meetings held in Washington, I began to sense my great need of something deeper and more vital in my life than a mere knowledge of the truth and belief in that truth. I began seeking God as never before, with the result that I find myself on a higher plane of living, with a clearer understanding of God's Word, and with a blessed keeping power attending me.

My brother also experienced a similar revival in his heart. I trust that many were caught in the widening ripples from those meetings, and have received blessings similar to those I have received.

ALICE I. SLAWSON.

ST. CROIX

SOME do not know where the little island of St. Croix is. In reading this report, please open your atlas, and you will see that it lies southeast of Porto Rico, and south of the island of St. Thomas. It is quite natural to overlook these little places, but they are of great importance to their inhabitants, for there are their homes.

In March, 1917, the Danish West Indies were purchased by the United States, and they comprise three islands; namely, St. Thomas, St. John, and St. Croix. St. Croix is the largest of the three, and has a population of about fifteen thousand. Most of the people are colored, and are connected with the Roman Catholic, Anglican Catholic, Moravian, Lutheran, African Methodist Episcopal, Zionist Methodist, Burning Bush, Pentecostal, and Spiritualist missions. The last named deals with familiar spirits, and leads the people to have faith in the so-called spirits of the dead, instead of in Jesus Christ and His Word. This deceptive, miracle-working power is gaining ground, and many will be lost by dabbling in it. (See Rev. 16: 14; 2 Thess. 2: 9-12.)

Among this Babel of voices we have a church of thirty members and a Sabbath school of forty. All our church members are faithful, and are living up to all the principles of the truth as far as they know. The coming of Elder D. C. Babcock with his tent has greatly strengthened the work of reform in the grace and power of God.

During the year, six were baptized and added to the church, and we have also a candidate class including a former prize fighter, awaiting future baptism. The first of the new year has brought to our brethren and sisters joy, peace, comfort, and a new consecration. They have broken up their old fallow ground, and have pledged themselves to live a new life in Christ Jesus for the year 1923. Financially we have fallen short this year (1922) in our tithes and offerings. For the year 1921 they amounted to \$976.63, while for 1922 the total was only \$485.38.

The year 1922 has been one of hardship to most of the people of this island. Many of them had to go to the public hospital, where they could get free medical treatment. In this way I had very few patients for the year as compared with the last two years.

For seven years I have engaged heartily in medical missionary work in this island. To God we give the glory for the good that has been accomplished.

F. HALL.

* * *
THE following cable reached headquarters June 7, from C. R. Callicott, of Mexico City: "Mrs. F. L. Perry passed away today. Smallpox." The many friends of Brother Perry will join in extending to him their heartfelt sympathy in this sad affliction. Further particulars will be given in connection with the publication of the obituary.

* * *
LET us make an effort during 1923 to extend the circulation of our church paper into every English-reading Seventh-day Adventist home.

* * *
A CHURCH of nineteen adults has been organized at Ione, Wash.

BROTHER G. H. MURRIN sends on from the Philippines an original letter, bearing twenty-seven original signatures, about which he makes the following statement:

"The inclosed letter, translated for your perusal, is only one of many of like nature. Because of the restoration of our budget, it is possible to supply these twenty-seven hungry souls with a teacher, as a result of which I am quite sure we shall baptize at least fifty in this one *barrio* by the end of the present year, for the whole *barrio* is stirred up over the soon coming of Jesus.

"I will just quote from another letter before me to emphasize still more the wonderful manner in which the Lord is opening the way and preparing hearts to receive the gospel:

"This is to inform you that it was about four months now that I was studying the Adventist religion, reading the Bible, and also I am watching about the food; and I have found out that this religion is quite straight toward the kingdom of God, and now my heart is ready. . . . I do so long to obtain the holy baptism to clean out all my sins. I was very afraid according the Bible I have read, that this time is very short, I believe, and also the second coming of Jesus Christ. . . . I believe if I am always like this, without any religion, I could not be saved. Please if possible order one of your preachers to come here in Pulupandan to preach. . . . When will you come here? . . . Please send one of your preachers first here in Pulupandan."

The translation of the inclosed letter follows:

"Because of our great love for the truth and to study the good tidings from the Scripture, we are requesting that Brother Remigio Cahilig, the Bible worker, be sent back to us, from whom we can study doctrine; for through Brother Cahilig many have come to understand or have known the truth, so many have faith or have confidence in him. At this time our study with him did not even reach to the middle.

"We, the undersigned, are hoping that our request be granted."

* *

A LETTER from Brother Berger Johnson, of the Brazil publishing house, states:

"We are glad to tell you that the work is advancing in Brazil. Here at the publishing house the press is running day and night. In a few weeks we shall have our new press, sent us by the Southern Publishing Association, erected and doing full duty. With the regular edition of the magazine of about 8,000 a month; the two church papers for our field; the Harvest Ingathering editions for the two languages; an edition of 9,000 of our health book; and the material ready to begin to print "Our Day;" and a heavy run of job work for the various conferences, mission fields, and tract societies, you will see that we have no time to spare.

"We are glad to be connected with an enterprise that is forging ahead in all lands toward the speedy consummation of all things. We are glad to be here on the job, and desire to be used in the greatest measure to the glory of Him who has called us into the field."