

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

'Twill Not Be Long

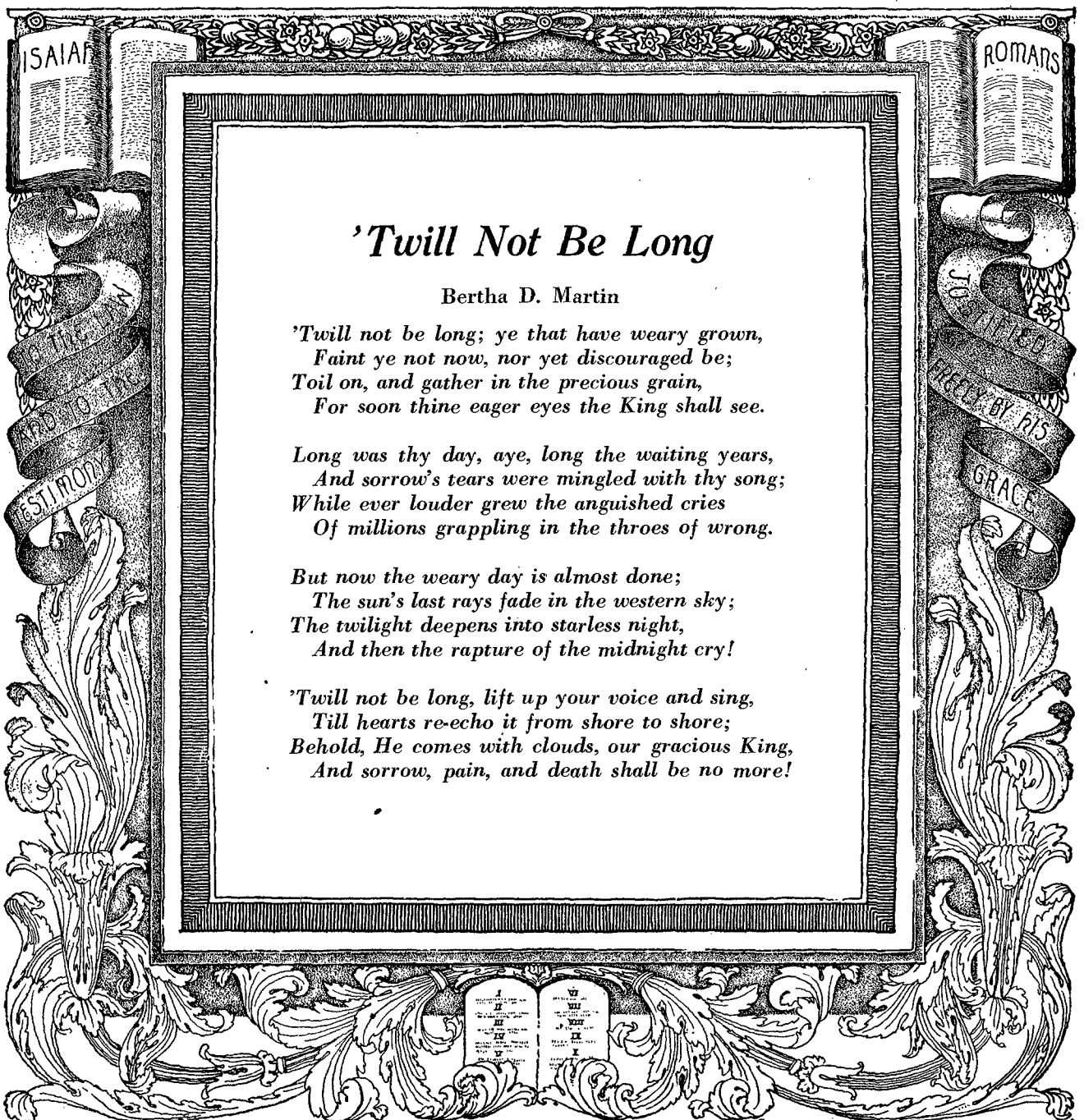
Bertha D. Martin

'Twill not be long; ye that have weary grown,
Faint ye not now, nor yet discouraged be;
Toil on, and gather in the precious grain,
For soon thine eager eyes the King shall see.

Long was thy day, aye, long the waiting years,
And sorrow's tears were mingled with thy song;
While ever louder grew the anguished cries
Of millions grappling in the throes of wrong.

But now the weary day is almost done;
The sun's last rays fade in the western sky;
The twilight deepens into starless night,
And then the rapture of the midnight cry!

'Twill not be long, lift up your voice and sing,
Till hearts re-echo it from shore to shore;
Behold, He comes with clouds, our gracious King,
And sorrow, pain, and death shall be no more!



Comment on Current Events

ONE of the greatest events of 1923 has attracted very little attention because it only repeats the happenings of other years, and because news is concerned more with results than with causes. This event is the turning out of thousands of students from the colleges and universities of the civilized world.

These young people are the men and women who will largely be determining the course and tone of life a few years hence. The ideals which they carry forth with them will be translated into history. How supremely important, then, that these ideals be right! Next to the spiritual life there can be no greater problem concerning our young people than this question of ideals.

What is needed is warm hearts and clear, cool heads. In the world there is a powerful drag toward the opposite. The earth is filled with hot heads and cold hearts. What we need in our educational work and in all our efforts for young people is something that will tie them firmly to the fundamentals of sane, sound, devout living, and at the same time set them on fire with zeal for service. The means of doing this are to be found in the principles that have been given us for the education of the youth. The essential things now are balance and sincerity in the application of these principles.

It would be fascinating to spend all one's life in the pursuit of information, but not profitable. There are things to be done as well as to be learned. Besides, what one may learn in a lifetime of study is so comparatively little that a thousand interesting fields of exploration are passed by to every one that is even cursorily entered. Thus one is confronted in the very beginning with the necessity of selecting the most important from among the less.

Likewise, it would be gratifying to spend one's days in enjoyable activity. Many young people turn aside from their school work to engage in some attractive pursuit. But this mistake is as great as the other. It would please many also to spend their energies in gratifying the whim of the moment. The world just now is suffering an epidemic of this purposeless manner of existence. But a life devoted to the pursuit of pleasure is even more certain of wreck and ruin than is one absorbed in work or in study.

There may also be a temptation for some of retiring disposition to withdraw from the burdens and responsibilities of the life to which their talents call them, and devote themselves primarily to just being good. It is hard to find young people who are willing to take responsibility if it lies in a hard way. The easier and retired paths are more pleasing to their feet. This may even be true of Christians who fail to find compatibility between the calm and solace of religion and the heat and burdens of the day. They live quiet, secluded lives, and think themselves unworldly because they haven't the courage to attempt great things and accept the hazards of the doing.

But it is the object of our schools to establish a balance of all these claims upon the life. There must be study and work and deep spiritual devotion, and a little of the art of wholesome play and good cheer to lighten the hard tension of labor. The danger is in a destruction of balance by going to one extreme or another.

Even the place of religion in the life may be overstressed. We are told not to be "righteous overmuch." Eccl. 7:16. When Joshua was praying on

his face after the defeat of Ai, the Lord said to him: "Get thee up. Wherefore liest thou thus upon thy face?" Joshua 7:10. A laying down of the burdens of leadership in order to pray and seek God was right in its time and place, but the moment had come for action rather than for prayer.

Even so God wants men of balance and judgment today — men who can pray and work and study, and lighten the hard ways of life with a smile and a song. It is such men and women as this that should be coming from our schools when graduation time returns year by year.

* * *

THE churches of the United States are coming more and more to consider themselves the watchdogs of the business, social, and political morals of the country. Acting through the Federal Council of Churches with headquarters at 105 East 22d St., New York City, these bodies censor the life of the nation as did Cato in Rome of old. Nearly every week, and sometimes oftener, the REVIEW AND HERALD receives a communication from the council, setting forth the views of the churchmen on various major questions of public interest. And not relying on such pressure as it may exert through the press, the council also addresses itself directly to the business men or politicians who are chiefly concerned with the question in hand.

Thus a news release sent the REVIEW for publication, June 6, opens with the statement: "Protestants, Roman Catholics, and Jews join forces today in rebuking the committee of the American Iron and Steel Institute which last week reported unfavorably on the proposed elimination of the twelve-hour day in the steel industry." A release dated June 12, relating likewise to the American iron and steel industry, says,

"The Federal Council of Churches today continue to fight against the long work day." A communication for immediate release under date of June 11, contains a letter addressed to President Harding, beginning as follows:

"On May 10 a meeting of representatives of fifteen denominational and philanthropic organizations interested in obtaining just settlements of Near Eastern questions, was held,

(Concluded on page 7)

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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.

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A Remarkable Development

L. A. HANSEN

Not long ago we received word regarding a prospective opening in Bechuanaland from which our workers had heretofore been shut out. Another missionary society had, by right of contract, a monopoly in that field, and the repeated efforts of our workers to secure an entrance were vain.

The word came to Elder W. H. Anderson, who, with Elder W. S. Hyatt, had been working near the border of Bechuanaland, that there was a possibility of a doctor's being permitted to enter the country. A call was made for one, and Dr. A. H. Kretchmar, a graduate of the College of Medical Evangelists, responded. It was with some difficulty that the doctor found entrance, and then it was only with the understanding that he would confine his efforts strictly to medical work, refraining from holding meetings, preaching, or conducting mission schools.

Even under the handicaps placed upon Doctor Kretchmar's work, he very soon found favor with many. With limited medical facilities, hundreds of patients were treated, and fast friends were thus secured. His work was appreciated so much that when the ruler of the country learned that there was a possibility of the doctor's leaving because of the barriers against our denominational work, a council of the leaders was called, and after some debating, a vote was taken in favor of extending an invitation to our people to begin evangelistic work. This word was immediately sent to Elder Anderson, and he at once responded. We quote a part of a letter just received from him:

"The first of April I started work here in Kanye, where Dr. Kretchmar is located, in response to the invitation to come and hold a series of meetings. They also told the doctor they liked him, and that now they wanted him to preach as well as to practise among them, so he is now free to be a real missionary. Another missionary society has been here since the days of Moffat, and even the old gray-haired men are able to read, and have their Bibles. It is not hard to preach this message where the people believe the Bible. These people believe the Bible, and that makes it very easy to make Seventh-day Adventists of them.

"I had been preaching only one week when a delegation of the natives came and asked me to speak on the Sabbath question. They said Dr. Kretchmar had been keeping the Sabbath here for nearly a year, and they wanted to know why. I preached twelve sermons on the Sabbath and Sunday question, having them look up the texts in their Bibles. The church was packed to the doors every night, with more than two hundred in attendance,—the full capacity of the building. Many were outside, but could not get in. I wired for Mrs. Anderson to come and join me. She came by the next train, and began Bible work among the women. That captivated them,—to have a white woman come to their homes, and sit down, and teach the Bible to them.

"Here in Kanye there are about fifteen thousand natives. Most of them are out just now looking after the reaping of

their grain, but all the head men are here. The real ruler is a queen about seventy-five years old. She and every member of her family kept the Sabbath today. They cleaned house yesterday, and today there was nothing done in the royal palace. They all came to the Sabbath service. That means that we have every branch of the royalty now keeping the Sabbath, and they have asked me to stay here until the end of the year. I believe we shall organize the biggest church here that we have in South Africa. A church building 30 x 80 feet has been turned over to us, but it is not large enough to hold the crowd now attending when 90 per cent of the people are away from the town. I do not know what we shall do when they all come home. I will try to get the big tent that has just arrived. It will seat about six hundred, and though that will be too small, we can raise the walls, and there will be all outdoors beyond the walls.

"This is the biggest thing I have ever undertaken since I have been in Africa. We must thank Dr. Kretchmar, for if it had not been for his coming in here and getting a foothold in the medical work, we never would have been able to make a start. If we had more real missionary medical men out here, we could open many more doors for work in this country."

The experience here given is a fulfilment of much instruction that has come to us regarding the value of medical missionary work as an entering wedge, and as a means of breaking down prejudice. It is the common experience of our medical workers to find access to people through the means of physical relief, with the possibility of definite spiritual work following.

The Medical Extension Fund, which is the object of our next general collection, is for the purpose of extending our medical work into a number of fields. The week of July 7-14 has been set as a time of general effort for raising means for this fund, though the entire year is open for contributions. Our medical workers are taking hold of it strongly, and our people in general are asked to lend aid. One day of the Medical Extension Week should be set aside for the sale of suitable literature, or for devoting the day's earnings in behalf of the fund. On Sabbath, July 7, a program, as found in the *Church Officers' Gazette*, will present the subject. Literature has been provided, setting forth the details of the campaign.

The goal for 1923 is \$100,000, to be used as follows:

India	\$15,000	Persia	\$ 2,500
Korea	2,000	Brazil	10,000
Portugal	3,000	China	16,800
Battakland	6,200	Central Europe	4,500
Africa	15,000	Abyssinia	5,000
Russia	10,000	Titicaca field	5,000
Foreign Missionary Training Fund (College of Medical Evangelists)			5,000

Literature and further information will gladly be supplied by the Medical Department.

In Peril by Robbers

EVEN the apostle Paul, who never could have carried very much treasure about with him, left on record his testimony to deliverance from robbers who beset travelers along those ancient highways. Wherever one goes in these lands that have been harried with revolution, accompanied by depredations by robbers who thrive on unsettled conditions, one hears from the workers the stories of deliverance. One of our veteran workers in Mexico has been Elder S. Marchisio. At a general meeting in Mexico City a few years ago, our brother was induced, rather reluctantly, to talk of some of these experiences of providential deliverance. He said:

"I was traveling from Mathawala to Visnaga. Times were unsettled, and no sooner had I set out than two fierce-looking men met me with abuse and then disappeared. They looked so bent upon evil that I thought of returning to the city and waiting; but there on horseback I prayed the Lord to direct me, and felt impelled to go on.

"However, farther on these same two men came upon me. One man, galloping up, gave my horse a vicious blow, and at the same time with a sharp knife about three feet long he threw himself forward to strike me. To save myself I swung down in the stirrup at one side to shelter myself below the horse's body. With all this, my horse, which was a restive one, never moved. Then the other man came up and reached over and grabbed my assailant. 'Quick,' he called, 'let us run.' And away they went, as though pursued. How it was that my horse stood still all the time, knowing him as I did, was a marvel to me. Only the Lord could have held that horse quiet when another horse came galloping up from behind, to say nothing of the blow which the man gave him. And had my horse acted according to his usual temperament, I must surely have been badly if not fatally injured in the position I was. The face of my assailant was a fierce and ugly one, and he was armed with that savage knife which could quickly have put an end to me. I have always felt that the angel of the Lord took charge of that horse, and frightened away the highwaymen."

Again our brother thanked God for deliverance from men who took him to be a spy while he was traveling through the lines of opposing revolutionary armies. Elder Marchisio says:

"During the prolonged revolution I was going to Laguna Seco. I was overtaken by soldiers, who asked me for my papers.

"I told them I had no papers.

"But you cannot travel without papers,' they said.

"I am working as a gospel worker for the welfare of the Mexicans,' I said; 'you should let me go through the lines.'

"They searched my bag and my clothing to see if they could find anything that might give proof of my mission.

"I had not taken money with me for fear of being robbed, nor did I have any credentials. I did have a little book, Johnson's 'Bible Text Book.' The searcher, however, could not read it nor tell of his own knowledge the religious character of it. As he turned it, however, his eye caught a little Spanish gospel hymn which I had pasted inside one of the covers of the little book. The soldier read the song, and at once his attitude changed. 'You come and eat at my room,' he said. And they let me go. The little gospel song sheet which I did not remember that I had, probably saved my life, for in those days scouting parties did not have to wait for any trial before executing any one judged to be a spy."

At a later time in Mexico, one of their young colporteurs was traveling by train when the escort of soldiers who were supposed to protect the train, turned to do business on their own account, and robbed the passengers. Our colporteur had just made his delivery and had \$600 (Mex.) with him. The passengers were lined up and thoroughly robbed, but our colporteur saved his money. He was the only one, so far as he knew, in the whole train who was not searched, although he was mingling with the crowd, his pocket bulging with the money.

Again, at a still later time, the field missionary secretary of Mexico, Brother J. D. Leslie, reported the deliverance of another colporteur, Juan Cruz, who had carried a burro load of books to sell down near the Isthmus of Tehuantepec. So perilous were these wild regions in that time that people usually made their journeys in companies, for mutual protection. Secretary Leslie wrote:

"About midway on the journey, the company in which Brother Cruz and his wife were traveling, was held up by bandits and robbed. Practically every member of the company was relieved of his cash and blankets, some even being robbed of a part of their clothing; but our brother, who is striving to preach the third angel's message by scattering the printed page, was protected by his guardian angel. Brother Cruz says:

"When one of the thieves came up to me and started to take what I had, he began trembling like a leaf, and turned ghastly white. He made repeated efforts to untie the rope with which my books were bound to the burro, but the harder he tried the more nervous he became, saying after a few moments, 'This is nothing but books, do not bother them.' The man who tried to rob me appeared to be the leader of the band, and when he said, 'Do not bother them,' the man who had started to take my blanket, let it fall to the ground."

"Thus our brother escaped without losing a thing, and went on his way rejoicing, praising God for delivering him from the robbers."

W. A. S.

* * *

Rest!

REST! What a depth of meaning there is in this one word of only four letters!

It means much to the laborer who, toiling with his hands, sees the sun slowly sinking in the west. But it means even more to the brain worker who, with mind racked on this side and that, finds no solution to his business problems, and who therefore carries to his home and to his pillow, burdens so heavy as to forbid restful slumber.

But what shall we say of those who, burdened with sin, find no relief, no surcease from the losing battle with the enemy of their souls? Is there no help for them? Yes; Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

Commenting upon these words, Henry Van Dyke says:

"Rest! Rest! How that word rings like a sweet bell through the turmoil of our age!"

And then Mr. Van Dyke particularizes just a little, thus:

"We are rushing to and fro, destroying rest in our search for it.

"We drive our automobiles from one place to another, at furious speed, not knowing what we shall do when we get there.

"We make haste to acquire new possessions, not knowing how we shall use them when they are ours.

"We are in a fever of new discoveries and theories, not knowing how to apply them when they are made.

"We feed ourselves upon novel speculations until our heads swim with the vertigo of universal knowledge which changes into the paresis of universal doubt."

And how true it all is! Yes, at the very moment we need the steadying influence of gospel truth most, too many, alas! feel the awful "paresis of universal doubt." But as the same writer also suggests, there is still hope; for, "in the hours of silence, Christ whispers a secret into our hearts: Rest depends upon conduct." And he might have added most fittingly,

"proper conduct." The conduct that brings the coveted rest depends upon a living connection with the living Christ, "who His own self bare our sins in His own body on the tree," and who will live His own life of oneness with God in each heart surrendered to Him.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. Should not the response of each burdened, weary heart be —

Come in, come in, my blessed Lord,
I fain would feed upon Thy word;
Help Thou a burdened, sin-sick soul,
Oh, make and keep me fully whole.

C. P. B.

* * *

God's Message for Today

Is there a special message due the world at the present time? Are there truths applicable in a special sense to this day and generation? Reasoning from analogy, we should conclude that Heaven has for this generation, as for the generations of the past, a message of special significance, applicable particularly to this period in the history of the church. The teachings of divine revelation, as contained in the sure word of prophecy, prove unmistakably that this is indeed true.

We can judge correctly of the manner in which God will deal with His people in the future by the way in which He has dealt with them in the past. What does the past reveal regarding His great purpose and ways of working? This is indicated in the words of the Scriptures, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. The prophet is here speaking particularly of the judgments which God visits upon the earth. In order that His people may escape these judgments themselves and give to their fellow men warning of impending disasters, God reveals to His servants the coming and character of His visitations of wrath. When His children have departed from Him, He sends them messages of reform, calling upon them to forsake the ways of evil and to return to the paths of righteousness.

The history of the church affords many striking examples of the way in which God thus deals with His church. In the days of Noah there was a great apostasy which overspread the earth. Man had so degenerated that "every imagination of the thoughts of his heart was only evil continually." This brought great grief to the heart of God. In His infinite wisdom He decided to exterminate the wicked race, but before doing so He would give all opportunity to seek the path of repentance and life. To those who would do this He would afford salvation from the deluge. And so through Noah, a preacher of righteousness, He warned the antediluvians of their coming doom. Noah exemplified his faith in the divine command by preparing an ark for the saving of all who would receive the message.

The message which Noah carried to the world was a message of reform. It called men back to their allegiance to, and worship of, the true God. It called upon them to forsake their evil ways, and to turn their feet into the paths of righteousness. His message was unpopular. It was rejected by the wise and the learned, and as a result of his long, arduous min-

istry only eight souls, including himself, were saved from the overwhelming flood of waters.

Later in the history of the church, Heaven employed similar methods in dealing with the wicked cities of the plain. Lot, the servant of God, was sent with a message to the inhabitants of Sodom and Gomorrah. His solemn admonition to his relatives and friends, and to all who would hear his word, was, "Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked." His message likewise was an unpopular message in his day and generation. By the worldly wise it was rejected as veriest nonsense. Never yet, they reasoned, had fire and brimstone descended from heaven, burning up the cities of the world. It seemed to them, as it did to the antediluvians, that the threatened catastrophe exceeded the bounds of reason and common sense. It was contrary to all precedent, to all scientific deduction. It was contrary, in their judgment, even to the character of God Himself, whom they conceived was like unto themselves — lightly passing by iniquity. How great was their disappointment when the threatened judgment fell according to the divine prediction! Had mankind in general turned to God, doubtless the threatened deluge would have been averted. Had the wicked cities of the plain humbled their hearts, the tempest of fire and brimstone would have been withheld.

God's mercy and long-suffering were illustrated later in the experience of Nineveh. Proud mistress of the Tigris, she sat a queen among the nations of the earth. Forgetting God, she became exalted in her own estimation. Injustice, oppression, and cruelty marked her course. The cry of the oppressed ascended to heaven for justice.

Jonah was commissioned to cry out against the wickedness of this mighty city. Traversing its streets and busy thoroughfares, standing in the midst of its great marts of trade and commerce, he cried with the voice of heavenly authority and power: "Yet forty days, and Nineveh shall be overthrown." His word had effect. The conviction of sin rested upon the inhabitants. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

The king admonished his subjects to cry mightily unto God for deliverance, to put sin out of their lives, for he said, "Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" And God did hear, and He forgave their transgressions, and the threatened judgment was withheld.

Not alone have the great judgments which God has visited upon the human family been foretold and a warning message sounded to those concerned, but the church has been apprised of other significant events. When Christ was about to be revealed 2,000 years ago, John the Baptist was sent as His forerunner, as His messenger to prepare the way of the Lord. He proclaimed himself the voice of one crying in the wilderness, in fulfilment of the prophecy of Isaiah. The great Jewish church, which had grown formal and Pharisaical, which had substituted form for faith and ritualism for religion, was in need of an awakening. John sounded a great message of reform. He called upon Israel to forsake their wicked ways and turn again unto the Lord. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But

the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

The bright luster of Christian piety which enshrouded the church in the days of Christ and the apostles, soon passed away. The long reign of error and superstition known as the Dark Ages, succeeded. Again the professed people of God forsook their allegiance to Him. A humble monk heard the call of Heaven to a new crusade against sin, and startled the world by denouncing the dogmas and doctrines of the Roman Church, and proclaiming a new liberty in Christ Jesus. The burden of Martin Luther's message was that man was justified by faith, and not by fasts and penances; that it was the privilege of every soul to come to the Lord Jesus Christ direct for the forgiveness of sins, and not through priest or other human intermediary.

These are some of the thrilling illustrations recorded in the pages of history, indicating the manner in which God sends great awakening messages to His church. Has Heaven a message for the church and for the world today? We answer, Yes. These are the closing days of earth's history. This is clearly indicated by various lines of prophecy describing actual conditions which we see in the world at the present time — signs by which we may know that the coming of the Lord is near. In brief outline the sign prophecies are as follows:

1. Supernatural sights in the heavens, especially in the sun, moon, and stars. Matt. 24:29-30.
2. Deterioration of the physical world as indicated in earthquakes and other convulsions. Heb. 2:7, 8; Matt. 24:7; Luke 21:25.
3. Social conditions in the world like unto the days of Noah and of Lot. Luke 17:28-30.
4. A great industrial conflict between capital and labor. James 5:1-8.
5. Intensified preparation for war. Joel 3:9-16.
6. Great spiritual degeneracy overspreading the professed church of Christ, the line of demarcation between the church and the state, the world and professors of the Christian name, being well-nigh obliterated. 2 Tim. 3:1-5.
7. The gospel of the kingdom going to all the world. Matt. 24:14.

We find marked fulfillment of these prophetic utterances in the conditions of the world at the present time. We have, in addition to the sign prophecies, twelve great prophetic periods, or time prophecies, beginning in some instances long centuries ago. Traced step by step and compared with the pages of history, these also show that we are living in the very climaxial period of this earth's history, that soon Christ will come, and the judgment of the great day will take place.

With these mighty events impending, how reasonable to believe that God would send a message to the world today, warning men of His coming judgment. Surely if He sent a message to the antediluvians, warning them of a coming flood; if He sent righteous Lot to the wicked cities of the plain, in warning of their threatened overthrow; if He sent Jonah to give a message of warning even to one city, how much more reasonable to believe that in the overwhelming catastrophe of the last day, when the destiny of every man and woman living upon the earth is involved, the words of the prophet would be fulfilled, "Surely the Lord God will do nothing, but He re-

vealeth His secret unto His servants the prophets." Amos 3:7.

Based upon these prophecies and these great prophetic signs, there goes to the world in the closing days of earth's history a great message of reform, the same as in the days of Noah. This message is comprehensive and far-reaching in its character. It is a message designed to call a backslidden church back to its allegiance to the Lord Jesus Christ. This message embraces the great truths of the Word of God. It is the message of the everlasting gospel for every nation, kindred, and tongue. It is the message of the coming of the Prince of Peace, of the end of sin's long reign, of the enthronement of everlasting righteousness. It is a message of warning against the work of Antichrist and the specious errors of the enemy of truth. In brief outline it is a message —

1. Of the meaning of present world conditions in the light of prophecy. Amos 3:7; Matt. 24:1-3; 2 Peter 1:19.
2. Of the second coming of Christ. Joel 2:1; Heb. 9:28.
3. Of the hour of God's judgment. 2 Tim. 4:1.
4. Of God's law as the standard of judgment, the rule by which men's characters will be measured. James 2:12; Eccl. 12:13, 14.
5. Of righteousness through faith in the Lord Jesus Christ, in contrast with the righteousness of human endeavor. Phil. 3:8-11.
6. Of warning against Antichrist — against the worship of the beast and of his image and the reception of his mark. 2 Thess. 2:1-12.
7. Of temperance and other physical reforms, coupled with spiritual regeneration. Acts 24:25.
8. Of warning to the rich not to trust in their riches for salvation. Jer. 9:23, 24.
9. Of cheer to the poor and downtrodden, encouraging them not to despair at their hard lot, nor to cherish the spirit of retaliation against their oppressors. James 2:5; 5:1-8.
10. Of comfort to the sick and sorrowing, pointing them to a better world. Rev. 21:1-7; Isaiah 35.
11. Of admonition to sinners to flee from the wrath to come, and to find in Christ a remedy for their sin-sick souls. Rev. 22:17.

This message develops a people keeping the commandments of God and the faith of Jesus. Rev. 14:12.

This is God's message for the world today. If accepted, it would save mankind from the terrible destruction toward which their steps are tending, and would prove a panacea for the ills of the state and of society. It would work a revolution in the great Christian church, saving it from the delusion of Spiritualism, and the faith-and-soul-destroying theories of modern skepticism. Its acceptance would bring salvation to the sinner, comfort to the sorrowing, hope to the oppressed. In it mankind would find peace — the peace which springs from peace-filled hearts.

The path to heaven is by way of the cross. Christ is the gate through which all must enter the kingdom of God. He declares: "I am the way, the truth, and the life." "I am the door: by Me if any man enter in, he shall be saved." John 14:6; 10:9.

"Neither is there salvation in any other," declares the apostle Peter; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And the way has been made so simple that every man, whether rich or poor, high or

low, black or white, learned or illiterate, may take the steps which lead to Christ. The Father even suggests the very words we may employ in coming to Him: "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." To this plea the Saviour responds: "I will heal their backslidings, I will love them freely: for Mine anger is turned away from him." Hosea 14:2, 4.

Repentance and confession of sin; faith in the atoning, cleansing blood of Christ; appropriation through faith of the power of His indwelling life,—these are the simple steps, the divine process, whereby the sinner is translated from the kingdom of darkness into the light and liberty of the children of God. 2 Cor. 7:9-11; Prov. 28:13; 1 John 1:9; Acts 2:37-39.

F. M. W.

Comment on Current Events

(Concluded from page 2).

and the undersigned committee was appointed to forward to you the point of view of that gathering."

Following this introductory statement is a clear setting forth of a Near Eastern policy approved by the churchmen.

The Federal Council of Churches declares itself nonpartisan and nonpolitical, and without doubt the Christian element of the country can be of great service by letting its attitude be known. But there is also a danger that the religious bodies will go farther, and attempt to enforce their opinions by such pressure as they may be able to exert, both through the press and at the polls. The increasing boldness and the well-nigh peremptory tone of the council, seem to point in that direction, and it is hardly stretching a point to see in this activity of the churches an application of the theocratic principle which is so popular in certain religious circles today, and which we know from prophecy will be recognized in government in the near future.

* * *

KENNETH L. ROBERTS, writing in the *Saturday Evening Post* for June 9, has this to say of what he calls "an epidemic of sloppy thought:"

"One of the rarest things in the world at the present moment appears to be common sense. On every side the throbbing atmosphere is constantly set rethrobbying by the passionate outcries of inflamed persons who, for the first time in their lives, are being heard with eager intentness by disgruntled souls who are willing to try anything once, so long as the thing that they try is different from the things that they have been trying.

"Dull, sloppily written, and puerile books are acclaimed as the works of genius; peculiar cults are received with loud rejoicing; farmers interest themselves in economic theories only fit for use as poison gas; politicians howl about their progressiveness, when their idea of being progressive is to wear overalls for the purpose of catching the workman's vote; simple-hearted folk fight ardently for the principles of communism, while denying indignantly and loudly that they believe in such things; voters and legislators spring up from behind every bush, and in deafening tones demand to be given laws that shall restrict, restrain, smother, and declare evil certain things which can never be made evil merely because hastily passed laws say that they are evil."

Mr. Roberts is not alone in this estimate of the present prevailing state of mind. From the *Shoe and Leather Reporter* the following lines are taken:

"In financial, industrial, and social affairs there is a dearth of reasoning and a plethora of seasoning. 'Our daily bread' has become too tame, and we demand spiced cake. The simple life Theodore Roosevelt admired so much has gone down be-

fore the new dispensation of excitement. 'Give us this day our daily thrill' is a modern amendment.

"To pander to the popular taste, news must be blazoned in flaming headlines, fashions in clothing and shoes must be striking and daring."

In the midst of these topsy-turvy times it is true that in some quarters a reaction is setting in toward sanity. Many men are getting tired of hysteria, and are settling down to serious work; but in all truth it must be confessed that the nervous, restless state of mind predominates.

* * *

ADVENTISTS are not alone in decrying the evil of attempting reformation by law. The *Omaha Bee* has this to say upon the question:

"Legislatures may spend time until eternity dawns in making laws for the reformation of mankind, and officers armed with writs may fill the jails with prisoners; but those who rest their hope of mankind's reformation in the virtue of legislative enactments and sheriffs' writs, are doomed to disappointment. Reformation must come with inward conviction, not from outward pressure. The laws that were handed down from Sinai amid the thunders of Jehovah, are still sufficient for . . . mankind.

"Mere force has never yet permanently solved a world-wide problem, and men are not made perfect by legal enactment. Not until the mind and heart are turned toward righteousness is man regenerated, and this is to be accomplished only by lifting up to Him who said, 'And I, if I be lifted up, will draw all men unto Me.'"

* * *

THE question of prohibition has been thrown violently to the fore by the repeal of New York's enforcement law. Governor Smith, in signing the bill to repeal, laid down the following five propositions in defense of his action:

"1. The power of Congress to enforce the Eighteenth Amendment is not affected by what a State may do.

"2. The Volstead Act is law in New York, whether or not the State has a similar law.

"3. Although the Eighteenth Amendment permits States concurrent power of enforcement, it does not order that they shall avail themselves of it.

"4. The repeal of the State prohibition law will do away with the present system of double jeopardy, whereby a man can be punished twice for one offence.

"5. President Harding, in his letter to Mr. Wesley Wait, insisting on the obligation of States to exercise their power under the concurrent provision of the Eighteenth Amendment, has voiced a 'fundamental misconception.' To insist that it is a State's duty to pass the same laws as Congress, is to deny the fundamental rights of States under the Constitution."

Governor Smith goes farther than this also, and gives it as his belief that the States should be left to define what are intoxicating liquors. The Federal Constitution forbids the manufacture or sale of intoxicating liquors, and the Volstead Act specifies that any beverage containing more than one half of one per cent of alcohol is intoxicating. Many of the States passed laws to the same effect. New York, in repealing the State law, leaves it to the Federal authorities to enforce the Volstead Act with such co-operation as the State may see fit to give.

The element in the situation of chief danger to the dry cause seems to be Governor Smith's broad application of the principle of State rights. This confuses the prohibition issue to such an extent that the dry cause may suffer from a quarrel over a theory of administration. This would be unfortunate. Governor Smith may be innocent, but his act has given occasion for tricky work on the part of the wets, who will show less than their ordinary acumen if they fail to take advantage of this opportunity to conceal the wet and dry question behind an issue of such wide patriotic appeal as State rights.

C. A. H.

Making Revival and Reformation Work Permanent

G. B. STARR

It is possible to make the present work of revival and reformation permanent. There is no necessity for backsliding. All backsliders must and do confess to a neglect of secret prayer, and the daily reading of the Word of God and the "Testimonies" of the Spirit. Here, then, lies the secret of holding a good experience and growing. "Because thou hast kept the word of My patience, I also will keep thee." Rev. 3:10.

In the written Word and the "Testimonies" the Lord Jesus has not caused to be written something that we can get along without—something good, but not essential. No, "man shall not live by bread alone, but by every word . . . of God." "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

As man must eat his daily food, or die physically; so he must eat the word of God daily, or die spiritually. (See "The Desire of Ages," pp. 390, 391.)

We are either growing or dying, advancing or backsliding. Our love and devotion are becoming deeper, broader, sounder, sweeter, or they are growing cold.

At a recent camp-meeting a minister made an urgent appeal for all to seek to recover their first

love. The wife of another minister present said: "I do not want to pour cold water on this meeting, but I cannot truthfully say that I could be satisfied with my first love for Jesus. I love Him more now than ever before, and can truly say, 'If ever I loved Thee, my Jesus, 'tis now.'"

Ought not this to be the experience of every soul of us? We should plan to grow, to "add to our faith virtue; and to virtue knowledge,"—knowledge obtained from the expressed will of God. If we are continually adding to our stock of experience, we "shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:5, 11. Blessed kingdom soon to come! Why not claim this promise that we shall never fall, and stop planning to backslide? Let us put "first things first," and first *every* day—not one day in seven. Pray first; read the Bible and the "Testimonies" first; get in our daily wireless early, before we touch the world at any point.

This habit will grow wonderfully sweet. The Spirit of God will grant us sweet surprises of light, and joy, and increased faith and hope. Let our motto be, "While I live, I'll grow," not die.

Our Time to Prepare

G. A. ROBERTS

SEVENTH-DAY ADVENTISTS believe theoretically that the coming of the Lord is near. Many among us also solemnly believe *in fact* that His coming is *very* near. But how many are actually making speedy preparation for that event? How many are prepared for the scenes of trial which are before us? Will God's people be slain by the thousands without His intervention when the final death decree goes forth, as they were during the Dark Ages? How many of us are thoroughly informed in regard to the persecution and perplexities that are just ready to burst upon us, and how many know for a certainty whether God will or will not protect us during those times?

The questions arise at once, Is it possible for us to know these things? Is it possible for us to be forewarned, and thus forearmed? Unless we do know, and unless our faith is strengthened and made invincible, we shall go down in that "time of trouble, such as never was since there was a nation." So far America has been free, to a large extent, from the awful situation brought on in Europe by the war. But events are shaping their course, and we have the statement, "Everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged *everywhere*."—"Testimonies," Vol. I, p. 268.

Our heavenly Father has told us these things in positive language, so that when they come to pass, we may not be overwhelmed, but may know their meaning. There are certain chapters in "The Great Controversy" that give us full information. These chapters are entitled:

"Modern Revivals"
"Enmity Between Man and Satan"
"Spiritualism"
"The Impending Conflict"
"Agency of Evil Spirits"
"Aims of the Papacy"

"The Time of Trouble"
"The Controversy Ended"
"The Investigative Judgment"
"Snares of Satan"
"The Final Warning"
"God's People Delivered"

Next in importance to confession, putting away of sin, and experiencing the keeping power of God, is, perhaps, the matter of being fully informed concerning the snares of Satan, the seductive influences and the persecution of the last days, and God's protection for that time. One who is thoroughly familiar with the instruction contained in the chapters above mentioned, will be fortified to stand, and to come off victorious in the conflict with sin and the powers of evil.

Cottage reading circles among believers, where one or several families may gather together once or twice each week to read these chapters and pray for a full understanding of them, will prove a blessing. To all who do this, will come confidence, courage, hope, and cheer. In these chapters is instruction to prepare us for this very time.

Ten or fifteen minutes spent by the leader in reading one of these chapters to the congregation during the opening exercises at the Sabbath morning church service, or at prayer meeting, will strengthen and encourage the church, and will not in the least detract from the service that follows.

"Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not; and

they feared to ask Him of that saying." Luke 9:44, 45. These words picture the futile efforts of Jesus to forearm His disciples. Notice the following paragraph from "The Great Controversy," page 594:

"Before His crucifixion, the Saviour explained to His disciples that He was to be put to death, and to rise again from the tomb; and *angels were present to impress His words on minds and hearts*. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as

fully destroyed their hopes as if He had not forewarned them. So in the prophecies, the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."

God has inspired these messages. They can be found in "The Great Controversy," and in no other place. They will benefit us only as we receive them into our hearts. Let us redeem the time.

Second Advent Experience---No. 4

J. N. LOUGHBOROUGH

IN the earnest labors of Elder Bates in the 1844 movement he viewed the evidence they had relied upon as so clear and conclusive, and the mighty power that accompanied the message as so great, that when the time passed, he could not believe there had been any mistake in their message; but that there must be some explanation of their disappointment. His mind was led at once to Revelation 14:9, "The third angel followed them," and he said, "The first and second messages have been given; here is a third message to be given, and it says of those who obey it, 'Here are they that keep the commandments of God, and the faith of Jesus.'"

Just then he heard of the little company at Washington, N. H., who were keeping Saturday as the Sabbath. He said, "I will go up there and see them; they may give me light on this subject." He immediately went up to New Hampshire. After a few days of study with them, he returned to Fair Haven a seventh-day keeper, and began teaching the Massachusetts brethren the third angel's message, with the seventh-day Sabbath as its testing truth. His labors were all of a personal character, for he had no reading matter except the Bible.

While thus traveling among these companies, he spent the last of his ship sale money. He was even then powerfully impressed that he must write and publish a book on the Sabbath question, and that the Lord would in some way provide the money for printing it.

As he seated himself at his table with Bible and Concordance to begin his writing, Mrs. Bates came in, and said, "I have not flour enough to make out the baking."

He inquired, "How much do you lack?"

She replied, "About four pounds," and mentioned some other small articles wanted.

All the money he had was an English sixpence,—twelve and one-half cents American money. He saw that it would take all the money he had to make the purchase, but he replied to her, "I will go out and purchase." This he did, and placed the articles on his writing table. Soon she came in, and seeing the articles on the table, she inquired, "Where did that flour come from?"

He replied, "I bought it."

She indignantly said, "Have you, Captain Bates, who have sailed vessels all around the world, been out and bought *four pounds* of flour?"

He replied, "In the purchase of those articles I have spent the last money I had."

She then exclaimed, "What are we going to do?"

With all the dignity of a sea captain he arose to

his feet and said, "I am going to write a book, have it printed, and go out to spread the third angel's message."

She then inquired of him, "What are we going to live on?"

He replied, "The Lord will open the way."

She then said, "That is what you always say," and went to her room to weep.

After a few minutes' writing there came to him such a powerful impression, "There is a letter at the post office for you, and you must go at once and get it," that he could not resist the order. He arose, and went to the office.

There was a letter for him, but the five cents postage on the letter was not paid. He said to the postmaster, "My mind is impressed that there is money in that letter. You break the seal. If there is money in the letter, take the postage out of the money. If no money is in the letter, I will not take it until the postage is paid."

As the letter was opened, out came a ten-dollar bill. That would buy three times as much of the same articles then as now. As he read the letter, he found it was from a brother who had been so powerfully impressed that Elder Bates was in need of money, that he had sent it at once. In his haste he had failed to pay the postage.

Out of this money Brother Bates purchased flour, potatoes, sugar, and other provisions. He had them loaded on a dray, and gave the drayman his address, saying to him, "Unload all on the front porch. The woman of the house may say that they do not belong there, but unload them just the same."

The drayman said, "I will do just as you have said."

Then Brother Bates went to a printer, and made a bargain for the printing of 1,000 copies of his book, he to receive proofs as the printing went on, to pay on the work as money came in to him, and not to take the books until all bills were paid.

When he reached home and saw the goods on the porch, he went in at the back door, and began on his writing again. When Mrs. Bates came in and called his attention to the goods on the porch, he said, "It is all right. The Lord sent it."

She replied, "That is what you always say."

He handed her the letter, saying, "Read that, and you will see where it came from."

She read the letter, and went to her room, and had prayer and confessed to the Lord her unbelief.

The work and payment on the book went on until the day the book was to be completed and delivered. There was a balance due on the book. Heman Gurney,

an unmarried man who was a blacksmith, decided to leave his employer, and go with Brother Bates as a singing evangelist. When he went to his employer and notified him that he was going to leave, and called for the hundred dollars due him, the man refused to pay, and said, "Your thus suddenly leaving me is more than one hundred dollars' damage to my business."

But later, on the morning the books were to be delivered, Brother Gurney's old employer met him on the street and said, "Gurney, I honestly owe you one hundred dollars, and here it is," handing him the money.

Merciful Kindness

T. E. BOWEN

"O THAT men would praise the Lord for His goodness, and for His wonderful works to the children of men!" This is the chorus of the one hundred seventh psalm. Four times it is repeated, after various phases of His goodness are recited. Verses 8, 15, 21, 31.

When God answered Moses' prayer to behold His glory, it pleased the Lord to define His glory in these words: "I will make all *My goodness* pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33:19.

By this we know God's glory is bound up in His goodness. His goodness is manifested in His graciousness and loving-kindness shown toward sinful men and women. "Showing mercy unto thousands of them that love Me, and keep My commandments," God incorporated in His holy law itself. Ex. 20:6. "Who is a God like unto Thee(that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? . . . because He delighteth in mercy." Micah 7:18.

Over and over the Scriptures set forth the greatness of God shown in His mercy and kindness to the children of men in forgiving their sins and receiving them when they return unto Him. "He delighteth in mercy," this text says. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103:13, 14.

A Pharisee, thinking to tempt Jesus, once asked: "Master, which is the great commandment in the law?"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself," was the Master's ready reply. Matt. 22:36-39.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10. The law of God is based on love. It hangs upon love. The God of love wrote it. It cannot be kept without love in our hearts. To fail here, to fail in loving God supremely and our neighbor—our brother—as ourselves, is to commit, therefore, the greatest offense. Read and ponder this:

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him.—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the

Brother Gurney said to himself, "The Lord is in this. I will go at once and pay the balance due on Brother Bates' books."

When Brother Bates called later in the day to excuse the matter of delay in payment, the printer said, "A man came in early this morning and paid the balance due. I know not his name. He was a stranger to me."

Brother Gurney told me of this after Brother Bates' death. That faithful servant of the Lord never knew, to the day of his death, who paid the balance on the books. So his books, by God's providence, were not delayed a day.

justice of God, while they wholly fail in representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power. . . .

"We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful High Priest, with the feeling of their infirmities."—*The Ministry of Healing*, pp. 163, 164.

Think of it! our greatest sin is "the inhumanity of man toward man." Can we appreciate it? Because of our failure to love as we ought,—our God, our fellow men,—so keeping this greatest commandment, we commit our greatest sin. Surely we need to take this to heart seriously, and repent, and pray, and reform. It is the call back to our first love. We shall also do well to study carefully what that means, "I will have mercy, and not sacrifice," as well as Jesus' word to His followers just before He left them, "This is My commandment, That ye love one another, as I have loved you." John 15:12.

* * *

Our All for His All

PEARL WAGGONER HOWARD

THERE is a calm, when all life's storms are ended,
A wondrous calm, an all-untroubled rest,
Prepared for those who have the truth defended
And in their daily lives have stood the test.

Like Peter, we are oft misrepresenting
Our Lord and Master and the name we bear;
But only those who show by real repenting
They place Him first while here, will see Him there.

By selfish living or by trivial speaking,
So apt are we our Saviour to deny;
Yet He, heaven's King, refused all mere self-seeking,
And to a dark world came, for us to die.

Whatever we may do, or be, or render,
Can it indeed be called a sacrifice?
Our all to give, to love so true, so tender,—
Our very life,—is it too great a price?

For when our meager "all" to Him is given,
All undeserved He gives His all, His rest,
His peace, His joy, His wealth, yea, all of heaven,
With an eternal home where all is blest.

* * *

EXPERIENCE keeps a dear school; but fools will learn in no other.—*Benjamin Franklin*.

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."

Arise and Shine

PEARL WAGGONER HOWARD

ARISE from out the dust,
O sorrowing soul of mine;
Let earth's own children grieve who must,
But thou, arise and shine!

For God thy Father is,
And lo, now comes thy light!
Forget thy past infirmities,
For finished is the night.

The rays of breaking dawn
O'er all the sky are spread;
Signs show the day is coming on,—
Rejoice, and lift thy head!

O soul of mine, awake!
From slumber now arise!
From out the dust thy garments shake,
And gird thee for the prize.

Though troubles on the earth
Are hedging all the way,
To God's child they but mean the birth
Of heaven's eternal day.

Awake, then, soul of mine!
Though round thee others sleep,
In power divine arise and shine,
And watchful, sober, keep.

Shake off all clinging dust,
And now with triumph sing!
With garments white, in hope and trust
Arise to greet thy King!

* * *

With Our Believers in the Near East

W. E. READ

DURING the months of March and April it was my privilege, in company with Elder H. Erzberger, to spend some time in Greece, Turkey, Syria, and Palestine, visiting the scattered members of the Levant Union Mission.

At one time most of these believers were peacefully settled in their own homes in Asia Minor; but when political disturbances developed, they were forced to leave. Many of them spent weeks and months wandering here and there, not knowing where to go for safety. They suffered greatly from exposure and from lack of the necessities of life. About many of them we knew nothing, as no communication had been received from them for months, and in some cases for years. We felt sure, however, that some of them were living in the towns and villages of Syria, and it was decided to institute careful inquiries in an endeavor to trace them.

The first point of call on our journey was Athens. A few miles from the city, at a place called Cockinia, there are about twenty of our refugee brethren and sisters. Some of these came from Smyrna, but some had been banished from Silesia a year or so before. Among them is a brother who was for some time elder of our church at Adana. It was certainly a privilege to meet with these believers, and spend a little season with them in worship at the throne of

grace. They all tell of remarkable experiences in getting away from Smyrna. Sister Mabel Khalfa, who is working in a hospital at Athens, is a real tower of strength to our members there. She and her mother and sister were among the first believers in the Levant Union, and have themselves passed through many perplexing and trying experiences.

Our Work in Constantinople

After spending a few days there, we set sail for Constantinople. On the way we called at Smyrna, and saw the broken and shattered front of that once prosperous city. The harbor had been mined, and because of this we had to be specially piloted both in and out. We were late in arriving at Constantinople, so instead of getting there according to schedule time on Friday, we did not arrive until Sabbath morning. Fortunately we were able to get through the control and customs quickly, and get to the church just as the morning service was beginning. Here we found between forty and fifty of our church members, many of them having come from Ismid and Anatolia. So far as we know, we have no believers in Turkey, other than those who are gathered in this city. There may be some of our brethren who are held as captives in the interior, but we know nothing whatever about them. We spent a happy week-end at this place. It was good to look into the faces of these brethren and sisters who had passed through such difficult and painful experiences. The Lord has certainly blessed them, and they are full of hope and courage.

At this place we met a young Armenian sister who had certainly passed through the vale of affliction, but the Lord had wrought a wonderful deliverance on her behalf. A few years ago she was living with her mother in one of the villages of the interior; but one day trouble arose. Together with thousands of others, they fled for their lives, taking with them just a few of the barest necessities, such as food and clothing. For weeks they wandered, not knowing where to go. Many times they were denied even a drink of water, and when the supplies of food ran out, it was almost impossible to obtain more. Many died from exposure and hunger. At eventide they would lie down and endeavor to rest, but at midnight they would be awakened, and driven off with little more than a moment's warning. On and on they were driven, their numbers diminishing all the time.

Finally the mother became very ill, and felt she was about to die. They needed food, and yet if she should die, what would become of her daughter? At that time a party of Arabs passed by, and the mother, on being offered the sum of a Turkish pound, parted with her daughter to this company of Bedouins. She was about to die, and unless something was done, she had grave fears concerning her daughter's safety.

It is really wonderful how the Lord overrules in all these trying and perplexing matters. The daughter was taken into a family, and while really a slave for a time, was very soon treated like one of the family. The Arab proved to be a real father to her. In accordance with the prevailing custom, she was

tattooed, and so has various marks on her face. After the armistice the command went forth that all such slaves should be freed, and so, together with many others, she was set at liberty. She was miles away from any one she knew, so here again the Lord gave her help. In the same village was another young girl who had been taken captive. Her brother had set out in search of her, and just about the time she was freed, happened to come to this village and found her. In company with this young lady and her brother, our young sister left the village, and was conducted to a place of safety. Finally she found her way to Constantinople, where we had the privilege of meeting and talking with her.

Greece and Syria

On leaving Constantinople I spent a little time with Elder R. S. Greaves, who is located at Saloniki, Greece. Our work has been established in this country for a number of years, but progress has been slow. Today, however, there are more hopeful signs, and as a result of the efforts put forth in old Thessalonica, some souls have embraced the truth. There are also a number of our refugee brethren and sisters. These came over from Smyrna when about one hundred thousand people poured into the city. They are now being comfortably cared for. Brother Greaves has been very busy, not only with evangelistic effort, but also in real refugee work. He has from one hundred to one hundred fifty people coming to his home regularly for small supplies of food. The efforts he has put forth in this direction have given our work a good standing in the city, and doubtless coming days will yield many good results.

We then went on to Beirut, the most thriving and important commercial town of Syria. Here we found ten members of the church. There were other members of their families living with them, so all together they were a fair-sized company. They were living in one end of the city, on a patch of low-lying ground, where some thousands of refugees are gathered. Here are to be seen the small hutments of all shapes and sizes. Some units were built of wood, some of odd pieces of corrugated iron, some with earth walls, many of them having nothing but a piece of sacking to serve as a roof. They had their own streets, and their own little business center. We met for worship in one of these little homes. It is really surprising how diligent and industrious these people are. They have the happy faculty of making these little places wonderfully comfortable.

Here again we learned of the hardships through which many of these people had passed. One brother, who with a friend fled for safety, found refuge in an out-of-the-way cave. Here the Lord miraculously preserved him, for an Armenian, learning of their plight, brought them every day a small quantity of food. Here they stayed in hiding for about six months. When the danger was passed, they emerged and came through into safer quarters.

Suffering for Christ

On leaving Beirut we wended our way northward, passing through Baalbek, the Heliopolis of Greek and Roman days. Here are to be seen the ruins of the old sun temples: six of the large pillars of the main temple are still standing, forming a landmark which can be seen from quite a distance.

As we journeyed on toward Aleppo, we passed through Homs, the ancient Zobah of 2 Samuel 8: 3, 5. A little farther on we came to the city of Hamah,

the Hamath of Bible days, mentioned in 2 Kings 18: 34. Finally we came to Aleppo, which is not far from the Syrian frontier. Here we found two of our sisters, one brother who was about to join his wife at Corfu, Greece, and a young brother fourteen years of age from the Near East Orphanage. This young man is the son of one of our Armenian ministers who died a few years ago. One of the sisters has nearly all her children with her, and in addition another whom she has taken into her home. The other sister has lost all who were near and dear to her. Her husband was marched away in the dead of night, and she has never seen him since. Two of her young children were also snatched away from her. Her daughter, aged sixteen, was forcibly taken away, and carried to Bagdad. She had one little child remaining, a baby in arms. The little babe took sick, and was about to die, when suddenly she had to flee from her home, and leave her dying babe behind. We found her at Aleppo, bereft of her husband and all her children, and yet withal bright and cheerful, full of hope and courage.

Really, the truth means much to these people. They have put it to the test. They know something of its power, which sustains them in these trying hours. Both these sisters with the children just referred to were driven across the greater part of Asia Minor. When they came near to Der-el-Zor, they heard rumors of danger ahead, and so under cover of night made their escape, and came down to Aleppo. Both of them have managed to get a little employment, but we were very glad to have with us some of the money contributed by our people in different parts of the world, with which to help our needy believers in this country.

Knowing Everybody's Business

From Aleppo we journeyed to Alexandretta and Antioch. It is not possible to make this journey by rail today, and so we had to go by automobile. This journey had to be made through a somewhat rough and uncertain country, over mountain ranges and across plains flooded with water. At one point in the journey to Alexandretta the car had to go through a section of a lake that had overflowed the road for a distance of a mile to a mile and a half. The water in some places was more than two feet in depth. Between Alexandretta and Antioch we had to pass another corner of the same length. This time the water was muddy, and it was impossible to see the road, but we reached Antioch all right. The water, however, was deeper than the first we encountered. Coming back, the car stopped in the flooded area, and we were dependent upon the friendly assistance of some Bedouins, who stripped themselves to the waist, waded in, and pushed us out.

We had previously had word that one of our brethren was living at Alexandretta, but we did not know where to look for him. One thing, however, served us in good stead in our investigations here, and that was the peculiar disposition of the people of this part of the country to pry into our business, and want to know what we were doing. Whenever we sought to make arrangements concerning an automobile journey, the people would crowd around, and enter into the arrangement with us. They were determined to know all that could be known. This peculiarity, while embarrassing at times, certainly helped us in making inquiries for our own brethren and sisters. We inquired of a man in the street, and he thought he knew of some one by that name. He

thought a moment, and then said, "I think I can take you to his brother." In a few minutes we were talking with the brother, and soon we were with our own brother whom we had set out to seek. He has a little shop, and sells small cakes. Besides carrying on his regular business, he has been making known the principles of the truth. As a result his wife has accepted the message, and desires baptism. There are also two men who have accepted the truth through his labors, and they are desirous of going forward in the same ordinance. At one of the meetings we had in his home, twelve men came in to the Bible study. They were keenly interested in the presentation of the message. Thus the prospect of winning people to the truth in this place seems to be good, if we could but send a worker there.

Following in the Footprints of Paul and Barnabas

It was with strange feelings that we entered the town of Antioch. We could not help but recall the important part that Antioch played in the experience of the early church. Here it was that Barnabas began his ministry, and where there were so many believers in the early days. Here it was that the followers of Jesus were first called Christians. From this church went forth men who possessed the gifts of the Spirit of God, among them the spirit of prophecy. We found one family in this town, the mother and daughter being members of the church.

With nearly all these families we visited in the different places, there are a number of intelligent young people and children. It would be a splendid thing if some steps could be taken so that they could be provided with a good Christian education, and given definite training for the work of the message. The future of the work in these countries depends quite largely upon the training of the native young people. Their consecrated energy, blessed by the Spirit of God, will bring many to a saving knowledge of the truth.

On our return we had special reason to be thankful for God's protecting care over us in our journeys. Just a little while before, on the same road that we had traveled to Antioch, the Near East Relief automobile had been waylaid by a company of bandits, and the party robbed. A physician who was in the car was killed, and the chauffeur received a wound in his leg. Consequently we feel to praise God for His goodness and protecting care.

In Old Damascus

We next journeyed southward to Damascus, which is one of the oldest cities in the world. Its fame began with the earliest patriarchs, and continues to the present day. Many other cities of the East have fallen into ruins, but Damascus still remains an important commercial center. It still is what was called in the prophecies of Isaiah, "the head of Syria" (Isa. 7:8), while Babylon and Nineveh are nothing but mounds of the desert. It is a true type of an Oriental city, with its many bazaars and Eastern architecture. Here the relics of ancient days and the improvements of modern days meet. Even "in the street which is called Strait" one can see automobiles mingling with caravans of camels and donkeys, and people who are arrayed in a variety of dresses and headwear.

In this city we have a Bible woman, who is busy disseminating the knowledge of the third angel's message. She is reading the Scriptures with a number of people, who give promise of taking hold of the truth. The daughter of this sister is desirous of be-

ing baptized. Her son is working as a shoemaker, and regularly every week his shop is a silent witness to the Sabbath of Jehovah. We found in addition one other family,—a brother and his wife and little son. They came from Tarsus, the city in which Paul was born centuries ago. They were driven away, and have sought shelter in this city. They were living in a tent not far from the city wall, which tradition says is the wall down which the apostle Paul was conveyed to safety. They had comfortable quarters, although they were still in need. Again we were glad of the relief fund with which to bring hope and cheer to the hearts of these people.

The last few years have made quite a serious cut in the membership of the Levant Union Mission. Before the war there was a membership of something over four hundred. Now the membership is about 125. These are the members we can account for, whom we met on our journey. Quite a number, of course, have emigrated to North and South America and other parts of the world, but there are still some who cannot be traced, and many, of course, have died from various causes. It is a difficult thing to know how many of these brethren and sisters will be able to support themselves. Those who are in Greece do not know the language; their native tongue is either Turkish or Armenian. Then again there is very little work to be obtained. That must be apparent to all who consider that Greece, with a population of about five million, has been compelled to take another million during the last year. Were it not for the relief work that is being done, one trembles to think of what might be the fate of thousands of these people. There is still great need for financial help, and even in Syria our own members will doubtless have to be helped for some time yet.

Everywhere we went we found our people appreciative of what our brethren and sisters have done for them. In a number of cases it was difficult to get them to accept anything at all. They do not like taking help. They would rather work and earn their own way. Given the least opportunity, they will certainly succeed where many others fail. Let us remember these believers in our prayers, that the protecting hand of God may be over those who remain, and that the coming days may develop a situation which, even from the political viewpoint, will enable us to preach the message freely in these Old World countries.

* * *

"Today — God's and Mine"

It isn't the experience of today that drives men mad. It is the remorse for what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, it is our day — God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the almighty and all-loving takes care of yesterday and tomorrow.—*Robert J. Burdette.*

* * *

O BELIEVER, learn to reject pride, seeing that thou hast no ground for it! Whatever thou art, thou hast nothing to make thee proud. The more thou hast, the more thou art in debt with God. Consider what thou wouldst have been but for divine grace.—*C. H. Spurgeon.*



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.

Consecration

Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here I bring, within my trembling hand,
This heart of mine, a thing that seemeth small;
And yet, Thou dost know, dear Lord,
That when I yield Thee this, I yield my all;
Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight,
All that I am and fain would be.
Now from Thy footstool, where it vanquished
lies,
The cry ascendeth, "May Thy will be done."
Take it, Lord, ere my courage fail,
And merge it so in Thine own will
That if, in some future day, my plea prevail,
And Thou give back my will, it may so fair have
grown,
So changed, that I shall know it no longer as
mine, but as Thine.

— Selected.

* * *

"The Scribbler"

UNDER this heading Angelo Patri, that understanding writer on children's problems, says in a recent newspaper article that the little folks should have a place of their very own where they may write and draw to their hearts' content. The following experience, a common one in many homes, is given to prove the truth of this statement:

"Mother was in tears. So was sister, just past three, and lost in astonishment at the ways of this grown-up world, for all she had done was to write, in beautiful Palmer form, a whole wall full, and she had been spanked, and worse than all, her mother had cried. Cried even harder than sister.

"You see, mother had planned for a long time to have the walls tinted just the right and beautiful tones that her mind's eye had selected and made her own. The workmen had taken away their ill-smelling pots and leggy ladders, and she was setting to work to place the bits of pottery, and the etching, and great-grandmother's chair to the best advantage, when she came upon sister's own decoration.

"Sister had made a good job of its kind. She had selected a stout piece of waxed crayon, than which there is none with better staying qualities, and to the height of her arm she had made spirals and long dashes and mountain peaks, picturesque, but scarcely satisfying to her mother's decorative sense. Hence the tears.

"What would you do with such a naughty child? What would you do with such a child who spoiled her mother's lovely wall? What would you do with a little girl who didn't love her mother any more than that? What will her daddy say to her? Isn't it awful? Isn't it?"

"It was. There wasn't a shadow of doubt about it. In fact, it could scarcely have been worse from the mother's standpoint; but from sister's it was so different. She thought she had done a fine bit of writing.

She knew now that she had done it in the wrong place. She wished she hadn't. That's about as far as she could get with her brief three years of exploration.

"You'd better send for the men to come and clean up the wall. Then go down town and buy a strip of blackboard cloth as long as the playroom wall. Buy a box of dustless crayon and two felt erasers. When the men come to finish the wall, let them mount the blackboard. It won't take them an hour. It would take you longer and make you weary. After that, sister will write in the proper place."

"What? Reward her for ruining the wall?"

"Well, what place in the beautiful house have you set aside for sister's growing? I can't see a spot that looks as if she might strike out for herself in it or on it. She has to be somewhere, doing something. Even her playroom is so beautifully fixed up that she can't use it. It isn't quite fair."

"So sister got the blackboard.

"Little children will scribble on walls if they can't scribble somewhere else. A blackboard is a treasure to them, and costs little.

"If you have no wall space free, is there a concrete floor free? They can lie on their stomachs and write and draw on that. They like a bit of carpet to lie on, though, if the concrete is offered them.

"Once they have a scribbling place of their own, they will not mark walls. Ownership is strong in little ones. They will go to their place rather than to your place. Do try it."

* * *

Respecting Property Rights

IN ten years or more of working with children from kindergarten to high school ages, in the school-room, on playgrounds, and at summer camps, the most prominent problem with which I had to deal was that of property rights.

Not one child in twenty-five has a well-balanced attitude of mind toward the property of others. Most children will fight to protect their own property, but are absolutely indifferent, if not criminally careless, with the property of others. And the occasional child will be wantonly destructive. But it is usually an intense carelessness due to lack of training, which is to blame for this condition.

Public property — libraries, school buildings, playgrounds, and fences, and materials used in public class work — are deliberately or carelessly or thoughtlessly destroyed, defaced, or mutilated every day, all over the land, by every class of children.

Children will scrawl words and drawings with chalk upon public walks and walls, and also upon private houses, and go unreproved.

What is at the bottom of this universal indifference to the use and abuse of property not distinctly "mine"? Is it entirely the fault of the children?

After a rather careful study of sources, I should say it is the fault of the parents. Do parents instill into young minds under their charge that the personal property of each one in the family is sacred,

and not to be used without express permission, unless it is community family property?

How often, for example; does mother forget that baby Katherine has her property rights in the bits of scrawled paper which mother consigns to the wastebasket, without consulting Katherine first? How often does father kick down the carefully constructed pile of blocks, which to Johnny's eyes represents a wonderful palace or bridge which is quite important, and say to his son, "Here, get that mess out from underfoot, quick!"

And yet, how perfectly astonished and enraged mother would be if little Katherine, in a righteous effort to clean things up, should rummage mother's desk and destroy all the precious memoranda and recipes which were of value to mother, but which were meaningless to Katherine. And how irritated father would become if Johnny should grab up his blue print of a large contract, and stuff it into the stove, because it meant nothing to Johnny, and was in his way on the table where he wanted to study.

The real trouble is that from the start, parents do not respect the precious little belongings of childhood, and set a bad example of ignoring property rights in the heart of the household. It is not the value of the things destroyed or mutilated, which counts; it is the principle of consideration for others and their belongings—the conscious recognition of the fact that others' things are as valuable to them as your belongings are to you. If this trait is developed early in regard to even the little things which hardly seem to count, the habit of consideration for other people's property will become a fixed one, and will last a lifetime.

Respect your child's property if you expect him to respect yours. Teach him that he is to respect the property rights of others, and resent to a reasonable degree any infringement upon his own. He will take better care of belongings he has been taught to respect.—*Zahrah E. Preble.*

* * *

*Play Places in the House*¹

KATHERINE BEEBE

DURING the many days and hours when children cannot be told to "run out and play," they must play in the house, as a matter of necessity. Where the abode is a spacious one, there is of course no problem; but the majority of families live in small houses and, alas! apartments.

Time and again it has been my lot to spend visiting sessions in houses where, to all intents and purposes, the only play places were under the visitor's feet, on the arms and rockers of chairs, and entirely in the vicinity of the grown people who were going through the vacuous form of conference or conversation. The usual apologies were always forthcoming: "The weather is so bad!" "The house is so small!" "The children are so full of life!" "They love so to be with mother!" and so on.

Now an A B C application of ordinary sense would make it plain to that mother that consideration for her guest, for her own comfort, for her children's good, demands some other play place, and a little ingenuity would make one possible. Play is so vital a part of a child's life that a place for it, both indoors and out, is a necessity, not a luxury.

One mother whom it is my privilege to know, following the modern custom of opening windows at night, has several little beds in a row in one room,—the smaller one,—a larger room being reserved for the necessary bureaus, play space, and playthings.

In another home the dining-room is the play place, and the very fact that it must be put in order before mealtimes, is giving one group of little folks invaluable lessons in neatness, order, consideration, and helpfulness.

But the ideal play place is the attic, and there often is one of some sort. Such a space, kept reasonably clean and having its windows protected, would solve many a household problem. The fact that the attic is cold is in its favor rather than otherwise. Indeed, while the children are playing there, the upper sash of the windows should be open. There is no reason why with coats, sweaters, caps, and even mittens on, the children should not be told to "run up and play" at such times as rain or cold make outdoor sport impossible. There being no occasion for putting on the despised and clumsy rubbers is also an advantage. Wise parents would see to it that such an attic contained an old mattress for "jumping on," a ladder, a clothesline, some odds and ends of discarded furniture, wooden boxes, a trestle or two, boards, hammers and nails, an old tarpaulin or other cloth for tent-making enterprises, together with such toys as the children choose to take with them.

I have seen many porches which would make fine play places on wet days, and have wondered why none of them was in use. I suppose mothers consider the weather "too damp." But when I remember a neighbor's healthy brood of children, who, equipped with rubber boots, coats, and caps, played out of doors every day in the year, except when the thermometer was twenty below and a wind blowing, I am of the opinion that a few hours in damp fresh air would be much less fraught with dangerous possibilities than whole days in furnace-heated rooms.

* * *

The Book of God

ROBERT HARE

TOWER against which a thousand storms

Have spent their angry night;

Yet still serene and all secure,

It rises through the night

A beacon light that casts its ray

Across the trackless foam,

Pointing the pilgrim on to rest,

The homeless on to home!

In vain the treacherous heart of man,

Has planned its overthrow;

The life eternal dwells within,

While passing years bestow

A glory greater far than time

Has loaned to earthly lore;

It lives, and to the trusting soul,

Speaks life forevermore!

Shine on, O Word, salvation's light,

Shine on till night is past,

And o'er time's tossing, wreck-strewn waves

The morning dawns at last;

Shine on, we love thy hallowed beams,

Unfettered by the gloom;

Shine on to gild time's angry sea,

And light earth's darkest tomb!

* * *

RELIGION is the tie that connects man with his Creator, and holds him to His throne.—*Daniel Webster.*

¹ Issued by the National Kindergarten Association, 8 West 40th St., New York City.



YOUNG MEN and YOUNG WOMEN



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

The Promise Time

HAZEL NICOLA

"If springtime were the only time,
It would not be so dear —
The budding time, the mating time,
The promise time o' the year;
But summer comes with ripening heat,
And autumn with his wine-stained feet,
And winter to his fireside seat
Doth cheerily call.
Yet still the dearest time of all
Is the time when nothing is complete —
The time when hope and longing meet —
The promise time o' the year."

Childhood is the promise time of life. In every child life there is the promise of a whole summer full of beautiful flowers. The little one stands at the beginning of things, "when nothing is complete," looking with wide eyes at the world to show him the way.

An old lady is sitting in her beautiful mansion. Every luxury of life is about her. Her maid hastens to obey her every whim. But upon a cushion within reach, a thin, sickly-looking kitten is lying. The cat should be very happy, for every attention is lavished upon it. But it is not; it is sick. The old lady watches it tenderly, long hours in the day. Not three blocks from this house a little boy is dying for lack of food and some one to care for him. But she is deaf to his cry.

At the outbreak of war, efforts in behalf of children were fairly well organized. But since the loss that the war has caused to civilization, thinking men and women are realizing more and more the importance of giving the children every opportunity to become strong, useful citizens. The fate of nations rests upon the hope of the ones who will be citizens a few years hence. Have you seen that crowd of children playing in the street? Some day they will be making your laws, or they will be breaking them. They will be preaching from your pulpits, or they will be robbing your banks. They will be healing the sick, or by their carelessness and ignorance they will be filling the hospitals with victims.

Then who can say that he has no responsibility in guiding these future citizens to their places of true manhood and womanhood? The home is the first, last, and greatest influence. The ideals formed in the home will be the guideposts for the whole life.

A mother was having a serious talk with her little son. "Some day I want you to be a great man," she said, "maybe you can be President of the United States."

"Mother, I don't want to be President of the United States. I don't want to be President of the United States, but if you want me to, I suppose I'll have to."

That was the beginning of a future citizen that would be worth while.

Annie and Mike Salinsky were very happy together with their five children. There was seldom enough to eat, and never anything ahead, but they had learned to accept life indifferently. In the winter, when Mike was taken sick, there was nothing for Annie to do but to take in more washing. She kept a candle always burning before the image of the Virgin Mary, that Mike might be spared, but in the spring he died. Then in the freshness of her grief came a fat, florid, though well-dressed man who seemed to take an interest in them. He told her of an oyster cannery where she could find work for herself and the children. It was near the shore, he said, in a country where it was warm enough so that they would need no fuel. The company supplied houses so they would need to pay no rent; the warm climate would be good for Katie's cough. In the end, they went.

The room to which they were shown was small and dingy. The first night it rained, and because of the leak in the roof

the dampness permeated everything. At four o'clock came the watchman pounding on the doors. Annie roused the children, and after a breakfast of bread and coffee, they filed over to the oyster sheds. Each one was given a pail and a knife, and they opened the shells and dropped them on the floor. The children were given no gloves, and they cut their little fingers on the hard shells. One day a child got in the way of an oyster cart, and Annie shivered when she thought of the crushed little hand.

That was what the government lady found when she came to the camp.

"Don't tell her a thing," the other women told Annie. "She's come to make the children stop work. If she does that, we'll starve."

At first Annie was timid. Then, because the lady showed an interest, she opened her heart to her. She had grown hardened to the hopelessness of her situation. The bills at the store were always so large that there would never be any chance of leaving. Katie's cough was worse; the baby was sick. The lady could do nothing to help them. She was only investigating then, but she left a ray of hope in Annie's heart. She had heard the call of the little children of the oyster sheds.

Men like Judge Ben Lindsey are doing wonders for the children of the streets. He tells the story of a bad boy who was brought to him. The officer who brought him in whispered, "Don't trust him a minute. He'll be down the fire escape while you're winking your eye. We've had an awful time getting him."

When the judge and the boy were in a little room alone upstairs, the judge quietly removed the handcuffs. He spoke a few words to make the boy believe that he wanted to be his friend. Then he went to the window, and deliberately unlocked it.

"There's the window. Just outside is the fire escape. I'll give you five minutes to get away."

Quick as a flash the boy was at the window. He flung it wide. Then he stopped, put the window down, and went back to stand before the judge.

"Judge," he said, "you've been square with me, and I'll stay with you."

And that boy made the journey of several hundred miles to the State school alone, and reported on time. Why? Because he knew he had found a friend who would be square with him.

A young physician had come from a hard day's work at the hospital, very tired. Rest — what a magic word that was! In an hour he would stand before a large body of medical men, and give the lecture which he knew would make him famous. He sank down before the fire. He was not unknown. In his well-equipped office he saw many patients every day who were willing to pay him small fortunes to obtain his services. But somehow, before the fire, life seemed empty. Was this that for which he had given long years of study and hardship? He felt inexplicably dissatisfied with life.

A sharp ring of the doorbell broke rudely into his meditations. A shabbily dressed man shuffled across the threshold. He had in his eye the look of a hunted deer.

"Sir," he choked, "it's Jenny, my little girl. They say she's — dying. The old doctor on our street said maybe if you could operate — oh, sir, won't you come?"

"I'm sorry, my good man, but I can't come. I have an important engagement in a short time. Bring her to the hospital tomorrow, and I'll see what I can do."

"It'll be too late, sir."

"Only a street child. There are so many. One can make no difference. What would the men say?" he pondered to himself.

The man turned toward the door. "It's all right," he said. "She's one among so many, but I thought — she's all I've got."

"Wait a minute. I'll come," and snatching up his instrument case, he followed the man into the night. Up three flights of stairs, in a cold, bare room, the child lay. She tossed feverishly from side to side, moaning softly.

The skilful hands worked steadily and swiftly. More than once the life thread quivered and almost broke. All night the watchers kept vigil; but the fight was not to be lost. Toward morning they knew she was saved. And the surgeon? He was happy. He had found what he had sought, in the man's eyes, and in the face of the little child sleeping quietly.

The old lady still sits stroking her cat; she will not hear. Those who have heard have started the work, but many are needed to join the ranks and carry on. And as the army of true men and faithful women who have heard the call, go forth to answer it, there comes a whisper, low and sweet and very tender: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

* * *

Is Evolution Science? — No. 2

J. P. NEFF

PERHAPS most people think evolution is science. There are scientific men, specialists of some eminence in their specialty, who speak of evolution as science, even modern science.

Now science, particularly modern science, by which we mean science freed from medieval theories, confines itself to such knowledge as is obtainable from a study of nature. It is called empirical science, because it is a science that is based upon experience. Things are studied to find out facts about them. Nature is studied in the open and in the laboratory. Things are handled and manipulated in various situations and under various conditions, to learn what they are and how they behave.

A priori, as distinguished from empirical, is a course of reasoning and investigation from which conclusions are deduced. The premises are assumed principles or definitions prior to experience, and are not based upon facts and conditions as they exist. To illustrate: In the medieval times men reasoned *a priori* that all matter is convertible into any of the known elements. Iron is convertible into gold, if we knew how to do it. Accordingly the chemists spent their time and energy in trying to find out how they could convert other elements into gold. This *a priori* theory was a product of the mind; it was a guess. It was not true in nature.

Chemistry today is empirical. It goes direct to nature to learn what is. It does not set out with *a priori* theories to prove. Physics, biology, and astronomy are empirical modern sciences. That which confines itself to the methodical study of the facts, laws, and principles of things as they are, is science.

Philosophy, or metaphysics, is that branch of learning which proposes to answer such questions as how things originated; what things are in themselves; the first cause, or God; the origin of life; what is death? is there a future life? None of these questions can be studied by experience. They cannot be found out in a laboratory. Nature is silent and dumb on these questions. They all transcend our experience and our possible knowledge by any investigative means.

How did things originate, or come to be? How did all things, animate and inanimate, come to their present state? These are plainly questions that we cannot answer. We may theorize about them, we may imagine various ways by which they may have come to be, and many ways in which they have come to be as they are. Some of the theories may be quite plausible, and there will be some evidence to accord with any theory; otherwise it would be an absurdity to suppose it.

Evolution attempts to tell how things came to be as they are. It gets its theory *a priori* by assumption, from speculative reasoning. The theory deals with transcendental questions which are beyond the field of science. Evolution is a philosophical, metaphysical question, unproved and unprovable. In its very nature it cannot be demonstrated.

There are three stages in arriving at truth by speculation. A guess is made that something is true. This is a hypothesis. If evidence is accumulated to support it; if it is shown to agree with known facts; if it does not contradict things known to be true; if, after considerable investigation, it appears probable, it becomes a theory. A theory is worthy of more credit and confidence than a hypothesis. If the theory can be shown to accord with all known facts, if it helps to explain some facts that were obscure, if it embraces some necessary, essential, or causal relation between established facts, or if it can be actually proved or demonstrated to be true, it ceases to be a theory—it is then registered as a truth or fact. It is then not hypothesis nor theory, but knowledge.

A hypothesis proper is something that is conceived to be possible. When it becomes probable, it is a theory worthy of respect. When it is known to be true, it is labeled knowledge.

Some call the doctrine of evolution a theory, others hold that it is a hypothesis, and a few believe so strongly in it that they treat it as an established truth. It is generally called a theory today, not because it is probable, but because its advocates call it a theory. We call it a theory in an accommodated sense, and not because we think it probable. Strictly, it is only a hypothesis—a guess.

Evidence has been gathered to support the theory; but the evidence is only circumstantial. It has no conclusive character, no definite, decisive proof. The appeal is made to science for evidence. But we must distinguish between science and the evidence which science gives in favor of and against evolution. Many scientific people fail to see that the theory of evolution is a philosophical theory, and not science at all, nor even a scientific question. The evidence for or against a thing is not the thing itself. The evidence for or against a prisoner is not the prisoner.

So while evolutionists may appeal to science for evidence, they must not call this philosophical theory science; much less should they fall into the error made by President Faunce of Brown University, who in an article in the March issue of the *World's Work*, called it "modern science." In fact, he made it synonymous with and to embrace modern science. The evidences for and against evolution are found in science—in the facts which science has discovered. Evolutionists take these facts, and draw unwarranted conclusions from them. The facts are science; these conclusions are not science. The theory of evolution is one thing,—it belongs to the field of philosophy, while the evidence for or against it in science is quite another thing; and the conclusions which men draw from the scientific facts are still a third thing. Scholars, professors, eminent men in all lines, confuse these three right along. This confusion is inexcusable.

In 1 Timothy 6:20 we read of "oppositions of science falsely so called." If there ever was a science falsely so called, it is evolution. Men speak of evolution as science, when it is only a metaphysical or philosophical hypothesis. It is science "falsely so called."

* * *

My Ideal Young Man

THE following paragraphs express the Oshawa Missionary College Girls' ideals of a young man:

"My ideal young man is first of all a true Christian, and courteous to those of the opposite sex. He is neat in appearance, and is not only educated in books, but has a practical education as well. He enjoys good, wholesome fun, and puts God first in all his plans."

"An ideal young man is one who has an aim in life, and who lives up to Christian principles. He is sociable and friendly, but not too free with young women. He is a true Christian, and not one merely on the outside. He treats his mother and sisters with respect."

"I like a young man who is a Christian; one who is good-natured, and always displays good taste in his dress; one who is physically strong, and fond of outdoor sports and music; one who is not afraid to make himself generally useful."

"My ideal young man is one who is courteous, kind, happy, and jovial, but not to the extreme. He is one who is trustworthy, and a true friend to every one with whom he comes in contact. He is a true Christian character."

"My ideal young man is one who is happy, cheerful, thoughtful, and considerate of others, and who loves and respects his parents. He is punctual in meeting his appointments, has reverence for God, and keeps His commandments."

"My ideal young man is a thorough Christian. He is one who makes first things first. He is clean and neat in appearance. His language is pure, and he never speaks lightly concerning sacred things."

"My ideal young man is one who is determined to fit himself for God's work. He must be courteous and faithful in the everyday duties of life. He is always ready to help smaller boys, and is loyal to his parents."



A VISIT TO OUR INDIAN WORK IN ARIZONA

EVERY one is interested in the American Indian. Who is not thrilled by the tales of frontier days? But what a different story might have been written about the noble red man if all the early explorers, settlers, and traders had remembered the golden rule! Many wrongs were done the Indians by those who should have been their friends. A few, however, lived up to the ideal of the white man held by the Indian, and what a blessing it was!

After fourteen years of service in Central Africa, we are home on furlough, and it has recently been my privilege to visit our schools among the Indians of Arizona. There I was in a position to notice the great similarity between the African native and certain of the native Americans. The way they live on the desert, the huts, or hogans, they make of logs and mud, the language, the worship of crude images, and their little corn gardens,—all show a sameness, but they differ in detail.

In some ways it is easier to win the African native to the gospel. He is easier to approach, and has that happy disposition which makes one envy him. If he sees the floods washing away his garden stuff down the stream, he will laugh. If he has food for the night, he is happy. If not, he will laugh and say, "We will sleep, and eat tomorrow." If he accepts Christ, he is only too willing to tell others, and withstand the medicine man to his face, as my boy Paul did. The Indian has great fear of his medicine man, and after years of education and contact with civilization, will go back to the blanket.

On my visit to the Lake Grove Mission, Brother Orno Follett, who is in charge of the work, took me over to see some of the interested Indians. I found them in their summer camp under some trees, unprotected from rain. The women were weaving beautiful rugs from carded wool, which are sold to the traders. They do not use their own rugs, but sleep on sheepskins, and buy quilts, blankets, and shawls from the traders.

This mission is in the mountains, 8,000 feet above sea level, and fifteen miles from Thoreau, N. Mex. They have a comfortable dwelling-house, a small dispensary, a schoolhouse, which is also used for church services, and a small log cabin used as a dining-room. When school is in session, they provide the midday meal, but the children go to their homes to sleep. Much good is done through the medical work, and Brother Follett has gained many friends by assisting the sick and suffering Indians.

The great question on the desert is water. The mission at present has only a cistern, and when the snow comes, the water is raised by throwing in clean snow. There is a small lake near, but the water must be boiled before it can be used for household purposes.

At different places the government has large boarding schools. At White River there are 235 students and a faculty of thirty-five. The school has a strong

manual training department. A nephew of ex-President Taft teaches carpentry. The dormitories have large rooms. An educated Indian and his wife have charge of the home. The school has its own dairy, and good food is served on the tables. The boys wear blue jeans for work clothes, but have a fine khaki uniform for Sunday, when they are obliged to attend church services.

From White River I rode with a traveling man in his little Ford over the mountains, and we shot in and out around curves of the Apache Reserve. I had ample opportunity to see what a barren place it is. We saw a few white-faced cattle that seem to exist on almost nothing. A few Indian camps, looking like so many brush piles, were visible. We finally arrived at Globe, a typical Western town. From here a motor bus took me to Phoenix. And what a beautiful sight met my eyes as I reached the part of the desert that blossoms as a rose as a result of the water it receives from the great Roosevelt Dam!

From Phoenix I went by train to Flagstaff, a thriving little town in the northern part of Arizona, at the edge of the Navajo Reserve, near the reservation of the Moqui Indians. Flagstaff has an ample water supply, many comfortable houses, and churches. Here are two large sawmills, an observatory, a State Normal school, and parochial and public schools.

But among the Indians, superstition still rules; and after they leave school they frequently return to their old manner of living.

At our own school I found fifteen bright children, and how they did enjoy seeing the curios from Africa! They were making great progress in their studies through the help of Miss Maggie McCoy.

Everywhere, even in our own enlightened land, men and women need Jesus. Let us carry the gospel to them quickly, so the King can come, and this reign of sorrow and sin be forever ended.

S. M. KONIGSMACHER.



A READER SINCE 1853

As I see from time to time short articles in the good old REVIEW from those who appreciate what it has meant to them to have it in their homes, it makes me feel as if I, too, want to say a few words.

I have been a reader of this good paper since 1853. The first business transaction of my married life was to go over to the Review and Herald office and subscribe for that paper. I would as soon think of living without eating as to think of living without the REVIEW. It instructs and encourages us, and keeps us informed on current events, and the advancement of our cause and its needs,—the greatest of which is personal consecration to God. I am nearly fourscore years old, but my Father may see fit to spare my life to see my Saviour come in the clouds of heaven. However that may be, "He doeth all things well."

There are but few living who have

taken our papers more years than I, and I thank God that He called after me in the days of my childhood.

A. B. CASTLE.



GOD'S PLAN OF EDUCATION IN INDIA

Educational Council for the Division

THE first educational council in the history of our work in India was held at Poona, the headquarters for the division, March 2-8, 1923.

The privileges of such a council were highly prized by men and women who have been bravely fighting the good fight of Christian education without well-defined policies or uniform plans. Naturally a considerable variety of methods and curricula had grown up; but now that India has reached the period of developing one or more training schools for each of the four union missions, it seemed imperative to work out a system of uniformity and co-operation.

All members of the council were agreed that our first step was to make a careful review of God's plan of education, as found in the Bible, the spirit of prophecy, and our experience in the past. This study brought us to a number of very definite conclusions, the principal of which may be mentioned here:

God has as definite and distinct a plan of education for this people as He has a message for the world at this time.

This plan is as inseparable from the Advent Movement as are such doctrines as the Sabbath and the imminent coming of Christ. It is therefore appropriate to call it Seventh-day Adventist education, for it is essentially different from what is commonly called Christian education in the world.

God's plan of education for Seventh-day Adventists calls for the following conditions:

1. As definite a separation from the world by our young people, our teachers, and our schools as a whole, as our church is separate from the world and other churches.

2. The recognition of teaching in a Seventh-day Adventist school as a spiritual calling, provided for among the spiritual gifts bestowed upon the church, as a vital part of a spiritual movement.

3. The keeping of our eyes on the harvest field of the world and upon our spiritual objectives, in the making of a working curriculum and in the definition of our working policies.

In harmony with these general propositions, our policies should include:

1. Defining and working by our own standards.

2. Maintaining our own system of inspection.

3. Giving our own examinations.

4. Financing the maintenance of our schools from our own resources.

5. Staffing our schools with our own teachers.

6. Educating our teachers in our own schools.

7. Providing our own schools for all our own children.

8. Developing our own textbooks where necessary.

In harmony, also, with the general propositions above, our curriculum should include:

1. Recognition of the Bible as the subject matter and the groundwork of true education.

2. Provision for the education of the Heart, the Head, and the Hand, in balance.

3. Provision for two classes of studies:

a. Content subjects covering the Word, the Works, and the Ways of God—Bible and the spirit of prophecy, natural sciences, and history.

b. Tool subjects: those studied, not as an end, but as a means—like the mother tongue, other tongues, keeping of accounts, business principles and practice, and all the vocational and cultural subjects.

4. Instruction and training in all lines of denominational endeavor, including time spent in missionary and soul-winning activities during the school period.

5. Elimination of every trace of infidel suggestion from textbooks and teaching.

6. Elimination of the less essential in favor of the more essential.

7. Provision for systematic and constructive work in health development.

In outlining God's plan of education in this way, it is recognized that things are stated somewhat ideally in view of conditions in the world that are far from ideal. Yet it would seem reasonable to state that any modification or departure from God's plan should be only under force of circumstances, chiefly legal ones, and then without compromise of principle. Our guiding star should be that unconditional command given to Moses: "See that thou make all things according to the pattern showed thee in the mount." God has given us a possible and a workable plan, and it is our part to work it. When we set our face like a flint to work out His plan, He will help us in ways past finding out.

Church and Mission Schools

The majority of India's schools are now built around a nucleus of Seventh-day Adventist children, though always including a proportion of non-Christians. In such schools it is clear that the Lord's plan of education should be followed, assuring our own children the kind of instruction they should have, and bringing a larger proportion of others to a knowledge of the truth. This principle is now being applied from the primary up through the training school.

There are other schools of the purely mission type, conducted in communities where there are no believers, in order to gain a foothold for the truth. Heretofore it has been thought that this class of schools should cater quite largely to what the worldling wants. The fact that this has been done to a considerable extent in our mission schools all round the world, has resulted in discounting, by some, the missionary value of such schools.

In studying this question at the India Council, it seemed to us that God's plan of education, with all its wonderful combination of principles, is as good for non-Christians as for Christians. This idea should be limited in application only by our ability to secure an attendance.

COLPORTEURS' SUMMARY FOR APRIL, 1923

UNION	Agents	Hours	BOOKS		PERIODICALS	
			Val. 1923	Val. 1922	Copies	Val. 1923 Val. 1922
Atlantic						
Bermuda	1	---	\$ 54.80	\$ -----	50	\$ 6.27 \$ -----
Greater New York	31	821	1420.80	4105.84	16508	1990.32 2121.25
Maine	3	61	182.10	1557.17	3249	344.10 277.50
Massachusetts	12	954	1643.10	2663.55	14643	762.37 953.85
New York	16	1629	2771.30	3108.20	24372	995.42 771.85
N. New England	7	833	1400.30	1317.35	4687	282.78 258.25
S. New England	4	282	727.57	1624.70	38837	1077.86 335.25
	74	4580	8199.97	14376.81	102346	5459.12 4717.95
Central						
Colorado	9	369	809.25	421.00	6541	728.41 126.25
Inter-Mountain	4	133	246.10	43.20	1824	115.75 9.40
Kansas	10	980	1380.65	1230.00	5321	423.49 246.50
Missouri	15	923	944.45	2020.35	4020	391.27 413.50
Nebraska	6	326	560.90	328.80	15044	587.89 62.40
Wyoming	4	214	369.80	394.50	2715	158.04 11.50
	48	2945	4311.15	4437.85	35465	2404.85 869.55
Columbia						
Chesapeake	19	742	1670.45	1054.80	8897	349.60 181.25
Dist. of Columbia	9	306	686.40	438.50	15656	571.48 125.95
E. Pennsylvania	14	1135	1828.95	2724.20	33782	1061.83 141.25
New Jersey	12	939	1859.76	2268.28	14389	740.16 1078.25
Ohio	28	2117	3698.20	3249.30	13332	855.80 757.70
Virginia	16	1672	3517.65	2231.50	2993	271.67 57.50
W. Pennsylvania	4	309	818.15	565.25	6407	443.25 132.25
West Virginia	17	1254	2811.90	2182.27	7181	319.19 273.25
	119	8474	16391.46	14714.10	102637	4612.98 2747.40
Eastern Canada						
Maritime	2	110	172.50	---	1237	233.01 -----
Ontario	8	353	533.85	---	2769	557.51 101.25
Quebec	1	104	226.80	---	748	155.11 -----
Newfoundland	---	---	---	---	255	44.52 -----
	11	567	933.15	---	5009	990.15 101.25
Lake						
Chicago	12	426	1536.08	1614.90	16290	1103.84 2608.00
E. Michigan	15	759	1841.70	1528.20	13880	750.00 653.05
Illinois	11	863	930.25	1114.30	8893	433.51 168.75
Indiana	20	1179	2400.20	2287.52	3714	445.38 190.25
N. Michigan	13	670	1488.95	184.50	2218	211.08 59.45
N. Wisconsin	7	564	890.55	1552.60	2102	228.82 54.40
S. Wisconsin	12	1005	2054.85	2029.55	10834	646.52 538.90
W. Michigan	10	285	1228.20	---	31867	1136.72 295.15
	100	5751	12370.78	10311.57	89748	5005.87 4567.95
Northern						
Iowa	3	341	463.35	586.40	6694	716.46 369.75
Minnesota	5	349	734.90	533.60	5806	579.45 103.50
North Dakota	---	---	---	---	1515	147.46 43.50
South Dakota	2	181	454.15	---	1388	175.60 11.25
	10	871	1652.40	1120.00	15403	1618.97 528.00
North Pacific						
Alaska	---	---	---	---	3	.47 -----
Montana	8	380	912.50	289.25	2950	236.48 97.25
S. Idaho	2	131	203.75	98.75	1905	215.20 170.00
S. Oregon	---	---	---	455.80	2058	217.92 16.50
Upper Columbia	2	146	200.45	403.95	10318	637.04 32.50
W. Oregon	8	400	1069.10	733.65	21880	1041.50 200.00
W. Washington	9	622	1392.88	724.80	7923	662.40 238.75
	29	1679	3778.68	2706.20	47037	3011.01 855.00
Pacific						
Arizona	3	224	193.35	26.25	1095	159.35 93.95
California	10	340	817.13	1522.14	22869	1798.78 576.00
C. California	5	86	153.75	530.25	6328	734.82 85.00
N. California	3	205	650.75	190.10	13500	808.31 77.60
Nevada	---	---	---	---	4423	130.42 -----
S. E. California	4	301	994.45	508.50	8221	555.67 175.00
S. California	13	629	1742.75	1551.15	20227	1504.28 760.75
Utah	4	261	575.15	37.25	459	65.17 -----
	42	2046	5127.33	5085.64	77122	5756.80 1768.30
Southeastern						
Carolina	11	1470	3715.45	4584.00	8713	322.20 37.75
Cumberland	10	1516	4046.63	2194.85	7200	488.37 199.50
Florida	9	1195	1551.65	---	7651	418.86 57.50
Georgia	15	2109	4521.15	8005.66	1345	105.17 120.00
	45	6290	13834.88	9784.51	24909	1334.60 414.75
Southern						
Alabama	26	2546	4200.40	3530.70	8337	392.36 50.00
Kentucky	17	1691	3624.35	4290.40	2485	211.89 144.25
Louisiana-Mississippi	25	2927	6644.45	4110.28	2608	227.32 103.75
Tennessee River	12	1303	3037.80	2733.40	4697	337.11 174.75
	80	8467	17507.00	14664.78	18627	1168.68 472.75
Southwestern						
Arkansas	5	583	947.35	1560.35	1374	101.83 6.50
N. Texas	6	62	337.25	1132.05	5035	291.42 239.00
Oklahoma	18	1868	3424.12	2148.45	6932	546.12 416.50
S. Texas	9	726	2247.00	3554.99	1902	236.47 126.75
Texico	14	1223	1891.80	1251.50	703	87.02 26.00
	52	4462	8847.52	9647.34	15946	1262.86 814.75
Western Canada						
Alberta	8	492	387.25	78.00	2083	216.44 6.25
British Columbia	5	171	276.60	228.25	9344	400.30 35.00
Manitoba	3	295	297.70	232.90	2662	212.64 56.25
Saskatchewan	2	67	43.75	---	1108	189.23 40.00
	18	1025	1505.30	539.15	15197	1018.61 137.50
Foreign and Miscel.						
List	---	---	---	---	73653	3726.24 1709.60
	---	---	---	---	21928	4385.60 5597.05
	628	47157	\$94959.62	\$87387.95	645027	\$41756.34 \$25301.80

Foreign Union Conferences and Missions:

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Austral	61	4930	\$ 7247.34	\$15179.34	5930	\$1355.93	\$ 528.28
Australasian	99	5695	14021.46	14893.47	64750	2206.72	2803.80
British	87	5805	4800.32	7925.93	-----	3163.58	8725.58
Chosen	17	1000	244.08	-----	-----	221.23	-----
Cuban	-----	-----	-----	3874.52	-----	-----	20.95
C. China *	26	1592	512.55	-----	1110	2635.71	-----
C. European	83	9613	11461.23	13928.56	9087	1033.49	2611.80
Czecho-Slovakia	57	4335	1327.75	32946.80	4160	642.13	10580.00
E. Brazil	49	6180	3812.50	2794.29	1965	261.56	507.80
E. German	146	11405	7830.90	10454.03	15504	463.18	2240.30
E. China	-----	-----	-----	917.79	-----	-----	174.60
E. Siberia	-----	-----	-----	149.85	-----	-----	133.93
Guatemala	-----	-----	-----	304.98	-----	-----	-----
Hawaiian	-----	-----	-----	302.75	-----	-----	26.50
Hungarian	40	3602	2888.97	2123.91	3029	440.21	442.30
Inca	2	70	100.00	1077.66	-----	151.72	155.50
Jamaica	10	612	704.83	-----	-----	-----	-----
Japan	-----	-----	-----	389.33	-----	-----	1227.75
Jugo-Slavia	31	2716	2181.20	14154.03	6165	1069.50	6532.21
Latin	47	3589	4302.89	1723.45	2201	357.23	665.17
Manchuria	2	89	179.44	112.50	119	59.50	241.72
Mexican	-----	-----	-----	3354.54	-----	-----	-----
Malaysian *	13	1672	2485.70	-----	506	525.06	-----
Polish	14	960	1673.82	-----	3576	353.48	-----
Porto Rico	13	319	304.90	1041.68	-----	3938.20	213.00
Rumania	31	1331	656.85	483.72	3302	115.03	99.23
Scandinavia	166	11590	11121.93	15889.43	-----	-----	3077.81
S. China	18	-----	451.89	222.56	1693	272.35	293.60
S. Caribbean	8	354	702.04	1977.64	-----	-----	-----
S. Brazil	-----	-----	-----	2255.72	-----	-----	469.30
Venezuela	2	62	179.20	3125.55	-----	160.00	-----
W. German	125	12549	12900.78	14099.96	23652	849.27	2938.48
W. China	-----	-----	-----	92.17	150	132.15	-----
Foreign Totals	1152	91070	\$91009.79	\$165954.09	146899	\$16872.23	\$44709.11
North Amer. Totals	628	47157	94959.62	87387.95	645027	41756.34	25301.80
Grand totals	1780	138227	\$185969.41	\$253342.04	\$791926	\$58628.57	\$70010.91

*Two months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

1922			1923		
	Copies	Value		Copies	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32032.17	February	38933	9447.02
March	444001	54263.90	March	232611	15545.48
April	409053	44709.11	April	146899	16372.23
May	252198	15127.97			
June	224485	23035.57			
July	296076	13951.07			
August	240016	16742.91			
September	111550	54186.43			
October	186334	10744.86			
November	276077	15716.03			
December	211899	8545.46			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

1921			1922			1923		
	Copies	Value		Copies	Value		Copies	Value
January	190441	34369	486525	July	181389	90704		
February	1605595	112742	475388	August	113586	86239		
March	112229	71205	637221	September	87063	107823		
April	273376	106788	645027	October	125981	22836		
May	197606	38291		November	79876	79452		
June	135614	178751		December	64150	65234		

COMPARATIVE BOOK SUMMARY

1918			1919			1920			1921			1922			1923		
	Copies	Value		Copies	Value		Copies	Value		Copies	Value		Copies	Value		Copies	Value
January	63276.77	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42	\$192016.17											
February	74560.50	114848.54	138199.16	246104.17	269480.88	177248.98											
March	112533.10	171496.11	196766.41	229220.64	335216.82	201354.25											
April	128480.24	251307.66	255974.97	261338.96	253342.04	185969.41											
May	160112.53	244584.54	245806.24	242377.33	241475.39												
June	276413.06	381166.18	480868.75	385315.49	315802.10												
July	386262.65	531282.95	718972.53	356481.93	321879.95												
August	207615.34	343737.50	437838.18	246749.54	229762.18												
September	137462.98	231475.12	349418.19	331932.39	225721.42												
October	138893.11	199530.88	400422.05	168869.44	120444.39												
November	101093.49	173967.04	237793.80	173215.72	209852.79												
December	117592.42	131193.54	215795.56	177428.46	145672.59												
\$1854847.09			\$2886059.62			\$3819785.24			\$3075842.26			\$2724473.97					

On beginning in new places, it may be necessary to emphasize those phases of Seventh-day Adventist education which will appeal to the unbeliever most, but never should we lose sight of the fact that we are in the school business to teach God's program of education. Though it may not attract so large a number, it will assure much larger returns in soul-saving—our sole business in the world. It is high time to bring our mission schools up to their full height as a soul-winning agency, and thus justify our expenditure of time, talent, and means in this form of endeavor.

Plans for the Future

In our India Council the committee on plans worked out a set of policies

based on the principles outlined above, largely in harmony with what we have on paper in some other fields. If we can judge by the spirit of the council, these plans will be carried out faithfully in this one of the most difficult fields when we look at external conditions.

The committee on curriculum (of which I was not a member) worked out what I regard one of the best working programs of study and labor and training that I have seen in any land, adapting it to the pedagogical system current in the country, but adhering closely to the content and balance suggested in the outline above.

Looking forward to what it will mean to carry out the new program for India, the council petitioned the division com-

mittee to establish the soonest possible an educational department for the Southern Asia Division, by providing an educational secretary who can give full time to the educational work, and by appointing an advisory committee to work with the secretary. The council also made request of the division to provide in its budget for 1924 for the sum of \$800 as a beginning for a textbook and educational literature fund, to help meet one of the suffering needs of India.

Another important action of the council provides for a beginning to be made in so financing our boarding and village schools that in due time they will become self-supporting. In addition to regulating personal supplies, fees, donations, and labor, a concerted plan will be worked out to assist in disposing of the industrial products of the schools.

The sessions of the council were deeply spiritual and sweetly harmonious throughout. The workers separated with the best of courage and hopefulness for a decided movement forward in the great work of evangelizing India's millions.

W. E. HOWELL.

* * *

HOME MISSIONARY CONVENTIONS IN THE SOUTH-EASTERN UNION

BEGINNING April 5, a series of Home Missionary conventions was held in the Southeastern Union. In company with E. F. Hackman, the union home missionary secretary, and the various local conference home missionary secretaries, the writer held meetings in Charleston and Columbia, S. C., and Savannah, Ga., also in Miami, Tampa, Clearwater, St. Petersburg, and Orlando, Fla. In nearly every place a double convention was held, one for the white and one for the colored believers, making as high as eight meetings in a day.

At Miami and Tampa the regular educational program was followed. The members of these churches have arranged for the systematic distribution of literature on a large scale, calling for 50,000 copies of *Present Truth* besides the Family Bible Teacher, Leaves of Autumn, and other tracts. Eight Bible bands and seven medical missionary and Christian help bands were organized and trained for permanent work. About \$260 worth of literature was sold for cash during the convention.

One of the most interesting features of these conventions was the organization of work for the Spanish, Italian, and Greek people. Tampa is largely Spanish and Italian. A band of twenty-one members was organized to work among this foreign population. *Present Truth* in the Italian language will be very helpful here.

At Torpan Springs, Fla., is the largest sponge market in the world. The sponge fishermen are mostly Greeks, and the members of the Clearwater church, who live in the vicinity, are organized to do systematic tract work with these Greeks.

One of the largest florist concerns in the city of Miami is contributing regular supplies of roses for our workers to use in visiting patients in hospitals. At Columbia, S. C., there is an institution for the blind, and our workers are placing in the hands of the inmates our publication for the blind, the *Christian Record*.

In the Southeastern Union territory there are numerous shipping centers, and definite plans are being promoted for doing missionary work on the ships lying in the harbor. The officers of the ship companies have very readily given permission for our workers to visit the ships, and issued the necessary passes. It is to be hoped that the example of the Southeastern Union in leading out in the ship harbor work will be followed in other unions having large harbor cities.

E. R. NUMBERS.

✱ ✱ ✱

COLPORTEUR EXPERIENCES IN MEXICO

"I HAVE been shown that the publications already have been doing a work upon some minds in other countries, in breaking down the walls of prejudice and superstition. I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the

evidences so wonderful and new to them, and would open their Bibles with a deep and new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment. As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading."—*The Colporteur Evangelist*, p. 28.

We are seeing the fulfilment of this statement in Mexico and Central America. One of our faithful colporteurs, Brother L. Sauza, who has been working down on the coast in the state of Vera Cruz for the last five months, reports seventy-two keeping the Sabbath as a result of his work in that district. He found one family who had been keeping the Sabbath for eight or nine years. They learned it was the day to keep from

reading a Bible they had bought from a colporteur who had passed through there several years ago.

Word has just come to the office that in the state of Puebla there is a company of forty keeping the Sabbath. They are calling for some one to come over and teach them more. One of our Bible workers has gone. This company is the result of a man's lending to his friends and neighbors books he bought about a year ago from one of our colporteurs.

J. D. LESLIE.

✱ ✱ ✱

ANOTHER PRESS FUND MEMORIAL

WE have just visited our headquarters in Poland, which is located at what used to be called Bromberg, but which the Poles have renamed Bydgoszcz. Here Brother John Isaac, the president, with his associates, has purchased our first property in Poland. The building is

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending Dec. 31, 1922

UNION CONFERENCES AND MISSIONS	No. Societies	Present Membership	No. Reporting	Conversions	Missionary Visits	Bible Readings and Gospel Meetings	Signers to Temperance or Anti-Tobacco Pledges	Hours of Chris- tian Help Work	Treatments Given	Value of Food or Fuel Given	Articles of Clothing Given Away	Bouquets Given	Subscriptions Taken	Papers and Magazines Distributed	Books Distributed	Tracts Distributed	Scripture Cards Given	Letters Written	Letters Received	Offerings to Foreign Missions	Offerings to Home Missions	
North America	1292	25337	12816	1166	39089	7874	722	70497	4815	\$3205.02	20561	7770	2140	361964	27837	113673	16538	19418	7445	\$120593.56	\$5020.28	
European Division																						
British	---	616	---	---	643	90	---	---	---	---	---	---	---	11027	724	4833	---	462	230	197.54	---	
C. European	---	1322	---	---	3008	2624	---	---	---	---	---	---	89	56654	85	---	---	504	284	4760.19	---	
Czecho-Slovakian	---	232	---	---	1460	1266	---	---	---	---	---	---	7	1848	---	3041	---	124	61	16.21	---	
E. German	---	2021	---	---	2312	3326	---	---	---	---	---	---	411	39498	126	---	---	584	304	693.46	---	
Hungarian	---	242	---	---	2942	484	---	---	---	---	---	---	---	885	30	1839	---	297	85	32.75	---	
Jugo-Slavian	---	103	---	---	862	1015	---	---	---	---	---	---	---	116	---	1269	---	45	30	8.65	---	
Latin	---	577	---	---	662	458	---	---	---	---	---	---	40	3533	263	1126	---	251	91	64.92	---	
Levant	---	28	---	---	1	6	---	---	---	---	---	---	---	73	---	8075	---	11	7	---	---	
Polish	---	142	---	---	350	434	---	---	---	---	---	---	---	1862	---	5892	---	21	15	1.57	---	
Rumanian	---	147	---	---	537	450	---	---	---	---	---	---	85	1731	1220	2726	---	88	47	---	---	
Scandinavian	---	1745	---	---	2023	1284	---	---	---	---	---	---	62	19408	---	5286	---	684	355	3.51	---	
W. German	---	1472	---	---	9677	2673	---	---	---	---	---	---	629	40043	---	---	---	269	141	1048.70	---	
Far Eastern Division																						
Chosen ²	56	2193	1031	35	4216	720	23	560	131	27.20	61	82	450	470	268	8788	---	207	148	9.71	55.22	
E. China ¹	15	679	---	39	495	1096	---	---	235	---	---	---	81	578	198	719	---	16	---	67.40	---	
Japan ³	5	106	71	21	119	188	---	2	15	3.00	1	---	---	6414	543	739	---	201	144	---	---	
N. China	2	59	---	---	324	85	---	---	8	2.00	7	---	20	1819	48	12188	---	142	23	19.60	---	
Philippine ⁴	25	---	---	111	1019	885	---	1069	119	---	130	---	643	5712	4072	---	---	514	345	73.84	---	
S. China	2	104	---	---	68	157	---	167	206	8.10	28	7	83	16	107	---	---	22	8	27.04	---	
South American Division																						
Austral	23	438	255	---	1265	546	6	1349	499	52.16	249	151	588	10353	917	4029	274	614	218	228.27	---	
E. Brazil	---	62	20	---	389	197	---	117	98	9.00	33	11	1	392	43	379	---	60	40	95.74	---	
Inca	7	---	5	---	176	238	2	120	35	8.40	19	15	22	1812	35	375	81	98	47	26.96	---	
S. Brazil	22	418	102	23	778	343	8	132	34	32.00	45	16	7	2523	203	634	33	180	33	176.76	---	
African Division																						
S. Africa	17	467	134	---	747	284	4	1977	519	18.47	69	250	194	3505	307	1516	739	121	123	811.45	28.20	
Australasian Division																						
N. New S. Wales	17	414	104	9	1642	100	---	1784	156	---	---	---	4	2741	218	695	---	163	125	215.59	8.96	
N. New Zealand	21	510	310	7	1650	89	84	3646	32	---	---	56	20	11172	318	2771	127	301	145	238.83	---	
Queensland	13	410	285	1	801	137	---	390	602	---	---	---	---	3722	198	623	---	87	44	105.28	1.18	
S. Australia	12	340	147	6	1344	44	---	1588	22	---	2	131	---	6062	246	1560	---	144	64	307.80	---	
S. New S. Wales	25	780	394	11	2302	89	---	2905	140	---	---	---	5	10638	227	1983	---	362	196	361.20	238.17	
S. New Zealand	1	103	20	6	279	102	---	152	13	---	---	80	3	1320	47	1044	---	63	63	47.48	---	
Victoria-Tasmania	34	905	550	16	1441	141	---	2114	60	---	---	184	12	95332	408	6599	---	332	163	473.63	15.92	
Missions	2	16	---	---	27	21	---	171	---	6.60	---	---	---	44	---	---	---	5	4	---	---	
Inter-American Division																						
Haitian	1	40	---	7	700	366	---	1350	8	57.00	1	---	---	196	33	25	---	10	6	---	---	
Jamaica	41	985	596	47	3231	536	35	1748	255	82.93	171	55	13	4500	645	1316	239	375	206	221.40	21.71	
Mexican	4	51	---	3	219	237	---	197	35	8.00	47	46	3	491	526	1347	---	61	64	1294.39	---	
S. Caribbean	---	525	252	1	1250	189	2	2440	71	31.97	43	93	6	242	345	994	33	128	105	30.74	80.30	
Venezuela	3	66	---	5	478	454	1	124	85	24.00	35	17	18	448	93	3593	29	228	197	378.90	19.40	
Unattached																						
Hawaiian	1	40	---	---	213	34	---	90	44	13.85	6	20	72	1699	52	111	361	81	36	192.85	74.10	
Southern Asia Division																						
Burma ⁵	4	162	114	2	361	45	---	3073	238	159.33	125	8	12	12167	200	720	52	266	202	44.33	10.00	
N. E. India ⁵	1	8	8	---	94	13	---	15	---	---	4	---	---	43	---	9	---	9	---	---	1.34	---
N. W. India ⁵	5	204	25	18	15	---	---	3	406	---	3	2	---	882	11	95	34	21	10	4.34	---	
S. India ⁶	4	224	33	---	739	539	---	154	85	1.00	3	---	---	324	271	72	293	50	1	---	---	
Totals	1655	44293	17272	1534	90948	29909	887	97934	8966	\$3750.03	21643	8994	5670	724259	40864	200639	18833	27619	11905	\$132875.98	\$5573.44	
Totals for quarter ending Dec. 31, 1921	2122	44002	18499	1747	87099	35340	893	103681	8918	\$3733.39	19624	8379	24228	846252	150199	568072	24380	32335	14799	\$130640.74	\$9296.50	

¹ For year 1922.

² For quarters ending June 30 and Dec. 31, 1922.

³ For quarter ending June 30, 1922.

⁴ For quarters ending March 31 and Dec. 31, 1922.

⁵ For quarter ending Sept. 30, 1922.

⁶ For quarters ending Sept. 30 and Dec. 31, 1922.

M. E. KERN, Sec. M. V. Dept.

of brick, and is in a fairly good state of repair. It is a large house, with sufficient rooms for office, depository, and dwellings for the president's family and two of the depository workers.

The lot fronts on a good street, with street car service, and runs back about 400 feet. There are numerous fruit trees and ample space for a garden.

The property cost about \$3,100, including some changes we shall have to make, and its purchase has been made possible through the Missions Press Fund, which is raising \$4,000 for their publishing work this year. This amount is being gathered through Big Day efforts in Scandinavia, and by a direct gift from the Christiania Publishing House.

On the whole, we are all very much pleased with this additional memorial to the Missions Press Fund, and believe it will be a great help in acquainting the thirty-six millions of Poland with the gospel message for today.

H. H. HALL.

* * *

ANOTHER YEAR OF WORLD-WIDE SERVICE BY THE AMERICAN BIBLE SOCIETY

THE American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the last year. Its work has been conducted in practically every country of the world, and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history this society has circulated 151,258,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispāno-American New Testament, which will be ready for circulation among the 90,000,000 people who speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portuguese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunyore, K'pelle, and Zulu.

In the United States alone the Scriptures have been circulated in as many as one hundred languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and to vessels on the Great Lakes. It is the desire of the society to see that no American ship shall be lacking a copy of the Christian Scriptures.

In the republic of Mexico, unprecedented interest and enthusiasm for the Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations.

In the Near East, where the society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporteurs were forced to flee with only the clothing they were wearing. The stock of Scriptures was burned, and the last of the fields in Asia Minor was closed to the society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has been notable interest in the circulation of the Bible.

The secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year, the smallest complete Bible ever issued in Japanese, measuring 3 x 4 x 1 inches, having 1,654 pages, although only on sale since the first of April, 1922, reached a total distribution of 4,150 copies by the end of the year.

The total receipts for the society from all sources for the year was \$1,142,729, of which only \$488,838 was received from the sale of books. The society's work is conducted as a missionary program.—*American Bible Society Bulletin.*

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, Hastings ----- Aug. 16-26
Missouri ----- Aug. 23 to Sept. 2
Kansas ----- Aug. 30 to Sept. 9

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

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

North Pacific Union

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 June 30
Nevada ----- July 9-15
California ----- Aug. 9-19
S. California, Los Angeles ----- Aug. 23 to Sept. 2
Arizona ----- Sept. 6-16
S. E. California, Arlington ----- Sept. 28 to Oct. 6

Southern Union

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

Colored

La.-Miss., Baton Rouge ----- Aug. 5-15
Kentucky ----- 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 9-19
N. Texas, N. Ft. Worth ----- Aug. 2-12
Oklahoma, Oklahoma City ----- Aug. 16-26
Texico, Lubbock, Tex. ----- Aug. 23 to Sept. 2
Arkansas, Little Rock ----- Sept. 6-16

Colored

Oklahoma, Guthrie ----- July 26 to Aug. 5
Arkansas, Little Rock ----- Sept. 6-16
N. Texas, Dallas -----

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

Saskatchewan ----- June 28 to July 8
Manitoba, Winnipeg ----- June 28 to July 8
Alberta, La Combe ----- July 5-15

OBITUARIES

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

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

Carnahan.—Mrs. Mary J. Carnahan died at the home of her daughter at Prescott, Wash., April 30, 1923.

T. S. Bunch.

Archer.—Alvin Nye Archer was born in Charlotte, Maine, Oct. 23, 1844. He accepted the truth and was baptized in Michigan forty years ago. He passed away March 24, 1923.

W. H. Bradley.

ALONZO T. JONES

Elder Alonzo T. Jones died at his residence, 55 Howland St., this morning at 6:30 o'clock, at the age of seventy-three. He is survived by his wife and two daughters, —Miss Laneta Jones, at home; and Mrs. E. F. Clark, of Washington, D. C., —one sister and one brother, who do not live here. Mr. Jones was born in Ohio on April 26, 1850, and as a young man, from 1870 until 1873, he served as a soldier in the United States Army, following which he studied for and entered the ministry of the Seventh-day Adventist Church, for which he traveled in all the States of the Union and also in Europe. He was very much interested in history, and wrote several historical works. He had made his home in Battle Creek since 1892 until eight years ago, when he moved to Washington, D. C., where he was engaged in the publishing of the *American Sentinel* up until February of this year, when he came here for rest and treatment. It was thought that he had regained his usual health when last Thursday he suffered a stroke of apoplexy which caused his death this morning. Funeral services will be held Monday afternoon at two o'clock from Hebble's chapel, conducted by the Rev. G. E. Fifield. Burial will be made in Kalamazoo, Mich.—Battle Creek (Mich.) Enquirer, May 12, 1923.

BUY A BOOK A WEEK!

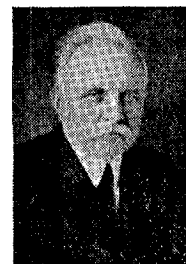
Here are some suggestions for a good library



Mrs. M. E. Andross



G. B. Thompson



W. A. Spicer

Books by Mrs. Andross

ALONE WITH GOD

The author shows the futility of trying to live the Christian life without prayer and the study of the Bible. A sweet, impressive book. Price, \$1.00.

THE LIFE THAT WINS

A companion volume. How to live that simple, lovable, Christian life that wins for Christ and religion. Price, \$1.00.

SOCIAL PLANS

How to plan appropriate social gatherings for our young people. A much-needed book. Price, 60 cents.

Missionary Volunteers and Their Work

An invaluable book of instruction for those who would work successfully for young people. A necessity for Missionary Volunteer workers. Price, \$1.

Books by Elder Thompson

IN HIS NAME

The author seeks to fix prayer as a habit, and this little book will be a great help to that end. Price, 75 cents.

SOUL-WINNING

True love for God is demonstrated by faithful, loving service for souls. A book for those who would be successful "doers." Price, \$1.00.

WHAT THINK YE OF CHRIST?

A personal question, soliciting an individual answer from a personal knowledge. A book of answers. Price, 50 cents.

THE MINISTRY OF THE SPIRIT

The Holy Spirit is given for power in service. Every Christian needs this power, and therefore this book. Price, \$1.00.

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Authentic information gathered from history and from buried tablets brought to light. Convincing to skeptic and infidel. Price, 75 cents.

OUR STORY OF MISSIONS

His extensive travels qualify Elder Spicer, perhaps better than any other, to give this interesting and important information. Price, \$1.50.

YOUTHFUL WITNESSES

Stories of thrilling experiences and heroism of the youth in standing for Christianity. A book of example. Price, \$1.25.

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THE HAND THAT INTERVENES

What Providence has done and will do to protect God's people from dangers, seen and unseen. Price, \$1.50.

Order of your Tract Society

Review & Herald Publishing Association
Takoma Park, Washington, D. C.



WASHINGTON, D. C., JUNE 28, 1923

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CIRCULATION MANAGER

L. W. GRAHAM

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

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

WE were saddened to receive news of the death of Mrs. R. A. Beckner, at the New England Sanitarium, Melrose, Mass., early Sabbath morning, June 16. Brother and Sister Beckner have been home from the Malaysian Mission field for over a year, and had hoped to return before this, but the pernicious anemia from which she was suffering prevented their return, and finally resulted in her death. The interment will take place in South Lancaster. We sincerely sympathize with Brother Beckner in this severe loss which he has sustained.

PROGRESS IN CHILE

Two interesting experiences are recounted in a recent letter from Brother W. E. Hancock, now laboring in Chile: "One of our workers left the Harvest Ingathering number of our paper, the *Atalaya*, in the hands of a storekeeper. The man did not read it, but used it for wrapping up his merchandise. A piece of the paper fell into the hands of a man who bought something from the store. He read that part of the paper with great interest, and desired to learn more, because the article in which he was most interested was not complete in the part of the paper he had. He then sought out one of our brethren, and asked him if he had the paper with the article. It happened that the brother had the Harvest Ingathering number, and gave it to him. He read the paper with great interest, began attending our meetings, and a few weeks ago I had the privilege of baptizing this brother, brought into the truth directly through the Harvest Ingathering effort.

"A few days ago I had the privilege of baptizing the oldest couple I have ever baptized. They are ninety-one years old. Their hearts were filled with joy at being able to accept this truth and be baptized into the message at that advanced age. Like Simeon, after having seen Christ, they expressed their willingness to depart in peace now that their joy was fulfilled. They were the first fruits from among the Germans in south Chile, and come from the very best social circles of Valdivia. I believe this will be the beginning of a fruitful work among the Germans in that part of the country.

"We have never worked in a Catholic field where the people received the message so readily as in Chile. We certainly are in need of more evangelistic workers to respond to the many calls that come to us from new interests that are springing up all over the field. Surely the harvest is great, but the workers are few, and we are sincerely praying God to send more workers into the harvest field."

* *

"FRUIT AFTER MANY DAYS"

A YOUNG Santal, with his wife and only child, came to stay at our home in the jungles, with a desire to study the Bible and present truth for the last days, so we began with daily prayer and Bible studies. After some time he returned home. His father died soon afterward, and left him valuable lands for cultivation. He often invited me to visit his home, and tell the Santali villagers about the good news of free salvation through Jesus Christ our only Saviour and the good news he had studied with us.

It was not long until he and his wife were baptized. He converted his home, or part of it, into a chapel, with the object of inviting his heathen neighbors to come and hear the everlasting gospel. God has blessed his earnest efforts, and precious souls in that dark, heathen village have been won to Christ, and united with this family to keep the commandments of God and the faith of Jesus Christ.

When I visited his village last, I found a school had been started, and he was anxious to begin cotton growing and hand-loom weaving. A Sabbath school and weekly services are also conducted. This company of Sabbath keepers have suffered some persecution for their Master, but it only makes the light burn brighter. This brother is doing a little medical work also.

"They that sow in tears shall reap in joy." W. A. BARLOW.

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CONVINCED OF THE SABBATH BY READING THE BIBLE

AGAIN comes evidence of the power of the Word to convince the mind and change the heart, unaided by the human agent. Brother H. C. Olmstead writes of the following incident:

"While canvassing during Big Week at Witbank, Transvaal, I attended the Sunday service of a church in the place. A capable lay member was given an opportunity to speak, and he read a number of scriptures regarding the law of God and the obligation to obey it. Then he urged the importance of keeping the fourth commandment, which they were all ignoring. He told the congregation that he had received no literature from any one on the subject, nor had he talked with any one, but was convinced from his Bible that Saturday was the Sabbath, and that he and they all ought to keep it. He stated that he had begun already, saying, 'Yesterday was the first Sunday I ever kept on the Saturday.'

"That evening this man eagerly listened to Bible studies till midnight, and these are being continued by correspondence. He declared, 'Nothing can ever make me give up keeping the true Sabbath.'

THE TRAINING SCHOOL IN MEXICO

FROM Brother O. C. Barrett comes the following statement of the great need of training facilities for native workers in the Mexican and Central American fields:

"Some time ago a good, zealous, native canvasser, who is now a Bible worker doing excellent work, came to the city of Orizaba. Besides selling his books, he did a good work with his Bible, and soon an interest sprang up. He began to call for help, but the mission had no one to send. Another young, inexperienced Mexican brother did the best he could to help. He is a thorough Christian, I believe, and of excellent character. But he had never received any training in our schools, for the reason that there was no school.

"The result was that when I got here, I found a number of baptized members who had never kept a Sabbath, and those who did, spent part of the day in working and part in one of the meetings that they were holding. I thought it good to get them together, if possible, before starting any outside campaign; and up to date have had fifteen together, counting the children, and am going over the fundamental points of our faith with them. But the people here are hungry for the truth of the third angel's message, and two men have sought me out without a word of persuasion on my part, and they had never before heard of the truth. One had an old family Bible that some one had given him, and the other had borrowed a Bible to read.

"This city is full of people who are starving for the bread of life. But do you not see that we cannot go to other people until those we have are fully established? This is only one incident illustrating the handicap under which we have worked in Mexico and Central America.

"The heartbreaking need has been that of trained native workers. Now we have a school under way.

"Brother Brown argued and prayed and worked until he got the school started on faith; and there he is now, struggling along with insufficient help and very few facilities to work with. Much of the support comes out of the salaries of the workers, for the General Conference could not give the Mexican Mission enough money this year to finance the school. The thing we need to do is to hold up the hands of Brother Brown and those associated with him, so that the little school may prosper, and in time to come furnish us trained native workers in the field. The native worker trained properly could do more in a good many lines than we foreigners can."

In view of the need here set forth by Brother Barrett, it is an encouraging word that comes to us from Brother Henry Brown, head of the training school for the Mexican field. He writes as follows:

"Our training school, which we began with no funds, has at present an enrollment of thirty-seven enthusiastic students, and bids fair to reach fifty ere we close in November. Truly God is blessing us here. One of the colporteurs returns, telling of seventy-two keeping the Sabbath where he worked. We have no worker, foreign or native, whom we can send there."