

The Advent Review and Sabbath Herald



Vol. 100

Takoma Park, Washington, D. C., July 26, 1923

No. 30

THE GOSPEL TO ALL NATIONS

Christ the Only Saviour

MILTON C. WILCOX

IN Christ and Him only is salvation from sin, cleansing from guilt, power over low tendencies and evil habits, and complete, eternal victory.

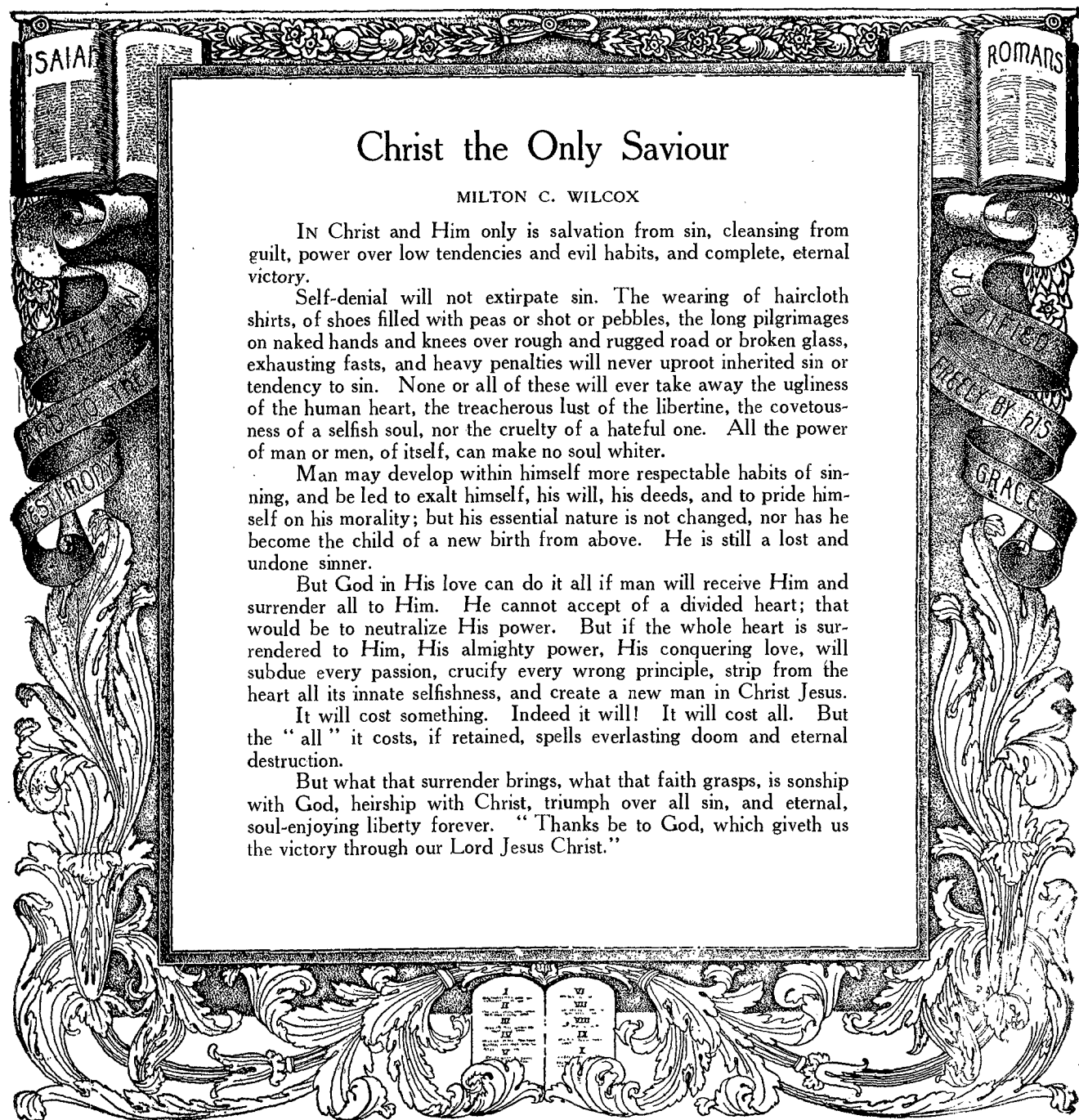
Self-denial will not extirpate sin. The wearing of haircloth shirts, of shoes filled with peas or shot or pebbles, the long pilgrimages on naked hands and knees over rough and rugged road or broken glass, exhausting fasts, and heavy penalties will never uproot inherited sin or tendency to sin. None or all of these will ever take away the ugliness of the human heart, the treacherous lust of the libertine, the covetousness of a selfish soul, nor the cruelty of a hateful one. All the power of man or men, of itself, can make no soul whiter.

Man may develop within himself more respectable habits of sinning, and be led to exalt himself, his will, his deeds, and to pride himself on his morality; but his essential nature is not changed, nor has he become the child of a new birth from above. He is still a lost and undone sinner.

But God in His love can do it all if man will receive Him and surrender all to Him. He cannot accept of a divided heart; that would be to neutralize His power. But if the whole heart is surrendered to Him, His almighty power, His conquering love, will subdue every passion, crucify every wrong principle, strip from the heart all its innate selfishness, and create a new man in Christ Jesus.

It will cost something. Indeed it will! It will cost all. But the "all" it costs, if retained, spells everlasting doom and eternal destruction.

But what that surrender brings, what that faith grasps, is sonship with God, heirship with Christ, triumph over all sin, and eternal, soul-enjoying liberty forever. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."



Comment on Current Events

BUT for a strong protest from the United States on the question of concessions, the Near East conference which had been in session at Lausanne for more than three months, would practically have concluded its work July 8 when agreement was reached by the Turks and Allied Powers on all the major problems before the conference.

The last questions to be considered related to the Ottoman debt, concessions, and the evacuation of Constantinople and other Turkish territory by foreign troops.

Up to the time of the American protest, the terms on which the conferees were in accord on these last three questions provide for the recognition of certain specific concessions granted by the Turkish government before the war; the evacuation of Turkish territory by foreign troops within six weeks after the ratification of the treaty by the Angora National Assembly, and the return to Turkey of warships, arms, and munitions belonging to the Ottoman government and now in the hands of the Allies; and the separation of the debt question from the treaty.

The protest of the United States was directed against the monopolistic character of the concessions granted in the proposed treaty. An open-door policy was urged in place of exclusive grants to French and English corporations. Concessions given American companies since the war would be invalid under the agreement. Whether it was contemplated to maintain in effect the neutral zone of the straits while abandoning the encroachment upon Turkish national integrity involved in military occupation, is really a minor consideration. For the moment, the idea of an international zone of the straits seems to have been abandoned or so greatly modified by the terms of the treaty as to give the Turks as complete possession of Constantinople as they have had at any time during the last hundred years. But that is not excessive. The position of Turkey on the Bosphorus has long been at the sufferance of the powers, and in that respect the proposed treaty would merely restore the *status quo ante*.

With the American protest comes a change in Turkish attitude, a turning of envoys to home governments for instructions, and a deferred ending to the state of war which has prevailed without respite in the Near East since 1914.

* * *

GLANCING further along the international horizon, we see another situation in the advanced stages, but with very little promise as yet of relief. When France entered the Ruhr, a spokesman for the government said, "We can hold out as long as Germany, and fifteen minutes more." France now seems to be playing desperately for that last fifteen minutes.

What started as a duel has become a desperate game with three corners. England is taking a hand in the interest of her commerce, demanding that France adopt a more conciliatory attitude, and that an effort be made to find a solution to the reparations disagreement. France meets these demands with evasions and delays, and concentrates on developing an army that will make her master of the land, and a fleet of fighting planes that will give her dominance in the air. Germany continues passive resistance, with an impotent government, a worthless currency,

and a population that is hoarding property as is no other in the world.

An added element of more than ordinary interest is the entrance of the Vatican as an intermediary. Not in many years has the Pope been in position to figure so favorably and so prominently in an international situation, and it appears that the astute statesmen of the Tiber are endeavoring to make the most of it.

* * *

EIGHTY-FOUR years ago July 8, a baby was born in poverty. Between that day of babyhood and this of fairly vigorous old age, that one person has amassed the greatest fortune ever possessed by any individual or family in the world. He was named John D. by his parents, and has made those five letters so well known that almost any moderately read person in the civilized world can finish the cognomen without hesitation. In a lifetime he has amassed a fortune of approximately \$2,400,000,000. He controls, or has a powerful interest in, practically every major industry of the United States. It is doubtful whether even the President of the United States or the Pope of Rome has the power that this man can wield over the lives of men in all things that affect their physical well-being. And he is only the foremost of a long line of similar rulers of the modern age. He embodies the spirit of the times, symbolizes the aspirations of the materialistic multitudes. It is a unique period in history that can produce such a character.

* * *

THE prison camp atrocities in Florida have been dealt with in a manner to reflect greater credit upon the State than the outcome of the Herrin trials can be said to have done for Illinois. One labor boss has been sentenced to twenty years' imprisonment for second degree murder, and the State legislature has abolished the entire convict lease system.

* * *

STEPS are being taken to shorten the twelve-hour shift in both the steel industry and the hard-coal mines. Judge Gary makes the announcement for the United States Steel Corporation, and the operators speak for the mines.

C. A. H.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 100

JULY 26, 1923

No. 30

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association

at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year	-----\$2.75	Three Years	-----\$7.75
Two Years	-----525	Six Months	-----150

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent REVIEW And Sabbath HERALD

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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., JULY 26, 1923

No. 30

A Missionary Providence

A MONARCH'S restless night in days of old led to the searching of the records and the issuing of a decree by Darius the Great for the furthering of the work of God at Jerusalem. In the missionary annals of India is the story of an infant's restless night which turned to the deliverance of the family, even the missionary's heathen servants declaring that it surely was the hand of Providence. Before telling the story, it should be recalled that the white ants of India are a great scourge. They attack the woodwork about a house, eating, perhaps unperceived, inside a beam until it may be hollowed out and seriously weakened. Mr. Thomas Evans, in his work, "A Welshman in India," wrote:

"One night the baby was very restless and would not sleep; she did not seem to be in pain, but try all we could she would not rest. I dozed off, and about two in the morning my wife, who was sitting up with the baby, woke me, and said there was a noise in the roof. I looked up, and said it was nothing, and went to sleep again.

"But baby would not rest. Again my wife roused me and said there was a noise overhead. I looked up, and saw the beam bent in the middle as if about to fall.

"I sprang out of bed and took my wife and baby into the next room, where the baby soon fell asleep. I called the servants to help me to move the furniture, and just as the carpet was being taken out, down came the roof with a fearful crash.

"The huge beam fell first, immediately over the spot where our bed had been, and the whole room was full of broken masonry and timber. One of the bricks would have been sufficient to kill any one of us.

"Our heathen servants fell at our feet and said, 'Your God must be great to deliver you in such a wonderful manner.'

"Yes, truly it was He, and He only, who delivered us from such a death, by means of our little babe. When the roof fell in, I felt as if I were on the verge of eternity, and had looked over and stepped back again."

W. A. S.

The Plan of Redemption

It is a mistake to think of the plan of redemption as something wholly for man's benefit. It is true, the plan of salvation was instituted that man might be redeemed; but would not the sum total of human suffering have been much less had God seen fit to blot out in its infancy the guilty race? Yea, verily. But the destruction of the race would have been Satan's triumph. Nothing short of the salvation of man would vindicate the character and wisdom of the Creator. Man must be restored, not only to the physical joys of Eden, but to the same moral plane occupied by him before the fall.

Hence the plan of redemption provides not only pardon, but righteousness; not simply something imputed to the believer, but something actually wrought into the life itself. This can be accomplished only by daily conformity to the divine law. We are saved, not alone by the death of Christ, but by His

life; not only by His life lived on earth nineteen hundred years ago, but by His life lived in us day by day. "I am crucified with Christ," says the apostle, "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. Should not our daily prayer be:

Lord, live in me today;
Help me to choose Thy way;
Transform my sinful heart,
Thy character impart,
That men may see in me
A likeness, Lord, to Thee,
And Thy perfection praise
To everlasting days.

C. P. B.

Render to All Their Dues

"RENDER therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8.

This admonition of the apostle's enunciates a principle which covers all our relations both to God and to our fellow men. It is an inspired comment on the great, general, far-reaching principles stated by Christ in Matthew 22:21. It recognizes that there is something due, which it is in our power to give. What is due God? We may say, in a general way, Everything that relates to our loyalty and allegiance to His just and wise government. More specifically we desire to speak here of two great tests of our loyalty to our Maker: one, the test of time; the other, the test of money.

The Test of Time

The test of time is found in the requirement of Sabbath observance. We have been given six days in which to seek our purposes and carry out our own plans. The Lord does not prescribe in a specific way how this time should be spent. He leaves it to our own judgment governed by the principles of His Word and the leadings of His Holy Spirit. The seventh day He has reserved for Himself. Ex. 20:8-11. He declares that this day shall be observed wholly unto Him, and that in it we shall not do our own work, nor speak our own words, nor seek our own pleasure. Isa. 58:13. This day is hedged about with certain reasonable restrictions and requirements. It is a test of our love and loyalty to the great God of heaven. Indeed, the Sabbath is declared to be the sign of the sanctification of the true believer. Ex. 31:12-17.

In a fuller and broader sense, our use of all time is a test of our true relationship to God. God has carved out of eternity a little portion which in this world He calls time. By the use of this little portion of eternity, all the human family are demonstrat-

ing how they would use the great eternity if that likewise should be bestowed upon them. To those who, by their use of the little time allotted them in this world, seek to honor God and glorify His name, He bestows an eternity in which they may continue to carry out this high and holy purpose; but the one who demonstrates that he cannot lawfully use the time afforded him in this world, is deprived of the life of eternity which he might have had if he had been true and loyal to the right.

The Test of Money

God imposes a similar test of man's loyalty in the matter of the means intrusted to his hands. The nine tenths of his income is for him to use as he will. The one tenth God has reserved for Himself, for the support of His church, and for the carrying forward of gospel work. Lev. 27:30-33. Those who refuse to return to God that which He has reserved for Himself, He counts as robbers. They forcibly take that which is not their own. Upon those who render to the Lord His own in tithes and offerings, He pronounces a rich blessing. Mal. 3:8-12.

But with the money, the same as with the time, the manner in which even the nine tenths is used indicates in fuller measure the character of the possessor. He who counts himself and all that he has as belonging to God, and who seeks to use to God's glory every possession, demonstrates the use he would make of the riches of eternity if they were committed to his keeping. Luke 16:11.

Our Obligations to Men

These tests, applied to our relationship to God, constitute a very good gauge of our true relationship to our fellow men. The man who loves God supremely will count all that he has as belonging to the Master, and he himself as God's steward. He who loves his neighbor as himself will be as faithful in rendering to his neighbor that which is his due. A dishonest Christian does not live. If a man is dishonest, he is not a Christian; and if a man fails to pay his debts when it is in his power to do so, he is dishonest.

In elucidating this principle stated above, the apostle Paul says, "Owe no man anything." This not only embraces the respect and deference which we should give to our fellow men, but also the material things which we have in our possession belonging to them.

Dishonest Dealings

There was a time when the name Seventh-day Adventist was a synonym for honesty in practically every community where we were known. We believe it is so now, for the most part, but it is to be regretted that some who are members of the church have by their dishonest dealings brought discredit upon themselves and upon their brethren. They have contracted debts which they have never paid. Some, indeed, have contracted debts which they have never tried to pay, but rather sought to evade. We recognize that disaster may cause embarrassment, that sickness may prevent one from meeting his obligations; but under such circumstances, by proper explanation, honesty of purpose is demonstrated, and an adjustment of the matter can be effected. But we have known of Seventh-day Adventists who have owed debts, and absolutely ignored the obligation. We have known of some who inconvenienced themselves by going out of their way rather than meet face to face the one to whom they owed money. Surely this course is not honorable, even so far as worldly business is concerned. Above all, it is not Christian. It is akin to thievery.

A man who refuses to pay a just obligation when it is in his power to do so, who wrongfully defrauds his neighbor of his just due, would be led by this same principle to lay violent hands upon that which is not his own, and appropriate it to his own use, if he did not fear the hand of the law or the loss of his business or social standing. A man who refuses to render to God His own, is accounted a thief and a robber; and just as truly, a man who refuses to pay his debts when it is in his power to do so, belongs in the same classification.

Subject to the Higher Powers

The Christian who renders to all their dues, will live a life of loyalty to the government under which he lives. He will pay his taxes, not unwillingly or grudgingly, but gladly and gratefully, in return for the protection which the government affords in the preservation of life and property. He will seek to obey the laws of his country, even though he sees wherein by side-stepping he could add to his own profit. He will not bring into the country dutiable articles without paying the proper tax. He will not violate the traffic regulations, which are made for the protection of the general public. He will not kindle camping fires when he knows it will endanger the public property, and when the laws of his country strictly prohibit such measures. He will be careful to extinguish fires which the law does not prohibit. We speak of these only as examples of the thousand and one requirements enacted for the regulation of society.

Duty to God First and Paramount

It goes without saying that the Christian will obey no human requirement which leads him to violate the law of God. The government of God is paramount. The requirements of God come first. This has been attested through the centuries by the loyal martyrs that have gone to the stake rather than compromise their conscientious convictions. But if the citizen is loyal and faithful to his government in those questions pertaining to civil life, if in harmony with the exhortation of the prophet he seeks the good of the city in which he lives, if by his godly life of devotion to the service of God and to the good of humanity he has demonstrated his kindly spirit toward all men, and proved by a life of soberness and quietness that he is not an agitator, a revolutionist, this experience will commend him to the kindly consideration of even his enemies, and will go a long way toward helping him in the hour of dire need.

F. M. W.

* * *

Catholic Students and the Priesthood

At a time when there is such a marked falling off in the number of students pursuing theological studies in connection with Protestant universities, it is interesting to note the large per cent of Catholic students who have the priesthood as their objective. The *Christian Advocate* of June 21, 1923, presents a table of statistics showing occupations of 2,555 alumni at Catholic colleges. Of these, 569, or more than 22 per cent, have the priesthood as their objective. If there were shown in the Protestant churches of today the same devotion and loyalty as is manifested in the Roman Catholic churches, Protestant pulpits would be much more liberally supplied than they are at the present time, when nearly every denomination is deploring its lessening pastorate.

Second Advent Experience --- No. 7

J. N. LOUGHBOROUGH

WHEN, in 1851, Brother Bates had completed his visit in Jackson, Mich., he was strongly impressed that he should go to another place before returning to Fair Haven, Mass. He was given a very impressive dream. In the dream he was on a vessel going west from Jackson, and was told that he must stop to work in Battle Creek. He inquired of the brethren if there was a village up that way by the name of Battle Creek.

They said, "Yes, it is about forty miles up the railroad."

He inquired, "Are there any Adventists there?"

They replied, "We do not know of one."

He said, "I must go there, for in my dream I was told I must work there."

He took the first train the next morning, which was the mail train, that would arrive in Battle Creek before breakfast time. But what was he to do there? He earnestly sought the Lord for light in the matter. It was impressed on him as distinctly as though spoken with an audible voice, "When you get off the train, go at once to the post office, and inquire of the postmaster for the most honest man in the village. He will give you the name of the man, and his address, with whom you are to work."

So he went from the train to the post office, and found the postmaster waiting for the mail to arrive, and asked him the question as directed. The postmaster at once replied, "I can give you a direct answer to your question. He is a Christian man by the name of Hewitt, living on Van Buren Street, and has the reputation of being the most honest man in these parts. His house is the only one on the right of the street, and there is a little log cabin on the opposite side."

Brother Bates was very soon rapping at the cottage door. Brother Hewitt opened the door. Brother Bates called him by name, and said, "I have been referred to you as the most honest man in all these parts. I have some important Bible truths which I wish to tell you."

Brother Hewitt replied, "Come in. We are just sitting down to breakfast. You partake with us, and we will then listen to you."

After breakfast they had family worship together, and then Brother Bates began a thorough study with them of the whole Advent Movement until dinner. Then in the afternoon until five o'clock, he laid before them the third angel's message and the Sabbath. They readily accepted the whole, and decided to keep the Sabbath.

This brother and his wife (they had no children) were the first Seventh-day Adventists in Battle Creek. Their front room was their meeting place with a few others who moved in, and others who joined them in the truth, until the fall of 1855, when the Review office was moved from Rochester, N. Y., to Battle Creek. When the office workers joined the little company, this room was too crowded, so a little cabin, 18 x 28 feet, was constructed, with no inside finish except the floor for the meeting-room. This cabin was near the west end of the block in which Brother Hewitt lived.

In 1853 Brother and Sister White and myself were in Michigan for the first time. When laboring together with several of the companies, we had a meet-

ing in Brother Hewitt's front room. It was the first time Brother White ever saw Battle Creek. Counting Brother Dodge, who was taking us from place to place in a two-seated carriage, Brother Kelsey's family of four, who came to attend from twelve miles south of Battle Creek, Brother and Sister Brooks from Bedford, and the few that had been gained in Battle Creek, our congregation numbered seventeen. As Brother White was weary from his labors in Tyrone and Jackson, it devolved on me to give the discourse. Sister White followed with an exhortation. Then Brother White arose, and said, "I am much impressed that if you are all faithful, there will yet be quite a company in Battle Creek."

When we consider how Battle Creek became the center of our work for the whole world, we can truly say, That strong impression was surely more than a human feeling.

It was also in Battle Creek that a tent was first used in presenting the message to the public. This was in 1854. During that summer we held tent-meetings near all our companies in the State, and crowds came to listen, with many accessions to the faith. This to us was a great change from our former efforts, when we met so much prejudice from the public.

It was in 1855 that the Review office was moved from Rochester to Battle Creek. Henry Lyon, J. P. Kellogg, and Cyrenius Smith had each sold their farms that they might have money for the cause: and R. D. Palmer, a blacksmith, devoted his means to the work. All four came forward with \$300 each, to purchase a lot and erect a two-story wooden office, with two rooms above and two below. This money was furnished without interest. And when the publishing association was organized in 1861, they took stock with no dividend for the \$1,200.

At the same time Elder White did what is stated in "The Great Second Advent Movement," page 204. Brother White's statement is there quoted: "When, in 1861, the publishing association was instituted at Battle Creek, Mich., we gave our list of subscribers and the right to publish all our works (since decided to have been worth \$10,000) to the association." Of this act Sister White, in Volume III of the "Testimonies," page 87, thus speaks, "After he had spent years of his life in privation and unceasing toil to establish the publishing interests upon a sure basis, he gave away to the people of God that which was his own."

* * *

Not Great Deeds Only

"ONE Niagara is enough for a continent or a world, while that same continent needs thousands of silver fountains and gently flowing rivulets, that shall water every farm and every meadow and every garden, and that shall flow on every day and every night, with their gentle and quiet beauty. So with the acts of our lives. It is not by great deeds only, not by great sufferings like those of the martyrs only, that good is to be done. It is by the daily, quiet virtues of life — the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor — that good is to be done."

The Missionary Life

EDWARD J. URQUHART

THE missionary idea expressed in the missionary movement brought about by people with a missionary education, demands a missionary life—not a spurt, not even a few well-filled years devoted to this cause, but a life dedicated to God, given unreservedly to Him, to be used in or for the regions beyond. Christ placed His approval on the missionary life when He said, “Go ye into all the world, and preach the gospel to every creature.” And those faithful souls who pioneered the foreign missionary movement into Samaria and onward into the various provinces of Rome and beyond, possessed missionary lives,—lives dedicated to the foreign missionary cause,—and they could say, “This one thing I do, forgetting those things which are behind, . . . I press toward the mark.” Though this text no doubt carries a different meaning, who can say those things that lay behind were not a native land, an aged father and mother, brothers and sisters, friends, and loved ones? or that the goal toward which they pressed was not the heathen mission fields that lay beyond?

Situations may develop that make the missionary's return to the homeland imperative. Thus his personal presence may be removed from the field, his local work for the people of his choice may be brought to an end, and the age-old trails of the East and the jungles of the tropics may know his buoyant, hopeful tread no more; and yet, withal, the missionary life goes on, not in theory, but in an acceptable service at home, that causes money to flow into the mission treasury, and points younger and physically stronger men to the lands of his deepest thought, the lands that still claim his most earnest efforts. It has been men of the missionary life who have seen service at the front, that, placed in the most responsible positions at home, have given impetus to this movement and have carried it ever onward.

For such men are never able to shake off, nor are they desirous of forgetting, the impressions gained in the mighty fields of infinite need beyond,—impressions peculiar to the mission fields, for there one's “own being seems lost. He has the sense of insignificance, which overwhelms him when at night he surveys the host of heaven, and knows that from even the nearest star this planet of ours is invisible;” for the heathen throngs, with their silent movement through the gloom, onward to despair, “inspire a sort of awe, a sense of individual impotence, like that which a man feels when he contemplates the majestic and eternal forces of the inanimate world.” Yes, the immensity of the fields beyond, their infinite need, and above all that little company of intimates, ever claim his fondest recollections and his most earnest efforts.

But in spite of missionary lives and earnest missionary activity, I suppose the heathen fields will always remain predominantly heathen. Thus we should not be deceived by the thought that thousands in heathen lands, unsatisfied with themselves and tired of their worthless religions, are eagerly waiting to grasp the truth; or that, having sensed the worthlessness of the one and caught something of the beauty of the other, they are instantly transformed into perfect saints.

We sometimes forget that the training and education of the West, with its hundreds of years of de-

velopment, have been pregnant with good, and that they have played a wonderful part in developing the individual conscience of the Anglo-Saxon races; and we also forget that the deep depravity and loose morals of the peoples of the heathen lands have almost obliterated the consciences of the native peoples. Yet such is all too true. Hence the transformation of the heathen into children of God is usually a slow process, one that calls for great tact, patient skill, and all-enduring love.

Yet the case of missions is not hopeless nor altogether disheartening. It is the wretchedness of the picture on the one hand, the patient toil that changes it lying between, and the glorious possibilities on the other hand, that call us to the missionary life, urge us ever on, and hold us to the task. What a satisfaction comes to the physician who by his wonderful skill and painstaking effort takes the dwarfed, distorted body of the cripple, and transforms it into a thing of beauty and strength! Yet infinitely above and beyond this is the work of the missionary, who, by the grace of God, the power of His Spirit, and the love that He inspires, takes the heathen soul that is warped and twisted, torn and marred by sin, and remolds it after the heavenly pattern, wherein is reflected the loveliness of Jesus! What though the work be slow, what though some fail to meet our expectations; are not the few who prove true and remain loyal sufficient reward? Is not the satisfaction of tending the human plants in the garden of our Saviour, and the opportunity of watching them blossom, enough to repay us for whatever care we may give them—the days of toil and the nights that know no sleep?

The missionary life,—ambassador to the great King,—in spite of its hardships, in spite of the fact that it breaks more men physically than any other profession, is still the grandest known to man. Carey, with a long, successful missionary career behind him, set forth the worth of the missionary life in lamenting over the course of his son when he declared, “My son set out as a minister of Christ; but alas! he has dwindled down to a mere British ambassador.” He knew that the missionary life was on a higher plane than that of an ambassador to one of the greatest nations of earth, and that it was a step downward for his son when he left the one for the other.

When our young men and women grasp the true value of the missionary life, and when the missionary idea stirs the churches of today as it did those of the first century of the Christian era, then will there be no lack of messengers or means to support them, and the third angel's message will rapidly be carried to every nation, kindred, and people.

The missionary life finds not its satisfaction in fleeting things of earth; riches dwell far from it; worldly glory passes by on the other side; gay garments are for others; and even health is retained only by a mighty effort; yet the missionary life is not devoid of things of worth, for it claims a satisfaction unobtainable by those who seek merely earthly glory. It was the glory set before Him that made Christ's life so pregnant with hope and so full of meaning; and it is the glory of transformed souls set before it that makes the missionary life more than common, acceptable despite its hardships and disap-

pointments, and that urges it on, even though it be but to the grave.

Missionary lives, yes, and missionary deaths, are going to bring about the great consummation,—the coming of our Lord and Saviour Jesus Christ. Beyond the battle will come everlasting peace.

Seoul, Korea.

* * *

Gems of Truth

MRS. H. E. SAWYER-HOPKINS

LIGHT is dawning, and God is preparing hearts for the reception of this message in the East, the West, the North, and the South. There are many even in heathen countries who are ready to investigate and accept these precious gems of truth. We read of urgent and repeated calls for help in various parts of the world, where the words of life have but recently gained an entrance,—calls that should stir the heart of every lover of this soul-inspiring message before the way is hedged up. Should there not be a willingness on our part to devote time, means, and strength to scattering the printed page whenever an opportunity presents itself, if we expect to share the reward of well-doing?

In a late number of the REVIEW I noticed these words:

"Why do not those to whom God has committed great light, move out into new places? They will be obliged to do this whether they wish to or not; for the Lord will scatter them into many places."

What do these floods and fires mean, if they are not a warning to His people to go out? Again I read:

"We need to humble ourselves before God, because so few of the members of His church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges He has given them, the promises He has made, the advantages He has bestowed, should inspire them with greater zeal and devotion."

Every true missionary worker will imitate the example of the Master, whose life was one of self-denial. If we go back to the time of Huss, Wycliffe, Luther, Judson, Livingstone, and others, we find that they chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. The missionary should still have the same spirit of sacrifice and devotion that characterized these servants of God.

Instead of hiding these truths which God in His love has given us, let us be a little more enthusiastic in this work; for we are told that each one must act his part in it. If the feeble, the aged, or any others are prevented from going out, or lack means to give, there is nothing to prevent them from sending their petitions to the throne of grace in behalf of those who can disseminate the light of truth. What saith the Scripture? "The effectual fervent prayer of a righteous man availeth much." Without divine help nothing can be accomplished.

Often we notice the expression in reports from the field, "Pray for us," or "Pray for our work here." Some are laboring under difficulties, and perhaps their faith is weak. These stand in great need of divine help. The Lord has left on record this assurance, that where two or three have met together, there He will meet with them. Let us not forget these faithful, tried laborers in God's vineyard, for their earnest request means something.

There is a world of work for both old and young, if we only seek for opportunities to do all the good we can, in as many ways as we can.

The Wonder of Christian Love

R. C. KRAFT

LOVEST thou beauty? Turn to 2 Samuel 1, and read verses 19-27,—David's lament for Saul and Jonathan. Here is one of the most beautiful pieces of literature in all the Bible, and in secular works, too. This wonderful lamentation of a hero for a fallen enemy grips the soul, and the heart burns to have the breadth of heart and mind that David had.

Consider the first two verses of this selection:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Verses 19, 20.

The spirit of David rose above the petty things of life, even when they consisted of unprovoked attacks upon his life, and of his being hunted like an outlaw, a traitor, and an enemy. Here he breaks forth into the glory of a forgiving spirit, the wonder of Christian love.

Usually, when an enemy falls, we are glad at heart if not in appearance, but not so with this man of God. It was a heartfelt sorrow that led him to pour forth his soul in the words, "The beauty of Israel is slain upon thy high places: how are the mighty fallen!" There is in this the very essence of unbounded love. There is not the slightest trace of ambition, self-praise, joy, or gladness. He puts himself into the background, and the fallen ruler of Israel, although evil, was really lamented.

Here is the lesson for us. Can we come to the experience where we shall feel sorry for the misfortune of those who do not love us? This is the spirit of Jesus—He loved His enemies.

David desired to shield his enemy from public derision:

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

When the blow fell, David did not want the news of it to be carried into the land of the enemy. He wanted to keep the sorrow, the failure, the disappointment, in the ranks of God's people: he felt that a brave and unbroken front should be presented to those who would glory in the discomfiture of God's servants.

When disappointments come, when people do not do as we think they ought to do, when our ideas are set aside, do we have sufficient of the Christ-life to want to hide our feelings under love, and face the world with a brave front? That is the height David had attained. He had the love of the Master in his heart, and it had taken root, and here it bore fruit. That is one of the reasons he was called a man after God's own heart.

These are only two of the wonderful lessons in this glorious poem, thrown into this portion of the Scriptures. Read the remaining verses, ponder them, hide them in your heart; and best of all, get the spirit that David had, from the Master, and you can then be called a man after God's own heart.

* * *

"A CHAIN is no stronger than its weakest link." The same is true of the chain of our individual life. We do well to strengthen the weak links. Intense forging may be essential, but the result will fully repay the effort and pain."

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."

Go and Tell Them

J. E. FULTON

OVER and over the cry is heard,
"Come and bring us the saving word."
Over and over the message rings
From the living lips of the King of kings,
"Go and tell them, 'tis My command,
Go and tell them in every land."
And while one soul of the sons of men
Waits for the word from the lips or pen,
We who have heard it must tell it again.

* * *

A School for All Classes

H. M. COLBURN

OUR Puno English school has its place, and has broken down much prejudice. We have children in attendance from all walks of life; from the homes of lawyers, tailors, railroad conductors, mechanics, and day laborers.

It means a sacrifice to attend this school, for the tuition is higher than in the other schools. Then, too, the children are called "evangelists" on the streets, and that is counted a disgrace in this Catholic country. Patronage of the school frequently means excommunication, but some are willing to endure this in order to give their children the advantages of a better school, and the privilege of learning English.

Recently a new boy was matriculated. His father has been secretary to the prefect of Puno for many years. This man's uncle is a bishop in the Catholic Church, and has not been very friendly. The father took his boy out of the Catholic seminary to send him to our school.

Some Sabbaths as many as fifteen of the school children attend our Sabbath school, some coming two hours before the time to begin, even before we have had breakfast.

We pray that many may be brought into the fold as a result of this school.

Puno, Peru.

* * *

A Good Word from Chile

W. E. HANCOCK

THERE is something about Chile that makes one feel very much at home, once one gets into the country. In climate it is something like California and Oregon. We have fallen in love with the country and the people. We were welcomed by the brethren and sisters, and have had the heartiest co-operation possible from the workers in the field.

We have just finished the best Harvest Ingathering effort that Chile has ever had. Our brethren and workers have taken hold of it with enthusiasm, and in five weeks and five days we passed our goal of 18,000 pesos. The thing that makes us feel that this year has been the most successful effort we have ever had, is the increased number of members who have taken an active part in the work. I have never before realized the great blessing there is in the Harvest

Ingathering work. Never have I seen a greater willingness on the part of the public to give than here in Chile. The people appreciate what our missionary work is accomplishing, and are willing to help support it with their gifts.

One of our workers and myself worked one whole day in the city of Concepcion, and failed to receive from only one person visited. We gathered in that day's work 754 pesos; another day in Valparaiso we received 712 pesos. This shows how the Lord is working on the hearts of the people, for nothing short of His Spirit's power can bring about such results.

We are in need of workers to respond to the calls that come to us from many new places all through the field. We could use twenty in new work if we had them. I have never seen a greater interest in the truth in any field. We hope soon to have young people prepared to go out into the field and give the message. Our school is in need of help, but it is doing the best it can with the meager facilities it has.

* * *

The Magistrate's Sons

O. B. KUHN

PENG SHOU IH, a mandarin of the old school, residing in the southern part of Hunan Province, faithfully instructed his two boys, Yao Tzu, and Beh Lin, in the tenets of the Confucian religion, and daily led them to the ancestral tablets to worship the spirits of their departed ancestors.

Magistrate Peng was greatly prejudiced against the missionaries, whom the people called foreign devils, and he would hear nothing of their religion, which was known as the doctrine of foreign devils.

Mr. Peng jealously guarded his sons, lest they come in contact with the foreigners. He frequently cautioned them to be on the lookout for the missionaries, and warned them never to enter a Christian chapel nor to listen to a preacher, whether he be foreign or Chinese. So careful of his boys was Mr. Peng that he would not trust them even to the government schools or to private instructors, but taught them himself in the culture and learning of the Chinese. He wanted Yao Tzu and Beh Lin to revere and obey him while he lived, and to worship his spirit after his death, and supply him in the spirit world with the things needful.

During the uncertainties incident to changes in the military control of the province a few years ago, Magistrate Peng lost his official position. Moving his family to the city of Heng Djou, he decided to visit Changsha, the capital, and seek an appointment to government service. Before leaving Heng Djou, he again warned his sons, now eighteen and twenty years of age respectively, to beware of the missionaries, and under no circumstances to enter one of their chapels.

About this time we pitched our two-poled gospel tent in Heng Djou. It was the first tent used by any missionary society operating in the Hunan Province, and the first tent seen by the Chinese, and naturally

it was an object of great curiosity to the people. One day as Yao Tzu and Beh Lin were walking along Djeng Nan Gai (South Main Street), they saw the big tent of khaki-colored canvas, its graceful lines and neat appearance presenting a pleasing and attractive sight.

Curiosity getting the better of the young men, and not fully realizing that it was a place for gospel meetings, they entered the tent and listened to the lecture, the first gospel talk they had ever heard. Yao Tzu and Beh Lin were so much interested in what they had seen and heard that they visited the tent again and again.

After several weeks the father returned from Changsha. Glancing at his boys, he seemed to read in their faces the story of their disobedience. Yao Tzu said, "Yes, father, we have heard the doctrine of the missionaries; but do not fear, we will not become Christians against your wishes." Wanting to know what evil things his sons had heard, in order to counteract any adverse influence, Mr. Peng questioned them. Yao Tzu and Beh Lin became enthusiastic as they told how the evangelists in the tent, with the aid of charts, maps, pictures, and devices, made clear the prophecies of the Bible, expounded doctrines, explained the plan of salvation through Christ, and showed the meaning of current events as signs of the times.

Peng Shou Ih himself became so much interested that he forgot to reprimand his sons, and went straight off to the chapel to learn from the Chinese pastor whether these things were so.

After six months, having daily studied the Scriptures at our chapel, Mr. Peng came to Changsha, declaring to us his faith in Jesus Christ and confessing His name, and requested that we baptize him.

Returning to Heng Djou, Brother Peng called his sons and told them that he had been baptized, and urged them to search the Bible carefully and earnestly and be converted and baptized.

One year after the tent meetings in Heng Djou, we went back there and baptized twelve persons, among whom were the two sons of Peng Shou Ih. It was a cold and rainy December morning when we held the baptismal service on the bank of the Siang River; but the candidates took no notice of the weather without, there was joy and zeal within. The younger of the Peng boys, Beh Lin, aged nineteen, rejoicing in the Lord, led the singing, hymn after hymn, expressing the Christian's peace and joy and hope in Christ.

* * *

Pioneers in Colombia

NOEMA F. TRUMMER

OUR little Adventist family in the capital of Colombia met recently with some friends and interested ones, to bid farewell to Brother and Sister Frank C. Kelley, who were returning to the States after several years of labor in this country.

Twenty-nine years ago Brother Kelley, then a young man, landed in Bogotá, alone, as a self-supporting missionary, with the one desire to set up the light of truth in this part of the world where spiritual darkness is indeed dense. Brother Kelley had with him as part of his baggage 175 pounds of our literature,—a leaflet on salvation by faith translated by himself, the only tract to be had in Spanish at that time, he himself having defrayed the expense of its publication. He made good use of these gospel pages, and

scattered them like the leaves of autumn. While engaged in giving private instruction in English, he made many friends, especially among influential people, counting among his pupils members of the presidential family and high government officials. Brother Kelley gave hundreds of Bible readings, and spared no effort to inculcate in the minds of those he had opportunity to reach, the principles of the true Christian religion.

If we are to measure his success by numbers accepting the message, his work might have been considered a failure when, as a very discouraged man, he found it necessary to leave the country twenty-five years ago on account of the health of Sister Kelley who had come to share with him the anxieties of pioneering work. Yet those of us who have in more favorable times come to this the most remote of South American capitals, are finding friends who appreciate our work because of their association with Brother Kelley years ago.

Brother and Sister Kelley returned for the third time to Colombia three years ago, fully expecting to remain in the country. And for a time they were the sole representatives of our work in this city of numerous and massive churches, the bulwarks of the



Brother and Sister F. C. Kelley at the
Bogota Station, on Their Way to
the States

counterfeit Christian religion which dominates in the affairs of the land as well as in the consciences of the people. They have had the pleasure of seeing a little church definitely organized, with the coming of other laborers; but above

all, they have had the supreme joy of seeing some step out in faith to keep the commandments of God, as the result of their own personal work.

At our little farewell gathering, one of Brother Kelley's students read a well-worded statement of appreciation, which he had prepared as a document to present to Brother Kelley, in which he stated his determination to obey God, having already kept three Sabbaths, and given up the service, as he put it, of his majesty, the cigarette. Another man, a young lawyer, who is also keeping the Sabbath, spoke of his being directed to Brother Kelley for instruction in English as a providential guiding to the truth he had so long been seeking.

When we learned that Brother and Sister Kelley would have to leave us, Sister Kelley's health making their return imperative, we experienced a rather strong feeling of lonesomeness, as we found ourselves with Brother and Sister Cleaves settled in the heart of Colombia, thousands of miles away from our loved ones and best friends, and communications with them so painfully slow! But these tokens of God's goodness to us, and of His love toward the people we have come to labor for, have made our hearts warmer, and filled us with hope and courage. So we are anxious to do our best, and not disappoint Him who is counting on us.

Apartado 599, Bogotá.

Victory with the Lord

T. T. BABIENCO

LAST winter was a very hard one for our work in Harbin. Here we have one hundred thousand Russian people, and over fifty Russian priests, three high priests, and the holy synod. They all have tried very hard to stop our work, but the Lord has helped us wonderfully.

The priests thought to stop our work by challenging me to debate with them. They wrote in the daily papers, and said many wrong things about us. Knowing the Russian people and their ignorance of the Word of God, I did not want to debate, but the priests kept writing in the papers, telling the people that I was afraid of them, and that I had not the truth. I therefore accepted their challenge, and on February 11, we had the debate, and more than nine hundred people were present. Our subject was, "What Day Should the Christian Keep?" The debate lasted for three hours. The priest was not satisfied with my answers, and challenged me again. On March 25, we had another debate in the largest theater in the city,



Baptism at Harbin

Forty-three persons were baptized on May 6, 1923, in the river Sungari.

when one thousand two hundred people were present. We sold tickets to pay the expenses, and received \$62 more than enough for the expenses. We have divided the money, and each party received \$31. The debates have aroused great interest in the city, and we have a good time now.

The winter series has just closed with good success. On May 6 we baptized forty-three persons, and more than twenty are waiting to be baptized soon. We are very glad for the help of the Lord, and are all of good courage.

Harbin, Manchuria.

✻ ✻ ✻

Rumania

H. F. SCHUBERTH

AFTER visiting the four largest churches in Jugoslavia and all the places where we have a beginning in Bulgaria, it was my privilege to go once more to Rumania. This is a wonderful field for our work, the third angel's message constituting the only reformation that that country ever had. My first visit was to a German settlement near Constanta on the Black Sea. This was the first church we ever had in this country. Eleven years ago I was there the last time; the small children have grown up to men and women, but there is much work to be done in this place, as in all other places in the union.

Two questions are always the same: Where are the workers to feed the many hungry souls? and

where are the halls to invite them to? For instance, in Bukharest we have rented three small halls, but more than four hundred members and many strangers come to the meetings, and it is so crowded one can hardly breathe, yet the people stand up for hours listening to the message. We are now building a chapel with a seating capacity of about five hundred on the same lot where the publishing house is going to have its quarters. That will be a great help to the work here.

Lately, we baptized seventy persons who had never seen a living preacher before, and about the same number are waiting for baptism in the future. Those 140 persons are a harvest gathered through our literature.

I also attended a district and workers' meeting in Transylvania, that part which formerly belonged to Hungary. It was in a village, and we had to use a barn for our meeting place, this being the only room large enough to hold all the hearers. As there were three nations represented,—German, Hungarian, and Rumanian,—I spoke in German, and my words were translated at the same time into Rumanian and Hungarian. Among the hungry souls were two Rumanian policemen and a Hungarian pastor.

A Hungarian sister canvassing among the villages had a wonderful experience. There was an isolated house far off from the road, but this sister, feeling a special burden for the people in it, took it upon herself to wade through the mud. Before she reached the house the woman went to meet her with the words, "The Lord sends you to me, and you will bring me the book you have in your yellow bag. I saw you last night in a dream, and bought a book from you that showed me the way to God. Thanks be to Him!"

All these countries are ripe for the harvest, but the laborers are few. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

✻ ✻ ✻

A Year at His Feet

WHAT will be the result of a year's tuition under the Spirit? A year with the wonderful Teacher will so change you that you will hardly know yourself. In one year of following His voice, with all your life conformed to Him, what developments in love, in humility, in patience, in spiritual discernment, in faith, in wisdom, in light on God's Word, what change in outward life, what increase of power for service, may be yours!

Think what we might learn in one year in heaven by talking with God, hearing Him speak, being under the influence of His presence. But here under trial is the place to be changed into His image. Our association with Him, and the degree of His power over our lives, are limited only by the degree to which we yield to Him.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." Great sums are paid for the most competent instructors, but who can estimate the value of such a teacher? The poorest may have the best.—*Selected.*

✻ ✻ ✻

THE great secret of success in life is to be ready when your opportunity comes.—*Disraeli.*



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.

In His Hand

R. HARE

LIFE'S pathway, darkened by the mists around,
And girt by many a sharpening thorn, may seem
To eyes so dull as ours, in waking thought
Like to a strange, untimely dream.

Darkness may deepen with the day's decline
And lightning's torch alone may gild the gloom;
While thunder's deepest rollings beat the march
Of wearied footsteps to the tomb!

Enough! the lightning works His bidding still,
And wildest thunders, in their rolling long,
Although untutored, yet may only be
The cadence to life's deeper song.

Enough! the ocean held, the mountains weighed,
Ten thousand worlds deemed nothing by His might,
Thy weakness in His hand securely rests,
Through day and through the darkest night.

* * *

Our Homes, from Eden to Eden

(A Compilation of Quotations from Various Sources)

PETER LINDAHL

AFTER the creation of Adam, every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them "there was not found a help meet for Him." Gen. 2:20, 18. Among all the creatures that God had made on the earth, there was not one equal to man. And God said, "It is not good that the man should be alone; I will make him a help meet for him." Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employment of Eden would have failed to yield perfect happiness. Even communion with angels would not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.

God Himself gave Adam a companion; He provided a help meet for him,—a helper corresponding to him,—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one." Gen. 2:24; Eph. 5:29.

God celebrated the first marriage, thus the institution has for its originator the Creator of the universe. "Marriage is honorable;" it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine prin-

ciples are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth.

In choosing a home, God would have us consider, first of all, the moral and religious influences that will surround us and our families. Let parents seek, in their own character and in their home life, to exemplify the love and beneficence of the heavenly Father. Let the home be full of sunshine. This will be worth far more to your children than lands or money. Let the home love be kept alive in their hearts, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven.

True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested. It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practise self-denial, and manifest kindness, courtesy, and Christian sympathy. Thus love will be kept warm in their hearts and he who goes out from such a household to stand at the head of a family of his own, will know how to promote the happiness of her whom he has chosen as a companion for life.

Marriage, instead of being the end of love, will be only its beginning. Love is the vital principle by which all good things are. Life lives on it. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35.

Love commonly comes into the heart as self goes out. A man who has love, will be a safe head for any home; and the woman having the same love, will always be true and tender-hearted in the home.

The life of husband or wife, child, brother, or sister, in the home is a picture which God is painting, and which is yet unfinished. Let us beware that we mar not His work. So let us be patient with one another at home. We all have our faults, we all make mistakes; but we can help one another more by showing loving patience than by criticism.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. 5:25. The spirit of love is always that of humility and service in all life's relations.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them." Col. 3:18, 19. A true woman's heart craves gentleness. It is hurt by bitter words, by coldness, by impatience, by harsh criticism, by neglect, by the withholding of expressions of affection. Love craves its daily bread of tenderness. No husband should deny his wife the little things of

affection, along the busy, trying days, and then think to make amends by putting a flower in her cold hand when she lies in the coffin. Will not conscience then whisper love's reproach, "You placed this flower in her hand — this pure, pale rose in her hand of clay?"

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flower you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If we have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which we intend to break over the dead, let us rather bring them out in the weary and troubled hours, and open them that our friends may be refreshed and cheered by them while they are needed. I should rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

How beautiful love is! It shines forth from God, for God is love. Love covers the plainness and the ruggedness of the lowliest home. It hides its dreariness and its faults. It softens its roughness. It changes its pain into profit, its loss into gain. Let us live more for our homes. Let us love one another more. Let us cease to complain, criticize, and contradict each other. Let us be more patient with each other's faults. Let us not keep back the warm, loving words that lie in our hearts, until it is too late for them to give comfort. Soon separations will come. One of every wedded pair will stand by the other's coffin and grave. Then every bitter word spoken, and every neglect of love's duty, will be as a thorn in the heart.

Carlyle, when he passed the spot where he had last seen his wife alive, would bare his old head in wind or rain, his features wrung with bitter, unavailing sorrow. "Oh," he would say, "if I could see her but for five minutes, to assure her that I really cared for her throughout all that. But she never knew it, she never knew it."

We must give account for our idle silences as well as for our idle words.

Comfort one another
With the handclasp close and tender,
With the sweetness love can reward,
And looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken
Gentle speech is oft like manna from the skies.

* * *

Whole-Wheat Bread, and How to Make It

H. S. ANDERSON

WHEAT is the most widely used cereal in America and Europe. While it is sometimes used unground, as steamed whole wheat or cracked wheat for breakfast cereal, it is for the most part ground into flour and made into bread, both leavened and unleavened. In the old-time process of milling, the flour was ground between two stones, the lower stone being stationary, and the upper one rotating about its axis. The wheat berries coming between these stones

from the hopper were crushed into fine powder, which when used without putting through either sieve or bolting cloth, furnished the consumer with all the essential ingredients contained in the wheat.

When bread was made from such flour, it constituted a real staff of life, for it contained all the gluten, the germ with its rich proteins and oils, the starches, mineral salts, vitamins, and the laxative and lubricating qualities included in the bran, or outer covering, of the grain. Such wheat flour is the most perfect cereal product that the ingenuity of man has devised, notwithstanding the almost universal prejudice against the dark color of such flour, and consequently of the bread made from it.

Meal or flour made from any of the cereals may be used in making unleavened bread, but leavened bread can be made successfully only from those cereals that contain gluten, which, when moistened with water, becomes viscid, and when worked or kneaded, becomes so tenacious that it confines the gas formed in the dough by the yeast. Most of the common cereals, such as rice, barley, corn, and oats, which are frequently used in making unleavened breads, are deficient or wholly lacking in gluten, and hence cannot be used alone in making yeast-raised bread.

The gluten of wheat is the most tenacious of any found in the cereals, and is therefore the best adapted to the making of yeast-raised bread. A strong wheat flour, when mixed with water and kneaded, becomes of a rubbery consistency, and it is this elasticity that holds the gas in the dough until the whole mass is light and porous. If the wheat has a poor quality of gluten, the gas will escape before the dough is sufficiently light, and the mixture is very liable to be sour. Rye flour has a strong gluten, and next to wheat, is well adapted to the making of leavened bread, but because of its strong flavor, it is usually mixed with a greater proportion of wheat flour.

Flours that contain a strong gluten are called "strong flours," and are made from hard wheat. This grain is of a dark color, not very rounded in shape, and when ground entire, gives a very dark-looking flour. Such wheat, as a general rule, is grown in the northern districts, where the summers are short and not too hot. The light-colored wheat, or "soft wheat," is grown farther south, where the summers are long and hot. Such wheat produces a "weak flour," and is not adapted to bread making, but is used to good advantage in crackers, pastry, cakes, pies, and all breads where shortening is to be used in excess of ordinary daily bread.

Yeast is a fungus, and fermentation is a process which simply represents the feeding of the yeast. The yeast consumes sugar, changing it to alcohol and carbon-dioxide gas. If sugar is not present, the yeast may use starch, turning it first into sugar, and then into alcohol and carbonic-acid gas. Because of the fact that yeast begins its action more readily with sugar than with starch, many bread makers add a very small amount of sugar to the sponge, or dough. As this is consumed in the process of fermentation, it does not have the effect of sweetening the bread. The action of the yeast is to cause the bread to be light, which is accomplished through the liberation of the carbon-dioxide gas, which cannot escape from the dough, being retained by the elastic qualities of the gluten. This retained gas appears in fine bubbles through the dough, causing it to rise, increasing the loaf very greatly in size, and making it light and spongy.

In order to make good bread, therefore, especially when the entire wheat flour is used, it is absolutely necessary to have a flour that contains a strong gluten. The flour, moreover, must be ground fine, in order to prevent the gas formed by the yeast from escaping from the dough before it is sufficiently light. The dough for entire-wheat bread must be a soft dough; so soft that it can scarcely be kneaded on the board. This is most necessary because the small particles of bran contained in the flour absorb moisture in the loaf, even after baking, and would tend to make it dry out too rapidly if made up as stiff as for ordinary white bread.

Bread, when made from the entire wheat product, furthermore, must be watched closer than the bread made from white flour, as it rises in less time, and the gas escapes from it more readily than from the dough made from purely white flour. The loaves should not be allowed to rise very light in the pans, as that would cause them to be coarse grained, and lacking in flavor. It is much better to bake this bread a little too soon, than to allow it to rise too much in the pans. If in any case it has been allowed to rise too much in the pans, each loaf may be worked over, and again placed in oiled pans as before.

When bread is set at night, it is always set with the use of *cold* water. A sponge is most commonly set at night, using about the same proportion of flour by measure as the liquid used, and only half as much yeast is used when set at night. This is because the product has several hours in which to develop, and the cold water further retards the development of the yeast, which is an important consideration when bread is set at night. On the other hand, when bread is set with warm water, more yeast is used, and the dough must be kept warm throughout the rising and proving period. If it is allowed to chill during the rising period, it will not develop properly, and the result will be a poor quality of bread.

After the yeast has grown sufficiently, the dough is baked in a hot oven, where further fermentation is soon stopped because of the destruction of the yeast by the heat, which also causes the gas to expand the loaf, and in addition, generates steam. The gas and steam inflate the tenacious dough, and consequently escape into the oven. At the same time, the gluten is hardened by the heat, and the mass remains porous and light, while the outer surface is darkened and formed into a crust, holding the loaf in shape.

When the flour is of a good quality, the dough well prepared, and the bread properly baked, the loaf should be fairly well raised, and have a thin, flinty crust, which is not too dark in color, nor too tough, but which cracks when broken between the fingers. The interior of the loaf should be porous, elastic, and of uniform texture, without large holes, and should have a good flavor, odor, and color.

The following homemade yeast is good when the more convenient compressed yeast is unobtainable.

Liquid Yeast.—Pare and slice one raw, well-matured potato (or use the water left from the noon meal boiled or mashed potato), add cold water, and let boil rapidly until well done and broken. Mash through a colander, and place in a glass jar. The mixture should measure one full pint. Dissolve a dried yeast cake in a little water, and when the above mixture is cooled to lukewarm, add the soaked yeast cake and one-fourth cup of sugar, and mix well. Cover, and set in a warm room until it foams well, then it is ready for use. If it is desired to keep it a day or two, it must be kept in a very cold place. Use 4 measures of water to 1 measure of this liquid yeast when the bread is set at night, or 2 measures of water to 1 of yeast when set during the day.

Dough (6 A. M.).—Add 2 level tablespoons salt, 4 tablespoons sugar, 4 tablespoons melted vegetable fat, and 2 quarts more of entire-wheat flour, reserving a large handful to be used on the flour board, and mix to a soft dough. Turn out on a well-floured board to start with, fold over and over, and knead until elastic to the touch, using as little additional flour as possible. This will require about eight minutes. Put the dough into an oiled bowl, cover, and let rise until, when tapped sharply, it begins to sink slightly, which will require from 1½ to 3 hours. Work down in the bowl thoroughly, turn over, cover, and let rise again until about three fourths its original bulk, then work down well again. Now let the dough rest in the bowl until it begins to rise again, then turn out on the board, knead, mold into loaves, and put into oiled pans for baking. Brush over the top of each loaf with an oiled brush or paper to prevent a crust from drying on. Let rise in the pans until when pressed gently with the finger it responds weakly, then put at once in a good oven, and bake until it can be lifted from the pan and placed on the palm of the hand without burning, which will require about 45 minutes for small loaves, and from 1 to 1¼ hours for two-pound loaves. As soon as bread is removed from the oven, brush over the top with a wet brush or manila paper, and lay on a grate to cool.

Entire-Wheat Bread (Night Sponge).—Dissolve ½ cake compressed yeast in a large bowl and add 1½ quarts of cold water. Mix well and add 1½ quarts of finely ground entire-wheat flour, and stir smooth. Mix thoroughly, cover, and in cold weather wrap in a cloth or blanket until morning. This should not be set earlier than 9 P. M.

Entire-Wheat Bread (Day Recipe).—Dissolve 1 cake compressed yeast in a large bowl, and add 1½ quarts warm water. Add all the above ingredients except the flour, and mix thoroughly. Add the entire-wheat flour (3½ quarts) all at once, and fold together with a large, heavy spoon into a soft dough. Knead the same as for the above recipe, put into an oiled bowl, and set in a warm place to rise, having it well covered. Let it rise, and finish the same as the preceding recipe.

Entire-Wheat Raisin Bread.—When either of the above recipes has risen *en masse*, and has been worked down the first time, add a little additional melted fat, and ½ package seeded or ½ package sultana raisins that have been slightly steamed and cooled, to work into the dough. Cover and let rise only once more, and about ¾ its original bulk, then knead, mold into loaves, and put into pans for baking. Raise and bake the same as in preceding recipe.

(These recipes are from the writer's late book, "The Science of Food and Cookery," sold by the tract societies.)

* * *

The Fruit of a Kind Word

MR. JAMES BUCHANAN MURRAY was a decided success in the growing city of Newton, the most popular and beloved man in the whole city. He possessed a youthful face, accentuated by thick, iron-gray hair. No frown ever disturbed his brow; he was the picture of poise and serenity. He went calmly to his business in the morning, greeting every one with a cheery word and a sunny smile. At the same time he was just what he seemed to be — a prosperous business man.

There were other enterprises being pushed to completion in the city; other hustling business firms were in the field; other men were there upon missions similar to Mr. Murray's. But among them all he was without a peer; his place was pre-eminently at the top, a leader among men. At his own works he was friend and counselor, and his quiet, radiant life was an inspiration to all within its reach.

He was a great man — the fulfilment of Emerson's definition, "The great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude." Being extremely modest, Mr. Murray was rather embarrassed when called upon at the luncheon of the Commercial Club to tell the secret of his rise in the business world, of his success in

life, and his success in handling men where others met with strife, dissatisfaction, and complaints. Rising, he said:

"All that I have accomplished, all that I am, I owe solely to the fact that in early youth I realized that the underlying principle of life is just plain, simple kindness, a kindness that comes from the heart. Life is after all made up of little things. As we advance in years, we learn that the things we once prized so highly were in reality not of so great importance. They are transitory, and the simple things are all that abide. Just how I came to realize this so early I can best explain to you by telling you the story of a boy I knew then.

"Jim was an orphan, but the butt of the whole town. He was twelve years old, small and undersized, and he never remembered having a kind word spoken to him in his whole life. He was accustomed to harsh words, suspicion, and rebuffs. As a natural consequence of his hard life, he was a shrinking, pitiful little figure, and the more he dodged people the more suspicious they became; and the more suspicious they became, the more he sneaked away and kept out of sight.

"The only earthly possession of which Jim could boast was a dog that cringed and shrunk almost as much as his master, and which was as much hated. Jim was not cruel to his dog except in words, and that is really the worst form of cruelty, even to a dog. A harsh, unkind word can cause more misery, heartache, and anguish than actual physical cruelty.

"One day as Jim came down the street he saw a bundle slip from the overloaded arms of a little lady just in front of him. As she stooped to pick it up, the others rolled down. Jim sprang to her assistance, gathering up the bundles and replacing them in her arms. 'Thank you, dear, you are a nice little boy,' she said kindly, and went on her way after giving him a bright smile.

"Jim was amazed; a queer, choky feeling passed over him. They were the first kind words he had ever heard in his whole twelve years of existence. He stood and stared after her. He knew she was the busy little dressmaker who lived in a small cottage on the outskirts of the town, the cottage being almost as dingy and faded as the gray coat which she wore. He watched her out of sight, then he whistled to Tige and made straight for the woods and a stream that wound around the town.

"He sat down on the bank of the stream and did some thinking. 'Thank you, dear, you are a nice little boy,' he pondered. 'Come here, Tige,' he commanded, and Tige slunk to his feet. Then Jim lowered his voice in imitation of the little faded lady and said, 'You are a nice little dog.' The effect on Tige was electrical. He pricked up his ears, and if a dog could stand at 'attention,' Tige did. 'Uhum! even a dog likes it,' said Jim. 'Well, Tige, I don't blame you; it is nice. I won't holler at you any more,' and Tige wagged his tail joyously.

"The boy continued to think, and the dog sat and watched him. Finally the boy pulled from the odds and ends in his pockets a piece of broken mirror and looked at himself. He saw nothing but grime and dirt, the accumulation of many days. He went down to the water's edge and scrubbed it off carefully, almost painfully. Then he looked again. He scarcely recognized himself. He was surprised. He stood erect and looked up instead of down for the first time since he could remember. He distinctly liked the sen-

sation. A feeling of self-respect awoke within his being. Ambition sprang full grown into life. At that moment the course of his life was changed, and a determination to be worthy of the kind words and to pass them on took possession of his soul."

Mr. Murray paused. There was no sound in the great dining-room. His tone, low and sweet, almost reverent, had aroused a feeling very nearly like awe in the hearts of his hearers. They had forgotten the luncheon.

Then he continued: "Gentlemen, I was that boy. This—your city, my city—was that little town of forty years ago. Our plant stands upon the spot where that gentle woman stood when she implanted in my life the first seed of kindness. She sleeps out yonder in what was then the cemetery of a country church. As a tribute to her memory I have told you this story. From her I learned that—

"The richest harvest that your soul can know
Is that it caused a brother man to grow
A greater, wiser, still more useful aid
To other men; and all the bounties laid
By you on him be multiplied and live,
Inspiring all to work, and hope, and give."

—Selected.

* * *

Happiness

IN love and compassion God hath made us dependent upon each other to the end that by the use of our affections we may find true happiness and rest to our souls. He hath united us so closely with our fellows, that they do make, as it were, a part of our being, and in comforting them we do most assuredly comfort ourselves. Therein doth happiness come to us unawares, and without seeking, as the servant who goeth on his master's errand findeth pleasant fruits and sweet flowers overhanging him, and cool fountains, which he knew not of, gushing up by the wayside for his solace and refreshing.—*Margaret Smith's Journal (Whittier).*

* * *

Our Mother

LUCY A. PHILLIPS

Who in the hour of deepest sorrow came,
And to our hearts applied the healing balm
Of faith and hope in our dear Saviour's name,
And which alone can bring us peace and calm?
None other than our mother.

Who, when success had brought us wealth and fame,
And self-exalted heart might mar the soul,
Exhorted us to give praise to His name,
And to His service dedicate the whole?
None other than our mother.

Who, when the greatest joy of earth was ours,
And happiness fell on us like dew,
Joyed in our joy, as humming bird in flowers,
With loving heart, unfailing, kind, and true?
None other than our mother.

* * *

Father Time

OLD Father Time to his children doth say:

"Go on with your duties, my dears;
On the right hand is work, on the left hand is play,
See that you tarry with neither all day,
But faithfully build up the years."

* * *

"HATE is not constructive, and only does us injury."



YOUNG MEN and YOUNG WOMEN



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

The Gift of Giving

J. B. CROUCH

DID it ever occur to you that the spirit of giving is a gift from God? In a very large degree this is true. Some people give to the work of the Lord because they know it is their duty to give; others give because it is popular to do so; others give because they want to escape criticism for not giving. But there is a class, not so large as it might be, who give because they find a blessing and a pleasure in giving. The latter class is the one which profits by its giving in the favor of God. This thought is amply sustained by the words of the Master:

"Of a truth I say unto you, that this poor widow hath cast in more than they all [two mites]: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." Luke 21: 3, 4.

Do you get the full import of the foregoing verses, the magnitude of the widow's spirit of giving, and the great value Jesus put upon it? O how blessed to give in the spirit in which the widow gave! Now, perhaps it is not necessary that all give in the fulness or to the extent the widow gave in order to be blessed; but unless we give cheerfully,—give with a glad hand what we do give,—we shall not be blessed in our giving.

* * *

Prayer Assures Victory in Hours of Crisis

A MAN who lives a life of prayer in the daily level of life, can rise in the hour of crisis as no other man. Students of our Lord's life can never forget how prayer prepared Him for the critical hours of His life. He prayed before His baptism, before the choosing of the twelve, before the Sermon on the Mount, before the feeding of the five thousand, before the transfiguration. It was Gethsemane with its passion of prayer which made possible the calm facing of Pilate, the unflinching bearing of the cross, and the uncompromising death on Calvary. Paul met the crisis of his life in the same way. His epistles are "inlaid with prayer." This same principle holds good in modern times.

In the early days of the Student Movement in Japan there was strong opposition on the part of some Japanese leaders to putting the evangelical test in the constitution of the Japanese movement. Dr. John R. Mott, the general secretary of the World's Student Christian Federation, was there. He held out strongly for the test during the three days of debate. They were days of incessant prayer that God might interpose in behalf of the spiritual principle involved. At the close of the debate, the Japanese Christians voted almost unanimously for the evangelical basis. One of the veteran missionaries who was present says, "That was the turning point in the history of missions in Japan."

Many times our hearts have been thrilled as we have read of that spiritual crisis in Turkey, when, in 1851, Sultan Mohammed issued a decree ordering all missionaries out of the empire. Dr. Hamlin said to Goodell, his fellow missionary, "Goodell, our life-work is a failure at the very start, for both British and American consuls say the edict of expulsion must prevail, and we must go at once." Goodell replied, "Hamlin, the Sultan of heaven can change this; let us appeal to Him in prayer." They opened the edict, spread it before God, and began to pray; midnight came, and they prayed on. The day broke while the two men still remained in prayer that the calamity might be averted. The edict was never enforced. The destiny of multitudes was powerfully influenced by that night of prayer. The two who met in His name found a Third added to their little company. The Sultan of heaven was there! — *William E. Doughty.*

What Are You Worth?

CHARLES D. UTT

CHEMICALLY, a human being is composed of oxygen, carbon, hydrogen, nitrogen, calcium, phosphorus, potassium, sulphur, chlorine, sodium, magnesium, iron, and fluorine. In their more common combinations, these appear as water, sugar, lime, fats, etc.

A large industrial company publishes the following list of products which might be made of these materials: The average man would furnish enough fat for seven bars of soap; iron equal to a medium-sized nail; sugar to fill a shaker; lime sufficient to whitewash a chicken coop; the amount of phosphorus in 2,200 match tips; an ordinary dose of magnesium; potassium enough to explode a toy cannon; and sulphur enough to rid a dog of fleas. The total value is given at ninety-eight cents. This is not a very inflating thought, is it?

Certainly, then, it is evident that a man's value is in something other than the materials of which he is composed. God intends to make a man more precious than the gold of Ophir — an expression used in the Scriptures to represent the highest value. Isa. 13: 12.

What are some of the things that make a man worth while? Is it his wealth? Sometimes a man is said to be worth a certain amount of money, but he may be worth very little in a truer and higher sense. Who are men of worth, who vitalize this ninety-eight cents' worth of chemicals and give them limitless value?

They are men who, with Paul, will exercise themselves "to have always a conscience void of offense toward God, and toward men." Acts 24: 16.

They are men with clear vision, who have "understanding of the times, to know what Israel ought to do." 1 Chron. 12: 32.

They are men of faith. "If ye have faith, . . . nothing shall be impossible unto you." Matt. 17: 20.

They are whole-hearted men. "In every work that he began in the service of the house of God, . . . he did it with all his heart, and prospered." 2 Chron. 31: 21.

They are men who are not afraid of work. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

They are honest men. "He that sweareth to his own hurt, and changeth not, . . . shall never be moved." Ps. 15: 4, 5.

They are men of knowledge. "The lips of knowledge are a precious jewel." Prov. 20: 15.

They are men of wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Prov. 3: 13-15.

They are men with a message, whose lips have been touched, and who are ready to act. "Here am I; send me." Isa. 6: 8.

They are unselfish men. "Seekest thou great things for thyself? seek them not." Jer. 45: 5.

They are ambitious men. "Let the student take the Bible as his guide, and stand like a rock for principle, and he may aspire to any height of attainment." — *"Testimonies," Vol. VIII, p. 322.*

They are courageous men, who can stand alone. "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." — *"Testimonies," Vol. V, p. 136.*

In a word, "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their innermost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is

as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education,"* p. 57.

The purpose of Christian education is to hold up such ideals before us, and to develop in us these qualities which make us worth infinitely more than the materials of which we are composed.

* * *

What Is Our Business Here? — No. 2

MEADE MAC GUIRE

"MEDITATE upon these things." Meditation is called a lost art today. I often think of that when I go to a bookstore to look for books. I find, in spiritual things especially, the best books were written more than twenty years ago. There are very few books written in the last five or ten years that have much in them of spiritual food without a great deal of error. Men are not meditating so much today upon the Word of God, but they are speculating and studying more the higher criticism and the errors of modern science. The apostle says, "Meditate" upon these things; "Give thyself wholly to them." That is the secret of success in anything, those three words, "Give thyself wholly." I suppose the lack of giving oneself to the thing in hand would express 90 per cent of all the failures in the world. No hoping, no wanting, no desiring, will take you into the kingdom of God. In order to obtain this everlasting success, there must be a giving of the whole heart.

I was much impressed by an incident in a certain school. I had been talking to the students about soul-winning. I told of an incident that occurred in the city of Minneapolis a number of years ago. A young man was standing on a bridge waiting for a street car. He was looking down into the mill pond where some children were swimming. He saw them playing there; and noticed one of the smaller boys, who was out quite a way, throw up his hands and go down. His first impulse was to run down the bank and plunge into the water, but just then the street car came, and he said to himself, "There are some larger boys with him; they will get him out all right."

It was a long way home on the car, and when he reached there, he went into the house. All was quiet. He saw the telephone with the receiver hanging down. He went into the living-room, and there his mother lay on the floor. Apparently she had fainted. When he had revived her, she burst out, "Willie is drowned in the mill pond!" In broken tones the young man cried, "Oh, if I had only known it was brother Willie!"

After I had related this incident, one of the teachers arose and said: "This has impressed me deeply, because I have stood in Minneapolis on that bridge many times; and the thought that comes to me is this: What would I have done had I been in that young man's place? I might have rushed across the bridge and down the bank; but then I should have been helpless, for I cannot swim a stroke."

Learning How

Dear friends, men and women are going down all around us. How are we going to save them if we cannot swim a stroke, spiritually, ourselves? Your brother may be going down, but you cannot do much if you cannot swim, if you have not yourself an experience in God. A responsibility rests upon us for the saving of those around us, those who are bound to us by the ties of nature, friendship, associations of school life. We are responsible to God for their safety, and if these people go down right in our presence, associating with us day by day, and we reach out no hand to rescue them, to save them from sinking, some day we shall have to face God over that responsibility. It calls for preparation in order that we may do this work.

Dr. Grenfell tells in one of his books about the fishermen in the North Sea. There are about three months in the year when they can fish. He tells how those hardy fishermen will toil away when the fishing is good. The storm may be raging; there may be sleet and snow and wind, but they work sometimes for seventy-two hours at a time. Those men sometimes become so completely exhausted, as they go around the deck winding in the windlass, that they actually go to sleep on their feet.

One evening one of the men was winding in the windlass, going around and around, and the skipper came and called, "Smith!" There was no answer. The man went on and on. The skipper called again, "Smith!" No answer. The captain flashed the light on the man, and there he was going around, fast asleep.

I have thought, That is just like so many of us Seventh-day Adventists, going around in a lukewarm service, taking some part in religious exercises, but really asleep, while men and women are perishing around us, the last spark of hope going out of their souls. That very sleep of ours is a factor in that loss.

The very thought is appalling: to think that we can go around while sound asleep, with men and women sinking into eternal ruin, and be utterly unconscious of it! For this, God will call us to account some day. I think He expects us to be on the watch for souls. That is what He says in Hebrews, "They watch for your souls, as they that must give account."

We Shall Be Made Fishers

In Matthew 4:19, the Saviour says, "Follow Me, and I will make you fishers of men." What has He commanded us to do in that verse? Just this, follow; nothing else. What does He say He will do? He says He will make us fishers of men. You cannot follow Christ and not be made successful fishers of men.

Suppose we go down to one of the fishing villages we see everywhere through China or along the coast of Japan. We see men getting out of their boats. We say, "Have you any fish to sell this morning?"

"No, sir."

"Did you catch any yesterday?"

"No, sir."

"Have you caught any this week?"

"No, sir."

"Have you caught any this winter?"

"No, sir."

"Have you ever caught any fish?"

"No, sir."

Doesn't that illustrate a great many people who profess to be following Christ anywhere from one year to forty years, and yet they have never caught a fish? "Follow Me." That will make you fishers of men. The trouble is, we want to follow Christ, yet be in the world. My dear friends, if we follow Christ, we shall never have any ambition that is equal to the great ambition of winning souls to Christ. That is the one supreme ambition, and we shall have it if we are genuinely converted. When we get into that life, we shall see the utter futility and shallowness of any other kind of ambition.

Have you an ambition to secure a place in financial circles? How long would it last after you got it? I have a roll of money from Austria and Russia. A few years ago a million Austrian crowns were worth about \$250,000; but when I was there in September, I could buy a million crowns for \$13.50. Before the war, a million Russian rubles were worth \$500,000; now they may be worth \$1.50. Of course every one thinks United States money and British money are perfectly safe; but ten years ago the world thought Russian money was safe. The fact is, no money on earth is a safe investment for one's life. It is uncertain, transient, deceptive.

Others have such an ambition to shine in the intellectual realm that education becomes their supreme ambition and their idol.

* * *

Prayer Makes Effective Speech

THERE is no end of speaking and working, but there is need of the Holy Spirit to make all this effective. What further illustration do we need than Peter's sermon at Pentecost, to teach us how prayer increases the power of speech? In matter it was no better than many another sermon, but it had an overwhelming effect. The very atmosphere was electric with spiritual vitalities. Back of all was the ten days of united prayer, and deeper still was the prayer of Jesus, who had said, "I will pray the Father, and He shall give you another Comforter." It was enough for those upon whom beat the fierce light of the public platform to learn this one lesson, and live in the strength and wonder of it forever. Hearts are made tender, words are razor-edged, because of prayer.

Many hundreds of Chinese have come to know Christ in the last few months, through the ministry of Ding Li Mei, of Shantung. Fires have been kindled everywhere he has spoken. At Paotingfu, that home of martyrs during the Boxer uprising, in a series of meetings 470 men decided to follow Christ. At the Union Christian College at Weih sien, he began by organizing little groups of students for prayer. In the next few days, 116 of the strongest men in the college volunteered for Christian service. When asked as to his method, Ding replied, "I have no method but prayer."—*William E. Doughty, in "The Life of Prayer."*



THE GLENDALE CHURCH

To the beautiful little city of Glendale, eight miles from the heart of Los Angeles, Calif., our people have gathered, and others have been added to the faith, until at the beginning of the year 1923 our church membership was an even 700. The Lord has greatly blessed our people financially, and they have not neglected their obligations to His great cause. During the year 1922 this church was able to place in the cause the sum of \$81,942.72, distributed as follows: Tithe, \$36,483.65; for foreign missions and other General Conference calls, \$25,748.64, considerably passing our quota; and the rest for various local enterprises.

At present we are engaged in moving our local academy to a more suitable site. By a providential circumstance, we were able to secure a place of fifteen acres on the very edge of the Glendale corporation, and at this writing an academy building is being erected on it, which will cost approximately \$26,000. The former church school buildings are also being moved to this new tract of land, and by the beginning of the school year this fall, we expect to have a school property that is second to none owned by the denomination, and operated simply as a day school. This new location is near the one on which is being erected our new sanitarium, which enterprise has been previously reported through the columns of the REVIEW.

These two institutions, and the Pacific Union Conference office, which is located here, have tended to swell our membership, until at present it is difficult to seat our Sabbath congregations in our church building, with an estimated seating capacity of 700. An effort was recently made to reduce the size of our congregation by inviting those of our members who might wish to do so, to unite with the newly organized church in Eagle Rock, two miles distant, but though a goodly number have been transferred to the Eagle Rock City church, there has been no very appreciable reduction of the size of our Sabbath congregations.

We are thankful for the prospering hand of God upon us, and trust and pray that this prosperity may not tend in any way to lead us to be unmindful of the solemnity of these times, and our duty to God. To this end we solicit an interest in the prayers of all God's people.

R. W. PARMELE, *Pastor*.



THE MISSIONARY VOLUNTEER CONVENTION

THE great world convention of the Young People's Missionary Volunteer and the Educational workers is at a close. Tonight we are speeding on the trains away from Colorado to all quarters of the field, home and foreign. What has been the net sum of our counseling together? What results shall we see?

The emphasis that has been laid throughout the convention upon spiritual uplift, growth of vision, clearness of

purpose, energy of action, will surely by the grace of God be perceived in our future work. It cannot be retained merely through memory of what we have talked and prayed and planned here; it must be maintained and increased by daily communion with God, daily study of His Word, and an unwavering desire to yield constantly our wills to Christ.

The reports that have come to us from mission fields and from such lands as Europe and Australia, through the presence of personal representatives of those fields or recent visitors to them, have certainly been an inspiration. The work is progressing in every part of the great world. Let us all keep shoulder to shoulder as we press forward to the consummation, when there shall stand before the great white throne a multitude out of every nation and kindred and tongue and people, singing out of their experience: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

The discussions on plans for reducing details of secretarial work, making more of teaching than of goals, more of living than of devices, will, if carried into the experience of our workers, tend to spirituality and progress in evangelism. Statistics are all right in their place, and devices sometimes seem necessary crutches, but the great transforming power is the Spirit of Christ abiding in the life. Let us every one personally devote ourselves to this purpose.

The New Plans

One of the most encouraging and hopeful decisions made at the convention was to continue, develop, and press forward the plans for the Junior work. A most illuminating discussion was held on the first Tuesday, beginning with a paper from Mrs. Harriet Holt, Junior secretary of the Department, entitled, "Adaptability of Our Junior Plans to the Early Adolescent."

These plans, as quite generally known, were formulated two years ago by a special committee appointed by the Department at the request of the field. The boy and the girl arriving at adolescence present a great opportunity and a great problem to the parent, the teacher, and the Junior worker. The adolescent does not understand himself, and all too few of his seniors understand him. The rapid development of the physical, mental, social, and religious elements of the nature at this age is in its manifestations a challenge and often a perplexity to those who have to deal with our boys and girls. Because the physical impulses predominate, and urge the growing child into activities with which his seniors can hardly keep up, the tendency has been on the part of many parents and religious teachers to repress those impulses and activities as much as possible. Because the development of the social nature of the boy and the girl at this age takes such strong and often erratic courses, the tendency has been, on the part of home and school authorities, to have recourse to many "Don'ts" and "Stop's" and "Do nothing's." The urge

of the adolescents to congregate and engage in group activities—the "gang spirit"—is decried by many older people who, while they may not have wholly forgotten their youth, appear unable to renew it or to endure the re-enactment of it.

But these impulses of the adolescent are implanted by God, and they must be made use of to draw the boy and the girl toward God, rather than be allowed to drive them away from God. It is for this reason that the plans formulated include not only Bible study and missionary activities, but the performance of home duties, physical development, nature observation and study, and some vocational and thrift requirements, for progressive membership. Instead of attempting to isolate the spiritual nature and cultivate it alone, the whole boy and the whole girl are enlisted, to be trained for the work of Christ.

Help the Home

Emphasis was laid by Prof. M. E. Kern, Prof. H. T. Elliott, and the secretary of the Home Commission, upon the fact that these plans are not removing the boy and the girl from the influence of the home, but on the contrary are designed for the help and the use of parents, that certain features include the home most intimately, and that it is the design of Junior workers both to enlist the co-operation of parents and to focus the activities of Junior members upon the home life.

Miss Edith Starbuck read a letter from a mother in her conference, telling how the Junior plans had raised the ideals and strengthened the efforts of her boys to do more faithfully their home duties and appreciate more highly their home privileges. This point was also brought out in the remarks of other speakers.

The necessity of competent leadership to make these plans and this work successful was admitted by all; and Mrs. Holt explained the efforts that are being put forth to train such leaders, including required work in the normal courses of our schools, a correspondence course for parents, teachers, and others who want it, and study and practice for selected workers at the camp-meetings.

A. W. SPALDING.



ANNUAL MEETING IN CHILE

ACCORDING to appointment, the annual camp-meeting and conference was held at the school in Chillan, Feb. 23 to March 5, 1923. The new building, which was designed as a girls' dormitory, served as general assembly hall, and the rooms were used to lodge the delegates and members during the meeting.

Elder W. E. Hancock, the conference president, had arranged a full program. Instruction to church officers was given a very prominent place. The church officers came long distances to receive this help, for they recognize that they need help in the work they are trying to carry. Elder Charles Thompson and the writer were the workers outside the regular conference force. We shared in the main

instruction to our people, and Elder J. L. Brown led out in a good strong way for the people of the community not of our faith. The annual report of the president showed marked growth in the work of the conference during the past year. Eighty persons were baptized during the year, and there were undeveloped interests in many places. The departmental secretaries rendered reports which encouraged our people greatly. The reports of the ministers and workers showed that the Lord had been with them during the year.

The needs of our world-wide work were set forth by Elder Thompson, and the workers in the conference gladly gave a week's salary to missions. Our lay members followed the example of the workers, so we were able to raise about \$5,000. Later on in the meeting, the needs of the school were presented by Prof. E. U. Ayars, the director of the school, and again our workers and loyal members came to the help as they had done aforetime, and a goodly sum was contributed for the furnishing of the building. Brother and Sister John Worden arrived a few days after the meeting closed. Brother Worden comes as farm manager, and we were glad to give him and his wife a hearty welcome to their new field of labor.

The Chile Conference, with its 750 members, was organized on a strong basis, and from this time forward we are hopeful of seeing fruitful results.

The colporteurs are doing well, but they must have a director. Today this field, with its valiant band of colporteurs, is without a director to guide them. We hope we may soon find a man to take charge of this line of gospel work.

Elder Hancock was elected president, and the other officers remain about as they were.

The meeting was deeply spiritual. It was plain to be seen that the work in this great field is gaining ground, so it is destined in the near future to become one of our strongest conferences. The young people's meetings were cared for by Brother Walter Schubert, and spiritual gains were made. As this article is being prepared, the Harvest Ingathering campaign for the Austral Union is on, and in a special meeting of the workers and church officers of this conference, definite plans were laid for the work, and we are confident that the goal of 18,000 pesos for this field will be reached.

From the camp-meeting in Chillan, in company with the division brethren we went to Valparaiso, whence we sailed on the "Oriana" for Antofagasta, Chile, which is in the territory of the North Chile Mission.

R. T. BAER.

* * *

PROVIDENCES OF GOD IN NEW JERSEY

THE churches of Ramah, Jericho, and Bridgeton, N. J., met in an all-day union service at Bridgeton, Sabbath, June 9. The church was filled to its capacity, and this gathering of God's people was an occasion of spiritual refreshing to all.

Following the morning service we went to the beautiful East Lake near by, where ten persons were buried with their Lord in baptism.

The baptismal service was largely the result of a sister's prayer a few months before,—Sister Jones, living at Port

Norris, N. J., twenty miles from Bridgeton. On a certain Sunday last January Sister Jones prayed that on the next day some member of the Bridgeton church would visit her at her home in Port Norris. As Mrs. Jones was not a member of any church, and no member of the Bridgeton church had ever visited her, this prayer seemed quite remarkable.

Soon after locating at Bridgeton last November, I heard of Mrs. Jones, but was busy getting in touch with my new field, and so had no burden or occasion to go twenty miles away to another field to look up a single individual who probably was not interested.

But God has a care for the honest in heart everywhere; for "he that feareth Him, and worketh righteousness, is accepted with Him," and "the eyes of the Lord are over the righteous, and His ears are open unto their prayers." On this particular Sunday in January, Mrs. Jones prayed a prayer of faith. The next day, her faith not wavering, she prayed that God would send some member from the Bridgeton church to visit her that day; and as she went about her regular work, she entered into the realization of her prayer, and pictured to herself some one coming and announcing himself a member from Bridgeton.

God works at both ends of the line at the same time; He worked with Peter as well as with Cornelius. On this same Sunday I felt impressed to go to Port Norris on the morrow, and look up Mrs. Jones, and so remarked to my wife. But as far as I was concerned there was no more reason for my going at that time than there was a week before or a week later. On Monday I stood in the doorway of the home of Mrs. Jones, and introduced myself as the pastor of the Seventh-day Adventist church at Bridgeton.

Mr. and Mrs. Jones had been members of a Seventh-day Adventist church in another conference some years ago. Illness came, and with it loss of employment and financial straits. Finally in his desperation Brother Jones began working on the Sabbath. They both became discouraged, left the church, and later moved across the bay to Port Norris, where Mr. Jones found employment on the New Jersey State watch boat. He seemed to prosper here financially, and bought a beautiful home.

One year ago last May Mr. Jones appeared very much distressed one evening on returning from his work. He excused himself early from the supper table and went upstairs. His wife, thinking him ill, followed, and found him praying. She quietly went out, and he said nothing to her about his burdens. The next evening brought the same experience. She again followed quietly, to find him praying. Later that night he unburdened himself to her. He was deeply concerned about the Sabbath, and the training and education of their children. "Here we are," he said, "violating God's Sabbath, and bringing up seven children [the oldest of whom is sixteen] in ignorance of the third angel's message." He was much distressed. They agreed that they would keep the next Sabbath, and drive over to Bridgeton with the children to see if they could not find a Seventh-day Adventist church there.

Brother Jones went to the home of a married son living near by, and asked his forgiveness for setting the wrong ex-

ample before him in regard to the Sabbath. One morning that week he spoke for the first time about the Sabbath to the captain of his boat, and of his purpose to keep it. That very day, while lying down after dinner for a rest, his boat was rammed by another. He alone was hurt, and fatally, dying the next day.

Through sorrow and trial God sent assurances of His guiding hand and continued provinces. The entire village was genuinely sympathetic, and to every one who came, Sister Jones related God's leadings, and told of the Sabbath truth.

Living one mile away is a brother who had learned about the Sabbath through reading, and was quietly keeping the day, though he knew nothing of Seventh-day Adventists. He was acquainted with Mr. Jones, but neither was aware that the other was informed about the Sabbath. This brother, in calling to extend his sympathies, heard of the third angel's message through Sister Jones. He later attended the meetings I conducted regularly in her home, and was one of the number baptized.

Sister Jones' married son and his wife also attended these meetings, and are now believers in this blessed message; and Sister Jones rejoices that God has used her home as a meeting place where the neighbors can come to hear the truths of God's Word. Today, counting the children, there are at Port Norris fifteen representatives of present truth, nine of whom are church members. Truly, all things work together for good to them who love the Lord, and God's providence is ever the same, yesterday, today, and forever.

WALTER A. NELSON.

* * *

FLORENCE AND RALEIGH, S. C.

WHEN my wife and I first began work with the members of the church at Florence, S. C., the church services had been conducted in an old shop for eight years. Their Sabbath school offerings averaged about \$3 a week, and the tithes were coming in slowly. After nine months we were able to buy some land and erect a beautiful little church, and it was dedicated free from debt. Our Sabbath school offerings were then averaging \$1 per capita, and the tithes were also greatly increased. Many believers were added to the church.

We then went to Raleigh. There, too, the Sabbath school offerings have increased greatly. We led the whole colored constituency in paying tithes, and made \$220 more than the previous year in our Harvest Ingathering effort, besides raising about \$1,100 in an effort to clear up some debts on the church. Here also some interested ones took a stand for the message.

At present I am located in Charleston, S. C., and already advancement can be noticed in every department of the work. I am expecting the Lord to do great things in this city.

R. LEO SOARIES.

* * *

DUE to the efforts of Brethren Munro and Schierman, eleven members were received into the Culdese church in Idaho.

As the result of meetings held at Stratton, Colo., nine persons were baptized April 21, and united with the church.

Sabbath Readings for August 4, 1923

THE FOREIGNERS IN AMERICA

SOME time ago the Brookfield Publishing house reported that the little book, "World's Hope," had been placed in 92,168 homes of foreign-speaking people in thirteen different languages. This encourages us greatly. It is a big step in advance of what we were doing only two or three years ago. It gives us hope and courage to believe that our task of giving the message to the foreigners is not beyond us. If, say, two persons read each book, it means that 184,336 persons have had the message of Christ's coming preached to them. That is a large audience.

Not counting the time of those who carried these books to the homes of these people, the total cost of bringing the message of Christ's coming to this large audience was approximately \$14,000, or a trifle more than seven cents per individual. Still, that is way beyond the actual cost of the effort; for in most of these cases the individual paid the Lord's messenger who brought him the book, not only the actual cost price of the book, but as much more to allow for the worker's time.

We were really congratulating ourselves when we thought of how much we are doing. And we do thank God for a faithful, willing, and loyal people. But when we begin to compare what we are doing with the amount still to be done, we pause. There are 36,398,958 foreign-born and their immediate descendants who live in the United States. These figures do not include Canada. Of these, 13,703,987 were born outside of the United States. Taking the larger number, the foreign-born and their children, we have thus reached only 1-197 part of them with this particular book. It is true that some of these foreigners understand English. But then we have several millions in Eastern and Western Canada who cannot receive the message in the English language, who are not counted at all in the above figures. These figures do not discourage God's people. They will only spur us on to more vigilance, more determined action. We must hasten ere that day come and overtake us with incompleteness.

Sabbath, August 4, is the special Sabbath set apart by the General Conference in which to give prayerful study to the work for the foreigners in North America. It is also designed that a special offering for our literature work shall be taken on that day. Just now we enlist your help to enable us to carry to completion our endeavor to print and circulate *Present Truth* in eleven languages, eight different numbers in each language. We desire to sow literally those truth-filled pages all over this country among the foreigners. Already the General Conference has allowed us to launch this project permitting us to expend \$2,500 initial money in anticipation of a large offering on the part of our people for this particular purpose. We are sure you will not disappoint us.

Here is a sample of how our literature works for these foreigners, and how they plead for help when they learn to know the message:

"DETROIT, MICHIGAN.

"Mr. P. E. Brodersen,

S. D. A. General Conference of

Takoma Park, Washington, D. C.

"OUR DEAR BROTHER IN CHRIST: Here we come to you with a few lines of words to ask you in the name of our Lord to help us in our need; and that is this, to send us one of your Rumanian workers to work among the Rumanian people in Detroit, Mich. We have more than 20,000 Rumanian population in Detroit, and we should like to have a brother to work among the Rumanian people here. That is our will if our Lord help us through you. God bless you. We are ten persons to this time. We believe that God will help us to be more. We remain, your brothers and sisters in Christ.

"(Signature) _____."

The means we give for the conversion of the foreign-speaking people in this country is not lost to the cause. Generally speaking, when they accept the message they become generous givers. Nearly all our very foreign churches stand in the front ranks among our people when it comes to giving their missions quota, raising their Harvest Ingathering amount, and bringing their returns from Big Week endeavor. If we only invest to reach them with the message, they will in turn lift their share of the load with us.

We are certain, dear brethren and sisters, that you will give a liberal gift to this needy branch of God's great cause.

When they meet you in the kingdom of God and His dear Son, these strangers among you, foreigners in a foreign country, will thank you with inexpressible gratitude for making it possible for them to receive the message. Don't forget the date, Sabbath, August 4. Do not fail to attend the service, and come with your offering. In behalf of these, His waiting ones, we thank you.

P. E. BRODERSEN,

Secretary Bureau of Home Missions.

* * *

"THE STRANGER WITHIN THY GATES"

Special Collection, Sabbath, August 4

THERE are many millions of foreigners in this country. We meet them almost everywhere. We find them in our shops and factories; we crowd against them on the busy thoroughfares of our cities; and we see them scattered throughout our country places. They speak many different languages and dialects. They are here in the providence of God. They, too, must hear the third angel's message; but many of them can be reached only by giving them literature in their own language.

Our workers are comparatively few in many of these languages, and so it becomes necessary for us to enlist the interest, help, and co-operation of all our people in this great task, that these people may be reached through the printed page, in their own tongue. In this way only can all these strangers within our gates be reached.

The printed page has proved a mighty factor in the advancement of the mes-

sage. A beginning has been made. We are now printing this message in twenty-eight different languages in this country. More must be done. More books, tracts, and papers must be got out in the different languages. But often there is a very heavy initial expense that must be borne in getting out these publications. Translations must be made, and often only limited editions can be printed, which makes the work more expensive.

The General Conference has recognized this, and also the need of giving the foreign literature a much larger circulation, by setting apart one Sabbath each year for a special offering to be taken in all our churches for the foreign literature fund. This year the date is Sabbath, August 4. We trust that all our churches will endeavor to comply with this request, and urge all the members to make as liberal a donation as possible to this needy and important cause.

When we give of our means for the advancement of the cause of God, we will share in the souls that are brought into the truth through the means given. Nor do we give in vain, for many of these "strangers" are turning to God and His truth, and they in turn are giving it to others. Thus the work moves forward.

Please remember the date,—Sabbath, August 4,—and come prepared to give as liberal an offering as you can for the advancement of the work among the foreigners in this country.

N. P. NEILSEN,

Secretary Miscellaneous Languages
Department, Eastern Division.

* * *

SHE REMEMBERED THE STRANGER

THIRTY-FIVE years ago one of our Chicago sisters set out to distribute tracts in the waiting-room of a railway station. She persisted in giving a tract to a young man just arrived from Europe, pressing it upon him in spite of his protest, mostly conveyed by signs, that he could not understand English. The sequel to this meeting in the railway station was told us in Sweden many years later.

Down at the bookmen's institute, at Nyhyttan, in 1917, came Colporteur O. Bobirge, from regions north of the Gulf of Bothnia, where he had been making deliveries of books by sledge. "Never," he said, "have I found people so hungry for the truth as those people."

Of the way in which he found this truth himself, he told us:

"In the year 1888 I landed in America, from Sweden, one of the army of immigrants to the New World. I was waiting in the large union station at Chicago for my train on to the Northwest.

"I wanted to inquire about trains; but as I could speak no English, I felt timid and lost in the crowd. But presently I saw there a woman dressed simply and plainly. 'She looks like a Scandinavian woman,' I said to myself; 'I am going to ask her about the trains.'

"I spoke to her in Swedish, but she

could not understand. She was pleasant and kind in manner, however, and gave me an English tract. 'No,' I said; 'I cannot read English.' I tried to give it back. But she said, 'No, no,' and motioned to me to keep it, and take it with me.

"I took the tract on to the Columbia River country of Oregon, where I found work in the salmon fisheries. One day I got a man to read it to me, translating it as he read. 'Why,' he said, 'this is a tract printed by the people who keep Saturday as the Sabbath!' He told me of the Seventh-day Adventists in East Portland; there I looked them up and studied the Bible with Elder T. H. Starbuck, accepting the message, which has been growing more precious to my heart ever since. And now my delight is to carry the truth to others."

Our brother still thanks God for sending into the Chicago railway station that day the woman in the plain dress. It was the quiet, unworldly appearance that gave the timid immigrant courage to speak; and it was the quick and earnest persistence in urging him to accept the tract in the unknown tongue, that impressed him to hold to the leaflet until he could get some one to translate it for him.

No one knows who the Chicago sister was, of thirty-five years ago. Doubtless she will never know on earth of the results of giving out that tract to the traveling stranger. Some day, we hope, the good sister will share in the joy of souls won in the Far North through this agent to whom her tract brought the first light of this message.

Publishing Department

OUR MAY SUMMARY

THERE are several encouraging features in the summary which we publish this month. Six of the union conferences in North America show a total gain of \$24,400 in book sales over the same month last year. The other six register a loss of \$8,600. The North Pacific Union takes the lead in the per cent of gain. Their sales last year during May were \$2,871.29, while this year they are \$6,205.50, a gain of \$3,334.21, or 116 per cent. The Pacific Union follows closely, with a gain of 111 per cent; while the Southeastern shows a gain of 80 per cent. The total gain in North America for the month over the same period last year is \$15,700, or 12 per cent.

During May this year the colporteurs in North America have been able to make a much better hourly average in sales than in May last year. The average in 1922 was \$1.70 per hour, while this year it is \$2.22. The average hours for the month is still low—only seventy-seven.

We are sorry to report another loss in our foreign book sales. This is partly owing to the fact that a number of the fields were not heard from, and partly to the different rates of exchange being used this year from those used last year. But the outlook for the colporteur work throughout the world field is encouraging. Each of our three large publishing houses in America was able to report

COLPORTEURS' SUMMARY FOR MAY, 1923

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Atlantic							
Bermuda	---	---	\$ ---	\$ ---	50	\$ 6.27	\$ ---
Gr. New York	34	---	4770.05	4049.75	15366	1774.29	1508.75
Maine	3	28	236.26	1729.24	4651	314.03	70.00
Massachusetts	18	1350	3139.40	2234.40	5257	710.72	185.15
New York	20	1689	3087.15	5373.99	11031	682.02	251.75
N. New England	7	758	2159.93	1145.15	4329	330.24	83.25
S. New England	6	537	982.65	1462.95	4228	459.83	75.25
	88	4362	14875.44	15995.48	44912	4277.40	2119.15
Central							
Colorado	21	657	1076.15	1089.65	6160	772.31	2.50
Inter-Mountain	15	599	1601.60	625.70	1932	117.25	---
Kansas	19	1261	2151.25	2608.05	4810	431.13	20.45
Missouri	19	1082	1554.60	2463.07	8850	557.69	197.75
Nebraska	8	591	1000.85	1700.00	20207	698.16	20.00
Wyoming	16	551	1295.95	1043.65	1051	114.72	2.50
	98	4741	8680.40	9530.12	43010	2691.26	243.20
Columbia							
Chesapeake	20	1509	3755.40	2003.78	7907	347.62	26.85
District of Columbia	4	412	1034.90	775.75	12571	596.41	301.25
E. Pennsylvania	21	1851	3062.35	2342.10	12194	712.33	65.00
New Jersey	12	746	3931.21	2099.24	19935	842.96	385.85
Ohio	30	2153	4102.35	3882.63	24985	1142.16	109.30
Virginia	15	1558	3606.70	3660.80	3251	237.74	151.20
W. Pennsylvania	7	595	1663.50	1760.54	19760	629.21	37.50
W. Virginia	17	1514	2592.15	3899.85	3097	179.48	50.00
	126	10338	23748.56	20424.69	108700	4687.91	1126.95
Eastern Canadian							
Maritime	5	98	178.60	1463.20	1692	351.36	558.00
Newfoundland	---	---	---	---	347	55.45	63.50
Ontario	13	816	1688.47	1439.80	4152	861.31	1469.25
Quebec	2	227	414.70	1328.08	1287	282.16	516.25
	20	1136	2181.77	4231.08	7478	1550.28	2607.00
Lake							
Chicago	15	939	3274.80	---	423.04	1650.05	633.80
E. Michigan	20	922	1831.50	1504.70	15278	975.68	68.50
Illinois	11	450	461.75	1855.25	8048	582.28	11.25
Indiana	27	1648	3639.71	5792.50	5467	496.31	37.75
N. Michigan	13	408	880.60	594.67	3931	300.33	3.25
N. Wisconsin	9	795	1023.50	---	4393	277.46	48.25
S. Wisconsin	25	1667	3786.55	2273.40	23470	1073.10	204.30
W. Michigan	10	182	440.00	---	23838	1014.19	41.25
	130	7011	15338.41	11520.52	126729	6319.40	1093.35
Northern							
Iowa	6	643	1033.61	1539.30	6586	679.07	105.00
Minnesota	7	464	758.50	1179.70	6532	647.20	17.50
N. Dakota	---	---	---	---	4286	215.74	---
S. Dakota	2	120	324.50	364.15	4410	259.28	6.40
	15	1227	2116.61	3083.15	21814	1801.29	128.90
North Pacific							
Alaska	---	---	---	---	4	.67	---
Montana	9	649	1276.55	104.20	2659	211.51	1.25
S. Idaho	3	166	298.50	---	1649	209.39	2.50
S. Oregon	---	---	---	178.25	6253	290.86	5.00
Upper Columbia	10	196	647.20	596.00	5034	551.34	7.50
W. Oregon	21	895	2105.10	812.60	18040	1080.03	8.75
W. Washington	13	1047	1878.15	1180.24	9825	735.09	55.65
	56	2953	6205.50	2871.29	43464	3028.89	80.65
Pacific							
Arizona	4	142	356.25	206.55	1130	149.03	---
California	12	743	1795.55	1190.82	24667	1945.65	41.65
C. California	3	66	132.25	153.50	5141	722.97	12.50
N. California	2	193	533.40	80.00	10241	684.52	3.75
Nevada	1	82	302.25	---	428	54.77	---
S. E. California	3	358	529.15	218.00	7007	500.20	16.25
S. California	10	801	1939.11	748.95	16698	1395.18	119.75
Utah	4	177	484.00	222.00	447	64.36	---
	39	2562	6071.96	2819.82	65759	5516.68	193.90
Southeastern							
Carolina	16	2188	6083.53	5418.30	10538	435.10	17.50
Cumberland	15	2423	4852.33	---	5605	492.94	2.60
Florida	8	895	1442.00	1713.50	12949	582.37	5.45
Georgia	20	2848	6677.47	3427.60	14013	400.38	---
	59	8354	19055.33	10559.40	43105	1910.79	25.45
Southern							
Alabama	24	2942	4029.35	2812.45	3027	193.31	12.50
Kentucky	20	2019	5301.60	11444.90	5643	340.86	87.00
Louisiana	27	3470	8016.67	5382.95	4901	234.38	---
Mississippi	11	1528	2036.50	1420.60	2962	866.38	---
Tennessee River	---	---	---	---	---	---	---
	82	9959	19384.12	21060.90	16533	1135.43	99.50
Southwestern							
Arkansas	11	703	1914.15	3029.45	1805	108.62	---
N. Texas	6	351	872.45	1583.50	6531	349.51	---
Oklahoma	25	3023	5853.80	4639.48	5542	451.49	.20
S. Texas	14	1434	4464.00	6967.80	3285	226.79	62.50
Texico	20	2088	3195.05	1592.65	2868	141.10	52.50
	76	7599	16299.45	17812.88	20031	1277.51	115.20
Western Canadian							
Alberta	8	790	2533.60	795.90	1866	313.88	172.75
British Columbia	4	282	675.15	503.25	7229	390.20	463.55
Manitoba	4	472	652.20	348.60	1529	209.62	320.50
Saskatchewan	---	---	---	---	1563	215.44	425.25
	16	1544	3860.95	1647.75	12187	1129.14	1382.05
Foreign and Miscel.							
Mailing Lists	---	---	---	---	61511	3260.56	341.75
	---	---	---	---	9776	1955.20	2908.45
	805	61786	137318.50	121557.08	617588	40541.74	12465.50

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS					
1922			1923		
	Copies	Value		Copies	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32082.17	February	38933	9447.02
March	444001	54263.90	March	232611	15545.48
April	409053	44709.11	April	146899	16872.23
May	252198	15127.97	May	108733	19933.89
June	224485	23035.57			
July	296076	18951.07			
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		
January	190441	84369	486525	July	181389
February	1605595	112742	475388	August	113586
March	112229	71205	637221	September	87063
April	273376	106788	645027	October	125981
May	197606	38291	617588	November	79876
June	135614	178751		December	64150

COMPARATIVE BOOK SUMMARY					
	1918	1919	1920	1921	1922
January	\$ 68276.77	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42
February	74560.50	114848.54	138199.16	246104.17	269480.88
March	112583.10	171496.11	196766.41	229220.64	385216.82
April	128480.24	251307.66	255974.97	261838.96	253842.04
May	160112.53	244584.54	245806.24	242377.33	241475.39
June	276413.96	381166.18	480868.75	385315.49	315802.10
July	336262.65	581282.95	718972.53	356481.93	321879.95
August	207615.34	343737.50	497838.18	246749.54	229762.18
September	137462.98	231475.12	349418.19	331932.39	225721.42
October	138393.11	199530.88	400422.05	165869.44	112044.39
November	101093.49	173967.04	237793.80	178215.72	209852.79
December	117592.42	131193.54	216795.56	177428.46	145672.59
	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97

Foreign Union Conferences and Missions:

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
African	30	1484	\$5040.81	\$-----	-----	\$ 709.71	\$-----
Austral	-----	-----	-----	5415.96	-----	-----	105.06
Australasian	89	3373	11959.90	38168.53	1581	385.47	4923.99
British	85	8129	6378.49	-----	-----	2696.00	-----
C. China	12	81	191.63	176.82	297	363.97	205.26
C. European	88	9206	7604.92	15076.31	24961	1803.35	1331.56
Chosen	20	1851	178.70	-----	-----	384.75	-----
Cuban	-----	-----	-----	2512.77	-----	-----	97.88
Czecho-Slovakian	50	5034	1323.20	2686.20	3843	333.80	157.23
E. Brazil	41	4063	1725.57	1576.55	2159	279.48	260.70
E. German	128	9644	6394.33	11456.44	19622	620.75	1985.99
E. Siberian	-----	-----	-----	119.15	-----	-----	77.05
Guatemala	-----	-----	-----	278.25	-----	-----	-----
Haitien	-----	-----	-----	202.30	-----	-----	-----
Hungarian	38	601	1744.94	2011.28	4332	1332.07	422.43
Inca *	8	995	1579.63	-----	-----	345.89	-----
Jamaica	-----	-----	-----	2440.00	-----	-----	-----
Japan	-----	-----	-----	228.20	-----	-----	564.40
Jugo-Slavia	32	3186	646.20	974.04	4669	424.30	263.48
Latin	53	5157	5088.70	-----	4128	646.26	-----
Malaysian	10	883	965.75	2157.65	249	308.22	647.25
Manchurian	2	172	152.75	538.10	378	186.50	222.10
Mexican	-----	-----	-----	4866.93	-----	-----	-----
Philippines *	41	7186	10589.53	7719.91	-----	-----	-----
Polish	9	863	1999.86	-----	539	255.01	-----
Porto Rican	-----	-----	-----	533.25	-----	-----	150.00
Rumanian	34	1392	7681.46	266.16	2608	6820.15	196.82
Salvador	-----	-----	-----	1041.45	-----	-----	113.50
S. Brazil **	37	11632	10509.55	2937.38	3453	842.32	387.42
S. Caribbean	-----	-----	-----	1666.92	-----	-----	-----
South China	7	-----	403.21	187.47	325	149.74	232.95
Venezuela	2	144	685.40	520.80	-----	255.00	-----
W. Caribbean	-----	-----	-----	783.15	-----	-----	-----
W. German	133	14816	9721.87	13376.34	35589	792.05	2282.90
Foreign Totals	949	90892	92566.90	119918.31	108733	19933.89	15127.97
North Amer. Totals	805	61786	137318.50	121557.08	617588	40541.74	12465.50
Grand Totals	1754	152678	\$229885.40	\$241475.39	726321	\$60475.63	\$27593.47

* Two months' report.
** Three months' report.

a substantial gain in sales over the same period last year. Our Big Week in North America was a splendid success, and we believe the income for the Missions Publishing Fund will be more than double what it was last year. N. Z. TOWN.

THE ITALIAN WORK IN CHICAGO

WE are glad to send on a report concerning the Italian work in the city of Chicago. Surely the Lord will finish His work according to His program. We are told that the third angel's message will be finished by the use of literature

and through the living teacher. This enlists every true believer of the third angel's message in active service for others.

In the month of March we began a campaign by distributing the Leaves of Autumn. We divided the church into bands, and for ten consecutive weeks covered the same territory. All who entered heartily into this program experienced a rich blessing, though at first we thought the effort would be a failure because so few came to the meetings. But the people studied, and now we are seeing the fruitage of our labor.

One day Sister V. Rizzo, our Bible worker, went to a Catholic hospital which

is situated opposite our church, to visit one of her friends. Of course, as a Bible worker she tried to encourage some of the patients by telling them of the Saviour who could help them. Meanwhile one of the Sisters came and asked her if she were a Catholic. Of course Sister Rizzo said no. After a short conversation the Sister asked her if she belonged to the church across the street. Sister Rizzo answered in the affirmative. Then the Sister exclaimed, "So you are a Seventh-day Adventist. Are you not ashamed, being an Italian, to belong to that church that has upset all the Italians in Chicago, causing them to leave the mother church and become Adventists? Everywhere we go we find your literature. You people are like pests, but we are preparing ourselves to counteract the work of the devil that you people are doing." It is hard to hear such words, but we are glad to know that the truth is having effect.

Sabbath, June 16, was a day of rejoicing to us all. On that day we added five new members to our ranks through baptism. The prospects are good, for in the very near future others will take their stand for our Lord who died to save us from our sins.

The first Sunday night in June we had our church school closing exercises, which were very interesting. We thank God for our church school. There was an enrolment of fifty-three children in training for service under two earnest, Christian teachers who did excellent work. Three were graduated from the eighth grade, and expect to attend the advanced school in Chicago next winter. While it has been quite a strain on the church to carry on this church school, it serves to bind parents and children to the common interest of the truth we all love, and the reward is well worth the effort.

We are of good courage in the Lord, knowing that He will not allow His work to fail. Pray that we may be guided in this field to the glory of God.

G. VITRANO.

* * *

A GLIMPSE OF BRITISH BORNEO

It was not a glimpse with the natural eye, but a conversation with two faithful workers who have Borneo on their hearts. The day I reached Singapore, Brother and Sister Roy Mershon were just preparing to leave for their field, after attending the Malaysian Union meeting. They looked so well and so happy to be about the Master's business again, that I asked for a little talk with them before they left, and gathered a few facts from them that I am sure will interest those who are always looking for news from the battle front.

Brother Mershon came to this largest island of the East Indies in 1915, when the work was barely getting a start. The headquarters have been at Sandakan on the northeast coast, to which the governor of the island is just now moving, but are now being transferred to Jesselton, a town of 4,000, on the west coast, where the country is thickly populated by Dyaks and Dusuns, mostly pagans. These are of Malayan descent, but their language has not yet been reduced to writing. Head-hunting is not altogether extinct among them. Our believers so far are all Chinese, though only about

one eighth of the 300,000 people in British Borneo belong to this race.

As in so many mission fields, the strength of the work centers largely in the schools, though at first Brother Mer-shon confined himself to evangelistic work, till he saw what a help the development of schools would be. Schools are now located at:

Sandakan, with about twenty Chinese, mostly Seventh-day Adventists, and covering about four grades.

Kudat, at the northern tip of Borneo, with twenty-five pupils.

Jesselton, with about twenty-five pupils, largely believers.

Beaufort, with twenty-two pupils, and a Seventh-day Adventist nucleus to build around.

Papar has a building, and the school will soon be opened.

With a total of 131 members in the field, ten workers, two churches, and five Sabbath-keeping companies; these five schools will fulfil their twofold mission of stabilizing and making permanent the churches themselves, while serving as a net to gather in more and more from the sea of humanity around them.

A planter has offered Brother Mer-shon, who has won his confidence, the sum of \$250 to start a school in his community for the natives, and if the teacher is a European, will give him a home in his house.

Our new quarters at Jesselton are to be in a place where the government had spent several thousand dollars in leveling the ground, and some more thousands on roads leading to it, then decided to locate in Sandakan. It contains four acres, and is offered to us for ninety-nine years at two dollars a year.

Thus the providence of God is going out before us in this uttermost part of the great field, and I could bid Brother and Sister Mer-shon a hearty good-by as they went so cheerfully back to their field of labor.

W. E. HOWELL.

* * *

BIG WEEK IN COCOA AND NEW SMYRNA, FLA.

IN the former place preparations had been in making for some time prior to the definite date, so that on the arrival of the time, a Big Day was entered into, and two automobiles started out into new territory where some of our people were pioneering for new converts. We found them happy in their endeavor to push the Big Week plans to perfection.

At New Smyrna, so far as possible all entered into the work to make it a success. They have nearly reached their goal now, and before the month is up they will have far exceeded it.

H. J. FARMAN.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

N. New England and Maine,
Rochester, N. H. -----Aug. 16-26

Central Union

Nebraska, Hastings -----Aug. 16-26
Kansas, Winfield -----Aug. 23 to Sept. 2
Missouri -----Aug. 23 to Sept. 2

Columbia Union

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

Lake Union

N. Wisconsin (eastern part) Gladstone, Mich. -----Aug. 6-12
Illinois, Springfield -----Aug. 16-26
N. Mich., 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

Iowa, Nevada -----Aug. 16-26

North Pacific Union

W. Washington, Puyallup -----Aug. 9-19
W. Oregon, Hillsboro -----Aug. 16-26

Pacific Union

California -----Aug. 9-19
S. California, Los Angeles -----
-----Aug. 23 to Sept. 2
Arizona -----Sept. 6-16
S. E. California, Arlington -----Aug. 2-12

Southern Union

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

Colored

Kentucky, Louisville -----Aug. 30 to Sept. 9
La.-Miss., Brookhaven, Miss. -----Sept. 6-16

Southeastern Union

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

Southwestern Union

S. Texas, Houston -----July 19-29
N. Texas, N. Fort 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 -----

* * *

PUBLICATIONS WANTED

L. Brooking, 53 Queens Rd., Leicester, England. Little Friend, Signs, Chinese and Jewish papers, and tracts. These should be sent at foreign postage rates.

Sand Mountain Farm School, Flat Rock, Ala. Recent copies of papers containing the message (except the Review), books, and tracts are desired.

A. G. Frey, 400 Poplar Ave., E. Clarendon, Va. Copies of our publications to be distributed.

* * *

CUMBERLAND CONFERENCE ASSOCIATION

Notice is hereby given that the Cumberland Conference Association of Seventh-day Adventists will hold its next annual session in connection with the Cumberland Conference camp-meeting, to be held on the camp-ground on Harrison Street, near East Fifth Avenue, Knoxville, Tenn., Aug. 23 to Sept. 2, 1923. The first meeting of the association will be held at 11 a. m., Tuesday, Aug. 23, 1923. Officers for the ensuing year will be elected, and other necessary business of the association will be transacted.

B. F. Kneeland, Pres.

* * *

SEVENTH-DAY ADVENTIST BOOK SOCIETY OF WEST VIRGINIA

Notice is hereby given that the eleventh annual meeting of the stockholders of the Seventh-day Adventist Book Society of West Virginia will convene Wednesday, Aug. 15, 1923, at 8 a. m., on the camp-ground at Clarksburg, W. Va. The object of this meeting is to elect officers for the coming term, and to transact such other business as may properly come before this body at that time.

W. M. Robbins, Pres.

C. M. Paden, Sec.

CAROLINA CONFERENCE

The sixth annual session of the Carolina Conference of Seventh-day Adventists will convene in connection with the annual camp-meeting at Charlotte, N. C., Aug. 30 to Sept. 9, 1923, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the constituency. The first meeting will be held Friday, Aug. 31, 1923, at 10 a. m.

R. I. Keate, Pres.
H. W. Klaser, Sec.

* * *

CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INCORPORATED

The annual meeting of the Carolina Conference Association of Seventh-day Adventists, Incorporated, will be held at Charlotte, N. C., in connection with the camp-meeting, Aug. 30 to Sept. 9, 1923. The purpose of the meeting is to elect officers for the ensuing term, and to attend to such other business as may properly come before the delegates. The first meeting will be held at 11 a. m., Tuesday, Sept. 4, 1923.

R. I. Keate, Pres.
H. W. Klaser, Sec.

* * *

NORTH CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular annual meeting of the North Carolina Conference Association of Seventh-day Adventists, a corporation, will convene in connection with the annual conference and camp-meeting of the Carolina Conference of Seventh-day Adventists, at Charlotte, N. C., Aug. 30 to Sept. 9, 1923, for the election of officers for the ensuing term, and for the transaction of any other business that should properly come before the delegates at that time. The first meeting will be called at 11 a. m., Tuesday, Sept. 4, 1923.

R. I. Keate, Pres.
H. W. Klaser, Sec.

* * *

NEBRASKA CONFERENCE ASSOCIATION

The forty-fifth regular session of the Nebraska Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Electric Park in Hastings, Nebr., Aug. 16-26, 1923, this being the third annual meeting after the biennial session held in Hastings, Nebr., Sept. 2-12, 1920. The first meeting of the session is called for Tuesday, Aug. 21, 1923, at 11 a. m. The purpose of this meeting is the election of officers and the transaction of such other business as may properly come before this association.

S. G. Haughey, Pres.
B. C. Marshall, Sec.

THE MESSAGE GRIPS

"To all message-susceptible people, Present Truth, the message bearer, strongly appeals. As an illustration of thousands of similar cases, we quote the following letter, which reveals how the message grips the minds and hearts of those who are subjects of light:

"Kind Friends: I have been getting Present Truth for some time, and I have found its messages are true from beginning to end. Only the Lord knows how much I like to read it, and to search the Scriptures as I read. How wonderful God blesses my heart and soul as I do this! I have taken many different Christian papers, but none of them satisfies my heart as Present Truth does. It is worth more to me than all the other religious periodicals put together. I praise God that He opened the way for me to get more light from His Word. I am inclosing 25 cents, and ask you to keep on sending Present Truth to me. Though I am financially poor, I am rich in spirit since finding truth as taught in Present Truth. Keep the good work going on for the Lord. I am trying to get some subscriptions for Present Truth."

HEALTHFUL LIVING

Physical Habits in Their Relation to Spiritual Life

THOSE who have read Elder F. M. Wilcox's articles in the REVIEW AND HERALD on this subject, will be glad to know that these articles, with additional matter, have been printed in pamphlet form for permanent use. The value of this pamphlet for personal study may be judged by the following headings:

Physical Habits in Their Relation to Spiritual Life

Salvation by Faith, Not by Works
Relation of Healthful Living to the Second Advent Movement
The Right Arm of the Message
The Object of the Health Reform Message
The Physiological and Normal Basis
Dual Relationship
Complete Sanctification
The Fruit of True Religion
The Scope of Healthful Living
Effects of Extreme Views
Not Fads nor Fancies
The Exercise of Good Sense
Our Individual Relation to the Subject
As Applied to the Home
In the Church and School
The Responsibility of Church Leaders
Intelligent Leadership Demanded
A Lost Opportunity
A Personal Appeal to Our Ministers
Faith Shown by Obedience
How to Present the Principles of Health Reform
Positive, Constructive Teaching

Man's Original Diet

Ancient Israel a Type
The Use of Flesh Foods
The Danger of Flesh Eating
A Question of Importance

Guarding Against Extreme Positions

God's Reasonable Requirements
Christ's Example and Teaching
Christ Not a Sinner

Balanced Teachings of the Spirit of Prophecy

A Personal Testimony
Excessive Use of Sugar
The Use of Eggs, Milk, and Butter
Precise Lines Not Marked Out
The Resultant Blessing

Heaven's World-wide Provision
Educate Away from Meat
Clean and Unclean Beasts
Sane, Sensible, Consistent
Danger of Making the Exception the Rule
Two Classes in the Church
Followers of Christ Not Extremists

The Basis of Appeal

Spiritual Revival and Reformation
The Exercise of Christian Charity
A Question of Personal Relationship and Responsibility
The Kingdom of Heaven Not Meat and Drink
Judging One Another

Union of Medical and Evangelistic Effort

A Complete Work
A Medical Missionary Church

A copy of "Healthful Living" should be in every Seventh-day Adventist home. It is a well-balanced, middle-of-the-road treatise on the subject, based upon the "Testimonies" and the Bible. The price is 10 cents.

Order of your tract society

You May Be Called Upon

at any time

To Teach a Sabbath School Class

Don't Be a Mediocre—Plan for Advancement

The Sabbath School Department has selected a Reading Course for 1923, which is indispensable to Sabbath school teachers, and will be of great worth to all who may be called upon to take up this work. The course consists of—

1. "Training the Teacher," a recognized authority in the art of teaching. Beginning with Knowing the Pupil,—a very essential qualification for teaching,—the author deals with the subject from the ages of three to six and continuing to the senior class—sixteen to maturity. In the

younger days the object is knowledge, while in the older years it is service. This book will be a great help to all Sabbath school teachers. 212 pages, paper binding; price, 35 cents.

2. "Soul-Winning." Inseparably associated with teaching is soul-saving. A superficial knowledge amounts to little unless it turns the heart to its Creator. This excellent book by Elder G. B. Thompson will be a great help to every teacher. A special edition has been bound in paper, to sell for 50 cents, or

The Set of Two Books, postpaid\$.75

With "Soul-Winning" in cloth binding 1.25

Order of your tract society

Prices higher in Canada



WASHINGTON, D. C., JULY 26, 1923

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPIER G. B. THOMPSON C. F. BOLLMAN
C. A. HOLT

SPECIAL CONTRIBUTORS

A. G. DANIELLE J. L. SHAW C. H. WATSON
I. H. EVANS L. H. CHRISTIAN J. E. FULTON
D. MONTGOMERY W. H. BRANSON E. E. ANDROSS
W. W. FLETCHER CHARLES THOMPSON

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.

MISS IDA THOMASON, responding to an urgent request from the African Division, sailed from New York on the S. S. "Majestic," July 14, to take up work again in connection with the Cape Sanitarium at Plumstead, South Africa.

* *

MRS. C. P. MARTIN, after spending a little time with her mother in Takoma Park, sailed with her two children, July 14, for Guatemala, Central America, to join her husband, Brother Martin having been appointed to the superintendency of the Guatemala Mission.

* *

PROF. L. L. CAVINESS and his mother, Mrs. G. W. Caviness, sailed from New York, July 14, on the S. S. "Majestic," Professor Caviness returning from attendance at the Educational Council in Colorado Springs, and Sister Caviness to make her home with her son and his family in Switzerland.

* *

THE president of the Iowa Conference, Elder W. H. Clark, writes encouragingly of the progress that is being made in that field from a financial and spiritual viewpoint. There has been a gain of \$7,000 in tithe over last year for the same period, and the prospects throughout the conference are excellent.

* *

NORTH AMERICAN FOREIGN WORK

It is the earnest hope of the General Conference Committee that the special collection to be taken on Sabbath, August 4, on behalf of the work for the foreigners in this country, shall be responded to in a liberal way. Brethren P. E. Brodersen and N. P. Neilsen, of the Bureau of Home Missions, have written articles which appear in the columns of this paper, to make the giver more intelligent as to the object of the offering. We sincerely trust that church officers and people alike will remember August 4 as the day set apart for the special offering for the foreign work in North America.

C. K. MEYERS.

IMPORTANT CHANGES

No doubt many of the friends of Elder H. W. Cottrell are aware of the prolonged and very critical illness which he suffered last year. During the camp-meeting season he was taken with pneumonia, and a little later Sister Cottrell was prostrated with the same disease. For a long time their lives were in jeopardy, but a loving heavenly Father was merciful, and after weeks of illness they were again able to be about.

Elder Cottrell was bearing the heavy responsibilities of the presidency of the North Pacific Union Conference, to which position he had been called a few months previous. It was while bearing the strenuous responsibilities of the camp-meeting season in connection with this position that he was taken ill. After Brother and Sister Cottrell were able to be about, on the advice of the physicians the North Pacific Union Conference Committee granted them a leave of absence of six months, and they went to California to spend the winter, where their strength was rapidly recuperated.

To Brother Cottrell's many friends and to his physicians it seemed unwise for him to attempt to continue to carry the responsibilities of the presidency of that large and important union. The physicians pointed out that while he might be able to work well for a little period of time under such heavy pressure, it would be much better to conserve his strength, and save his experience to the cause of God by allowing some one else to carry this heavy responsibility, feeling certain that he could enjoy several years of good health and reasonable service if he were to lay down this heavy burden.

On the counsel of his physician, Brother Cottrell placed in the hands of the General Conference and North Pacific Union committees his resignation, which took effect at the time of the Spring Council. In stepping out of this position, Elder Cottrell does so with the regret of his brethren, bearing their highest esteem and the best wishes of all who have been acquainted with his long years of service.

To fill the vacancy made by Elder Cottrell's resignation, Elder Morris Lukens, the president of the Southwestern Union, was called to take the presidency of the North Pacific Union. For several years Brother Lukens has borne this responsibility in the Southwest. His years of service in the cause and his successful administrative experience eminently fit him, we believe, to give to the North Pacific Union that leadership which will prove a blessing and strength to that section of the field. Elder Lukens' call to the North Pacific Union responsibility was a unanimous one on the part of the union committee, and he enters upon his work there with the confidence and esteem and hearty co-operation of all the laborers in that field.

Elder M. B. Van Kirk, president of the Colorado Conference, was elected to the presidency of the Southwestern Union, to succeed Brother Lukens. Brother Van Kirk is well acquainted with the staff of workers in the Southwest, having been a member of that committee as president of the Oklahoma Conference for some time, and his welcome into the union is most cordial.

Elder M. L. Rice, of the Nevada Conference, was called to take the presidency of the Colorado Conference to succeed

Brother Van Kirk. The vacancy thus made in Nevada was filled by the Pacific Union Conference by calling to this position one of their own staff of workers, Elder V. E. Peugh, who has been connected with the Southeastern California Conference.

We bespeak for each one of these men, as they take up their responsibilities in these new fields of labor, much of the rich blessing of Heaven, and the fullest co-operation and support of the workers of these different fields.

Another change which will be of special interest to our people is that affecting the work of Elder Charles Thompson. It will be recalled that Elder Thompson was chosen at the Kansas City Council last fall as vice-president of the General Conference for South America. He sailed from New York in time to attend the union conference sessions throughout the South American Division field, expecting to move his family to Buenos Aires at a later date.

Brother Thompson entered upon the work which fell to him in this important position with great earnestness, bearing heavy burdens as he traveled from field to field around the Southern continent. As the weeks slipped by into months, the brethren who were associated with him could see that he was not holding up physically under the strain. It was not long until it was quite apparent to Brother Thompson as well as to the brethren that he was not going to be able to endure in that strenuous field. His nerves were giving out, and the arduous labors and conditions of travel and living were telling strongly upon him. By the time they had reached the west coast it seemed very apparent that it would be necessary for him to return to the United States. In counsel together at Lima, Peru, it was decided that he had better come directly home, instead of going back to Buenos Aires to complete the year's work.

Upon arrival in the United States and after very careful consideration of all that was involved, Brother Thompson felt that he must offer to the General Conference Committee his resignation from this important position, which he did at the Colorado Educational Council a few days after landing in New Orleans.

It is needless, I am sure, for us to say that Brother Thompson deeply regretted the necessity of this move, and his brethren all feel that South America has sustained a very definite loss. It was arranged by the General Conference Committee that Brother Thompson should have until the time of the Fall Council in which to recuperate and regain his strength and build up his nerve force.

Brother Thompson was invited by the General Conference Committee to attend a few of the camp-meetings in the Northern Union Conference. While on the North Dakota camp-ground, he was unanimously elected president of the Minnesota Conference. We trust that in Brother Thompson's acceptance of this responsibility it is with the understanding that he have opportunity to regain his health in the next few months.

It is needless to state to the readers of the REVIEW that Brother Thompson, with his long, successful years of administrative work, finds the most cordial and whole-hearted welcome to the staff of workers of the North American Division.

O. MONTGOMERY.