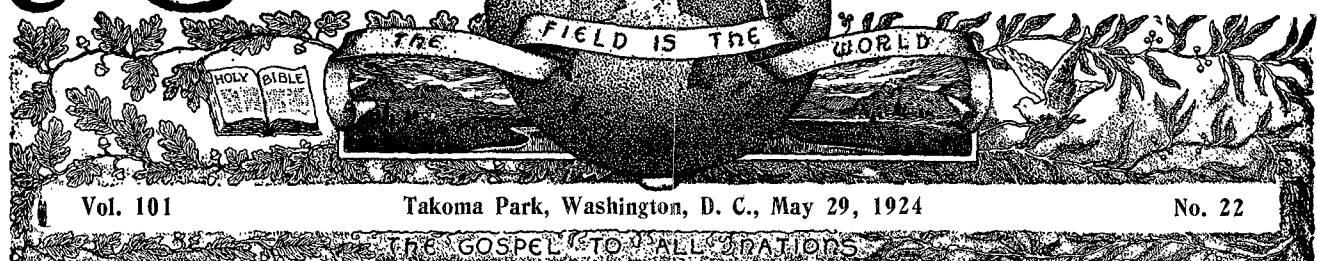


The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., May 29, 1924

No. 22

THE GOSPEL TO ALL NATIONS

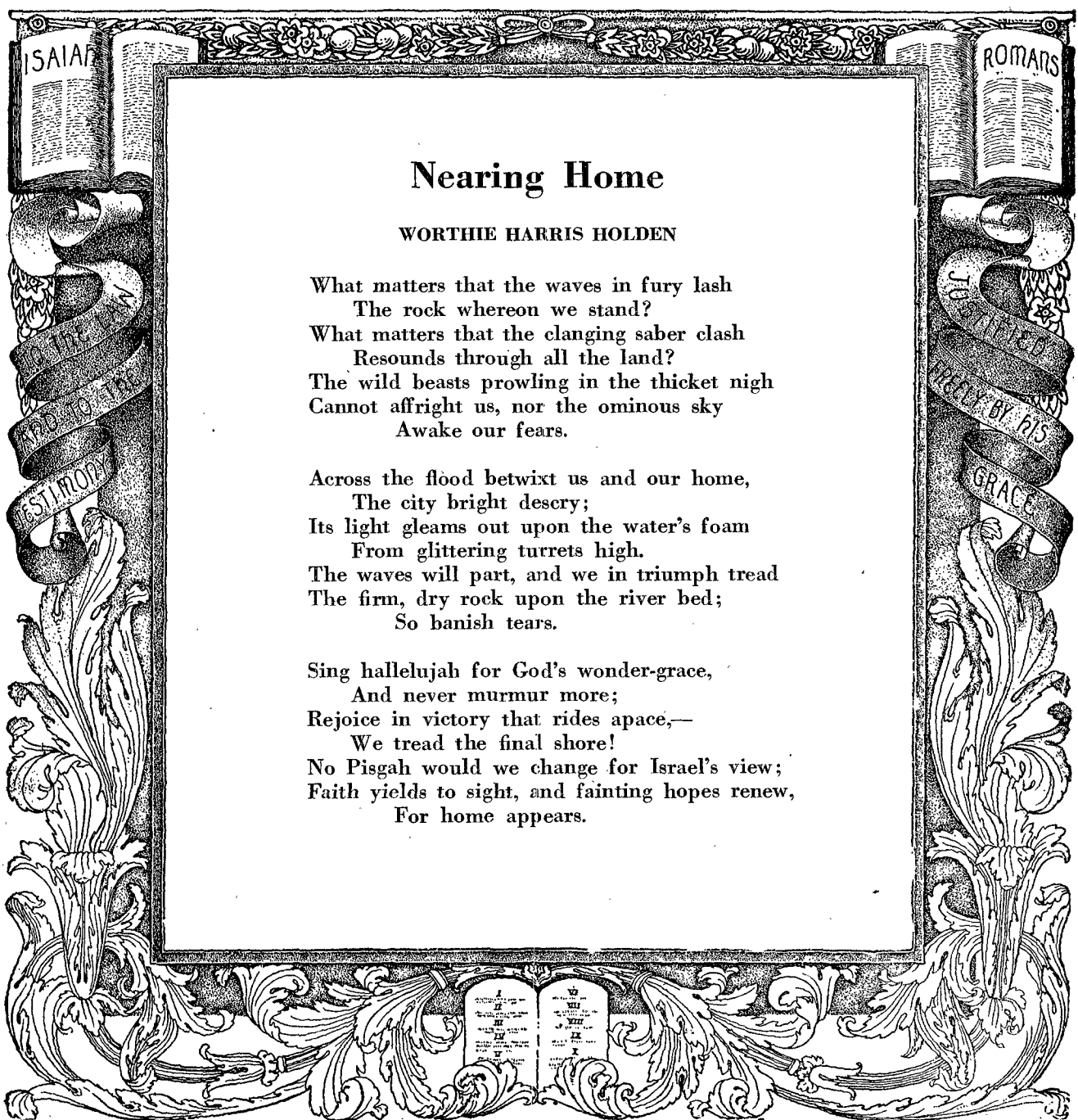
Nearing Home

WORTHIE HARRIS HOLDEN

What matters that the waves in fury lash
The rock whereon we stand?
What matters that the clanging saber clash
Resounds through all the land?
The wild beasts prowling in the thicket nigh
Cannot affright us, nor the ominous sky
Awake our fears.

Across the flood betwixt us and our home,
The city bright descry;
Its light gleams out upon the water's foam
From glittering turrets high.
The waves will part, and we in triumph tread
The firm, dry rock upon the river bed;
So banish tears.

Sing hallelujah for God's wonder-grace,
And never murmur more;
Rejoice in victory that rides apace,—
We tread the final shore!
No Pisgah would we change for Israel's view;
Faith yields to sight, and fainting hopes renew,
For home appears.



Bible Circulation During 1923

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total, as reported by the board of managers at the 108th Annual Meeting on May 8, is 7,101,239 volumes, an increase of 2,538,222 over the 4,563,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States, and 18,334 for use in the island possession of the United States. The total issued in foreign lands was 3,245,090 volumes.

The nine established home agencies of the society, each and all, report a decided increase in circulation. The agency secretary, in his area, directs the work under the supervision and direction of the home office in the Bible House. Each secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The five State Bible Societies in active co-operation with the American Bible Society,—Massachusetts, Maine, New Hampshire, Vermont, and Maryland,—distributed 300,000 volumes. Bibles and portions in forty-two languages were required to make the distribution in Massachusetts. A band of student workers canvassed twenty-four towns and cities in Maine, and supplied more than 20,000 homes with copies of the Scriptures.

Several auxiliary societies form a part of the home agencies—the Pennsylvania Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, the Chicago Bible Society, and the California Bible Society. One hundred twenty-three smaller auxiliary societies have been busy in their respective communities, seeking out those who were not supplied with the Bible and providing them when desired.

In Mexico they are having the unusual experience of a "waiting list" (ten to twenty all the time) of colporteurs ready to serve the society when sufficient funds are provided to supply the Bibles for distribution.

Mexican Christians in twenty-five States and the Federal District sent more than 1,000 pesos (\$1,000) as a Bible Sunday gift for the losses in the earthquake in Japan.

The president of Guatemala, in accepting a Bible presented by the Caribbean agency secretary, said: "I highly appreciate the gift you bring me, and the work your evangelical missions and churches are doing in our country. You are a powerful element in moralizing and elevating our people."

The completion of the Quecha-Spanish diglot, which arrived on the field during the year, furnishes the Andean Indians for the first time with the New

Testament in any language other than Spanish. What this means will be realized when it is recalled that Quecha is the language spoken by all Indians except the Aymaras (the only race allowed by the Incas to retain their own language) in the central Andean region, from Quito, in Ecuador, to Bolivia and the borders of Argentina and Chile.

The outstanding event of the year in the Near East has been the signing of the treaty of peace by Turkey and the Allied Powers at Lausanne in Switzerland. This has given Turkey a sense of freedom she has not possessed for many years. The result for Bible work in the new Turkish republic is yet in the balance.

Among the refugees in Greece a considerable work has been done, especially through the Near East relief orphanages, to which approximately 17,000 New Testaments and Scripture portions were given for distribution among the orphans and other people.

The whole world has sympathized with the sufferings of Japan. The first day of September, 1923, will never be forgotten. Not only were the offices of the Bible Society in Tokio totally destroyed, but a far more serious and overwhelming disaster was the entire destruction, and in a moment, of the plant of the Fukuin Printing Company at Yokohama, and the death of Mr. Muraoka, the manager and son of the founder, and a very large number of his employees. In this plant were kept the plates of the versions of the Scriptures in use in Japan, China, Siam, and the Philippines. The loss was not only financial, but involved a cessation of work, as there were no resources for reproducing immediately the large editions needed.

Strangely enough, in the midst of all this confusion, in spite of these difficulties, the circulation in Japan for the year amounted to 343,588 volumes, an increase of 100,000 over 1922.

In the Philippines, the Japan earthquake had perhaps its most terrific effect, as all the plates of all the Scriptures used in the islands were totally destroyed.

As a result of this disaster, plans have been completed for the printing of Bibles for the Philippines in Manila, and work has been begun on the first order, which is for 21,000 Bibles in seven Filipino dialects.

Siam was more fortunate, as just before the earthquake a very large shipment of Scriptures had left Yokohama for that country. The problems in Siam therefore have been those of distribution, and they call for the highest heroism and patience.

The China Agency suffered with all the Far East in the Yokohama earthquake, but not so seriously as its neighbors. Fortunately, many of the plates destroyed were of Scriptures no longer in current use, and for most of them duplicate shells were held in Shanghai.

Writing of the unprecedented increase in Bible circulation in China, more than a million copies in excess of last year, the secretary says: "China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the gospel message."

The full report of the work of the society is one continued message of appreciation and inspiration. As one secretary writes: "The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards, and is a fairly good thermometer for registering the growth of the native churches and missionary work as a whole."—*Issued by the American Bible Society.*

* * *

THERE is a deep interest in the effort being conducted in Macon, Ga. A large number attend the meetings during the week, and on Sunday nights the attendance reaches between thirteen and fourteen hundred.

SEVEN persons were baptized at the Temple church, New York City, on March 22. One of these was a young boy from Germany, whose parents are still across the sea, and he himself had been in this country only a few months. He had attended the Temple church school for a short time, and decided to give his life to the Master.

ELDER R. S. FRIES is opening a Sunday afternoon theater effort in Medford, Mass. He is also continuing the effort in the Boston Temple, where on Sunday nights there is an attendance of from three to six hundred. The first Sabbath in March Elder Fries baptized seventeen candidates, which makes seventy-six baptisms since he took up work in the Boston field.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 101 MAY 29, 1924 No. 22

Issued every Thursday

Printed and published by the

Review & Herald Publishing Assn.
at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year -----	\$2.75	Three Years ---	\$7.75
Two Years ---	5.25	Six Months ---	1.50

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. 101

TAKOMA PARK, WASHINGTON, D. C., MAY 29, 1924

No. 22

The Rock for Sinners Riven

C. P. BOLLMAN

FLOATING, the merest speck, upon life's troubled sea,
Less than an atom in a universe sublime,
I seek eternal things, things evermore to be,
And even dare in Christ to claim them mine.

And yet, within and of myself, I'm worse than naught;
From paths of right I've often strayed;
The ways of right I have not always sought—
And yet for me my Lord redemption bought!

O wondrous truth, O saving truth divine,
O light and life and joy of heaven,
I take the gift and claim salvation mine;
I'm sheltered by the Rock for sinners riven.

* * *

Organization — Its Object

G. B. STARR

INTELLIGENT, well-planned, thorough organization is positively essential for the harmonious, successful functioning of worlds, nations, or world-wide religious enterprises.

The church can no more carry forward its world-wide work without organization than can parliaments, congresses, or armies move at random.

Unfortunately, however, at this time "the spirit of disorganization is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty."—*"Testimonies," Vol. IX, p. 257.*

This condition makes it the more necessary that all should review the steps which have led to our present system of organization, and see if we ourselves are in harmony with God-appointed organization.

The earliest record of organization in the work of God is recorded in Exodus 18:13-25, when Moses' father-in-law, Jethro, offered friendly criticism as he observed Moses trying to carry the burdens of all Israel alone, and suggested as a substitute the choosing of "able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens," and advised Moses that, if God approved of this order, to adopt it. This God did approve of, and Moses carried it out.

This same plan God has pointed out as that to be followed in the carrying forward successfully of the three angels' messages to all the world,—companies of "tens" representing the churches, companies of "fifties" representing conferences, companies of "hundreds" representing union conferences, and "thousands" representing the General Conference.

Early Organization

Referring to organization, Sister White wrote in 1901:

"It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. . . . At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. . . .

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. . . .

"We sought the Lord with earnest prayer, that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement. . . .

"The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been 'compacted by that which every joint supplieth.' As we have advanced, our system of organization has still proved effectual.

Cannot Dispense with Organization

"Let none entertain the thought that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. . . . Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action. Satan well knows that success can only attend order and harmonious action."—*"Testimonies to Ministers and Gospel Workers," pp. 24-29.*

Holding Fast to the Organization Approved of God

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential,

and will be *the greatest power to keep out spurious uprisings*, and to refute claims not indorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time."—*"Testimonies," Vol. IX, page 258.*

Not to Act Independently

In the organization approved of God, every individual member, every minister, every conference, and every institution is united to every other. It is one body engaged in a world-wide work, no member or church or institution acting independently.

Christ is the head of this organization, and through "the testimony of Jesus" has fully expressed His will. Here is what He says respecting independent action:

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together.

"The spasmodic, fitful movements of some who claim to be Christians are well represented by the work of strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master, one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren, and prefer to act alone. Let laborers take into their confidence the brethren who are free to point out every departure from right principles. If men wear the yoke of Christ, they cannot pull apart; they will draw with Christ.

"Some workers pull with all the power that God has given them, but they have not yet learned that they should not pull alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their work is worse than wasted."—*Id., pp. 258, 259.*

Private Judgment to Be Surrendered to an Action of the General Conference

In counsel there is wisdom and safety, and those who have been baptized by one Spirit into the one body of Christ, will not desire to act independently. Such esteem others better than themselves, and such love unity of purpose and action.

"I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work, and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field, is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body. . . .

"God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work. . . .

"Let us give to the highest organized authority in the church that which we are prone to give to one man or a small group of men."—*Id., pp. 260, 261.*

This instruction effectually cut off all "one man" or small groups of men uprisings, such as have several times brought discouragement and shipwreck to those who have given their confidence and influence to them, and to similar uprisings now claiming the confidence and support of the unsuspecting. Follow them not.

Cling to the "three angels' messages" with their divine organization, which is soon to triumph gloriously.

Steps in Apostasy

There are certain steps in apostasy outlined in the "Testimonies:"

"It is Satan's plan to weaken the faith of God's people in the Testimonies.' 'Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.' 'Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable, and ends in destruction.' 'By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins.'—*Volume V, page 672.*

It will be noticed that the first step in apostasy is to "excite jealousy and dissatisfaction toward those at the head of the work." This leads at once to disorganization and independent action, and when any member of the body acts or wishes to act independently of the other members of the body, it is a sure sign of a diseased condition of that member. This condition calls for treatment, and treatment patiently administered failing to recover the diseased member, amputation may be indicated to save the body.

"God is bringing out a people and preparing them to stand as one, united, to speak the same things, and thus carry out the prayer of Christ for His disciples. 'Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.'—*Id., Vol. I, p. 417.*

There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. Restless minds, who want to be seeing and believing something new continually, are constantly arising, some in one place and some in another, all doing a special work for the enemy, yet claiming to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work. They are continually expressing their fears that the body of Sabbath keepers is becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet so deceive themselves as to think that God is especially with them.

Some of these profess to have the gifts among them, but are led by the influence and teachings of these gifts to repudiate the organization, and foster an offshoot from the body. The people who, in accordance with God's Word, are putting forth every effort to be one, who are established in the message of the third angel, are looked upon with suspicion, for the reason that they are extending their labor, and are gathering souls into the truth. They are considered worldly because they have an influence in the world, and their acts testify that they expect God yet to do a special and great work upon the earth, to bring out a people and fit them for Christ's appearing.

* * *

"You can take but one step at a time. You cannot cross a bridge until you reach it. You cannot meet trouble until trouble meets you."

Lessons from the Book of Hebrews --- No. 13

R. S. OWEN

[Not a verse-by-verse exposition, but stressing some of the important truths contained in this epistle.]

"THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10: 1-4.

The word "law" in the first verse refers to the law of ceremonies governing the offering of those typical sacrifices which only shadowed forth the good things to come to us by the priesthood of Christ; for though the sinner was forgiven, through his faith back there, yet that sin was not then blotted from the record books of heaven. That record must stand until it is erased by the blood of Jesus in the antitypical day of atonement.

In the burning of the fat, etc., on the altar of burnt offering and the burning of the carcass outside the camp in the place of ashes, there was presented an image of the destruction of the wicked; yet the real destruction of sin and sinners pertains to the work of Christ, and not to that of Levi. The place of ashes where the carcass had been consumed, and the camp of Israel at the close of the day of atonement, when everything of defilement had been put away, were but imperfect types of the world when it shall be cleansed by fire, and then become the new earth in which the righteous shall dwell.

Under that typical system they never did, nor could they, reach perfection. In proof of this, the apostle cites the fact that these typical sacrifices were to cease, and be superseded by another system. Had those services been able to bring in perfection, then there would have been no need of the change. But as stated in verse 4, it is impossible for the blood of bulls and of goats to take away sin.

Obedience Rather than Sacrifice

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God." Verses 5-7.

These verses refer to a prophecy of Christ found in Psalms 40: 6-8, which foretells that when Jesus should come into this world, He would realize that God did not require, desire, nor take pleasure in sacrifices and offerings. Man's sinful and benighted condition under the demands of the law required them. In no way could man escape, but by a substitute to meet for him the demands of the law; and in no way could the plan of salvation be made sufficiently vivid to man's dull senses without some such object lesson. Jesus knew that God desired obedience rather than sacrifice, so He said: "I come to do Thy will, O God." By His life of obedience on earth He fulfilled that prophecy.

There is included in verse 5 the expression, "A body hast Thou prepared Me." The first step in the preparation of that body was His birth into this world. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. As Jesus lay in Bethlehem's manger, He was innocent. He had

never committed a sin, and was He not then a fit sacrifice? If innocence was all that was required, then a lamb might have atoned for sin, for lambs have never sinned. But something more is required than innocence. There must be wrought out in that body the will of God. Hence, when Jesus came into the world, He said, "I come to do Thy will, O God."

We are told that "the Word was made flesh" (John 1: 14); that He was made "in the likeness of sinful flesh" (Rom. 8: 3); and that He took not the nature of angels, but the seed of Abraham, that He might suffer, being tempted. He "*was in all points tempted like as we are, yet without sin.*" Heb. 4: 15. (See Heb. 2: 16-18.) And so the Bible record shows that He lived more than thirty years in the flesh. What was He doing during that thirty years? The apostle Paul states it very clearly in Romans 8: 3, which reads: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Sin Condemned in the Flesh

Christ's work in the flesh was the condemning of sin in the flesh. Sin dwells in our sinful flesh, and Christ condemned it by dwelling in the very home of sin, *but never yielding to its unlawful clamors, never responding to its evil invitations.* He demonstrated that a man may obtain help from God which will enable him to live in the flesh, and yet live for God. He did this by coming into this world as a man, placing himself in man's environment, suffering every temptation which falls to man's lot, and yet passing triumphantly through it all, working out the will of God in the flesh so perfectly that John says, "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 14.

The prophecy represents Christ as saying, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Then to know the will of God is to know His law, and to delight to do His will is to have His law in our hearts,—not simply a mental knowledge of it, so that, parrot-like, we could repeat it, but to have it enshrined in our affection, so that we can say with the psalmist, "O how love I Thy law! it is my meditation all the day." Ps. 119: 97.

Christ's Offering All Sufficient

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10.

We have found that the will of God is His law, which was written in the heart of Jesus, and which He delighted to do. Any son who fully performs the will of his father, and whose delight is found in it, can properly be said to be consecrated, or set apart, to his father. So we are sanctified when we sustain the same relation to the law which Christ sustained, and our sins are all atoned for by the great sacrifice made in Christ on the cross.

"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." Verses 11, 12.

These verses show that Christ, having made the one sacrifice, did not, like the Levitical priests, start out

preparing to repeat His round of service, but instead sat down at the right hand of God from henceforth.

"For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Verses 14, 15.

His resources having been exhausted, in the one offering, all who fail to accept it place themselves on the side of the one who has arrayed himself against God's will, and over whom God will finally triumph. But by His offering He has perfected forever those who are sanctified, by having the law written in their hearts, because this kind of sanctification puts them in perfect harmony with God, while His sacrifice puts away all their sins. In harmony with this are the words which follow in verses 16-18:

"This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

* * *

Consecration

SHERMAN A. NAGEL

CONSECRATION is a popular word, far more popular than the experience. Make a call in almost any church or school for all to rise who will consecrate themselves to God, and nearly the entire congregation will stand. But for all this, genuine, whole-hearted consecration is rare.

Consecration is the voluntary surrender of ourselves to God, to do henceforth His will instead of our own. It means that we are willing to go anywhere He bids us go; to be anything He wishes us to be; and to do anything He desires us to do; and all willingly, gladly, and cheerfully. One who is consecrated does not do as Lot's wife did when leaving Sodom.

If God should send two angels down from heaven, one to be president of a conference and the other to be janitor of the office building, I am sure each would be satisfied with the work God gave him to do. One would not want the other's position. If later God made it clear that He wished them to exchange work, both would still be contented. Faith makes this experience possible to any one, whether man or angel, who believes God. All this enters into consecration.

Paul defines consecration in Romans 12:1:

"I beseech you therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I like the idea that God desires our bodies, that He wants them to be holy, that He may use them while we are living. We cannot do much for God after we are dead! Notice especially that Paul asserts it is a reasonable thing that we present our bodies to Him because of His tender mercies.

If the "mercies of God," His great love and patience toward us, do not create within us a desire to consecrate our all to Him, then I do not know of anything that will give us such a desire.

There is another verse in Paul's writings, based on nearly the same argument. I have been surprised of late to see how often the Lord's servant used it in her Testimonies. The verse is:

"*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*" 2 Cor. 7:1.

Gratitude for God's Mercies

God's promises! God's mercies! Far more than we do, we should let our minds dwell upon them. The

world today has forgotten how kind our God is. Man has become so utterly selfish that he thinks God owes it to him to grant him every blessing. The great majority never so much as thank Him for all His tender mercies.

That the door of mercy is still open, is one of His greatest mercies. God always treats men better than they deserve. His grace is free. Grace is love exercised by a superior toward an inferior. For us to love God is not grace, but for Him to love us is.

We are so unmindful of God's many kindnesses, so unthankful for them! I remember reading years ago of a poor widow who lived on the northern border of the United States. One evening during a severe snowstorm, the mother went out and tacked a few old boards over the cracks of her humble dwelling, that the snow might not blow in on the children's beds. Returning indoors, she kissed her little ones good night, and as her boy went off to bed he said, "Mamma, what do poor folks do who do not have any boards to nail over the cracks of their houses?" Poor little chap! He was thankful!

God's Loving Care

Do you ever thank God for your eyesight? Here in China we see so many who are blind. It makes one sad to see so many children groping their way in blindness from childhood to the grave. Do you ever thank God that you can see the faces of your loved ones, the many beautiful things of nature, and the wonderful works of art? The other day I heard a man say, "I am thankful that I have been blind *only* thirty-seven years, so many are blind *always*." Talk about being poor! I wouldn't take a half million dollars for my two eyes. Any one who has two good eyes is rich. Do you thank God for this mercy? or is your heart so blind that you have ceased to be thankful?

We have so many things to thank God for,—health, strength, two good hands, clothing, food, hearing, privileges, a knowledge of His Word, most of all for Jesus. Do you thank God that you can sleep at night? Many times we do not miss these benefits and blessings until they are gone.

Do you thank God for your reason? Thousands of people as good as you are confined to a padded cell. A man was crossing the grounds of an insane asylum when some one from a second story window called to him, "Say, mister, did you ever thank God for your reason?" The one who relates the experience says that he really never had before, but ever afterward he felt thankful for his reason.

How thankful we should be for God's care! Many are maimed or killed every day. Day before yesterday three farmers back of our Canton compound killed a man with a knife and their hoes. Danger is everywhere in this world of ours today. A rich merchant from Hongkong was visiting with his wife in Japan. When the earthquake came, his wife was pinned down beneath some heavy timbers. Fire started, crowds of people were rushing by. The man was helpless. He offered thousands of dollars to any one who would help him free his wife, but no one wanted money then. He was finally forced to leave her to the angry flames. Do you thank God for His constant care?

Our Reasonable Service

There are a hundred other things to be thankful for. You are an ungrateful child if a knowledge of these mercies does not lead you to present your body to God

in full consecration. And notice, Paul says, "Your bodies," not your child's body, or your wife's, or your neighbor's, but *yours*.

It means more than many think to give our bodies to God. Let us be a bit critical in our examination. Permit me to test your consecration. If God has your whole body, He has your feet, of course. But has God full control of your feet? Do your feet ever go anywhere that God has not sent them? I am sure God would never send His feet to a theater, to a circus, to a ball game, to a dance, or to a neighbor's just to gossip. I am certain He would always start His feet off promptly on time to prayer meeting. If God had control of some of your feet, He would march them off to the steamship landing, and send them into the mission field!

God wants your hands, too. What kind of hands would God's hands be? I do not believe they would ever hold novels or story magazines. Never would they hold the wine glass, or the cigarette, or playing cards. I am sure that if our hands belonged to God, there would be no rings on our fingers. We would hold the Bible open longer, and some of us would write a bigger check for missions, if God was in full control.

If God had the body of some Christians, He would not permit it to run about half dressed. He would not squeeze it half in two in the middle, nor decorate it with jewelry, nor perch it up on French heels. I am sure He would see that it was dressed healthfully, modestly, and neatly.

Our Best for God

God wants our hearts, our stomachs, and our heads. I am really fearful sometimes that many Seventh-day Adventists are willing to give God all the other members of their body before they will yield their stomachs. Man fell first on the point of appetite. Jesus conquered here first for man, and the promise to us is that those who conquer appetite will find power to conquer every other temptation. I do not need to tell you; you know the things that would not go into your stomachs if God were in control. Consecration includes yielding our stomachs also.

It is with consecration as with the ten commandments; to break one means to break them all. Is it putting it too strongly to say that if God has not all members of our body, He does not accept any?

We ought to do our best thinking for God, and we would if our minds really belonged to Him. We would not put our farms, our families, or our business first, but we would make His work, His interests, first.

There are a lot of things our ears would not hear, or our eyes see if God owned them.

Above all, God wants to use our lips, our tongues. What a blessing these members are when God rules them! What a terror they are when He does not!

If we would use our knees more, our consecration would be more perfect. Yes, it does mean something to give God our bodies. Consecration means more than merely saying the word. How many really consecrated men and women do you think God has in your church? How about yourself? By His tender mercies, let us make this full consecration now. The best is none too good for Him. The best is not good enough. We agree with Paul that it is a reasonable thing to do. Praise His name that He will accept such poor bodies as ours, and use them!

* * *

WE weaken when we exaggerate.—*La Harpe*.

"This Is Not Your Rest"

C. B. STEPHENSON

"ARISE ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. "Woe to them that are at ease in Zion." Amos 6:1.

The normal Christian life is one of growth. There is no time when one can safely say, "I have reached the maximum point, and here I rest my case."

"A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected."—*"Christ's Object Lessons," p. 331.*

"The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime."—*Id., p. 65.*

The experience of the true follower of Christ is described as "a battle and a march," as "strait" and difficult. We are instructed to be sober, to be vigilant, because our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." There can be no permanent rest in this warfare until the final victory shall place us beyond the reach of evil.

Following the initial work of grace in the heart, the devil plans to bring about a reaction in the life and a lapse in our Christian experience, inclining the believer to rest in the joy of his conversion, overlooking the importance of an up-to-date experience. The story of a wonderful conversion, ten, twenty, or even forty years ago, is about all that remains in the memory of many professors. The first love was not developed, a reaction came, and as a result, the first love departed and the Christian lapsed into the Laodicean state, "neither cold nor hot."

The message of the foregoing texts to all who are in this sad condition is, "Arise ye;" "this is not your rest;" "it is polluted, it shall destroy you." And again, "Anoint thine eyes with eyesalve, that thou mayest see."

To receive and develop a real Christian life is the most interesting business in which one can engage. It is a real everyday business, a transaction in the spiritual realm as real as buying and selling goods. It must have our individual attention every day and every hour. It must be jealously guarded. It must be fed and enriched and developed by the Word of God, prayer, and service.

There is rest from this vigilance for the people of God, but it is beyond this vale of toil and tears, when our work on earth is done. Then our heavenly Father will invite all His faithful children to enter His kingdom and sit down with Abraham, Isaac, and Jacob. That will be rest; but until then, we must press on the upward way, gaining new heights every day.

This world is polluted; it is sinful; and all who choose to make it their home, to dwell here, will perish with it. The Christian citizenship is not here, but over in Abraham's better country. We must be willing to be pilgrims and strangers if we would secure citizenship in that heavenly land. Heaven will be cheap at any price. Five minutes in that heavenly place will recompense a thousand times for all the crosses and struggles along the way. Shall we not arise and go?



EDITORIAL



The Open Doors

ALL around the circle of the earth our missionaries are echoing the report of the apostle Paul when he wrote to the churches how a great door and effectual had been opened before him for the preaching of the gospel message. Well we know how the far fields long for the word that more workers and more means are on the road. Yet there is tonic for our hearts in the brave way the great missionary divisions take the report from us that as yet missionary appropriations cannot be increased. Writing from South Africa the other day, Elder W. H. Branson, of the African Division, said:

"We in the fields certainly do appreciate the strong support that is being given us by our brethren in the homeland. We have no disposition whatever to complain over the fact that we do not have as much money as we feel is actually needed. We know the brethren are doing their best, and so we feel that it is up to us to do our best in holding things together in the field and making some advance with what is given us. We have this year effected a great many economies throughout the fields already organized, and this has made it possible for us to call for a few new workers to go on into unentered sections."

These very economies under the pressure will help to make the means go farther when it comes, and surely it will come. God has His stewards in the old homelands of the message, and we are not going to disappoint Jesus Christ our Saviour. Pray and work earnestly, brethren and sisters in every church, to make sure that there is no disappointment.

Another word comes in from the latest organized division of all, the Inter-American, with headquarters on the Canal Zone. Elder E. E. Andross, of this division, writes:

"I can truly say, without fear of misrepresenting in any degree, that I have never seen any field where the prospect for a large work to be accomplished was brighter than it is in this division, provided we can have the help necessary to gather in the fruit that is ripe for the sickle. Our fields are all running now on the absolute minimum of help, if we save what we have already gathered, without pushing on into the fields that are open before us, and where, in many instances, large numbers are keeping the Sabbath as best they know how, having begun its observance with the slightest knowledge of the Scriptures, but manifesting a longing desire to obey all the truth as soon as it is presented to them. I do not know how we can possibly escape the responsibility of sending help to them."

Whitening harvest fields we have seen before, but never did they wave to us in more urgent appeal for reapers.

W. A. S.

* * *

Shimei and His Prototypes

THERE is an interesting experience to be gained in the Christian life in a study of the account of David and Shimei. David was the chosen king of Israel. He had made some grievous mistakes. Now rebellion was in his kingdom, headed by Absalom, his own son. Through fair speeches and courteous acts, Absalom won friends, and now formed a great conspiracy. It looked as if the kingdom was gone and David would be dethroned. Fleeing from the capital city down toward the Jordan, by precipitous paths, he was intercepted by a Benjamite named Shimei, who came forth to find fault, criticize, and curse. When the kingdom was in stress and needed loyal supporters, Shimei showed the stuff of which he was made.

"When King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of King David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man." "And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust." 2 Sam. 16: 5-8, 13.

Shimei's accusations against David were utterly false, a malignant slander. David had not been guilty of wrong toward Saul or his house, though he had made other mistakes. Abishai, David's nephew, was stirred, and all the human nature in him exerted itself, so that he requested the privilege of putting an end to the railing of this "dead dog." He said, "Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head." 2 Sam. 16: 9. But David was a man after God's own heart, and his noble words will ever stand as an example to God's people through all the ages.

"The king said, What have I to do with you, ye sons of Zeruah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?"

"And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." 2 Sam. 16: 10-12.

What a lesson of noble magnanimity! "Let him curse." God will work some good to me from this trying experience. Let him curse and throw stones and call names. It takes neither religion, nor brains, nor Christian polish to do this.

God's work seems to have had its Shimeis in all the ages. Luther, and those who were with him, endeavoring under great difficulties to make the light of the Word pierce the pall of Roman darkness and superstition, had them. The Wesleys had to contend with them. In fact, God's workers have had them to meet in all ages, and to endure their cursing and mud slinging.

This message has been no exception. Struggling against great odds, we have had our Shimeis. In the face of innumerable obstacles, from poverty and obscurity, this message has arisen until today it encircles the world, and is being published in more than a hundred languages. The living preacher is found in many lands. Its demands are beyond our reach in many ways. We find ourselves unable to enter all the doors that are open. Parents educate their children, and then send them to the uttermost parts of the world, to live in the midst of heathen superstition and darkness and among people whose language they do not know. Necessarily they are deprived of many of the comforts of life and of the friends they would have had if they had remained at home. The sacrifices made in many cases, by both the parents and the children, are beyond estimate.

Some years ago I was in a Western conference. We were taking an offering for missions, and a dear old

mother in Israel, sitting on the front seat, came forward and said she would like to make an offering, but had nothing to give. I asked her if she had any children. She said, "Yes, just one son. I have given him to God's work, and he is now in a far-away land, has been for some years. I live just across the road all alone."

I asked her if she wanted him to return. She said, "No. I have given him to God, and am willing to live alone." I told her to sit down and thank God she had given her all. She is now sleeping beneath the sod, awaiting the resurrection of the righteous.

When I was leaving Africa somewhat recently, Brother Harry Anderson, who has spent about thirty years in that far-away land, handed me a pound note, and asked me to go and see his mother when I got on the other side. I sent her the money when I landed, and as soon as I could, went to see her. I found her living in a clean, humble home. She was glad to see me. I had seen her boy since she had. She asked how Harry was, how his eyesight was holding out, and many other questions. She said she did not want Harry to return, that she was willing to live alone as she was, though old, to let him stay in Africa where he was needed.

As I looked at her snow-white hair and listened to her words of courage, they kindled a new determination in my heart to be more faithful, and leave it to the Shimeis to curse and rail and throw mud at this cause and the workers in it, to live on criticism and the mistakes, real and supposed, of men who are using every bit of strength they have to forward God's work in the earth. I determined also to try to be patient, and not desire, like Abishai, to take off the heads of those who criticize and curse.

I think of our faithful colporteurs who are tramping the country, without any "certain dwelling-place," laboring for souls, toiling away while the Shimeis curse and throw mud at those who are doing the best they can to advance the work.

A colporteur just writes in of an experience, which could be duplicated manifold. A brother who was canvassing with him had made a mistake. He says:

"Somehow he got over on my side, and canvassed a man and his wife, but did not get their order. It was about eight o'clock at night, and dark. The next morning I called at the same home, not knowing that he had been there. They told me of his visit the night before. I said, 'Did you get the good book?' I told them I was sure God wanted them to have the book, for He had sent me also to their home. I talked to them about the condition of the world and what it means to us. I also called their attention to what God has said in His Word about the home of the saved.

"They told me they had never made any profession of Christianity, and they were more than fifty years old. 'Well,' I said, 'you surely have in mind to make a change some day, for you want to be saved in God's kingdom.'

"They said they had thought of it, but they were getting old, and they didn't think God would accept them now. I told them that if they still had a desire to serve and obey God, I was sure God was pleading with them to give their hearts to Him. Well, I talked with them for an hour; I got their order for the book, and got them down on their knees, perhaps for the first time, and with tears running down their faces they gave their hearts to God. They thanked me for coming, and said, 'When you come back, we shall still be living that life that will be pleasing to God.'

A brother in a distant field tells of a thousand converts who have embraced the message during the last year. Another brother in another land gives a similar experience. The Shimeis do not call attention to these encouraging things. They criticize and find fault with this thing and that. Self-appointed critics and correctors of their brethren, they climb into the

place of God, and presume to pronounce judgment on the saints, to say who are meeting the mind of God and who are not. They live on the mistakes of others, and if they see a supposed wrong, instead of sitting down prayerfully and looking it over and finding out the facts, they spread misleading and exaggerated reports far and wide. The following instruction should be studied:

"The teacher can do much to discourage that evil habit, the curse of the community, the neighborhood, and the home,—the habit of backbiting, gossip, ungenerous criticism. In this no pains should be spared. Impress upon the students the fact that this habit reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven.

"We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things: 'Death and life are in the power of the tongue.' Prov. 18: 21.

"In Scripture, backbiters are classed with 'haters of God,' with 'inventors of evil things,' with those who are 'without natural affection, implacable, unmerciful,' 'full of envy, murder, debate, deceit, malignity.' It is 'the judgment of God, that they which commit such things are worthy of death.' He whom God accounts a citizen of Zion is he that 'speaketh the truth in his heart;' 'that backbiteth not with his tongue,' 'nor taketh up a reproach against his neighbor.'"—*"Education," pp. 235, 236.*

G. B. T.

* * *

Giving All for Christ

SUPREME sacrifice is the great underlying principle of the gospel. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. In giving the best and the greatest gift that heaven could bestow, God gave all for the redemption of the human family. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32. The boundless treasures of heaven, the fulness of God's grace, were poured out in an effort to redeem a lost world.

As God gave all for us, He requires that we shall give all for Him. Indeed, as we appreciate the riches of God's grace and the cost of our redemption, simple gratitude on our part will lead us to give our small all in return for the greatness of His gift. It will not be the sense of duty which will actuate us, but rather the sense of gratitude. We shall not give because we feel that we must buy our salvation, that this is a necessary condition to eternal life, but rather as an expression of our love.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14: 33. In the very nature of the case this is true, not because God arbitrarily lays down this condition of discipleship, but because this is the fundamental principle upon which the gospel is based. The disciple of Christ is Christlike, and one can be Christlike only as the same principles which actuated the divine Master actuate his life. When one is truly converted to God, he is converted through and through. He surrenders his possessions, his family, his own life, into the hands of his Master.

Somehow we cannot but believe that we need a greater and more far-reaching recognition of this divine principle of surrender at the present time. The apostolic church recognized it in its broadest applica-

tion, as was evidenced by their placing all their worldly goods upon the altar of sacrifice. Those who expected the coming of the Lord in the Advent Movement of 1840-44 held nothing in reserve, and this same spirit of surrender will possess the remnant church before they greet their returning Lord.

In the absence of this spirit, we hear much about goals and quotas at the present time. An agonizing effort is required to keep in operation the machinery of the movement. Thousands spend time in money-raising efforts which should be spent in laboring for the lost. We believe with all our heart that there is coming a time in our experience as a church when this order will be changed, when such a spirit of consecration will take possession of the people of God that they will count all that they possess as belonging to the Lord, they holding and controlling their possessions only as God's stewards, not only willing but anxious to dispose of their worldly goods as the Spirit of God shall indicate. When this spirit possesses believers, the poor widow in the church will continue to give her all, even though it be only two mites, but the man of wealth and those capable of earning large salaries will not adopt, as they are too greatly inclined to do, the standard of the poor widow in their giving, but will give according to the gospel rule, even as God has prospered them.

It is this inequality of giving today which makes the raising of church funds so difficult. At the present time it is found necessary to raise an amount of 60 cents a week per member in order to support the missionary operations of the church. Undoubtedly scores of faithful brethren and sisters in giving this 60 cents a week are making truly sacrificing efforts. But unfortunately, there are hundreds of Seventh-day Adventists who could give many times 60 cents a week, but who are content to accept this as the goal of their giving, utterly failing to comprehend the gospel principle which we have enunciated.

How can the men and women of this church, who have failed to make a full surrender to God, who, instead of accounting their possessions as the Lord's and themselves as God's stewards, selfishly hoard means intrusted to their care — we say, how can these men and women expect the approval of the divine Lord or entrance into His glorious kingdom? Wherein by their course of conduct do they demonstrate their faith in the soon coming of the Master? Is it shown in their selfish pleasures, in their worldly dress, in their costly mansions, the fine furnishings of their home, in the luxury and ease with which they take life and avail themselves of every convenience and comfort? Nay, verily. By this course they are saying to those around them, "My Lord delayeth His coming." They are giving the lie to their holy profession. These need to sit down and contemplate all that God has done for them. They need to meditate upon the great sacrifice of Christ the Lord; and as they think of God's goodness, that goodness will lead them to repentance, and they will count no sacrifice too great in order that they may share in their own experience the spirit of consecration and surrender which actuated the Lord of light and glory.

God has great things for His church in the future. That church we verily believe will be clothed with mighty power, and will go forth under the loud cry of this message in mighty and conquering force. But let us remember, as has many times been iterated and reiterated, that the day of consecration, of surrender, of supreme sacrifice, must precede the day of power.

Without that consecration no soul will enter into the secret of holy, consecrated living and mighty, effective service in soul-saving. God is waiting to baptize His church, waiting for us to get ready, waiting for us to demonstrate by our surrender that we truly accept of Christ as our Saviour, that we truly believe that we are living in the very closing hours of earth's history. Let us hasten to make the surrender. Then can we with faith claim the promised fulness of blessing.

F. M. W.

* * *

Feeling Not Faith

FAITH is not feeling, but doing. This is aptly illustrated by the following incident:

A family in Russia had nothing to eat, and were praying for bread. A little girl said to her grandmother, who always sharpened the bread knife after every meal, ready for the next meal, "Grandmother, you do not really believe we are going to have bread."

Very naturally the grandmother asked the child why she thought so.

The reply was, "You have not sharpened the knife." The knife was sharpened, and a little later the bread came. Would it have come had not faith been made perfect by an act that was an outward expression of inward confidence?

Now faith is sharpening the knife. In other words, it is believing that we have the things we ask for, and acting in harmony with that belief.

We may not feel that we have our request. We may not sense the blessing we crave or visualize the situation we desire; but we can, if it be a matter of bread, sharpen the knife. We can, like Abraham, turn our faces toward the Promised Land. In short, we can order our walk and work in harmony with our prayers and God's promise.

Faith is not only believing, but it is doing. The Lord asks us to prove Him, not by feeling, but by obeying.

C. P. B.

* * *

An Ambassador's Rules

THE British ambassador to the United States, Sir Esme Howard, laid down, the other day in a speech, some of the rules of diplomacy. "A diplomat," he said, "is the servant of his government. He must obey its instructions." In carrying out this commission, he said, some of the maxims of the diplomatic service are these:

"Never write or say anything that may offend. Never write or speak if you feel irritated or indignant, however righteous you may think your indignation, for you are likely to offend the other party and regret it.

"Never create incidents.

"Always give your opponents credit for good faith.

"Never do anything very secret, or very clever; it always lands you in trouble."

This is not a bad set of maxims for the gospel worker. As the apostle says, those who are sent out into the evangelistic field are ambassadors for God. The minister of God and every believer is never to forget that he is a servant of the heavenly government, subject to its instructions; and that in representing the heavenly government he is in duty bound to be ever on guard lest he misrepresent the heavenly courts from which he is accredited.

W. A. S.

IN MISSION LANDS

Read, and you will know; know, and you will love; love, and you will give---in prayer, in money, and in service,
as God shall prosper you and His Spirit shall guide.

How Prabhu Sahai Found the Message

L. J. BURGESS

IN a village about thirty miles from Ranchi lives a prosperous farmer, Prabhu Sahai. He belongs to an aboriginal race, his ancestors having come to India in prehistoric days.

One night Prabhu Sahai had an impressive dream regarding a new missionary who had come to his part of the country, bearing an important message concerning the coming of Christ and the end of the world. He was strongly impressed to visit the missionary, who would help him to a better understanding of the Bible. When he arose from sleep, he at once started in search of the subject of his dream, but although he inquired in many villages round about, he was unable to obtain any information.

Two years passed, and the matter had nearly gone from his mind, when upon a certain Sunday the Church of England pastor from Ranchi came to preach in the chapel near by. In his discourse he mentioned the fact that a new mission had come to Ranchi, preaching the soon coming of Christ and the seventh-day Sabbath. What his object was in calling attention to this I am unable to say, but the Lord used it to recall to the mind of Prabhu Sahai the dream which he had had two years before.

Not long after this, Prabhu Sahai found his way to our mission in Ranchi. For an hour or more he plied us with questions regarding our teachings. Seeing his interest, we invited him to come and spend some time with us in Bible study, which he did some weeks later. He spent a month with us in earnest study of the message. We covered the principal points of present truth, all of which he gladly accepted.

On the first of January, 1924, he was baptized, making the opening day of the New Year the beginning of a new life in Christ. He then returned to his village to give the message of present truth to his friends and neighbors, some of whom have since become interested and are joining him in the study of the Word.

Thus the Lord is gathering out His elect from every nation. Soon the number will be made up for His kingdom, and the way for His coming prepared.

* * *

The Medical Work Makes Friends

F. A. STAHL

WHEN we began work for the Indians in the Lake Titicaca region, most of the people there were very much prejudiced. Judges, lawyers, prefectos, governors, and all were against our work. We began by treating the Indians in their sicknesses. Great numbers of them came to us, some of them being servants of the most prominent people of the province.

God gave us many remarkable cures, and we were soon sent for to treat the best people in these towns. Here again the Lord helped us, and the people began to appreciate the work that we had started in their district.

The effects of the medical work are immediate and notable, and obstacles that otherwise would impede the gospel work are readily surmounted.

We always think of dentistry as being a complement of the medical work. A few weeks ago I was called to a town to care for some aching teeth of one of the most prominent men of the whole valley. He was very nervous when I opened my case of medicines, and asked several questions as to my ability in the dental line. To this I replied that I had been successful in relieving many people.

"Well," he said, "go ahead. I have a bad case of aching teeth. Do what you think best."

I found it necessary to extract one of his molars. As it was wedged in between other teeth, he was nervous about having it taken out. I injected an anesthetic, and pulled the tooth without difficulty.

As I was gathering up my instruments, he asked me what the bill was, and he paid me three times the sum I asked him, saying, "You people are teachers of the best religion that I have ever heard of. I hope everybody will accept it. Go right on teaching, and do not pay any attention to these persons who are spreading bad reports about your work, for they are always against anything that is good and pure."

This man has already been a great help to our mission in business transactions.

One day on the road from the mission, Mrs. Stahl and I met the manager of one of the large government colonies. Halting us, he stated that he was on his way to the mission with his sister, to have a tooth extracted. He explained that his sister had suffered for weeks, being unable to get help in the place where they lived. As we were ten miles from our mission and fifteen miles from his colony, I asked him if he wanted to return to the mission with us.

"Have you any instruments with you?" he asked.

I replied, "Yes, I always carry instruments and medicine."

"Well," he said, "I prefer to have the tooth attended to right here, so as to return to our colony at once."

So right there in the forest road, with a tree trunk for a chair, I pulled the offending tooth. The manager and his sister were delighted, and gave us a cordial invitation to open work in their colony. We were exceedingly glad for this, as there were already three families of that colony keeping the Sabbath, but unknown to them at that time. We have met these people many times since then, and have always found them manifesting the same cordial interest in our work.

On the edge of the great forest in which the mission is located, there lives an old white man who is married to a Chuncho woman. He has great influence with the Indians. Since the establishment of our mission in that region, this man has sent to us many persons of both tribes to be treated. This has put us in touch with many from that district. He has also called us to his home to treat his family and the neighbors. He now tries to learn what day we are to pass his house, so as to notify the sick people in his district to be there to meet us. The Lord has blessed

notably in the treatment of these sick, and this old man has been so much impressed with this that he now proclaims far and wide most earnestly the merits of our medical work, and tells the people, as he told us the last time we met him, "The medicines used by your mission are holy, for they never fail to cure."

This man has left off many evil habits, has secured a Bible from us, is a subscriber for our papers, is in hearty sympathy with the Sabbath, and is sending his daughter, who is fifteen years old, to the mission school. She is a bright girl, and talks the Indian languages, and we have great hopes that she will become a teacher.

In our work for the Indians, the Lord saw fit to have us locate the mission on land held by a large corporation. We did not seek this. We tried to find another site, but none seemed to answer the purpose so well as the land held by this corporation, for it is situated strategically. The road leading to the great salt mountain, where hundreds of natives come every year to get salt for their own use and to trade with tribes farther inland, passes right through it.

When we approached the head of the corporation and made request for the land, he told us it would be all right, but that we should draw the plan of the land, and get the recommendation of the manager of their colony, which is situated near the mission site. How to get the recommendation and signature of this manager was a problem which gave us great concern. He was a strong Catholic, and a great friend of the priests, who were opposed to any gospel work. We made it a subject of prayer, and I well remember how I felt that morning when I started out to see this man. I felt clear that the Lord would help us, but just how I did not know.

I had to travel on muleback twenty miles before reaching his home. On arriving at his house, I was told that the man was ill in bed, but to come in and see him. As I went in, he explained that a few hours before he had lunched with some military men, and had eaten a considerable quantity of canned meat, and now was suffering great agony. For a moment I was disappointed, thinking that I had made a hard journey for nothing, for now I could not possibly broach my subject. I concealed my chagrin, however, and with a kindly smile told him that I would try to help him. "Ah," he said, "if you only would, I would appreciate it." I gave him treatment to clear his system of the poison, and in less than half an hour he was resting easy.

When I arose to withdraw, he asked me what my errand was. I was not slow to tell him. I explained that we wanted his recommendation to establish our work in that district, and his approval of the plans for the mission site. I handed the plans to him, and while he was looking them over, I got my fountain pen ready. In a moment he said, "I shall be glad to sign these plans and papers, and place my recommendation on them." Taking my pen, he signed his name. Going to the head office of the corporation, we secured the mission site, consisting of 790 acres of good land, free of charge. We immediately began our mission work, which the Lord prospered from the very beginning.

After we had been here about a year, many people in the near-by villages were interested in the truth. This aroused the ire of some, who began a propaganda against our mission. They influenced the manager from whom we had secured our recommendation to the corporation to turn against our work.

This made a great stir in the office of the corporation, and turned against us the president of the corporation, who told the brethren who tried to intercede in behalf of the mission, that he would have nothing to do with the case, and had turned it over to the manager of the colony. We were concerned, but not in despair, for our trust was in Him who never fails, and we had the assurance that God would somehow work for us.

About this time we heard that the president of the corporation was on his way to their plantation, which was located near the mission. I immediately mounted my mule to go to the automobile terminus to meet him, a place some forty miles from the mission, where he would be obliged to leave his car and take saddle animals. It was very dark when his party overtook me on the road. I greeted them kindly, and after a few moments led the conversation to the matter of the mission, which I had no sooner done than I was met with a very curt, "I do not care to talk over this matter tonight. I will meet you tomorrow at twelve o'clock at the plantation."

Spurring up my mule to get ahead, I bade his party good night. I repeat, the night was very dark, and the road was very narrow and dangerous. I had no light with me, but felt no fear. I had the assurance that the Lord had sent His angel to lead my mule.

Arriving early the next day at the plantation where the president was staying, I was informed that he wanted to see me, and was shown into his room. He explained that his horse suddenly left the trail the night before, and started to walk into space, and that he had fallen headlong over the high embankment. I found that he was suffering from a very badly infected wound on the top of his head. Dried leaves and dirt had been pushed under the scalp.

I dressed his wound very carefully, while the manager of the colony waited on me, bringing the things necessary for treatment. After I had finished the examination and treatment, the man expressed himself as feeling very comfortable, and said with a kindly smile, "I suppose you would just as soon have this matter taken up about your mission at once, and not wait until twelve." He was our friend now, and instead of wanting us to move the mission, he desired us to remain, and wanted to help us in every way.

Since then I have been appointed medical adviser to four out of five of the corporation's plantations, they paying the mission well for all services rendered.

When we established our mission among these people, we were warned to be on guard continually because of the *curacas* (witch doctors), who were very angry with us because of their waning influence over the people, and who were organizing bands of savages for the purpose of killing us. We were advised also to be on the lookout for any one who was not known to us, not allowing him to enter our kitchen to place poison in our food.

Strange to relate, our first patron among these people was a prominent *curaca's* child, whom the Lord healed. This man was so elated over what had been done for his baby boy, that he immediately began telling others to go to the mission for treatment. And we have not seen one hostile manifestation since then.

A few months ago, one Sabbath morning while the meeting was in progress, a messenger came into the building, and brought word that "Santiago, the great *curaca*," was coming with many people toward the mission, and that all were heavily armed. This caused considerable excitement in the congregation, and their

first impulse was to rush out of the building. But we quieted them by telling them that these people had a right also to come and hear the word of God.

As the man with his band was still at a considerable distance, we had time to close our meeting at the usual hour. As we left the building, we saw "Santiago, the great *curaca*," with his people emerging from the forest. He walked very stately and solemnly at the head of his band, right up to where we were waiting to receive him. We greeted him kindly, after which he said, "I have come to you for help; there is much sickness among my people."

This man remained with us for three days. We treated his sick, giving him and his people medicine and advice, for which all seemed to be thankful. He was the first man among these Indians who offered to pay for his medicine, and He brought substantial presents of food for the mission. He attended all our meetings, and was very much interested in our school, in which, before he left, he asked permission to place four fine young men. As he left, in bidding us goodbye, he said, "I am old, and perhaps will never come to see you here again, but I will send my people here to you, so that you can teach them and help them. And you come and see me where I live."

This man's visit to our mission has proved a great blessing, and given an impetus to our work.

The medical work is a great help in this work for the Indians, and we want to take this opportunity to thank the brethren and sisters who at the last General Conference sent us a microscope.

This microscope is proving to be a great blessing to us way out here, enabling us to diagnose obscure cases, and making our medical work much more efficient.

A few months ago I had occasion to return to the capital city, Lima, where our union offices are located. Part of my journey I had to make by automobile. We had been on the road for about an hour when the engine developed trouble, and persisted in stopping every few hundred feet. We had arrived at a place where it was wild and mountainous, far from any house or hotel. There were five passengers besides myself, and we all began to be worried, for we all wished to take a train in a few hours. If we missed it, we would be put to great inconvenience.

The driver got more and more nervous as he tried repeatedly to repair the engine, and his efforts appeared to be of no use, for the trouble got worse and worse, and the stops were more frequent. Finally, on one of these stops, I got out and asked the man what was the trouble, and he told me in a low tone, "Gas line." Then he showed me a small crack in the copper gas line, which he had wound with string from time to time. "Why," I said, "I believe I have something that will help us out in this case. At least it will help us make the first town." And going to the automobile, I opened my medical case and took out a roll of surgical tape. With this we wound the damaged gas line, and not only made the first town, but reached our destination without any further trouble. This is another instance where the medical work helped.

* * *

"It is perfectly fair to compete with all one's might with other strivers after success, and to distance them if possible. But the moment the advantage is taken of another, the element of evil comes in. Emulation is one thing; greedy determination to win at all costs is quite another matter."

Siam

L. V. FINSTER

THE aboriginal inhabitants of Siam, in Southeastern Asia, were first disturbed by the immigration of the Mon-Khmer racial stock in the early part of the Christian era. A little later the Tai people of Yunnan descended onto the plains of the Menam and Mekong Rivers, but it was not until about the middle of the thirteenth century that they rose to independence in their new home. The Tai race are now to be found not only in Siam, but in French and British possessions in the Indo-Chinese peninsula, and over a large part of southern China. The language spoken by all of them is still essentially one, but the Siamese very early developed a distinct alphabet.

During the reign of Louis XIV of France, an attempt was made to effect a diplomatic conversion of the king and the people of Siam to Christianity. The attempt ended in a revolution at the capital, which swept away the king and his counselors. Since that time but little progress has been made in winning the Siamese people to Christianity. The prevailing religion is Buddhism. They believe in the transmigration of souls through all phases and forms of life. The people are very kind to all animals. A beggar will divide his food with his dogs and cats, thinking he will thus obtain merit in his next existence. Yellow-robed priests are in evidence everywhere. In the city of Bangkok alone they say there are 10,000 priests. Every young man is supposed to spend some time as a priest.

Although the Siamese people have responded slowly to Christianity, the Lao and the Karen people, living in the north, have accepted the message of Christ in great numbers.

Up to the present time our work in Siam has been among the Chinese. Many of them are responding to the third angel's message. Brother Able is now studying the Siamese language, hoping to carry the message to them. Something should be done to open up the work among the millions living in the north. They differ from the Siamese in language, dress, and many customs and characteristics. The door is wide open there for work, and the prospects are very promising. Who will respond?

* * *

Head-Hunters in Ecuador

FROM the highlands of Ecuador to the east, one descends into the heavily forested Amazon valley, where he finds himself in the land of the Jibaros, formerly a very numerous and warlike tribe who exterminated the Spaniards who had established prosperous cities in that region. These people are devil worshippers. If God is good, they reason, they have nothing to fear from Him. The devil, however, is malignant; therefore he must be propitiated by worship and sacrifice. The witch doctor is their chief resource in time of sickness and need. War is the normal state of the Jibaro Indian, first for the purpose of getting wives from neighboring or enemy tribes, second for revenge of injuries inflicted upon relatives during these wars, then for enemy heads that are supposed to bring good luck to the possessors because of the sacrifice of the victim to the devil. During the last two centuries the Jibaros have greatly decreased in numbers. Their attitude toward the whites has become more friendly, and they respond readily to kindly approach. — W. F. Jordan, in the *Christian Herald*.



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.

Comfort

2 Corinthians 6:18

MRS. J. F. MOSER

WHEN you look upon your father's empty chair,
And remember he can nevermore be there;
When you feel an aching void within your heart,
And the bitter, blinding tears unbidden start,
Look away!—beyond the darkness and the pain.
Morning cometh! You will greet him soon again.

He is only sleeping, taking needful rest,
Like a weary child upon its father's breast.
When the morning cometh, he will hear his name,
And awake and greet you—just the very same
Dear, kind, loving father you have known so long,
Only glorified, immortal, well, and strong!

Sorrow not, like Mary, by her Master's tomb.
Jesus Christ is risen! He can banish gloom.
Dry your tears! Behold Him, standing by your side.
"I will not forsake," He whispers, "I will guide;
I will be a Father to you,—come to Me!
I will hold thy hand, and help, and strengthen thee."

Sorrows, then, will vanish like the mists of night;
Darkness cannot stay where Jesus is the light;
When the morning cometh, and the saints arise,
Then we, too, shall mount up with them to the skies.
Oh, the thrill of meeting loved ones saved by grace!
Oh, the joy of seeing Jesus face to face!

What a fleeting dream will be our life's sad story!
Light, how light the grief, that worked this weight of
glory!

* * *

Of One Tongue

RACHEL SALISBURY-DOERING

THE endurance of physical pain is indeed a test of heroism, yet I venture to say that physical pain is no harder to bear than is mental suffering. The hurt of the bayonet and bullet is painful; so is the hurt of an unjust tongue. Bombs, poison gas, electric shock—these kill the body, and often release a man from continued years of unhappiness, grief, and trouble. The poisonous tongue of a malicious enemy often cripples character, and kills ambition, reputation, and self-esteem.

A certain Huldah Krieger was elected to teach a newer, larger church school. The influential members of that larger church gathered, after the announcement of the new teacher, with the usual curious, friendly questions:

"How long has she taught?"

"I wonder if she's good with the littlest children."

"Anybody know what she's like?"

There followed a moment of silence. Then out spoke Sister Mayer, who had visited Huldah's former school one day when the teacher had a headache from sitting up late over papers, when the naughtier children had just come back from quarantine, and when the whole school was restless, and unable to recite well. With

an evident effort to subdue a feeling of importance, Sister Mayer said,

"Well, I visited her school once, and such a noisy place you never saw! I don't see how anybody ever studied! From what I saw, I couldn't say she has very good discipline," with a grim little twist of her mouth.

Ah! When the unsuspecting Miss Krieger arrived, every one was ready to watch closely for the first evidence of flaw, to listen critically to the innocent reports of the children, for material to support this first assertion about the new teacher. Of course their efforts were not fruitless. They found some evidence that she was not a perfect teacher, and many other entirely harmless things were easily construed against her. This attitude hampered her work for the whole year, and materially crippled the good results that, with a little encouragement, she could easily have accomplished with the talents God had given her.

How different would have been the record of that school year if Sister Mayer had said that first, critical day, "I visited her school one day under very trying circumstances, and I thought she did remarkably well. She seems to be very earnest, and I'm sure she will love our children."

In the chapel of one of our colleges, Leonard Read, a new student, listened intently to the words of the godly but unlucky pastor of the church. In his room again, awaiting the dinner bell, he sat thoughtfully watching the young people strolling up and down the campus.

"What's the matter?" inquired his kindly roommate. "Homesick?"

"No, I was just thinking about what Elder Black said in church. It really makes a fellow solemn to think of the opportunities and responsibilities of a school like this."

"Oh, don't ever get worked up over anything he says. He's all tin horn. They say he eats meat every time he gets a chance,—if he thinks nobody's looking,—and he spends most all of his time running around in a swell Essex."

Something delicate, beautiful, died within Leonard's soul, filled instantly by the venom of a roommate's tongue. Many a soul-saving talk he listened to after that, and always something tender would knock at his heart; and always that tender thing would be slain by the recurring doubt, "Maybe this man isn't so sincere as he seems. Anyhow, I'll not get worked up over the words of a mere man."

His friends often wondered why Leonard never surrendered through all the splendid years of his college work; but they never knew how the whole delicate fabric of his soul's idealism had been scorched, like fine cloth in a hot flame, by doubt from a careless roommate's tongue.

I think that James, the friend of Jesus, must have had careless friends or vicious enemies. His comment on the abuse of the tongue has never been equaled in literature for terse, pointed, passionate prose. "The tongue is a fire, a world of iniquity: . . . it defileth

the whole body, . . . it is set on fire of hell. . . . It is an unruly evil, full of deadly poison."

Perhaps the venom of jealousy had flayed his sensitive attempts at leadership. Perhaps an experience recounted to a friend for helpful criticism and counsel, had been repeated slurringly, with a tincture of ridicule, to be repeated again with the spice of scandal by that listener. Perhaps his life haven had been strewn with driftwood by the returning tide of reported words that he never had said, despicable deeds that he never had done, and unworthy motives that he never had harbored. Perhaps he had stood under a dark cloud in the noonday of life, listening to fierce, scorching words of denunciation from one who he thought had read his heart perfectly through years of companionship. Perhaps, dazed and grief-stricken, he had been thrust aside to grope his way with aching heart down the long, dark lane of broken friendship, where blossoms and birds abound overhead, but underneath is only the bitterness and anguish of haunting memory. "Behold, how great a matter a little fire kindleth!"

Many an innocent, noble heart is suffering behind a brave smile because somebody spoke a few words of suspected scandal, gave a knowing look, a significant shrug — and the cruel thing was done. The insinuations of malice, the half lies of jealousy, make evil out of one's greatest good; and such a tongue is a prime instrument in the hands of him who is the prince of gossips, critics, scandalmongers, and liars.

But the victim is not the only sufferer from this two-edged sword — the evil tongue. W. J. Jordan says:

"Every individual who breathes a word of scandal . . . is instantly punished by nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity."

True indeed are the old axioms that the more one looks for evil the more he sees; and that every expression deepens impression. So, many a youth who could have blessed humanity, grows into old age with a morbid memory and a suspicious mind that feeds on the suggestions of scandal as a buzzard feeds on carrion. Peace and purity flee from the company of backbiters and scandal spreaders, and brotherly love shrivels, like a harebell in the hot hand of a ruthless child.

Recently a lecturer told the story of a newly married couple who watched, from the curb, a handsome pair of draft horses drawing a heavy load, their great shoulders flung easily against the collar, their powerful muscles flashing in the sunlight like ripples.

"How easily they seem to draw that tremendous load!" she exclaimed.

"Yes," responded her practical-minded husband. "That's because they pull together."

Shyly, she put her hand into his. "Don't you think it would be nice if we could always pull together like that?"

"Yes," he answered deliberately, "but we never could."

"Why not?"

"Because, you see, they have only one tongue between them."

Even so diversity of tongues produces misery and wretchedness in thousands of homes, in important councils, among tried friends. James saw the ideal, and said, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." In our churches and Missionary Volunteer Societies there is unbounded opportunity for good conversation, for

the cultivation of "one tongue" that shall always speak good and never speak ill. Then should we truly show forth the "meekness of wisdom."

In equivalent proportion to its power for harm is the power for good in a consecrated tongue. A helpful word, spoken casually, has often turned the life career of the listener. Truly, we can dedicate ourselves to no nobler task than the control of so vital a force, and can consecrate ourselves to no higher goal than the mastery of a tongue that shall be one with the purpose of God.

* * *

Concerning the Tongue

Did you ever keep your tongue for one day, allowing it to speak no unkind, untrue, or unclean word; allowing it to utter no word about another's business, no judgment, no condemning or critical word? Did you ever take an inventory of your words at the end of the day?

It was the Greeks who said, "The boneless tongue, so small and weak, can crush and kill."

Said the Turks, "The tongue destroys a greater horde than does the sword."

The Persians claim, "A lengthy tongue means an earthly death." And, "Don't let your tongue cut off your head."

From Arabia comes this, "The tongue's greatest storehouse is the heart."

This from the Hebrews, "Though your feet may

The sacred writers say, "If a man seem to be religious and bridled not his tongue, . . . this man's religion is vain." "If a man offend not in word, the same is a perfect man." "Whoso keepeth . . . his tongue keepeth his soul."—*Selected.*

* * *

Holding On to Sin

A LITTLE child was one day playing with a very valuable vase, when he put his hand into it, and could not withdraw it. His father, too, tried his best to get it out, but all in vain.

They were talking of breaking the vase, when the father said: "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment, the little fellow said, "Oh, no, papa! I couldn't put out my fingers like that; for if I did, I would drop my penny."

He had been holding on to a penny all the time! No wonder he could not withdraw his hand.

How many of us are like him? Drop the copper, surrender, let go, and God will give you freedom.—*Selected.*

* * *

Mount Vernon

NELLIE WHEELER FAIRFIELD

It stands unaltered and in majesty

Upon its gentle rise of emerald green;

Its undisturbed calm makes travesty

Of wars and discord such as earth has seen.

The curving river, like a shining shield,

Shuts in to left and right this revered spot,

Across whose sealike waters stand revealed

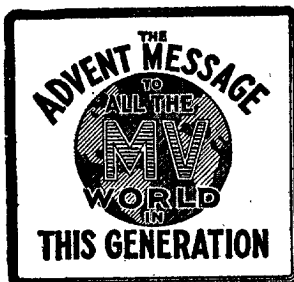
Beauties of landscape God and man have wrought.

A hush of quietude reigns upon this hill;

Crowds bring their homage to this hallowed place,—

A pilgrimage continuing until

Time is no more and heaven shall earth efface.



YOUNG MEN and YOUNG WOMEN



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

The Secret of Overcoming

MEADE MAC GUIRE

In the first verse of Romans 8, Paul says: "There is therefore now no condemnation to them which are in Christ Jesus." In the tenth verse: "If Christ be in you, the body is dead because of sin."

Here is a striking paradox very similar to that given by the Saviour in His beautiful lesson on the true vine, "Abide in Me, and I in you."

In writing to the Colossians of his call to the ministry, Paul speaks of his divine commission to proclaim the glorious mystery of the gospel to the Gentiles. This mystery now made plain to the saints, he sums up in the expression, "Christ in you." This was not an expression of mere abstract theory, but of his own personal life as he wrote to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

And so we have the stirring exhortation to the Corinthians, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

As Christ walked the paths of earth in former days, clothed in human flesh, so today through His divine representative, the Holy Spirit, He enters into the yielded life and takes up His abode.

Indeed, the blessed Saviour even now waits outside the door, and pleads for the invitation to enter: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him."

But it may not appear so clear to some how they can be "in Christ." This is a very favorite expression with Paul, occurring in his epistles about seventy-eight times. At least six of the epistles are addressed to the saints and faithful who are "in Christ."

In the first chapter of Ephesians he enumerates some of the blessings secured to those who are in Christ, declaring that "in Him" they are blessed, chosen, accepted, redeemed, heirs, united, and sealed with the Holy Spirit.

It is plain, therefore, that while Christ enters into His children by His Holy Spirit, He also surrounds them as a heavenly atmosphere. It is thus that He becomes a wall of separation between every true believer and the world, and He not only separates but protects, so that no evil influence from without can harm him.

The diver puts on his specially prepared suit, and goes down into the water, an element in which he could not live. But he is surrounded with an element from above which is continually supplied and renewed from above, and which preserves his life. In a similar way the child of God is born from above, and his home is there. But for the present he is in this earthly element in which he cannot live. His life therefore depends absolutely upon that which is continually supplied from above. That element is Jesus Christ.

The plant cannot live out of the earth, for that is its element. The fish cannot live out of the water, for that is its natural element. The bird cannot live under water, for the air is its element. So the child of God who has been born from above, delivered from the power of darkness, and translated into the kingdom of His dear Son, can live in this world of sin only by abiding in that element provided from above for his existence. And this is

the secret of the great deliverance from sin and the transformation of this life.

"If a piece of iron could speak, what could it say of itself? 'I am black; I am cold; I am hard.' But put it in the furnace, and what a change takes place! It has not ceased to be iron; but the blackness is gone, the coldness is gone, and the hardness is gone! It has entered into a new experience. The fire and the iron are still distinct, and yet how complete is the union! They are one. If the iron could speak, it could not glory in itself, but in the fire that makes and keeps it a bright and glowing mass."

"So must it be with the believer. Do you ask him what he is in himself? He answers, 'I am carnal, sold under sin.' For left to himself this inevitably follows; he is brought into captivity to the law of sin which is in his members. But it is his privilege to enter into fellowship with Christ, and in Him to abide. And there in Him who is our life, our purity, and our power,—in Him whose spirit can penetrate into every part of our being, the believer is no longer carnal, but spiritual; no longer overcome by sin and brought into captivity, but set free from the law of sin and death, and preserved in a condition of deliverance. This blessed experience of emancipation from sin's service and power implies a momentary and continuous act of abiding."

✻ ✻ ✻

Needed: Practical Missionaries

HENRY L. RUDY

This question is one that interests students and teachers, educational and foreign mission boards. The reason why this question is so vital, is that the calls from the foreign field demand men and women who are trained in practical lines, as well as scholastic.

Some one has said that the great trouble with many young people today is that they do not associate the actualities with the theories of life. They go to school (father pays the bills); and get what they call an education. Then when they have finished their school and have made application for a place in the mission field, they may find that they are not wanted. Then they wonder what is wrong.

Should these students analyze their cases, they would find that they had overlooked, or had been caused to overlook, two things: First, they would find that they had not stopped to think that father had an education, the result of which was their bread and butter; second, they would find that they had forgotten the fact that some day they would grow to manhood and womanhood, and would have to provide for themselves.

Now turn to the student's responsibility in getting a practical education. The student should by all means remember that after he leaves the prospect heights of college days, and gets into the midst of things as they really are in this world, he will find himself face to face with the cold facts that people are still human, and must eat and drink to live; and that often as a missionary he must be able to raise and prepare his own food. Often a Bachelor of Arts is unable to plant a garden, prepare a palatable meal, or build a little house to shelter his family. How dreadful would be such a plight, and how one-sided such a training!

Furthermore, let the student remember that ministers and missionaries and teachers will find their influence with the people greatly increased when it is manifest that they possess the knowledge required for the practical duties of everyday life. Often the success, perhaps the very life,

of the missionary depends on his knowledge of practical things.

"The ability to prepare food, to deal with accidents and emergencies, to treat disease, to build a house, or a church if need be,—often these make all the difference between success and failure in his life-work."—*"Education," p. 221.*

Hence we see that a student preparing for successful missionary work has a definite program to follow. Although most of his time is taken up in literary achievement, some time at least must be given to the science of everyday living.

One of our missionaries writes from Africa, "We do not need people who are afraid to work. We need people who can clean up the dirty huts of the natives, and make them fit to live in; who can show the natives how to raise better crops; who can make clothing for the heathen to wear; and who can build houses for them." A missionary from India says, "Send us men and women who can treat the sick, prepare wholesome food, teach sanitation in the homes of the people, and tell the gospel story in its simplicity." These statements speak for themselves.

The student whose earnest desire is to attain the greatest efficiency in the service of God, will avail himself of every opportunity of gaining a practical knowledge along with his scholastic learning, that will enable him to render acceptable service to humanity in all phases of life.

* * *

To the Fathers of Boys

ERNEST LLOYD

A CHICAGO paper tells of a conversation overheard by an unseen friend between the son of a minister in that city and a neighbor's boy:

"It was quite early in the day, and the minister's family had not yet breakfasted, when a little neighbor boy from across the street came into the yard, and beckoned through the window for the eight-year-old son to come out and play. The boy answered, 'I can't come now, for we have not had breakfast nor prayers.' 'Prayers, what's that?' the little neighbor boy asked. 'Why, that's talking to God, and my daddy knows how to do it, too,' was the son's answer."

This little incident reminded me of a question raised in an experience meeting by a father who had given serious thought to his influence as a praying man. It was this: "Are we raising a generation of prayerful or prayerless boys?" And we might add a few more questions in this connection:

Are the convictions about prayer which we pass on to them clear, or fuzzy? Do clear-eyed boys, with unerring intuition, size up our prayer-life as one of chance and uncertainty, or one of confidence and certainty? Will boys believe that prayer is the great unused power of the world, and worthy of their best endeavor, if we, as parents and leaders, are too hurried, too busy, to make the effort and take time to pray? Is not this an especially opportune time for the thoughtful consideration of this vital subject?

Prayer will mean much to the boys if it means much to us. If it means little to us, no accumulation of carefully arranged meetings for prayer and about prayer are likely to mean much to them. He that saveth his time for prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing, and power, and fruitfulness, not only in his own life, but also in the lives of his boys.

* * *

A Letter to Be Proud Of

VESTA J. FARNSWORTH

A BUSY carpenter was sawing, planing, and fitting boards, but his thoughts were far away in the distant State where he had left his wife and children. Misfortune had overtaken the family. The husband and father had left home hoping to earn money to pay his creditors and supply the needs of his loved ones.

From time to time he sent supplies to the home in the mountains. He was now wondering whether they had been received, and whether the articles sent had met the needs and desires of his children.

A letter was handed him. It was written by one of his daughters. She was seventeen,—the age when girls see so many beautiful things they would love to have, and which they feel they cannot possibly do without.

This was no make-believe letter, and the father read to the last line with moistened eyes. Then he said to himself, "That is worth its weight in gold." This is what his daughter wrote:

"DEAR FATHER:

"We received the parcel you sent, and I must say that if you would always do as well when selecting my clothes I would surely give you the task. The aprons are so pretty and serviceable. The shoes are the most comfortable ones I have ever worn. Sister and I wear them to school, and they are just what we needed.

"I wish before you send us girls any more clothes you would get something for mother. She needs shoes, a dress, and a summer hat. She made herself a nice wool dress, but it is too warm to wear now. We girls, of course, haven't a great lot of clothes, but we have more than mother has, and she surely deserves some first.

"Must close now, as the postman is coming. I will write more later.

"Lovingly,

"LUCILLE."

Perhaps there are many other daughters who would do as well as this one did, who would act as unselfish a part. There may be those who would be willing to do without the pretty things they love so much to have, that mother may be as well dressed as they.

May the number of such daughters multiply.

* * *

Preparing the Channels of Life

LYNDON L. SKINNER

ONCE the king of Israel, the king of Judah, and the king of Edom started on a military expedition to collect the tribute which Moab refused to pay.

After a day's travel over desert country, their bright armor and beautiful plumes and banners were dusty and soiled, and the men were worn out and thirsty.

And there was no water.

Military expeditions were not just the same in those days as they are now. These kings did not have the troop trains, and supply kitchens, and reserves, to follow them up, that modern generals think so essential.

For miles in every direction could be seen only the barren desert sands, and the ugly mountain crags piercing the sky. They were caught in their own trap.

Worn to desperation by the pleas of their men, they at last called to see if there was a servant of the Lord who could help them.

At last he came, a striking contrast to the military atmosphere of the kings' headquarters, but he held no fear of the monarchs, nor of their power.

He went away to seek God. At last he returned with but one command, "Thus saith the Lord, Make this valley full of ditches."

How foolish it seemed! The dry, parched sand burned their feet. But desperation caused them to be willing to try anything. When the kings awoke in the morning, all the ditches were full of water.

What a strange story! Yes, but what a great lesson there is in it for us!

Often in life we cannot see the importance of the problems which come to us day by day. We cannot understand the value of criticism which we do not like to hear. We come to trying places where we can see no way out, and we think we must give up in despair, as did the ancient kings. And then comes the command, "Dig ditches!" How foolish it seems to us!

But all these problems come to us that we may "prepare the channels" for the bigger things in life.



INDUSTRIAL TRAINING IN WASHINGTON MISSIONARY COLLEGE

IN connection with the enlargement and improvements that have been going on at Washington Missionary College, the management has not left the industrial features of the school to receive less consideration. We know that association of the industrial with the intellectual work stabilizes the character and enlarges the training to a degree beyond expression.

We have also been impressed, here in the great East, with the need of making it possible for young men and women to work for either all or a portion of their expenses. In the recent enlargement of the ladies' dormitory, we provided special rooms for a fully equipped modern home economics department. This has been a great inspiration to our young women who enter this line of work. Though this is the first year we have had it, and it was not ready until near the middle of the first semester, about fifty girls have availed themselves of the opportunity to receive instruction in this department.

We have also made special preparations in the conducting of class work in carpentry, building construction, and drafting. In this department we also conduct a commercial business, which during the last half of the year of 1923-24 did \$30,000 worth of business. We are now installing new machinery, and it is necessary for us to enlarge this department to care for the business that is coming in. This department will provide work for about twenty students this coming year.

We also have a large printing department, which is employing about twenty students, and we are taking on work and installing new machinery which will enable us to give work to at least forty students during the school year of 1924-25.

We also hold a very close relationship to the sanitarium, which employs a number of our students in the various departments. This coming year there will be special opportunity open to mature men to get work in the men's treatment-rooms. The management inform me that they would like to have six or seven mature, responsible men who desire to earn their school expenses by working in this department. Application should be filed at an early date, so that plenty of opportunity may be had for investigation. Previous experience is not necessary.

Summer employment in the carpenter shop or in the printing office, can be given to a number who are looking forward to attending Washington Missionary College this coming year. In the printing office young women as well as young men can find work. Any

who are interested in working during the summer, and are looking forward to attending college next year, or who are interested in working while attending college during 1924-25, should send in their applications and references at an early date.

We are now only a few days from the closing of the school year. We have had a good increase in attendance, and a splendid interest is being manifested in the inquiries that we are now receiving for the next school year. There is great need that this institution, at the headquarters of the General Conference, maintain a high standard of intellectual and spiritual life. It is to this end that the faculty and board are devoting their efforts, and we believe some excellent results are being achieved.

HARVEY A. MORRISON.



ARE WE IMPROVING OUR OPPORTUNITIES?

THE Lord's Day Alliance has made Nashville, Tenn., the headquarters for its operations throughout the South, and last December secured the passage of a law to prohibit the automobile filling stations from serving the public on Sunday. Recently a bill to repeal this law was introduced in the council. After two open meetings of the council had been held for outside discussion, the bill was ready for its third reading and final vote.

Up to this time no one had appeared before the council to speak in behalf of liberty of conscience and the Sabbath of the Lord. A two weeks' postponement of the vote on final passage was ordered, and during these two weeks a Seventh-day Adventist layman took it upon himself to set the true principles of religious liberty before the council. His effort was in the form of a general letter addressed to each member, plainly showing the true Sabbath and the danger of religious legislation as affecting the Constitutional rights of the individual. These and other arguments in favor of repealing the existing law were also presented to the mayor in person. When the vote to postpone was taken, the vote in the council stood eleven for the repeal and twelve against it. But the work done during the two weeks of delay was blessed of the Lord, and when the vote was finally taken, the law was repealed by a vote of fourteen for to nine against.

Public officials and deliberative bodies are often urged beyond their better judgment, because no one appears for the right side of the matter in hand. These conflicts of principles before public bodies are golden opportunities for presenting the truth to many who would never hear it in a religious serv-

ice, and we are held responsible for the manner in which we improve or neglect them. The fight is on to put the South under the domination of religious legislation, and it is amazing to see how readily the average Protestant preacher falls into the apostasy of the Roman Church on the subject of the Sabbath.

The uninformed are being ignorantly misled by the misnomer of the Lord's Day Alliance, and many well-meaning people are led to speak of Sunday as the "American Sabbath." The people must be reached on this subject through the channel of the ordinary affairs of life. Thousands can be reached in this way who are not hedged about with sectarian prejudice.

In the instance above referred to, some members of the council were so pleased to have support in their effort to maintain correct principles of government, that they called upon the writer by telephone to express their grateful acknowledgment of the timely aid. Even wives and daughters joined in the commendation. I speak of this only in proof that the world is not barred against the truth of God's Word to the extent that we are inclined to think it is. The truth of the Sabbath and the third angel's message must be woven into the daily transactions of affairs in order to make the most rapid progress in the closing work of the kingdom.

J. B. CROUCH.



THE CLINTON THEOLOGICAL SEMINARY

MAY 3 was the close of our spring Week of Prayer. We are glad to report that the week was a very successful one. Elder L. B. Schick, who is doing evangelistic work in Kansas City, was with us, and spoke to the entire school each morning, and also during the evening worship. The messages he brought were an inspiration to each one.

On Thursday morning the spirit of revival came into the school, and when the call was made for all those who would dedicate their lives to the service of God, to come forward, nearly the whole student body came. Several sought special help in their Christian experience. It is encouraging indeed to know that these young men and women are in school for a definite purpose, and as they dedicate their lives for the finishing of this work, I am sure that, when the proper time comes, they will find their places in the work of God.

The last meeting proved to be a most successful one. This was held Sabbath morning. The message, "Preparation for the Latter Rain," was timely. The Spirit of the Lord came

into our meeting, and with the exception of a few, all reconsecrated their lives to the Lord. A call was made for those who had not yet surrendered their hearts to God and who had not received baptism, to come forward. Ten responded. We are contemplating baptism this coming Sabbath. After this baptism there will be only two in our entire student body who have not taken this step. We are hoping and praying that this week of prayer will lead them to give their hearts to God.

W. B. OCHS.

* * *

NORTH PACIFIC UNION CONFERENCE SESSIONS REPORTED IN THE PRESS

THE following editorial, written on the occasion of Elder Daniells' recent visit to Walla Walla in the interest of the North Pacific Union Conference in session at that time (February 26 to March 6), appeared in the Walla Walla Union. It furnishes a very striking example of the friendly attitude of the secular press to our cause:

"Civilization's Frontier"

"World conditions are as familiar to Elder A. G. Daniells, secretary of the world conference of Seventh-day Adventists, as conditions in the Inland Empire are to people hereabouts, and one is tempted to say he is probably even more familiar with them than we are with the Inland Empire, for it is his business to study them deeply. His denomination is vitally interested in foreign missions, because through carrying the message of the gospel to these lands the members expect to bring about the fulfilment of the prophecy regarding the second coming of Jesus Christ.

"Aside from the religious part of the missions program, there is the business element. The gospel mission, Elder Daniells declares, presents the most effective barrier to the rising tide of heathenism which menaces the world.

"Wherever the gospel is preached in its simplicity and purity, it is a great factor in transforming lives. It implants in the hearts of men the impulses of peace and the elements of progress.

"When we take into consideration that between us and the peril of heathenism is a thin line of missionaries out on the frontiers, the importance of missionaries at once appears vital to our civilization. This being true, the business man as well as the church man is interested in the success of keeping the missionaries in the fields beyond. If the average business man understood how much of the world's prosperity and progress was due to the missionary, he would be easier to approach on the subject. While we find many responding nobly to the call of world missions, still there are too many who take the narrow position that they are not vitally concerned in anything so remote as foreign missions. We are endeavoring to enlighten the public as much as possible along this line."

"It becomes apparent from this statement that there is a closer connection between religion and business than many people will admit. It was only a few days ago that a speaker here declared that more religion in business is the need today, because it would help solve the problems of the employer and the worker. And all

leaders agree, regardless of denomination, that injection of the golden rule into world affairs would change things overnight."

During the ten days' session of the conference, the three Walla Walla dailies appeared to vie with one another in extending to us the courtesies of the press, the major part of the articles furnished them appearing on the front page. The morning paper on the morning of the opening of the conference appeared almost like an Adventist publication, as it contained three articles featuring the conference, in bold headlines on its front page. The two evening papers were almost as generous.

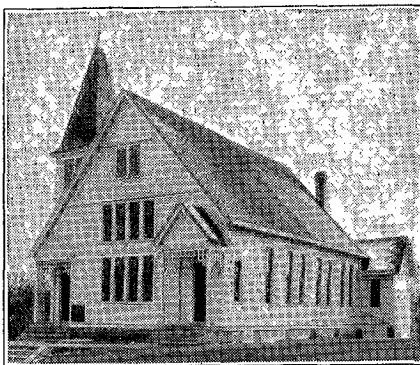
W. C. THOMPSON.

* * *

CHURCH DEDICATION AT WACO, TEXAS

FOR a number of years our little company of believers in Waco, Tex., have not had a suitable building in which to meet. We are pleased to pass along to the REVIEW readers a picture of the new church home at Waco, which was recently dedicated to the service of God, free of debt. The writer delivered the sermon, and Elder G. R. West offered the prayer.

Shortly after the purchase of this building, we started to lay plans for a city effort to strengthen the church



Seventh-day Adventist Church, Waco, Texas

in the beautiful city of Waco. Final arrangements were made for this effort last fall. At that time Elder G. R. West, with a company of laborers, opened meetings in the city auditorium. The workers labored on through the winter months, and even though the weather was very much against them and they had many other unpleasant things to meet, yet a good interest has been created. Twelve have already been baptized, and a second class was organized, and expects to be ready for baptism soon.

The work, however, has been hindered by two of the workers' being called to other parts of the vineyard: Elder West needed a change of climate for both himself and his wife; and Elder V. J. Maloney responded to a call to China. Elder G. W. Spies has taken up work now in Waco, and he with the workers left there is binding off the effort. The outlook is very bright. The members of the church are responding in a loyal manner, and

the church is growing and the tithe and offerings are increasing. We thank the Lord for His blessings received in Waco, and are grateful that we now have a church home in an excellent place, which will speak well for our work there.

J. F. WRIGHT.

* * *

LAKE UNION CONFERENCE SESSION

THE newly acquired South Side church in Chicago, Ill., was the place in which the quadrennial session of the Lake Union Conference was held, March 11-20. In connection with the session, a workers' institute was conducted, the hours being divided between business meetings and spiritual instruction. Throughout the week the workers from the union and local conferences manifested a keen interest in every meeting, and fully justified their assembling together to consider problems of mutual concern.

Elders O. Montgomery, M. N. Campbell, C. S. Longacre, and Dr. A. W. Truman, with the writer, represented the general interests and joined the local workers in earnestly seeking God for His light and counsel, in order that each in his place might become a more efficient instrument for God.

It was felt by all that there were higher planes of Christian living to reach, and hearts were moved to consecrate themselves afresh to God, believing in His power to accomplish the work, first in the hearts of His workmen, and through them in the lives of our people, and for the honest in heart who are longing for the light of the truth.

William Guthrie was unanimously re-elected president of the union, and but few changes were made in the union staff of workers. With the election, those accepting office for another term were assured the co-operation and support of the local conference leaders and workers. Thus striving together, we believe that the Lake Union, which is one of our strongest and largest unions, will press forward to greater things for God.

A special interest was taken in the plans laid to promote larger giving for the work of foreign missions. The Lake Union territory has always been a good recruiting ground for foreign missionaries, and we are confident that a field that has given so freely of promising workers will hold the ropes strongly, so that these workers in the uttermost parts of the earth can do effective work and be assured that others will join them in their labors.

On Sabbath afternoon four workers were ordained to the ministry. Two of these brethren, J. W. Mace and E. E. Franklin, have given their lives to the soul-winning ministry of the printed page. Brethren W. H. Bergherm, of East Michigan, and P. G. Herwick, of North Wisconsin, were the other two workers ordained, and we are pleased

to report that Brother Bergherm is under appointment as a missionary to the Philippines.

It will be well within the purpose of this report to say a word on behalf of those who strove so earnestly to cater to our temporal necessities. The good sisters of the South Side church conducted a cafeteria in the basement of the church building. The service was given gratis, in the hope that whatever profit was made could be turned over to the church treasurer to apply on the indebtedness of the church. This helpful service was appreciated by all in attendance.

C. K. MEYERS.

* * *

SOUTH DENVER CHURCH

OUR South Denver church is actively engaged now in a *Signs of the Times* campaign. We are using thousands of copies of the *Signs* extra, prepared especially for local use. These extras come each week, covering a period of eight weeks. On the last page is given an announcement of the meetings of the church, with a cut of the place of meeting, etc. We find this is an excellent way to get our members to work. Because of this work our Sunday night meetings are attended by many interested persons. We are finding openings for Bible readings, and a general missionary effort is thus being carried on.

G. W. ANGLEBARGER.

* * *

AMONG THE FRENCH WITH LITERATURE

SOME years ago a Roman Catholic priest took a company of French Canadians and went to establish a colony in Alberta, Canada. The colony grew. Several other priests followed, and a number of parishes were established. Becoming dissatisfied, some of the parishioners wrote to the Presbyterian mission board to send them a missionary. This was answered, and a large number of those French Roman Catholics left their church and embraced Protestantism.

Recently a number of these people have received some of our literature, and are somewhat interested. We have obtained the addresses of a large number, and we should like to have some one send to each of those families a set of the *French Present Truth*. We have more than five hundred addresses of families to whom we desire and hope to send the *Present Truth*.

A *French Present Truth* was sent to a lady. After reading it, she wrote and asked for more literature. We sent her three books, "Steps to Christ," "The Marked Bible," and "Epidemics." A letter received from her says: "The priest asked me to burn those books, saying that they were not authorized; but I told him they were the best books I had ever read, and I would never burn them."

Let us not forget our foreign neighbors in our home missionary work.

L. F. PASSEBOIS.

Sterling Junction, Mass.

* * *

GLEANINGS FROM THE FIELD

A BAPTISM was conducted at Superior, Wis., by C. Edwardson. Seven candidates were baptized at that time.

B. H. SHAW held a baptismal service at the Grand Junction, Colo., church on April 19, at which time nine were baptized.

A SHORT series of meetings was held at Bartlesville, Okla., during the month of April, and as a result four were baptized.

THREE persons were baptized and joined the Mexican church at Hanford, Calif. One of these was a gentleman eighty-five years of age.

THE first baptism in the new church at Pasadena, Calif., was held on March 29. Thirteen were baptized and joined the church, bringing the membership up to 234.

THE young people are taking their stand for this truth. On April 12, N. C. Erntson baptized twenty persons at Salem, Oreg. Nearly all these candidates were juniors.

A WORKER met a business man, who informed her that he was reading his Bible and was not interested in other religious literature. She talked with him, and he purchased a copy of the *Watchman*. The next time she went to him he was anxious to know the truth. He now is taking Bible readings of one of the workers.

Appointments and Notices

CAMP-MEETINGS FOR 1924

Atlantic Union

Massachusetts, South Lancaster June 13-22
New England, Rochester, N. H. June 19-29
New York, Union Springs -----
----- June 26 to July 6
S. New England, Hartford, Conn. --
Greater New York ----- July 3-13

Central Union

Inter-Mountain, Fruita, Colo. June 5-15
Wyoming ----- June 8-15
Colorado, Rocky Mountain Lake
Park, Denver ----- June 19-29
Kansas ----- Aug. 14-24
Nebraska ----- Aug. 14-24
Missouri ----- Aug. 21-31

Columbia Union

Potomac, Virginia Highlands, Va. -----
----- June 5-15
E. Pennsylvania ----- June 19-29
New Jersey ----- June 26 to July 6
W. Pennsylvania ----- July 3-13
Ohio ----- Aug. 14-24
West Virginia ----- Aug. 14-24
Chesapeake ----- Aug. 21-31

Lake Union

Illinois, Douglas Park, Springfield -----
----- May 29 to June 8
E. Michigan, Holly ----- June 5-15
S. Wisconsin, Fair Grounds, Fond
du Lac ----- June 12-22

Indiana, Bethany Park, Indianapolis

June 19-29
N. Wisconsin ----- Aug. 14-24
Chicago ----- Aug. 21-31
W. Michigan ----- Aug. 21-31
N. Michigan ----- Aug. 28 to Sept. 7

Northern Union

South Dakota, Huron ----- June 12-22
Minnesota, Anoka ----- June 19-29
North Dakota, Devil's Lake ----- June 19-29
Iowa, Nevada ----- Aug. 21-31

North Pacific Union

S. Idaho, Caldwell ----- June 5-15
Upper Columbia, Fair Grounds, Yak-
ima, Wash. ----- June 12-22
Montana, Missoula ----- June 12-22
W. Washington, Puyallup ----- Aug. 7-17
S. Oregon ----- Aug. 12-24
W. Oregon ----- Aug. 19-31

Pacific Union

Central California, Fresno May 28 to June 8
N. California ----- June 18-29
Nevada ----- July 2-10
Utah ----- July 8-13
S. E. California ----- Aug. 7-17
California ----- Aug. 14-24
S. California ----- Aug. 27 to Sept. 7
Arizona ----- Sept. 10-20

Southern Union

Louisiana-Mississippi, Baton Rouge, La. -----
----- July 31 to Aug. 9
Alabama, Clanton ----- Aug. 7-17
Kentucky ----- Aug. 14-24
Tennessee River ----- Aug. 21-31

(Colored)

Alabama, Mobile ----- Sept. 4-14
Louisiana-Mississippi, Brookhaven,
Miss. ----- Sept. 4-14
Kentucky ----- Sept. 11-21
Tennessee River ----- Sept. 11-21

Southeastern Union

Georgia, Atlanta ----- Aug. 14-24
Carolina ----- Aug. 21-31
Cumberland ----- Aug. 28 to Sept. 7
Florida ----- Oct. 9-19

(Colored)

Carolina, Charlotte, N. C. May 29 to June 8
Georgia ----- Aug. 14-24
Cumberland ----- Aug. 28 to Sept. 7
Florida ----- Oct. 9-19

Southwestern Union

S. Texas ----- Aug. 7-17
N. Texas ----- Aug. 14-24
Oklahoma ----- Aug. 21-31
Texico ----- Aug. 28 to Sept. 7
Arkansas ----- Sept. 11-21

Eastern Canadian Union

Ontario, Oshawa ----- June 5-15
Quebec ----- June 12-22
Maritime ----- Sept. 4-14
Newfoundland -----

Western Canadian Union

British Columbia ----- June 12-22
Manitoba ----- June 26 to July 6
Saskatchewan ----- July 3-13
Alberta ----- July 10-20

* * *

PUBLICATIONS WANTED

R. W. Harris, Brassfield, Ky. *Signs, Watchman, Liberty, Youth's Instructor, and Present Truth.*

J. A. Upton, Route 1, Groveoak, Ala. Continuous supply of denominational literature for distribution.

W. H. Standiford, 619 Cedar, Wallace, Idaho. Continuous supply of all denominational papers except the *Review*.

A. L. Ham, 1249 Neptune, Memphis, Tenn. *Signs of the Times, Life and Health, Watchman, Present Truth*, tracts on the message.

F. Sheridan Bailey, Route 1, Arcadia, Mich. Copies of *Watchman, Signs of the Times, Youth's Instructor, and Our Little Friend*.

Mrs. R. E. J. Keok, Mammoth Spring, Ark. Continuous supply of *Signs of the Times, Liberty, Watchman, Present Truth, and Life and Health*.

British Columbia Tract Society, 605 Carter-Cotton Bldg., Vancouver, British Columbia, Canada. Copies of "The Two Republics," "Empires of Prophecy," and "Ecclesiastical Empires," by A. T. Jones.

Mrs. Ora B. Ford, 105 Magnolia St., Winchester, Ky. Continuous supply of Signs, Watchman, Liberty, Youth's Instructor, and Present Truth.

K. G. Risetter, 418 West Fourth St., Lexington, Ky. Continuous supply of Signs, Watchman, Liberty, Youth's Instructor, and Present Truth.

Mrs. A. P. Malone, 145 N. Howard St., Glendale, Calif. Books, papers, and tracts for missionary work in the Soldiers' Home and county hospital.

C. R. Webster, S. D. A. Mission, P. O. Box 541, Hilo, Hawaii. Our Little Friend, Signs of the Times, Memory Verse Cards, Sabbath School Picture Rolls.

Mrs. W. L. Johnson, Box 404, Brooklyn, Iowa. Literature for reading racks. She also desires to thank those who have previously sent her papers.

Mrs. F. C. Grove, Lyons Hill Road, Station A, Box 45, Athol, Mass. Continuous supply of Signs of the Times, Watchman, Life and Health, and Present Truth.

Miss Matilda Green, Horsepool, Mellor, Stockport, England. Continuous supply of Youth's Instructor, Our Little Friend, Sabbath School Worker, and other papers and tracts.

D. C. Babcock, St. Thomas, Virgin Islands. Continuous supply of denominational reading matter. Brother Babcock desires to thank those who have taken an interest in sending supplies of literature for free distribution during the stay of the United States Navy in the waters of the Virgin Islands. He found some young men in the Navy hungry for a word from Seventh-day Adventists. One young man said he had been sent to one of our schools in the South, and was sorry he had not remained there.

REQUESTS FOR PRAYER

From Oregon comes the request of a sister who is deaf, that God's people pray for her recovery.

A Colorado sister sends in a request for prayer that she may be healed and that her husband may be converted.

A sister in Washington sends in a request for prayer that she may be healed of rheumatism, and that her sons may be converted.

A sister in Minnesota sends in a request for prayer for her aged mother, who is an invalid, and also for herself, that she may be healed.

A sister in Washington requests prayer for her daughter who is drifting away from this truth, that she may return to this denomination.

An elderly lady in Nebraska requests prayer that she may have peace and rest, for it seems as if the enemy would crush her with anxiety.

A mother and brother in California request prayers for their son and brother that he may give up tobacco, and be converted and become a faithful missionary.

DISTRICT OF COLUMBIA CONFERENCE ASSOCIATION

The eleventh session (third biennial) of the District of Columbia Conference of Seventh-day Adventists, will convene at Virginia Highlands, Va., one block from station, June 10, 1924, at 10:30 a. m., to elect officers for the ensuing term, and to transact such other business as may properly come before the Association.

R. E. Harter, Pres.
E. L. Workman, Sec.

VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS, INCORPORATED

The nineteenth session of the Virginia Conference Agency, Incorporated, the first biennial session, will be held at Virginia Highlands, Va., June 10, 1924, at 10 a. m. The object of this meeting will be to elect the members of the Board of Trustees and to transact such other business as should come before the members of the Corporation at this time.

T. B. Westbrook, Pres.
C. H. Kelly, Sec.

ONTARIO CONFERENCE

Notice is hereby given that the regular biennial session of the Ontario Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Oshawa, Ontario, June 5-15, 1924. The first meeting will be called June 6, at 10:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

D. J. C. Barrett, Pres.
Jeannette H. Donaldson, Sec.

SOUTH WISCONSIN CONFERENCE ASSOCIATION

The biennial session of the South Wisconsin Conference Association of the Seventh-day Adventists will be held at the Fair Grounds in Fond du Lac, Wis. The first meeting of the session will be called at 10 a. m., Monday, June 16, 1924. This session is called for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the meeting. The delegates to the South Wisconsin Conference of the Seventh-day Adventists are members of the Association.

L. J. Woodman, Pres.
A. E. Nelson, Sec.

NORTH DAKOTA CONFERENCE

The twenty-second regular session of the North Dakota Conference of Seventh-day Adventists will be held on the Chautauqua Grounds near Devil's Lake, N. Dak., June 19-29, for the purpose of electing officers for the ensuing term, and for the transaction of any and all other business that may properly come before the session. The first meeting will be called on June 20, at 11 a. m. Each church is entitled to one delegate for its organization, and an additional delegate for each fifteen members or fractional majority thereof. Please send to the conference secretary the names of delegates and alternates to the conference as soon as they are chosen, that a complete list may be on hand at the organization of the session.

H. Meyer, Pres.
C. C. Dammen, Sec.

NORTH DAKOTA CONFERENCE ASSOCIATION

The next regular meeting of the members of the North Dakota Conference Association of Seventh-day Adventists will be held on the Chautauqua Grounds near the city of Devil's Lake, N. Dak., in connection with the annual conference of Seventh-day Adventists, June 19-29, 1924, for the transaction of such business as may properly come before that body. The first meeting will be called Monday, June 23, at 11 a. m. All delegates to the North Dakota Conference of Seventh-day Adventists are members of the association.

H. Meyer, Pres.
C. C. Dammen, Sec.

UPPER COLUMBIA CONFERENCE

The regular biennial session of the Upper Columbia Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held at the Yakima Fair Grounds, Yakima, Wash., June 12-22, 1924. The first meeting is called for 9 a. m., Monday, June 16. Officers will be elected and other business transacted. Each church is entitled to one delegate for its organization, and one delegate for each additional fifteen members.

J. S. Rouse, Pres.
R. R. Thrasher, Sec.

UPPER COLUMBIA MISSION SOCIETY

The regular biennial session of the Upper Columbia Mission Society of Seventh-day Adventists will convene in connection with the camp-meeting to be held at the Yakima Fair Grounds, Yakima, Wash., June 12-22, 1924. The first meeting is called for 9 a. m., Tuesday, June 17. Officers will be elected and other business transacted. Each church is entitled to one delegate for its organization, and one delegate for each additional fifteen members.

J. S. Rouse, Pres.
R. R. Thrasher, Sec.

OBITUARIES

ELDER S. S. SHROCK

The news of the death of Elder Samuel S. Shrock will bring sorrow to the hearts of a great company of Christian men and women among whom he labored faithfully and successfully for many years. Although he suffered at times from ill health caused by overwork, his life was an active one to the very last. On the Sabbath of April 19 he conducted services as usual in the Scranton, Pa., church. On the next day he suffered a stroke of paralysis, and before night he was dead.

Samuel S. Shrock was born Feb. 21, 1856, in Lagrange County, Indiana, near the town of Middlebury. His collegiate education was begun in Valparaiso, Ind., where under the preaching of Elder S. H. Lane he received his first acquaintance with, and interest in, the teachings of the Seventh-day Adventist Church. During the years 1877-79 he continued his education in Battle Creek College. In 1880 he married Miss Ida Kegg, of Ligonier, Ind.

Elder Shrock began his ministerial work in 1884 in Blue Earth County, Minnesota. After a brief term of service there, he worked several years each in Kansas, Wisconsin, Kansas again, and Ohio. In all, his labors in the West covered a period of about fifteen years. In 1899 he was transferred to the Eastern Pennsylvania Conference, where he worked four years in the vicinity of Reading and five years in Scranton. In 1908 he was compelled, on account of ill health, to discontinue his work, but in 1910 he had recovered sufficiently to accept the responsibilities of a pastorate, first in Kansas and then in New Jersey. It was while engaged in the latter field that ill health made it necessary for him to be relieved permanently. Although officially retired, Elder Shrock has not been able to cease his Christian work, for during the last nine years he has taken an active interest in the Scranton church, and during most of this time has borne the responsibility of all the services of the church.

Elder Shrock was a man who in an unusual degree succeeded in finding the abundant and joyful life. He was not only a lover of the skies, the green earth, and his fellow men, but also a firm believer in the eternal promises found in the Great Book, which throughout his life he studied so carefully and taught so faithfully. He was truly a man whose heart God had touched and inspired to light thoughts and noble deeds. During his long ministry he baptized more than a thousand converts, and it was the great joy of his later years to know that these whom he called his "spiritual children" were bearing witness to the truth, some in the United States, some in Russia, and some even in far-off Java. His present life has ended, but his work will live on. He is survived by his wife, and three daughters, one of whom is married.

B. G. Wilkinson.

ELDER ROBERT J. BORROWDALE

Robert J. Borrowdale died a few days after undergoing a surgical operation in a hospital in Bristol, England. He was sixty-seven years of age. For many months he had suffered severely, and there was evidence that his health was rapidly declining. He died with an abiding faith in Christ Jesus, and an unshaken confidence in the triumph of our denominational work.

His association with us began in the year 1896, under the labors of C. H. Keslake, now of the British West Indies. Brother Borrowdale was a charter member of our church in Plymouth, England. For years he worked zealously in that city as a layman, and later as a conference laborer. Nine years ago he left Plymouth to labor in Bristol, England. Since that time at various dates he has worked in Portsmouth, Southwest London, and Corcomb.

He always manifested the utmost loyalty and devotion to this cause. In each locality where he has labored, God has blessed his work, and many persons won to Christ through his ministry will soon greet him in the kingdom of God.

Brother Borrowdale leaves a wife, three sons, and a sister. Sister Borrowdale has shown a like spirit of consecration and devotion to this message. She has been a faithful companion and coworker in her husband's work.

band's labors, and in the joy of winning souls for the kingdom of God. Miss Borrowdale, his sister, is a member of the Plymouth church. Each of the three sons are active in our denominational organized work. The eldest is a minister of the gospel in Venezuela; the second is laboring in India, and the third in the New England Sanitarium at Melrose, Mass.

We shall miss Brother Borrowdale very much, and our hearts go out in deepest sympathy to his loved ones.

J. E. Jayne.

Hetherington.—Alice Josephine Nordling Hetherington was born at Galesburg, Ill., June 14, 1880; and died at Mayfield, Kans., April 3, 1924. She completed the nurses' course at Battle Creek Sanitarium, and in 1904 was married to Dr. A. J. Hetherington. She accompanied her husband to his field of labor in Central America, where they carried on medical missionary work for twelve years. She is survived by her husband, little daughter, four sisters, and two brothers.

Geo. E. Leffler.

Shafer.—Absalom Shafer was born at Noblesville, Ind., May 31, 1855; and died at his home in Hillsdale County, Michigan, March 15, 1924. His wife, Mary Hildred Shafer, was born at Attica, Ind., Feb. 16, 1854; and died at their home in Hillsdale County, Michigan, March 16, 1924. They accepted present truth under the labors of Elder S. H. Lane forty years ago. Four sons and one daughter mourn the loss of their parents.

L. P. Westfall.

Ellis.—Walter G. Ellis was born at Weston, Maine, Nov. 21, 1864; and died at Takoma Park, Washington, D. C., March 13, 1924, from septic poisoning. He accepted the third angel's message, and through a long illness of seventeen months displayed unusual faith and trust in God. He leaves his wife, an aged mother, one brother, five sisters, a daughter-in-law, four grandchildren, and other relatives to mourn their loss.

Stella H. Ellis.

Taylor.—Lucinda J. Grant Taylor was born in Illinois, June 8, 1851; and died at Arkansas City, Kans., March 28, 1924. She was married to H. W. Taylor in 1874 at Altamont, Kans. She was converted under the labors of Elders Moses Hull and William H. Brinkerhoff, and was baptized and united with the Seventh-day Adventist Church. She is survived by her husband, five children, and twelve grandchildren.

Matthew Larson.

Downs.—Judson Edward Downs was born in West Union, Iowa, July 14, 1868; and died in Chico, Calif., April 15, 1924. He was born of Seventh-day Adventist parents. In 1901 he married Miss May Meehan. To this union one son was born. His wife died in 1905, and he was united in marriage with Miss Nellie Newbill in 1907. He is survived by his wife and son, his mother, two brothers, and four sisters.

Clarence Santee.

Howells.—Mrs. Margaret Howells was born at Ebbw Vale, Wales, April 30, 1836; and died at the home of her son in Pittsburgh, Pa., April 14, 1924. Mrs. Howells had been a resident of Pittsburgh for almost half a century. She was a charter member of the Pittsburgh No. 1 church. She is survived by three sons, one daughter, eleven grandchildren, and seven great-grandchildren.

W. M. Robbins.

Johnson.—Mrs. Hannah Johnson was born in Halland, Sweden, Oct. 14, 1850; and died at her home in Lodi, Calif., April 7, 1924. Sister Johnson came to America with her husband in 1880, and settled in Minneapolis, Minn., where they heard and accepted the third angel's message. Her husband died in 1922. Their two sons and four daughters survive her.

Clarence Santee.

Allen.—Joseph J. Allen was born in Clark County, Ohio, Oct. 9, 1847; and died near Delphi, Ind., Jan. 6, 1924. He was united in marriage with Lola E. Gillman, of Frankfort Ind., in 1880. To this union seven children were born. His wife and six children survive him. He accepted the truth about twelve years ago.

W. A. Young.

Johnson.—Marguerite C. Johnson was born in Denmark, Nov. 2, 1840; and died at Puyallup, Wash., April 1, 1924. She was the mother of seven children, six of whom are still living. Sister Johnson accepted present truth at Green Bay, Wis., in 1875.

F. M. Oliver.

Scott.—Janet Katherine Scott, daughter of Dr. and Mrs. J. V. Scott, of Shanghai, China, was born in Portland, Oreg., May 4, 1916; and died in Shanghai, of acute appendicitis, Feb. 24, 1924.

I. H. Evans.

Pardue.—Genevieve Stanley Pardue was born in Tuolumne County, California, June 1, 1887; and died at Newman, Calif., April 11, 1924. She is survived by her husband, two sons, and her mother.

H. F. Neumann.

Hoffman.—G. T. Hoffman was born in Ohio in 1841; and died at Leavenworth, Kans., April 6, 1924. Forty years ago he accepted the third angel's message under the labors of Elder S. H. Lane.

H. E. Kirk.

Lofton.—Mrs. Sarah C. Lofton was born in Philadelphia, Pa., June 5, 1862; and died at Whitesboro, N. J., April 13, 1924. She had been a faithful member of the Cape May Court House church for the past four years.

Richard F. Farley.

Thompson.—Mrs. E. L. Thompson was born in Kentucky, Dec. 25, 1847; and died at Tacoma, Wash., April 28, 1924. For thirty years Sister Thompson has been a faithful member of the Seventh-day Adventist Church.

F. M. Oliver.

Sevey.—Mary H. Sevey died at her home near Coopersville, Mich., Dec. 10, 1923, at the age of eighty-four years. She accepted this message under the labors of Elder Joseph Bates. She is survived by one son and two daughters.

Mrs. M. Wyatt.

Johnson.—Howard Leroy Johnson was born at Lodgepole, S. Dak., July 21, 1910; and died at the home of his parents in Silverton, Oreg., April 3, 1924. He was baptized last fall. He is survived by his parents, sister, and two brothers.

Lemuel E. Esteb.

Smith.—H. A. Smith was born in Madison, Wis., April 14, 1855; and died at Bethel, Wis., April 14, 1924. Since 1881 he had been a faithful member of the Seventh-day Adventist Church. His wife, two daughters, and one son mourn his death.

B. J. White.

Rowell.—Myra Rowell was born at Elmira, N. Y., Oct. 10, 1849; and died at Eureka, Calif., Feb. 4, 1924. Sister Rowell accepted the truth in Colorado under the labors of Elder G. O. States. Her two daughters and four sons mourn their loss.

I. Parry Dillon.

Hobbs.—Henry Monroe Hobbs was born near Kingsville, Mo., Jan. 1, 1867; and died in Kansas City, Mo., Feb. 9, 1924. He leaves to mourn their loss, his wife, nine children, three grandchildren, his aged father, two sisters, and three brothers.

Mrs. V. S. La Lone.

Jamison.—Archibald Wilson Jamison was born at Biggsville, Ill., Jan. 7, 1852; and died at Lawndale, Calif., April 3, 1924. About one year ago Brother Jamison took his stand for this message, and joined the Seventh-day Adventist Church.

J. W. Rich.

Killam.—Charles Ferdinand Killam was born in Winooski, Vt., May 15, 1868; and died in Burlington, Vt., April 20, 1924. He married Mrs. Ida Buss in 1893. To this union one daughter was born, who is still living. He accepted the Seventh-day Adventist faith in 1920.

D. U. Hale.

Brownhill.—Mrs. Martha A. Brownhill was born at Woodside, Worcestershire, England, in 1854; and died at the home of her daughter, Mrs. Ray V. Smith, of Harrisburg, Pa., March 19, 1924. She is survived by one sister, two sons, and a daughter.

W. J. Venen.

Ryan.—Daniel Ryan was born at Fort Wayne, Ind., Aug. 19, 1835; and died at the James White Memorial Home at Plainwell, Mich., April 2, 1924. About thirty years ago Brother Ryan heard the message and accepted the Seventh-day Adventist faith.

Mrs. Joanna Stidman.

Thomson.—Helen Ida Thomson was born at Memphis, Tenn., and died in Chicago, Ill., Jan. 16, 1924. About twenty years ago she accepted this message under the labors of her brother, A. E. Thomson. She is survived by her father, one sister, and two brothers.

S. T. Shadel.

Bailey.—Mrs. Alice Bailey was born in Wisconsin, Sept. 3, 1854; and died at Modesto, Calif., April 22, 1924. She leaves to mourn their loss her husband, Thomas J. Bailey, two sons, two daughters, and ten grandchildren. For thirty-four years she was a faithful member of the Seventh-day Adventist Church.

A. J. Osborne.

Myers.—David Myers was born in Darke County, Ohio, Nov. 7, 1848; and died in Howard County, Indiana, March 30, 1924. Many years ago he accepted the truth. In 1870 he married Mary E. Young, who died in 1904. One daughter, two sisters, two brothers, and a number of other relatives mourn his death.

W. A. Young.

Pennington.—John F. Pennington was born near Albemarle, N. C., Jan. 21, 1875; and died at his home near place of birth, April 9, 1924. He is survived by his wife and five children. Brother Pennington had been a faithful member of the Seventh-day Adventist Church for almost twenty-two years.

W. E. Lanier.

Bell.—Mrs. Effuma Bell was born in Ohio, Aug. 7, 1838; and died in Alameda, Calif., March 12, 1924. She accepted the message when past eighty years of age. She is survived by two sons, five daughters, twenty-two grandchildren, twenty-one great-grandchildren, also five brothers and two sisters.

James Taphouse.

Lane.—Mrs. Emma Lane died at the home of her daughter in Jackson, Mich., Dec. 5, 1923, at the age of sixty-nine years. Shortly after her marriage to James H. Lane, they moved from Battle Creek to Wayland, Mich., where she lived for the last twenty-five years. One son and two daughters survive her.

* * *

Furbish.—Sarah A. Hiscock Furbish was born in New Vineyard, Maine, April 9, 1856; and died in Plymouth, Maine, April 10, 1924. She was the mother of eight children, five of whom are living. She is survived also by one sister. Forty years ago Mrs. Furbish accepted the third angel's message.

Aura M. Smart.

Craig.—Carrie Helen Craig was born Sept. 19, 1871; and died at Columbus, Ohio, March 28, 1924. She accepted the truth in her early youth, and remained loyal until death. She is survived by her husband, and Helen and Floyd English, children of a former husband.

Charles F. Ulrich.

Johns.—Amos Johns died at his home in St. Mary's, Ohio, April 25, 1924, at the age of seventy-seven. He leaves his wife, several sons and daughters, and other relatives and friends to mourn their loss. He had been a faithful Seventh-day Adventist since 1884.

R. E. Crawford.

Kirk.—Charles T. Kirk was born Oct. 31, 1859; and died at Garden Grove, Calif., Jan. 15, 1924. For a number of years he was elder of churches in the Orange County section of the conference. His death is mourned by his faithful companion and children.

Jay J. Nethery.

McFadden.—Ruth C. McFadden was born at Carrollton, Mo., in 1861; and died at San Diego, Calif., April 13, 1924. Sister McFadden joined the Seventh-day Adventist Church less than a year ago.

W. E. Serns.

Taylor.—Richard Oliver Taylor was born at Lima, Ohio, Feb. 28, 1910; and died April 27, 1924. His death was caused by spinal meningitis. His father, mother, brother, and one sister mourn his death.

R. E. Crawford.

Bruce.—Robert Olen Bruce was born Feb. 21, 1923; and died in Arizona, March 25, 1924. His father, mother, sister, and other relatives mourn their loss.

E. R. Lauda.

Everett.—June Rose Everett, little daughter of Earl and Hattie Everett, was born June 23, 1921; and died at Hartford City, Ind., Jan. 30, 1924.

W. A. Young.

Cox.—Orville Cox died at Peoria, Ariz., April 1, 1924, at the age of seventeen years. He is survived by his mother, five brothers, and five sisters.

E. R. Lauda.

Campbell.—Marth H. Campbell was born Oct. 11, 1857; and died in Delaware, April 19, 1924.

George R. Apsley.

WHAT THINK YE of CHRIST?

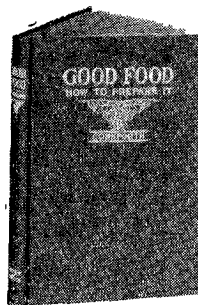
A Dainty Gift Book with an Inspiring Message

This little gift book upholds Jesus as the divine Son of God. It is based on the testimony of the prophets, on His personal power, His teachings, His own claims, the claims of His friends and His enemies, and on Christian experience. It is not dogmatic or argumentative, but pleasing and inspiring.

Printed on enamel paper, with full-page illustrations. Rich wine-color cloth, with gold side stamp. Price, 60 cents.

Order of your tract society

REVIEW AND HERALD PUB. ASSN.
Takoma Park, Washington, D. C.



THE BOOK YOU NEED

"Good Food" goes right into the heart of the subject, and tells not only *how* to cook, but *what* to cook for the best health of the family.

In more than two hundred large pages of "meaty" text, in new, easy-to-read type, it gives valuable introductory advice on how to combine foods, caloric value of the principal foods, experiments, etc.

Having established the fundamental principles, it gives pages and pages of recipes, with detailed instruction, in the chapters on the cooking of Cereals, Macaroni, Breads, Soups, Legumes, Nuts, Gravies, Milk Products, Eggs, Vegetables, Salads, Sandwiches, Fruits, Pies, Cakes and Cookies, Icings and Fillings, Frozen Desserts, Fruit Canning, Invalid Cookery, etc.

"Good Food" is the Kitchen Dictionary

To be sure of a copy, order yours today.
Price, \$1.25.

For sale by all tract societies
REVIEW AND HERALD PUB. ASSN.
Takoma Park, Washington, D. C.

Reduced Prices on Song Books

In response to repeated calls for discount on song books in quantities, the following special prices are now offered. This will enable Sabbath Schools and Churches to buy in sufficient quantities so that all the members may join in the singing.

CHRIST IN SONG, cloth binding:

	NEW PRICES
In lots of less than 25 copies	\$.85
In lots of 25 to 99 copies80
In lots of 100 or more copies75

HYMNS AND TUNES, cloth binding:

Single copies	\$1.75
In lots of 25 to 49 copies	1.60
In lots of 50 or more copies	1.50

HYMNS AND TUNES is now being used in the Takoma Park church and in other large churches in Washington and throughout the country for church services. It contains our good old denominational hymns, and is recommended for church use.

Order of your tract society



WASHINGTON, D. C., MAY 29, 1924

EDITOR

FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON C. P. BOLLMAN
C. A. HOLT

SPECIAL CONTRIBUTORS

A. G. DANIELLS J. L. SHAW C. H. WATSON
I. H. EVANS L. H. CHRISTIAN J. E. FULTON
O. MONTGOMERY W. H. BRANSON E. E. ANDROSS
A. W. CORMACK P. E. BRODERSEN

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.

ELDER L. H. CHRISTIAN, in a letter written under date of April 27, speaks thus of conditions in Europe:

"Conditions in Europe are getting better. Our funds are coming in a little better than they were, and yet the suffering and needs of our people are very great. It is most unfortunate that some of these questions have been thrown into politics. It seems as though people make political capital of almost anything these days. It is true, no doubt, that many people in Germany and other places make money and spend it foolishly. I suppose the people who have caused the trouble have had very little of the suffering, but our own people and the people generally in those countries have suffered greatly this winter, and are still suffering."

Brother Christian has just returned from a trip to the different mission stations in East Africa, and in speaking of the trip says:

"Really, the Lord helped us out there. The trip was not easy, for aside from journeys made by railroad and steamship, I traveled over 950 miles by automobile, bicycle, and a large share on foot. Marching in the rain and mud, crossing streams without bridges, and wading through the grass in East Africa is not altogether a pleasure. And yet I have come home feeling as if I had had a vacation."

* *

A LETTER recently received from Elder G. G. Lowry, superintendent of the South India Union Mission, tells of the courage of the missionaries in that Union:

"Our work in this country is progressing; and although we sometimes feel greatly handicapped because of the lack of funds and workers, yet we know that God rules over all, and that His hand is on the wheel. So long as He is the one who is in charge of the work, and knows what is best for us to have, we feel safe in trusting all to Him, and doing our best to co-operate with Him in fulfilling His purpose in India. We are of good courage, and are trying to keep pace with the message, and to follow up the openings that God is making for us in this great land."

QUARTERLY OFFERING

THE regular quarterly offerings for church schools will be received on Sabbath, June 7. This fund makes possible conference assistance where a church seems unable to provide suitable and acceptable conditions for the education of its children.

Parochial schools are in the limelight these days. Let us see that our schools in every respect—buildings, surroundings, equipment, teaching force—recommend themselves to educational authorities.

This offering passes through the regular channels.

DEPARTMENT OF EDUCATION OF

THE GENERAL CONFERENCE.

* *

A LETTER has recently been received from one of our brethren who is in the Lepers' Home in Spanish Town, Jamaica, British West Indies. At the time he accepted this truth only one other person in the institution kept the Sabbath, but now there are about fifteen who are Seventh-day Adventists. They have many trials. H. Fletcher has been holding tent-meetings in the town about a mile from the institution during the past year, and has visited the brethren at the Home, and this has greatly encouraged them. These believers request their brethren and sisters to pray for them often. They are trying to witness for the truth in that institution.

* *

J. C. MICHALENKO has been working among the Ruthenian people in North Dakota, and has been selling books to them. One day he met a man who wanted the book, but was not prepared to pay for it. Brother Michalenko let him have the book, and said he would call for the money later. When he called, the man said that the same evening he received the book he had not stopped reading until he had read it from cover to cover.

* *

LITERATURE WORK IN THE PUNJAB

UPON my arrival in the Punjab, there was only one colporteur, an old man, who is still faithfully selling books. There are now seven canvassers in the Punjab. At first I had great difficulty in selecting men. Where was I to get colporteurs? I had read in the "Testimonies" what kind of men we should select, and I could find only one or two men qualified for this work who could be spared from among our believers. For this reason I was compelled to take Christians not of our faith. The Lord, however, sent me men sufficient for the time being. I thought the only thing to do was to conduct classes and teach these men our truth.

In order to find out what kind of men I had, I determined to test them before beginning the classes. I set them to work the city of Lahore, and they were told to meet every morning at the bungalow at eight o'clock before

beginning the work of the day. I found this very encouraging, as I could encourage them and they in turn could encourage one another. Every morning they would ask each other, "How did you get along yesterday?" This created a sort of rivalry, and every one was enthusiastic to try harder each successive day.

This program continued for several weeks, and then classes began. The subjects dealt with in our Urdu publications were taken up in the classes, and proved of great benefit to those who listened to them. One young man gave up smoking. Others began to keep the Sabbath.

After the classes were over, I gave these men thirty rupees' worth of books, and then sent them to the four corners of the Punjab. I thought that this number of books would be sufficient to keep them busy for at least a month. To my great surprise, two of them returned in a week. I asked why they had come back so early, and they replied, "Sahib, when we have sold all the books, what else can we do?" At the time I sent these men out, I kept my older colporteur, named Caleb, in Lahore to help me. When these men returned with their good reports, Caleb said to me, "I feel so ashamed. I am one of the oldest colporteurs, and since the classes I have not done anything. I am going out with 50 rupees' worth of books, and I will not return till I have sold them all." In a fortnight he returned, having sold them.

One of my colporteurs, Kasim Ali, sells three rupees' worth of literature a day. He says he does not pass any one by on the road without canvassing him. I believe him too, for I found out afterward that he had sold a "King's Dream" to my sweeper. He is doing a very good work.

Another young man, George, who is a convert from Mohammedanism, has given up much for Christ. Before accepting Christianity, he was a wealthy man, and used to keep a large hotel, the rent of which was 500 rupees a month. Since he accepted Christ, his brother has ruined his property, wasted his money, and stolen his wife. The first day he began selling books, he returned at night, having sold only one anna walla "Badsha." He was quite discouraged. But the next day he determined to go out again, and he succeeded in selling ten annas' worth. Next day it was one rupee and two annas, and soon afterward two rupees a day. This is what his sales are now.

Our sales for the Punjab for December, including Big Week, amounted to more than 490 rupees, and the number of books sold was 4,000. In January, notwithstanding the classes which occupied nearly a fortnight, our sales amounted to about 250 rupees, the books numbering about 2,500. This month I believe our report will be equally good. May the Lord continue to bless the book work in the Punjab.

E. R. STREETER.