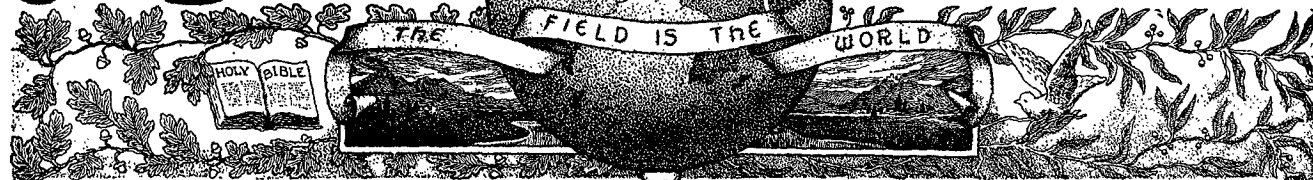


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No. 40

THE GOSPEL TO ALL NATIONS

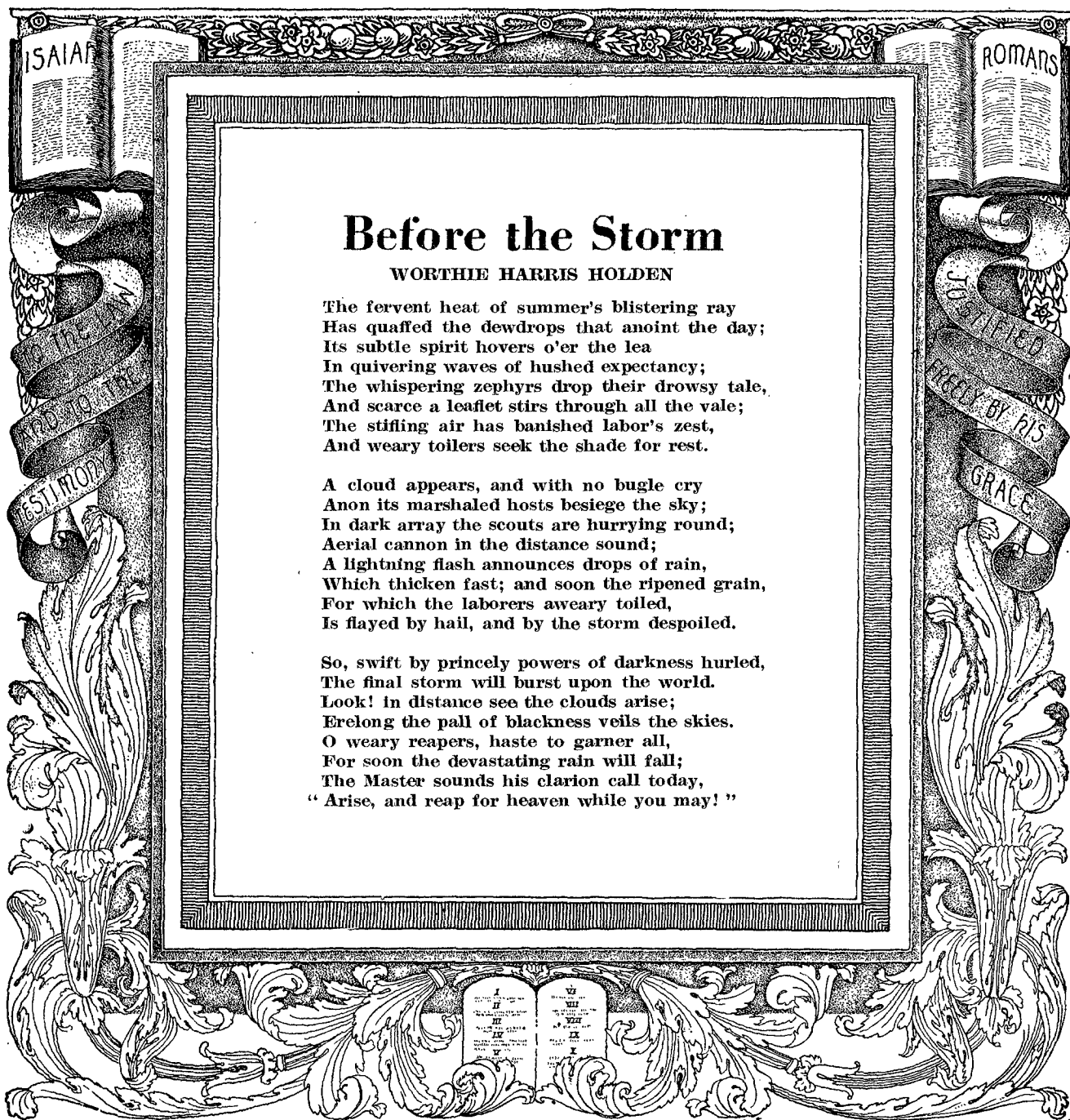
Before the Storm

WORTHIE HARRIS HOLDEN

The fervent heat of summer's blistering ray
Has quaffed the dewdrops that anoint the day;
Its subtle spirit hovers o'er the lea
In quivering waves of hushed expectancy;
The whispering zephyrs drop their drowsy tale,
And scarce a leaflet stirs through all the vale;
The stifling air has banished labor's zest,
And weary toilers seek the shade for rest.

A cloud appears, and with no bugle cry
Anon its marshaled hosts besiege the sky;
In dark array the scouts are hurrying round;
Aerial cannon in the distance sound;
A lightning flash announces drops of rain,
Which thicken fast; and soon the ripened grain,
For which the laborers aweary toiled,
Is flayed by hail, and by the storm despoiled.

So, swift by princely powers of darkness hurled,
The final storm will burst upon the world.
Look! in distance see the clouds arise;
Ere long the pall of blackness veils the skies.
O weary reapers, haste to garner all,
For soon the devastating rain will fall;
The Master sounds his clarion call today,
"Arise, and reap for heaven while you may!"



Changes in the General Conference Staff

BY WILLIAM A. SPICER
President General Conference

OUT of the recent General Conference session at Milwaukee came a number of changes in the General Conference office staff. In the mass of interesting matter from the fields which appeared in the *REVIEW BULLETIN*, many readers may not have noted these changes which bring new gifts into the General Conference service.

With the return of Elder C. H. Watson, General vice-president, to the Australasian field, necessitated by personal considerations, Elder O. Montgomery, formerly vice-president for North America, was elected to the General vice-presidency, joining the president in general work and visitation of the various divisions.

To fill the place of vice-president for North America, the Conference called Elder J. L. McElhany from the Pacific Union Conference. Elder McElhany is already entering upon his duties, Elder J. E. Fulton, formerly president of the Australasian Union Conference, having accepted a call to the Pacific Union Conference presidency. Elder McElhany's work will be particularly to live with the problems of the North American Union Conferences, though it is understood that the North American vice-president may, to a limited extent, join other officers in responding to calls from the great mission divisions.

In the staffing of the Secretarial Department, Elder E. Kotz, of Europe, was made an associate secretary. Elder Kotz has been the division home missionary secretary in Europe for a number of years. We know him best, however, as one of the pioneer missionaries in East Africa in the days before the war. An incident of that service which forms a pleasing part of our missionary record, was his translation of the New Testament into one of the languages of Africa, the translation being issued by the British and Foreign Bible Society. As soon as may be arranged, Elder Kotz will be settled into the work at headquarters, joining the other secretaries in the office and in the field visitation. Keeping the close connection between all the home bases of supply and the needy fields, is the important work of the Secretarial Department, in charge of Elders C. K. Meyers, B. E. Beddoe, and E. Kotz.

Joining the secretaries and other officers in visiting the fields and attending general meetings, are the field secretaries. Elder G. W. Wells, president of the Southern Union Conference, was called into this service by the General Conference, Elder J. J. Nethery, president of the Southeastern California Conference, being called to the Southern Union presidency. Elder Wells has already entered upon his duties in the rounds of various camp-meetings in the Middle West. At the Conference, Elder F. H. Robbins, president of the Columbia Union, was also elected field secretary, and felt heartily to accept. However, following the Conference, as the union committee considered their situation, they felt constrained to urge that Elder Robbins be released from the General Conference call, to continue with the union. One additional factor in the consideration was the condition of Sister Robbins' health, inasmuch as the normal work of the field secretaries requires at times prolonged absence from home in far fields. Responding to this request, Elder Robbins has resigned from the call to the General work.

Another new field secretary was elected by the General Conference at Milwaukee. Elder G. W. Schubert, these many years carrying the work of president in various union conferences of Europe, was called to serve as one of the General field secretaries. Elder Schubert is planning the early laying down of his work in the Central European Union, so as to join the General Conference staff in Takoma Park.

With every year's expansion in the great mission divisions, the calls come for laborers connected with the General staff to join the workers in meetings and councils in the great mission fields, and to knit the mission field interests yet closer to the home base membership by joining the home conference workers in general meetings and councils. In this work the whole great world field must hold closely together, every field considering itself a part of every other field. We rejoice in these new accessions to the General staff of workers. The Conference re-elected to this same field secretary work Elders L. R. Conradi, W. T. Knox, W. W. Prescott, and F. C. Gilbert.

The General Conference made a change or two in providing assistants to J. L. Shaw in the Treasury Department. Claude Conard, formerly one of the auditors, was elected assistant treasurer along with H. H. Cobban. Brother G. S. Luther, formerly auditor in the Far Eastern Division, was called to service as one of the auditors, assisting J. J. Ireland, the auditor of the General Conference.

The Sabbath School Department had an accession of a new associate secretary, Elder S. A. Wellman, for many years connected with our work in India.

Another associate secretary was added to the Medical Department staff. Brother C. E. Rice, business manager of the Hinsdale Sanitarium, and formerly for several years business manager of the St. Helena Sanitarium, was called to give special attention to the institutional and business side of our medical missionary work.

Thus the General Conference arranged for new helpers and new gifts to be added to the former office staff, and with all courage we face the work, determined by God's help that the General Conference headquarters office shall be a helpful and unifying influence in our rapidly spreading and greatly expanding work.

What Christ Abolished

"THE ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances, which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. . . . This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross. [Col. 2:14.]

"But the moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."—*Sermons on Several Occasions*, John Wesley, Sermon XXV, Vol. I, pp. 221, 222.

The Advent REVIEW And Sabbath HERALD

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

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No. 40

A Striking Contrast

IN one of the art galleries of Europe there is represented a striking contrast between Christ and His professed viceregent. The Master is shown in life-size, dressed in humble garb, with a simple shepherd's crook in His hand, expressing in His countenance the meekness, the purity, and the nobility which belonged to His wonderful life. Surrounding Him are figures representing the twelve apostles, men chosen from the humble walks of life to take their place as leaders in the great world work which the Master came to inaugurate.

Directly across the narrow hall, about fifteen feet away, there is seated on a lofty throne the representation of the pope of Rome. He is dressed in resplendent robes. A beautiful tiara adorns his head. Around him are his chosen twelve, supposedly representing the prototypes of the apostles, dressed in the rich garbs which belong to their orders. The pope, as we recall it, likewise holds in his hand the shepherd's crook.

As we viewed this striking contrast, we thought how truly it represents the difference between Jesus of Nazareth, the meek and lowly one, and His pretentious viceregent on earth. Christ came with no outward display, with no sound of trumpets, with no acclaim of men. He came not to be ministered unto, but to minister. He received no homage, but rather the revilings of those He came to save. But a strange, mysterious, mighty power attended His ministry, which sensibly affected the hearts of men; which brought hope to the despairing, faith to the disconsolate, cheer to the discouraged, and life and healing to the sick and dying. There went forth from Him virtue which healed even those who touched the hem of His garments.

What a contrast to this earthly ministry is afforded by the spectacular demonstration of the last few weeks as represented in the so-called Eucharistic Congress in Chicago. The papal nuncio occupies his lordly throne, surrounded by the so-called princes of the church. They are dressed in princely garments. They receive the adulations of the multitude, who bow before them, rendering them homage and kissing their hands.

We need not extend the comparison. The recitals in the newspapers are fresh in every mind. The contrast between all this show and ostentation and the service of the Master is too plain to every discerning mind to need further comment. It serves only to draw the attention of the student of prophecy to the prophetic delineation of this great system of religion which was to stand as a counterfeit of the true worship of God in the earth.

That the papal hierarchy will advance its influence

and its interests by these great demonstrations, we do not doubt. They appeal to the careless multitude. There is something in form and ceremonialism and ritualism and parades and gorgeous dressings and impressive music, which affects the mind of those who have only a superficial knowledge of what constitutes the Christian religion. And they are led to mistake the external for the real heart experience which only is acceptable in the sight of God.

The prophecy of God's Word clearly indicates that the wound which was received by the papacy long years ago would be healed, and we see the healing process rapidly taking place. This church is destined to play an important part in the closing events of earth's history. Using the civil power again as its agent, the persecutions of old will be re-enacted. Dissenters will be punished, the controversy between truth and error will wage fiercely, and out of the conflict there will come the development of those who are true and tried, who are loyal to God and to His truth.

It is well, in the events taking place around us, to read the signs of the times. In tempest and in storm, in earthquake and in disaster, in the shaping of political history in the world, in the development and alignment of various great world movements, God is speaking. Let us recognize the significance of these vital changes, and pass on to our fellow men their meaning in connection with the closing events of earth's history.

F. M. W.

* * *

How Loss Was Turned to Gain

MAKING a railway journey the other day, we fell in with one of our brethren engaged in business in a rather large way, who told a remarkable story. We must pass it on.

While the business is not his own, we gathered that he really has managing direction of it in a general way. He took from his pocket a "memo" book in which the business of seven years was chronicled. The record for the first four years exhibits a loss every year. We asked concerning the ability of the firm to carry on with such a loss, and it was explained that it was an old established company, and able from its acquired capital to sustain temporary losses. Here is the record for four years:

	SALES	RESULTS
1919	\$132,900	Loss
1920	106,418	Loss
1921	97,665	Loss
1922	187,162	Loss

These losses were rather heavy, too, it may be said, \$22,000 in 1922. About this time our brother came to

be more fully in direction of the business, and the Sabbath truth came to him. His heart was won to this message. He felt that if he was to go on giving his strength to the business, the business itself ought to keep the Sabbath. Naturally this was a revolutionary idea in the firm. The end of it was, however, that our brother, the manager, was given a free hand. In the reorganization of the work on a Sabbath-keeping basis, the result really was astonishing. As we saw it in the brother's notebook, we asked:

"But now, was there not some change in the business plan other than this Sabbath matter that might account for the change in results?"

"No," our brother replied. "The general conduct of the business went on just the same. I cannot account for the difference save upon the basis that God added His blessing, and left a witness for all concerned to see."

Remember those four former years and the loss every year, heavy losses. Now let us draw a line after 1922, and put in a subhead,

"Changed to Sabbath Keeping,"

and note in the following three years the remarkable change that came in that business, owned by men who themselves observe Sunday, but who consented that their manager should operate on a Sabbath-keeping basis. Here are the figures that we saw in our brother's notebook:

	SALES	GAIN
1923	\$206,122	\$15,782
1924	227,952	11,507
1925	345,262	22,486

Truly, our business brother says, the Lord's hand was revealed. The reward of Sabbath keeping is not a financial reward. Many are called to suffer financial loss for the truth of God; but now and then the Lord shows by figures and earthly accounts that keeping the commandments of God is profitable for this life as well as for the life to come. In fact, the whole history of the Seventh-day Adventist denomination is a witness to this. Go to any land on earth where our people are gathering in thousands, and somehow it will be found that generally they prosper. That is why they can give and give to the work in a way that sets an example to people of the world. Wrong habits are cut off, extravagant ways are abandoned, and instead of wasteful living and expensive pleasures, comes joy in saving money for God's cause; and with the fear of God and increased health and vigor growing out of knowledge of the principles of healthful living, Seventh-day Adventist people generally find this way of following Christ a good way in this world, while knowing that the path leads surely on to joys untold in the world to come.

W. A. S.

* * *

WE are not only to contemplate the glory of Christ, but also to speak of His excellences. . . . Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life,—who can behold this, and have no words with which to extol the Saviour's glory?—"The Mount of Blessing," pp. 70, 71.

* * *

I HAVE had many things in my hands and have lost them all, but whatever I have been able to place in God's hands I still possess.—*Martin Luther.*

Preachers and Prayer Meetings

ONE of our sisters writes, inquiring why our preachers occupy all the time at the weekly prayer and social meeting of the church. She says that the brethren and sisters in her church long for a real old-fashioned prayer and social meeting. They want time to pray with and for one another. They want time to tell what the Lord has done for their souls, but the preacher feels that nearly all the time belongs to him, at least he uses nearly all of it, and then exhorts the brethren and sisters to be short and pointed in their testimonies. And she asks, "Why do our preachers use so much time?"

Why do they? At least, why do some of them? We know that there are preachers who recognize the rights and privileges which belong to the members of the church. They spend a few moments at the opening of the meeting in a short, spirited talk of instruction or exhortation, but the larger part of the time of the meeting is given to the members for prayer and for the testimony service. And this, we believe, is the way it ought to be; this will make for better spirituality in the church, rather than for the preacher, however efficient he may be, to occupy practically all the time.

We received the letter from this sister just before the General Conference. A prayer meeting we attended last evening, which in our judgment was quite a model prayer meeting, brought the letter to mind. The meeting was in the Sligo, Md., church. Elder J. N. Anderson was in charge. A short, earnest lesson was given by Prof. A. W. Werline on the duties and privileges of the Christian life. This was followed by an earnest season of prayer, in which several took part; and then the balance of the time, fully one half hour, was occupied by the brethren and sisters in telling of their experiences of the week, of the manner in which God had met with them, of their earnest purpose and determination to press on in His service, of their burden of heart for those outside of the ark of safety. It was a blessed meeting. The Spirit of the Lord was present, and witnessed to the testimonies borne, and every one left the place of prayer feeling that it was indeed good to have been there.

As we went to our home, we wondered why all our prayer meetings in all our churches could not be carried on after this order. Why have we so far departed in some of our churches from the old-time practice? Unfortunately, some of our churches have little opportunity from one year's end to another to express themselves in a prayer and praise service, and this is most unfortunate. We feel that the caution conveyed by this sister in her letter is needed, not alone by the minister, but oftentimes by the church elder. Give time to the members of the flock. Afford the church opportunity to praise God. There are no meetings so helpful as these.

We recognize the place of the ministry of the word. We recognize that sometimes it may be advisable to devote the whole hour of the prayer meeting to the discussion of some topic, but let this be the exception rather than the rule. Let us return in all our churches to the old practice of the weekly prayer and praise service, in which every one will be afforded the privilege which his heart desires of telling of the goodness of God in his experience. We shall find that these services are real incentives to spiritual growth and missionary effort. There is real power in prayer and praise.

F. M. W.

A Real Cause for Alarm

BY W. E. HOWELL

AMONG the precious instruction committed to this people for these closing days, nothing stands out more clearly than the spiritual care of our children. We have been given a marvelous message for the people of this generation. We are enjoined to go to the ends of the earth to carry in person the saving truths of the gospel to lost sinners.

These truths shine with a brighter luster every day that passes over our heads. They minister comfort and strength and unspeakable joy in the personal life. They meet every need in the home. They are the very life of the church. They are the salt of the earth, and the glorious light of the whole world. They are the very essence of all that makes us a distinct people and a united people.

The bestowal of such blessings from High Heaven imposes great responsibility. In the discharge of this responsibility, problems of such magnitude, such world-wide scope, so press themselves upon us that we are in great danger of overlooking a charge that is among the greatest laid upon us—the spiritual care of our children.

Stop and Think

Let us stop here, and with heart uplifted to heaven, do some serious thinking. I was moved to write this article by reading in my morning lesson of how Jesus regarded the little child, and by meditating upon what our attitude should be toward the children committed to our care in a perilous time like this. There is, perhaps, no passage in the Bible, nor in all literature, that is more touching, more sublime, than what is said of the little child in Mark 9:36, 37. Read it:

"He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me."

Note how tenderly Jesus loved and does love the children. He not only set the child in the midst where every one could see his innocent, wondering little face, but He also took him in His arms—"tenderly folding the little one in His arms," as the spirit of prophecy puts it.

But the greatest thing in the passage is this: "Whosoever shall receive one of such children in My name, receiveth Me."

Think, mother! When little Donald was first placed in your arms, did you say with Eve, "I have gotten a man from the Lord," and with Hannah, "As long as he liveth he shall be lent to the Lord"? If you did not say it then, are you ready to say it now?

Think, father! When little Irene was first brought to you, did you say, "Children are a heritage of the Lord, as long as she lives she shall be the Lord's"? Or if not then, do you say it now?

Think, teacher! When Donald and Irene came to your schoolroom door that first morning, did you receive them in the name of the Lord, and say in your heart, "I will do my part to bring them up for Jesus"?

Think, pastor or elder! Can you welcome the rosy-cheeked boys and girls to the Sabbath school every week in the name of the Lord Jesus, then look on complacently while they trudge away on other days to a school where the name of Jesus is not honored? Is it enough to feed His lambs one day in the week, and let them live on husks the rest of the time?

Think, conference president and minister! You bear credentials as personal ambassadors of the Lord Jesus, bestowed upon you by the laying on of hands. "In Christ's stead," "as though God did beseech" by you, the holy ordinance requires of you: "Take heed . . . to *all* the flock, over the which the Holy Ghost hath made you overseers, to *feed* the church of God, which He hath purchased with His own blood." Acts 20:28. In short, the charge is to *feed all* the flock—the church of God. Does not this emphatic *all* include every lad and lass that comes and goes in your churches, and that plays about the hearthstone in a Seventh-day Adventist home? Does not the initiative, the ultimate responsibility, lie with you to see that *all* the church is spiritually nourished through the work of the pastor, the elder, the teacher, the father, the mother, the believer? Is it not your privilege and mine, "in Christ's stead," to take the little ones tenderly in our spiritual arms, and minister the blessing which is rightfully theirs? Do we realize that "inasmuch as ye have done it unto one of the least of these, . . . ye have done it *unto Me*"? Oh, think what a privilege it is to act personally in Jesus' stead, to do just what He would do if He were still here in person!

And Jesus has not been sparing in the means He has ordained through which this ministering to the little ones of His fold may be accomplished. The home was His original place and means, and ever will be the best of them all. But under the ravages of sin it has not proved sufficient. Then came the Sabbath school as the strong helper it is and ever will be. But the Sabbath school was not sufficient. Then came the daily school, the church school we call it familiarly. Shall it prove sufficient in addition to the home and the Sabbath school?

One thing is sure,—no other means has been brought forward in the providence of God. Whether He has any other way if the school fails, is not revealed. But another thing is just as sure: Whether or not the church school proves sufficient to accomplish its divinely ordained purpose, depends primarily and altogether on our fidelity in carrying out the Creator's plan.

Sound an Alarm

It is right to sound an alarm when there is danger—not only right, but a duty. When there is a fire in our suburb, the siren across the way shrieks out a piercing, terrifying call to all the inhabitants, and volunteers rush to the rescue. No motorist, pedestrian, or dweller at home feels at ease till the danger is past and our homes and our children are safe.

Is there real cause for alarm in our present church school situation in North America? Hard, stubborn figures stare us in the face. They tell us that in 1926 we have nearly 2,000 fewer of our boys and girls in our own elementary schools than we had in 1920. Look up your REVIEW of June 10, and on page 26 study the figures given in the graphs you will find there. The heavy black line in the graph at the bottom of the page tells the sad story. If you study that, it will fill your soul with alarm.

Note these facts: In the period from 1915 to 1920, the increase of enrolment was nearly 6,000. This is about 1,000 a year, and may be called a healthy

growth. But from 1920 to 1925, the slant is seriously downward—not only no gain, but a definite loss of nearly 2,000. If the gain of 1,000 a year had been continued over this latter period, we should in the year 1926 now have 6,000 more boys and girls in our own schools than we had in 1920. Instead of this gain, we have lost 2,000. Hence our real loss is 8,000 on a basis of normal growth—8,000 boys and girls still outside the wall who ought to be within the fold of Christian education!

Reader, doesn't this tragic fact alarm your soul?

If you will bear with me, I will bring forward one more thought for your contemplation. Turn over a leaf in your REVIEW of June 10 to page 28, and read the five quotations under "Elementary Schools." Keeping in mind the first one,—"*All our children should have the privilege of a Christian education,*"—read with me the following from "Counsels to Teachers," page 44:

"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of *all* the members, and *all* our youth should be permitted to have the blessings and privileges of an education *at our schools.*"

Christ in the Sabbath---No. 1

BY C. EDWARDSON

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . I saw the sword, famine, pestilence, and great confusion in the land."—*Early Writings*, pp. 33, 34.

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Id.*, pp. 85, 86.

Many believe that we are in this time of trouble, and that the apparent lull at present is only the stillness that goes before the great storm of Armageddon. Brethren and sisters, we have not too much time to get ready for it, and to get our work done, "*while the work of salvation is closing.*" We should now be praying for the "latter rain." Zech. 10:1; Luke 11:9-13.

"We were filled with the Holy Ghost *as we went forth and proclaimed the Sabbath more fully,*" it says. There must, therefore, be a fulness in the Sabbath that will prepare us for the reception of the Holy Spirit, or latter rain. And it would be only natural to find that there are deeper spiritual truths in God's holy Sabbath than most of us saw when we began to observe the seventh day; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. And the angel with the sealing message is represented as "*ascending from the east,*" like the rising sun, shining clearer as it ascends. Rev. 7:2. The prophet says: "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

I do not believe we are so much in need of more truths, as of more "eyesalve," a deeper consecration

In other words, if any child in the family is to be left without the daily spiritual food at our schools, which shall it be, Johnny or Mary? If *any* child in the church family is to be left with spiritual undernourishment, which shall it be, Donald or Irene? Who wants to take the responsibility of saying which?

Yet figures compiled by our General Conference statistical secretary on a ratio basis four years ago, when our elementary school enrolment was higher than it is now, show that we had not more than six out of every ten of our boys and girls in our own schools. Where, then, are the other four? Where are the other forty out of every hundred? Where are the 8,000 that would be in our church schools on a normal gain as shown above? Yes, where are the 20,000 (on a most conservative estimate) that should be in our own schools if we were working up to the standard of "*all our children*" in our own schools?

Reader, is it time to "sound an alarm in My holy mountain"—the church? Is it high time to "gather the children" "before the overflowing scourge shall come"? Is there a real cause for alarm?

to God, a more thorough study of the truths God has already given this people. There is in my mind great danger of our losing the spiritual life, and the sacredness of the different points of our faith, and retaining them only as doctrinal points, with which we seek to indoctrinate people; and then, when we do not find in this presentation power to keep ourselves or our converts in the petty trials of everyday life, or strength to live godly lives in our homes, our faith in the saving power of the special message begins to weaken, and our sermons gradually take on the shape of those of popular revivalists, and our converts do not become grounded in present truth.

The whole trouble, then, is that we have lost the vital part of the testing truth, its marrow, its life and sanctity, which the early pioneers possessed. We know the testing truths of the message have infinitely more converting power and keeping power than the popular preaching, for *God is in this message*, and He follows its preaching with His Holy Spirit, when it is presented in its fulness.

In the next articles we will endeavor to point out the life-giving power in the Sabbath.

* * *

Surrender — the Price of Peace

BY G. MARTER

God bids me cast my every care
Upon His loving breast,
That I may know, e'en here below,
A holy, heavenly rest.

Some souls seem struggling all the time,
While others calmly tread
The path which God has marked for them
Wherein His hand has led.

I ask Thee, Lord, to lead me now
Where paths are truly blest;
Surrendering all my life to Thee,
I may indeed find rest!

Mutual Delight

BY J. M. HOPKINS

IN multiplied instances the Scriptures of Truth speak of the fellowship and oneness that exist between the Lord and His people. Rev. 3:20; John 17. Notably Isaiah 57:15 appeals to the heart of him who walks humbly before the Lord,—that the Most High delights to come into the hearts and lives of His children.

With this thought we wish to associate the mutual delight of Psalms 37:4 and Proverbs 15:8: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." "The prayer of the upright is His delight." When the love of God—the love for God—fills the heart and is the one supreme passion in our lives, when above all else we desire and pray and strive to please God, then it is that we "delight" in Him. Then with the psalmist we may say: "In the multitude of my thoughts within me Thy comforts delight my soul." Ps. 94:19. "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. (See also Ps. 1:2.)

When these conditions are met and fulfilled, when thus we "delight" in Him, then it is that He will give us the desire of our heart, because we desire only those things that are pure, true, holy, in accordance with His mind. We "delight" in Him. That is our side of the matter.

Then it is that "the prayer of the upright is His delight." Prov. 15:8. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." 1 Peter 3:12. Then "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

That is the mutual delight—we in the Lord, and He in our prayers. Then will be fulfilled the words of the Master: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23.

Mutual delight, mutual love, mutual abiding.

The Unity of the Remnant Church

BY E. HILLIARD

It is a soul-cheering thought to know that God's remnant people will press together and become one, even when voices are raised on every side, saying in substance, We have the truth, come with us. You have need of us and we have need of you.

But this oneness will not be brought about by some one rising up and declaring the church to be Babylon, misapplying the spirit of prophecy, and trying to tear down what the Lord has been building up for years. The remnant church who are proclaiming the commandments of God and the faith of Jesus, and warning the world against the worship of the beast, his image, and receiving his mark, is not to enter the kingdom of God in petty factions and straggling companies, but as a glorious whole, fully united.

How can any one read from "Testimonies to Ministers" the following plain words, and then quote from the spirit of prophecy parts of paragraphs, taken out of their proper setting, to prove the remnant church to be Babylon? Can it be possible that one can be so deceived as to undertake such a God-forbidden work, and think that he is doing the work of the Lord? Under the heading, "A Work of Tearing Down," we read:

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren."—*"Testimonies to Ministers,"* p. 50.

The early church, under the influence of the Holy Spirit, became thoroughly united, insomuch that they lived together as one family, as far as the necessities of life were concerned. He who controlled that church in temporal and spiritual matters is abundantly able to unite His people in these last days of peril. All will be thoroughly tested; for we read:

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than

subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it."—*"Testimonies,"* Vol. V, p. 81.

At the present time it is impossible to discern fully the genuine from the counterfeit. But the time is not far distant when the gold will be separated from the dross. This, however, will not be done by men separating themselves from the remnant church, thereby declaring themselves to be the gold, and denouncing the body as dross. It seems that persecution is to do this work of separation. It will line up on one side the loyal ones who value truth more than their lives. Those who endure the test will constitute the answer to the Saviour's prayer, that they be one as He and His Father are one. Such will be fully prepared to witness to the world the love and power of God unto salvation. Listen to these heart-cheering words to the remnant church:

"God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation."—*"Testimonies to Ministers,"* p. 50.

May we all through the grace of Christ be loyal to His downtrodden law, even though we may suffer persecution and be threatened with death.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried. . . . Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

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It adds nothing to my satisfaction that another man shall be disappointed.—*Abraham Lincoln.*

Christian Growth

BY ASA T. ROBINSON

THE closing words of Peter's second epistle are a command to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This requirement, like every command of God, becomes an enabling to the one who meets the conditions upon which it is based. As the child of God, through the grace of Christ, adds to his "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," the promise is, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:5-7, 2.

This growth in the knowledge of Jesus Christ, who is "the way, the truth, and the life," is absolutely essential to salvation; in truth, it is the one true and only way of salvation.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

No person can have eternal life and develop the Christian graces, until he experiences the new birth, because until that experience is realized, he is "dead in trespasses and sins." The only means by which the new birth can come into a dead soul is through the life-giving power in the word of God.

"You are born anew of immortal, not of mortal seed, by the *living, lasting* word of God." 1 Peter 1:23, Moffatt's translation.

Bread, a term meaning food, is the only way that physical life is sustained; but when a sinner is converted to God,—"born again,"—he is to live the spiritual life in addition to his physical life. The Lord gave His church, in the long ago, a forty years' lesson to teach the great truth that the spiritual life can be sustained only through the life-giving power in the word of God.

"He humbled thee, and suffered thee to hunger, and fed thee with manna, . . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3.

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves."—*The Desire of Ages*, p. 390.

When a child is born physically, nature provides only one means by which it is to grow—milk. When the new birth takes place, there is just as truly only one way by which the newborn babe in Christ can grow,—by the "milk of the word."

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

Christian growth is beautifully and metaphorically described by the psalmist in the following words:

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92:12-14.

The prophet Isaiah adds:

"That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3.

This spiritual growth is beautifully set forth in figure by the prophet Hosea, as follows:

"I will be as the dew unto Israel: he shall grow as the hily, and cast forth his roots as Lebanon. His branches

shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." Hosea 14:5-7.

The prophet Isaiah draws this pen-picture of what a truly converted, godly man is in this world:

"A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

It is said that there is a certain plant in the western ocean which rises from a depth of 150 to 200 feet and floats on the bosom of the waters. The stem of this plant is said to be less than an inch through, yet it grows and thrives and holds its own against the mighty waves. The secret of how this slender plant can withstand the fury of the elements so successfully, is that it reaches down into the still depths, fixing its grasp after the fashion of the instinct that has been given to it, upon the solid rock beneath the ocean bed, and no commotion of the mighty deep can shake it from its hold. When a man has deep and inner clings to the Rock of Ages, when his life is a translation of the word of God into personal experience, no outward surroundings, however tempestuous, will overcome him. Says the apostle:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Eph. 3:17-19.

When the physical child outgrows its babyhood, it must not continue to feed upon milk, but must take stronger food. So the new-born Christian is to outgrow his babyhood, and partake of stronger spiritual food. Complaint is made by the apostle in his letter to the Corinthian church, that its members had not grown out of their spiritual childhood:

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:1, 2.

Again, in his epistle to the Hebrews, he bears a still more forcible message:

"Called of God a high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:10-14.

I sometimes wonder if the same complaint might not truthfully be made concerning some of the members of our churches. Seventh-day Adventists are looked upon by those not of our faith as wonderful Bible students. I believe this is not so true now of the rank and file of our church members as it was in the earlier days of the denomination. The world is now in perishing need of a new translation of the living word of God. It needs to be translated into the living experience of God's remnant church.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:15, 16.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."
 "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones,
 polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

Speak to My Heart

BY C. P. BOLLMAN

SPEAK to my heart, dear Saviour,
 Tell of Thy love for me;
 Make me to know Thy goodness,
 Let me Thy beauty see;

Not beauty of form nor feature,
 But of Thine infinite love;
 For out of self I'd be lifted
 To purer things above.

Then speak to me present healing
 From the leprosy of sin;
 For I must be free from defilement
 The heavenly prize to win.

I would know Thee as life eternal,
 As the Saviour of my soul,
 The One who alone has power
 To make the wounded whole.

Speak to my heart, dear Saviour,
 Speak of Thy love divine,
 Give me the blessed assurance
 That though unworthy I'm Thine.

My heart clings fast to Thy promise;
 The door I open wide;
 Come and sup with me, Saviour,
 I ask no good beside.

* * *

Our Words in the Home

BY G. B. THOMPSON

A CHRISTIAN in the home—are you? If we are not Christians in the home where we live, we are not Christians in any place. A girl said this, after becoming a Christian, "Do you think it will be of any use for me to try to be a Christian in such a home as mine?"

We must not become so busy with the many cares of life that we neglect the work of Christian living. We must not neglect this.

"The work of all believers is to co-operate with Christ in seeking those who are lost. Christ has given this work to His followers, and the members of the church stand arraigned before God as unfaithful, unless they shall undertake this work disinterestedly and thoroughly. Many will urge that there are other duties that keep them from doing the work, and so excuse themselves from being missionaries for God."—Mrs. E. G. White, in *Youth's Instructor*, Aug. 9, 1894.

It is quite easy to allow ourselves to grow impatient in the home, for the husband or wife, under some small provocation, to speak sharp, impatient words that wound and hurt some member of the household.

We may become sorry for our words, but simply being sorry and keeping on with an impatient, ungoverned temper will not do. We must have victory over that thing in the life.

We must learn to treat others with kindness and love. We may not be treated kindly or considerately.

Such treatment may seem hard to bear when everything we do to help is met with sneers and opposition. Any one can be a kind, loving Christian when everything is smooth and unruffled. Any one can be a smooth Christian under such circumstances, but it is different when the sea of life is stormy and the way is rugged and stony.

O that we all might become patient and kind to those around us! This is one of the graces of the Spirit.

* * *

Love or Unconcern

BY E. W. DUNBAR

THIRTY-TWO thousand volunteers, and only three hundred able to fight. Such was found to be the condition when God summoned the young Israelites to rally around Gideon and conquer the hosts of Midian. Looking at that experience from the human point of view, it was indeed a discouraging situation, notwithstanding the victory of the three hundred.

Fathers and mothers in modern Israel, if the same God should issue a similar call to your boys and girls today,—a thing which is not in the least unlikely to happen,—would they be any better prepared or able to fight and withstand the enemy than were the young Israelites in the days of Gideon? To hold that the young men and women of modern Israel have no such deadly foe to meet, is erroneous and unfair. The modern Midianites, or "heathen neighbors," are offering inducements to many a boy and girl which may mean heavier bondage than that which Gideon was forced to endure. The modern young man and young woman are called upon to pass by avenues and thresholds that are stronger in appeal than were any ventures ever offered to the living octogenarians who so often decry the "wild lunges of youth."

"The church has a special work to do in educating and training its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God."—*Testimonies*, Vol. VI, p. 193.

Not long ago my attention was called to a sign which appeared in the corner of a church lot. It read, "The great opposite of love is unconcern." And as we ponder it, it appears the more true. Very few would be guilty of openly declaring their disloyalty to God, or to their brethren, or to the youth; yet how often in that unguarded moment we release those mortally cool words of unconcern. Even though it be true that the greatest tragedy in the world is to see young men and women placing their confidence and trust in things that are not worthy of confidence or trust, let us refrain from that baleful sort of criticism which is so unjust and disastrous. Rather shall we not turn our attention to our immediate sphere of influence, and cast our weight on the side of the things that tell for incentive and force and guidance in the work of our young people, whether it be in our home, or church, or school?

The record of Gideon is that he "rose up early" to do the work of his God. Do not we who are standing just before the gates of the kingdom of God need to manifest the zeal and faith of Gideon?

Truly there is a pressure of sin on this generation never felt before. The shackles of unconcern must be thrown off, and exchanged for the bonds of love and sympathy.

"Altogether too little attention has been given our children and youth."—*Testimonies*, Vol. VI, p. 196.

The same was true in the days of Gideon. Before he did one other stroke of work for God, he was told, "Throw down the altar of Baal that thy father hath." Judges 6:25. Can it be true that there are altars and idols in our homes today that must be "thrown down" before we can see a united body of young men and women pressing this message on to victory? Let us guard the gates of the homes, for surely our arch-enemy is recognizing that it is his one strategic point, and it is toward that one strategic point that he is striking today. The youth of this message need that constant picture of the Christ that can best come from the revered parent-heroes of the Christian home.

May the Lord hasten the day when the timely message of Elijah will meet a more general fulfilment, and we shall see Him "turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6.

* * *

Mother Was Good to Him

WE can all look back to our childhood days, and recall times when we thought mother was not good to us, times when her mild restraints seemed irksome and even cruel, and when we would have put them aside in our wilfulness and anger. In later years we understand better how good mother was to us, and in all true hearts there comes a feeling of sorrow in remembrance of the times when we were not always good to mother. The following beautiful incident will touch the hearts of many:

"But, after all, she used to be good to us." It was a son who said this of a mother whom some nervous malady had overtaken, and who was certainly a very serious trial to her family.

The young man's life, too, was a weary one. He was hard worked through the day, and it was depressing to go home at night to faultfinding and fretfulness.

Harder still was it to sleep, as this son did, week after week and month after month, with all his senses half awake, that he might hear his mother's footsteps if they passed his door, and hurry after her to keep her from wandering out into the night alone, as her melancholy half-madness often led her to try to do.

Strangely enough, she had turned against her own husband and her daughters. Only this one son had any power to persuade her for good. His work by day and his vigil by night wore on him sorely, but he never complained.

One day his sister asked him how he could bear it and be always patient, when she—mother though she was—was in the house only as a presence of gloom and foreboding and unrest. And the answer came, "But, after all, she used to be good to us."

And then the thoughts of all the group went back to the years before this nervous prostration came upon her, when she had nursed them in illness and

petted them in childhood; when she had been "good to them," one and all.

"I know," the boy said, thoughtfully, "that I was a nervous, uncomfortable child myself the first three years of my life. Father said he thought they'd never raise me; but mother said, 'Yes, I will,' and she tended me day and night for three years, till I began to grow strong like the rest of you. I owe her those three years, anyhow, and she shall have them."

And so he girded himself afresh for the struggle. It did not last forever. There were signs by which the doctors could recognize that the cloud was lifting, and, no doubt, before long she was her old self again. And then came her son's reward. He felt that he had paid a little of the debt he owed to the love that watched over his weak babyhood.

To many mothers, worn by long care, such years of melancholy and nervous prostration must come. And the sons and daughters who find their homes saddened by such a sorrow should lovingly remember the days in which they were helpless, and mother was "good to them."—*San Francisco Call*.

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Eat It or Leave It, Good Policy With Finicky Children

"EAT it or leave it, as you wish," said the mother to her choosy child. "There'll be nothing else until breakfast tomorrow morning, you know."

She may have thought of him as a finicky child; she may even have blamed herself for having "spoiled" him. However she explained his food refusal to herself, she was a wise mother to set out at once to break it up. The child who is allowed to leave his food on his plate a few times, soon knows he has the upper hand. In addition to being naughty at the table, he asserts his right to rule whenever there is a difference between his desire and that of his parents. More than that, one wholesome food after another is left off, and in time he begins to show evidences of a malnourished condition, because he is choosing and getting too many sweets and too few vegetables, fruits, eggs, and but little milk.

Every child-feeding problem can be solved by one method or another if adults have sufficient patience, understanding, and ingenuity. For instance, the mother who let her child go to bed without any dinner because he refused what his plate contained, was acting in agreement with the policy of many child specialists. No healthy child will starve or become malnourished because he is allowed to go hungry for a meal or so. In fact, if missing one meal has not shown him that his parents are in earnest, he may well be required to miss several more.

This method is effective only if there is no food given him by neighbors or others who do not know he is being disciplined. The mother who resorts to this let-him-go-hungry system must be very sure she has been offering the right food and that it has been well prepared. She is then justified in placing her judgment so sternly above that of the child's preference. Also, she will be both kind and wise if she offers his food with no comment on the past unpleasant experience; it never helps for the victor to "rub it in."

Sometimes "starving" will not work, because the child is indifferent to food. Then there is something else for the parents to be concerned about. Active, healthy little tots have every reason to be hungry at mealtime, and can well be expected to greet their food

with joy. Lack of appetite may be due to over-fatigue, or some other bad physical condition, or to not enough active play out of doors. Sometimes the explanation is even simpler: nibbling between meals. Even the child who does not have nickels for ice cream cones or candy bars at odd times may be taking the edge off his appetite by eating wholesome food at a time when his stomach should be resting. Some children may need an extra lunch, but if so, food should be given at a regular time rather than as a "piece."

If parents would only realize that all this eating business is so much a matter of habit, they would see to it that only the right habits have a chance to start. By the time the baby is weaned, he should have become acquainted with such a wide variety of fruit, vegetable, and cereal flavors that adding new ones occasionally would be no trick at all. The trouble is that mothers often are discouraged early in the game when the baby spits out first tastes, and perhaps makes grimaces. This is a perfectly normal response to the new food, simply because it is new. Older children, too, and even adults, often have to become accustomed to something they have not tasted before. It feels strange on the tongue; it may be warmer, colder, or coarser than the accustomed food; it is *different*, but that does not make it distasteful.

Distaste or dislike usually comes under the influence of bad example or unfavorable suggestion. Often a child is unintentionally encouraged into a dislike by the mother who is prejudiced against the spinach that she is feeding him. Her aversion is strong enough to carry over to the baby, though he is still too young to be aware of what is happening. The slightly older child, proud to be just like daddy, imitates the bad example of his elder, and mimics his father's dislikes.

Of course, some food prejudices begin in other ways. The food may have been offered when the child was ill, angry, frightened, or otherwise emotionally upset. Perhaps he has unconsciously linked in his mind the flavor of some distasteful medicine with that of the food he is refusing. It is very helpful to trace out these associations of ideas and experiences wherever possible, because it is easier for parents to undo a bad habit when they understand how it began.

Parents who have finicky children might well begin by turning an eagle eye on their own food habits, to see if they themselves are setting a good example. It might not be amiss to record table conversation verbatim, and to note to what extent food matters, both as to choice and condition of food, are discussed before the children. After directing such an investigation toward themselves, parents should study their children's food habits and temperaments, and then refer to the abundance of recent literature on child training which gives concrete suggestions for solving all types of behavior problems.—*U. S. Dept. of Agriculture.*

* * *

A Single Soul

"RUTH, I have tickets for the concert of the Bell Ringers on Wednesday night. Can you go?" Alice said to a friend at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe next week, and this is their last concert."

"But I never stay away from prayer meeting."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, and against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood before her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

She decided she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within."

As the music ceased, the young girl sprang impulsively to her feet.

"I meant to hear the Bell Ringers tonight," she said, "but I decided I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose and invited any who would give themselves to Christ to come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and kneeling, found the Christ.

When the service was ended, a friend came to Ruth and said, "The lady who went forward wishes to be introduced to you." Much astonished, the girl went to receive an introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn, 'Jesus, lover of my soul,' I thought to myself, 'There must be something in religion, and I am going to have it.' So I wish to thank you, for it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend. She knew now the meaning of the angel's message.

"I thank you for telling me this," she answered; "I shall never forget it."

Yet she little guessed what cause she would have always to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window, she could see where the midnight express and the 11:30 freight had collided. The cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thought of self, and was soon ready to go with her father to the rescue.

And the first face that looked into hers as she stood beside the burning train was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered. The power of speech was almost gone; but she rallied a little, and took Ruth's hand and pressed it to her lips, as she whispered, "Child, I am going—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always, to do her duty, always to give her testimony, always, to appreciate the value of a single soul.—*Christian and Missionary Alliance.*

THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14.

THE CHICAGO CONFERENCE

THE Chicago Conference session was held in the South Side church, Chicago, May 5-9. It was the privilege of the writer to be in attendance at this meeting throughout. The various churches of the conference were well represented in all the meetings. The business of the conference moved off very harmoniously. The spirit prevailing from first to last was one of unity and brotherly love.

We were especially pleased to note the spirit of earnest co-operation and unity among the workers, and were greatly cheered by the evidences of progress made during the last biennial term. The Chicago Conference has made splendid advancement during the past two years, as the reports of the president, the various departmental secretaries, and the other workers clearly indicated.

The responsibility facing the staff of workers and the churches of the Chicago Conference is a stupendous one. The second city of the continent, with its almost three million, representing many, many nationalities, with the conventionalities of the mother country still clinging to them, as well as the great masses of English-speaking people, presents a problem and a task which are gigantic. And yet we find the workers of good courage, pushing on earnestly and with a reasonable degree of success as they seek to give the blessed message of salvation and the soon coming of our Lord.

The Chicago Conference has twenty-six churches. Two of these were organized this last year, one a colored church, and the other a Serbian-Croatian church. They were received into the fellowship of the sisterhood of churches of the conference during the session.

The Chicago Conference is blessed in having within its boundaries three general institutions,—the Broadview College, which has become a General Conference foreign language school; the International Branch of the Pacific Press Publishing Association, which is devoted to the publication of our literature in foreign tongues; and the Hinsdale Sanitarium. These institutions are governed by their individual boards of directors. All of them are in full co-operation with all the local work of the conference, and are a great blessing to the cause in this great metropolitan center.

We were especially pleased to note the good increase in the receipts and mission funds during the last two-year period. The work in the Chicago Conference is making a strong and steady advance.

Sabbath afternoon the South Side church was dedicated. This was an impressive occasion, all the services

were calculated to be a blessing and an inspiration to the large congregation which had assembled. While the South Side church has owned this edifice for approximately five years, it was not until this conference session that the dedicatory services were held, the church but recently having been freed from indebtedness.

There were practically no changes made in the personnel of the officers of the conference, Brother J. W. Christian, with his efficient staff of assistants, being re-elected for another term. Elder William Guthrie, the president of the union, and his staff of union departmental men, were present throughout the session.

O. MONTGOMERY.

* * *

COMMENCEMENT AT EMMANUEL MISSIONARY COLLEGE

SIXTY graduates have this year passed from the doors of Emmanuel Missionary College. Of these, three were granted the degree of bachelor of theology; twenty-two, bachelor of arts; and four, bachelor of science. The remainder completed shorter courses in the ministerial, normal, pre-medical, home economics, and commercial departments.

Five members of this class are under direct appointment for foreign fields, and others are in communication with the Mission Board, awaiting calls at any moment. A large number are already absorbed by our conferences and institutions in the homeland. Others, who have finished shorter courses, are planning to return to the college for advanced work.

Commencement week was ushered in by four graduation recitals in expression and one in advanced voice. The training school gave its usual closing program, and the academic department graduated sixteen young men and women from its twelve-grade course.

Elder B. E. Beddoe, of the General Conference, delivered the baccalaureate address, taking his theme from the class motto, "The World's Need Is Our Call." Vividly he pictured the spirit of plainness, simplicity, and sacrifice which characterizes our denominational endeavors, and which has made possible our present foreign missionary attainments. Touchingly he described the eagerness of our young people to respond to the call for service, and the more pathetic willingness of the fathers and mothers to let them go.

In the class day program the predominant theme was the responsibility which a Christian education imposes upon those fortunate enough to receive it, and the plans of the class of 1926 to meet this obligation.

At the commencement exercises Prof. M. E. Cady delivered an inspiring address upon "The Education That Educates," dwelling upon the fact that thoughtful men of the world are alarmed at the results of present-day secular education as seen in the lives of modern young people, and contrasting with this weakness the success of Hebrew education as given by God Himself and as seen in the lives of the youth of ancient Israel.

Our enrolment this year has reached the highest mark in the history of the school, standing at 533. It has been a material factor in enabling us to show a gain in operation of about \$8,000. Our industries have reached the point where they not only give work to a large number of students, but are a decided financial asset to the school.

A three months' summer school will be held, June 16 to September 7, and a summer normal session, June 16 to August 10. The first semester of the regular year opens Sept. 15, 1926. Our aim is to reach the largest possible number of young people of our territory with the best possible in Christian education. G. F. WOLFKILL.

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BROADVIEW COLLEGE

THE school year 1925-26 has passed into history. At the Broadview College it was a year freighted with rich experiences and blessings. The extra-curricular work of the teachers and students indicates even more definitely than the regular curricular work the moral atmosphere pervading a school and the spiritual life and power of the members of the school family. This report will, therefore, present mainly the activities that are found outside the classroom.

The Harvest Ingathering campaign has come to be regarded as part of the regular school program. The goal adopted last autumn was \$2,500, which was \$500 more than the goal of the previous year. It means a great deal of hard work to raise so large a sum. The joy was therefore the greater when the goal was passed. For several years the college church has annually raised from 80 cents to \$1.04 a week per member for foreign missions. Much is also raised for the mailing of literature and for mission work in the vicinity of the school.

Hall efforts or cottage meetings were carried on systematically during the year in German, Swedish, Hungarian, Ukrainian, Rumanian, and English. Help was also rendered in a Serbian effort. It is encouraging to see the interest in present truth resulting from some of these efforts. Arrangements have been made by the school and the Chicago Conference

to continue some of the efforts during the summer months.

The special Week of Prayer during the latter part of October was a season of earnest seeking after God on the part of both teachers and students. We all greatly appreciated the strenuous work of Elders Kern and Froom throughout the entire period, also the work of Elder Daniels the short time he spent with us. An irresistible force seemed to bring practically every one to each service. The school year showed, too, that the work done was of a permanent nature. A baptismal class of about twenty was organized the last Sabbath. A few weeks later a baptismal service was held, and before the close of the year there were three more such services. In all there were twenty baptized. This included a few from the church school.

Throughout the year we endeavored to carry on the good work started during this special prayer week. The regular fall Week of Prayer and the spring Week of Prayer were likewise seasons when God showed Himself mighty in our midst. The work of Elder R. E. Harter during the latter week was very effective.

The Missionary Volunteer Society, with its many working hands, has always been a mighty force in the Broadview College. Each year there are new revelations of the fact that the Volunteer work is a Godsend to this denomination, and especially to our young people.

A strong class in Christian salesmanship was carried on during the last semester. The work done in this class was supplemented by a ten days' colporteurs' institute in April. Many got a practical experience in evangelistic canvassing during the Big Week. About forty entered the field to work all summer.

There were 311 students enrolled, besides about forty pupils in the elementary grades. About half the students earned their entire school expense by work either at the college or in the vicinity. The senior class numbered thirty-five, sixteen graduating from the academic course and nineteen from the college courses. The class program indicated talent among the graduates. The baccalaureate sermon by Elder C. G. Bellah and the commencement address by Elder L. B. Schick were extremely appropriate. These sermons, as well as the timely messages given in the early part of the year by Elders W. A. Spicer, L. H. Christian, and C. K. Meyers, and by many others of our leading workers who visited the school during the year, exerted a tremendous influence in giving direction to the work of the institution. Especially did the school family appreciate the privilege of forming an acquaintance with and hearing the voice of him who weekly speaks to them through the columns of our church organ, the REVIEW AND HERALD. The solemn and soul-thrilling message given the students will long be remembered.

Nearly all the college graduates who are not taking further educational preparation, such as the medical or nurses' course, have already

received definite calls to fill some place in our denominational work. Several undergraduates have received similar calls, and have entered upon their work. Some have accepted calls to foreign fields.

We feel grateful to God for His blessings and guidance during the past year, and solicit the prayers of our brethren in behalf of the work of the Broadview College and Theological Seminary as it continues its important work of preparing workers for the host of foreigners in North America and for foreign fields across the seas. We would appreciate receiving the names and addresses of young people of foreign extraction who ought to be in this institution. Address Broadview College, La Grange, Ill.

H. O. OLSON.

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"A YEAR AND A HALF OF PROGRESS"

UNDER this head, Brother C. G. Ballah, pastor of the Omaha (Nebr.) church, issues a card for the instruction of its own membership. We feel that the splendid progress of the last year and a half which this record gives is well worth passing on to the readers of the REVIEW.

Sabbath school has been moved upstairs.

The number of Sabbath visitors is much larger.

Sixty-one members have been added to the church.

A good Missionary Volunteer Society has been organized and maintained.

The prayer meeting has made a gain of about 300 per cent.

The last note of \$1,000 on the church debt has been paid.

The title to the property is in the Nebraska Conference.

Plans are already laid for a strong public effort this fall.

A larger per cent of the church members are attending services.

The church has successfully adopted the budget plan of handling expenses.

A good church school has just closed, and the teacher has been employed for another year.

Tithe for the first four months of 1925 was \$2,040.40; for 1926, \$2,492, a gain of \$451.60.

One hundred Reading Course certificates have been given to the church school children the past year.

The average Sabbath school attendance for the first four months of 1925 was 151; for 1926, 177, a gain of 26.

The Sabbath school offerings for the first four months of 1925 were \$611.03; for 1926, \$710.70, a gain of \$99.67.

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THE WEST MICHIGAN CONFERENCE SESSION

THE biennial session of the West Michigan Conference was held in the new Tabernacle at Battle Creek, Mich., May 11-16, 1926.

It was an excellent meeting throughout. It was felt by the brethren that inasmuch as the General Conference session at Milwaukee came so near the camp-meeting season, it would be best to hold only a conference session this year, and not have a camp-meeting in West Michigan.

The new church building was found to be well adapted to such a gathering. It is a very fine edifice, and will accommodate about 1,500 in its auditorium, including the galleries. The Sabbath school rooms and vestries in the basement make it well suited to large gatherings. It is hoped very much by the Battle Creek church that the next Autumn Council may be held in this building.

The evening sessions were well attended, many of the church members being present. The day meetings were attended largely by delegates, few visitors coming in. Of course Sabbath was the big day, and many came in by automobile and train, so that the building was filled to capacity.

A very earnest spirit prevailed, and each day was marked by earnest endeavor and work. The various reports indicated progress in nearly all lines during the term. Especially was this seen in the increase of tithe receipts and mission offerings. While good fruitage has been won in souls gathered in, yet all felt that this phase of the report should have shown greater gain, and all returned to their homes resolved that with God's help this shall be true for the coming term.

And after all, this is the great thing,—the one purpose before us. The only business we have, the only goal before any department or worker, is souls, souls. Without this our work is wasted. The greatest need in the homeland today is more souls.

The workers are of good courage, and a spirit of unity and oneness prevails. Brother J. F. Piper was again elected president, and practically the same staff continues for the new term, with the exception of Brother H. P. Bloum, who, at his own request, was given a year's leave of absence to build up his health. Brother Bloum has served the conference as secretary-treasurer for a term of six years, and his work has been greatly appreciated. Two or three names are being considered for this place.

Besides the staff of conference workers, Elder William Guthrie, president of the Lake Union, with the union departmental men, was present.

Elder W. H. Branson, of the African Division, was there for the last part of the meeting. His thrilling story of God's doings in Africa was a wonderful inspiration to all. Brother G. S. Joseph, of Africa, was also there for a little time.

The plan suggested to unite the North and West Michigan Conferences, was favorably considered, and if North Michigan is so minded, these two fields will undoubtedly be united.

It was my privilege to be present throughout the session, and I, with others, greatly enjoyed this good meeting. God is blessing old West Michigan.

O. MONTGOMERY.

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THERE is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others.—*"The Ministry of Healing,"* p. 100

FIFTY-YEAR JUBILEE AT THE ARTICHOKE (MINN.) CHURCH

A NEVER-TO-BE-FORGOTTEN event was the fifty-year jubilee held at the Artichoke (Minn.) church, Sabbath and Sunday, June 19 and 20.

On Sabbath the Gilchrist and Hancock brethren met with the members of the Artichoke church. Some former members who had moved to other places were also present. On Sunday a large number not of our faith attended the services, which began both days at 10:30 A. M. and continued with short recesses until about 10 P. M.

The jubilee coming so close after the General Conference session made it possible for a number of ministers to be present. They were Louis Johnson, J. H. Hoffman, August Anderson, M. L. Andreasen, Anol Grundset, N. R. Nelson, Peter Gunderson, A. V. Olson, and the writer. The four last mentioned and Mrs. Grundset were reared in this church. Elder Grundset lived here for some time while a young man. The brethren had also hoped to have present on this occasion Elder L. H. Christian, who was connected with the Artichoke church for a time before he attended Union College. His crowded program before sailing for Europe made this impossible.

The first white family that settled at Artichoke Lake came here in 1868. By 1872 several families had located around this beautiful lake in western Minnesota. All were Scandinavians. In His great mercy God sent the blessed truth to this region almost as early as the white people settled here. The church records show that the first baptism, by Elder J. F. Hanson, took place in 1873, one year before our first missionary, Elder J. N. Andrews, crossed the seas to begin work in Europe. The total denominational membership at this time was about 6,000. The second baptism recorded occurred in 1875, when Elder C. Nelson officiated, and when a company was organized and officers chosen. At this time the record states that the brethren entered into a holy covenant to pay the Lord a tithe of all that He gave them. In the spring of 1877 the church was fully organized and taken into the Minnesota Conference. The next baptism recorded was by Elder Louis Johnson, who about the same time also organized the Kingston church in Meeker County, Minnesota.

A few Swedish families who lived in Sweden, just across the Norwegian border line, had received the Sabbath truth from Christiania during Elder J. G. Matteson's first labors there. Two of these families, my uncles, came to Kingston, near Dassel, where father, after a year's stay in Michigan, had already located. Elder Johnson established all of these related families in the truth and added a few others. On his advice these moved to Artichoke, where, through the labors of Elder Johnson and Elder J. H. Hoffman, many were added to the church.

The church has never had a pastor. Besides the laborers mentioned, Elder A. J. Stone held efforts here. The church records show that in 1897 he baptized at one time twenty-eight candidates. When one recalls the many baptisms in this beautiful lake, its waters seem almost sacred. The

church membership two years later reached 126. An exodus occurred during the next few years, during which more than half the members moved to the Pacific Coast and to Western Canada.

Of the charter members, but two remain at Artichoke, Brother and Sister Edward Hanson. They were the first white couple married in Bigstone County. Their nine children are all in the truth and several in the work. Brother Hanson served as church elder for a number of years. Of the charter members of the Kingston church only two remain at Artichoke, father and mother,—Brother and Sister Carl Olson. Their eight children are also in the truth and nearly all in the work. Brother Olson served the church as elder for about a quarter of a century.

About thirty years ago the church began to conduct a church school during the summer. This continued a number of years. At times a church school was conducted during the regular school year, but because the brethren were much scattered this was found very difficult. As far as I have been able to ascertain, eighty-six of the young people have attended our advanced schools. This includes nearly all the young people of advanced school age during the last thirty years.

It is a gratifying fact that nearly all the young people who have grown up in the Artichoke church are loyal to the truth. Many have entered denominational work. At present sixteen are thus engaged. These have labored or are laboring in the United States, Canada, Asia, Africa, and in Europe from the arctic regions to the Mediterranean countries. Besides these, a large number have spent much time in evangelistic colporteur work. Brother Olof Olson Julin entered the colporteur work in the early eighties. Brother Lars Jensen, who was early connected with the Artichoke church as a colporteur, accompanied the missionary ship "Pitcairn" on one of its first tours. Brother Julin's letter of greeting, written from his home in western Washington, cheered the brethren when it was read at the jubilee. Brother Peter Peterson's greetings from California were likewise appreciated. He and his father were the first two baptized at Artichoke, in 1873. He was the first clerk of the Artichoke church.

The last afternoon of the jubilee was devoted to a social service. The many faith-inspiring reminiscences given by both the ministers and the brethren will cheer the hearts of all present as they continue the Christian warfare until the church militant shall become the church triumphant.

H. O. OLSON.

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SOUTH DAKOTA CAMP-MEETING

THE annual camp-meeting for the South Dakota Conference was held June 17-27 in the beautiful little city of Huron. While the total membership of this conference numbers about 1,400, there were present at the camp-meeting only about 500. This is a

smaller attendance than usual. Two things probably contributed to this:

There is to be held a local camp-meeting in the western part of the State July 7-11.

Because of the drouth, which has practically destroyed the small grain of the State, many were compelled to remain at home and plant other crops.

The spirit of the meeting was excellent. I think I never before attended a gathering where so large a per cent of those present attended every meeting as they have done here.

The last year was a good year in the history of the conference. The per capita offering for missions was \$626. The Book and Bible House made a gain. The conference as a whole also made some gain. The Harvest Ingathering funds were larger than ever before. The tithe was the largest, with the exception of the year 1919, which is generally recognized as a boom year. About 100 were baptized during the year, and at the camp-meeting seven received the rite, while a number of others were recommended to their home churches for baptism.

On the last Sabbath of the meeting, J. C. Stotz was ordained to the work of the gospel ministry. This young man has given good proof of his earnestness and faithfulness, and all the workers of the conference seemed to feel a joy in welcoming him to a larger sphere of usefulness upon which he will now enter.

Elder E. H. Oswald, who has labored faithfully, was re-elected president, and Brother J. H. Nies secretary-treasurer. Very few changes were made among the other officers of the conference.

During the earlier part of the meeting the president and various secretaries of the Northern Union were in attendance. Brethren O. Kapitz and C. Bruck of Europe, with J. T. Boettcher and Prof. W. B. Ochs of Broadview, devoted themselves particularly to the German believers. Elder J. W. Westphal assisted in both English and German meetings. Prof. M. E. Kern labored diligently in behalf of the young people. Prof. Leo Thiel, of Union College, assisted in different ways to make the meetings a success.

A deep spirit of consecration seemed to move our believers, and many went from the camp firmly resolved to stand loyal and true to God, no matter what difficulties might be encountered.

HEBER H. VOTAW.

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IMPRESSIONS OF THE GENERAL CONFERENCE

I WAS greatly impressed as I read the late General Conference reports coming through the columns of the REVIEW. I have been connected with the third angel's message for fifty years, and forty-five years of that time I have spent in the ministry, helping to proclaim the glorious message of the soon coming of our Lord to take His people home, that where He is there they may be also.

I have attended many sessions of the General Conference, and have been interested in them all, but never have I been so profoundly impressed with the solemnity of the earnest,

godly appeals made by our dear brethren and sisters who are giving their lives to carry the gospel of the third angel's message to those who are groping their way in heathen darkness, without Christ, the "hope of glory." These men and women have left their homes and friends, and the comforts of life, choosing rather to suffer affliction, privation, and even death if need be, to bring to souls for whom Christ gave His life, a saving knowledge of the truth for this time.

As I read the strong, stirring appeals from the different mission fields, they bring tears to my eyes, and make me wish that I were again young, that I might respond to some of those earnest entreaties for help. Those calls, coming from the ends of the earth for help that the work may be finished so Christ can come and take us home, ought to appeal especially to the young men, because they are strong, and it will if the word of God is abiding in them, and if in the name of Christ they have overcome the wicked one.

I will soon have passed my four-score years, and having met with an automobile accident, breaking my left shoulder and fracturing one hip and one hand, my activity in the blessed work of the ministry seems to be at an end. But I still love the truth, and am looking forward to that blessed hope and the glorious appearing of our Saviour Jesus Christ, who tasted death for every man, that He might redeem us from all iniquity. And while nearly all the early pioneers in this message have been laid to rest, and others may soon follow them, my earnest prayer is that the dear Lord may imbue the hearts of the young men and women with the real advent spirit, that they may be willing and ready to go out to the front to meet the enemy and "rescue the perishing."

Brethren and sisters, let us gird on the armor anew, and go forward with a greater determination than ever before in the strength of our Captain to finish the work and go home. To this end let us pray and sacrifice.

M. G. HUFFMAN.

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OPEN LETTER — NO. 1

DEAR FRIEND:

You may be surprised to get a letter from me, but I consider it a great privilege to write you regarding the work which interests me, and to which God has called me.

All our people, possibly, recognize that we have a great literature — wonderful books like "The Great Controversy," "The Desire of Ages," "Patriarchs and Prophets," and many, many more; but they may not realize that these books were prepared in the providence of God to play a large part in the actual giving of the message to the world. It is not by mere chance that we have the finest literature in the world; in the beginning of this movement, God told His people through His servant, Sister White, that we were to prepare a little paper whose circulation would be small at first, but it would expand and expand until the printed pages would go around the world like streams of light.

And this literature has come into a place of great importance in the giving of the message, and has become the pioneer agency, not only to the people of this country, but to all the world. Its influence is increasing right along, and it will continue to be a great factor until the end; for we are told that it will go on "with ever-increasing success," and will be circulated until the close of probation. And it must necessarily be a factor in the giving of the message, for in no other way could human agencies carry a message to all the world — one billion, six hundred million people — in the time allotted, within a generation, which is nearly expired. Preachers cannot do it, Bible workers cannot do it, it cannot be done by correspondence, but there must be a systematic plan of reaching all the people in the world, every home and every individual. This work can be done only as God adds His mighty power to our efforts, and works by His Spirit through the agencies employed.

Again the Testimonies tell us that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." Think what it says — "in a large degree." So our literature has a place in this message, and a large place in the final giving of it with the power of the Holy Spirit. Again we are told the colporteur has a work to do which is equal in importance to that of the gospel minister.

I am not writing to you, dear friend, to arouse your interest in this work, for I am sure you are already interested, but to enlist your co-operation and support in giving the literature movement the place it should have in this denomination. All our ministerial work should have a literature foundation under it to give permanency and stability to such efforts. So the place of our literature is a very important one, and should have first consideration.

I am anxious for our people, and you, my friend, to think about this work, and to pray for its success, and to realize the great importance that is attached to it by God Himself. My heart is burdened; the times demand an advance move on the part of every one of us; and this work, so important, must take the place that God wants it should take in the finishing of the work in the world.

We have a loyal people who willingly respond to the call of the hour, and I am confident that God is influencing men and women to give themselves to the message more fully.

Yours very sincerely,

A FRIEND OF THE
LITERATURE MINISTRY.

* * *

EVERY individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. — "The Ministry of Healing," p. 100.

MEETING THE PROBLEMS OF YOUTH*

WE all believe, of course, the text, "Train up a child in the way he should go: and when he is old, he will not depart from it." And yet we are sometimes caused to wonder whether in that period of life which we call youth there is not going to be a departure; whether the winds that blow so strongly then are not going to bend the character away from its early direction. We find perplexities and problems in our dealing with young people, for which, so far, as I know, there has never been worked out a formula, or prescription, or sound solution. It is essential that we study this period and this situation.

While we say there are no two people alike, still there are points of similarity, and there are methods that are fairly applicable in dealing with all young people. There are great principles to be followed. Somebody has said that "when a child is born, he is done for," referring to the power of heredity. And I suppose that so far as intelligence or intellectual capacity in a maximum sense is concerned, that is true. But in an absolute sense it is not true. The statement is a pleasantry rather than an axiom. Very few people ever learn the maximum capacity of their brain or ever put their abilities to a full test.

And so, while we admit that every one is to a degree limited by his heredity, and therefore it is very important that our children should be well born, and that parents should give serious thought and study to this phase of life, still we are among those who approach this question with a high faith that there is a power in Christian training and in right guidance that can largely overcome faulty heredity, and can withstand the doctrine of fatalism which rises out of the idea that a man's life is inexorably bound around by inherited tendencies. "God hath dealt to every man the measure of faith," and there is in each child a capacity for unlimited good which can be developed. It is from this viewpoint that I wish to talk about youth and the possibilities that lie in proper training and control.

The Hungers of Life

We are all of us moved, not so much by our rules and formulated principles, as by our emotions and instincts. We are prompted by our instincts in our choice of life work and life companions; we are directed by certain influences that move in that deeper region of a man's life, the heart. These really move people.

These powerful forces I like to call the hungers of life. Some would call them urges or instincts. There is that first distinct physical hunger, the hunger for food. There is the hunger for comfort, and the hunger for association. In dealing with young people, any one who feels that he can stop or kill an instinct is destined to disillusionment. The hunger for association is as integral a part

* Talk given at Parents' Meeting at the General Conference in Milwaukee.

of life as is the hunger for food, especially in youth, when association begins to make peculiar appeal.

The hunger for self-respect is a powerful motive force. Somebody has said that self-respect is the main-spring of human action. I think that heaven, with its streets of gold and gates of pearl, is not so much an allurements to the heart of the man who is intelligent enough to think, as is the hope of hearing from the lips of the One whose commendation is infinite authority, the words, "Well done." This is the joy of heaven: divine commendation, divine confirmation of self-respect.

Sometimes I think we are too sparing of commendation; for commendation is the key to the hearts of men, both old and young. To be able to say to some one, "You have done well," and to say it cheerfully, gives you weight with that person. So many times we are afraid we will give our young people the bighead. In trying to keep our boys and girls from having the bighead, we sometimes dwarf their souls by withholding a word of commendation where it is due.

Love Must Be Won

Many times parents seem to feel that they can exact friendship and confidence from their children. They feel that it is something they can rightfully expect and require from their children, due to the fact that the relationship of parent and child exists. And on this point the happiness of many homes is wrecked. The companionship and friendship between parents and their children during adolescent years is based upon the accumulated strength of emotional ties that have been formed and maintained throughout all the years of their childhood and approaching youth. Almost any child will be friendly to almost any kind of parent—or will at least try it. Children hunger for parental association and affection. But youth comes, with its possibilities of a wider circle of association and friendship, and the child does not have to be confined to just father and mother as friends. Then comes the test of the actual hold father and mother have on the child.

God is not dear to my heart because He made me. I do not love God merely because He created me. Just so my father cannot remain dear in my life merely because there was given to him the power of procreation. God is dear to me because I have been given to understand that He loves me and has given His only begotten Son for me; and I am taught to believe the promise, "Lo, I am with you always, even unto the end of the world." The one appeal that makes a man a Christian is based upon the idea of companionship, the love and the understanding of the Almighty.

Now the same thing is true with regard to the home. I have seen some fathers who thought the child owed it to them, because of their fatherhood, to be kind and to be confidential. That may be so, but that sort of obligation is cold and technical, and very few boys and girls will ever pay that kind of debt. The

father must understand, if he would hold his own child as a friend, that he himself must actually be a friend. A father who would have control of his boy's life must realize that any control not based upon emotional contacts will be short lived. The control of the emotions cannot be demanded or arbitrarily gained; it must be won. To be a boy's friend you must deserve and earn his friendship.

A child should be used to telling things to father as to a friend. Those Christian songs, such as, "Tell it to Jesus," and, "What a friend we have in Jesus," carry more winning power than any amount of doctrinal logic. There is no man who, when in trouble, does not have the longing to unburden his soul to somebody. The very thought of Jesus as a friend, of being confidential with God, is overwhelming and soul-converting. This emotional and spiritual appeal of Christianity is what makes it the most powerful religion in the world. It rings true because it finds a responsive chord in our hearts. It is a part of the fatherhood of God, that we can be confidential with Him and trust Him. And it is a part of our fatherhood and motherhood that our children can be confidential with us. Every one will tell his secrets to some one. Fathers and mothers are the logical ones in whom children and young people should confide. A father who finds himself too easily shocked at the problems and mistakes of the son or daughter, will soon find their confidence transferred to some one who can listen sympathetically, even if not approvingly.

Self-Respect an Asset

Now I want to discuss further the hunger for self-respect. Every one has a sense of self-respect, which is ministered to by praise. Little boys like to be told that you enjoyed what they did. Youth likes to be commended for the efforts of youth.

Self-respect is built upon the confidence that you excel in something. One man wants money, and the ability to make money feeds his self-respect. Another man wants to believe he is superior in education or mentality, and that ministers to his self-respect. Self-respect, nevertheless, may be directed in altruistic as well as in selfish lines. Self-respect is a Christian virtue. Christian people ought to have it. I pity the man who does not have it. The apostle Paul said, "I have fought a good fight," and he did not hesitate to say that he was equal to the chief apostles. He was not a braggart; he was a worth-while man.

It is a fault of youth to boast and brag, and yet it is not so bad a fault, for it is born out of the desire to be conscious of doing well, it is an exaggerated effort to win commendation. To be sure, we must train and temper and curb these instincts in our young people, but intrinsically the desire to excel is valuable. I believe that every boy should be taught to believe that when he is grown, he is to excel in something, he is to be a leader. I often say to young people, "Be a leader! Be above the average! You can do it." Ambition is legitimate, and it ministers to self-respect.

Christian ambition will accomplish something for God.

We have to have regulations in the home, to guide conduct and to guard against the incoming of irregularity, of evil. But negative laws are not enough: we have not merely to check, we have to give impetus. When you get a boy's mind fixed upon some employment or project, he forgets most of your regulations, and does not need them. I say to young people, "You do not know how to live until you come to love some service or some cause more than you love life. Dedicate your life to a great cause." And if the young man and the young woman do not already have that cause to serve, then it is your privilege to point it out to them.

There is in every soul some sense of loyalty to an ideal. Even in the criminal world you will find the remnant of that virtue. When "Leftie Louie," the car-barn bandit in Chicago, was on trial, he never broke and he never whimpered until he saw in the papers the headlines, "'Leftie Louie' peaches on his pals." It wasn't true; he didn't "peach." He stuck by his friends: it was the one spark of loyalty and manhood that he still had in him—that he would stick to his friends. But when he saw that charge, which struck at his self-respect, his sense of loyalty, then he broke.

Every man, even a criminal, has his pride. A man's self-respect requires that he shall feel confident that he is an expert in something, as a shoemaker, or a fisherman, or a safe blower, or what not. I have often heard people boast of their dexterity in the smallest kind of accomplishments. We are slow to surrender the citadel of our souls, to make complete admission that we are absolute failures. Secretly or openly we cling to the conviction that we excel, or at least are capable of excelling, in something, whether great or small.

Usually we get our notion of the things that are worth doing and that are worth accomplishing, from our associates. It is because of this that the power of associates is so great. The things a boy's friend brags of doing are the things he too will try to do, and he will feel that to win the respect of his associates he must excel in the field of their endeavor, whether it be gospel service or burglary. If "Leftie Louie" had been brought up loyal to a good father and a good mother, who saw to it that his associates were the kind of friends who have high ideals, he might have been a leader for God instead of a criminal on the gallows.

No Loyalty to Disloyalty

But no boy is loyal to a disloyal father. A father should never talk about his boy's faults before other people. I have been in homes where the parents talked about the blunders and the faults of their children in my presence. I have had a father tell me in the presence of his boy of the vilest sins the boy had committed. That boy shriveled in his chair as his father went on; and I felt the same way. I saw that the boy's last shreds of self-respect had been torn from him. To restore any of that

self-respect, I had first to get his confidence that I had confidence in him. To get his confidence, I had to let him know that, no matter what he had done, I believed in him. And I had to believe in him. You must believe in young people if you are to get their confidence. So do you know what I did? I did what I would do for no other reason. I told him some of the things I had done, and of some of the struggles I had had. (Who is there of us whose memory cannot go back far enough to remind him of things he did in his youth, things that ought to make him sympathetic with the struggles of youth today?)

That boy got up and came over to my desk, and with tears running down his face, he said to me, "*Did you do that?*"

"Yes," I said, "I did. I have had struggles and failures just as you have had. Every boy and every man makes mistakes; but every one of us has got to get up, and by the power of God make a winning fight."

That boy today drops into my office regularly to talk over his problems, because I have established a basis of contact founded upon sympathetic understanding, and he is making a winning fight. I could not lay down a better rule than to leave this thought with you: He who would lead young people must not strive to do it by tabulated process or by rule. It must be by finding some footing whereon a loving sympathy can be established between the boy or girl and the person who is trying to lead.

Adventure Your Child

There are two or three other instincts I should like to commend. I like to see the instinct of adventure commended. I admire the spirit that makes men fly over the north pole. I admire the spirit of men who are not satisfied to see the highest mountain unscaled. This spirit, when fired by the gospel, makes missionaries go into the darkest corners of the earth. When we find some one in whom we cannot stir the spirit of adventure, we find a weakling.

The tendency to want to find out things, to discover, is natural. There is nothing in life so alluring as untangling a puzzle, solving an enigma. The minute you solve the puzzle, you throw it aside, for it has become uninteresting. Some people think they would like to have all the problems of life solved, but no! problems are the zest of living. I like the spirit of curiosity, of inquiry, of question. It makes for intelligent thinking in the world.

We teachers dislike to have our assertions questioned, yet questions are often the best evidence of intelligence in our pupils. I like the kind of youth who does not take everything I say for granted. There is a bare possibility that I may be wrong; I have been. I like to have young people keep studying. I believe there are no secrets that the Creator has made taboo, or whose study He has forbidden. Nature secrets challenge us. Encourage the boy to study science, and to know the reasons for things. This is attractive to him; it gets him somewhere. If we have something with which to attract him, we have

another point with which to gain his confidence.

We must use every contact to get a hold upon the hearts of young people. Teach them self-control, and teach them the proper avenues for their adventuresome spirits. Teach them what kind of reading to do. Do not attempt to prescribe the exact reading matter. There comes a time in life when we cannot perforce limit the number of magazines or books our young people will read. Their only safeguard then will be that you have taught them what *kind* of reading to do; and this is likewise true of amusements. The development of taste is very important, more important than specific rules and regulations. But you cannot develop a young person's taste save through the confidential association of friendship. He must know that there is common sense rather than arbitrary rules back of your teaching.

Let the young people know that we believe in them, and that we take their promise at one hundred per cent, and believe they can do things worth while. We must let them know that we sympathize with them. We can thereby achieve more nearly that relationship that makes the fatherhood of the Almighty, the fatherhood that is based upon love. We believe He sympathizes with us, for He was tempted in all points like as we are, and this basis of understanding sympathy is the only one whereby we can gain and maintain a true leadership of our young people.

LAMONT THOMPSON.

* * *

ENCOURAGING EXPERIENCES

AMONG those who attended our last year's annual meeting there was a young man who bought from me a Portuguese Bible. He paid me with a \$5 bill, saying that I should keep the rest for the mission. This young man had been connected with a Protestant organization in Germany, had purchased a German Bible, and as a child had had a desire to become a missionary, although his father was opposed to the idea.

In July of this year the desire of his childhood will begin to meet its fulfillment, for this young man, after reading several missionary biographies as well as some of our books, has decided that next July he will go to our training school in São Paulo. He is making every effort in this direction. He has given up friendships, is taking Bible studies, and in a small way is endeavoring to talk the truth to others. He is economizing in every way. He is employed by his uncle, who is a large manufacturer and a millionaire.

A few days ago the son of this uncle was confirmed, and this young brother was invited to attend the ceremony. As a confirmation present he gave his cousin a nice Portuguese Bible. When he visited me a few days later, he told me that among the many valuable presents, some of them of silver and gold, there was none that caused so much comment as the Bible he gave to his cousin. Some spoke in the highest terms of it, and

others depreciated the gift. The officiating minister came to the table where the gifts were placed, to observe them, and noticing the Bible, he opened it. He was confused when he saw who had given the Bible, for he had had a conversation just a few days before with our young brother, in which he remarked that the coming of Christ may be delayed yet for several centuries. It is not good, he said, to read the Bible without the help of a commentator, etc.

This confirmation feast cost several thousand milreis. Wine flowed freely, but no more for our young brother. May the Lord help him to become a consecrated witness, and may the Bible which he presented to his cousin be a permanent blessing and bring other fruit.

A short time ago in Brusque we had a baptism in which five persons gave themselves to God. While one of the candidates was preparing for baptism, she took off her earrings and threw them out of the window, saying, "E por Deus" (It is for God). Another sister, a widow who has grown-up children, drove the last pigs off the farm. She said, "I will either be entirely on God's side or not at all." And a brother did the same thing. Such testimonies bring joy to the heart.

For some time my wife has been visiting an old lady. One day she said to my wife that she would be glad to have me come along some time, so I went. During the visit I showed her some pictures from Africa and explained them. On another occasion my wife gave her a copy of the Jubilee number of our missionary paper. Through these the old lady got a glimpse of the extent of the mission work of Seventh-day Adventists, and she said to my wife, "You Adventists do a great work. I would not have believed it. When I receive my money next month, I will give you twenty milreis [which she did], and if I weren't so old, I would also become an Adventist." As the old lady continually invites us, with a full heart, to come again soon, we hope that God will lead her also into the way of truth. She is nearly eighty-two years old.

K. KALTENHAUSER.

* * *

AN ENCOURAGING INCIDENT

WE should never be discouraged, for we have every reason to be encouraged, especially when we see how the Lord is finishing His work in such wondrous ways. This is what has happened here in Porto Alegre:

Several years ago the representative of the British and Foreign Bible Society here in Porto Alegre came to our office, and asked for a number of our tract society catalogues, which he wanted to use in his work. Of course we were glad to supply them.

In distributing these catalogues, he gave one to a rich young lady here in the city. A little later she favored him with an order for a few small books from us. After she had read these, she gave him an order for the book, "Our Day," in German. After she had read this, she began keeping the Sabbath, not knowing of any one

else keeping the seventh day of the week. She was hated and despised by her friends and relatives, but she walked in the light she had found the best she knew how, and kept the Sabbath in this way by herself for two years.

Last January she ordered some more books from us through the representative of the Bible Society, and somehow our workers in the office were impressed, when the order came, that it would be better to deliver these books personally, than to send them through the mail. They were anxious to know who was ordering these books.

They found this lady, who had been keeping the Sabbath for two years, and she was at once invited to attend the meetings that were held every evening in the tent, and in a short time she accepted the whole truth as we find it in the Bible. She is already paying tithes, giving liberal offerings, and expects to be baptized on Sabbath, April 24, when Elder Kuempel expects to baptize a number who have accepted the truth as a result of the effort held here in the city a few months ago.

Thus we have another example of how our truth-filled literature is working upon the hearts of men like the leaven in the parable. Therefore let us scatter more literature!

A. C. HARDER.

* * *

A LOYAL PEOPLE THE WORLD OVER

A RECENT letter from Elder J. W. Westphal, who is now on furlough in the United States, brings these encouraging words:

"I want to say a word about the general condition of our people in North America. After having visited several churches, I must say that we have as earnest, simple, and consecrated brethren and sisters as we ever had. They are not very different from what they were twenty-four years ago, when I labored among them before going to South America. It has been a great relief to my soul to find things as I have found them. God is still leading His people, and His people are willing to be led.

"I would say something also in regard to the school here. It seems to me a good spiritual atmosphere reigns. Week before last I attended the Friday evening meeting, and it certainly was a pleasure to see the response from the young people. There were very few who did not speak. The spirit of this school reminds me of our school in Argentina."

We appreciate these words of confidence from Brother Westphal. He has given twenty-four years of hard service to South America. During all these years of service he has maintained an unshaken confidence in this cause and its leaders and people.

South America, too, has confidence in the brethren and sisters in North America and in all the world. And we have confidence in the leadership of our work. The generous gifts of money made each year to South America and to the work in all the world are an unmistakable sign that our people are loyal to and love this cause.

And even greater than their gifts of money are their gifts of their

sons and daughters to foreign service. When we meet the new recruits, workers who have just come to our field, we think of the fathers and mothers who have said a last painful "Good-by." They have made the sacrifice because they love this cause, because they long for Jesus to come soon.

Within the last twelve months the wives of two of our missionaries have been laid to rest in South American service. Some mothers' hearts in the homeland have been near the point of breaking. God bless you, fathers and mothers, and brothers and sisters! We thank you for your loyalty to God's cause. Your loyalty makes the work in foreign fields possible, and you will share in the reward with those who go.—P. E. Brodersen, in *South American Bulletin*.

* * *

THE MAORIS: FROM BARBARISM TO CULTURE IN A GENERATION

AMONG all the recently barbarous peoples of the earth, the Maoris of New Zealand seem to have made the greatest and quickest progress toward Western culture. A century ago these people were almost savages, and on certain ceremonial occasions actually indulged in cannibalistic feasts. Today there are among them numerous capable merchants, farmers, ranchmen, doctors, lawyers, and holders of university degrees.

The Maoris went to New Zealand from some unidentified island or islands of the tropical South Seas from 600 to 900 years ago, and the effect of the colder climate on their development was remarkable. While their ancestors in the tropical islands had had their food for the gathering, the transplanted Maoris found it necessary to work, to practise agriculture, to build substantial huts, and to devise clothing. They grew in self-reliance, in ability for craftsmanship, and in general intelligence. Probably no dark people, except some East Indians, are so capable of intellectual development as the Maoris.

The great drawback under the conditions existing at the time British emigration to New Zealand began, was the penchant of the Maoris for war. They lived in fortified villages on hills, and the villages of different tribes were incessantly carrying on bloody battles. This constant warfare at least served to keep the Maoris alert; and it built a certain knightliness into their character. A besieging force always permitted its enemies to carry water to their families and comrades.

The Bible was translated into a made-to-order written Maori language in 1820, and by the middle of the century the former savages were pretty generally Christianized, at least superficially. Then came the wars with the white people in the sixties. Unfortunate incidents occurred. Maori water carriers were shot. On one occasion the white people attacked a village on a Sunday while the natives were in their meeting house! The Maoris could not understand these things. Bitterness was engendered, and many fell away from the white man's religion. The losses at that time have

never been completely made up, it is said.

Although numerous individual Maoris have made good in trade and in the professions, the Maoris as a whole still constitute a problem in New Zealand. The minority wear European clothes, speak excellent English, work and play and think like their white associates. They fit perfectly into the Western scheme of things. But thousands of their brown brothers are not enjoying as fully as might be wished the fruits of the civilization of the West.

The Maori title to millions of acres of land was recognized by treaty by the British government, and most of this land is still owned by the natives, some in common by tribes, other tracts by individuals. That used by the natives themselves is usually poorly utilized. Many individuals and tribes lease their lands, and live lazy, drab lives in unattractive villages. Where the old village of barbarous days was on a terraced hill, the present villages are too often in the lowlands, constituting quarters similar to those into which the less fortunate members of society seem to gravitate in both American and European communities. While most of these villagers are nominally Christians, many of them are apathetic toward religion.

Education is one of the problems in regard to the Maoris. They are keenly intelligent, and easily follow the ordinary school courses; but their learning is not always helpful to them. A great many youths and girls, after an excellent schooling, revert to primitive life in the villages. College graduates living as "blanket Maoris" are not unknown.—*National Geographic Society Bulletin*.

The Foreigner in North America

OUR ATTITUDE TOWARD THE FOREIGNER

MUCH complaint has been raised by well-meaning patriots over the fact that the foreigners who come among us do not become assimilated into the current of American life. It might be a surprise to them to learn the real reason for this. It is not entirely because the foreigners do not desire to adopt American customs and viewpoints. As a rule they would choose to be as near like Americans as possible. It is the cold, suspicious attitude of Americans themselves that drives the foreigner for refuge among his own, and establishes foreign sections of cities and colonies in the rural districts.

In the earlier days of the nation, those who came to these shores scattered out among the people, and there was no second generation of "foreigners." They speedily dissolved into the stream of American citizenship. They were welcomed in those days, and treated fairly and well. But all this changed. Cheap demagogues and noisy politicians, anxious for an "issue," seized upon the "foreign peril" as a talking point, and worked up

the feelings of the people to a point where they looked upon every foreigner as an incipient "red." Terms of contempt were coined and freely used, such as "Dago," "sheeny," "hunky," "greaser," etc. This general attitude froze the heart of the foreigner, and made him suspicious of his American neighbor. As a matter of self-protection, he staid among those who, like himself, were suffering from the same unfortunate abuse and suspicion. So these foreign colonies came into existence, and are likely to continue as long as this attitude is maintained.

Josiah Strong, writing on this subject, unburdened himself as follows:

"I do not fear foreigners half so much as I fear Americans who impose on them and brutally abuse them. Such Americans are the most dangerous enemies to our institutions, utterly foreign to their true spirit. Such Americans are the real foreigners.

"Most of those who come to us are predisposed in favor of our institutions. They are generally unacquainted with the true character of those institutions, but they all know that America is the land of freedom and of plenty, and they are favorably inclined toward the ideas and the obligations which are bound up with these blessings. They are open to American influence, and quickly respond to a new and a better environment.

"They naturally look up to us, and if with fair and friendly treatment we win their confidence, they are easily transformed into enthusiastic Americans. But if by terms of opprobrium, such as 'sheeny' and 'Dago,' we convince them that they are held in contempt, and if by oppression and fraud we render them suspicious of us, we can easily compact them into masses hostile to us and dangerous to our institutions, and organized for the express purpose of resisting all Americanizing influences.

"Whether immigrants remain aliens or become Americans depends less on them than on ourselves."

John Palmer Gavit, writing in *Our World* of January, 1924, deals with the matter from a similar viewpoint:

"The greatest of our problems is not that of immigration; it is that of assimilation, which is a very different thing. We have no intelligent idea, and make no intelligent effort, to find the bond of spiritual unity between ourselves and those whom we have already admitted. The real 'alien menace,' about which we are having so much half-baked oratory these days, has nothing to do with any question of immigration. It lies in the fact that we have done our best to prevent the assimilation of the immigrants whom we have already admitted, and allowed—nay, compelled—to herd for mere self-protection in communities in our midst as foreign as the lands they came from. And around them we, not they, have built up a wall of suspicion and misunderstanding and stupidity. . . .

"There is only one way to assimilate the foreign-born, and that is . . . by mingling, understanding, taking them in, in mutual giving and getting."

As Seventh-day Adventists, we can reverse this general attitude, and show our real regard for their souls' welfare by warning up to them in a whole-hearted way, and doing what we can to lead them to Christ and to the truth that will make them free indeed.

M. N. CAMPBELL.

THE GERMAN PEOPLE IN NORTH AMERICA

It sounded very strange to me, when, this winter, in a testimony meeting, a brother said, "I am glad to see old Brother Boettcher at this meeting." I had never realized that I was getting old. After the meeting he came and apologized for having made such a statement. He said, "I was thinking of the time when I first saw you, thirty-three years ago, in South Dakota, at the Milltown church."

Yes, that was thirty-three years ago. How the time does fly! Then we were just a handful of believers, so to speak, with only a few small churches scattered here and there. Today we Germans are more than 6,000 strong, with 136 organized churches and many others belonging to our English churches. You will find these scattered from Maine to California, and from the northern part of Canada to the State of Texas. Then we had hardly a church building in all the world, now we have them in a number of large cities, and in every rural place where there is an organization. Hundreds of our young people are in our church schools, academies, and colleges.

In 1925 one of our young men went to West Africa, far into the interior where never a white man had been. He and his family traveled many days before reaching their destination. It will be necessary for them to learn a new language, which they are well able to do. Another young couple went to South America to work in the interests of the young people. A young preacher and his family went to Esthonia to take charge of the work there. In fact, we have German workers in almost every part of the world,—preachers, doctors, teachers, and colporteurs. Two of our energetic young men are principals of academies. In eleven or twelve of our higher schools we have German professors.

Our missionary paper, *Der Christlicher Hausfreund*, is read by more than 20,000 people. Our Harvest Ingathering number had a circulation of 65,000 copies last year. Our new German doctor book had an edition of 7,000, printed especially for the colporteurs. Other small books were printed during the year. Next to the English, the Germans are publishing the largest amount of denominational literature.

During 1925 our workers baptized 607 believers into the truth. The churches contributed for the same period in tithes, \$196,996.27; for missions, \$120,431.42. The receipts from the Harvest Ingathering were \$34,490.14. Truly these sums are a great factor in the promulgation of the message.

Brethren, the work of the Lord is going forward in every department of our great cause.

J. T. BOETTCHER.

* * *

For we must share if we would keep
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of love.

—Trench.

THE IMMIGRANT IN AMERICA

How They Respond to the Gospel Message

A FRENCH Roman Catholic family in Montreal received a copy of the French "Steps to Christ." They sat up all night to read it, and were led from darkness to light. The father, a man of seventy-two years, exclaimed, "It is incredible that I have lived so long and have not known these things," and tears of joy filled his eyes. He and his wife and daughter later separated from the Roman Catholic Church. The wife took a number of copies of "Steps to Christ" to the factory where she worked, and sold them all. At noon about twenty-five people gathered to hear her read the Bible. One worker reported sixty-seven French converts in two years.

A German woman of the better class, the widow of a former postmaster, came to America to visit her relatives. The war broke out, and she was not permitted to return. After several years she noticed an advertisement of a tent-meeting. This aroused her curiosity, she attended the lecture, and later took Bible readings. She finally accepted the gospel, and eventually went back to Germany and became the missionary leader in one of their large churches. Two very close friends of hers in this country also followed her example through her influence. One of them was soon accepted by a conference as stenographer.

An Armenian was shown a Testament in his own language. His face softened, and he caressed the book fondly. A few years before he had been compelled to witness the slaughter of his whole family because they loved the Bible. He purchased two Bibles, one for himself and one for a friend in Armenia.

From an unknown Mexican came a letter voicing this plea:

"You have the light and civilization; I am a poor uninstructed Mexican, who barely understands how to write his own name. Mexico should have three million teachers. Can you not give me a relation of the life of Jesus Christ from the birth in the manger to His death? I am waiting for that."

This letter was answered, but the inquirer had passed on, and the answer was returned "unclaimed." This man had emerged from obscurity long enough to utter the cry, "Tell me of Jesus," then disappeared again, probably into hopeless darkness.

A Spanish-Mexican Spiritualist, who kept a small store and owned many expensive game cocks, and engaged in cock fighting and gambling, purchased a book from a colporteur. He invited him to study the Bible with him and his family. Before they parted he said, "Last Monday a week ago was my last cock fight, my last gamble. God has told me in my heart it is wrong. After all you have told us we are not ignorant, and God will hold us responsible if we do not obey. I intend to keep the Sabbath strictly."

One of the lady colporteurs of the American Bible Society says:

"I was holding a jail service among some Russians, and although I could not speak their language, the Spirit of God took hold of them. They expressed a desire for Protestant Bibles.

On a cot lay a sweet boyish face, hot with fever. We prayed, then I laid the wonderful Book in his hands. He said, 'I no read.' But when I pointed to the title in Russian, he folded it in his arms, put back his head, closed his eyes, and softly prayed. Big tears stood in his eyes as he asked, 'You give it me?' and when I said, 'Yes,' he hugged his treasure to his heart again. I said, 'Talk to Jesus,' and he said, 'Yes.' And quietly there stole through that room a wonderful presence, and a look of peace and calm crept over the face of that weary child that I shall never forget."

Such experiences as these remind one of the statements made by Mrs. E. G. White in "Life Sketches," page 215. Speaking of foreigners in this country, she says:

"I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer; to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy."

Some time ago, while I was traveling on the Gulf coast, an Italian whose face was beaming with the joy of his new-found faith, expressed his intention of returning to Italy to engage in personal work for his friends and relatives. The night we met him he had already sold his business, and was planning to sail in a few days from New York to invest his means in Italy, where he could have access to those for whom he wished to labor.

On another occasion, during a visit to a cosmopolitan school in Canada, where seventeen nationalities were in attendance, while speaking in the chapel one morning, we noticed a Slavic boy in front who paid very strict attention, and when we spoke of the possibilities of personal missionary work for friends and relatives, this young man became very much interested. The next morning, when we were about to leave for another appointment, he handed us a letter, the address on it covering nearly the whole envelope. Then he said:

"Yesterday when you were talking of laboring for our relatives, I thought of my uncle in the heart of Europe. For a long time I had felt I should do something to reach him, if possible, but I have been procrastinating. Last night before I retired I wrote this letter."

As we mailed this message for him, we felt confident God would add His blessing, and that some ray of light would penetrate the heart of this man, who lived in one of the most troublous sections of Europe.

"Not long ago a Chinese pastor in New York City said that when he was in China recently, he was in a meeting where fifty Chinese preachers of the gospel were gathered, and on taking an expression it was found that twenty-five of them were converted in the United States.

"Of the thirteen native assistants who labored in the mission stations of Canton, six were converted in Cali-

fornia, one in Australia, and one received his first serious impressions from a member of a Chinese church in California on a steamer crossing the Pacific."—"The New America," page 122.

Too many times we have been like the Levite and the priest (Matt. 10: 30-37). We have passed these people by on the other side when we should have held out a helping hand and manifested a desire to interest ourselves in their needs. Loving Christian service in their behalf will often produce greater and more lasting results than that which is spent upon those of our own nationality with whom we might prefer to labor.

"That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels."—"Steps to Christ," p. 81.

E. R. NUMBERS.

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FOREIGN LITERATURE MINISTRY

"THE agency of the printing press, with its manifold facilities, is at our command. Bibles, and publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world."—"Testimonies," Vol. IX, p. 122.

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. . . . Let us now by the wise use of periodicals and books, preach the word with determined energy."—*Id.*, pp. 61, 62.

The above instruction applies to all phases of our publishing work. For years in my labors and contact with the public, it has been a question of how we could reach the millions of foreign-language-speaking peoples within our borders. They are all about us. They must be reached. The printed page is our hope. We have done something, but not a tithe of what must be accomplished if the work is to succeed. Here is a field of opportunity to the evangelistic colporteur who can talk the language.

Since coming to the Atlantic Union, I have given special study to the sale of our large books to these people. Many have thought they would not buy, or were too poor, but our experience has taught us that there are wonderful possibilities in this field, a field of virgin territory. I will confine my article largely to the more strictly foreign, leaving out those who speak the German and Scandinavian languages.

Some years ago a brother entered the colporteur work who spoke Italian. It was thought large books could not be sold to the Italian people. This brother worked for about two years with the English, but success was very poor. It was suggested that he try work in our great Italian centers. Success has attended his efforts from the start. His sales have mounted upward until today this brother stands out alone as the leading colporteur in our union, and I am told he ranks among the highest in the country. Brother Samuel Lombard, an Italian with a large family, is self-supporting.

In 1924 he sold more than \$5,000 worth of the Italian "Our Day." Then in 1925 all records were broken when he sold \$6,640 worth of the same book. We are endeavoring to develop other workers.

January 1, another Italian worker in New York City, Brother Frank Rizzo, sold a prosperous business and entered the work. With the training he received, for the first two weeks his sales amounted to \$484. In eight weeks, more than \$750 worth of books were delivered to the Italian people. Brother Rizzo's work is going forward. Now we are training another prospective colporteur.

We meet terrific opposition; the people are warned not to buy the books, but the work goes on just the same. The workers' lives are threatened, but they do not give up.

We rejoice for the sales, but above all, honest seekers for truth are being found. The literature is bearing fruit.

What is true of the Italian is true of other languages as we develop the work. Our books are being sold to the Portuguese. French colporteurs are being started, and now we are developing the Slovakian work.

These people are here. They work hard and save their money. Very few books are available in their language. A colporteur who can speak the native tongue, and has a book in their own language, is welcomed. This field offers wonderful possibilities. We cannot estimate the results of this work. Without a doubt many of these books will find their way to the homelands and to all parts of the earth.

With fifty per cent or more of our territory foreign, we must develop this work. The literature ministry will accomplish the task.

V. O. PUNCHES.

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HOME-FOREIGN MISSIONARIES

It is now possible for every Seventh-day Adventist in North America to be a foreign missionary right at home. Every city and town in North America has its foreign population, and Seventh-day Adventist literature of some kind can be obtained in most of these languages.

The writer recently organized a French church of twenty-six members in Lyon Mountain, N. Y. The seed which was sown and had brought forth fruit, resulting in the organization of this church, can be traced back to the home-foreign missionary work of one of our laymen, Brother L. Stevens of Saranac Lake, who faithfully worked with literature among the French-speaking people. Later this seed was watered by others. Recently Brother J. E. Whelpley, after laboring for those people, called upon the writer for assistance, and we were greatly rejoiced May 8 to unite and welcome twenty-six of these new converts into church fellowship.

There has just come to the writer a call from the French islands of St. Pierre and Miquelon, from four families who have begun keeping the Sabbath.

"If a stranger sojourn with thee in your land, ye shall not vex him. But

the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19: 33, 34.

L. F. PASSEBOIS.

Appointments and Notices

CHURCH CALENDAR FOR AUGUST, 1926

Home-Foreign Translation Fund Offering, August 7.
Annual Educational Day, August 14.

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CAMP-MEETINGS FOR 1926

Atlantic Union

New England, Pine Tree Academy ----- Aug. 19-29

Central Union

Kansas, Hutchinson ----- Aug. 19-29
Nebraska, Shelton Academy ----- Aug. 19-29
Inter-Mountain, Grand Junction, Colo. ----- Oct. 22-26

Colored

Missouri, Kansas City ----- Sept. 2-5

Columbia Union

Potomac, Takoma Park ----- Aug. 5-15
New Jersey ----- Aug. 12-22
Ohio, Wapakoneta ----- Aug. 12-22

Eastern Canadian Union

Maritime, Memramcook, New Brunswick ----- Aug. 26-Sept. 5

North Pacific Union

W. Oregon ----- Aug. 5-15
W. Washington, Puyallup ----- Aug. 12-22
S. Oregon, Rosebury ----- Aug. 19-28
Upper Columbia ----- Aug. 26-Sept. 5

Northern Union

Iowa, Nevada ----- Aug. 19-29

Pacific Union Conference

Utah, Ogden ----- July 28-Aug. 1
California, Oakland ----- Aug. 5-15
S. California ----- Aug. 26-Sept. 5
Arizona ----- Sept. 3-11

Southern Union

La.-Miss., Natchez, Miss. ----- Aug. 5-14
Alabama, Clanton ----- Aug. 12-22
Tennessee River ----- Aug. 19-29
Kentucky, Nicholasville ----- Aug. 26-Sept. 5

Colored

Kentucky, Frankfort ----- Aug. 19-29
La.-Miss., Jackson, Miss. ----- Sept. 2-11

Southeastern Union

Georgia ----- Aug. 19-29
Carolina ----- Aug. 26-Sept. 5
Cumberland ----- Sept. 2-12
Florida ----- Oct. 28-Nov. 7

(White and colored same dates)

Southwestern Union

South Texas, San Antonio ----- July 22-Aug. 1
North Texas, Dallas ----- July 29-Aug. 8
Texico, Clovis, N. Mex. ----- Aug. 5-15
Oklahoma, Guthrie ----- Aug. 12-22

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PUBLICATIONS WANTED

Because of the unwise use which some are making of publications sent in response to requests from missionary workers, it will be necessary hereafter for all requests of this character to come to us with the approval of some minister or conference officer. We are sorry to subject our brethren and sisters to this inconvenience, but it seems necessary because of complaints which have come from the field. Send requests for literature through your conference office or Bible House.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England. Large and continuous supply of *Life and Health*, *Signs of the Times*, *Our Little Friend*, *Youth's Instructor*, any denominational pamphlets, tracts, or books. Mrs. White's writings particularly desired.

H. Clay Griffin, Box 3663, Lowell, Ariz. Continuous supply of denominational publications in English and Spanish.

Julia M. Moore, 1976 Park Ave., Riverside, Calif. One copy of the *Harvest In-gathering* paper for 1920, also for 1922.

M. D. Smith, Box 185, Chino, Calif. *Signs of the Times*, *Life and Health*, *Watchman*, and tracts in English, and also Spanish literature.

Mrs. Lauren O. Noble, Long Island, Ala. Copies of *Our Little Friend*, *Life and Health*, *Watchman*, *Youth's Instructor*, and tracts suitable for use in reading racks.

Harold Pearsall, Box 67, Brooks, Alberta, Canada. Continuous supply of *Signs of the Times*, *Watchman*, and *Youth's Instructor*, also copies of the *Review* older than 1920.

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REQUESTS FOR PRAYER

A brother in Canada requests prayer for the conversion of his relatives.

A sister in Nebraska requests prayer for the restoration of her health.

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FIFTH BIENNIAL SESSION OF THE OHIO CONFERENCE

The fifth biennial session of the Ohio Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held in Wapakoneta, Ohio, Aug. 12-22, 1926, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the conference. The first meeting will be called Friday, August 13, at 10 a. m. N. S. Ashton, Pres. A. E. King, Sec.

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OHIO CONFERENCE ASSOCIATION

Notice is hereby given that the Ohio Conference Association of the Seventh-day Adventist Church will hold a business session in connection with the camp-meeting in Wapakoneta, Ohio, Aug. 12-22, 1926. The first session will convene Monday, August 16, at 10 a. m. The meeting is called for the purpose of electing officers for the ensuing term, and to transact other business which may properly come before the association. N. S. Ashton, Pres. A. E. King, Sec.

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POTOMAC CONFERENCE CORPORATION

Notice is hereby given that the Potomac Conference Corporation of Seventh-day Adventists will hold its business session in connection with the annual camp-meeting of Potomac Conference at Takoma Park, Md., on Monday, August 9, at 10 a. m., for the election of officers and the transaction of any other business that may be presented before the corporation at that time. T. B. Westbrook, Pres. E. L. Workman, Sec.

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DISTRICT OF COLUMBIA CONFERENCE CORPORATION

Notice is hereby given that the District of Columbia Conference Corporation of Seventh-day Adventists will hold its business session in connection with the annual camp-meeting of the Potomac Conference at Takoma Park, Md., on Monday, August 9, at 10 a. m., for the election of officers and the transaction of any other business that may be presented before the corporation at that time. T. B. Westbrook, Pres. E. L. Workman, Sec.

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POTOMAC CONFERENCE

The regular biennial session of the Potomac Conference of Seventh-day Adventists will convene at 10 a. m., Friday, Aug. 6, 1926, on the college grounds at Takoma Park, Md., for the election of officers and the transaction of any other business that may come before the conference at that time. T. B. Westbrook, Pres. E. L. Workman, Sec.

VIRGINIA CONFERENCE AGENCY

Notice is hereby given that the Virginia Conference Agency of Seventh-day Adventists will hold its business session in connection with the annual camp-meeting of the Potomac Conference at Takoma Park, Md., on Monday, August 9, at 10 a. m., for the election of officers and the transaction of any other business that may be presented before the agency at that time. T. B. Westbrook, Pres. E. L. Workman, Sec.

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CAROLINA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The ninth annual session of the Carolina Conference of Seventh-day Adventists will be held in Charlotte, N. C., in connection with the annual camp-meeting at that place, Aug. 26 to Sept. 5, 1926. The purpose of the meeting is for the election of officers for the ensuing term, and for the transaction of any other business which may properly come before the meeting. Each church is allowed one delegate for the organization, and one additional for each ten members or major fraction thereof.

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

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CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.

Notice is hereby given that the regular annual session of the Carolina Conference Association of Seventh-day Adventists, Incorporated, is called to convene on the camp-ground in Charlotte, N. C., Aug. 26 to Sept. 5, 1926. The purpose of this meeting is for the election of officers, and for the transaction of any other business that may properly come before that body. The first meeting is called for 10 a. m., eastern standard time, Tuesday, August 31. All delegates to the conference are delegates to the association.

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

OBITUARIES

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

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

In the obituary notice of Frank O. Raymond in the *Review* of July 8, the date of the burial given as April 30, should have been, Thursday, April 29.

Whitney.—Mrs. Maude Gertrude Whitney was born May 31, 1892; and died at Denver, Colo., May 13, 1926.
G. W. Anglebarger.

Ball.—Ezra M. Ball was born in Ferrisburg, Vt., March 20, 1849; and died at Vergennes, Vt., June 23, 1926.

F. M. Dana.

Kleckner.—Martin Luther Kleckner was born at Lawrence, Pa., in 1853; and died at Keene, Tex., June 28, 1926.

H. S. Premier.

Marple.—Mrs. Tina Marple was born in Chicago, Ill., Sept. 9, 1888; and died there June 28, 1926. Her home was in Huntington Park, Calif. Her husband, father, mother, one brother, and five sisters survive.
A. G. Christiansen.

Wolcott.—Mrs. Marietta Wolcott was born in Brooklyn, N. Y., Oct. 28, 1845; and died at Verona, N. J., June 25, 1926.

John E. Hanson.

Pfost.—Asa Alfred Pfost was born in Elizabethtown, N. Y., Dec. 29, 1844; and died at College View, Nebr., June 19, 1926.

A. J. Meiklejohn.

Eagleton.—Mrs. W. H. Eagleton was born in Colorado, and died at Denver, Colo. Her husband, one daughter, and one son survive.

G. W. Anglebarger.

Hambright.—Miss Ann Elizabeth Hambright was born in Chambersburg, Pa.; and died at Council Bluffs, Iowa, June 15, 1926. Three sisters survive.

C. G. Bellah.

Russell.—Mrs. Carolina M. Russell, née Cole, was born Dec. 6, 1844; and died June 25, 1926. She had been an Adventist for sixty-four years.

Walter H. Schacht.

Hogue.—James F. Hogue was born in Lafayette, Ind., June 21, 1891; and died at Englewood, Colo., April 18, 1926. His wife and three little daughters survive.

G. W. Anglebarger.

Morton.—Mrs. Julia Morton was born in Wisconsin, Aug. 7, 1853; and died at Alameda, Calif., April 12, 1926. She is survived by three sons and one daughter.

G. W. Anglebarger.

Martin.—James L. Martin was born in New York, Jan. 1, 1859; and died at Fort Lupton, Colo., June 25, 1926. His wife, one sister, and other relatives mourn his death.

G. W. Anglebarger.

Davis.—Mrs. Leonie A. Davis was born in New York City, Aug. 24, 1863; and died in Brooklyn, N. Y., May 31, 1926. Two daughters, one son, and other relatives survive.

John E. Hanson.

Sen Clair.—Mrs. Mary Ann Sen Clair, née Curtis, was born in Dayton, Ohio, March 5, 1849; and died at Denver, Colo., May 12, 1926. Six sons, four daughters, and other relatives mourn her death.

G. W. Anglebarger.

Davis.—Mrs. Mary E. Davis, née Livingston, was born in Sparta, Wis., June 26, 1859; and died at Lewiston, Idaho, June 18, 1926. Her husband, six children, and four stepchildren survive.

H. E. Willoughby.

Thomas.—Theophilus Myers Thomas was born in Boone County, Indiana, in 1851; and died at Nevada, Iowa, May 21, 1926. He is survived by his wife, two daughters, and one son, Elder P. V. Thomas, of Nanning, Kwangsi, China.

W. A. McKibben.

Berndtson.—Mrs. Annie Berndtson, née Swenson, was born in Bjärnum, Akarp, Sweden, April 24, 1894; and died July 1, 1926. In 1924 she was married to John Sigurd Berndtson, at present instructor of music at Broadview College, La Grange, Ill. Her husband and little daughter are left to mourn.

O. Granlund.

Williams.—Herbert Carl Williams, son of Elder W. H. Williams, secretary of the South American Division, and grandson of Elder I. N. Williams, was born in Huntsville, Ala., March 31, 1909; and died at Pendleton, Ind., June 30, 1926.

Returning to this country at the time of the General Conference that he might complete his education and enter active work, he was drowned while attending a family outing. His father, mother, and two sisters survive.

H. A. Lukens.

PROF. E. C. WITZKE

Emil Charles Witzke was born in New Rochelle, N. Y., Sept. 15, 1873, and died at Hygiene, Colo., June 30, 1926. His parents moved from New Rochelle to Wisconsin when he was about three years old, and from here they moved to Grand Island, Nebr., when he was eight or nine years old. They lived on a farm, and Emil was sent to a Lutheran church school. At the age

of seventeen he was sent to Milwaukee, Wis., to attend the Concordia College, a Lutheran school, with the aim of being prepared for the Lutheran ministry. This school he attended for four years, but on account of the illness of his father he could not finish his course there.

He was united in marriage with Julia Hardt, Aug. 3, 1899, at Grand Island, Nebr. To this union were born four children, two boys and two girls. One of the boys died in infancy. Two girls and one boy are living, Clara, Laura, and Henry. In 1905 he accepted the truths of the third angel's message, especially through reading the book, "Thoughts on Daniel and the Revelation." He gave his heart to God and was baptized in August, 1905. Early in 1906 he entered the canvassing work. He canvassed five months, and then joined Elder C. A. Beason in a tent effort. In September of the same year he accepted a position as teacher of modern and ancient languages in Union College, College View, Nebr., where he taught for four years.

In 1910, when the Clinton German Seminary was opened, he accepted a call to teach there as head of the ancient language department. Here he taught for eleven years. He always enjoyed his work, and sacrificed his life for the work of Christian education. During summer vacations he often took part in tent efforts.

In 1921 he accepted a call to Neandertal, Germany, as principal of a new school that was opened there, where he served for two years; then he accepted a call to the Friedensau school, Germany, to teach ancient languages, history, and philosophy.

The responsibilities which he had to carry became very trying for him, especially on account of post-war conditions, and gradually undermined his health. Because of his failing health, he returned to the United States in the summer of 1925. Here he accepted a call to teach in Broadview College, in the language department. As he was always willing to serve to the utmost of his physical and mental capabilities, he accepted, in spite of his weakness, heavier responsibilities than he should have done. He kept at his work bravely for a time, but had to lay down his work before the school year came to a close. As his lungs were badly affected, he grew weaker very rapidly. So a few weeks after the close of the school year he passed away, as one who had kept the faith and fought a good fight, with the blessed hope of meeting Jesus in the first resurrection. Besides his faithful companion and children, he leaves to mourn his death the father and mother of his wife, a number of relatives, and many friends.

The funeral services were held July 3, 1926, in the chapel of the German Seminary building, Clinton, Mo., as it had been his desire to be brought where his work had been. A large congregation was present, and words of comfort were spoken by Elder L. W. Terry, assisted by the writer. He was laid away to his last rest at the Englewood Cemetery, Clinton, Mo., where he awaits the sound of the trumpet at the resurrection morning, when Jesus shall appear to gather His saints.

J. F. Harder.

ELDER AUGUST SWEDBERG

Our dearly beloved and highly esteemed brother, August Swedberg, was born in Center Township, Allamakee Co., Iowa, Aug. 15, 1857; and died at the Hinsdale Sanitarium, June 24, 1926.

Brother Swedberg was married to Emma Harnden Sept. 30, 1881. His wife and their only daughter, Alyse, are left to mourn for a kind husband and father. Many other relatives and a host of friends feel deeply the loss of a Christian brother, and the workers in our department will in a special way miss a sympathetic collaborator.

Brother Swedberg accepted the Seventh-day Adventist faith while a young man. His father, who had been a Baptist minister, was a member of the little church at Village Creek, Iowa, and served that church as elder for many years. August Swedberg, being a practical Christian, dedicated his life to the service of God while yet a mere youth, and in later years expressed his desire to be still in the work when the final call should come. His wish was realized, as he was engaged in the work and attending the General Conference at Milwaukee when he became the victim of what

was thought to be a slight stroke of paralysis. He was taken to the Baptist hospital in Milwaukee, where he remained for a week, when he was transferred to the Hinsdale Sanitarium, where he was given every possible care, but without avail. His wife and daughter were with him to the last.

Brother Swedberg was a student at Battle Creek College when that institution began its work, Prof. G. H. Bell being his teacher. He remained out of school one year, when he taught a public school in Iowa. His interest in obtaining a good education made it possible for him to study while he was teaching, so that he was able to enter the same class when he came back to college the following year, after having been absent nearly twelve months. He intended to go home the next year, but Elder James White insisted that he should remain in Battle Creek, and gave him work at the Review and Herald office. Thus he became connected with the publishing work, to which he gave the greater part of his life, and for which he seemed to be in a special way adapted and qualified.

He was editor of our Swedish church and missionary periodical for about thirty-two years, and for some time edited a health journal, and for about a year a newspaper in College View, Nebr. While editor, he translated a large number of our denominational books and tracts into the Swedish language, and did the most in compiling our present Swedish song book. When he was taken ill, he was enthusiastically gathering material for a history of the origin and development of the Swedish work, particularly in America. For about five years he engaged in sanitarium and evangelistic work.

For the last ten years Brother Swedberg was connected with our school at Broadview as Bible instructor. He was engaged to fill the same position another year when he was so suddenly taken away from his duties. With his meek and patient disposition, he was loved by all who knew him. Very few can show such a long line of unbroken service as Brother Swedberg. For more than fifty years he was actively engaged in the work as editor, gospel worker, and teacher. Of him it can truthfully be said, "He did what he could." "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Funeral services were held in the college chapel at Broadview, Ill., and the remains were taken to Battle Creek, Mich., for interment.

August Anderson.

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."

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WASHINGTON, D. C., JULY 29, 1926

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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript. 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 Editor Review and Herald, Takoma Park, Washington, D. C.

SAD NEWS FROM KOREA

WHEN newspaper dispatches reported the marking of a Korean schoolboy's face by one of our missionaries as a punishment for stealing, many wrote us for information. Our people, naturally, hoped for denial of the report. Such have doubtless seen in the press our statements, first of disapproval and repudiation of any mistreatment of any one by a missionary, and later the announcement that our Far Eastern Division committee had taken action.

On seeing the press reports, we felt assurance that the division office in Shanghai would take steps to ascertain the facts and act in the matter. As given out by us a week ago to the press, the following cable was received in Washington from Elder E. J. Urquhart, of the Korean Union:

"Following Shanghai advice, Haysmer dismissed. Trial soon. Outcome uncertain."

On receipt of the cable, our board in Washington took action, voting, "That we approve of the prompt action taken by our board in the Far East in dismissing the missionary."

Meantime the State Department in Washington had been making inquiry at our request, their information confirming the fact that the doctor had marked the boy's face with a solution, "said by the mission superintendent to have been silver nitrate." We learn also that when, "contrary to expectations, markings did not disappear," the doctor paid a monetary consideration to the boy's family. We know from the press dispatches that he also advertised his apologies in the Korean press. But the act of a thoughtless moment could not be recalled. Though the missionary would gladly have spent his life in ministry to the sick and needy in that hospital dispensary, some other must do this service. We hope a man may quickly be found to fill the gap in this emergency. The Far East committee is no doubt already making call to this end.

We may well be thankful that in every great mission division we have

these division conference committees, made up of responsible and experienced men, ready on the ground to give counsel and to act in every emergency.

W. A. SPICER,

President General Conference.

BOOKS WANTED

A NEW edition of the book entitled, "The Work of the Ministry," Dr. Griffith Thomas, was printed by Hodder and Stoughton, of London, to provide for the demands of the Ministerial Reading Course of 1926. We guaranteed an initial order for 500 copies, and on this basis they gaged the size of the edition, providing for a reserve stock of several hundred copies. But the orders for this excellent book have far exceeded expectations, and at the present time it is impossible to secure further copies from either the

tion was shown by the entire office force, including the proofreaders and the workers in the typewriting, pressroom, bindery, and mailing department. The splendid result accomplished illustrates what can be done by united effort, and particularly where such effort is a labor of love, as we believe it was in the experience of each one, although the service entailed inconvenience, trying hours, and wearing labor.

To God we give the praise and credit for what we were enabled to accomplish, and if any credit should be given to individuals, this was so largely distributed that no glory redounds to any one worker or any class of workers.

We appreciate as well the hearty co-operation of our brethren and sisters in the field, and particularly our conference officers and workers in

A "SURPRISE" TO THE MISSIONS

It was a most commendable proposition that Treasurer J. L. Shaw submitted to the General Conference at Milwaukee. Stirred by the calls for advance work, he said, "Let us take the Midsummer Offering (set for Sabbath, July 31) out of the regular budget this year, and make it wholly an 'extra' gift for advancing work." All voted "Yes," with enthusiasm. It means this:

It counts on the church mission quota just the same, but it is a "surprise" gift to the fields. The bigger the gifts, the bigger surprise it will be to the missionaries—something extra and beyond all they had counted on. O that it may reach the \$100,000 that Treasurer Shaw's hopes led him to suggest at Milwaukee! Work for it, pray for it, give for it. Let the isolated take part. This is something new in our history. May it truly surprise the missions, and speed on the message into regions still beyond.

W. A. Spicer.

London house or their representatives in the United States. Brother Mace, of the Review and Herald, reports fifteen unfilled orders for this book. We are wondering if, under the circumstances, these fifteen books could be secured from members of the Ministerial Reading Course who have purchased and read the book and would be willing to dispose of it at a fair price, and thus make it possible to provide the full course for these somewhat tardy orders. I should be glad to hear from any who are willing to assist in this manner.

A. G. DANIELLS.

rolling up a large list of subscribers for our church paper. May God make us faithful in every good work until the day of final victory.

F. M. W.

* *

We wish to thank the Pacific Union College, Union College, Washington Missionary College, and Mount Vernon Academy for their Annuals, and should be glad to receive those from other schools as a matter of record for the library. Address Review and Herald Library, Takoma Park, Washington, D. C.

* *

THE REPORTS OF THE GENERAL CONFERENCE

WE appreciate the many letters of commendation which we are receiving from all parts of the field regarding the representation of the General Conference in the columns of our church paper. Some express surprise that we could feature these reports so fully and so promptly. Appreciation is expressed for the articles written by the special editorial writers.

The editor for his part wishes to express his appreciation for the splendid co-operation he received from every associate worker, making possible the accomplishment of this work.

It was necessary to form two editorial staffs, one to operate in Milwaukee and the other here at the home base. Every one of these workers rendered hearty and cheerful service, some of them working far into the night to accomplish their necessary work. The same spirit of co-opera-

ELDER AND MRS. W. B. AMMUNDSEN, and Elder and Mrs. D. S. Kime and their two children sailed from Vancouver July 22, returning to the Far East after their furlough in the homeland, Brother and Sister Ammundsen to the Philippines and Brother Kime and his family to Malaysia.

* *

ELDER AND MRS. GEORGE C. NICKEL, of California, sailed from San Francisco, July 10, these workers having accepted a call to connect with the Central Colombia Mission, in the Inter-American Division.

* *

ELDER D. D. FITCH, president of the South Caribbean Conference, has been unexpectedly detained in Washington by having to undergo a surgical operation. He hopes to sail for his field in a few weeks.