Takoma Park, Washington, D. C., March 15, 1923

Upper: Mr. and Mrs. M. V. Tucker
Lower: Mr. and Mrs. H. B. Fisher and Son

These workers have recently gone to Brazil to connect with the Publishing House in that field, Brother Tucker occupying the position of manager and Brother Fisher that of superintendent. These brethren have been connected with the Review and Herald Publishing Association for a number of years.
Experiences in Divine Guidance --- No. 6

ASA T. ROBINSON

At a general meeting held in South Lancaster, Mass., in October, 1890, Mrs. E. G. White was present, and spoke every day with marked freedom and power.

Following the ten days' meeting at South Lancaster, from the labors of which Sister White was greatly exhausted, in company with Elder W. C. White, Sister Sarah McEnterfer, and the writer, she went to attend a series of meetings at Salamanca, N. Y. Rising from a bed of illness, she spoke with great freedom and power at a large gathering in the opera house, after which she again became completely exhausted, and it was fully decided that she, with her attendants, should return to her home in Battle Creek the following day. The next morning she sent for Elder White and me to come to her room. We found her up and dressed, and rejoicing in the Lord. She told us she would attend other meetings that had been appointed. During our conversation that morning she said a scene had been presented to her during the night concerning the work in Battle Creek, which she wished to relate to us. But her mind seemed to turn to other topics, and after leaving her room, I remarked to Brother White that his mother did not tell us what she said she wanted to tell us.

The Salamanca meeting was held early in the month of November. At the General Conference held in Battle Creek just four months later, Sister White delivered a strong sermon on Sabbath afternoon, March 7, from the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Three times during that discourse she started to tell what had been presented to her at the Salamanca meeting four months previous, but each time her mind would seem to wander from that subject.

After the Sabbath had closed that night, a meeting was held in the Review office chapel, with persons interested in the American Sentinel. A lively discussion was engaged in concerning the policy of the Sentinel, and after the midnight hour had passed, the meeting closed with a majority vote to drop the American Sentinel (now called Liberty) and start a new paper, as the organ of the Religious Liberty organization.

I was entertained during the conference at the home of Elder W. C. White. Early Sunday morning, as we were walking to the Tabernacle, passing Sister White's place, Brother White remarked that somebody must be sick, as the house was all lighted up, and Sister White had told us Sabbath afternoon that she would not attend the early morning meeting.

After the meeting had been opened, Elder White came in, accompanied by his mother, who had a large roll of manuscript in her hand. Elder Olsen asked her if she had a message for us, in response to which she said she was awakened at 1 o'clock, and bidden to write what had been shown her at the Salamanca meeting.

She read to us that at the Salamanca meeting she was taken into a council of brethren in which the policy of the American Sentinel was under discussion. It was stated by several who were present at the meeting. Following the message delivered by Sister White, could have given a more accurate report of the meeting. Following the message delivered by Sister White, a spirit of confession came into the meeting, and before the meeting closed there was a note of victory sounded, such as it has seldom been my privilege to hear, either before or since. I shall never forget the look of surprise and perplexity on the face of Sister White when one of the brethren remarked that the meeting described was held the night before. She interrupted the speaker with the exclamation, "Last night!" She remarked afterward that she thought he must be mistaken, as she had been in that meeting months before.

How plain it is why she could not relate this to us at Salamanca, or in her sermon that Sabbath afternoon!

* * *

Reformed by Prayer

A. K. E.

In the early fifties, when immigrants flocked to America in great numbers, a company of young people came from Denmark and settled in Wisconsin. These young people did not, apparently, think of much except to enjoy themselves in worldly pleasures. Their enjoyment consisted mostly of dancing, which was thoroughly indulged every Sunday night from early dark until daylight Monday morning. Their leader was a talented young man and a violinist, who played for the dancers.

But there were two young married women among them who were rather religiously inclined, and whenever they visited each other, they made it a point always to have a season of prayer together, the burden of which was, that the Lord would in some way impress upon the hearts of these young people that they needed religion.

After some time, the Spirit of the Lord worked upon the heart of this young leader, and he spoke right out to his gay companions one Sunday night, and said: "Do you think we are keeping Sunday the way we ought to?"

Some said, "No," while others remained silent.

He asked again, "If this is not right, what ought we to do?"

The answer was, "Read good books."

He secured some books, among which was a Baptist Creed. He read this book to his audience on Sundays, for the Sunday night dancing had been stopped. When he had finished reading it, he said: "I am in perfect harmony with every word in this little book, and as many of you as are like-minded, please rise to your feet."

Several arose. They then began to hold weekly prayer meetings, which grew to be so interesting they often did not close much before midnight. A Baptist minister was sent there, and he baptized fifteen of them. A few years after this awakening, nearly every one of this company of twenty or twenty-five became Seventh-day Adventists.

The talented young man who was the leader of this company, was Elder John G. Matteson.

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The Diet Question

BY THE EDITOR

We have received recently several letters regarding the question of diet. One sister expresses her conviction that vegetarianism should be made a test of fellowship. Another inquires where in the writings of Sister White may be found the statement that those who eat meat will be excluded from heaven.

We do not believe that meat eating should be made a test of fellowship in the Seventh-day Adventist Church. Sister White has emphasized in her writings that no such test of fellowship should be applied. (See “Testimonies for the Church,” Vol. IX, p. 159.) Nor are we able to find any statement from Sister White that those who eat meat will, for that reason, be denied eternal life; and we feel confident that Sister White never made any such statement.

One who reads carefully the Scriptures of Truth and the special instruction which has come to us from the servant of the Lord, must admit that the entire tenor of this instruction is contrary to any such application. Indeed, from the Scriptures we learn that Christ ate meat, and gave the same for food, not alone to the multitude who thronged His steps, but to His immediate disciples as well. Hence, the logic of the suggestion above would exclude our blessed Lord from the future kingdom. This thought of course is abhorrent to every mind.

Shall We Eat Meat Because Christ Ate It?

An affirmative conclusion is by no means indicated. Christ lived in a country where meat was a common article of food. He adapted Himself to the customs of the country. He lived in a time when disease had not invaded the animal kingdom as it has today. Hence, it is altogether likely that the flesh food of which He partook was much more wholesome than any which may be obtained at the present time. Christ undoubtedly ate in His day the best food obtainable in the country where He lived. This principle should govern every believer in his relation to the question of diet at the present time. Each should do the best he can.

And this really constitutes the basis of vegetarianism. Vegetarians do not refrain from eating meat because the eating of meat is in itself sin. They refrain from eating meat because it is not the best kind of food to eat. It is unwise today to eat meat in precisely the same sense that it is unwise to eat any other article of food which would harm one equally with meat.

The question should be considered primarily from the physiological standpoint, but with special reference to the spiritual life, and according to our understanding of the teaching of the Scriptures and of the Testimonies, this is the basis upon which the question of proper dietary is placed. This is well illustrated in a statement made by Sister White, in which she warns against the evils of meat eating, and indicates that wrong food combinations or even good food in excess, are even more injurious than the eating of flesh foods.

Excess of Sugar More Injurious than Meat

“Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained are not always healthy. They may be diseased. A cow may be apparently well in the morning and die before night. Then she was diseased in the morning, and her milk was diseased, but you did not know it. The animal creation is diseased. Flesh meats are diseased. Could we know that animals were in perfect health, I would recommend that people eat flesh meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do. Sugar clogs the system. It hinders the working of the living machine...”

“We have said the question of diet was primarily a physiological one. This is true, but there is also a moral side of the question. Moral considerations grow out of one’s habits and practices. God has bestowed upon each of His children a body. This body He declares is His temple, and it is in the heart of the believer that the Holy Spirit takes up its abode. One who feeds or clothes his body improperly, defiles it, weakens its power, and brings it into a state where it is less capable of fulfilling the purposes and designs of its Creator. When one does this intelligently and willingly, does it in order that he may pamper his own lust of taste, he sins against God. He should recognize that the laws of his body are of divine origin, and so far as lies within his power he should render to these laws faithful, conscientious obedience. Only in this way can he live with a conscience void of offense before God, and claim the fulfillment of His promises for divine protection.”

“Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.”
This relationship is also well expressed by one of our physicians, Dr. E. A. Sutherland, in the Madison Survey:

"While a correct diet will not save a man, yet in those days of intensity and disease, it is important that we know the Lord's plan for maintaining physical health, and the best way to live in order to have a mind clear for the perception of truth. Through all history, the Lord has favored to bring His people to a high plane of living, and this has led to righteous habits of eating; and now, as possibly never before, it is proper for leaders to know the mind of the Lord and follow the instruction that He has given. It is a source of strength to do so; it is the cause of weakness to do otherwise."

The instruction which has come through the servant of the Lord with reference to the principles of healthful living should be faithfully studied and intelligently applied in every home. By this instruction the Lord would save His children from the many physical ailments which otherwise would afflict them, and prepare their hearts and minds for spiritual truth. Each one, however, by a study of the principles of health reform, should seek to make application of them in his own experience, leaving to his brethren the same free exercise of judgment.

Extreme Views an Injury to the Cause

It is to be regretted that there are two classes found in the church, who in their attitude toward this question of healthful living throw their influence directly against the instruction which has come to us.

The first class is composed of those who are indifferent to or prejudiced against the subject. Glorifying in what they esteem their liberty, they regard with an indifference amounting almost to contempt, those who are seeking to carry out these principles in their own lives. It is possible that some of this class are found even among workers and representative men and women in the church. They have failed to place their influence on the side of constructive, well-balanced reform, containing themselves with deriding some misguided votary who is doing the best he knows to promote important principles.

These take the exceptions expressed in the "Testimonies," and make them the rule of their lives. They are very ready to accept the counsel of the servant of the Lord wherein it conforms to their own principles and practices; and they are equally ready to deny the application of principles from the same source which require a reform in their habits of life. Such a rejection for the testimonies of the Spirit of God is a virtual rejection of them.

Another class, in their unwise zeal to forward what they consider a holy cause, have exercised such intemperance in the application of the Principles, and such an uncharitable spirit toward those who do not view things from the same standpoint, that they have brought the subject of health reform into contempt.

These two classes, representing the extremes, have acted and reacted upon each other. The Master, we believe, would have us take a reasonable middle ground between these two extreme views. He would have us study the question of healthful living from its true physiological standpoint, and in the fear of God make an application of these principles to our own lives and to the lives of our families, leaving every other family and every other member of the church absolutely free to do the same thing.

Christ Not an Extremist

"Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control, never violated the laws of good taste. He knew when to speak and when to keep silent. He was always self-possessed. He never erred in His judgment of men or of truth. He was never deceived by appearances. He never raised a question that was not clearly appropriate, never gave an answer that was not right to the point. He silenced the voice of the existing priests by penetrating beneath the surface and reaching the heart, flashing light into the mind and awakening the conscience.

"Those who follow the example of Christ will not be extremes. They will "cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives." — "Gospel Workers," p. 517.

May God make us consecrated, conscientious, sane, level-headed men and women. May He make us faithful to all His Word, lead us to apply it diligently to ourselves in minute detail, but generous in our application of its divine principles to our brethren.

P. M. W.

The Deity of Christ

By the deity of Christ is meant that He equally with the Father is God. And this, notwithstanding denials by "higher critics," the Scriptures of both Testaments clearly teach.

From "the Seed of the woman" of Genesis 3:15 to the "Sun of Righteousness" of Malachi 4:2, the Old Testament abounds in promises of and references to the coming of a Deliverer of supernatural power.

When Jacob went out alone at the river Jabbok to pray, it is recorded in Genesis 32:24-30 that he wrestled with a Being who blessed him, and of whom the recipient of the blessing said: "I have seen God face to face, and my life is preserved." Of Moses it is recorded that when he had led his flock to the foot of Horeb, "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:2-6.

It will be observed that here the Being who is described as "the angel of the Lord," or as rendered in the American Revised Version, "the angel of Jehovah," not only accepted but demanded worship. The same is true of the "Captain of the Lord's host" who appeared to Joshua before Jericho. (See Joshua 5:13-15.)

Commenting on the words, "the angel of the Lord," in Exodus 3:2, Dr. Clarke says in part, "Who was this but Jesus, the Leader, Redeemer, and Saviour of mankind?"

Likewise under "angels," Smith's "Dictionary of the Bible," has this, with much more to the same end:

"We read of God's being manifested in the form of man; as to Abraham at Mamre (Gen. 18:2, 22, compare 19:1), to Jacob at Peniel (Gen. 32:24, 30), to Joshua at Gilgal (Josh. 5:13, 15), etc. Apparently both sets of passages refer to the same kind of manifestation of the divine presence. Now, since 'no man hath seen God' (the Father) 'at any time, and the Father himself hath declared him to us,' the beholder of the revelation must have seen God. This is what we find the Bible teaching: 'And Moses hid his face; for he was afraid to look upon God.' Ex. 3:6.

The peace that was seen in the life of Christ will be seen in their lives."

We do not see how anybody can doubt the deity of Christ, and at the same time call himself a Christian. The New Testament teaches this vital truth even more
clearly and unmistakably than the Old. We read:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-14.

To the Jews, Jesus declared Himself the "I AM." John 8:58. Again, when in reply to the Saviour's question, "Whom say ye that I am," Peter said: "Thou art the Christ, the Son of the living God." "Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Matt. 16:15-17.

The same truth is strongly emphasized by Paul. To the Colossians he wrote of Jesus as He "in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:14-17.

And again in Hebrews 1:1-4 we read:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

The "more excellent name" is the name of the Father, who, as we are told in verses 8 and 9, Himself applies that name to our Saviour, thus:

"Unto the Son He saith, Thy throne, 0 God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

Passing by other texts equally strong, we come to Revelation 3:14, where the Son is styled "the beginning of the creation of God;" meaning, not as some have supposed the first created being, but as we have learned from the texts already quoted, He in whom creation had its beginning, for He was "before all things, and by Him all things consist."

And then in Revelation 19:16 the same Being is described as "King of kings, and Lord of lords." Surely being Himself not a creature, but the Creator, "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

Though They Be Red

To the sinner there is no sweeter promise in the word of God than this: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

The seer of Patmos was permitted to behold in holy vision the redeemed arrayed in "white robes," who had come out of "great tribulation," and had "washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

"One day, it is related, Queen Victoria visited a paper mill. The owner showed her through the works, not knowing who she was, and among other places, took her into the rag-room. When she saw the filthy, dirty rags, she exclaimed: 'How can these ever be made white!' 'Ah, lady,' was the reply, 'I have a chemical process of great power by which I can take the color out of even those red rags.' Before she left, he discovered that she was the queen.

"A few days later, the queen found lying upon her writing desk a lot of the most beautifully polished paper she had ever seen. On each sheet were the letters of her own name and her likeness. There was also a note, which read as follows: 'Will the Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags which she saw on the backs of the poor ragpickers, and I trust the result is such as even the Queen may admire. Will the Queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus can take the poor heathen, and the vilist of the vile, and make them clean, and how, though their sins be as scarlet, He can make them white as snow. And I can see how He can put His own name upon them; and just as these rags transformed may go into a royal palace and be admired, so poor sinners can be received into the palace of the great King.'"

This cleansing comes through confession, and faith in the atoning merits of Jesus' blood. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. It is not by some certain kind of feeling that we know our sins are forgiven and our heart cleansed, but by faith. Jesus has promised; we believe what He has said, and it is done, the great transaction is done. Jesus takes away our life of sin and iniquity, and imputes to us His life of righteousness, and we are complete in Him. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

Can we understand this? No, this is the mystery of godliness. It is received, not by some intellectual study, but by faith in the saving power of Christ.

G. B. T.

The Augsburg Confession

The Augsburg Confession was drawn up to be presented to Charles V at the Diet of Augsburg, 1530. Charles inherited unified Spain, Naples, the Netherlands, and Austria, and was elected emperor of the Holy Roman Empire 1519, taking the title of Charles V. Charles was a Catholic and took the side of the Papacy, but his wars with Francis of France and the Turks took so much of his efforts that he could not put forth his power to crush the reform movement. The Diet of Augsburg was held after his second war with Francis, and though the emperor decided for Catholicism, when the time came to execute the edict the next spring, he was again busy with France and the Turks.

The Confession shows the ideas of the Reformation better than any other one document, and is the basis of the Protestantism of Northern Europe. It was not, however, the belief in all ways of all Protestants. Zwingli believed that the sacrement did not change the bread and wine to the actual body of Christ, and Luther and he never permanently joined forces. Calvin later had other differences of belief, but the document states in an effective form the ideas of the Protestants of Germany.

The ideas of the Confession were Luther's, but it was drawn up by Melanehthon.—"The Library of Original Sources," Vol. V, p. 151.
Lessons from Recent Events --- No. 1

L. H. CHRISTIAN

ADVENTISTS can with great profit consider the present and plan for the future in the light of recent events. When the war broke in 1914, it was "the end and the beginning of an age." Since that momentous day, events have crowded one upon another so closely that, according to the words of Dawson, "we are living at a time when days and weeks have the fulness and significance of years and decades." As the air is charged with electricity before a terrific and deadly storm, so the mental atmosphere of Europe today seems tense to the very breaking point with the coming of mighty disruptions. No sane man looks for better times or for a peaceful solution. Europe is more militaristic today by far than in the years before the war. The various new nations are armed to the limit. All kinds of secret contracts and alliances are entered into, and even the most sanguine prophets of peace have lost hope.

There must be lessons in the occurrences of these past eight years which we need to ponder. Why did the advent message in its present form begin in the United States, and why did the war start in Europe? It really seemed at one time that this movement would begin in England or in one of the countries on the Continent. In the same way the war could easily have opened in Asia or by the much-talked-of conflict between America and Japan. Though the nations today have voted the ousting power of God out of their councils, we know that the Lord directs or permits the trend of events to fulfill His purpose. This gospel message finally took its beginning in America because that country was new, free, wealthy, aggressive, and the people were to a degree delivered from race hatreds and national prejudices. All the races of earth had sent some of their sons and daughters to America, and among them or their children could be found capable carriers of a new truth to all the earth.

The overturning wrought by the World War grows on us as the years pass. The basic pillars of human society itself, not to speak of certain international relations or economic conditions, were mightily shaken by gigantic struggle. Had America suffered in the war as Europe has, our great world-wide mission endeavors must have come to a standstill. We never could have trained men or supplied funds to meet the growing demands of the cause. In the spirit of prophecy we read that America is to be the treasure house of God's work until the end of time. For this we are grateful.

There is an insidious danger today that lands not hurt in the war will forget or fail to appreciate epoch-making changes created by the war. For four years people have read of tumults, rebellions, crashes, sures, till to their weary minds these words mean but little. They want a change. But Adventists must not forget or become callous. We know that the same spirit of revolution and intolerance seen in Europe after the war will be revealed in all the world. As these countries have been visited with tumults, famines, plagues, and other calamities, so the New World will in the near future experience the punishments of God. And this coming destruction will be more widespread and complete than anything yet seen. It will come to the nations in proportion to their moral depravity and the power of sin. That which is coming on the earth is the harvest. If we would understand the future reaping, we must study the present sowing.

Then in the world and again near and close, in some lands, strong moral forces seemed to be at work. A spirit of lofty enthusiasm inspired many. It was preached that this was a "war to end war." It was to make the world safe for democracy. The oppressed were to be freed. Liberty and equality were to be given to small nations as well as to large. The sordid cruelty of militarism, the crooked intriguing methods of secret diplomacy, the tyranny of caurs and kings, was to end. True idealism, as expressed in the principles of Christ, was to rule, not only in national, but in international relations. The whole world was to be guided by "a parliament of man." What has become of these glorious dreams? Even the most hopeful confess to the saddest disappointment and disillusionment of history. One of these writes:

"The spectacle of European ruin is simply appalling. Nineteenth-century civilization has broken down. . . . There is a collapse of human moral energy, a revival of the primitive barbaric instincts and the fierce endeavor to have one's little private will by force. . . . Up through the European chaos is surely creeping the menace, not of socialism, but of Bolshevism, which is the revengeful shadow of reckless modern militarism.

"When the nations turned to the actual making of treaties,—the immense difficulties of which should not be forgotten,—it became rapidly clear that the selfish scramble among the nations had set in. The Allies were glad to use Mr. Wilson as an instrument for the accomplishment of their war aims. But they found it singularly easy to forget him and his principles when the war was over. Even in the course of the war, selfish, unjustifiable secret treaties had been made. And now men witness, for example, the Japanese treatment of Shantung; Italy's attitude toward the Jugo-Slavs; the excessive demands of the French; Britain's absorption of Egypt and Persia, and her general insatiable appetite for more territory; the utter ignoring by both British and French of the solemn promises to the Arabs in the Anglo-French declaration of Nov. 9, 1918; and the mistaken provincial selfish patriotism of the American Senate in the attempt to return to America's old isolation, to repudiate the rare idealism with which America came into the war, and basely to shirk her world responsibilities.

"Because of all this, disillusionment, depression, and almost cynicism spread like a plague among many of the best of America's representatives abroad. One could feel it in the air of Paris. Men asked themselves in amazement: Is all this not simply the spirit and methods of the old condemned diplomacy? Is there any real difference in fundamental ideals between the aims for which America fought? Have any of us, indeed, sufficiently taken into account what this disillusionment meant to our young soldiers, so that many of them almost inevitably felt betrayed, and thus have become embittered?

"There followed naturally enough something like an utter breakdown of faith in the Allies, and among the Allies in one another. And this general breakdown of faith in one another, in the dealing of the nations with one another, is in itself a national and world calamity,—a moral world panic and the common peril of our time. For where trust has vanished, great co-operative goals for humanity are made impossible. And so faith and courage fail."

With the new entrance of the Turk into Europe, and with the recent occupation of the chief German industrial center, the Ruhr district, by the French, the political world enters upon a new and in some ways an untried path, beset by the gravest dangers. Many apprehend and prophesy the direst results. There is a general feeling that it is another beginning of the rule of force and conquest and false diplomacy, which must end in war.

The future of Europe is indeed so dark that the wisest statesmen seem bewildered and helpless. The
human race has lost its way. Only with God's children, as with His people in Egypt of old, is there light. And we need carefully to study the lessons God would teach us in the Bible and the Testimonies, in order that we may "know what Israel ought to do."

* * *

"Finally, Brethren, Farewell"
JOHN M. HOPKINS

"Does Jesus care when I've said 'good-by'?"
To the dearest on earth to me,
And my and heart aches till it nearly breaks—
Is it ought to Him? does He see?

Surely that heart of tenderest pity does see and care when the hearts of His people are torn and bleeding by having to say the painful words "good-by" and "farewell." And it was the same tender, loving spirit of the Master that always filled and moved the heart of His tried and true servant Paul on the several occasions when he was compelled to write the words, "Finally, brethren, farewell." A most touching instance of this is found in Acts 20. This was his last visit with the company who went from Ephesus to Miletus at his request. In his last words to them he tenderly recounted his labors with them, pointing out the grave dangers before them, and earnestly exhorted them to faithfulness and constancy.

Then the touching story is:

"When he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell upon Paul's neck, and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him unto the ship."

We too weep as we think of that parting scene. And it was just that spirit of deep solicitude that led Paul to write those last words to the church at Ephesus: "Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10), followed by instruction as to the manner and the only way in which they could be enabled to meet and overcome the adversary (verses 11-18) with "the whole armor of God."

Could he have spoken more wisely or more helpfully to those whom he loved more than his own life? Again we read Paul's parting words of instruction, breathing out that soul-longing for the saints of God at Philippi: "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe." Phil. 3:1.

His farewell words were those of encouragement and rejoicing—just such loving words as we would speak to our dearest loved ones when bidding them a final farewell. And those other wonderful words of loving and loving, "for your souls I labor and wrestle, and am put to grief for you, brethren, as for born sons and daughters, because the Son of God is ours; and if the heavens are not good enough for His sons and daughters, how much more this earthly life?"

"Finally, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4: 6, 9.

Again, his final words to the church at Thessalonica: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. 3:1. How much he needed their sympathy and prayers in his arduous work, his final beseeching tells.

And the zealous, warm-hearted Peter expresses the same soul-filled longing for the prosperity of those far and near among whom he labored:

"Finally, brethren, all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are therein called, that ye should inherit a blessing." 1 Peter 3: 8, 9.

Blessed words; would that their instruction were fully heeded today. But it seems that, if possible, the most soul-stirring "farewell" words were written by Paul to the church at Corinth. Just what there was that called forth those most tender thoughts, we do not know. But the Master knew, and inspired His faithful servant to write them:

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13: 11-14.

Everlasting praises be unto our God that ere long the "finals" and "farewells" will be nevermore spoken. Paul, and Peter, and all who have said "good-by" to loved ones, will be united in that great home-coming, where tearful partings will be unknown.

"O yes, He cares, I know He cares,
His heart is touched with my grief;"
and in that glad meeting there'll be no "finally," and then farewells will cease.

* * *

Shall We Heed the Call?
J. W. CHRISTIAN

To Seventh-day Adventists the expression, "the coming of Jesus," has become a household phrase. We use it at the fireside, in our Sabbath school and church services, and in all our institutional activities. There may be danger of making it so common that it loses its sacred significance, but to the true believer it is ever music to the ear. It is the basis of all our missionary endeavors in the hometown and in foreign fields. This blessed hope has made parents willing to give their sons and daughters to the gospel work in every land, under the most forbidding conditions, and has encouraged and strengthened the fainting heart of the faithful missionary under the burning sun of the tropics and the piercing cold of the arctic. It has changed the cold, damp prison cell into a house of praise. It has made the severest trials and bitterest experiences sweet to those whose faith pierces the darkness of human suffering.

It is indeed a "blessed hope." Titus 2:13. When Jesus comes, sin with its long train of suffering, will be ended. The realization of this hope is assured in the plan of God, and is worth the demands made upon us for service and sacrifice.

The overturning of kingdoms by war, the famine and pestilence that follow, are to the believer of the Bible but evidences of the near approach of our Lord. While distress and perplexity fill the hearts of men who know not the times according to the word of prophecy, the child of God, walking in the light of the word, lifts up his head and rejoices. We are assured by divine predictions fulfilling before our eyes, that the end is at hand. What should not this knowledge solicit from us in sacrifice and service?

We must ever remember that as the blessings of the gospel were made possible through much self-sacrifice
and personal suffering, so the fulness of its joy and fruition can be realized only on like conditions. There can be no crown without the cross, no receiving without giving, no joy without suffering. 2 Tim. 2:11-13; Rom. 8:17.

Concerning our relation to the needs of the gospel call to all the world at this time of stress, the servant of the Lord has given positive and appealing testimony. The following statements are worthy our most earnest and prayerful consideration and action:

"The angel said, 'Destruction is coming like a mighty whirlwind.' I begged the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice for the message on the way to feed the hungry sheep who were perishing for want of spiritual food.

"As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep the servants away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven." — "Early Writings," p. 49.

"Then again were held before me those who were not willing to do business of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the Living God. It is hard for some who profess to believe the present truth, to do even so little as to hand the messenger God's own money that He has lent them to be stewards over.

"The suffering Jesus, His love so deep as to lead Him to die for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.'" — "Ia., pp. 49, 50.

The above quotations clearly set before us the dangers confronting Seventh-day Adventists today. We have been told that the message, "Sell that ye have and give alms," has not been given in its clear light. It is said of the antediluvian world that they were buying and selling, marrying and giving in marriage, and knew not until the flood came and took them all away; and that "as it was in the days of Noe, so shall it be also in the days of the Son of man." The words "knew not" do not mean they had not heard the warning, but that they had not heeded it. Therein lies the danger to us today. We have heard the message of warning over and over, but the effect upon us has not been what the urgency of the message demands.

The call from our brethren of the General Conference Committee to a self-sacrifice week, we believe was in the providence of God, and will mark the beginning of many such seasons. Everywhere we go among our people, whether in the cities or in the country, we find a hearty response. God is setting His hand to wean His people from the cares and wealth of this world, who were attached to their possessions, and were not saved.
IN MISSION LANDS

“Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die.”

Doors Long Open in the Philippines
R. B. Breitgam

About two years ago a few colporteurs were sent to the island of Marinduque, which is south of the island of Luzon. Many copies of “Our Day in the Light of Prophecy” in Tagalog, and also our Tagalog magazine, the Ang Taglangw, were placed in the homes of the people. This year we sent Brethren Nicolas San Juan and Santiago Ramallosa to canvass the island for the “Tagapagbangas,” which is the Tagalog translation of “Heralds of the Morning.”

In the city of Gasan they had not canvassed long when one man said, “This is a Sabbatista book, isn’t it?” Then he said there were some people keeping the Sabbath in the town, and gave our brother their names. At another house the same experience was repeated, and other names given.

When Sabbath came, the brethren called all these people together, and found twenty-one who had been keeping the Sabbath, and following the light the best they knew. The colporteurs did all they could to teach them more fully while they were there. The people pleaded with them to stay, but they said they must go on with their work, but that they would report their need to the conference. They are earnestly calling for a worker to teach them more fully so they may be baptized. They are already giving offerings in their Sabbath school. We are planning soon to send a worker to answer their call.

Wherever we go we find open doors. Surely the Lord is going before us and preparing the way, making ready for the finishing of the work. There are many calls that have been waiting for several years, and are still waiting because we have not enough workers. To the extreme south of the island, in the Bicol provinces, in several places there are a few Sabbath keepers who have been brought to the light by reading “Coming King” in their dialect. Here again the colporteurs have been the pioneers. They have been calling for me to visit them for over a year and to send a worker, but still they wait. Often they inquire of us, “When will you send a missionary to teach us the truth?” The only answer we can give is, “Just as soon as the funds are sufficient.”

With these large provinces waiting and many unentered districts calling for a messenger of truth, and with open doors on all sides, we are doing our best to be faithful in the work God has given us. But we are earnestly praying the Lord of the harvest to send laborers to enter these open doors, and to teach these people who are eagerly waiting for the truth.

* * *

A Hold-up in a Lonely Place
D. D. Pitch

Before leaving home on my trip of investigation of the murder of Brother Rafael Lopez, who was shot while on his way from one town to another to make deliveries, I made me two wooden valises, covering them with painted cloth. I did this, knowing that leather or canvas grips would be of little durability on the trip I was undertaking—nearly thirty days on muleback. I had an assistant until I thought I had learned to load the cargo mule. Since it did not seem just to ask our canvassers to go alone where we would be afraid to go, I traveled much of the time alone. It is for this reason that I do not appear in the picture with the mules.

In an effort to lessen banditry and revolutions, the Venezuelan government had issued orders to the Jefe Civils to gather up all arms, and the day I placed a large cross at the point where Brother Lopez was killed I saw ten mules loaded with rifles, shotguns, pistols, and daggers that had been gathered and were being sent to the capital of the state. With this gathering up of weapons there was naturally issued a prohibition against carrying and even possessing arms.

Of course I carried no firearms, but there were three articles that I kept close at hand,—raincoat, umbrella, and papers. My raincoat can be seen on the front of the saddle in the accompanying picture. An umbrella with the handle and metal point removed was carried on top of the load in a sheath, to be ready for a sudden rainstorm which sometimes came so quickly that with all my precautions would wet me before I could protect myself. Much of the country is very sparsely settled, and by very poor people at that. So it was my ambition to “hold up” very favorable “prospect” that I met on the trail, and get a subscription for our Spanish paper.

It was quite a task to load my two grips and my bed, so I made a practice of having my supply of Sentinales and Signs on the outside, where by simply untying one rope I could get them out and “hold up,” any favorable “prospect” in any of those lonely places. This will be better understood from the picture than from my description.

The mule at the left is the same that Brother Lopez was riding when shot from ambush. She was wounded in the left hip by the two shots given him in the left knee. She is a very intelligent beast, and I dislike to part with her. The other animal seen in the picture is a horse I bought for $25. I called him Camel, because he carries his head like a camel. The way he could slide down the muddy sides of the mountain trails with a load on his back, was marvelous.
From the Heart of South America

W. E. Murray

The state of Matto Grosso, Brazil, is situated in the heart of the Continent of Opportunity. Within its limits the third angel's message has lately secured a hold. Its area forms one sixth of the land surface of the republic. The northern part of this state has very sparse population. It is little known, and unexplored. A government-owned railroad, the North-western of Brazil, serves this southern part. To reach Campo Grande (Big Prairie), the principal city of the southern part and our missionary headquarters for this state, required four days. Here one travels in the daytime only, stopping at the hotels at the end of the day's run.

Upon reaching Campo Grande, Brother Rohde desired that we go to visit the only organized company we have in this field. After providing ourselves with a little food for emergencies and packing our saddle-bags with the bare necessities for the trip, we started our seven-day journey at five o'clock in the morning. Some nights we stayed in ranch houses, sometimes in humble mud houses with straw roofs, and other times we slept on the floor of a peon shack. Sometimes we stopped on the open prairie, spread our saddles and sheepskins on mother earth, tied our horses to a shrub, then, as the darkness of night descended, our thanks ascended to the good Lord that He in His mercy had spread a starry canopy over us. Once we lost our way, and had to spend two hours in the darkness, seated on our saddle-bags in a beating rain, waiting for daybreak.

In this section are panthers, a kind of ostrich, deer, and many poisonous snakes. There are numerous swamps, where one finds a snake called "mauri." It lies coiled up in the mud, waiting the appearance of its prey. When it strikes, the long teeth are sunk into the head of the prey, and then the slimy body is wound about that of the victim, crushing it to death. It is said that this snake never attacks any animal or man that is on the watch for it. On a Thursday afternoon, after having tried thoroughly every way of sitting in or on a saddle, we reached our destination, a quaint little village of 1,500 inhabitants, situated on the international boundary line between Paraguay and Brazil. In this village two nationalities meet. About two thirds of the people are on the Brazilian side, and one third on the Paraguayan side. Besides the two official languages,—Portuguese and Spanish,—Guarani, the Indian language of Paraguay, is extensively spoken. There is no resemblance between Guarani and a Romance language, and thus we could not understand it.

At this strategic point, the Brazilian government is building soldiers' barracks for 1,000 men, on a high place which overlooks a shallow valley of about 20 kilometers' extent. All freight for the town is carried from Campo Grande in two-wheeled oxen carts. A ton is hauled with a team of ten or twelve oxen, between these two places, in two weeks. The mail comes from Campo Grande by automobile each week. This automobile carries passengers for 150,000 reis, or about $97 gold. At this place flour is sold for 25 cents a pound. There is a newspaper published here, known as The Progressive.

Brother Israel de Amaral and his wife, Castorina, were the first believers of our present group of about twelve members. They bought a book from one of our Argentine canvassers. As a result of his work with them and the reading of this book, they were baptized. They moved to Ponta Porã, where they continued to be faithful. Some years later a colporter passed through there selling books. These books, together with the faithful example and zealous efforts of Brother and Sister Amaral, awakened an interest. A minister was called, and a number of people were baptized. A little more than two years ago, our Brazilian canvassers passed through this place, finding this company. As a result of the work of Brother Rohde and also the work of these canvassers, some more were ready for baptism. There are a number of interested persons at the present time. Among these might be mentioned one of the first officials of the town and county government. For twelve years this young man was a lieutenant in the federal and state army, and was wounded in one revolution. He said he could no longer stay in the army, because of certain principles which he held.

At present there is no church of any kind in this place, either Catholic or Protestant. This is the first Brazilian town I remember which does not have a Catholic church or chapel. Our brethren are trying to build a small temple, which shall serve as a monument of grace and an honor to the Lord in this place.

As Brother Rohde braves the dangers and bears the hardships of the work in this field, and as our brethren struggle to keep abreast with this last great movement, they merit a place in our prayers.

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Among the Koiari Villages in New Guinea

G. F. Jones

When I was almost ready to go into the high mountain districts of New Guinea to open up our mission work among the Koiari tribes, news of rather a disconcerting nature came to me, which forced me to make new plans. Satan had cast a stone that seemed to stop my mountain journey, and also to destroy utterly our Koiari mission work, and the mission school we had just begun. The news I received was that we were to be thrust out of the interior of New Guinea. It was a direct declaration of war by Satan and his agents against our God-given work.

Then I remembered that I had fought many battles before in foreign fields, and had felt the joy of confidence, as I do now, that we would prevail. As I gave myself up to remembering all that is said of our message in the prophecies and in the "Testimonies," and of the providences attending the Advent Movement in its beginning, and all along its progressive history, and as I reflected upon my own experience, and God's dealings with His people in distressing circumstances in other countries, I felt assured that we are "more than conquerors" in and through all these trials. Then I felt as strong as David in meeting the giant Goliath, and forthwith started to frustrate the intruder's plans by visiting and carrying a direct message of no "mountain cannot" to the Koiari villages.

The Koiari people are living on the Astrolabe Mountains,—ranges that skirt the southern coast of New Guinea, and which are not to be compared in height to the mountains of the interior. With Mitiel, our Fijian workers, and three schoolboys, I started out on this campaign, and called at twenty-seven villages. They were far from each other and difficult to find. None of them were large, containing only from four to twelve houses, the majority having about eight.
Some of the villages were very clean and some very dirty. No white person had ever been seen in some, not even a patrol officer. Many of them were perched on high ridges, not because they could then command a view of the magnificent scenery of hills and valleys, of streams, and the sea, but from fear of sudden attacks, which were often experienced when fighting was more common than it is today.

How we climbed and climbed to reach those villages! Some of them seemed inaccessible, and we were gasping every few steps for more breath. I am sure when we got to the top they could easily have killed us had we been warriors, for we had little strength or breath left for anything. They had learned by experience the best place for safety from any marauding party. Some of the villages were hidden in dense forests, practically uninhabited, but always on hills. A few we found alongside the rippling and musical brooks that reminded me of long ago in my dear home country, where birds filled the air with lovely song; but the sweet nightingale and the thrush and the lark are not to be heard here. I looked around and saw lovely green waving grass like fields of grain, but it was only rough, unfriendly grass, through which we had to propel our way under difficulties, so different from the green meadows and cool, bracing air filled with the sweet scent of flowers in our homeland, which we left more than twenty years ago. We are glad, however, that we are still privileged to be actively and literally hunting for souls.

"Lord, how long? . . . Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Isa. 6: 11, 12.

**Buying Land for the Lake Titicaca Normal School**

E. H. Wilcox

Buying land for a missionary society in Peru is not a very easy task. Peru is a Catholic country. There is not the separation of church and state that many of the more advanced nations enjoy. It is true that we have religious toleration, which under certain conditions permits different missionary societies to operate. This right is restricted by pressure brought to bear by the priests and religious fanatics in different parts.

When we began hunting land that would be suitable for the location of our normal school for the Lake Titicaca Mission, we encountered many obstacles. We would find what we considered the ideal place, and before the proper arrangements could be made for purchasing the land, enemies would be on our trail, and the owner talked out of selling it to us through fear of being excommunicated. Then the owner, in order to back out easily, would place an exorbitant price on his place. I visited between fifteen and twenty different farms, going over the land many times in company with one or more members of the school board. Each time, for some reason, we would fail to get the land. Two years were spent in hunting for a suitable place.

It was not until the special delegate from the Pope came to investigate the work Seventh-day Adventists were doing in the department of Puno, that we succeeded in finding a place. At the very time he was in Puno, trying to put in operation plans to stop our work, close to Juliaca, a town thirty miles from Puno, we found a farm that could be bought. This place contained more than two sections of land, with many springs of water, and was only three miles from town. At once all the members of the school board visited the place, and the vote was taken to purchase it. At the very time that the nuncio went to Juliaca to visit that place, we made out the deed and took possession of our school farm.

We feel that the Lord guided in this purchase. The place is far superior to any other that we had visited, and in comparison with others is the cheapest of any we found. The location is ideal for a school such as we desire to establish for both the Aymara and Quechua Indians. Juliaca is the center for both tribes.

On this place our new school buildings will be located, so that from every train they will be seen by the many tourists passing through this part, as well as the many Peruvian people traveling on these trains. The buildings may also be seen from the town of Juliaca.

We feel that the purchase of this land and the building of such a training school at this time is going to do more to make our work permanent than any one thing that has ever been accomplished during the history of the Lake Titicaca Mission. If the proper buildings can be erected, it will do more toward placing us in proper standing in the sight of the Peruvian authorities than any other thing we might do. Truly the Lord is guiding, and we desire above all things to follow as He leads.

**A Prayer for Gratitude**

*Lord, make me thankful for my daily bread,*
*For songs of birds, the fragrance of the flowers,*
*For freshening breeze, for grateful drops of rain,*
*For kindly smile and cheery spoken word,*
*For songs of birds, the fragrance of the flowers,*

"— Myrtle Biassing."
The Holier Way

ROBERT HARE

SOMETIMES we bow in terror before a tyrant hand; We see a God of vengeance, then, at His command, Tremble while crowding tasks around us wait, Tasks that we dread, and ever dreading, hate!

One thing is wanting,—"love," with all its holy fire, To burn away the dross of self and low desire, To clear our vision till we read above, Ever and all around, "Our God is love."

The gloom of fettered spirits need not blind thy heart, His freedom offers now a sweeter, holier part; Live in His light, bid taunting shadows flee, Reap in each flower His pledge of love to thee.

*Diet and Health*

MRS. E. G. WHITE

"Eat for Strength, and Not for Drunkenness"

Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood, and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.

Selection of Food

Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.

In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs, appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also of wholesome food will, after a time, find it palatable.

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations.

Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.

Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.

When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.

Persons who have accustomed themselves to a rich, highly stimulating diet, have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural, and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.—"The Ministry of Healing."

Being Like Him

VERNE WALDO THOMPSON

A MOTHER was telling her little girl about the wonderful Jesus, trying to make Him so appealing in her description that the child would immediately love Him. The little girl could not quite grasp the details of the personality. Finally, as if with a happy thought, she looked up and asked: "Mamma, is Jesus like any one I know?"
There are people all about us who have lost their vision of the Saviour. Becoming discouraged and bewildered in a world full of deception and hypocrisy, they cannot see their Leader, and lose their faith and hope. In despair they cry, "Is Jesus like any one I know?"

What a privilege it is, to be living, visible representations of the loveliness and beauty of the Lord Jesus, so that others who see us may be charmed by the likeness, and turn to Him. Shall we not determine, that, even amid the petty experiences of life, our friends shall see Jesus in some one they know?

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**Dietetic Points**

MRS. D. A. FITCH

If there is any one act connected with dietetics within our control, which I would emphasize more than another, it is mastication. I would write it in large capitals, and then some more. "The wise eat "for strength, and not for drunkenness." Eccl. 10:17. Nature does many things we cannot do; but she does not extract the strength from our food unless we prepare the way for her to do it, and this is accomplished only by thorough mastication.

It is a dietetic inconsistency, and as foolish as it is inconsistent, to eat for the gratification of taste, and then swallow the food before it is fairly tasted. This is just what he does who fails to masticate his food sufficiently. It is wisdom to masticate food until it is like milk in the mouth. This was the direction of an eminent physician to one who was suffering with indigestion.

It is improvident to use second-hand food (flesh) when the original (fruits, nuts, and vegetables) is so much cheaper, cleaner, more healthful, more palatable to the unperverted taste, and in every way better suited to the needs of man.

It is unwise to think that anything which tastes good and fills the stomach will "fill the bill."

It is not good foresight to expect that predigested foods will save the legitimate work of the stomach, and to imagine that you will have better health for using them.

Do not be afraid of wearing out your teeth. It is for their preservation that they be used, and for yours as well.

It is prodigality to suppose that the gastric juices can care for chunks of food just as well as if the food had been well masticated.

It is idolatry to forget the needs of the system in a desire to please the palate.

* * * *

**A Story of School Life**

"O girls! I shall just die, I know I shall!" exclaimed Belle Burnette, going off into a hysterical fit of laughter, which she vainly tried to smother behind an elegant lace-edged handkerchief.

"What is it, you provoking thing! Why don't you tell us, so we can laugh too?"

"Well—you—see," she gasped out at last, "we've got a new pupil—the queerest-looking thing you ever saw. I happened to be in Madam's room when she arrived. She came in the stage, and had a mite of an old-fashioned hair trunk, not much bigger than a handbox, and she came into Madam's room with a funny little basket in her hand, and sat down as if she had come to stay forever. She said, "Are you Madam Gazin?"

"Yes, she replied, 'that is my name.'"

"Well, I've come to stay a year at your school."

And then she pulled a handkerchief out of her basket, and unrolled it till she found an old leather wallet, and actually took out $250 and laid it in Madam's hand, saying, 'That is just the amount, I believe; will you please give me a receipt for it?'

"You never saw Madam look so surprised. She actually didn't know what to say for a minute, but she gave her the receipt, asked a few questions, and had her taken to No. 10, and there she is now, this very minute."

"Well, what was there so funny about all that?"

"Why, this: she has red hair, tucked into a black net, and looks like a fright, every way. She had on a brown delaine dress, without a sign of a ruffle or trimming of any kind, and the shabbiest hat and shawl you ever saw. You'll laugh too, when you see her."

Belle Burnette was an only child, and her wealthy father was pleased to gratify her every whim. So, besides being far too elegantly dressed for a schoolgirl, she was supplied with plenty of pocket money, and being very generous, and full of life and fun, she was the acknowledged leader among Madam's pupils.

When the tea bell rang, the newcomer was escorted to the dining-room, and introduced to her schoolmates as Miss Fannie Comstock. She had exchanged her brown delaine for a plain calico dress, with a bit of white edging about the neck. She did look rather queer, with her small, thin, freckled face, and her red hair brushed straight back from her face, and hidden as much as possible under a large black net; and her special friends were highly incensed about it, and at once began a series of petty annoyances, whenever it was safe to do so, which kept poor Fannie miserable indeed, although she seemed to take no notice of it.

A few weeks passed by. Her lessons were always perfectly recited. She made no complaint of the slights and snubs of her companions, but kept out of their way as much as possible. Her thin face grew paler, however, and there were dark rings about her eyes. A watchful friend would have seen that all those things were wearing cruelly upon her young life.

One day the very spirit of wickedness seemed let loose among them. Madam was away, and the other teachers were busy in their rooms. Fannie had been out for a walk, and was near the door of her room when a dozen or more of the girls surrounded her, clapping hands together so she was a prisoner in the midst. For a moment she begged piteously to be released, but they only laughed the more, and began going around, singing something which Belle had composed—cruel, miserable, insulting words. She stood for an instant pale and still, then with a piercing cry, she burst through the ring, and rushed into her room, closed and locked the door. Through their wild
The Clerical Library.

* * *

Birds Crossing the Sea

Thousands of American land birds, blown out to sea by unfavorable winds, sought safety on the decks of the Cunard liner "Scythia" on her November trip from New York, staying on board until she docked in Liverpool, according to the New York Evening Post. When misfortune overtook the feathered travelers, they were migrating, probably, from the North Atlantic States to the Caribbean. Many of them arrived in England, thousands of miles from their destination.

The great flock, several thousand in number, settled on the "Scythia"s" decks when the steamer was about four hundred miles from the American shore, and transformed her into a floating aviary. Wild canaries, robins, linnets, thrushes, sandpipers, and juncos fluttered around the decks, perched on the rigging, and even penetrated the lounges and engine-room. The passengers and crew cared for them, giving them warmth, food, and shelter, but, even so, many of the smaller birds died from exhaustion. Three owls and a score of pigeons were easily captured. Old sea travelers said they never before had known birds to alight in such large numbers on a single ship.—Our Dumb Animals.

* * *

Sign of Sonship

An old man living on a gentleman's estate in Glamorganshire, used to go to the chapel along the gentleman's private walk, because he saved a considerable distance by going that way. Some unkind neighbor told the gentleman, who was a magistrate, about it.

One day the poor old man was going to the house of God, he met the owner on his private walk, and he told the gentleman, who was a magistrate, about it.

"Give me your stick!" said he sternly.

The trembling old saint gave him his stick, not knowing what to expect next. Then to his surprise the gentleman, with a kind smile and in the gentlest tones, said to him, as he gave him in return his own walking-stick mounted with gold and bearing his own crest:

"Here, my good man, when any one asks you again what right you have this way, show them this, and tell them I gave it to you."

That was what the father did to his returned prodigal son. He put a ring on his finger. It was a sign of sonship which he could show to any one who might tell him he had no right there.—The Clerical Library.

* * *

"Christ, our mediator, may take on Himself our punishment, but He cannot do our praying for us. He makes intercession for us, but that is of no use without our co-operation."
Following Winged Prayer

HENRY S. PRENIER

This wireless telegraph and telephone initiates us into the mysteries of air wave lengths and vibrations. The turn of the static dial as we "listen in," to the buzz of commerce and the language of nations, proves that a central station can communicate, as well as hear. Does this not indicate something of the power of a dynamic God to register the faintest plea of a distant heart amid the confusion of voices in the world?

Jesus Himself:

unspoken appeal was heard. No cry from a soul in need, prayer, could utter

adapt Kipling's lines, out of the chaos of languages battling in the aerial skies.

should all pray each in his own tongue, you may have wondered

common prayer language — the language of the heart. To

The wireless dial is a feeble illustration of how order is brought

languages. Now if these multitudes in the many languages

answered prayer in each, and I know that the Bible, or parts

Son and God the Holy Spirit are both, pleading in our behalf,

prayers. Here is God the Father on the throne; and God the

Himself pleads for us." Rom. 8: 26.

We do not even know how to pray as we should; but the Spirit

mingle with the prayers of all Christ's people upon the golden

hand; and a great quantity of incense was given to him, to

mysteries of air wave lengths and vibrations. The turn of the

If the great God can hear the movings of the soul, register

motions of disobedient sowing. And today it is sad to see the

Solomon, and Ahab, are all examples showing the bitter reap-

results of

problem of spiritual life is considered, Seventh-day Adventist

community dies, and the nation disintegrates. And when the

intellectual development of each "party to the contract."

quality. To insure this in its ideal form, a mutual carrying

prevent these unscriptural unions, demanded by those who want "reasons" for them. The very question of the Lord, "Can two walk together, except they be agreed?" lies at the founda-

about everything. But there must be agreement on the main

There are reasons for it, too. Many times there are no young people of like faith with whom one can associate. Other experiences have shown divisions in families regarding belief in this message, which have led young people away from the proper companions. But the saddest reason, if it can be called a reason, is the terrible example of those older in years and experience, who are and have been leaders of Israel. These, with all their knowledge of the ethical side of marrying unbelievers, with all their earnest pleas and substantial arguments to the young, have directly disobeyed the command of God. Within the last year there have been some cases of this kind, which have had a detrimental effect upon the youth.

The sociological aspect of the question gives enough evidence to prevent these unscriptural unions, demanded by those who want "reasons" for them. The very question of the Lord, "Can two walk together, except they be agreed?" lies at the foundation of this phase of the problem. It is granted that rarely, if ever, is there a union of two persons who are fully "agreed" about everything. But there must be agreement on the main principles and laws of life, if there is to be domestic tranquility. To insure this in its ideal form, a mutual carrying out of the rules for physical welfare in the individual, the home, and the neighborhood, is necessary. There must be a compatibility of view with regard to the amusement, recreation, and intellectual development of each "party to the contract."

But the most important of these principles is the attitude of each member of the marriage pact toward religion. Without true religion, the home will perish. If the home perishes, the community dies, and the nation disintegrates. And when the problem of spiritual life is considered, Seventh-day Adventist young people find that here is just where they cannot agree with any other form of belief. Why? Because this is God's last message for these days, and there is no other. It touches every phase of marriage, and makes our viewpoint entirely different from that of the unbeliever. We simply cannot be "agreed." 2 Cor. 6: 15.

Throughout the experiences of Israel are recorded the evil results of union with unbelievers. The time when "Israel joined himself unto Baal-periz," the marriages of Samson, Solomon, and Ahab, are all examples showing the bitter reaping of disobedient sowing. And today it is so to see the unhappy lives caused by this refusal to obey God.
Brings Condemnation

It is vitally important to obey God; this matter of marriage, because disobedience brings disastrous results which are as certain as the natural law, "Whatsoever a man soweth, that shall he also reap." But the young person argues, bringing all the "reasons" to bear on the problem, showing just why he must marry an unbeliever. Of course "love is blind," even if the fact is not discovered soon enough. But this "blindness" will not cover the eyes of him who wants to serve God. What if the young person acknowledges the truthfulness of each reason why he should not marry an unbeliever, but has no opportunity for congenial associations?

The commands of Jehovah are the enablers of man. When God asks us not to do something, we may be sure He has something better for which we can do with His sanction and blessing. With the command not to unite in marriage with the world, is supplied His wisdom and power to obey. As God took the "dust of the earth" and made Adam a wife, He today can easily give to every young person a "helpmate," and not have to repeat the act of creation either. This is God's way, and His way is the best. It means, not a fleeting happiness, but everlasting happiness.

Do you believe this? Whether you believe it or not, it is true. Incidents can be related which show plainly that we heavenly Father is deeply interested in this matter, and that He will supply the "needed mate." The entire question is, "Shall we trust Him with our affairs?" According to His never-failing promise (Ps. 37: 2-6), it will eternally repay us to do so.

Why Not Better and Better? — No. 1

OFAH VINCENT WILCOX

(Read in connection with 2 Peter 1:1-11)

PRACTICAL Christians might well consider whether their experience is of the sort that will grow better and better every day; whether the practice of Christian virtues makes it possible for them to act and live and be better and better every day of their lives. If Christian religion is the way to salvation, then, it must be the way of action, and not mere lip nor to without the act of creation either. This is God's way, and His way is the best. It means, not a fleeting happiness, but everlasting happiness.

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Advantages of Education

MRS. W. J. MACE

This scholarly attainments received as a youth at the feet of Gamaliel, the eminent "doctor of the law," proved of decided advantage to Paul in his varied and crucial experiences as an apostle of the Lord Jesus Christ. Paul not only acquired a wealth of knowledge, but he also received divine wisdom for making "the best use of that knowledge; but for his discretion is making known his attainments, and his eloquence in appoin with free and easy use of the Hebrew and the Greek, and his thorough understanding of the literature of the day, his voice and influence would doubtless have been silenced long before that summer day when, at the demand of the wicked Nero, he yielded up his life at the hands of the executioner.

Paul's experience would lead to the conclusion that it is well to be conversant with the laws of the land and the rights of citizenship. While his true citizenship was in heaven, and although as an ambassador of heaven's King he was miraculously guarded, and delivered by heavenly agencies, yet he found it consistent to maintain his dignity and rights as a Roman citizen; and many a time the modest statement of this fact brought to his persecutors fear and trembling, and caused a complete change in their procedure. Even in his death sentence, we are told, "Insasmuch as a Roman citizen could not be subject to torture," Nero sentenced Paul to be beheaded.
AFRICAN DIVISION EDUCATIONAL COUNCIL

At Spion Kop College.

For the first time in the history of our work in Africa, extending over a period of more than thirty years, a general council on educational interests was held for the division at Spion Kop College, Nov. 7-12, 1922. Representatives were present from as far north as Nyasaland and North Bodesia, and from all parts of the South African Union Conference extending to Cape Town. The officers of the division, of the two unions, and the presidents of conferences and superintendents of mission fields united with us in the study of questions vital to the future development of the work in Africa.

Spion Kop College is our only school for Europeans in Africa, with the exception of a single church school at Claremont. This school was formerly the Claremont Union College, established near Cape Town as early as 1892, but moved up country to its present site a little more than four years ago. It is on a valuable farm about twenty miles from Ladysmith in the province of Natal. The farm consists of about 2,300 acres, and includes part of the old battleground around Spion Kop, made famous by a severe contest in the Boer War. Two monuments to the dead on the top of Spion Kop can be clearly seen from the school campus. Far to the west can be seen the Drakensberg range of mountains, including a prominent peak called Mount aux Sources, as the headwaters of three different rivers have their beginning there.

The site of the school itself is a beautiful one. It is on a somewhat rolling part of the farm near the Tugela River, which flows on one side of the farm for a considerable distance. Along the banks of this river is a large stretch of very fertile land much the same in color and substance as the soil of Iowa and Illinois. Other parts of the farm make fine pasturage. Around the school campus itself, in a sort of semicircle, has been planted a grove of eucalyptus trees, now already some eight or ten feet in height. Bordering the paths that are laid out artistically through the campus are young cypress trees, now about two feet high and growing vigorously. Roses, carnations, paeonies, zinnias, and other old-time flowers add their beauty and fragrance to the grounds about the buildings.

The dormitories are one-story buildings of brick and plaster, and lie on four sides of a rectangular court. Between the two dormitories is a substantial building that serves as a dining hall. Opposite these buildings, on the other side of the campus, and facing them, is the main school building, also constructed of brick and finished in plaster, with corrugated iron roof. It is very well arranged, and provides good facilities for classroom and administrative work.

It was at this rural home for our boys and girls that our council gathered to consider weighty questions relating to the giving of Christian education to our young training could be carried on with appreciable results during the school year, and that further provision could be made for those in the training courses to be turned into the field during recesses between school terms. The energies of all are now being turned toward developing the school strongly where it is.

The Curriculum.—Next in importance to the fine country location is the matter of a working curriculum for the school. It was decided to base this curriculum on the teaching method current in the country, rather than on the General Conference curriculum formulated under American influence. In order to facilitate the admission of students directly from other schools in the country, and also to make it easier for any who might require some kind of technical or professional preparation not provided in our own school, like qualifying for medical study, or for teaching in a section where government papers may be required by the teacher. This plan applies to the elementary and secondary years of work. In the training courses more freedom is used in order to arrange subjects to fit the actual needs in the field.

After careful inquiry into the educational progress and interviews with educational officers of the government, it was found that the question of registering Spion Kop College as a recognized school is a matter requiring some considerable population near enough to serve as training ground for gospel workers. However, after we had reviewed the reasons there were for locating the school there, and considered the severe shock it would be to the school to move it again, we found that the immediate expenditure of money required in addition to about £5,000 indebtedness now resting on the school, the decision to leave the school where it is was practically unanimous, and all felt relieved to have the question settled.

The road can be built up at much less expense than to move the school. Provision was made for practically a daily service for mail and telegraph, and it was considered that with the native population living round about, together with some European farmers and the town of Ladysmith within reach, the matter of transportation could be carried on with appreciable results during the school year, and that further provision could be made for those in the training courses to be turned to the field during recesses between school terms. The energies of all are now being turned toward developing the school strongly where it is.

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With the strong spiritual studies given at the daily conference, Elder Thompson, daily studies also on the principles and methods of Christian education, an earnest spirit of devotion characterized the meeting throughout, and the workers separated in the love and confidence in their hearts, determined to press forward as a united body in building up the European training school at Spion Kop, on which so much depends, and in it having the effect which the various policies agreed upon. We are looking for a decided step forward in the development of Africa's promising resources of education: for education, for the existence of these young people must be undertaken at once in this great continent, and in putting into effect true economy and efficiency.

W. E. Howl

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THE PUBLISHING WORK IN CZECHO-SLOVAKIA

One promising new country which grew out of the war is Czecho-Slovakia. It has an area of 59,000 square miles, and a population of 14,000,000. The country is made up of the present kingdom of Bohemia, Moravia, and a long, narrow strip called Slovakia lying between the Carpathian Mountains and the new Hungary. In the year 1848, the country became independent. On Oct. 28, 1918, and a new constitution was drafted in January, 1920. Czecho-Slovakia is beyond question the most favored of the new European republics. It has immense forests, large tracts of fertile agricultural land, with coal, iron, oil, and other natural resources.

But it has that which is far better than material wealth. The people of Czecho-Slovakia are intelligent. Practically every one in Bohemia can read and write. It had the good fortune of possessing as its leader and first president, Dr. T. G. Masaryk, who is one of the most humane and farsighted statesmen of modern Europe. He is among the few great leaders of today. Years ago he was an inspired professor in the University of Prague; now he is a great leader of liberty. He was persecuted by the Austrian government, and fled to America. There he became a Christian and married an American woman. His daughter, a doctor, is the head of the Czechoslovakian Red Cross.

The Czechs are a strong, liberty-loving people. They have a great admiration for America. Their national hero is John Huss, and they rejoice in the deeds of valor and the battles for liberty of their fathers. Czecho-Slovakia has a variety of languages, the chief being the Czech. All these languages are printed on their paper bills. The Czecho-Slovakian money is the best in Central Europe.

Bohemia has a glorious history. We all know it as the home of John Huss and John Calvin. Bohemia is one of the first to be converted to the Reformation. The Waldenses preserved the knowledge of the true Gospel through the long centuries; but when they had begun to lose heart, during nearly two hundred years the light of the gospel with the true principles of religious liberty was preserved by the Bohemian Gypsies. When they were finally overcome in battle by Catholic Austria, they never gave up their love of freedom, their antipathy to Rome, and their instincts of national independ-
It was a rule that every inmate of the prison should go to mass on Sundays. Our brother refused to do this, telling the officials that the Roman Church was Babylon, and that he would not enter a Babylonian temple. The officials beat him mercilessly, but he stood his ground. They brought him before the judge, and asked that he be sent into the army and placed in the front lines in one of the bloody battles of the war.

The judge, however, was not an Austrian, but a Bohemian. Brother Popelka took his Bible and asked permission to read the third chapter of Daniel and Acts 17:7. The judge asked him what he had done. He said that he had sold good, Christian literature, but that it had been taken away from him, except one tract on the Eastern Question. The judge said: “I will read that tract, and then I will pass sentence on you.”

Some days later he called Popelka in, and said to him in private: “You are a Bohemian; so am I. I don’t know much about prophecies, but I do hope that the predictions of the tract are true.” He set Brother Popelka at liberty, to continue his work as colporteur and field secretary.

Most of the literature circulated in the past in the Czechoslovakian district has been German or Hungarian. We have felt that we must begin to print Czech literature and also Slovakian. We have decided to locate our publishing house in Brünn, a city of 200,000. This city is right in the center of Moravia, and was one of the strongholds of the old Hussite Reformers. It is the most centrally located large city in Czechoslovakia.

We have bought a lot on a good street, and erected a building which is used for offices and storehouse for the publishing work. It also provides a home for six families. It is a four-story building, about 60 x 40 feet, built of brick and cement. On the rear of the lot there is room enough to erect the publishing plant where we can begin to print. For the present we can get all our printing done with outside firms in Brünn. The cost of this building, with the lot included, amounts to about $8,500. Czechoslovakian kroner, or about $8,500. It is one of the best buildings we have in Europe. With the money so generously given by the Review and Herald we have been able to finish this building, move our workers into their homes, and have a little money as a working capital. Dollars go a long way in Europe. Czechoslovakia is very grateful for this generous help. These gifts coming from the Missions Publishing Fund have indeed been a timely and valuable help to the work in Europe.

L. H. CHRISTIAN.

**BOSTON, MASSACHUSETTS**

Tomorrow the courtesy of the clerk of the Boston Seventh-day Adventist church, the writer has had the opportunity of looking through some of the early records of the church. At the very beginning of these records I find the following statement:

**SOUTH BOSTON, Sunday, May 1, 1870.**

This day at noon, near the foot of old Harbor Street, the following-named persons were baptized by Elder M. E. Cor nell.

Eleven names follow. A few days later the records show that eight others were baptized and the nineteen members became the charter members of the South Boston church. Two years later others were baptized by Elder J. N. Andrews. It is interesting to note the record of labors of those named, also of Elders S. N. Has kell, J. N. Loughborough, and other pioneers in the message.

In 1885 Mrs. Robinson and I, with two other Bible workers, were asked by the New England Conference to take up mission work in Boston. The church that had been organized in South Boston fifteen years before, had, through death, removals, and other causes, been disbanded, and not more than six Sabbath keepers could be found in Boston. We opened a place in Boylston Place, opposite Boston Common, and a few steps from Tremont Street. The front room on the main floor was arranged for a public reading-room, and on the next floor above, a room was fitted up for a chapel, in which Sabbath services were held and Sunday evening lectures given. Nearly every night in the week all four of us held Bible readings in the homes of the people, and after a time we had new believers coming to our Sabbath meetings nearly every Sabbath.

Since those days, thirty-eight years ago, the experience of the Boston church has been a somewhat checked one, especially in the matter of its meeting places. During all these years the church has moved from “pillar to post”—from one hall to another, and like Noah’s dove, found no resting place for the sole of its foot. Sometimes, when the church was obliged to move, it had to do so at considerable disadvantage.

Last August Elder R. S. Fries took charge of the work in the Boston field. Several hours after his arrival, active negotiations were entered into with the view to purchasing the Warren Avenue Baptist church building. The owners offered the property to our people for $45,000, just about what the lot on which it stands would be assessed at, if used for other than church purposes. It is estimated that at the present time it would cost upwards of a quarter of a million dollars to erect a similar building. It is a brick structure, with a seating capacity of 1,100, with baptismal, pipe organ, pews, cushions, and platform furniture complete. It has galleries on three sides, above the main auditorium. Below is a large vestry, seated with chairs, also several rooms which afford ample Sabbath school accommodations. The entire building and furnishings, while not new, are in good repair, and it is a beautiful, commodious place of worship.

Elder W. A. Spicer and other General and union conference men were called to examine the property, and it was agreed by all that it was an exceptionally good bargain. This property was purchased soon after the Autumn Council at Kansas City, and with some assistance from the General Conference, the Atlantic Union Conference, and the Massachusetts Conference, the church has paid off about half the purchase price. Terms are given on the balance, at 6 per cent interest.

The response on the part of the church itself deserves special mention. Before the brethren left for the Autumn Council, the church was asked to show in a tangible way its interest in the purchase of the property. About $12,000 was subscribed at the
North

Southern Asiatic Division

Par Eastern Division

North China

Australasian Division

Inter-American Division

Venezuelan

Of the work, the Boston church is entering

ship of the church is 340, but this is not

brighter outlook than ever before.

first meeting at which the call was made.

Since Elder Fries began work in Bos-

ton, between twenty-five and thirty have

begun the observance of the Sabbath,

and preparations are being made for baptism

in the near future. The present member-

ship of the church is 340, but this is not

strong co-operation between the medical

C. A. Russell.

AN URGENT CALL TO GIVE THE

GOSPEL THROUGH THE

NEWSPAPERS

Prominent newspapers are giving editorial

comment on the activities of the popular
denominations in giving the gos-

pel through the newspapers, and such

activities should stir us to the same kind

of endeavor in proclaiming the advent of

Christ through the powerful agency of the

press.

in a recent issue of the New York Mail,

an editorial on "Church Press Agents"
appeared, from which we clip the follow-

ing paragraphs:

“A committee of the Chicago Church

Federation favors press agents and paid

advertising as good business for churches.

One Chicago church tried advertising for

two years, and increased its basket collec-
tions $52,900.

“If advertising press agents and other

publicity methods can induce people to

go to church regularly and to contribute

to the support of the church, there is

certainly no harm in trying them.”

A dispatch from Chicago to the New

York Times gives a very interesting

view of the activities of the Methodist

Christian Endeavor Society, which con-

cluded its work on December 30 with a

“gospel meeting” attended by 1,500.

We are sure that a complete report

will be more nearly complete.

A T. Robinson.

A FORTY-EIGHT WEEK SCHOOL

After studying for several years the

condition under which the Oakwood

Junior College must operate, last spring

our faculty proposed a new annual pro-

gram, calling for a school year of forty-

eight weeks in which to give the same

amount of work that would usually be

done in thirty-six weeks, thus allowing the

students more time for study, class periods,

and to work for their expenses.

This plan met with favor, especially

among the autumn students of this year.

During the first semester of this year,
six seventh of our students expenses

have been obtained in this way. The teach-

ers report improved interest and progress,

Summary of the Missionary Volunteer Work of the General Conference for
Quarter Ending Sept. 30, 1922

UNION

MISSIONS

AND

No. Society

Present

Membership

Concerts

Missionaries

Bibliog.

Bible and Gospel

Sunday Schools

Sunday School

Doctrines

Doctrines

Studies

Foreign

Pensions

Baptisms

Collected

Orphans

C. A. Russell.

October 1922

Vol. 100, No. 11
and the school year has run very smoothly. At its recent annual meeting our board voted to continue the forty-eight-week program. More than half of our advanced students are in the academic grades, and nearly every one has definite plans for entering some branch of the Lord's work at the close of school.

The Lord wonderfully blessed in our Harvest Ingathering endeavor, and we passed the forty-eight weeks with the satisfaction that we have given to missions through the Sabbath school 1,457.55 bolivianos. Through the Harvest Ingathering we have raised for missions 5,163.35 bolivianos. That means that in each of this year's campaigns we have raised 180 bolivianos for each one of our members, or a little over 40 gold per member. We think this a splendid record in a country where Catholicism reigns. We are anticipating that their influence in other ways 1,084.71 bolivianos.

Our tithe receipts for 1922 were 2,783.34 bolivianos, making a grand total of 5,866.89 bolivianos. That means we have given to missions outside of our tithe, 61+ centavos, or 21 cents gold, a week per member throughout the whole year.

Seventy-six persons have been baptized and added to our church membership. Our workers are of good courage. We entered upon 1923 with new vigor and hope, together with our heavenly Father that He may help us to be willing to be used of Him in a fuller measure for the advancement of His cause, and for the finishing of His work on earth.

T. L. Oswald

* * *

PROCLAIMING THE GOSPEL
THROUGH THE NEWS-PAPERS OF INDIA

Elder W. W. Fletcher, vice-president of the Southern Asia Division, which includes in its territory the vast population of India, Burma, Ceylon, and various other countries, has published an interesting report of the activities of different workers over there in giving the gospel through the press.

Elder Fletcher says:

"I am glad to say that we have some men who have been doing good work in writing for the papers. Elder R. A. Enoch has had letters accepted quite frequently by the Times of India, the leading newspaper of Bombay. Elder G. A. Hamilton was quite successful also, having matter published in the paper at Bangalore. Recently J. I. was at Madras, and was very much pleased to see the work that Elder P. C. Foley is doing there in writing for the papers. Brother Foley writes a great deal of original matter, and one of the leading Madras papers publishes his contributions quite fully. I think that Brother Foley's work in this line cannot fail to have a great influence for good. He knows how to write acceptably from the standpoint of the newspaper, and at the same time has a gift for discussing current topics in an interesting way while drawing attention quite pointedly to appropriate phases of present truth.

I have just received from Lucknow a newspaper report of meetings that Elder G. F. Ennoch has held in Lucknow at the present time. The following is an extract from a letter received from Brother Ennoch:

"Old Mr. Hilton, the mutiny veteran, died yesterday, and his funeral was held this afternoon. It was quite an affair. The government was there, and it was carried out with full military honors."

While I was waiting for the curiaje, I entered into conversation with a gentle- man who I concluded, from something he said, was Mr. Crawford (member of the United Provinces Council). I asked him if he was. He asked me in return who I was, and when I told him, he immediately put out his hand in an enthusiastic manner and said, "Well, Mr. Enoch, I am so glad to meet you. I want to thank you for that sermon published in yesterday's paper. It is just the message that we are now needing. I do hope you will have each sermon of your entire series published." Another gentleman standing near said the same thing!"

The article which Elder Enoch had published was entitled, "The Signs of the Times," and was one and one-third columns long. The great influence of our explanation of the signs of the times were given in a clear manner. Surely this work of enlightening the multitudes of India with the gospel through the newspapers will be rewarded.

It is encouraging to learn that the press of foreign countries is being used to hasten the glad tidings of the Saviour's return. Surely God will bless in such endeavors, and the publishing agency will doubtless see souls saved in the kingdom as the result.

W. L. Bugjan.

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SOME WORLD RELIGIONS AND THEIR SCOPE

Seldom has man been found so low in the scale of humanity that he has not had a god of some sort. Whether he be Buddhist, Taoist, Shintoist, Babil, Buncthee, Artotsywe, Adumite, Adel, Subkan, Shaker, or Sikh, he has one or more supreme beings to whom he makes his prayer.

From the ice-capped realms of the north to the withering tropics, man is a religious creature. Like Evarra, of Kippling's poem, he often makes an image of his god with such material as he may have at hand. When he is in a primitive state of development, his gods are primitive, often whistle in crude fashion from wood or hewn from stone. Sometimes they are mere fetishes, or little stocks of animals, or crones monsters hungry for the lifeblood of any one who offends them.

Non-Christian Peoples Many

Few of us realize that there are more than ten times as many non-Christians in the world today as there are people in the United States. The followers of Jesus Christ throughout the world, however, constitute the largest group of followers of any one faith, probably because it recognizes both natural human frailties and ideal aspirations. There are 474,000,000 Christians.

Confucianism and Taoism, of which the Chinese are the greatest exponents, have the next highest hold upon mankind. They number in their ranks more than 300,000,000 of the world's peoples. Many students say that Confucianism can scarcely be called a religion, but is rather a philosophical system of veneration of one's ancestors. It has little or no doctrine, but attempts to define the proper mode of life. Taoism is closely allied with it, the word-tem, "Tao," meaning "the way."

What Confucius Taught The great Confucius taught his pupils to be of service to society, while Taoism
is more individualistic, and hence somewhat aristocratic in its tendencies. The followers of the prophet Mohammed number more than 227,000,000, standing next in order among the largest religious sects in the world. The faith may be clearly summarized as follows: the two tenets, "There is no God but God, and Mohammed is His Prophet." Under its sway are Turks, Arabsians, Egyptians, Persians, and Mohammedans. However, it has made steady progress through Africa from the north to the south. In India, too, it has been supplanting other faiths, there now being more than 67,000,000 Moslems in that country. Like Christianity, the religion has been divided into many different sects.

In our own Philippine Islands there are many Mohammedans. One of the chief factors in the growth of this religion is the fact that in most places where Moslems have gone they have learned the language and customs of the people, intermarried with them, and have thus practiced a sort of religious absorption.

Varnished Faith of Brahmans

The oldest faith which was developed in the Aryan family of peoples, Brahmanism, or Hinduism, as its modern phase is called, prevails over India, with a hand in different sections of the country as is the chameleon, and numbers in its fold more than twice as many people as there are in the United States.

All Hindus profess a reverence for the Veda, the sacred book of the Brahmans, and creeds vary, few people believe that God, and they regarded Him more as a godly example, and parental care given them rather than men of religion. Throughout the ages, but they had no clearly defined idea of crossing the Atlantic, and started for India by the shortest possible route, going around the Atlantic and proceeding directly through France to the Mediterranean, he took the ill-fated "Persia" for India. It was torpedoed Dec. 30, 1915. Nearly all the passengers on board were lost, with them Professor Salisbury. The only word ever received by Mrs. Salisbury concerning him was "Baptized a Christian, saved last, giving up his life preserver and his place of safety on a raft to a child. He floated away no more." This was the great tragedy of her life. When the news reached Washington, our great anxiety was to know how to break the news to his wife, giving her life as gently as possible. She took the news with very heavy heart. "It was the very man who became a physician. Mrs. Salisbury was graduated from the medical department of the University of Pennsylvania in 1874. When she was ten years old, her father, Elder B. L. Whitney, was called to Switzerland to advance the cause of present truth in that small Protestant republic. Here they resided for about five years, when he was prostrated with a severe illness, and it was necessary for him to return to the States for treatment. His life was sacrificed to the disease.

Two daughters, Jeanne and Lenna, were born in Switzerland, and the only other relatively religious group, which for thousands of years has held a prominent position on the world's stage, is the Jews, who, in comparison with other religions mentioned, are a mere handful. They number only 14,000,000.

Religion and Nature

Students of theology now classify religions according to the stage of culture they represent, the individual or universal religions being the two most advanced. The various religions professed by primitive peoples may be considered as grades in the scale of development, being, but when they differ too greatly, are much alike. These peoples assume that all objects possesses life, and for that reason are like man. Hence we find them attributing conscious life to the moon, sun, animals, trees, rocks, rivers, the wind, volcanoes, and the rainbow. There are nearly 300,000,000 animists today.

A student of the prevailing beliefs among the peoples of Norway, Sweden, and Rhodesia says that they are men of religion rather than men of religion. Throughout the numerous tribes from Tanganyika to the Zambesi, he found the same view, in use, indicating the existence of a supreme being, but they had no clearly defined idea of God, and they regarded Him as a natural force through everything else, thunder, lightning, earthquake, and man, in their relationship. — Not until such tribes have reached a higher stage of development do they believe that there exists any interest in human affairs.

The differences between how much these cults and creeds vary, few people believe that religion will perish, because it satisfies an instant mental need of mankind. — National Geographic Society Bulletin.
Christ the Divine One

By Elder J. L. Shuler

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Modern thought and altogether too many religious teachers are answering, No. The author answers, YES; and the wonderful array of texts from the Old Testament not only proves the divinity of Christ beyond a doubt, but sets forth beautifully the whole plan of salvation. All heaven was centered in the one gift—Jesus. He is the author and finisher of our faith, through whom only, we have eternal life.

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