

# The Advent Review and Sabbath Herald



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No. 10

THE GOSPEL TO ALL NATIONS

## At Evening Time It Shall be Light

Zechariah 14:7

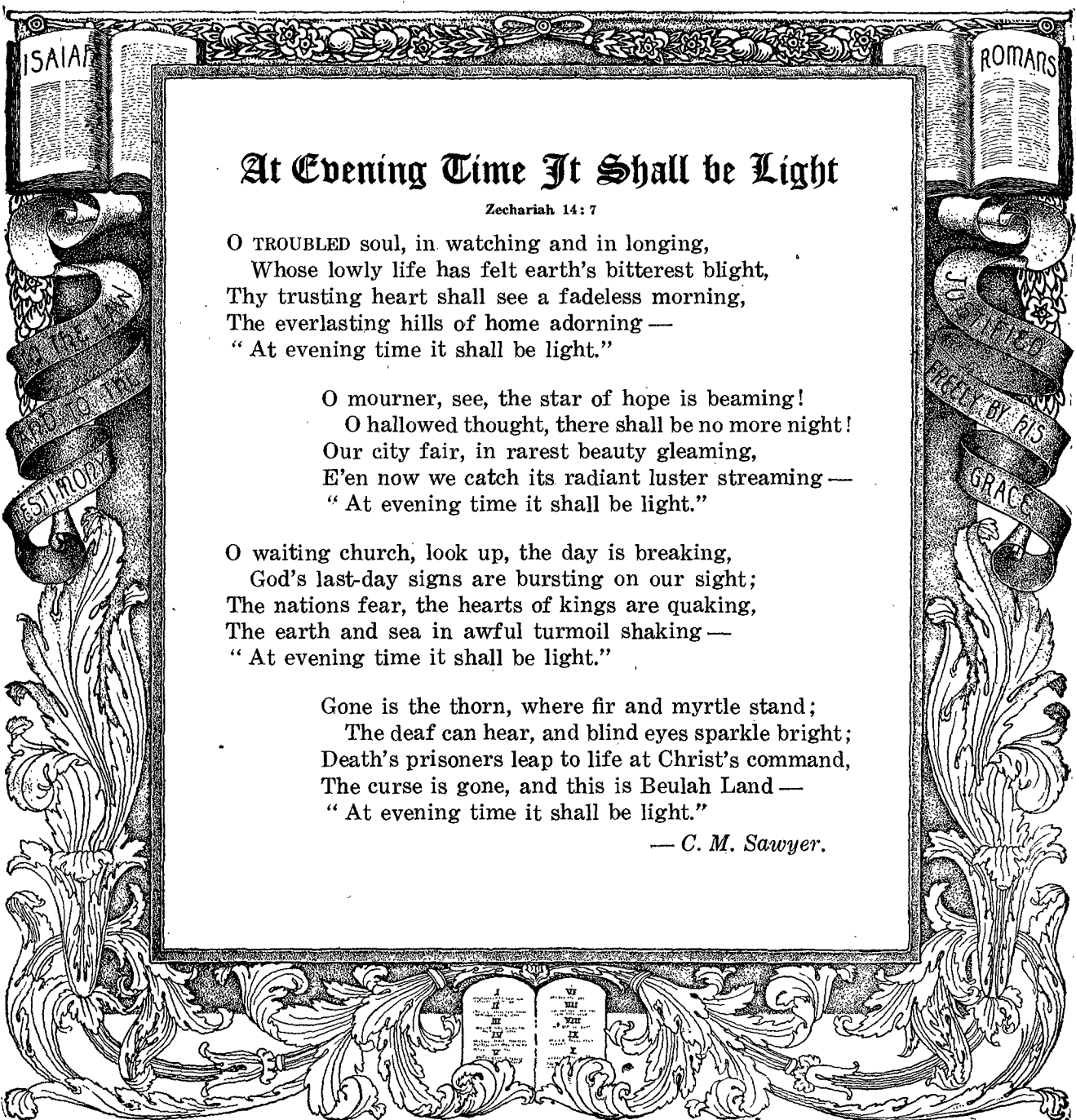
O TROUBLED soul, in watching and in longing,  
Whose lowly life has felt earth's bitterest blight,  
Thy trusting heart shall see a fadeless morning,  
The everlasting hills of home adorning —  
“At evening time it shall be light.”

O mourner, see, the star of hope is beaming!  
O hallowed thought, there shall be no more night!  
Our city fair, in rarest beauty gleaming,  
E'en now we catch its radiant luster streaming —  
“At evening time it shall be light.”

O waiting church, look up, the day is breaking,  
God's last-day signs are bursting on our sight;  
The nations fear, the hearts of kings are quaking,  
The earth and sea in awful turmoil shaking —  
“At evening time it shall be light.”

Gone is the thorn, where fir and myrtle stand;  
The deaf can hear, and blind eyes sparkle bright;  
Death's prisoners leap to life at Christ's command,  
The curse is gone, and this is Beulah Land —  
“At evening time it shall be light.”

— C. M. Sawyer.



# The Call of Famine-stricken Russia

DANIEL ISAAC

As many question the reports of conditions in Russia in newspapers and letters, because they are so indescribably bad, I will relate a few experiences which we have passed through ourselves, and tell what we have seen.

At the beginning of the World War, under the old government, Elder J. T. Boettcher was sent out of the country, having been troubled for about a year. Then came my turn. A thorough search was made through our home and the meeting hall by the secret police. After about three months, in which I had to appear five times before the authorities, I was commanded to leave the war region, to which the city of Riga, where we lived, belonged, in twenty-four hours. But by the help of the American consul I secured an extension of seven days. As I did not wish to go to America at that time, we were permitted to go to Saratov.

Arriving, I found that Brother O. E. Reinke, who was living in Saratov at that time, was not allowed to speak in public because he was a foreigner. In a short time he was pursued by the police and ordered to leave the country within seven days. Yet for some reason the passport for his family was not included with his. Without this passport his wife and child could not leave, and while they were waiting for this to come, the revolution broke. This set him, myself, our brethren who had been imprisoned, and those in bondage in Siberia, free. We could then all meet once more, after some years. A conference was therefore held in Saratov in the summer of 1917. We were all very happy to be free to work and labor again in our great, needy field. Especially those who came from Siberian bondage had a new story to tell.

My wife and I then went to the city of Samara to labor. Here we had only a little church. Most of the members were fugitives from Riga and Petersburg. Yet the interest and the results of the work there were good. One of the converts, a prisoner of war from Austria, taught last winter the only church school in all Russia, so far as I know. It was in the vicinity of Orenburg.

This was the time when all the rich and well-to-do were robbed of their possessions, and many also lost their lives. See James 5:1-6; Isa. 24:1-6. Of those who had property, only those who made themselves friends in all their dealings, were an exception. Luke 16:9. Bread and clothing were getting scarce. Long lines stood day after day, even in the cold of January and February, for a pound of sour black bread, and sometimes these lines stood all night as well. It was hard to buy food even when one had the money.

We escaped from the city of Samara about a day before the war between the Czecho-Slovaks and the Bolsheviki broke out, in which the Czecho-Slovaks took possession of this city and a large district on the Volga River and in Siberia, and continued to hold it for six months. In three weeks' time, in a round-about way, we arrived at Saratov, about 200 miles south of Samara, on the Volga River. We then made Katharinerstadt, a little city which also belonged to my field, our home. After about a year we were asked by the Soviets to leave this city. We were allowed to choose among the villages in a certain section, where we wished to live. We chose Warenburg, a village sixty miles south of Saratov. Since the government

was sending us, we were allowed to take our few belongings with us. Otherwise, the Bolshevists did not at that time permit people who moved to take their furniture with them. This was in the summer of 1919.

Since the harvest in the wheat districts of Russia was poor in 1920, and the farmers without exception, whether they were rich or poor, had to give up to the government of their horses, cattle, sheep, and other animals, and since all their surplus grain was taken, leaving only about eighteen pounds for each person, starvation began here also in February, 1921. The president of the Soviet in the village told me one morning, in answer to my question as to what fifty or more women and children were doing in front of the Soviet building, screaming and crying, that they were begging for bread. He told me the name of a man in the village who had died of starvation the previous night, and stated that his wife and children were about to share the same fate. If that was the condition a year ago, what must it be there now, after a year of no crops at all?

The World War, the continuous war in the south of Russia,—of which only those who have been in it can speak,—the civil war between the farmers and the government in the Volga district last spring, the failure of crops, the breaking out of cholera and typhus, are responsible for the indescribable misery which now exists there. Who in this land of abundance will say, "They are to blame themselves; let them help themselves"?

Even before we left Russia last May there were many families that had only meat to eat and sweet wood tea to drink. Beggars were many,—men, women, and children,—but they could go through a whole village and not receive so much as a piece of bread. We were able to give those who came to our door only a few potatoes. Some killed their sick cows and horses to be used for food. To many we could say that this was a visitation of God, and that we must now seek Him earnestly. There was much weeping and faint-heartedness at times. Many earnest prayers were sent up to Him who has promised to help in just such a time as this.

So far as we were able we dealt out food and clothing to our needy brethren. To Brother G. Tetz, our first ordained minister in Russia, who is now old and feeble, I sent, at the request of his son-in-law, a coarse sack for a pair of pants. It was the best we had. My father-in-law, G. Hetze, who has labored in the Volga district for twenty years, and is now seventy-three years old, was obliged last winter to do carpenter work in order to get food and fuel in exchange, since the money of the country would not buy anything. We hope that he and mother are now on their way to America. Not only are food and clothing very scarce, but also fuel. Brother Reinke's death may be laid to fuel shortage, since this was one of the causes of his sickness. I was obliged to dig stumps and gather wood and brush in the forest for our fuel.

From our church people we received a meager supply of products in tithes, so we had bread, potatoes, some fruit, butter, and even milk up to last May. In that way we were favored more than others of our workers. We would have gladly divided these sup-

*(Continued on page 8)*

# The Advent HOLY BIBLE IS THE WORLD And Sabbath **REVIEW HERALD**

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

VOL. 99

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No. 10

## Two Great Prophetic Periods Terminate and the Finishing of God's Work Begins

JOHN E. FULTON

WHEN that long prophetic period, the 1260 years, terminated in 1798, the "time of the end" was reached. It was the close of a century. Events of both political and religious importance were taking place. The world was fast throwing off the shackles of those former years of darkness and slavery. It was the time of a great nation's birth,—the American Republic, a nation that has played a prominent part in the political history of the modern world, and also in the history of missions.

It was in the United States, whence many had fled from the persecutions of the older countries, where, just as the 1260 years were about to terminate, God hung an immense sign in the heavens, in the darkening of the sun. Prophets of Old Testament times had foretold it, and Jesus had made the time definite by saying, "In those days [1260 days of papal supremacy], after that tribulation, the sun shall be darkened." In 1780, just a few years after the terrible persecution abated, and just a few years before the days of papal supremacy terminated, the sun was supernaturally darkened as a sign to God's people that the coming of the Son of man was near.

It is a coincidence worth noting that as America was rising to do her work in the world, another country soon to become a sister republic took a prominent part in the fulfilment of the great prophetic outline. France, who beginning with Clovis, did so much to build up the political power of the Papacy at the beginning of the 1260 years, was now the agent used to cripple that power in 1798. And as great events were taking place in the political world at the close of the eighteenth century, God indicated that a great work should be accomplished in the preaching of His name in every land. Under Wesley and other Reformers a widespread revival had taken place in England and America. The life of the churches was quickened, and some made the suggestion that missionaries should be sent to the heathen. It was all in God's order. It was the set time. The hour had struck. Of the change that came over England the Rev. M. A. Sherring says:

"The apathy of England concerning the spiritual condition of heathen countries, and the rigid, exclusive selfishness which characterized its religion, continued almost unchanged until the eighteenth century was dying out, when suddenly the Christian church awoke to the conviction of its gross neglect of duty. That it should have been so long heedless of the fact that more than one half of the human race were worshipers of idols and slaves of the most debasing superstitions, and then should have

been so thoroughly transformed, as, in the course of a few short years, to be found devising practical schemes for the spiritual regeneration of pagan races of every country on the face of the earth, is a curious phenomenon in the history of mankind. The burden of the world's errors and sins, no doubt, had become heavier from year to year; but why Christian people should have been able to gaze upon the increasing burden with comparative calmness, and even cheerfulness, for many generations, and in the fading years of a worn-out century should have with strange abruptness set themselves to the gigantic task of removing it from the earth, is a question not easy of solution."—*"Protestant Missions in India,"* p. 60.

The solution of this problem can be understood only as the prophecies relating to this time are studied in connection with the subject. After mentioning the religious movements inaugurated by Wesley and Whitefield, which revived the church, Sherring further says:

"These, doubtless, were some of the reasons, though not all, which led Christian people in England to become suddenly inspired with a singular zeal for the spiritual welfare of their fellow men in remote regions of the earth, and for the establishment of so many societies for carrying out their newly formed purpose."—*Id.*, p. 61.

It was at this time that the church of God began to prepare for the work in the "regions beyond." Says G. T. Bettany:

"Turning now from the more controversial aspects of Non-conformist history, we notice very important landmarks to arise in the formation of the Baptist Missionary Society in 1792, and the London Missionary Society — which soon became practically the Congregationalist Society — in 1795. William Carey was a Baptist minister and also a shoemaker, who, by reading 'Cook's Voyages,' had become much impressed with the degraded condition of the heathen. It became a fixed idea with him that men should be sent to preach to them the Christian religion. At length he preached a powerful sermon, which caused the society to be formed, and its first collection amounted to £13 2s. 6d. The society was formed in the back parlor of Mrs. Beeby Wallis' house at Kettering, and in less than nine months Carey was on his way to India, where he became a most remarkable Bible translator."—*"Popular History of the Reformation and Modern Protestantism,"* pp. 461, 462.

"The London Missionary Society was founded on unsectarian lines, and evangelical churchmen took part in its formation. They, however, soon dropped off when the Church Missionary Society was founded in 1799. . . . Many distinguished men, such as Marshman and Ward, Duff and Morrison, Livingstone and Moffat, have gone out in connection with these societies."

India was about the first important heathen country entered at this epochal time, and Carey, who became a famous missionary, has been termed the "father of modern missions." Preaching, he said, was his work, but he cobbled shoes "to pay expenses." At

a ministers' meeting at Nottingham, Carey preached his famous sermon from Isaiah 54:2, 3, "Enlarge the place of thy tent," etc., the thesis being, "Expect great things from God; attempt great things for God." As a result of this impressive address, the pioneer English missionary association (the Baptist Missionary Society) was formed at Kettering, Oct. 2, 1792, and Carey was at once sent to India as its first missionary.

Missionary work among the natives of the South Seas was undertaken as the eighteenth century was about to close. In 1796 the ship "Duff" sailed from England to the Society Islands.

It was also about this time (1804) that the British and Foreign Bible Society was organized, that mighty factor in the evangelization of the world. In 1816 the American Bible Society was organized. This has also been wonderfully blessed of God.

Says Dr. Faber of these agencies:

"The stupendous endeavors of one gigantic community to convey the Scriptures in every language to every part of the globe, may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity, which is the theme of so many inspired prophets, and which cannot be very far distant in the present day."

Dr. Robert Morrison, missionary to China, was born in the latter part of the eighteenth century, was converted in the year 1798, went as a missionary to China in 1807, and after a wonderful life of arduous toil and seed sowing, died in 1834. It is a coincidence that Carey and Morrison, the two great missionaries to the two greatest heathen countries of the world, should have closed their earthly history, each at his post of duty, in the same year and with scarcely two months' difference in time.

But although the church was somewhat awakened at this period, strong opposition was shown toward missions by many in enlightened lands. Listen to the words uttered by Dr. George Hamilton in 1796, in the General Assembly of the Church of Scotland:

"To spread abroad the knowledge of the gospel among barbarous and heathen nations seems to me to be highly preposterous in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the 'Principia' of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary."

For many years after the new century had begun, foreign missionaries encountered great hardships and persecutions. In foreign lands many difficulties were met and the seed sown was long coming to harvest. The work called forth much faith, and led to prayer and earnest spiritual struggles. But at length the day broke, and simultaneous with some of the leading movements of missions in different lands was the ending of the longest prophetic period of the Bible, the 2300 years of Daniel 8:14. In 1844 the time was fulfilled. Says the late Arthur T. Pierson:

"When the Haystack band, at Williamstown, a century ago, were praying and planning about missions, so few were the openings that it took large faith to see any prospect of success. Africa was the unexplored continent; Asia the walled continent, shutting out the gospel herald with walls of adamant and gates of steel; Europe was the papal continent, as forbidding to Protestant workers as pagan isles in the South Seas. Over the Moslem territory the green flag floated in defiance, and no evangelical worker dared hope for any toleration; South Amer-

ica was half papal and half pagan, wrapped in a pall of impenetrable night. Whichever way we looked, impassable obstacles seemed to make an impossible path for the Christian missionary. Since then the iron gates have opened as of their own accord, in every direction, and during a single decade about the middle of the last century, access was given to about three quarters of the world, hitherto more or less rigidly exclusive."—*Missionary Review of the World, January, 1907.*

Just about the close of this great prophetic period, mighty impulses were given to missionary efforts in heathen lands. Doors were seen opening everywhere. Forbidding barriers which had threatened to hinder His work, were broken down. In India, the East India Company had no sympathy with missions, and greatly hindered the work of God in that populous heathen land. But God raised up friends among the servants of the company. Of one of these we read:

"To Charles Grant and the friends whom he stirred up, like Wilberforce and the elder Macaulay, we owe first the Charter Act of 1793 which conceived, that of 1813 which brought to the birth, and that of 1833 which completed, what we may fairly describe as the Christianization of the East India Company, opening its settlements in India and China to toleration of the widest sense alike of truth and of trade. . . . It was not until 1833 that the missionary, the merchant, the capitalist, the Christian settler in any form, was recognized."—*The Life of Alexander Duff, pp. 25, 26.*

That year (1833) is another advent date, and it is certainly significant that there was a noticeable awakening among the nations at that time. God was working with men in preparation for His last message.

In 1840 the first five treaty ports in China were opened to missions. In 1844 some degree of toleration was granted in Turkey. Christian missions were opened in Persia in 1844. And then there are agencies which during this past century have been perfected and wonderfully used of God for the advancement of His cause. The printing press, although antedating this time, was materially developed during this period. The average yearly circulation of the Bible, not to speak of other good books, is about thirty million copies. It is now printed in more than seven hundred languages and dialects. In 1825 the first railway passenger train was built, and in 1838 the first steamboat crossed the Atlantic; God had said that at this time men would "run to and fro," and He also said the message would go to every land. It was in 1844 that the electric telegraph was first successfully used, carrying the significant message, "What hath God wrought!"

Thus at the termination of the first period in 1798, the great missionary movement under many Protestant missionary societies began. God was leading forth in a vast preparatory work. The Bible, which up to this time had been translated in but a few languages, was now suddenly made to speak in many tongues all over the world. Then in 1844 the second period ended, and God's great clock struck off the hour for the final work of warning the world. In answer to prophecy, His last message is now being heralded to earth's remotest bounds. God is doing a work in the earth, for the set time is here.

\* \* \*

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

# The Law of God Repudiated by a Preacher

W. MILTON ADAMS

WE are living in a lawless age, an age when the law of God and the laws of men are defied and broken.

When a person knowingly and wilfully turns from the law of Jehovah, that person will knowingly transgress the laws of man when it suits his purpose to do so. And when a minister who is a leader, openly repudiates the law of God, what can be expected of the people?

Recently a news editor overheard a heated argument between a layman and a pastor. He says:

"The layman was contending that every man and woman ought to observe the ten commandments, while the preacher was contending—and somewhat warmly, too—that somewhere, somehow, some one had repealed those commandments.

"The pastor declared the ten commandments were some kind of yoke, or something like that. Now just how any one of them could be objectionable to any one who cared in any way to do right, is too much for us to grasp.

"We thought of asking the dominie which one of the ten troubled him, but we refrained. If those commands bother any one, it must be because he wants to run contrary to them, it seems to us. We can see why a thief should want them out of the way, also the fornicator and adulterer, and why the liar also should want them changed or abridged; but when it comes to a clergyman, that simply stuns us. It could hardly seem possible that any right-minded man would want to violate any one of the ten precepts. If he does not want to violate them, why does he teach men that they need not observe them?" — *Pomona (Calif.) News, Sept. 2, 1921.*

The editor's chain of argument reminds one of the words of God uttered through Jeremiah over twenty-five hundred years ago:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein,

and ye shall find rest for your souls. But they said, We will not walk therein."

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jer. 6: 16, 19.

To the men who turn away from the ten commandments, God says,

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, . . . and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?" Jer. 7: 8-10.

"Whosoever shall keep the whole law, and yet offend [wilfully] in one point, he is guilty of all." James 2: 10.

A wilful violation of the law of God opens the way to disregard the laws of man. When true respect and fear of God and His word is destroyed, the seed is planted in the hearts of men that will bear fruit in a lawless life.

Because the law of God is rejected and despised, the earth is filling up with violence and disregard of all laws. This state of things was clearly predicted by God when He said, "Hear, O earth, behold, I will bring evil upon this people, . . . because they have not hearkened unto My words, nor to My law, but rejected it."

Murder, theft, adultery, and all kinds of violence are flooding the earth because the Sacred Word, with the law of God, is rejected.

"Give ear, O My people [all who profess to be followers of God], to My law: incline your ears to the words of My mouth." Ps. 78: 1.

## Keep Young

AN OBSERVER

SOME workers become beneficiaries of the Sustentation Fund because they are sick, others because they have grown aged, and still others because they, though neither sick nor aged, have ceased to be effective in their labors.

A worker now and then falls sick in spite of careful living, and old age may in time incapacitate the best of men; but when a man grows dull, tiresome, and ineffective, he has no one to blame but himself. No one need fossilize with age. In fact, correct habits will keep a man fit for public work as long as he has sufficient bodily strength to execute the dictates of the mind. It is a mistaken idea that an old man must become set and monotonous. That many do so become, is true; but such a condition is not necessary.

Many of the world's great men today are old men. Chauncey M. Depew and Charles W. Eliot are each eighty-seven years of age. Lyman Abbott is eighty-six. "Uncle Joe" Cannon is eighty-five. Lord Bryce, John Wanamaker, and Marquis Okuma are eighty-three. John D. Rockefeller and Henry Holt are eighty-two. Supreme Court Justice O. W. Holmes and George Clemenceau are eighty. George Brandes, Senator Knute Nelson, Justice Joseph McKenna, George H. Putnam, Sarah Bernhardt, Elihu Root, Thomas Edison, Alexander Graham Bell, Justice William R. Day, Luther Burbank, Frances Hodgson Burnett, Samuel Gompers, Henry Cabot Lodge, Cyrus H. K. Curtis,

Albert B. Cummins, Daniel Beard, and David Starr Jordan are all in their seventies; while Robert Underwood Johnson, Thomas Nelson Page, George Eastman, Frank A. Munsey, John Hays Hammond, George Bernard Shaw, Louis D. Brandeis, Woodrow Wilson, and countless others who are active in the big affairs of the day, are well on in their sixties.

Why not grow in efficiency as age brings new and varied experiences? If a man becomes stereotyped, it is because he ceases to study, read, and otherwise keep mentally active.

Whoever desires to keep fit and useful so long as God gives him life and health, should observe these six simple directions:

1. Keep abreast with current events by reading newspapers and standard magazines.
2. Read the Bible through once a year.
3. Refuse to preach from old and previously used notes.
4. Write an article now and then for the press, dealing with some original subject.
5. Read at least six good books annually.
6. Prepare one wholly new sermon once a week, whether it is delivered or not.

Impossible? Only to a lazy man. Ask any old man who is still worth listening to, and he will tell you he does at least the equivalent of this suggestive assignment.



# EDITORIAL



## *Preach the Word*

### **Preaching an Abstract Idealism Merely Versus Preaching a Definite, Concrete Message**

THE spiritual power of the gospel ministry of the great Christian church is on the wane. This is a fact which is recognized not alone by the occupants of the pew, but is sadly admitted by many occupying the position of religious teachers. We may profitably inquire, What has caused this decline?

The reason, it seems to us, is not difficult to find. The average religious teacher of today has assimilated the spirit of the world around him. Instead of standing against the overwhelming tide of evil which is pressing in from every quarter, he is drifting with the current. In his experience the word of the prophet is verified, "Like people, like priest." The people have departed from God, and the priest has joined in the popular movement. This was what Aaron of old did when he made a calf for the worship of Israel at Mt. Sinai. He listened to the voice of the people. He did not jealously stand for the glory of God and for the honor of His name. He was not the leader in the apostasy; he followed where others led. He toned down his message to meet popular approval. The prophetic utterance is not, "Like priest, like people," as it is often quoted, but rather, "Like people, like priest." The people fall, and the priest falls with them.

The apostle Paul in his instruction to Timothy warned him against these very influences, which he would have to meet in his ministry. He says:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

The apostle declared that the time would come when men would not endure sound doctrine, but would have itching ears, and heap to themselves teachers after their own lusts. We may well inquire, as we consider the influences working in the great religious world at the present time, if we have not fully reached the days foretold by the apostle. There are still godly, loyal men in the ministry of the great Christian church, men who, in the fear of God, are standing for what they believe to be right. But their number is lessening. And how long these men will act the part of Caleb and Joshua, standing against popular currents of thought, only the future will reveal.

In consequence of this apostasy much of the preaching which we hear today is of the nature of high idealism merely. It presents lofty standards, it deals with truth in the abstract, but fails to make that concrete application which will cause sinners to tremble, and to find refuge in God from His threatened judgments. In too many instances the church itself has become a great social, fashionable organization. Thousands hold their membership because of their social or political prestige, because of their donations to church

activities; and the one who occupies the sacred desk, for fear of giving offense, refrains from crying out against the sins in the church. Thousands are preaching today without a specific message.

We earnestly pray that this state of affairs may never be reached in the history of the Seventh-day Adventist Church. God has set His ministers as watchmen upon the walls of Zion. They are to note the threatening danger, and give quick alarm of its approach. The ministry of the church cannot content itself with preaching merely a lofty idealism. If it does, it will follow in the path of the popular ministry. It is true the Bible presents lofty ideals, great principles of truth, but it teaches also that the principles of truth and this high idealism must find application in concrete ways; and the one who fails to present this idealism in these concrete forms will give a message without power.

A cheap politician keeps his ear to the ground to catch the popular note, and to see how he can please his constituency. The minister of Christ cannot lower his holy calling to this plane of operation. It is not a question as to what will please the popular ear. It is rather the question of what is truth and what is right. What does God require? What standards should be maintained? What sinful influences operating in the church should be rebuked?

The minister of Christ is recreant to his duty if he recognizes definite sins honeycombing the church and fails to raise his voice in warning against them. If in the lives of the church members he sees the Sabbath of the Lord perverted, if in their business dealings he sees dishonesty practised, if he knows of impurity and iniquity working in the lives of some, if he sees men and women yielding to the dictates of worldly fashion and pleasure, how can he hope to see the blessing of God rest upon the church unless he sounds a clear, definite warning against these evil influences? Sin must be called by its right name; it cannot be glossed over to save the influence of those in high reputation or the standing of those who are liberal donors to the work of the church.

The preaching of a high idealism alone will fail to reach its mark. It was not enough for the man of God to present principles of right and justice to the king of Israel. David, even with his spiritual vision, failed to see the application of those principles, and it became necessary for Nathan to declare, "Thou art the man." He had to give a specific, concrete message.

There is need today for a revival of the straight testimony in the Seventh-day Adventist Church. There is need for this denomination to be called back to the primitive principles of faith and simple, holy living. There is need for men who, like Nehemiah of old, will hold no compromise with sin, but will stand stalwartly and resolutely for God and for the honor of His name.

This does not mean that sin in the church should be rebuked in the spirit of harshness or censoriousness. This indeed will defeat the very object of the gospel message. We, as the ministers of Christ, must recognize that the people to whom we preach are what they are largely through our education and influence. Sensing this, we shall be led to humiliation

of soul, to contrition of heart. We shall see ourselves in our own utter unworthiness and weakness. And this will temper our message with love and with mercy.

We cannot but believe that those composing the remnant church are loyal at heart. They love God's truth and earnestly desire to know the right way. It is for those who lead to be leaders in fact as well as in name. The election to some office in the church does not of itself constitute one a leader in God's estimation. True leadership comes only with endowment of the Spirit, and we can lead only in the paths which we ourselves have traveled. We cannot give to others what we have never received.

May God give to the ministry of the Seventh-day Adventist Church a great burden of heart for those who are outside of Christ. May He give a message that has first stirred the heart of the message bearer, that has sanctified his own life. Then he may be assured that it will reach its objective in the hearts and lives of those who hear. "He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord."

F. M. W.

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### *Apostasy in the Christian Church*

IN one of the most prominent New York City churches, on February 12, there occurred an unseemly wrangle between the pastor and a representative of the moving-picture interests. While there was no physical violence, the meeting, it seems, broke up in confusion. Referring to this fact, the Washington (D. C.) *Times* of February 14, after characteristic comments on this unusual happening, showing that the editor's sympathies were with the "movie" man, added this:

"In another church last Sunday—these are days of open minds—there was a service of the Zoroastrian creed. A Parsee priest went through the services of his faith, with the regular clergyman, an Episcopalian, looking on, assisting and encouraging. The worshipers adored the sacred fire. It was interesting, old, and quaint. If Zoroaster could have come back to that Episcopalian church, through four or five thousand years of time,—nobody knows exactly when he did live,—he would have been surprised to see what the Parsees have made of his religion. As for Ormuzd, he would not have recognized it."

This suggests to the mind of the present writer the thought that if one of the apostles of our Lord and Saviour Jesus Christ could have come back to witness an unseemly wrangle in one prominent New York City church, or in another a Parsee priest, assisted by an Episcopal clergyman, leading a "Christian" congregation in the adoration of "the sacred fire," he certainly would have been even more surprised than would Zoroaster.

Whatever might be true of the attitude of Ormuzd, the supreme deity of the ancient Persians, if there were such a being and if he could have known of such a service, certain it is that Jehovah, the God of the Bible, recognized the act of fire worship only as gross idolatry, a flagrant violation of the first commandment of the decalogue.

The whole affair shows to what a distance certain so-called Christians have drifted away from the religion of Jesus Christ, the pure faith once delivered to the saints.

Such occurrences should be regarded, not simply as interesting, but as significant, and should lead to most serious inquiry as to what has brought them about. Are they not due to a wide departure from that

staunch loyalty to the word of God that should be characteristic of every Christian?

Instead of being regarded as the only saving religion, the name of Christ as the only name under heaven given among men whereby we must be saved, the gospel is now too widely looked upon only as the best system of morals, leading men back to God.

But in the Christian religion, compromise is treason to divine truth; it is disloyalty to the Creator; it is denial of the necessity and sufficiency of the sacrifice of our Lord Jesus Christ. May God help us, in the midst of a flood of unbelief and error such as was never before seen, to stand true to the divine Author of our religion, and to contend kindly but earnestly and uncompromisingly for the faith once delivered to the saints.

C. P. B.

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### *The Liberty Calendar*

SEVERAL months ago the REVIEW printed something about a proposed change in the calendar, by which all months might be made of equal length. The American Equal Month Calendar Association is promoting this enterprise in this country, and explains it in its literature on this wise:

"This new Liberty Calendar will, when adopted by Congress, give us months of exactly four weeks each.

"This is done in the following manner:

"First, New Year's Day becomes an independent legal holiday. It is not included in any week or month.

"Second, another independent legal holiday, called 'Correction Day,' is provided for leap years. It is not included in any week or month.

"Third, the remaining 364 days are divided into thirteen months of exactly four weeks each, every month commencing with Monday. . . .

"The months in this new form are: January, February, Liberty, March, etc."

This is called "calendar reform," and the purpose is to make all anniversaries and holidays fall on the same day year after year by synchronizing the week with the month. From that viewpoint the change is said to be desirable. It would work confusion, however, with any reckoning of time based on an exact number of days, as is the case in Sabbath observance. Any who should attempt to keep every recurrent seventh day, whether the seventh or the first of the week, would find themselves falling back a day each year and two days each leap year, so that in the course of a few years their Sabbath would have fallen on every day of the week. Sunday observance could hardly pretend to be Sabbath observance in that ease, and true Sabbath keeping would be even more awkward from the worldly viewpoint than it is now.

C. A. H.

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### *Proper School Standards*

THE importance of maintaining proper standards in our own schools is emphasized by conditions which are said to prevail among the schools of the world. Chicago school officials have been endeavoring of late to impress the parents of that city with the need of giving attention to the conduct of high school students, who, they say, are hurting the educational work by the fast pace they are setting. From the Washington *Post* for January 29, is taken the following:

"The fast pace at which America has been living during the last few years has reached the high schools of the larger cities, and Chicago parents have just received a warning from the

school authorities to 'stop, look, and listen.' These authorities believe there is real danger ahead unless a halt is called. School children are being given too much money by indulgent fathers and mothers. Boys are permitted to have automobiles of their own, or the free use of a parent's car. Girls are being permitted an extravagance of dress which five years ago would have been considered little less than criminal. . . .

"Chicago's school authorities believe that the paint and powder, the silk stockings, and the chiffon sleeves of the modern school girl's costumes are provocative of thoughts which have nothing to do with reading, writing, and arithmetic.

#### "Parties by Two Boys

"Chicago was inclined to smile indulgently at the suspicions of the school officials when recently they undertook to 'supervise' some of the children after school hours. But Chicago has been brought up with a round turn, and has given itself over to serious consideration of the problem since two boys, members of prominent families, have been charged with maintaining an apartment in the fashionable Edgewater district, where they and their friends had gay parties with young girl students, following long joy rides in their parents' machines and after a round of the tea *dansants* and 'jazz' halls.

"In the school investigations, automobiles containing boys and girls have been trailed to cabarets, dancing resorts, tea shops, and roadhouses and flats. At Nicholas Senn High School, which has an enrolment of 4,000 and is one of the largest schools in the world, two boys were forced to leave because the authorities decided that the girls in the school would be better off if the youths and their limousines were banished.

"In the appeal to parents and to the student body as a whole, to rescue the falling morale of high school girls and boys from the demoralizing influences modern society has thrown about them, Supt. Peter A. Mortenson is not making wholesale charges against the students.

#### "Defiance by Small Minority

"It must be remembered," he said today, "that 95 per cent of the pupils are anxious to do right and to co-operate with us. But the refractory 5 per cent are so defiantly disobedient, so little amenable to suggestion, that they stand forth in a spectacular light which augments their number."

"According to reports made by principals, the fault for the apparent moral deterioration of the present-day school girl and boy begins mostly within the home.

"Mothers and fathers who are unable to handle their children at home," says Mr. Mortenson, "shove the moral responsibility upon the teachers' shoulders. They assume it is the duty of the school to safeguard its students during all the hours spent away from home, forgetting that the authority of the teacher ceases when the student leaves school property."

"Benjamin F. Buck, principal of Nicholas Senn High School, in a 'watch your step' lecture delivered immediately before the midyear examinations, laid the failure of so many students to make the scholastic grade to 'too much below the eyes and not enough above.'

#### "Warns of Divided Interest

"Paint and powder, chiffon-sleeved dresses and bells jingling from galoshes, detract from the relative value of  $x$  and  $y$ . Constant thought about dances, recurring instances of absence and tardiness from school, overshadow the interest in history and mathematics. Until the interest in school activities can predominate over the interest in out-of-school activities, students cannot hope to derive any value from attendance in the schoolroom.' . . .

"Extracts from the text of the report follow:

"The greatest force for good in the school is the sentiment and public opinion of the main student body; it is believed that these young people and their parents will co-operate with the board of education in setting standards and restraining the less responsible."

#### "Superintendent's General Principles

"The superintendent suggests the following statement of general principles:

"We believe the modern method of dancing has done much to break down respect for womanhood.

"No effort on our part can counteract this evil unless parents realize the danger and help us maintain the standards. . . .

"We believe that the unrestricted use of the automobile is another demoralizing influence, and that parents who allow boys in their teens to take high school girls joy riding are breaking down the moral standards of the community.

"Extremes in dress are deplorable. We believe mothers should know that modesty and simplicity in high school girls' costumes are most helpful and uplifting to the school ideals."

## The Call of Famine-Stricken Russia

(Continued from page 2)

plies, but this was impossible, transportation not being permitted.

The way to Russia is now wide open. Relatives and friends can send help. Money or food drafts are most acceptable. I have just received a letter from our laborer in Moscow. He says:

"I am very, very glad for the information that our dear brethren in America have the sincere desire to help the hungry and suffering in our land; also that donations have been taken up in our churches there. This gives us courage and assurance that our God helps in time of need. The condition of the hungry in the famine region is becoming more and more serious. As the winter has come on, typhus and other diseases are taking their toll. The daily papers are full of horrifying news from the famine region.

"Your question, 'Does the food reach the hungry?' you have a right to ask. This very week I have been to see the Central Relief Committee here in Moscow. I told them of the help which we are receiving through our organization from abroad. They gladly permit this, and also give us full freedom to transport provisions where we wish to send them, and allow us to distribute independently to our own people.

"To our joy we have received again a number of boxes of toasted bread, which we divide and send to our churches in the Volga. Thus we serve our famine-stricken brethren.

"One thing more: Here in Moscow is an American organization to feed the children at work. They give from their warehouse two pud (72 pounds) in products, to any one for whom has been paid \$10 by some one in America. The name and address of the receiver in Russia must be stated on the food draft when it is brought to the American Relief Commission. It may be possible that among the brethren and sisters in America are some who could help us in this way.

"Sister Reinke is yet in Warenburg (a village near Saratov), and it is not known when she will come out of Russia. Brother Konrad was on his way home to Volhynia, but was taken sick with typhus and died in the depot at Kiev. (He was one of our ministers who fled to the Volga district during the war.) I have written to Brethren Christian and Schneider, urging them not to fail to come to Moscow to plan with the brethren for a doctor to go to the famine districts."

Although we were cut off from the outside world during the last seven years of our stay in Russia, unable to secure General Conference advice and help, and even unable to communicate with our brethren in other parts of the country itself, yet the mighty hand of God worked wonderfully for us and for His cause in those days. At times it seemed that our hands were completely tied, and yet the church membership in Russia grew from 4,000 in 1914 to 8,000 in 1920. Over 1,000 members were added in 1920; 500 were baptized in Siberia alone, and 100 in the city of Moscow. One hundred were added in the Volga district, over which I had supervision. Four workers were with me. Calls for instruction came from many places. There is a great famine also in Russia for "hearing the words of the Lord."

Think of that great country, with 125,000,000 inhabitants, where we have no printing plant, no sanitarium, no school, and only sixty workers, and these so handicapped that they cannot give all their time to missionary endeavor as they wish they might do. Four, with Brother Reinke, were laid to rest in 1921 by the hand of famine and pestilence.

Wonderful was the way in which the mighty hand of the Lord brought us out of Russia last spring. We are now in the United States, with an abundance of food and clothing, and enjoying the pleasant association of relatives and friends. Yet our hearts are still in Russia with those who we know are in need — our brethren, friends, and colaborers. Let us help them with our prayers and our gifts at this time.



# 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."

## Klee Bow Karens

A Sect of Karens Who Keep the Sabbath

E. B. HARE

ALTHOUGH numbering only about one and a half million, the Karens of Burma are one of the most interesting tribes in the world. They are found inhabiting the hill country and seacoast of Lower Burma; but a short study into their habits and language shows that they are not aboriginal to this country. It is supposed that they came from the south of Tibet, and slowly working their way down, passed the sandy desert in the north and reached the fertile hills of Burma. It is also supposed that they came under the influence of the Jews in the border country, and from them learned of the great God and the gospel story; for although until the missionaries reduced their language to writing they had no books, they are the possessors of a very rich literature, which has been handed down from generation to generation, mostly in poetic form and very nearly akin to Hebrew poetry in style.

Here is a literal translation of one poem:

"In ancient times God created the world,  
All things were minutely ordered by Him.  
In ancient times God created the world,  
He has power to enlarge, and power to diminish.  
God created the world formerly,  
He can enlarge and diminish it at pleasure.  
God created the world formerly,  
He appointed food and drink.  
He appointed the fruit of trial,  
He gave minute orders.

"Satan deceived two persons,  
He caused them to eat the fruit of the tree of trial.  
They obeyed not, they believed not God,  
They ate of the fruit of the tree of trial;  
When they ate the fruit of trial,  
They became subject to sickness, old age, and death.  
Had they obeyed and believed God,  
We should not have been subject to sickness;  
Had they obeyed and believed God,  
We should have prospered in our doings;  
Had they obeyed and believed Him,  
We should not have been poor."

They speak also on this wise of the fall of man:

"God commanded man anciently,  
Satan appeared bringing destruction.  
God commanded man formerly,  
Satan appeared deceiving unto death.  
The woman E-u and the man Tha-Nai,  
Did not meet the eye of the great dragon.  
The woman E-u and the man, two persons,  
The dragon looked on them and they did not meet his mind.  
The great dragon deceived the woman and Tha-Nai;  
How is it said to have taken place?  
The great dragon succeeded in deception, deceiving unto death.  
How is it said to have been done?  
The great dragon took a yellow fruit,  
And gave to eat to the son and daughter of God.  
The great dragon took a white fruit,  
And gave to eat to the children of God.  
They did not observe all the words of God;  
They were deceived, deceived unto death.  
They did not observe all the commands of God,  
They were deceived, deceived unto sickness.  
They transgressed the words of God,

And God turned His back on them.  
Having transgressed the words of God,  
God turned away from them."

Although the religion of the Karens is demon worship, they affirm that they worship demons only to appease them while they search after God, who is to come for them.

"At the appointed season, God will come,  
The dead trees will blossom and flower.  
When the appointed season comes, God will arrive;  
The moldering trees will blossom and bloom again.  
God will come and bring the great Thau-thee [God's mountain];  
We must worship, both great and small.  
The great Thau-thee God created,  
Let us ascend and worship.  
There is a great mountain in the ford;  
Can you ascend and worship God?  
There is a great mountain in the way;  
Are you able to ascend and worship God?  
You call yourselves the sons of God;  
How many evenings have you ascended to worship God?  
You call yourselves the children of God;  
How often have you ascended to worship God?"

Karen legends speak of the white man and the Karen as brothers, and contain a prophecy that the white brother would one day return and teach the Karen his book. The conversion of about 200,000 of them to Christianity during the last century, has been looked on as one of the miracles of missions.

Another fond theme in their legend poems concerns the coming King:

"Good persons, the good,  
Shall go to the silver town, the silver city.  
Righteous persons, the righteous,  
Shall go to the new town, the new city.  
Persons that believe their father and mother  
Shall enjoy the golden palace.  
When the Karen King arrives,  
There will be only one monarch;  
When the Karen King comes,  
There will be neither rich nor poor."

As can well be imagined, there would be many who, becoming acquainted with Christianity and noticing the striking similarity between their legends and the Bible story, would hold that the Bible is the shadow of the legends, rather than that the legends are the shadow of the Bible. Among these, Karen prophets have at times arisen, preaching preparedness for the Karen King. However, their movements have as a rule been short-lived and not extensive. Perhaps the greatest of these leaders was Ko Pi San, and toward the close of his career there was a split-off from the Church of England, headed by one Bishop Thomas Pellako, who preached the second coming of Christ under the name of Jesus Klee Bow (Jesus Cross Bow); They derive the name by comparing Revelation 1:7 with Genesis 9:13, where the Karen translation says, "I will put My *crossbow* in the clouds."

This sect, estimated at about four thousand, under the guidance of certain alleged visions of Bishop Thomas, have eschewed the use of unclean meats, and since the opening of this year (1921) have begun keeping the seventh-day Sabbath.

(To be concluded)

## The Southern Luzon Conference

MEADE MAC GUIRE

ONE of the most interesting and prosperous of all our foreign missions is this field, with Manila as its headquarters, and embracing the southern end of the island of Luzon.

The brethren called the conference workers together November 28 to December 7, and a very profitable workers' meeting was held. The Lord has given a good measure of success as compared with other fields, yet the same problem is faced here that confronts our workers everywhere,—the need of a greater manifestation of the Holy Spirit to arouse sinners and constrain them to accept Christ and His message. Day by day studies were given on the Holy Spirit and other practical subjects. As we sought the Lord for help, He came very near, sins were put away, and new life and power came to this earnest company of workers.

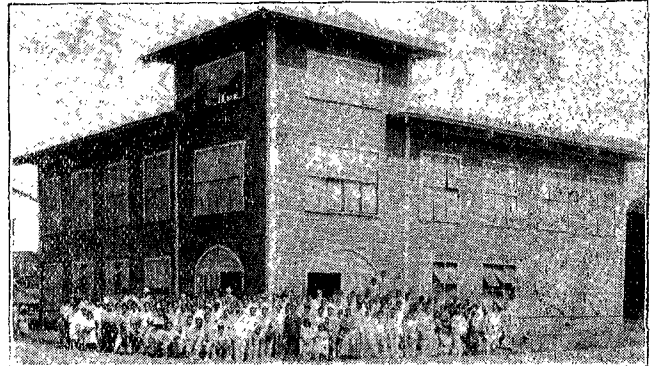
Brother J. J. Strahle gave instruction regarding the Harvest Ingathering and other literature work, and then the workers went out to the various churches to help during the Week of Prayer.

Elder R. R. Breitigam is acting as president of the conference in the absence of Elder L. V. Finster, who is on furlough. For several weeks Brother Breitigam had been working very hard with his corps of carpenters and builders to get the new church building ready for the annual conference. The old building was burned last April. It was a very commodious house, situated in a thickly populated section of the city. But the surrounding houses were of native style, made of bamboo and thatched with leaves, and when the fire started, it swept away that whole section, including our church. Since the fire no bamboo or nypa houses are permitted in that part of the city, so our new church is surrounded by excellent modern residences and business houses. Decided advantages may thus come to our work as a result of what seemed a great calamity, and the danger from fire in the future is greatly reduced. Our new building is also much superior to the old one, and is in every way a credit to our work. It will seat about eight hundred persons comfortably, and is said to be one of the largest church auditoriums in the city. The very best facilities for ventilation are provided, and the acoustic

properties are excellent. The large basement furnishes abundant room for church school, Sabbath school, and other needs. Through the blessing of the Lord, the whole expense of this fine church will come within 12,000 pesos (\$6,000).

The date of the annual conference was December 22-28. There were present 134 delegates and a large number of our people, so that with some outside attendance the house was comfortably filled.

The following encouraging items of general interest were given in the president's report: There were 611



Church Building, Luzon

new believers baptized during the year; six new churches were organized, and were received into the conference at this meeting, bringing the present membership of the conference up to about 1,908; the tithe received amounted to 12,118 pesos; literature sales, though not quite equal to those of the preceding year, reached the creditable total of 65,000 pesos.

The Filipino believers showed an intense interest in the business of the conference, which was transacted with enthusiasm and dispatch. Good reports were rendered by the secretaries of the departments. Among the encouraging business actions was the election of Brother Roman Senson, an able and spiritual young man who is a teacher in our school, to act as Missionary Volunteer and educational secretary of the conference. Until this time this important work had been placed upon men already carrying full burdens. It will mean much to the hundreds of young people to have an earnest, active leader in the field. A great work must be done to bring the message to the eleven million inhabitants of these islands, and it will take a large army of well-trained young people to accomplish this. We cannot begin too early to lay plans by which all our resources may be brought into action.

During the conference, instruction was given on practical and doctrinal subjects by Elders Jackson, Adams, Breitigam, and the writer. Health talks, which were much appreciated, were given by Dr. and Mrs. Fred Herzer, of Loma Linda, who are connected with the United States Public Health Service in Manila.

The last night, after a study on the church and its leaders, Brother Guillermo Dionisio was ordained to the gospel ministry. The little army of workers in the Philippines is growing. A spirit of courage and



Workers in Southern Luzon

brotherly love prevails, and there seems every reason to expect a still larger degree of success in the work of this conference the coming year. Let us pray that the Lord may continue to bless the work in this promising field.

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### The Organization of the Polish Union

L. R. CONRADI

ONE of the largest independent states recently formed in Europe is the Polish republic. Formerly the largest part of Poland belonged to Russia, and smaller portions to Austria and Prussia. Though the borders, especially toward the east, are not fully settled, yet we know there are more than 28,000,000 people in the new republic. In all the three sections we had made a beginning, having organized the Posania Conference, the Moravia-Silesian Conference, and the Warsaw Mission.

In the very beginning of this new republic we sent Elder L. Mathe to Poland to look after our work, and we tried to unite the different sections gradually into a union. October 6-9 the representatives of the different fields were assembled in Bydgoszcz (formerly called Bromberg), in order to effect the organization of the union. At the same time the Posania Conference had its session, so those were very busy days indeed. The lectures and sessions were held in the large hall of the "German House." All together there were twenty-four delegates and perhaps about 300 members. All the workers of the union were present, besides Brother E. Kotz, Brother R. Rühling, and the writer.

At the time of the organization we had in each of the two conferences four hundred members, also in old Poland two hundred, and there were two hundred Russians yet to be taken in, so there were all together twelve hundred members. At present, preaching in this union has to be done in four different languages,—Polish, German, Russian, and Yiddish. The deliberations of the union conference and the session were conducted in a spirit of unity. Brother Mathe was chosen president of the union, and also temporary president for the Silesia-Galicia Conference, but all express a desire that good workers from the States take Brother Mathe's place while he returns for some time to the States in order to secure his citizenship papers. Elder R. G. Cunitz was chosen president of the Posania Conference, and Brother T. Z. Will director of the Warsaw Mission.

In good time we were able to secure the necessary headquarters for the union and the depository. It is very difficult to publish the Polish paper here because of the scarcity and high price of paper at this time. Brother P. Bridde, who was formerly in Constantinople, was elected union treasurer. The publishing work is now under the leadership of Brother A. Geisler. Brother H. Bigalke is the general colporteur agent.

The Sabbath was a good day. In the afternoon our people subscribed over 500,000 Polish marks for the mission, and the greater part of it was in cash. Brother

Kotz attended two other meetings, in Warsaw and Bielitz, and nearly the same sum was pledged at each

We surely have every reason to be grateful to the Lord because He has given us such a good beginning; but what we need is to secure for these fields able workers. Since the Polish do not have one state language, steps were taken to unify the language. We have promising young men who were chosen to be educated by Polish professors, while they do Bible work in the larger cities. Let us remember this union in our prayers, that God may bless the members with power for the speedy finishing of this work in the earth.

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### Our Shanghai Sanitarium

L. A. HANSEN

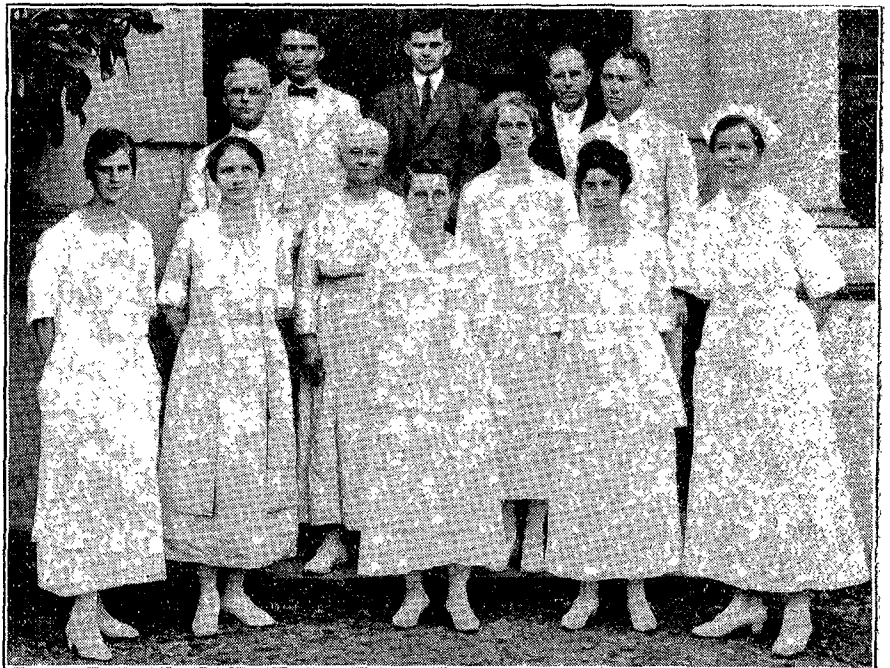
A LITTLE while ago we received an announcement of the first graduation exercises of the Shanghai Sanitarium Nurses' Training School. The class roll gives the following names:

Liu Roong Kong  
Chen Loh Shen  
Wong Kwei Seng  
Mrs. Grace Lee  
Miss Gladys Goo

This announcement gave us great joy. We have had larger classes graduated from our sanitariums in the homeland, and we have seen hundreds of nurses developed in our training schools. For five nurses to graduate from a training school may not, in itself, seem much cause for unusual joy; but for this to happen in China, in one of our training schools, means something considerable.

We often view with concern the question as to how we are going to reach the large needs in countries like China. There is a limit to the number of workers that can be sent from the homeland. There is little hope that our support in America can ever be adequate for all the needs of China, India, Africa, and other lands. From the viewpoint of the resources that can be sent by us to these other lands, the task of what is to be accomplished looms fearfully large.

But with native workers being trained on the ground, we begin to see a brighter prospect of accom-



Faculty of the Shanghai Sanitarium

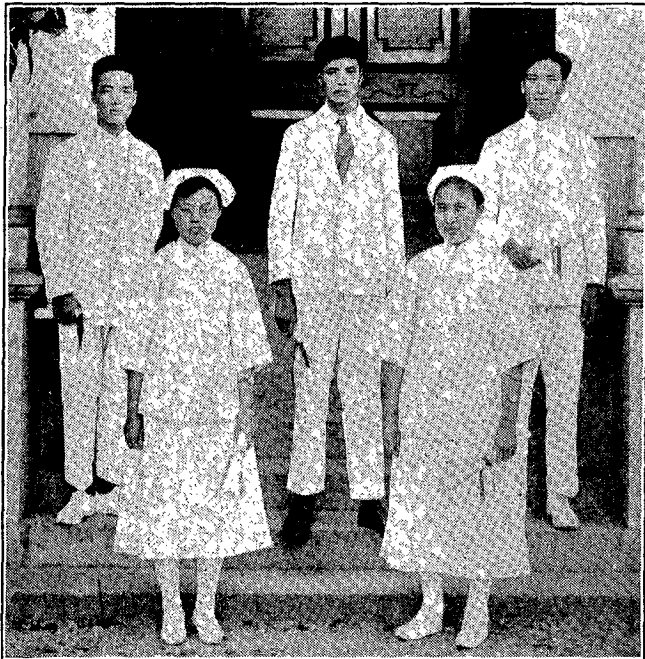
plishing the work. These workers can train others, and they still others, and thus the work continually enlarge. Thus wonderful possibilities are in prospect.

While this is but the first class, it is a beginning. The Shanghai training school is but one training center in China. Others may follow. The native workers of the Far East far outnumber the workers that have been sent there. Let this increase continue, and we see how native trained help may soon do much more than supplement the help sent from the homeland. There is a possibility of strong help from the workers who are properly trained. And in the providence of God it is possible that much of the work under the loud cry in foreign lands may be done by qualified native workers.

At the present time the Shanghai Sanitarium is undergoing some changes in its general situation. Plans are now under way for the establishment of a strong institution. Our General Conference has voted the money for the purchase of land, and a number of prominent and wealthy Chinese, who are deeply interested in our work, are giving liberally toward the erection of buildings. Through the hearty support of Dr. Wu Ting Fang, at one time ambassador to the United States, our health work in Shanghai has from its very beginning come in contact with the better class of Chinese. Their interest has been freely shown and has taken a substantial course.

Only recently Dr. and Madam Wu have offered our Dr. C. C. Landis the use of their very fine residence in Shanghai free of rent. The usual rent for this residence would not be less than \$600 a month. During the period of promotion work for the institution, this kind of association on the part of our workers will be very helpful in its influence.

How much may result from the development of a strong sanitarium and training school work in Shang-



Graduating Class of the Shanghai Sanitarium, 1921  
First class of sanitarium nurses graduated in the Orient

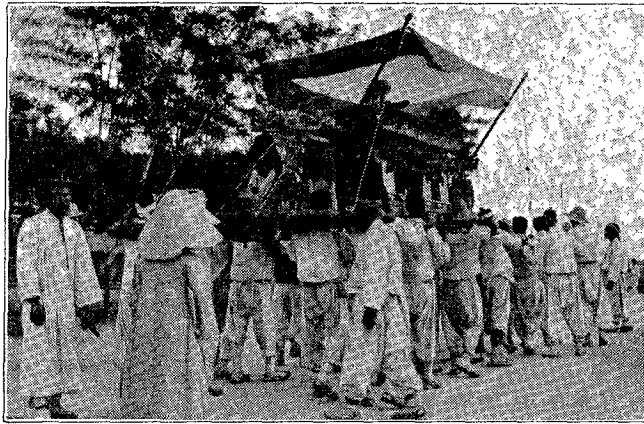
hai, we cannot tell. We may, however, readily apprehend that as nurses are sent out into other parts of the field, as health literature is provided, and health lectures are given, and as the light on health principles in general is disseminated, an impetus will be given to the evangelistic work, and thus it will be strengthened.

## Class Distinction in South Chosen

C. L. BUTTERFIELD

A GOSPEL tent had been pitched in a certain town and meetings had been held each evening for about three weeks. The attendance had been from one hundred fifty to four hundred, and about one hundred forty people had handed in their names and addresses, signifying their desire to become Christians.

One evening, after the meeting had closed, and the people had all left the tent, the writer with the Korean workers, was about to bow in prayer to ask God's



A Korean Funeral

blessing upon the word that had been spoken, that some souls might be won to Christ, when three men appeared at the tent door. They stated that they had listened to the preaching from a distance, and wished to become Christians. As they were farmers, they said it would be impossible for them to attend the meetings where so many attending were not farmers.

We had noticed that there had been no farmers in attendance, but had not thought it was because the two classes would not meet together. We invited them to come into the meetings with the other people, but they asked us to hold separate meetings for the farmers, saying that if the farmers should enter the tent where others were, those who were more educated would at once leave.

Thus we see how the enemy has endeavored to set class against class in order to hold them in his net. But we are glad to see that some from all classes and walks of life have a desire to turn to God and to be saved in His eternal kingdom.

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## Magic in New Guinea

A NATIVE pastor of the Rhenish Mission writes of the superstitions prevalent in New Guinea. Among the practices enumerated are:

Sticking spear points and arrow heads into the ground to keep away enemies from their villages.

Calling the wind by blowing on a shell to induce the wind to come and drive away rain clouds.

Calling the souls of the pigs to induce greater fertility among their swine.

Throwing coconuts over logs which are to be used in constructing boats. This is supposed to make the boats stronger and swifter.

Conjuring with leaves to prevent the fertility of the fields of enemies.

The native pastor uses each one of these superstitions as an occasion to direct the people to the living God.  
— Selected.



# OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

## PAPA'S HOUR

LUCY A. PHILLIPS

"PLEASE, papa, tell us a story,"  
 Chimed baby voices three  
 As my darlings gathered round me  
 And climbed upon my knee,  
 "'Bout Moses in his little ark,  
 Or Joseph's pretty coat,  
 Or 'Lijah an' the chariot  
 So like a flaming boat.

"An' 'Lisha an' the awful bears  
 That tore those children bad;  
 How David slew Goliath,  
 Though he was but a lad;  
 Or Daniel an' the lions bold  
 Whose mouths were closed by God,  
 An' the burning fiery furnace  
 Wherein three Hebrews trod."

"The story, papa, I like best,"  
 Then lisped my little May,  
 "Is 'bout the darling little Babe  
 That in the manger lay:  
 How the angels told the shepherds,  
 The wise men saw His star,  
 An' all to worship Jesus came,  
 The wise men from afar.

"They brought to Him most precious gifts,  
 An' laid them at His feet;  
 O, tell it all to us again,  
 The story is so sweet."  
 And so I held my darlings close  
 While of the Babe I told,—  
 A story which is ever new,  
 'Though it is ever old.

Harlem, Mont.

\* \* \*

## Loyalty to Principle, Our Defense

ANNA EATON GAYLORD

"ONLY by him who determines to do right because it is right will the victory be gained."—*Prophets and Kings*, p. 490.

A resolute purpose is born only of a supreme desire to obtain that for which we strive; and for the Christian, that goal is perfection of character.

Daniel purposes in his heart that he will not defile himself; and he adheres to that purpose under the most severe test, not knowing what the consequences may be. His loyalty on this point fortifies him for the next great test—that of self-exaltation—when his wisdom proves superior to that of all the wise men of the realm.

True to principle in this, he exalts the God of heaven, and seeks to divert attention from himself to the One whom he is endeavoring to make known to the king. Thus another stone is laid deep and strong in the foundation of character, and the next assault of the enemy is more easily withstood.

When the decree is made to interrupt Daniel's communion with God, and he is threatened with the gaping lions' den if he dares disregard the decree, see him going fearlessly to his accustomed place of prayer and keeping faithfully his appointment. Daniel does not depart from his usual custom, because that custom is based upon a principle which is paramount in his character.

Later on, when seeking for an understanding of the vision given to him, he sets his face and sets his heart to understand, and continues fasting and praying and humbling himself "three full weeks," until Gabriel comes to answer.

Such stability of character is not acquired in a moment or in a time of crisis, but is a result of firm adherence to right

when perhaps no one but ourselves and God would know. In this way habit is formed and character strengthened to meet the crucial test.

Principle is always exacting, and to adhere firmly in the seemingly small things sometimes brings the charge of narrowness from those who are less conscientious. But "a good character must be built up brick by brick, every day growing in proportion to the effort put forth."

"A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock. Dig deep; lay your foundation sure. Build, O build for eternity! Build with tears, with heartfelt prayers. . . . It is whole-hearted, thoroughly decided men and women who will stand now."—*Testimonies*, Vol. V, pp. 129, 130.

To our young people especially, the temptation to compromise now and then is very strong. Appeal to appetite is still the devil's strong weapon. In our cities, and even in small towns, candies, ice cream, and various other knickknacks, as well as tempting fruits and nuts, are displayed on every side. Many think nothing of indulging in any or all of these whenever opportunity offers, although we are told, "Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind."—*The Ministry of Healing*, p. 384.

"You should never let a morsel pass your lips between your regular meals."—*Testimonies*, Vol. II, p. 373.

The authority for these words we do not question; and it is ours to purpose in our hearts that by the help of God we will come up to the standard. From the same author we read, "If man should overcome this temptation [appetite], he could conquer on every other point."—*Bible Students' Library*, No. 14, p. 8.

Then is not the temptation on this point more vital than appears on the surface? If this gateway is strictly guarded, the power of the enemy is minimized and our defenses so strengthened that his succeeding attacks are much more easily repulsed.

By firm adherence to the right, the people of God are to seal their destiny. We must purpose in our hearts, set our faces, and steadfastly refuse to yield where principle is involved.

Another point on which some younger Christians are tried, is attendance at worldly amusements. Some well-meaning friend may seek to persuade you to attend the movies. To refuse requires moral courage, but each time we stand in defense of a principle, character is greatly reinforced. Many times we must stand alone and be wholly misunderstood by those who seek to influence us, but to stand thus places us in a class described in the following words:

"But few are heartily devoted to God. There are only a few who, like the stars on a tempestuous night, shine here and there among the clouds."—*Testimonies*, Vol. V, p. 76.

Again, we may be tempted to neglect the regular church services, either from a desire to spend the time in our own way, or because the one in charge may not be just to our liking. Church attendance is a duty we owe to God, and the injunction, "Not forsaking the assembling of ourselves together" (Heb. 10: 25), cannot be lightly regarded by one who would be governed by principle. Remember, the threat of a lions' den could not shake Daniel's faithfulness.

The matter of dress is another point on which, in these days of changing fashions, we are sure to swing far from the proper course unless principle, like a guiding star, regulates our standard.

"Those who have had the light upon the subjects of eating and dressing with simplicity, in obedience to physical and moral laws, and who turn from the light which points out their duty, will shun duty in other things. . . . There is a decided unwillingness with some to endure the cross and despise the shame. Some will be laughed out of their principles."—*Testimonies*, Vol. III, p. 51.

When once the love of right principles has been implanted in the soul, it will require no arbitrary self-discipline to pre-

vent us from breaking over the line. We would rather die than dishonor God by trampling His principles under our feet.

A steady, unyielding purpose to be governed by principle in every act of our lives, will hold us in our Christian course and keep us steering straight for the heavenly harbor, when souls all about us who are not thus guided will be losing their bearings and going onto the rocks.

The clouds may be thick and dark about us, but the compass of principle is our guide, and by its aid we shall finally anchor in the haven of rest.

"One ship goes east, another west,  
By the selfsame winds that blow;  
'Tis the set of the sail, and not the gale,  
That determines the way they go.

"Like the winds of the sea are the ways of fate,  
As we voyage along through life;  
'Tis the set of the soul that determines the goal,  
And not the calm or the strife."

\* \* \*

### "Discoveries"

BY "GOOD HOUSEKEEPING" READERS

*An Excellent Way to Utilize Scraps of Toilet Soap.*—Save all odds and ends of toilet soap of every description. When enough has accumulated, grate in very small pieces and put through the food chopper, using the medium cutter first, and then the fine cutter. To one cupful of this granulated soap add one and one-half cupfuls of cornmeal, and put through the food chopper again until reduced to a coarse meal. This may be facilitated by rubbing between the hands to loosen the particles. When all will pass readily through a meal sieve, add one ounce of olive oil to each two and one-half cupfuls of the soap and cornmeal mixture. Blend thoroughly. An ordinary fruit jar with the rubber ring in place makes a good container. A quantity of this soap powder kept on the kitchen sink or in the bathroom will be found invaluable for cleansing very soiled hands and keeping them soft and smooth, besides costing next to nothing.

*An Improvised Dressing-Table Chair.*—I feel that I have rescued and found a place for the old-fashioned piano stool that swung around at our will for so many years, but has gradually given way to the more artistic bench. There is no better chair than the piano stool for a dressing-table chair. One can swing all the way around on it, and see how one's hair looks in the back, or one's collar or hat. It really is a very practical help in seeing the impractical things, and dressed up in chintz or brocade, it looks very smart.

*To Renew White Window Shades.*—While having my bathroom enameled, I remarked to the painter that I should be most happy to discover some way of making the white window shades fresh and clean again, as they had become soiled from long use. Immediately he came to my rescue, removed the shades, took them out into the garage, and hung them against the wall. Then he gave the shades a coat of flat white paint, and when they were dry, he put green paint on the other side, and now the shades look like new.

*Save Lemon Rind.*—After using the juice of lemons, save the rinds for whitening your drain board. Rub the inside of the rind over the board, then sprinkle with a soap cleanser. Let stand for a few minutes, scrub with a brush, and wash clean. The result is well worth the effort.

*Care in Using Electricity.*—Now that electrical devices of all kinds are so constantly used, many women forget that certain precautions must be taken in their use. Never turn electricity on or off when you are standing on a wet or even damp floor. If you do so, the current is liable to pass through your body. This advice is particularly applicable to the kitchen, bathroom, and laundry, where water is most likely to be spilled.

*Biscuit Cutters.*—Remove the bottom which holds the parts of an aluminum collapsible drinking cup together, and you have three biscuit cutters of graduated sizes.

*A New Use for Sandpaper.*—I saw a painter put a small piece of sandpaper under each end of a heavy frame when standing it on a narrow ledge. I tried the same thing when a large mirror was inclined to slip forward from its resting place on a mantel and found it successful. The folds of sandpaper were so small that they did not show, and the mirror did not move again.

*To Care for Table Oilcloth.*—To make table oilcloth more satisfactory and durable, clean it well and rub it occasionally with liquid wax, always polishing well afterward. It will be easy to keep clean, and its lifetime will be prolonged indefinitely. In polishing it, wrap a soft cloth or piece of flannel around an iron, using this for a polisher.

*A New Funnel.*—I have seen many "wrinkles" for getting liquid into small-necked bottles, but I think I have found a better way than any of them. I take the little metal top of an umbrella cover, and it makes the finest sort of small funnel, which will fit into almost any bottle made. If one is in great haste, one can put a larger funnel into this, as the upper part is nearly an inch in diameter, and then one may pour as fast as one wishes.

*To Save the Furniture.*—When our baby got her first kiddy kar, the furniture received many scratches. My husband then tacked a piece of rubber tubing around the front and back of the kiddy kar, using as few tacks as possible. Since then the furniture has been bumped but unharmed. The tubing also acts as a shock absorber, and saves our baby many tumbles and jolts.

*The Youngster's High Chair.*—When our small son reached the age when he was large enough to eat at the table with us, we had to meet the problem of how to make his chair the proper height, for the "baby high chair" which he had been using up to that time did not look at all well in our Sheraton dining-room suite, and we were much opposed to the usual sofa cushion or big book placed daily on his chair. This is how we finally remedied the difficulty: We purchased four of the old-fashioned door bumpers, the sort with the hard rubber pad in the end, and screwed one in the end of each leg of Sonny's chair. This gave the required rise of quite three inches, and when they were stained mahogany color, they were almost invisible. In this way we had a thoroughly satisfactory high chair which stood with all the rest without spoiling the looks of our dining-room.

*A New Flavor for Your Lemon Pie.*—When you are making lemon pie filling, give a new flavor to it by adding one banana, sliced crosswise, to the filling just before removing it from the stove. Then proceed in completing the pie as usual. The banana combines in a most delicious manner with the lemon flavor.

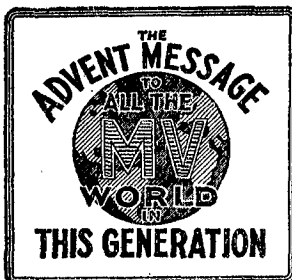
*Individual Servings of Asparagus.*—When preparing asparagus for cooking, divide it into as many portions as there are persons to be served, tie securely, and cook as usual. This facilitates serving at the table.

*The Correct Way to Wash Berries.*—There is always a best way of doing even the simplest things. If berries are washed the best way, rather than what may seem easiest, there is a great difference in their appearance and taste. Always put the berries into water; never turn water upon them, for it bruises, spoils their shape, and wastes their juices. Very carefully stir the berries about in the water with the finger tips until all the sand has been dislodged, then lift the berries out on a square of absorbent cloth spread in the sun if possible. In ten minutes the berries will be dry and ready to hull, for the cloth quickly takes up every bit of moisture. The berries will look fresh and beautiful and will have lost none of their natural flavor, and you will find that it is after all just as easy to be particular.

*Use for Egg Yolks.*—So many recipes call for the whites of eggs only, that the question of using all the yolks is rather a vexing one. I have solved the problem in this way: Drop the egg yolks in boiling salted water, and when thoroughly cooked, mix the yolks with salad dressing and use as sandwich filling.

*A Fluffy Cake Filling.*—To my standard recipe for boiled icing—one cupful of sugar and one-half cupful of water—I add, just after the sirup threads and is ready to remove from the stove, one tablespoonful of granulated gelatin softened in two tablespoonfuls of cold water, stirring just enough to dissolve the gelatin. Pour this sirup gradually into the beaten white of one egg and beat constantly. If not thick enough to spread, allow to stand in the refrigerator for a few minutes, beat up again, and spread over the cake.

*To Head and Tail Gooseberries.*—The following is one of my most convenient short-cuts and helps. When you have gooseberries to head and tail, try using the strawberry huller and you never again will use your thumb or the scissors, with the resulting sore fingers because of the endless task.



# YOUNG MEN and YOUNG WOMEN



## The Young Woman's Ideal---No. 6

BY A FRIEND OF GIRLS

### CHARITY

"In her tongue is the law of kindness."

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

When I was a little girl, our father brought us a kaleidoscope. It was a homemade one, into which we put bits of colored glass, little pretty-colored stones, and tiny shells. But when we looked into the kaleidoscope, how multiplied and glorified were the common objects! With every change of the instrument they assumed new figures and new beauties which fascinated our childish eyes.

Well, girls, I have been thinking that love is like that kaleidoscope, or rather, love is the kaleidoscope.

The everyday duties of life are so common—the tedious waiting on the sick, the endless round of housework, the routine of office, or factory, or schoolroom—until we look at them through the kaleidoscope of love. Then the commonplace is transformed, glorified.

Through the instrument all the imperfections in little common objects were lost sight of in the greater beauties that met our eyes. So in everyday life we shall not see the faults and disagreeable traits of those with whom we work, of our roommate, of the home folk, if we are looking through the kaleidoscope of love. We shall not desire to talk about their faults to the exclusion of their virtues. Love covers a multitude of sins, you know. Instead of criticism and sharp words, in our tongue will be the "law of kindness."

Have you ever stopped to think of the judgment scene of Matthew 25, where Christ says to those on His right hand, "Come, ye blessed of My Father," and to those on His left, "Depart, ye cursed"? His decision is based, not on sins of commission, but on sins of omission,—not giving food and the cup of cold water to the suffering, not sharing of our means to shelter the unfortunate, not giving clothing to the needy,—all simple little acts of mercy inspired by love, which even a child can do.

By sins of omission we are to be judged. It could not be otherwise. For the withholding of love is proof that we never knew Christ, who "gave Himself for us." It means that—

"I lived for myself, I thought for myself,  
For myself and none beside—  
Just as if Jesus had never lived,  
As if He had never died."

Love is the thread of gold that, running through the warp and woof of our everyday life, makes it all beautiful. All the similes in the world cannot explain what love is; for it is above all else. "Love is the greatest thing in the world."

In speaking of the acts of charity and kindness which it is the privilege and duty of woman to exercise, Ruskin says of the age-old custom of strewing flowers in the path of those we think most happy:

"Do you suppose it is merely to deceive them into the hope that happiness is always to fall thus in showers at their feet? . . . But it is not thus intended they should believe: there is a better meaning in that old custom. The path of a good woman is indeed strewn with flowers, but they rise *behind* her steps, not before them." "Her feet have touched the meadows, and left the daisies rosy."

But some of us are conscious, painfully so at times, that we are not guided by this spirit of love which brings a glow of pleasure to the faces of those whom we meet as we walk in the meadows of life. We know that selfishness is too often the motive that actuates us, even with those whom we love most dearly.

How can this change be wrought in us so that this principle of love shall beautify and ennoble our everyday life?

Let me illustrate by a story.

"Many years ago the city of New York was paying three million dollars to have its garbage removed from the streets and dumped into the waters of the Sound. It was not a very satisfactory solution of its garbage problem. The refuse was often washed back to its shores by heavy winds. Finally a chemical company offered to give New York *six million dollars* if it would turn over to them the city's refuse. The offer, of course, was accepted.

"Highly paid chemists treated the vile mess in certain now well-known ways, and a kind of tar was produced. This tar treated with special acids produces aniline dyes,—not only the browns, and reds, and blues, but also all of the most delicate colors imaginable. The chemist produces from that vile, black, sticky, smelly garbage, the dainty pinks and lavenders, and sky blues and rose shades, into which are dipped the most expensive and richest materials, which emerge, not only unharmed, but actually more beautiful than before."

Six million dollars is an unthinkable sum, but, dear girls, an infinitely greater price has been paid by the Great Chemist for this world's refuse and waste. "God so loved the world, that He gave His only begotten Son." Heaven's richest gift was given for you, for me.

If men can work such a miracle with a city's waste, can we not trust the Master of all chemists to transform these sin-polluted minds and hearts of ours?

Purified, cleansed by the precious blood of Jesus, the beautiful character colors of trustworthiness, ceaseless industry, noble self-respect, and charity will be seen.

These traits of a Christian woman's character, though given to us over 2,500 years ago, are as fresh, and meet our present-day needs as completely, as if they had been given but yesterday. And indeed they must ever remain the "cardinal elements of woman's power, of woman's worth."

Not only from the home folk will come loving appreciation and grateful words, but the world beyond "bows itself and will forever bow before the 'myrtle crown and stainless scepter' of true womanhood." And more; from high heaven comes this promise from the Lord of life and light and glory, "They shall walk with Me in white: for they are worthy."

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## Sowing Beside All Waters

MRS. CLARA R. WINTERTON

BELIEVING that we should "sow beside all waters" and leave results with God, I have distributed literature to people as I had opportunity, without regard to class, color, or creed.

About a year ago I gave an assortment of tracts and papers to a colored girl, who said her father was a preacher. I told her to give them to her father and tell him I said he must study them well, for they were very important.

I heard no more of it until about a week ago. My washer-woman said she could come and sweep my house on Saturday.

I said, "No, not on Saturday; that is the Sabbath."

"O yes," she replied, "I knew that myself."

"How did you find it out?" I asked.

"Why, a colored man was at my house last Sunday, reading and explaining it all to us."

Upon further inquiry I learned that the man was the one to whom I had sent the literature a year ago. He is pastor of two churches, and reads and preaches to his people from those tracts. He is quite distressed because he cannot persuade them all to keep the Sabbath.

If we keep still, the very stones will cry out. God's word has gone forth. His work will be finished on time, if not by us, by others, who will also wear our crowns. The time has come for every individual in the church to work as those that must give account. There is not a moment's time to lose. Then let us with renewed courage sow beside all waters bountifully, for in due season we shall reap, if we faint not.

\* \* \*

"Not all men can be the best, but every man can be his best."



## That Elusive Quotation

MARY A. STEWARD

OVER THE TELEPHONE: "Elder —, will you please tell me where to find the quotation given in your article for the REVIEW this week? The reference is incorrect, and we have not been able to locate it."

ANSWER: "I'll be right over and find it for you."

A few minutes later the minister walks in with a confident smile on his lips. "I'll find it for you in just a minute. It's right here," as I hand him the book indicated in his copy.

But the smile fades and a perplexed look steals over his face as he searches the page in vain for the quotation.

"I—I don't understand this. I thought it was here. Really, I don't know where it is."

His wife comes in, and together they take down book after book from the library and search almost frantically for the elusive quotation. After having spent all the time they can spare at present, they leave with the promise to continue the search at home, for he is anxious, as well as we, that no wrong reference be given.

Two days afterward he appears with the smile again,— he has found the quotation in an entirely different book.

Such incidents are happening continually in the proofroom at the Review and Herald office. It is only our desire to be accurate that leads us to look up and verify quotations; and surely our readers appreciate the effort.

A little more care on the part of our writers to see that references are correctly given in their articles, would save the office hours of time and dollars in money.



## Feelings Not to Control

FLORENCE WELTY MERRELL

THE only life of real heart rest and pure joy, the life of the yielded will, is not without its difficulties. Many of God's servants are unconsciously led by their emotions. If the way seems easy and the heart light and courageous, this state of the emotions is interpreted to mean great spiritual prosperity and progress. But if thick clouds envelop the soul, temptations abound, and the battle rages, then such conclude that there must of necessity be little progress, because the feelings are so disturbed; whereas, under such conditions the constant determination to walk in the light and the resolute stand for right principles, regardless of feeling, are indicative of more genuine spiritual growth and well-being. The emotional nature should not be allowed to become the controlling power in the life. The governing force of the mind resides in the will. The emotions are often misleading, unreliable, or erratic; the will is the true sovereign of the soul, and to it the emotions should ever be brought into reasonable subjection. Hannah Whitall Smith has expressed it clearly in these words:

"The will is like a wise mother in a nursery; the feelings are like a set of clamoring, crying children. The mother makes up her mind to a certain course of action which she believes to be right and best. The children clamor against it and declare it shall not be. But the mother, knowing that she is mistress and not they, pursues her course lovingly and calmly in spite of all their clamors; and the result is that the children are sooner or later won over to the mother's course of action, and fall in with her decisions, and all is harmonious and happy. But if that mother should for a moment let in the thought that the children were the masters instead of herself, confusion would reign unchecked. And in how many souls at this very moment is there nothing but confusion, simply because the feelings are allowed to govern instead of the will." — *The Christian's Secret of a Happy Life*, pp. 92, 93.

"Fénelon says, 'The will to love God is the whole of religion.' If, therefore, you have in your will taken the steps of surrender and faith, it is your right to believe even now, no matter how much your feelings may clamor against it, that you are all the Lord's and that He has begun to work in you 'to will and to do of His good pleasure.'" "When God is working in us to will, we must set our faces like a flint to carry out this will, and must respond with an emphatic 'I will' to every 'Thou shalt' of His." — *Id.*, p. 94.

The reality of our Christian experience is, therefore, not what our emotions may clamorously assert, but what our will

decides and firmly maintains. Without regard to our feelings in any vital matter concerning our spiritual state, if our will is on the Lord's side and we have given our lives wholly to Him, this verdict of the will God accepts as the real transaction, whether or not our emotions coincide. It may not seem real to us, but to Him it is real; and the commands of God to die to self, to abide in Christ, to present ourselves a living sacrifice,— all impossibilities to the natural feelings of the heart,— become altogether possible as the will of man co-operates with the will of God. What of the seemingly impossible has not been accomplished in the power of even the human will? But in the yielded life the will of God enters the power house of the mind and takes full possession, thus becoming the supreme power in the life.



## That Estimate of "The Desire of Ages"

E. HILLIARD

I WAS deeply interested in reading "A Lutheran Estimate of 'The Desire of Ages,'" published in the REVIEW of February 2. I have read the book through a number of times, and portions of it many, many times. The few points the *Lutheran Standard* mentions that debar its commendation, I find to be in harmony with the Bible.

The statement that "Jesus as a child did not receive instruction in the synagogue schools," needs no question mark. The Jews marveled at Christ's teaching in the temple, "saying, How knoweth this man letters [or learning, margin], having never learned?" John 7: 15. The rabbis knew who did and who did not attend their schools. This plainly reveals that Jesus did not receive instruction in their synagogue schools.

Take another expression: "He had conflicts with His brothers and with the rabbis." His brothers were human, born into the world spiritually blind, like all other children, and would naturally contend for their own way. Christ was both divine and human, therefore He was spiritually enlightened from childhood. "The Desire of Ages" does not convey the idea that Jesus quarreled with His brothers. If angry words were indulged, they certainly came from His brothers. If Christ did not meet such words in the family, then He was not tempted in all points as we are, and therefore would not be a complete Saviour.

Another statement is that John at His baptism "buried Him beneath the water." Surely this needs no question mark. We read in Romans 6: 4, "We are buried with Him by baptism into death;" also in Colossians 2: 12, "Buried with Him in baptism." These Biblical texts confirm the position taken in "The Desire of Ages" relative to the manner of our Saviour's baptism.

The book is uplifting and soul-inspiring, and there are in it no statements out of harmony with the Bible. The very statements that might make a person hesitate to recommend it, when studied out in the Bible, bring to view a more complete harmony and intensify the reader's interest. The *Lutheran Standard* is very candid in its comments, but a little deeper study in comparing the book with the Scriptures would reveal its value in giving a better understanding of the character of our Lord and His life when among men.



## Extraordinary Giving

H. J. FARMAN

I WAS greatly impressed last evening while reading Andrew C. Gilbert's article in the REVIEW AND HERALD of Nov. 17, 1921, on "How We Can Reach Our Mission Goal," and his suggestion, "We have come to the time when we must do the extraordinary in giving, if we are to meet our obligations to the Lord and make good our promises to our brethren and sisters toiling in foreign lands. We must not disappoint them. They are depending upon us." But one greater than they is depending upon us; God is depending upon us, and He will hold us responsible, although He is not limited in means. "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are Mine. . . . The world is Mine, and the fulness thereof." Read carefully and prayerfully the fiftieth psalm, taking account of the twenty-third verse.

"Our God is a wonder-working God, and He still has charge of His work and His people. If we each will give as He wishes



us to give, we shall come to the close of the year with our promises to missions fulfilled."

I was also much impressed while studying Asa's experience recorded in 2 Chronicles 15, noticing carefully the promises and the rewards: "Jehovah is with you, while ye are with Him; and if ye seek Him, He will be found of you. . . . Be ye strong, and let not your hands be slack. . . . And they sacrificed unto Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. . . . And he [Asa] brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels."

This I know by past and present experience, that God will never forsake His people who put their trust in Him.

\* \* \*

### After the Week of Prayer

G. A. ROBERTS

MANY excellent reports of the recent Week of Prayer have appeared in the REVIEW, and in others of our good papers. These reports have no doubt encouraged all who were blessed during that season. Undoubtedly a number—perhaps a large number—came up to the Week of Prayer expecting to receive a blessing, only to see the days pass and find no added strength to be theirs. The same sins and passions control, and somehow those who sought help are no different from what they were before. Such wonder why this is so, for they have attended the meetings, have prayed and tried to create around them a spiritual atmosphere. Then Satan tempts them to think there is no efficacy in prayer; that those who claim blessings did not really receive them; that their own heritage is to be sinning and stumbling; that all professed Christians are so, and there is no such thing as the victorious life.

Courage, brother; do not believe such suggestions. It is not too late to receive the blessing you hoped for during that season and would now rejoice to receive. First, why did you not receive the blessing you prayed for? Possibly the answer may be found in the following:

"Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and His illustration brings to view principles that all need to understand. . . . There are conditions to the fulfilment of God's promises. . . . Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. . . . Many are forfeiting the condition of acceptance with the Father. . . . The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communicating to those around us. . . . Prayer can never take the place of duty. . . . We are to ask that we may give. The principle of Christ's life must be the principle of our lives. . . . We are to ask blessings from God that we may communicate to others."—*Christ's Object Lessons*, pp. 142, 143.

"If you feel no burden of soul for those who are ready to perish, . . . there will be no room for you in the kingdom of God." "The spiritual faculties will grow weak and die if they are not exercised in winning souls to Christ."—*Testimonies*, Vol. IX, pp. 103, 106.

"Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue."—*Id.*, Vol. VIII, p. 47.

There is another matter too often neglected by those who seek the Lord in prayer. Have you been honest with God? By the prophet Malachi the Lord declares, "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts."

Do you see in the foregoing the reason you were not blessed? You could have prayed through the Week of Prayer, yes, you could have fasted and prayed through the entire week; but if you failed to pass on to others and to the cause of God the blessings previously given you, your prayers would not be answered. Unless you comply with the conditions of acceptance with God, your prayers, instead of being after the order of the "divine science of prayer," are but "insults to Jehovah." You may have fasted and prayed and afflicted your soul; you may have bowed down your head as a bulrush, and spiritually have sat down in sackcloth and ashes; but if you failed to meet Jehovah's conditions—conditions of loving service to those around you who need your help, it was all to no avail. Read carefully Isaiah 58: 5-11:

"Is it such a fast that I have chosen? A day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast

that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Dear disappointed brother or sister, again I say, Take courage! Prove the Lord, and with those who were blessed during the Week of Prayer take your place in the forefront of the battle and become a zealous worker for God.

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### Working for Eternity

J. BRUSH ANDERSON

"MILLIONS upon millions without Christ are perishing" because the watchmen are asleep.

The command to go and teach all nations, is a command to every one who professes the name of Christ; and unless we are watching every opportunity, some may be lost.

"Thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33: 7-9.

"Divine love has been stirred to its unfathomable depths for the sake of men; and angels marvel to behold in the recipients of so great love a mere surface gratitude. Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men. Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by and left to perish by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings, provoke His righteous anger. This is the wrath of the Lamb. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great judgment day, 'I know you not whence ye are; depart from Me, all ye workers of iniquity.'"

"Angels are waiting to co-operate with us in the saving of souls, and they marvel at our indifference to the calls." (Read "Testimonies," Vol. IX, pp. 44, 46, 104, 105; Vol. III, p. 575.)

All power in heaven is at our command to finish the work, if we will only make the start, doing what is at our hand to do. If we are faithful in the little things, God will open the way for greater and bigger things, as soon as He can train us. "God wants us to receive much, in order that we may impart much."—*Testimonies*, Vol. VII, p. 273.

We shall make some failures; this will help us to rely upon God; for it is such trials that help us to keep humble, and to trust in the source of all power. Let us renew our love, and reconsecrate our services to our Saviour, in helping to gather the lost sheep before the night comes when no man can work.

The Lord will open the way for us to work in the church and at home, if we will consecrate all for service; then when our Lord appears in the clouds, with all the angels of glory, He will say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. 25: 21.

But to those who have done nothing the Lord will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick and in prison, and ye visited Me not." Verses 41-43.



# THE WORLD-WIDE FIELD



## A MESSAGE FROM THE PLACE OF OUR BEGINNING

SOME time ago I had the esteemed privilege of visiting the old historic place, Middletown, Conn. As ancient Israel prized the landmarks in their journey to the Promised Land, so should the Lord's remnant people today mark well the mileposts of God's providences as He leads us in our pilgrimage to the heavenly Canaan.

The activities of this denomination in connection with this mighty publishing movement in all parts of the earth, came up like a great panorama before my eyes as I sat there in the very spot where seventy-two years ago Elder James White had stood with tired feet but glad eyes watching the first issue of *Present Truth* drop from the press. Truly, it was a day of small things, but that mighty apostle of the last reformation had the divine promise that that little sheet, small in its beginning, would eventually "be like streams of light that went clear round the world."

Behold what God hath wrought in one generation! Where is the country, even to old isolated Tibet, where streams of our literature are not flooding the land? From this parent sheet, 4% x 8 inches, containing only eight pages and started amid toil and sacrifice, has sprung the greatest galaxy of books, pamphlets, periodicals, and papers ever owned by any people, more than 3,000 publications in over one hundred languages.

And as to progress in circulation — is it not the wonder of wonders? When that little sheet dropped there on the floor, still wet with the ink of this message, it had neither publishing house men to nurture it, nor colporteurs to introduce it to a cold and prejudiced world. But the fulness of time had come. What rejoicing there must have been among the angels as they beheld that little pile of publications in the parlor of Elder White's country home a few miles back of Rocky Hill. The prayers of those saints of God that day were recorded in heaven as they watered the seed of the message with their tears. In that seed was the germ of a movement that would influence the thought of all nations and decide the destiny of millions. From that seed have sprung up constituencies, publishing houses, educational institutions, sanitariums, and mission stations, with ministers and departments under a mighty world-embracing organization, with a consecrated army of self-supporting missionary colporteurs doing an annual business of more than five million dollars.

I am not a hero worshiper, but as I sat there with Brethren Franklin, Moore, and Thompson, contemplating how Elder James White must have felt as he climbed those stairs with the first proof sheets in his hand, I could hardly keep back the tears. The place seemed sacred to me, and my feet felt unworthy. He sacrificed, and we have entered into his labors. He awaits the resurrection, and we are brought in, in this time when the work will soon be finished and our eyes shall behold the glory of the coming of the

Lord. Wherefore, brethren, seeing we "are compassed about with so great a cloud of witnesses," let us finish nobly the work committed to us.

"Thus saith the Lord of hosts: If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in Mine eyes? saith the Lord of hosts." Zech. 8: 6.

J. H. MCEACHERN.

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## LAKE UNION CONFERENCE

IN the Lake Union Conference the year 1921 has been filled with many problems. Most of these have been worked out with encouraging results, in spite of the financial depression that has rested heavily upon the field. Our loss in tithe as compared with 1920 aggregated \$130,000. Our loss in the mission fund is four cents a week per capita, for which we are exceedingly sorry. In the midst of our regret, however, our hearts have been made glad by seeing progress in other directions.

The spiritual condition of the field has been greatly improved. Our churches have become very courageous. Their faith in the final triumph of the message has been wonderfully strengthened.

During the year we have been compelled to drop a number of the regular laborers because of our financial inability to carry our full force. We feared that this decrease in our force of workers might cause a corresponding decrease in the number of additions to the church, but in this we have been happily surprised.

During the year 1920 our total baptisms were 866, and for the year 1921 we reached the excellent result of 1,506, or 640 more than the previous year. The smallest number baptized in any conference was 96; this conference has only thirteen laborers, including stenographers and departmental secretaries. The highest number baptized in any one conference was 292, with a combined force of laborers aggregating thirty-one. This conference averaged nine and one-half baptisms for each worker employed by the conference, including stenographers and departmental secretaries.

The amount of work resulting in the conversion of one individual, as reported to the conference, was 8 1-15 sermons, 20 1/2 Bible readings, and 46 1/3 visits; and the total cost for each convert in the union was \$206.12. This we think is very encouraging, when you take into consideration the fact that the amount pays for all stenographic help, all departmental help, and all executive business in connection with the conference, excepting rents on offices. Conferences vary somewhat in the actual cost of a convert. The lowest in this union is \$133.57, and the highest \$287.47 each, according to the condition governing the field.

The average number of converts won in each conference per worker during the year, ranges from 5 4-7 to 10 1/3. The number of days' work required in the union has been an average of 46 for each

convert. The lowest number of days required in any one local conference was 35 1/3, and the highest number 65 1/2. We believe it to be inspirational to give a careful study to the amount of time spent in the winning of a soul to the cause and the amount of money expended in that work, as well as the number of sermons, Bible readings, and visits required. Our workers in the Lake Union are all interested in the reports which go to them each quarter, which reports contain a great many more statistical facts than can be given in this article.

Our annual goal in the Lake Union for converts is 1,250. In 1920 we fell short. This year we have gone beyond the goal, but are a little short for the two years. We solicit the prayers of the Lord's people for the success of the work in this field. With the large cities of Chicago, Detroit, Milwaukee, and Indianapolis, we must have an extra amount of the grace of God to accomplish what is desired. Many foreign-language-speaking peoples must be reached, and the work requires patience and diligent effort.

WILLIAM GUTHRIE.

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## MISSIONARY VOLUNTEER WEEK IN SOUTH AMERICA

MISSIONARY VOLUNTEER WEEK was celebrated for the first time in South America, Sept. 3-10, 1921. In spite of our limited forces and some hindrances in parts of the field, the results have been very encouraging, and indicate the possibilities that are wrapped up in this form of activity.

From the state of Espirito Santo, Brazil, out of the mountains of the interior comes this word from Brother Henry Stoehr, a Bible worker and church school teacher laboring at that time in the large Serra Pellada church:

"I want to write you a word about our young people here. I thank the Lord, for He is working on their hearts. The Lord has given me the opportunity of speaking to each one personally. We now have a fine young people's society.

"I am a young man and do not know what to do in behalf of our young people. May I have an interest in your prayers, that God may give me wisdom in the work? I thank God that He is so good, and I shall consecrate myself to Him."

At the time of the general meeting of the Espirito Santo Mission, held in July, twenty-four children and youth from the Serra Pellada church were baptized.

From the South Brazil Union, Brother W. E. Murray, the union Missionary Volunteer secretary, writes of great blessings received by the young people through the efforts made during the Missionary Volunteer Week. Twenty-six meetings were held and 100 visits made, eighteen Bible studies were given, and some efforts made with books and papers and through correspondence. As definite results, eight persons are reported as converted.

From the Spanish portion of South America the reports have been full of courage.

Elder C. P. Crager, president of the Chile Conference, writes from Santiago:

"We had meetings each night in my house for the young people, and there was a good spirit among them. At the end of the week we formed a baptismal class, and have the names of ten young people who wish to enter this class. There are several more who were not present the last night, who have signified their desire to enter the class. I have it in my mind to ask the pastor of the church to give them instruction once a week for several months, and then hold baptismal service for those who are prepared. We are praying that the Lord will bless this class, and that we may see definite fruit from this small effort."

Special efforts were made for the young people in various places in the North Argentine Conference, and some conversions are reported.

In the Buenos Aires Conference and the Central Argentine Mission, special meetings were held at most of the churches. Twenty-nine meetings were reported in all. Brother A. Ascione, the Missionary Volunteer secretary, writes as follows:

"We are thankful to God that what was done has produced good results. We held meetings in the churches and visited the young people personally to induce them to accept Christ. Some souls have become interested through this effort, others have decided entirely to follow the Lord, and still others have consecrated themselves more deeply to His service. I have observed that the amount of missionary work done has increased. This is a sign that the young people think more of the Lord and do more work for Him."

"To sum up the tangible results of Missionary Volunteer Week, they are as follows:

"Eleven souls won for the Lord (these will be baptized at the next baptism); a greater spirituality in the life of our dear youth, and a revival in every place. Not only the young people, but also the adults, have received the benefit of this labor."

With these encouraging results of the first effort, our eyes turn to the future. We have been told that many children can be won to Christ if we will only work for them. Our first feeble effort has abundantly demonstrated the validity of this promise, and we are fully confident that Missionary Volunteer Week is destined to be a great blessing in winning our dear South American youth for Christ.  
H. U. STEVENS.

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**HARVEST INGATHERING**

THERE are some, perhaps many, who worked faithfully during the recent Harvest Ingathering campaign, and who visited many homes with but seemingly small success. But success, even in the Harvest Ingathering work, is not always measured in money. The need of the mission fields is truly great, and because of a lack of funds in the General Conference treasury many precious souls now dying without the gospel will sink into heathen graves instead of living or dying in the Lord. And yet, great as is the need of funds for carrying the gospel to the people of the world, this is not the world's greatest or only need.

The multitudes of earth today gaze upon sin at every turn. They can scarcely open their eyes but iniquity greets their sight. All this tends to death. Jesus came that men might, by beholding Him, become changed and thus have life. The greatest need of the world today is that men might see Jesus. As God sent Jesus into the world that they might behold His loveliness and sweetness in human form, so Jesus has sent us into the world for the very same purpose; therefore, the greatest need in the world today is that men may see other men in whom Jesus lives and in whose faces His spirit is reflected. Is it not possible that God designs to accomplish far more by your presence and kindly words at many doors than could be accomplished by the money that could be quickly gathered at a few doors if you had had good financial success?

You may say, "But surely I am not such a one as that." Do not be too sure. You may not know the message that God has written in your face nor the good your kindly words may do. Others may read in your face and voice that which you know not is there. Moses, you know, "wist not" when doing service for God "that his face shone." Who knows but the vision of your earnest, sincere face and the remembrance of your words may be long retained and may finally bring forth fruit unto the heavenly garner?

So, beloved, let not your heart be troubled; for while the amount you gathered may not have caused favorable comment by men, and no one may have written your name among those who did big things financially in the campaign, yet you may know that, since God's measure is not money but service, your name is recorded above with the faithful. If you have labored so that the Master can say of you as He said of another, "She hath done what she could," your cup of joy may well run over. It may be that God gave you little, that He might use you much. If so, "rejoice, and be exceeding glad: for great is your reward."

G. A. ROBERTS.

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**GLENDALE, CALIF.**

It is gratifying indeed to give a brief report of our work here in Glendale. I was called to become pastor of this church about one year ago, and it has been a real pleasure to work in this large and rapidly growing church. The members are alive to the interests of the work, as this report will show.

Our membership at the beginning of 1921 was 490, while at the beginning of this year it was 625. The total number added to the church was 207. Deducting from this the number transferred to other churches and those dropped, the records show a net gain of 135. Something like forty members have been added the first month of the new year.

During last year the church gave for all purposes \$64,679.20. The tithe was \$29,597.90, and offerings for missions were \$19,262.07. The average for missions was a little more than 75 cents a week per member. Aside from the mission funds, there was given considerable for relief work in Europe, the Near East, Russia, and China. Of the above amount, \$8,196.63 was given by the Sabbath school, making over 32 cents a week for the membership of the church.

Aside from the money raised as shown above, the church has done considerable missionary work, giving away a large amount of literature, several times placing some in each home in the city.

There is a good nonboarding academy here, and the enrolment in all grades thus far in the year is 180. Prof. Max Hill is the principal, and associated with him are eight God-fearing teachers. A strong work is being done, and a good spirit is manifested in the school.

We hope that the coming year will show an even better report than last year. We turn to the future with courage, knowing that the One in whom we trust has never been defeated, and soon His cause will triumph gloriously.

E. L. NEFF.

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**A STARTLING INSTANCE OF SATANIC MANIFESTATION**

RECENTLY the writer was invited to go to the little town of Guyra, New South Wales, Australia, and if possible hold some meetings relating to events which had caused widespread interest in connection with a strange stone-throwing and knocking experience there.

These happenings were published in many of the daily papers. Here are some of the facts, as we found them, regarding the "mystery."

A house occupied by a family named Bowen was, without any provocation, attacked by some unseen agent with an intermittent bombardment of stones, some striking the roof of the house and some coming through the windows. Almost every window in the house has been broken, and now the window frames are protected with shutters which are put up at night, it being then that the stone throwing occurs. Besides the stone throwing, there have also been knockings of a distinct and loud character.

Before long it became the duty of the local police to investigate and, if possible, put an end to the disturbance. It was natural for them to suspect some human agent, and so every possible means was employed to detect and capture the culprit.

Numerous schemes have been tried, even to having a policeman in the presence of every member of the household, a cordon of reputable citizens surrounding the house, and the aid of a powerful searchlight.

In spite of all that has been done, the police have admitted that they are completely baffled, being unable to account for or to stop the bombardment.

The knocking which occurred in conjunction with the stone throwing has been described to me by one of the postal officials as being so loud that it could be heard two hundred yards from the house, and on one occasion he told me that he was stationed on the inside of the house with his back to the wall while another person was on the outside with his back to the wall (back to back), and the blow came between them. After closely questioning all with whom I could get in touch, and becoming personally informed concerning many of the circumstances, and hearing the statement made to me by both the sergeant and the trooper that they were completely at a loss to account for the trouble, I have no hesitation in saying that the whole affair is accounted

for by the fact that the evil one is trying to attract the attention of these people, and that the manifestations are similar to those of wicked spirits in other places.

We have visited several times the family mainly concerned in this disturbance, and have left reading matter, which has been well received. We have been invited to visit them again, and we are praying that the Lord will open the door for us to study the truth with them.

The object of our efforts in connection with this disturbance has been to call the attention of the people to the fact that the word of God has pointed out that in the last days Satan will work "with all power and signs and lying wonders," and that in various ways, whether by spirit mediums, rapping, ouija boards, or by doing unusual things to create wonder or astonishment, he is striving with all his power to allure and deceive and lead people to perdition.

We have been working under very trying circumstances, especially during the wet weather that has prevailed. However, the Lord has been with us, and we have the assurance of His love and care. Several families are deeply interested in the truths presented, and thus far we feel assured that three of them will take hold of the message for this time. They are attending our Sabbath meetings.

We invite all to unite with us in asking the favor of Heaven, that we may be able to lead souls to a knowledge of the truth, and that as a result of the interest aroused in the strange happenings here, victory for the cause of truth may be won.

HAROLD E. CARR.

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#### COMMUNITY WORK AT OAKWOOD JUNIOR COLLEGE

NEAR the close of school, early in May, 1921, our faculty conceived the idea of bringing to the attention of our community some benefits we enjoyed from our faithful efforts with the soil in garden and farm, and of inspiring them, perhaps, with a desire to seek similar results with improved methods of labor.

A committee was appointed to draw up plans for making effective such a policy. As a result, campus demonstrations and exhibits were planned for commencement week.

Facing the driveway around which our buildings circle, were erected seven temporary booths for the various departments as follows:

1. Printing
2. Horticulture and floriculture
3. Agriculture and gardening
4. Mechanical
5. Domestic science
6. Medical (nursing)
7. Normal

In the printing booth were samples of photography and work done at the printing office. This display included specimens of both school and commercial work.

The second booth was attractive with its fresh peaches and other fruit and some potted plants. The farm and garden departments had an abundance from which to choose their exhibits. At this booth also was shown up-to-date machinery with which a farm must be equipped in order to bring returns from so large an acreage as we have here, and especially so since the land is being reclaimed from deterioration caused by neglect to rotate crops. Cotton has been grown year after

year in this section for more than half a century.

At the mechanical booth the boys were continuing their regular work on screen doors, painting a wagon, and sawing lumber. In the kitchen booth hung a menu, and two girls were demonstrating a hygienic short order café.

At stated times in the medical booth a few simple treatments were demonstrated.

The normal booth contained samples of work done by the training school and student teachers, including an attractive exhibit from the school garden.

A free hygienic lunch was prepared at noonday for the visitors who had come from the surrounding country. The event had been advertised by posting bills in the community for a radius of about six miles. The day was fair, and the speakers' stand, which had been placed in a shady portion of the campus, attracted the crowd in the afternoon. Here the leading visitors participated in the program. Our own boys and girls furnished the music and several other attractive numbers. Among the visitors were the county superintendent of schools, the county extension agents for both white and colored, and Brother Solon M. Jacobs, for seven years manager of the Oakwood school.

As an outgrowth of these demonstrations, the secretary of the North Alabama colored fair conceived the idea of giving wider prominence to the work of the institution, and suggested taking the whole exhibit to the fair, promising free booths. Of course this was impossible, but in September we reserved three booths and fitted them up with such exhibits as could be furnished by the various departments during the early fall season. As a result, Oakwood was awarded twenty-five prizes, all but five being first. On Educational Day Prof. J. I. Beardsley was invited to participate in the exercises.

Our work at the college is attracting more and more attention in the vicinity. We are glad the Lord is using these means to awaken the interest of both races in temporal and spiritual blessings.

This year the school has been enabled to organize for more effective missionary work in the neighborhood on Sunday. The members of our ten missionary bands have given some very interesting reports. Doors have been opened for cottage meetings. Others are assisting in Sunday schools and church services. Some have given treatments, scattered literature, and engaged in other phases of missionary endeavor. One young man who has to cross several plantations to reach his field, saw a woman carrying a pail of water from the spring. He offered to assist. The kind act proved to be an opening for regular Bible studies.

Friendly relations are maintained with the State normal school for the colored, and our teachers are invited to speak in their pulpit sometimes on Sunday. Recently, Elder W. L. Bird addressed their faculty and students on Christian education. A few days later he received a letter from their director of religious activities, from which I quote the following:

"I am writing to thank you for your sermon of two weeks ago. I want to tell you that we are in accord with what you had to say about higher criticism. I am warning my Bible classes often about what is going on in the world, and the attack on the Bible by so-called minis-

ters of the gospel. Just Sunday I spoke of the 'Shorter Old Testament' and 'Shorter New Testament,' and explained why they were called shorter. I think ministers should not be afraid to speak out good and loud against these things. Remember that one can chase a thousand and two can put ten thousand to flight, and that is just what ministers such as you and hundreds of others that I have read of, are doing. I wish you Godspeed."

As this community work opens before us, we are led to feel we have lost much in the past by devoting our interest largely to the intellectual side of the preparation for the Lord's work. Recently, at the close of a Bible study, one student was asked how long he had attended Oakwood Junior College.

"Four years," was the answer.

The man exclaimed in surprise, "Then why have you waited so long to come?"

The results of these community efforts are seen in a deepening of spirituality. An earnestness is taking hold of our students and teachers who participate. There are still a multitude of doors now wide open. We need an army of these young people to be trained quickly, to take their places by the side of the few who are giving themselves to a long-neglected work.

LOTTA E. BELL.

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#### ECHOES FROM THE PURITY CONFERENCE

It was my privilege, along with several others of our young people's workers, to attend a conference of the World's Purity Federation, which was held in the parlors of the Lexington Hotel, Chicago, December 27-29.

This organization, which, as its name indicates, is a federation of many organizations set for the uplift of society, has its headquarters at La Crosse, Wis. For many years, as president of the federation, Mr. B. S. Steadwell has guided the movement in its warfare against vice in every form, and in its efforts for the uplift of humanity.

The organization is entirely nonsectarian, although, as would be expected, the most earnest and active of its members are religious leaders from the various denominations. The official organ of the federation is *The Light*, a magazine edited by the president and published at headquarters.

Speakers were present from many parts of the United States and from Canada, England, and Australia.

The delegates represented various purity and social uplift organizations. They were men and women who were specialists in their line. They were not alarmists nor pessimists, but broad-minded, thinking men and women, with eyes to see and ears to hear. They were not seeking to startle their hearers by casting a bombshell into the camp, but the calm and frank statement of fact as to present-day conditions was sufficiently startling.

One of the speakers, representing the Sunday school organization in a great State, made the assertion that there are in the United States today twenty-five million young people and children under the age of twenty-five who are not brought under the influence of religious instruction of any kind. Is there any connection between this fact and the awful wave of juvenile delinquency which is sweeping over the country?

A speaker representing the Florence Crittenden Homes for delinquent girls, said that during the past ten years the average age of admission into these homes has fallen from twenty-eight years to sixteen years.

The moving-picture theater was denounced by one of the speakers as being one cause of the wave of moral degeneracy which is sweeping over the land and filling such institutions as the Florence Crittenden Homes. Said he, "The moving-picture theater today is a greater menace to the morals of young America than was ever the open saloon in its palmy days." Some effort was made to close the doors of the saloon to boys and girls; but they are the chief patrons of the "movie." Four billions of dollars are invested in the moving-picture business in the United States, and it takes rank as fourth among the big businesses in the nation. In one year there was paid in admissions to these shows the sum of \$750,000,000. This is approximately \$7.50 for every man, woman, and child in the United States. Somebody paid my \$7.50; did you pay yours?

The dance hall as a vice breeder was scathingly denounced. One of Chicago's prominent social workers painted a vivid picture of conditions recently existing in some of the dance halls of the city which she herself had visited in order to secure evidence upon which they might be closed. The evidence was not lacking, and the public authorities did the rest.

The demoralizing influence of the notorious street carnival, with its lewd shows, gambling devices, and general degenerating influences, came in for its share of attention; also the similar accompaniments to the ordinary county fair.

Dr. D. H. Kress could not be present, but contributed a paper upon the cigarette as a contributor to juvenile delinquency. This paper was read by Prof. M. E. Kern.

We feel that we can consistently cooperate with these earnest men and women who are working so untiringly for the uplift of humanity. We can most heartily indorse all the aims and objectives of the organization which tend for the betterment of society.

C. A. RUSSELL.

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### COLPORTEUR WORK IN CENTRAL EUROPE

IN a report from G. W. Schubert of the Union Conference session held in his union the past summer, we read the following good word:

"The colporteur leaders who were present held several meetings, in which it was especially emphasized that the colporteur work is missionary work of the highest order, and that it is an essential part of the work of the third angel's message. A large number of the workers decided that in the future during the summer months they will join the colporteurs shoulder to shoulder in the circulation of our books and other literature.

"We believe that this meeting has resulted in uniting the colporteur work and the work of the ministry so closely that it will give a new impetus to the spread of our literature, and that more attention will be given to helping on this work. It was decided, as an iron-clad rule, that nobody shall be considered for missionary work unless he has had a practical expe-

rience as a colporteur, either before he entered school or during the time he was in school. The young people were also encouraged to prepare themselves in school for the colporteur work in the future."  
N. Z. TOWN.

## Religious Liberty Department

C. S. LONGACRE - Secretary  
W. F. MARTIN - Field Sec. for West

### AN OPPORTUNITY IMPROVED

THE Lord gave us a wonderful opening to present His truth to thousands in Charleston, W. Va., and Elder James E. Shultz embraced the opportunity. For several weeks he delivered lectures upon the prophecies on Sunday nights, in the largest theater in that city. A remarkable interest in our message was awakened. This stirred up considerable feeling, and the ministerial association of Charleston called upon the mayor of the city and demanded that he enforce the State Sunday laws, which are very drastic in their restrictions. The mayor was opposed to the proposition, but Billy Sunday was soon to hold a series of meetings, and the ministerial association was insistent in its demands that the Sunday laws be enforced and the city put in good shape so that Mr. Sunday would not condemn it. The mayor finally concluded that the best way to get rid of the difficulty was to enforce the law to the letter, and accordingly he went to the limit and enforced the obnoxious Sunday law by prohibiting all unnecessary labor and business on Sundays. Everything was closed up tight, even the drug stores, news stands, cigar stores, lunchrooms, garages, and gasoline stations, and all who violated the law were arrested. Scores of the finest and most respected citizens were arrested for minor infractions of the law.

Public sentiment was awakened in opposition to the Sunday law crusade, and the business men and citizens of the highest rank organized a movement and requested Elder Shultz to hold opposition meetings in the Strand theater. Accordingly, arrangements were made for the writer to lecture on the subject of "Religious Liberty Versus the Sunday Blue Laws." The first big mass meeting was held on Sunday night, January 22. Before 7:30 the theater was packed to the doors, and hundreds were lined up in the street, unable to gain entrance. Partitions were removed in the rear, making standing room for about two hundred more, and still crowds were turned away.

The enthusiasm was so great that the business men demanded that the speaker return the following Sunday night and give another lecture and crystallize the opposition into an effective protest against the Sunday law crusade.

Announcements were made to this effect, and the next Sunday night the theater was crowded again and hundreds turned away from the doors. The writer had become snow-bound and was unable to meet his appointment, but Elder Shultz rose to the occasion and more than met the expectations of the mass meeting. He was given an enthusiastic reception, and as a result of the lectures delivered, the resolutions passed, and the newspaper publicity given our work, we were able

to crystallize public sentiment in an opposition movement that has not only killed the Sunday law crusade, but has opened so many doors of opportunity to Elder Shultz that he and his workers are unable to answer all the calls for visits and Bible studies in the homes of some of the best citizens of Charleston.

The business men of the city contributed \$398.50 toward the expenses of the two mass meetings. In addition to this, a number of our church members sold a considerable number of the *Liberty* magazine and devoted all the proceeds of the sale to the meetings.

The newspapers at first refused to print announcements of the mass meeting and hesitated to receive our advertisements, because they were afraid of the wrath of the opposition elements; but when they discovered that the leading business men were backing the mass meetings and that public sentiment was on our side, they changed their attitude, and not only printed our announcements and advertisements, but wrote up our lectures favorably of their own accord, and gave us a prominent place on the front page of the papers. Meetings have been held to counteract our influence, but the attendance was so small and the arguments set forth so weak that the newspapers have not even given any account of the meetings, while they have printed columns of matter relative to ours. Brother Shultz says he is unable to walk down the street without being accosted by some interested ones.

The theater meetings were a decided success. Hundreds of people have become intensely interested in our message. It would have been a big mistake to allow such an opportunity to pass unimproved. What our people need is to be wide awake to make the most of such opportunities. Wherever these crusades are started and public interest is awakened, we should embrace the opportunity to give the people the principles of religious liberty and to enlighten their minds as to the creation of the image of the beast in America.

The Sunday law forces are organizing on a big scale, and we must be prepared to meet the issue. A "flying squadron" has been organized to work in the churches in the Southland in behalf of Sunday legislation, on the same plan as was followed in behalf of national prohibition.

The people as a rule still love the principles of civil and religious liberty when they hear them presented in their true setting, and we as a people should do all in our power to uphold the banner of truth and liberty when it is assailed. Let us place our message-filled literature in the hands of the people, and take advantage of the newspaper whenever an opportunity presents itself.

The drastic Sunday bill pending before Congress gives all our people a good chance to introduce this subject and to distribute literature concerning it. A million copies of the *Liberty Extra* ought to be placed in the homes of the people, and the petition protesting against the enactment of this kind of legislation should be freely used and sent to the Congressmen of the district where the signatures are secured. Now is the time to strike, while the public mind is agitated. God gives us these opportunities for us to embrace and improve.

C. S. LONGACRE.

### BOOKS WANTED BY MEDICAL DEPARTMENT

We have an urgent call for several copies of, "Shall We Slay to Eat?" Any one having a copy to donate or sell will confer a favor by giving us information concerning it.

No doubt many of our people have copies of "The Ministry of Healing" on hand, some perhaps having been left over from the time when the relief campaign was conducted. We can make good use of a number of these, and will be glad to pay the postage on same.

L. A. HANSEN.

## Appointments and Notices

### OAKWOOD JUNIOR COLLEGE

Notice is hereby given that a meeting of the constituency of Oakwood Junior College is called for March 8, 1922, at 7:30 P. M., in the college chapel on the Oakwood campus, Huntsville, Ala. This constituency consists of the executive committees of the Southern and Southeastern union conferences, the mission committees of these union conferences, and the faculty of Oakwood Junior College. J. L. McElhany, Chairman, J. I. Beardsley, Secretary.

\* \* \*

### PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

Arthur V. B. Hightower, 704 Francis St., Pittsburgh, Pa.

N. D. Ingram, Box 105, Lilesville, N. C. Watchman, Liberty, Signs, and tracts.

C. H. Dye, Dawson, N. Mex. Italian, Greek, Spanish, Slavic, and English literature.

Mrs. Anna Axton, Box 715, Kansas City, Mo. Signs, Watchman, Present Truth, and tracts.

G. E. Smith, Duncan, Okla. Especially Signs, Watchman, Life and Health, and Present Truth.

W. H. Brown, 8400 East 70th St., Kansas City, Mo. Signs, Watchman, Present Truth, and tracts.

Mrs. Clara R. Winterton, Ferriday, La. Continuous supply of Present Truth, Signs, Watchman, and tracts.

Mrs. Annie Smith, Cardwell, Va. Especially Little Friend, Instructor, and tracts, both in English and German.

Earl Butterfield, 4432 Oneota St., West Duluth, Minn. Especially Present Truth, Watchman, Signs, and Liberty.

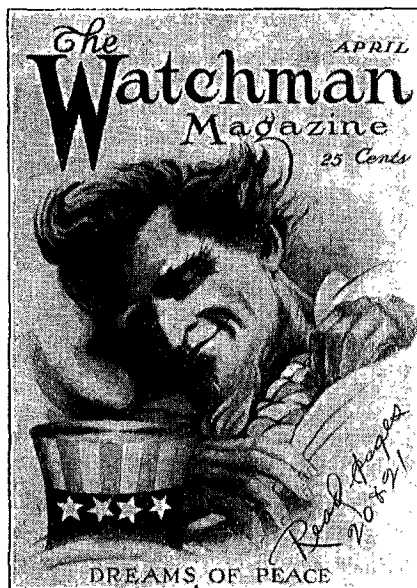
Mr. Fred J. Fenton, 2251 Brookside Ave., Indianapolis, Ind. Watchman, Signs, Present Truth, Liberty, and Life and Health.

Mrs. Lida F. Scott, Madison, Tenn., wishes to obtain a copy of the book "How to Live" (old edition), by Mrs. E. G. White.

### THE WATCHMAN MAGAZINE

Always abreast of the times, and pointing out in clear, unmistakable language the verdict of the Word on the great problems of the day, the April Watchman magazine features the world's "Dreams of Peace." Will these sweet dreams come true? It is the great question that baffles statesmen today. "Prophecy's Film of the Greatest Picture Ever Seen," by John Lewis Shuler, is another leading article, giving with startling vividness God's moving picture of the world's immediate future.

"God Needs No Help from Caesar," by B. M. Heald. In view of the present redoubled



efforts of Sunday law advocates to force legislation through Congress, this article meets the need of the times.

There are also nearly a dozen other articles by our leading writers, dealing with vital phases of the third angel's message, while the departments, Little Talks on Great Matters, The News Interpreted, and The Watchman's Word, are vibrant with short editorials that throw the searchlight of Bible prophecy on current events, and call pointed attention to the tendencies of our times. Ready for mailing March 1. Order through your tract society.

\* \* \*

### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

An Ohio sister who is in deep family trouble asks prayer that God may direct her husband back into the right way; also that she may completely surrender to God.

An aged sister in one of the east Central States desires that we pray for her daughter, who is very ill, and for herself, that she may not become discouraged.

"I ask your prayers that my husband and myself may be laborers sent forth into the harvest," is the request of a sister writing from New Mexico.

A sister, the first Spanish Sabbath keeper in western Nicaragua, requests prayer for the conversion of a beloved brother, and other relatives.

An Iowa sister asks prayer for the healing of her daughter.

\* \* \*

"THE soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own."

## OBITUARIES

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

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

### ELDER W. T. DRUMMOND

Elder William T. Drummond was born March 19, 1855, in the State of Missouri, and peacefully passed from this life on the morning of Jan. 22, 1922, at his home in Keene, Texas, after several years of suffering.

His early years were spent in California, where he heard and accepted the third angel's message under the labors of D. M. Canright, in the year 1875. Then in 1878 he, with his mother, brother, and three sisters, moved to Texas, where on July 16, 1882, he was united in marriage to Miss Marguerite Johnston, of Plano, Texas. To this union were born seven children, three of whom are still living.

During 1884 Elder Drummond entered the gospel ministry, laboring at different times in connection with Elders J. M. Huguley, W. A. McCutchen, W. S. Cruzan, T. W. Field, and W. T. Johnston. Besides laboring in Texas, he spent some time preaching in both Georgia and Alabama. Up to the time of his death, his faith in the message remained firm, and he longed for its speedy and glorious triumph.

A wife and three children are left to mourn, but not without hope. Words of comfort were spoken by Elder H. B. French, Brother C. N. Woodward and the writer assisting in the service. Brother Drummond was then laid to rest to await the call of the Life-giver. J. F. Wright.

Travis.—Amelia Hess was born in Burlington County, Pa., Sept. 23, 1853. She was married to Llewellyn Travis in 1871. Her death occurred Jan. 1, 1922. She is survived by her husband and four children. \* \* \*

Carlson.—James Oliver Carlson was born in Denmark, Dec. 22, 1854. In 1879 he was married to Ellen Mary Peterson. His death occurred at Fresno, Calif., Jan. 25, 1922. His wife, daughter, three sons, and three sisters mourn. H. H. Dexter.

Neelson.—Johanna Marie Nelson was born in Denmark, March 23, 1853. She married C. J. Nelson in 1877, and the same year came to America. Her death occurred at Fresno, Calif., Jan. 28, 1922. She is survived by her husband, five sons, a daughter, and one sister. H. H. Dexter.

Farrand.—Mrs. Sophia Farrand died at the home of her daughter in Detroit, Mich., Jan. 3, 1922, aged eighty-two years. Interment took place at Flint, Mich. J. W. McComas.

Geisel.—Mrs. Mary Geisel died at Johnstown, Pa., Dec. 25, 1921, in her seventy-fifth year. She is survived by a husband, five sons, and four daughters. M. A. Altman.

Squire.—Leonard Winfield Squire was born in Wisconsin, May 18, 1853, and died at his home in Salem, Oreg., Jan. 16, 1922. His faithful wife and five children are left to mourn. H. G. Thurston.

Kuehn.—Mary Majory Gobin Kuehn was born in Carbon Cliff, Ill., Jan. 9, 1899, and died in Moline, Ill., Jan. 26, 1922. She is survived by her husband, parents, two sisters, and one brother. H. O. Butler.

# Attention! Minute-men

## A New Sunday Law Campaign Demands Immediate Attention

A great effort is being made to secure a national Sunday law, with a determination to see the measure through during this session of Congress. Let every man and woman be true to duty now. This is no time to give up the battle. Our literature has done excellent work in the past in defeating such efforts; but *now* is the time to meet the present issue.

**FREEDOM: Civil and Religious** is a book which will answer the need of the hour. It is too well known to need extended description. It deals with the principles of religious liberty, freedom of speech and of the press, the rise of religious legislation and the consequent persecution, Sunday laws, etc. It is just the book to give the full truth on this subject. 128 pages, appropriately illustrated, price 25 cents. A discount in quantities.

The following tracts should be widely circulated:

	Per 100
Religious Liberty, What Eminent Authorities Say.....	\$1.25
Limits of Civil Authority.....	.45
What Are Works of Charity and Necessity?.....	.45
William Lloyd Garrison on Sunday Laws.....	.85
Why Sunday Laws Are Wrong.....	.85
The Object of Sunday Laws.....	.85
Blue Laws, Are They Right or Wrong?.....	1.70
Pointed Questions.....	.85
Answer to Petition for National Sunday Law.....	2.10

Your tract society carries these publications, and can send them to you on short notice. Will you step into the battle line, and help circulate this literature? **NOW IS THE TIME.**

*Order from your tract society*

**REVIEW & HERALD PUBLISHING ASSOCIATION**

Takoma Park, Washington, D. C.



WASHINGTON, D. C., MARCH 9, 1922

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

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

### THE GENERAL CONFERENCE BULLETIN

ONE has only to remember that the delegation to the coming General Conference to be held at San Francisco, Calif., May 11-31, will represent 120 different languages and nearly every country in the world, to appreciate how important and interesting the 'daily proceedings will be.

The reports of Elders A. G. Daniells and W. A. Spicer, and others of our world leaders, will be the most thrilling in the annals of church activity. The leaders from all the countries of Europe will be present to tell their own story. They have been shut off, for the most part, from the privilege of meeting with our people in the homeland since the general meeting in 1913. Their story will be a most inspiring contribution. It will record the providential care and guidance of the people of God through times and experiences of great distress.

The heathen world will be represented by a large number of delegates who have given almost lifetime service to the cause of foreign missions, and who will make a stirring appeal on behalf of heathendom. Every department of church endeavor will reveal immense growth. The keynote of the whole gathering will be a determination to gather up the inspiration of the last four years' progress as a background to a final endeavor to finish the great task.

#### Your Opportunity

Our church members cannot afford to miss such a special opportunity of obtaining helpful information concerning the prodigious advances of this marvelous movement. It would be a blessing to our people the world over to be present at such a gathering, but this is impossible. In planning, however, for the meeting, the General Conference Committee have not been unmindful of the faithful membership in all our conferences and churches, whose loyalty and devotion through the years make possible such a gathering. Special attention is therefore being given to the planning of the *General Conference Bulletin*. It is possible for this paper to be a very helpful medium of communicating to our people everywhere the inspiration of the conference, and the com-

mittee is confident that the plans that are being laid relating to the *Bulletin* will measure up to the possibilities.

The *Bulletin* will contain a synopsis of reports, sermons, and daily proceedings. The editorial staff, under the leadership of Elder W. A. Spicer, will embrace the editors of our leading church papers. It will be freely illustrated with general and group photographs and such other illustrations as will tend to make the reading matter as realistic as possible. There will be alternate issues of 16 and 32 pages (with provision for an increase in size if needed), limited to fifteen numbers, and these will be promptly mailed to subscribers so that there will be no delay in placing the information in the hands of our church members. The price for the series will be \$1. The Pacific Press Publishing Association will be responsible for its production. Our people can depend upon it that the management and staff of the Pacific Press will put their very best into the make-up of the paper, so that it will contribute in as helpful a way as possible to the enlightenment of the reader.

The General Conference Committee, realizing how full of good things the *Bulletin* will be, therefore urge our people to send in their subscriptions immediately through the regular church missionary and tract society channels. It is sincerely hoped that our conference workers and church officers will bring this matter to the attention of their people.

CECIL K. MEYERS,  
Asst. Sec. General Conference.

\* \* \*

### AN UNUSUAL CHURCH

IN the country of British Guiana there is a church of about twenty members composed entirely of lepers. Recently Elder I. G. Knight, who is the superintendent of that field and who is at present on furlough in this country, received a letter from the leader of this church, stating that they were lonesome without the "good old REVIEW," which had not been coming to them since Elder Knight left the field. While there, he had seen to it that they were supplied with it. In sending in a year's subscription to the REVIEW for this church, Elder Knight writes of the faithfulness of this company of unfortunate but earnest believers. He says:

"The institution where these brethren are confined, allows the men a certain amount of tobacco and rum each week. These brethren did not feel that they could take these articles even to sell to others, and of course would not use them themselves. They therefore went to the chief officer and asked for the equivalent of these in money, and their request was granted. It is surprising how much these brethren send in to the office in Georgetown in Sabbath school offerings and tithe, all from this meager source. They are surely a loyal and faithful company, and so we felt that we wanted to help them by supplying a part of their needs in sending them the REVIEW."

The leader of this company by his faithful work keeps the membership up to about the same number, in spite of the fact that death is a frequent visitor in their midst. New members are being added from time to time, and these take the places of those claimed by death.

H. H. COBBAN.

### OUR EUROPEAN WORK

A RECENT letter from Elder L. H. Christian speaks of the general progress being made by our work in the European Division, and of the encouraging prospects which are opening before them in that land of strife and turmoil:

"We have begun a new school in the Latin Union, two in the German unions, one in Norway, one in Finland, one in Czecho-Slovakia, and a number of colporteur schools. We have also endeavored to secure places for our publishing work, and houses of worship, which were greatly needed; and with them, homes for a few families. We have secured a number of buildings in Germany, a good building in Riga, one in Helsingfors, and one in Novi-Sad. In Rumania we have bought three properties for our various branches of work, and we own a good lot and will build a large, plain hall in Bukharest next spring. Money is at hand, and our people have bought lots and are beginning to build in Brünn, Czecho-Slovakia, Belgrade, Stockholm, and other places.

"This is not much in view of the overwhelming needs, but it is a beginning, and we have not gone beyond our means. We have secured other properties that I shall not mention now. Most of these have been bought at a very low price. Perhaps I should add that we have just bought a large theater in the city of Vienna. It cost us about 15,000,000 Austrian kroner, or some \$5,000. We could not have bought it before the war for \$40,000. It has a fine hall, seating at least 500 people, and several apartments for families. Years ago our brethren were persecuted and our work greatly hindered in Vienna. Now we have the fullest liberty, and hundreds are flocking to our meetings. We have plans to get a house of worship and some dwellings in Budapest, Hungary, and in Sofia, Bulgaria. We are also starting a school in Constantinople, though we may have to rent quarters for a time. We are beginning to help the orphans there."

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

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