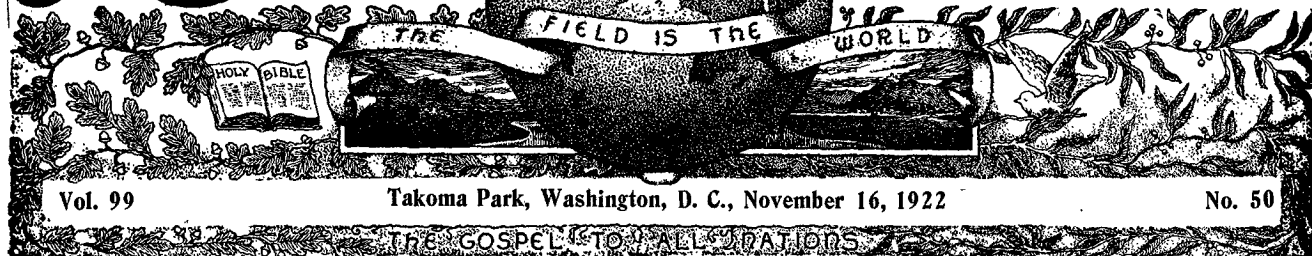


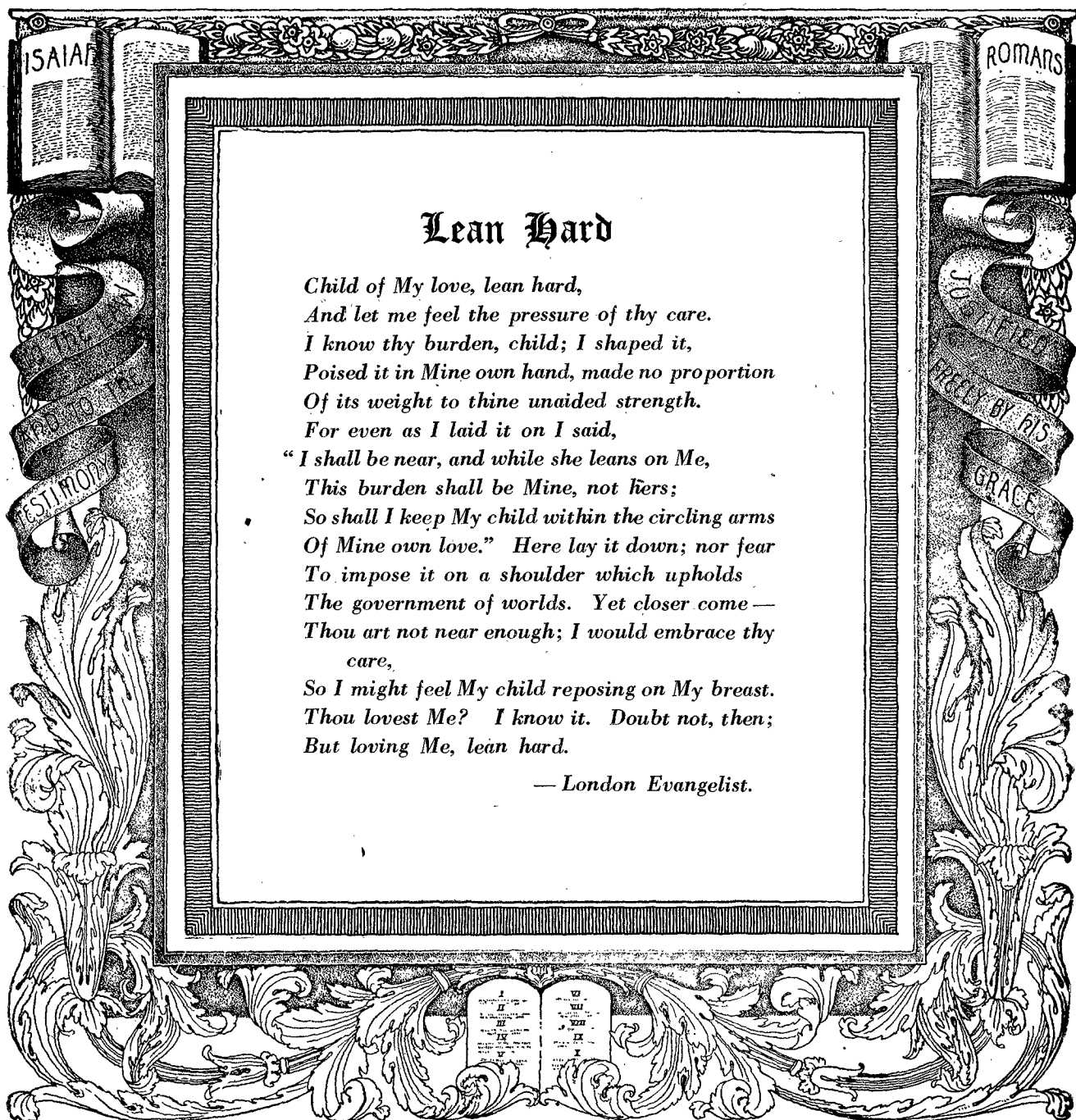
The Advent Review and Sabbath Herald



Lean Hard

*Child of My love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in Mine own hand, made no proportion
Of its weight to thine unaided strength.
For even as I laid it on I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not thers;
So shall I keep My child within the circling arms
Of Mine own love." Here lay it down; nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come —
Thou art not near enough; I would embrace thy
care,
So I might feel My child reposing on My breast.
Thou lovest Me? I know it. Doubt not, then;
But loving Me, lean hard.*

— London Evangelist.



An Encouraging Message

MORRIS LUKENS

President Southwestern Union Conference

THE work is making progress in the Southwestern Union Conference. While it is true that some parts of our union are passing through one of the most severe drouths in our experience, yet we can say with Paul, that while "we are troubled on every side, we are not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9.

The five camp-meetings held in the Southwestern Union this past summer have been seasons of great spiritual blessing. Special effort has been put forth to increase the spirituality of our people, and as a result there has been a deeper consecration and a more ready response to a call for service. We are also pleased to say there is harmony and love among our people in this union, and we are united as workers and people, not only in advancing the work in our own territory, but in making a determined effort to do our part toward supporting the message in the regions beyond.

It has been nearly seventy-eight years since our Saviour entered the most holy place of the heavenly sanctuary, and the fulfilment of His promise to come again cannot be long delayed. "This generation shall not pass, till all these things be fulfilled."

In these trying times, while men's hearts are failing them for fear, it might be well for us to read some of God's special promises to His people.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

Our Saviour has told us: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Therefore, everything God permits to take place which affects us, is for our own good; for since it is His pleasure to give us the kingdom, He will not permit one thing to come upon us except that which will eventually prepare us for His kingdom. Therefore, "we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. Here is something all can know. It does not say all things are good, neither does it say all things work together for good to the man of the world, but to those who are called according to God's purpose and are yielded entirely to His will. Since it is the Father's good pleasure to give us the kingdom, and underneath are the everlasting arms, we know that all things work together for our good.

In speaking of the time in which we are living, the servant of the Lord has told us:

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" — "Early Writings," p. 271.

As a denomination, we have the most wonderful organization for the finishing of the work that has been seen since the time God led His people out of Egypt. If we expect to see His work finished in the time allotted to men, there must not be less organization;

but what we need now is the power to put this wonderful organization in motion, that the message may be hastened to all the world. Among Jesus' last words just before leaving for heaven was the promise of this power: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." — "The Great Controversy," pp. 611, 612.

The third angel's message is closing. The Spirit of God is now resting upon His faithful people. God's last message of mercy is now being proclaimed with power in almost all the earth. We are in the time of the latter rain, and God has promised that we shall receive power after that the Holy Ghost has come upon us.

"Wrestling with God — how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God." — *Id.*, p. 621.

And the last promise to the last church is found in Revelation 3:21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

* * *

THE very fact of a Christian's being here, and not in heaven, is a proof that some work awaits him. — William Arnot.

The Advent Review and Sabbath Herald

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

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"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

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 16, 1922

No. 50

Pray for the Refreshing

WILLIAM A. SPICER

President General Conference

BLESSED refreshings from on high have ever marked advance moves in the work of God. By every token in the world and in the work, we are entering upon a new time of refreshing.

Our brethren from all the conferences gathered in the Autumn Council at Kansas City realized this. A refreshing came upon the Council. It would be impossible to analyze the manner of its coming. It did not come through anything that was said or done particularly; but as the workers faced the great need and the real crisis in the vast mission fields, and the need of refreshing and revival at all the home bases, there was earnest prayer to God, and in His love and mercy He made that meeting a genuine season of refreshing.

And words from all sides continue to bear witness that the blessing of the Autumn Council was not for that meeting alone. "I have never seen anything like it," remarked Elder R. E. Harter the other day at the General Conference office. "I have just been down," he continued, "to some of the District Conference churches in Virginia, and wherever I have told of the Council and the blessing there, the same blessing has fallen upon the churches, and brethren and sisters have sought the Lord with new consecration, and some who had never before yielded have given their hearts to God." So the word of the spreading blessing comes from various sections.

It is time to pray in all the churches for a new outpouring of the Holy Spirit and for a new and deeper experience in God. One of the plans formulated at the Autumn Council, as readers of the Council report will have noted, was that there be a general movement throughout all the conferences, so far as possible, a special effort to reach the churches with help toward this general revival that we all know we need in our hearts and in the work.

The secretary of the General Conference, Elder A. G. Daniells, who was also made secretary of the new Ministerial Commission provided for at the last General Conference, will give the major portion of his time this season to leading out in this work. The associate and assistant secretaries of the General Conference will attend to the detail business of the fields, in order to make this arrangement effective. But the spirit of revival is in the fields. It waits not for any plan. Here is a message from Elder A. C. Gilbert, president of the Western Canadian Union Conference:

"I want to say how much I appreciated the work and spirit of the Fall Council recently held in Kansas City. It is true that much perplexity tried the souls of the men who were there

—perplexities due to the serious financial embarrassments contingent upon our huge gospel undertakings in home and foreign fields. But as was implied, if not expressly stated, betimes at the Council, this very condition of human limitation and extremity provided the setting and opportunity for God to bless us with His presence—a presence that came into the assembly in response to earnest prayer, and brought hope and courage to our hearts, and determination and unity to our purposes.

"The manifest inadequacy of human effort to meet the crying needs from every quarter of the globe, evidently laid the foundation and erected the attitude for the denominational revival for 1923. Surely God is directing in this movement. It brought a volume of courage to my soul as I saw every person welcoming such a far-reaching plan. I have been praying for several years for such a work to start, and it did me a world of good to see that my brethren had been feeling the same way. However, I take as much joy out of it as if God had answered only my own personal petitions in behalf of this revival.

"This movement is to me a most striking sign of the times. I believe that it means the speedy completion of God's work in the earth. I am sure that our people everywhere will heartily welcome this revival, and will enter into it with all their might. Of course, not all will take hold. But this we cannot expect. I am reminded in this connection of the words of Sister White in 'The Great Controversy,' page 464, which read as follows:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.

"At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."

"Western Canada stands behind any endeavor to hasten forward the cause of truth to all the world."

When the reports of the last General Conference went out to the ends of the earth, telling how God has wrought in these recent years, believers in far-spread continents began to send in word that they could hear the sound of the loud cry of the third angel's message, and recognized that the time of refreshing had come. It is a time for continent-wide and world-wide intercession. Pray, brethren and sisters, that the refreshing and revival from on high may bring new consecration and joy and power into all our lives, and new speed into the advancement of the cause of God. The coming of Christ is "even at the door."

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"It is when we say, 'I will,' to God, that human weakness is linked to divine strength, and then a great service is possible."

Seventh-day Adventist Education

A Statement and an Appeal

WARREN E. HOWELL

Secretary General Conference Educational Department

SEVENTH-DAY ADVENTISTS are yet young in educational experience, if we measure experience in terms of years. It was not until 1874 that we had such an institution as a denominational school, and it was late in the 90's before we made any substantial beginning in laying the foundations of a complete system of schools for all grades of children and youth. During the last twenty years we have passed through many ups and downs,—made mistakes, been corrected; wandered from the straight path, been called back; repented, pressed forward, been encouraged and blessed,—till here we are, with our work encircling the globe. So much experience has been pressed into these few years, and so manifest has been God's watchcare over us, that the heart wells up in gratitude for what has been accomplished hitherto.

It is the immediate future that concerns us most now. What are the conditions of still greater success? If we are drifting, how can we get back to the straight course? If there is division among us, how can we get together? If there are misunderstandings, how can they be removed? If there is need of mutual encouragement, how can we help one another most? There is much yet to be done before we can enter the Promised Land, and it needs to be done quickly and with a strong hand. The ultimate and crowning success of God's plan of education is at stake.

A Parallel to Joshua's Time

In some striking respects the present is like the time when Joshua succeeded Moses as the leader of God's people. The words of the Lord to Joshua at that time seem eminently fitting in our time. Moses, the chosen mouthpiece of God and the great lawgiver to Israel, was now dead. The command to Joshua, therefore, was to arise and complete the work that God's people were to do before they could possess their promised home.

The conditions of success laid down by the Lord are of intense interest to us. A code of principles and laws had been given to Moses for the guidance of the people. These instructions were so complete that nothing needed to be added to them. Now the requisite of success was that they should be observed by the leaders and the people. Hence the Lord solemnly charged Joshua:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

These are very strong words, clear and definite and conclusive. God had moved heaven and earth to provide the volume of instruction comprehended in the "book of the law." It was not to be passed lightly by nor to be forgotten. It was to be studied day and night in order that the student might grasp its full meaning; and it was to be continually passed on to the people by word of mouth, lest they forget and lose their way in their contact with the secular peoples round about them.

Seventh-day Adventists seem to me to be in a very similar situation—I will say educationally, for Christian education is the theme of this study. The Bible

has been preserved to us through the centuries for the guidance and admonition of those upon whom the ends of the world are come. But the Lord has not stopped with the Bible. He has graciously given His people a volume of special instruction on education, opening up His plan more fully to our understanding. The faithful servant whom He chose as a mouthpiece to give us this educational book of the law, is now dead. This instruction is so rich, so clear and definite, and so complete that there seems need of nothing to be added to show us God's way in education.

The burning question of the hour, therefore, is how we shall treat this book of educational law. Surely God's purpose in giving it was that it should not depart out of our mouth, that we should meditate upon it day and night, and that with His help we should "observe to do according to all that is written therein." We are truly as much exposed to learning the ways of the heathen and to becoming "like all the nations" as ever Israel was. When under these influences Israel was beguiled away from God and the ways He had marked out for them, the uniform remedy employed to bring them back was to take down the book of the law and read diligently once more the instruction of the Lord contained therein. Just as surely as that was done, repentance was wrought in Israel, and a spiritual revival and reform followed.

How much better it is to prevent a departure from God than to face the necessity of a recovery later on. How much better, also, it is to make sure of keeping within the lines of safety from becoming like the nations in matters of education, than to find ourselves adrift and to have to trace our way back in humiliation and sorrow. It is for this very reason that the time seems to me to be highly propitious for us to take down anew the educational book of the law, and search its pages earnestly in review of God's plans and instruction for our schools.

An Appeal

I feel moved to appeal to all our teachers, administrators, and secretaries, as also to all our ministers, editors, workers, and our people generally, to join in a heart-searching review of the true principles of Christian education. I am not doing this on a general theory, but because my own soul has been deeply stirred by reading through once more, since the last General Conference, "Counsels to Teachers, Parents, and Students," the educational section of Volume VI of the "Testimonies," and the book, "Special Testimonies on Education." These three volumes contain wonderful and precious instruction suited to the times in which we are living. Their careful reading will richly reward every earnest, honest seeker after God's way in education.

I expect also, the Lord willing, to follow this article with a series of brief studies on the high points of Christian education as found in the Bible and these educational books of the law. This is done with the deep conviction that only by meditating upon this instruction day and night, and by observing to do according to all that is written therein, can we prosper and have the good success in our schools that God and the times are calling for.

The Approaching Consummation of the Abrahamic Covenant

JOHN ORR CORLISS

REASONING in his letter to the Roman brethren concerning God's purpose, the apostle assures them that the adoption, the glory, the covenants, the reception of the law, the service of God, together with all the promises, belong to the Abrahamic seed. Rom. 9:3-5. But to avoid disappointment on the part of any, he proceeds to tell why these blessings were withheld from some who claimed to be of the house of Israel. It was not, he said, because of any failure on God's part, but because of their own misapprehension regarding the application of the language used. He then explained that being simply natural seed did not constitute them children of the promise, but those only who hold the faith of Abraham are counted as the seed. Verses 6-9.

But Abraham's faith recognized Christ as the foundation of God's covenant promises to him (John 8:56), and those who accept Christ, of whatever lineage, are Abraham's seed, and are therefore heirs according to the promise. Gal. 3:29. There can be no failure in this; for Christ being the Seed to whom the promise must come (Gal. 3:15, 16), whoever receives the new birth through Christ is born into the family of Him who is God's eternal Heir, and so is made joint heir with Him of every promise (Rom. 8:17).

Therefore the consummation of the Abrahamic covenant, to make Christ the heir of the world, must necessarily await the coming of Him whose heritage the world is. In such an event, He is not to appear as an infant born in Bethlehem's manger, nor as a shelterless stranger weeping and sweating blood in Gethsemane's garden; no, nor as a malefactor nailed to the cross on Golgotha. None of these, indeed; for when He comes again, it will be to "inherit all nations" (Ps. 82:8), and have dominion "from sea to sea, and from the river even to the ends of the earth" (Zech. 9:10).

The Seed of Abraham will come in kingly glory. As the Lord Himself has said, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31. Two classes will then have their portions divided to them. Those on His left hand will be assigned places with the archdeceiver whom they have followed in their earthly life. But to those on His right He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (verse 34), yes, from the very foundation of the world, at the time when God's everlasting covenant was established with His Only Begotten, then communicated to Adam in Eden, and afterward confirmed in Abraham through Christ (Gal. 3:17, 18). This is the covenant which will meet its consummation in the second coming of Jesus.

Glory, bright glory, will environ Him then; for He will bear to earth not only the glory which He had with the Father "before the world was" (John 17:5), but accompanying that will be the Father's own brightness and that of the millions of angels who will form His matchless retinue (Luke 9:26). And all this pageantry will bring a distinctive honor to those who are then entering upon their joint heirship with an Elder Brother; and while it is not possible for sin-fettered minds to comprehend what awaits the redeemed, the assurance is given that they will be like

their glorious Lord when He shall come in His glory.

None need be left in darkness regarding the coming of that day. The Saviour Himself has told us how to know when it is near. At one time when He and His disciples were viewing the temple at Jerusalem, He said to them that the time would come when not one stone of the beloved structure would rest on another. Thinking that such an event must certainly synchronize with the end of the world, they ventured this triple question: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

In His reply the Saviour gave a running forecast of future events down to a great world-wide tribulation, and then said that quickly following it the sun would be darkened, the moon would refuse to shine, the stars of heaven would fall to earth, and the powers of heaven would be shaken as a signal of the returning Lord, who would then be seen coming in the clouds of heaven with great power and glory.

A well-known occurrence in nature is then cited to illustrate the climax of His teaching. Attention is called to the fact that when a fig tree puts on its leaves, every one understands that the unfolding bud betokens a rapidly approaching summer. "So likewise ye," said Christ, "when ye shall see all these things, know that it [His coming] is near, even at the doors." Verses 32, 33. A positive statement follows: "This generation shall not pass, till all these things be fulfilled." Verse 34.

It will not do for any one to say the Lord was mistaken in His stated view of the future. A person may be mistaken in making the application of some inspired statement, but the statement itself cannot possibly be wrong. The Lord predicted that the sun would be darkened at a certain time, and the moon refuse to shine. History records that the sun was so darkened, also that the moon ceased to shine, though at the full of its orb. Both these events occurred May 19, 1780. The other event predicted by the Lord—the falling of the stars—occurred Nov. 13, 1833. But whether these are the signs to be marked by the last generation, must be decided from what other scriptures add to this. Luke's record of the Saviour's instruction indicates that whereas the disciples asked for a single sign of the Lord's coming, the Master said there would be *signs* in the sun, moon, and stars, to be followed by distress of nations, with perplexity; that men's hearts would swoon away for fear, in looking after those things yet to come on the earth.

No one questions for a moment the succession of signs appearing in the heavens in accordance with the Saviour's words, nor can the present generation ignore the fact that since these occurred, national perplexities have steadily increased, until strong-minded men are nonplused by the problems that face them. The recent World War surpassed all others of its kind, according to accounts; yet the elements of strife are obviously moving toward an even greater struggle in the future.

The past horrible sacrifices of life seem to weigh little in the balance affecting the future. It must be evident to every student of prophecy that the coming of the Just One is near at hand, "even at the doors."



EDITORIAL



The Perils and Privileges of the Remnant Church — No. 1

"Hold the Beginning of Our Confidence Steadfast unto the End"

THE closing days of earth's history will be a period of special peril to the church of Christ. There will be perils from without and from within. The church will be menaced by the perils of war, of persecution, of famine, of pestilence, and of all that constitutes danger to mankind in general. But these physical perils which come from without, need not necessarily affect the vital spiritual life of the church of Christ. Indeed, when we review the history of the church, we find that oftentimes it has grown in membership and in vital force because of many outside human hindrances. Persecution has many times had the effect of purifying the church and of driving it nearer to the Lord. The cause of Christ has many times advanced faster in the midst of warfare than it has in times of peace. Hence, these outside perils are not the ones which need give us serious concern.

It is the perils from within the church itself which separate from God and weaken its power as a great evangelizing agency. With the inside perils met and conquered through Christ's grace, strength will be provided to meet the outside perils as they present themselves. It is, therefore, of the perils in the church itself of which we wish to speak particularly.

1. The Peril of Unbelief

Unbelief of God and of His word stands as the primary cause of all backsliding and apostasy. If we truly believed His word, what a revolution it would work in our lives! If the remnant church believed, heart and soul, that in a few short years human history would close and that the Lord would come to take His children home, what earnestness and zeal would possess the lives of the believers! Sad, indeed, that our possession does not measure up to our profession: that our faith in the advent hope is too much of a formal belief, with so little of the power of living faith.

The last days of this earth's history, according to the Scriptures, will be marked with unbelief, so marked as to cause the Master to ask, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

Against the peril of unbelief the remnant church is specially warned. The Lord knew that some connected with this movement would grow weary in the long years of waiting. Their hearts would be harassed with doubt and uncertainty. Their faith in the advent hope would be of such a character that they would be tempted to cast it from them, and turn again to the weak and beggarly elements of the world from which they have been rescued. To these wavering ones the apostle speaks:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 36.

This scripture indicates that some of those addressed by the apostle had been long in the way. They had done the will of God. They had sacrificed to sustain the work of God. They had toiled and labored

for its advancement. Now after they have done "the will of God," they "have need of patience," and that patience, He declares, shall meet its glad fruition in the coming of the Expected One.

"Yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him."

Blessed assurance! and may it speak hope and comfort to those whose faith is being severely tested.

The experience of the writer of this article is not unlike the experience of scores of readers. He embraced the advent message more than forty years ago. He accepted it with all the ardor and enthusiasm of a newborn hope. It appealed to his youthful fancy. He believed it with all his heart. He wondered many times back in those days if he would ever grow to manhood; if time would last long enough for him to go forth as a message bearer. The earnest, godly man who brought him the message (Elder H. H. Wilcox, possessed of the same family name, although in no way related), gave it as the conviction of his mind that the coming of the Lord would not be delayed more than five to ten years. But four decades of years have rolled their weary length around, and still the Lord delays to come. Hundreds of times during those years Satan has suggested the question, "Will the Lord come, after all? Is faith in His speedy advent well founded?" Thank God! we have been able to answer to every such suggestion: "We have not followed cunningly devised fables." Our faith has for its foundation the infallible assurance of the prophetic word, and we are glad that we did not know in the beginning that the coming of the Lord was to be delayed a few years. It was only as that hope appealed to us as a living truth; it was only as the coming of the Blessed One appeared always imminent, that our faith was preserved unsullied; and this, we believe, was in God's providence. It has been only as the church has cherished this hope as a living, imminent event, that she has been led to sound the message of the Lord's soon coming to earth's remotest bounds.

"Be Ye Ready"

The Master does not tell His church to *get* ready for His coming, but the message is repeated again and again, "Be ye ready." The church is to be in a state of ever-present preparedness. Not knowing when the Bridegroom would return from the wedding, the wise virgins, in the parable of Matthew 25, had their lamps filled with oil, ready at an instant's notice to go forth to meet their Lord. This state of ever-readiness is the position to which the church of Christ is called.

But the toil and the sacrifice of the years have not been ignored by the Master of the harvest. He has noted every tear, every heart longing, every sacrifice; and those who are faithful will receive the fruition of the promise. It is to the wavering ones that the apostle appeals at this time: "Cast not away therefore your confidence;" do not lose heart; do not give up the struggle. You have waited long for your Lord. Be patient a little longer. Soon "He that shall come will come, and will not tarry."

With this promise let us strengthen our hearts, on this hope let us build our confidence. F. M. W.

A Dying Church

It is related that an artist was once asked to paint the picture of a dying church. He did not paint a poor church edifice and a poverty-stricken congregation. Instead, he painted a stately edifice, with a beautiful pulpit and stained-glass windows. Near one of the pillars of the church he painted a box hung from a nail in the wall, having the inscription, "Collection for Foreign Missions," and over the slot through which the contributions should have gone, he painted a huge cobweb.

This picture expressed a great truth. Churches may feel that they are almost to the breaking point in raising their quota for foreign missions, but the life of the church is our foreign problems. And there can be no retrenchment. The task is of tremendous proportions, and becomes greater as the lengthening shadows tell that the sun of human probation is soon to set. No time now for cobwebs over the slot. We must increase our gifts to God for the lost millions of heathen.

I am writing this in the Zambesi Union, South Africa. I was impressed anew with the question of giving, when the goal for missions for the white constituency in this union was placed at five shillings a member per week for the coming year, it having been raised four shillings this year. The most that is given is that contributed by the poor missionaries and believers who sit amid the darkness and face the great heathen problems. They feel able to double the denominational goal, and gladly do it. If all our people throughout the land would do as well, what a mighty movement to bring this message to all the unwarned millions could be set in motion! And why not? G. B. T.

* * *

"Morbidity of Our Old Hymns"

UNDER this heading the *Literary Digest* of September 23, quotes from the *Christian Century* (undenominational, Chicago), the opinion that "doggerel verse, cheap music, and morbid sentiment characterize many of the hymns of yesterday," and "render them inadequate to express the religious experience of the normal person of today."

The trouble seems to be that in the hymns, for example, of Watts and Wesley, "a genuine social note is scarcely to be detected." "The basic New Testament doctrine of the kingdom of heaven on earth, which is now the substance of all preaching which normal citizens find reality in hearkening to, is unknown."

The same paper, the *Christian Century*, continues:

"With all of the zeal of modern hymnologists and publishers to bring our hymn books down to the actual religious experiences of today, they are still far in arrears. Sermons which dare to exploit the morbid introspection of many of the older hymns still in current use, would be delivered to empty pews, as many of them indeed are delivered, or to an array of aged and feeble listeners whose religious experiences are plainly a relic of a period which is not even a vivid memory among those of vital spiritual impulses today. Progressive preachers often either do not pay any attention to the hymns accompanying their sermons, not pretending to censor the sentiment of anthems rendered by the choir, or else they have through long toils come to realize the hopelessness of finding hymns which accord with the only sentiment which is acceptable and real to those who attend upon their preaching.

"It is true that most of these hymns were once alive, and expressed not only the author's real experiences, but also those of multitudes of his contemporaries. Thus rigidly stereotyped and preserved, they serve a good purpose in showing us how far and in what direction we have come since that day. They

satisfy an archeological curiosity, and revealing as they do the way persons of vivid religious consciousness once felt and aspired, make us glad that we live now instead of then, and help us to gird our loins with new resolution to make the religion of today's kingdom of heaven more real and effectual."

And so it has come to pass that in the opinion of the editor of the *Christian Century*, the Christian religion, instead of being a divine plan to prepare human beings for eternal life and incidentally for service during this present life, is altogether to make things as comfortable and pleasant as possible here and now, with little or no thought for the life that is beyond.

In fact, "the old-time religion," which was the religion of Christ, of the apostles, and of the martyrs of Jesus, has been relegated to the rear, and the new modern "Christianity" has been given its place. The thought of individual, personal responsibility to God, of a judgment to come, and of rewards and punishments, is too awful to contemplate, and so we must scrap such grand old hymns as this one, written by Isaac Watts:

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy.

"His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

"We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth shall stand,
When rolling years shall cease to move."

And along with it must go these soul-inspiring words from the same writer:

"I sing the mighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies;
I sing the wisdom that ordained
The sun to rule the day;
The moon shines full at His command,
And all the stars obey."

Also this from Charles Wesley:

"O for a thousand tongues, to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace."

It was Charles Wesley also who wrote:

"Ah! whither should I go,
Burdened, and sick, and faint?
To whom should I my trouble show,
And pour out my complaint?

"My Saviour bids me come;
Ah! why do I delay?
He calls the weary sinner home,
And yet from Him I stay.

"What is it keeps me back,
From which I cannot part,—
Which will not let the Saviour take
Possession of my heart?

"Searcher of hearts, in mine
Thy trying power display;
Into its darkest corners shine,
And take all sin away."

If these words are not descriptive of one phase of the Christian experience of today, it is because the

ministry of the "progressive preachers" of this generation does not lead souls into a genuine spiritual experience.

The editor of the *Christian Century* may be glad that he lives "now instead of then;" so are we, but not for the same reason. The people who lived "then" are all dead now; but, thank God, the words of the old hymn writers still live and still find as ready a response in many human hearts today as they did "then."

Though at low ebb, faith in God is not extinct. There is still such a thing as genuine Christian experience, and souls are still helped into that experience, not only by the things that were written aforetime by patriarchs, prophets, and apostles, but by Isaac Watts and Charles Wesley, and a host of other godly men and women who certainly knew what it was to walk humbly with God and whose hearts were made tender by the dews of His matchless grace.

Even in this age of jazz and jingle, of evolution and destructive higher criticism, when many preachers are so "progressive" as to deny the very fundamentals of the faith they profess to teach, there are many trusting souls who still praise God for a "fountain filled with blood," and who in every time of trouble make their own the matchless words of Toplady:

"Rock of Ages, cleft for me!
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side that flowed,
Be of sin the perfect cure;
Save me, Lord, and make me pure."

C. P. B.

* * *

The Storm Could Not Hinder

THE work of J. Hudson Taylor for China forms a striking chapter in the book of modern missions. No one can doubt that the Lord called him as one of the pioneering agents for the time of China's opening. Oft repeated has been his testimony to the Lord's delivering providence in the China Sea when his boat was approached by savage pirates. As the missionary prayed, even against the unbelief of the ship master, the winds suddenly filled the sails and carried the boat to safety. But in his little book, "A Retrospect," Mr. Taylor tells of a providence as he embarked for China in 1853. He says:

"We had scarcely left the Mersey when a violent equinoctial gale caught us, and for twelve-days we were beating backward and forward in the Irish Channel, unable to get out to sea.

"The gale steadily increased, and after almost a week we lay to for a time; but drifting on a lee coast, we were compelled again to make sail, and endeavored to beat off to windward. The utmost efforts of the captain and crew, however, were unavailing; and Sunday night, 25th September, found us drifting into Carnarvon Bay, each tack becoming shorter, until at last we were within a stone's throw of the rocks.

"About this time, as the ship, which had refused to stay, was put round in the other direction, the Christian captain said to me, 'We cannot live half an hour now; what of your call to labor for the Lord in China?'

"I had previously passed through a time of much conflict, but that was over, and it was a great joy to feel and to tell him that I would not for any consideration be in any other position; that I strongly expected to reach China; but that if otherwise, at any rate the Master would say it was well that I was found seeking to obey His command.

"Within a few minutes after wearing ship, the captain, walked up to the compass, and said to me, 'The wind has freed two points; we shall be able to beat out of the bay.' And so we did."

W. A. S.

A Help in Time of Trouble

THE Scriptures speak of the Lord as a present help in time of trouble. He is represented by such symbolic terms as a shield, a tower, a refuge, a shadow of a great rock. "The angel of the Lord," we are told, "encampeth round about them that fear Him, and delivereth them," and He will prove an immediate help. A soul in temptation has only to cry out for deliverance, and immediately the answer will be sent. When Daniel prayed, the angel of God was caused to fly swiftly to his assistance.

We were impressed with this recently in the assistance which was rendered a great steamship in the middle of the Pacific. A fire broke out in the vessel, and the passengers and crew, nearly three hundred in number, were obliged to take to the lifeboats. The wireless on board the steamer sent out the cry of distress. That cry was picked up by other boats in the Pacific, and six vessels immediately steamed toward the burning vessel. The first one to arrive found all the passengers afloat in the lifeboats, and succeeded in effecting the rescue of every one.

What a striking illustration is this of the cries of distress sent out by the child of God! A cry may be only a silent prayer, a deep, earnest longing of the heart for help; but the delicate prayer mechanism of heaven catches the impulse, and immediate help is sent. We have a prayer-hearing and prayer-answering God. He invites our confidence. He invites our appeals for help. When we stand face to face with temptation, it is not necessary that we should retire to our closet to pray, although of course this is desirable if consistent; but wherever we are, in the midst of the busy throng, on a public street, we can find a sanctuary with God. In the midst of the multitude we can shut ourselves in with Him, and from Him receive the help we desire.

F. M. W.

* * *

Sent from God

It was at the Linköping general meeting in Sweden years ago that I met a colporteur who told the story. This young Swedish woman had been carrying the message-filled books back into the mountain regions in Sweden. Stalwart young women, as well as the young men, have taken packs of books on their backs, making the deliveries away in forest and mountain where the homes are widely scattered and far between. The story follows as the young woman told it:

"I was returning from a delivery of books in the mountains. I had the money for the books in my pocket, but on the return journey through the forest roadway I ran out of food. I was exhausted and needed something to eat. It was really a serious matter. I turned aside from the path among the trees, and prayed to God to give me strength and to help me to keep on until I could find food. The Lord blessed in that prayer season among the trees, and I turned back again to the road with my heart encouraged and my spirit strengthened. Just as I came into the road a man met me, the first human being I had met for hours on that lonely way. He was carrying a sack on his back. As I stepped out into the road, just as he came up, he stopped and put his hand into the sack and took out a loaf of bread. Holding it out to me, he said, 'Here, do you want this?' I took it, for I did want it. I realized that God had sent it to me. I turned aside after passing on a little way, and sat down by a stream, eating my bread and drinking from the mountain brook, and thanking God for His love and care."

The sister said that she never knew whether it was a man or an angel whom she met with the loaf of bread there in the wilderness; but it does not matter. He was God's agent bringing the help in answer to the cry of one of His servants in need.

W. A. S.

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."

The Price India Pays Through Ignorance

OLIVE SMITH, M. D.

A WOMAN was brought in a few days ago in such a condition that she expired a few hours after her little one was brought into the world, dead. Both could no doubt have been saved if they had been brought sooner. Another price paid for ignorance and neglect!

There is a large ward filled with endowed beds in the hospital, where these poor, squalid, emaciated specimens of humanity can come and receive medicines and care free of charge; and yet they and their families are too ignorant and superstitious to bring them, preferring to use the unmentionable, almost unbelievable, remedies (?) of their native doctors.

If there were trained nurses or those skilled in the care of the sick, who could go into the homes of these poor people and teach these mothers how to care for themselves and their children, and take those needing medical help to a hospital for treatment, what a work for God they could do! People in all parts of the civilized world are becoming more and more interested in "Child Welfare" and "Social Service" work. India is a most excellent place to get experience in these forms of service.

Bangalore, India.

* * *

Delivered by an Earthquake

KEGHAM IGITHANIAN (aged 15)

OUR home was in Erzerum, a wealthy, prosperous city. Our family belonged to one of the richest families in the town, and consisted of sixty members, all very closely related. We used to dwell together in one large and beautiful house, and lived a very happy and peaceful life until the general deportation of the Armenians took place, which misfortune reduced our large and patriarchal family to the number of five.

It was toward the middle of June, 1915, that all the Armenian inhabitants of Erzerum, more than 15,000 in all, were compelled to emigrate. We were deported in several convoys in different directions, being escorted by brutal *gendarmes* and *chettés* (bands of robbers). The human tongue cannot describe the ferocious treatment to which we were exposed during the five months of our wandering under the scorching summer sun, across valleys and mountains, rivers and deserts. Out of our convoy of exiles only a few women and children succeeded in reaching Mosul, near old Nineveh; and these hardly looked like human beings, roaming about the streets asking for a morsel of dry bread until they fell fainting from exhaustion.

When we left Erzerum, we had with us money, horses, and such valuables as we could take with us. But it was not long before our *gendarmes* began to beat us and force us under threat of death to give them all our money and other belongings. Later on they robbed us of everything else, including even our clothing, so that some of us were left absolutely naked, and others were clad only in a single shirt.

At different places the men were separated from their families, and cruelly murdered by blows of the ax. Among these were my dear father and my two

brothers-in-law, who were killed before our very eyes.

Again and again women and girls were snatched up and carried away by Kurds and Turkish villagers. My two young sisters were thus taken from us.

Many died from sickness and exhaustion, and many others, among them my dear mother, fell because they could not walk any farther. With tears we kissed our dear mother and left her on the road under the scorching sun. We were forced to leave her by herself because the *gendarmes* would not let us stay behind with her.

Thousands of babies and weaklings were thrown into the rivers. Mothers were compelled to abandon their children, whose sufferings they could no longer bear to see, or when they themselves were too weak to carry them farther.

We have seen the river Euphrates bear down its stream numerous headless human corpses. My two brothers were murdered and thrown into this river.

You will probably ask me, "How is it that you and your little brother have been spared and are still alive?" We must reply that this is simply because God intervened and delivered us miraculously.

We had arrived at Malatia, where we were compelled to toil up the steep mountain routes. On this mountain, a few days before our arrival, another convoy of exiles was brought, and more than six hundred men and women and children were tortured and massacred. The place looked like a vast cemetery of unburied human bodies. We felt that the same fate was awaiting our convoy, which by this time was reduced to only the surviving women, and children under fourteen years old. And we were by no means mistaken in our calculation.

Only a few hours had passed since our climbing the mountains, when we were suddenly surrounded by Kurds and our own *gendarmes*, all armed with rifles, swords, hatchets, and sickles. With bloodthirsty eyes they began an attack. At the sight of all this, women and children shrieked and wailed. Even the strongest men would shudder to hear their cries. But soon the cries of despair turned to loud supplication. Unanimously, all fell down on the ground and began to utter loud, fervent prayers. Our voices reached to heaven, and ere long God intervened. A terrible earthquake took place. The earth trembled and cracked under our feet. It was too evident a sign to our assassins that our cries had ascended to the throne of God. Perplexed and terrified, they left us and went away.

After many other vicissitudes and dangers, we arrived at Mosul. God helped us here also. While many were dying daily of starvation and other wants, my brother and I were able to find a rich family where we worked as servants and had all our wants supplied. Later on we were taken to an orphanage, where we had great difficulty in keeping the Sabbath, but by the grace of God we have been able to bring at least one orphan to the light of the truth.

We pray to God that He may soon grant us the opportunity to be accepted in our own school, where we may have the freedom to keep the Sabbath in the right way, and also learn more from the word of God.

Notes of Travel

MEADE MAC GUIRE

AFTER the usual difficulties of crossing the border from one country to another in Central Europe, I arrived at Prague, Czecho-Slovakia, September 13. It was quite late at night, and Elder Wentland met me at the station and took me to a room. The first meeting of the conference for this field had been held that evening. The meetings continued four days, with an attendance evenings and on Sabbath of a hundred or more. A number of those not of our faith came, who appeared to be deeply interested. The prevailing language is Czech, though there were small groups in other languages. The division and union laborers spoke in German, and I in English. All addresses were translated into Czech by Brother Simon, a native evangelist.

This field is in great need of a training school where its young people may be educated and prepared for the work. Brother Wentland is doing what he can, but much more is needed. The field has about thirteen million people comprising Czechs, Slovaks, Germans, Austrians, Russians, and Poles, and workers must be prepared to give the message in all these tongues. We have a group of excellent young people here, if facilities and means could be provided for their training. Some of them are doing colporteur work, and must face difficulties and hardships of which those in more favored lands know nothing.

Day by day as I went to the meeting place I passed a fine statue of John Huss, the martyr of the Reformation in Bohemia, and was reminded of the prayer of this hero of the cross shortly before his cruel death:

"O holy Christ, draw us after Thee. We are weak, and if Thou dost not draw us, we cannot follow Thee. Give us a strong and willing spirit; and when the weakness of the flesh appears, let Thy grace go on before us, accompany, and follow us. For without Thee we can do nothing, least of all suffer a cruel death for Thy sake. Grant a willing spirit, a fearless heart, true faith, steadfast hope, perfect love, that for Thy sake we may with patience and joy surrender our life. Amen."

As I look into the faces of these young people, I am confident that God is enlisting an army of workers who will go forth with His message in the same heroic spirit of devotion and sacrifice as that manifested by their martyred countryman in 1415.

September 18, in company with Elder Kotz, I left Prague for Vienna, arriving in the afternoon. Brother Adene, Missionary Volunteer secretary for the union, met us and took us to a room. Then we went to our tract society office, and I obtained 150,000 crowns, and Brother Kotz 200,000, so as to have a little money for incidental expenses. This is the place where one with a few dollars becomes a millionaire when he exchanges them for Austrian crowns. But alas, our quickly gained wealth soon melts away, for a ride on the street car costs 1,000 crowns. Before the war this would have been about \$200. An ordinary meal costs from 25,000 to 30,000 crowns, which at pre-war rates would have been \$5,000 to \$6,000. It is a strange situation, and one which experienced residents say is unexplainable.

Tuesday we visited Captain Terry, in charge of the American relief work for Austria. He declared it his opinion that Vienna presents the most striking contrasts of any city in the world, with a multitude reveling in wealth and luxury and dissipation on the one hand, and tens of thousands destitute, suffering, and starving on the other. Vienna is a city of nearly two million population.

We had a meeting with our people Monday and Tuesday nights. There was a good attendance, and the greatest interest and appreciation was shown.

It has been our aim where we have but one or two meetings with any congregation, to dwell upon the supreme essential in the Christian life. This we conceive to be the positive knowledge and conscious experience of an indwelling Christ. The thought is clearly stated in 1 John 3:24 and 2 Corinthians 13:5: "Hereby we know that He abideth in us." "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This consciousness is the secret of the victorious life. The old colored man understood it. When the scoffer said to him, "Sambo, they tell me you've got the *mastery* of the devil," he replied, "No, sah, but I'se got de *Master* o' de devil."

The spirit of prophecy says: "Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy." — *The Desire of Ages*, p. 324.

Tuesday night Brother Kotz left for Berne, Switzerland, and I for Teschen in Moravia.

* * *

Taking "Gali" Patiently

M. M. MATTISON

You will be glad to know that the work in our union is progressing. There have been a number of baptisms in the Punjab since last winter. The work in the Bombay Presidency is coming on nicely, twelve having recently been baptized at Lasalgaon. Others will be baptized at the meeting there in September, I am sure. Najibabad is growing in every way. Brother Morris has done well so far this year, and I feel that we have reached a new day in our work in that, our oldest station. If our workers there can keep their health, we are sure to see a strong advance move. The work is already growing, and this year will see the membership there doubled, I believe.

Our work at Hapur is being blessed of the Lord. The Spirit of God seems to be working as it has not done before with these people among whom we have been laboring for the last two years. Last evening we were having a meeting where the non-co-operators threw stones at our people last winter. At the close of the meeting I was pleased to see ten or twelve men take their stand for Christ. They urged me to cut off their *chhotias* (the tuft of hair on top of the head), and baptize them at once. Some of these men are ready and will be baptized next week.

We have a school at Hapur of about twenty boys, and they are making very good progress. The man who teaches this school was a rank heathen a year ago. Now he is really a converted man, and is teaching the boys to sing, pray, read, and recite Bible stories.

I have great faith in the village schools. At present I have openings for three more of these schools, the people furnishing the houses for the schools and urging us to come at once. I am sorry we have only one man who is available at present, but I am going to hold on to these people and make arrangements as soon as possible for them. They are all our inquirers, and will not be long in making the change from Hinduism to Christianity.

Three of our men here in Hapur, who have been studying for a long time, were baptized this morning. They are from the Chamars (leather workers, a low caste). Some of them have recently had a good experience, for which I am very glad.

Yesterday one of these men, Chejjan by name, told me he was not the same man he was before he was baptized. He was telling me of his bad temper before he was a Christian, and that now he had gotten the victory over it, also over tobacco. One day this week his wife came home from the bazaar, telling him of a certain shopkeeper who had given her some abuse (*gali*). He went to see the shopkeeper about the matter, and asked him why he had given his wife *gali*. He replied to our brother, "You are only a low-caste man. I will give you *gali*." Chejjan folded his hands before the man and said, "All right, give me all the *gali* you want to." It made quite an impression on the other Hindus to see this man, who used to give as much *gali* as any one, now stand up and take *gali*.

Some of these people have a hard time when they give up their old ways, but we are seeing enough every day to convince us that the work the Lord is able to do in changing the lives of these people is one that pays. I am glad to be in such a work. At times we feel that the changes are made slowly, but when I compare the lives of some of these men now with what they were two years ago, I can see remarkable advancement; and this advancement is what encourages the missionary.

* * *

Field Days in the Philippines

J. J. STRAHLE

THE months of August and September in the Orient are devoted to church organization. We are making the best of this opportunity not only in organizing our churches more thoroughly, but also in building them up spiritually.

Our plan thus far has been to begin the home missionary convention with a revival. We found no trouble in getting the brethren to take part in missionary work after they had had a good experience spiritually.

One meeting is devoted to instructing the members how to work, — a sort of institute in which they are taught the principles of gospel salesmanship. This instruction is similar to that given our colporteurs, only more simple. After the training, we organize the members into teams of four each. Magazines, booklets, and tracts are used in the campaign. Later on in the day we come together for an experience meeting. This meeting is the best of the whole convention. As leaders, we tell our experiences, and then place our profits of the Field Day on the table as a gift to the Lord. One by one the members relate their experiences and bring their gifts, till usually a substantial sum of money has been contributed for the advancement of the Lord's work.

Two evenings are devoted to stereopticon lectures on the progress of the third angel's message in the Philippine Islands. The laymen appreciate this very much. A large number of people from the outside always attend these meetings, and thus learn much of our message.

We had a unique experience at the town of Lucban, Tayabas, two weeks ago. The Catholic church held a festival for the patron saint, and the town joined with the church for a gala time. When we learned that a *fiesta*, or festival, was to be held, we immediately planned to hold a missionary convention. On Sabbath and Sunday evenings the Catholic church was having her processions, in which images of the saints were carried about through the streets. A novel idea came

to our minds of stretching our canvas screen across the street where our church is situated, and giving the lecture out in the open. We did so, and the people began to gather from either end of the street, and watched attentively as the pictures were thrown on the screen. Evidently, the pictures made a good impression on them, for when we held a field campaign the next day, nearly every one we met purchased literature.

We are enthusiastic over the success in holding missionary conventions. Thousands of magazines and booklets are sold on the Field Days. We wish we could visit all the churches, but with our small corps of workers this is impossible. The Lord is blessing our efforts so that our other churches are catching the spirit, and are inspired to do more to bring the good news to their fellow men.

* * *

He Was Settled in Worship of Buddha

F. A. PRATT

OUR colporteur in Siam called on a man who had been a subscriber to the Chinese *Signs* magazine the past year. He asked him for his renewal, and the man said, "I have no use for your paper, and do not care to look at it. Last year, when the first copy came, I opened it and found that it was a religious paper; and the succeeding numbers I gave away without opening."

Upon being asked why he had not read the papers, he said, "You have your way, and I have mine. You worship God, and I worship Buddha."

The canvasser then asked him how long he had been a Buddhist. He replied, "I have been a Buddhist for three or four years. If you had come before that, I would have studied your religion. Now I worship Buddha, and have no desire to hear anything else."

This true experience has taught me an impressive lesson. I pass it on in the hope that it may help others to realize more keenly the need for us to hasten in giving the message in these dark lands.

* * *

A Cry from Hunan, China

HERE is just a paragraph from a letter sent in by Brother J. P. Beach, who has been a year or more in the heart of China. He makes an appeal for educational help for Hunan.

"We must conduct a higher primary school, for we cannot afford to educate our children up to the fourth grade, and then let them drift. I would that you brethren in the homeland might see with your own eyes the conditions as they exist; I know you would not hesitate to provide us funds for a school at once.

"I have had charge of the educational work here for a year, and am pleased and encouraged with the way it is progressing; but we need to do greater, greater, and still greater work for these poor heathen children.

"Now is the time to strike in these lands. The iron is hot. The educational work *must* go — all the work *must* go. Give us of your best from the homeland with which to work, and trust the Lord with the rest. Grant us this much-needed school, is our request and prayer."

* * *

"A MAN'S future is his own. He makes it every day as he goes along. As a keen thinker says, 'What a man chooses today, he chooses for tomorrow; what he overcomes today, he is overcoming for tomorrow; what he yields to today, he is still more likely to yield to tomorrow.'"



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. Conducted by Miss Lora E. Clement.

THE ECHO OF A SONG

To my fancy, idly roaming, comes a picture of the gloaming,
Comes a fragrance from the blossoms of the lilac and the rose;
With the yellow lamplight streaming I am sitting here and
dreaming

Of a half-forgotten twilight whence a mellow memory flows;
To my listening ears come winging vagrant notes of woman's
singing;

I've a sense of sweet contentment as the sounds are borne
along;

'Tis a mother who is tuning her fond heart to love and crooning
To her laddie such a

Sleepy little
Creepy little
Song.

Ah, how well do I remember when by crackling spark and ember
The old-fashioned oaken rocker moved with rhythmic sweep
and slow;

With her feet upon the fender, in a cadence low and tender,
Floated forth that slumber anthem of a childhood long ago.
There were goblins in the gloaming, and the half-closed eyes
went roaming

Through the twilight for the ghostly shapes of bugaboos
along;

Now the sandman's slyly creeping and a tired lad's half sleep-
ing,

When she sings to him that
Sleepy little
Creepy little
Song.

So I'm sitting here and dreaming with the mellow lamplight
streaming

Through the vine-embowered window in a yellow filigree;
On the fragrant air come winging vagrant notes of woman's
singing,

'Tis the slumber song of childhood that is murmuring to me;
And some subtle fancy creeping lulls my senses half to sleeping
As the misty shapes of bugaboos go dreamily along,—

All my sorrows disappearing, as a tired lad I'm hearing
Once again my mother's

Sleepy little
Creepy little
Song.

— J. W. Foley.

* * *

Which Master Are You Serving?

ANNA O. MARCHANT

It is well for us, even though we may feel that we are Christians, to search our hearts carefully and honestly, to see if we really understand what God requires of us. We cannot enter His kingdom with one sin unpardoned; and a home in heaven is the consummation of our hope. The Lord has gone to prepare a place there for us, and has promised to come again and receive us unto Himself, that we may dwell with Him forever. John 14: 2, 3. But are we doing our part in preparation that we may be worthy of this home?

In speaking to His disciples, Jesus declared, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6: 24. And in Romans we read, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16. Which master are you serving?

Do you prefer worldly amusements to the house of God? We are admonished, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

Is there some one whom you cannot forgive? Jesus said,

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15.

Is there anything in your life or among your earthly possessions which you cannot give up, if necessary, in order to serve the Lord? Our Saviour says, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14: 26, 33. This means that we must give God first place in our hearts.

In the last great day every man must "appear before the judgment seat of Christ;" and receive reward for all his acts, whether they "be good or bad." 2 Cor. 5: 10. Then there will be no chance for repentance. The fact that you have taken the conduct of others for your guide will be no excuse for your wrong actions.

Why not now, while the door of mercy is still open, repent of all sin, break away from the old life of bondage to Satan, and with humble prayer determine to start anew in God's service? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. And we are so highly regarded by our Father that "there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

* * *

The Bible

MRS. MAUD E. HARTER

THE word "Bible" means *book*, but the term is now exclusively confined to the Book of books. This particular volume is more than a comprehensive summary of knowledge, for it tells the human family the ways and means by which cheer and happiness may be obtained. We are told by the pen of inspiration that love is the best and most effectual antidote for all sorrow and sin. John says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And he adds, "By this shall all men know that ye are My disciples, if ye have love one to another." John 13: 34, 35. A well-known writer says: "Many, many have failed and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome." "If we love one another, God dwelleth in us, and His love is perfected in us." 1 John 4: 12.

The foundation of the home was laid in the second chapter of Genesis. God said, "It is not good that the man should be alone." Gen. 2: 18. Then home must have been intended by the Creator to be a place of companionship. In woman, man was to find a real helpmeet. It is a high honor for a woman to be chosen from among her associates, and honored with the love of a noble, true man—to become the mother of his children, to sit as a crowned queen in his home. And if home is to be a place of cheer and happiness, she must appreciate this honor and reciprocate his love. The wise man says she is then of more worth than rubies.

The characteristics of an ideal home keeper are thus enumerated by this same writer: Her husband may safely trust in her; she will do him good and not evil all the days of her life; she is practical, as she knows when her merchandise is good; her family are well clothed and protected from the cold; she governs her home with wisdom and kindness; she is ambitious; she is a missionary, as she reaches forth her hands to the needy; her children call her blessed; her husband honors her; and Heaven's blessing is given her.

God's wonderful Book also presents to us the beauties of nature, and the creatures of His handiwork; it emphasizes the infinity of God's creative power, and His care for His own. We are told to consider the lilies of the field, how they grow, for the promise is that Israel shall grow as the lily. We are enjoined to be mindful of the birds of the air, for not one sparrow falls to the ground without the knowledge of its Maker. He numbers the stars, and knows them all by name, as the parent knows the children who cluster around his knee. He weighs

the mountains in scales, and commands the heavens, and they send forth the snow like wool. He makes the clouds His chariots, appoints the moons for seasons, and knows the going down of the sun. He sets the bounds of the sea.

This same Father gives drink to the beasts of the field, causes the grass to grow for the cattle, and herbs for the service of man. At His command the trees spring into bud and bear fruit, the birds nest in them, and man enjoys their shade. The hills are a refuge for the goats; the sun is a light by day and the moon by night.

Thus we might go on indefinitely, and never exhaust the wonders of this Book, for it is the divine word; it produces realities; it is creative, pouring forth divine energy. David says, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which thou hast ordained; what is man that Thou art mindful of him?"

* * *

Why Children Lie

"CAN you tell me," the distressed mother asked, "why it seems to be so hard for Jane to tell the truth? I'm in despair about her. I simply cannot understand this terrible trait in her. I can see some reason for the big fibs she tells, but not for the little ones she is always telling."

The mother went on to cite examples of her daughter's lies. The girl did seem an amazingly prolific liar, and the thinness and futility of most of her inventions made her seem indeed a mystery. But in the midst of this recital the telephone rang in the adjoining room, and mother called:

"Jane, will you please answer the telephone? If it's Mrs. X, say that mother is not in."

The next moment the girl's voice was heard: "I'm sorry, Mrs. X, but mother is not in. . . . No, mother didn't leave word when she'd be back."

This telephone incident was instantly suggestive of an explanation of the mystery of the prevaricating Jane. Questions were put to the mother, which she readily answered, and presently all the mystery there was to Jane was no longer mysterious. The business of the telephone was a typical incident of the mother's relationship throughout her daily life. Here was a woman, charming, gracious, intensely well meaning, and yet her life was a fabric of petty untruths, which she was so accustomed to tell that she was not even aware of their character. And in the environment of these petty untruths Jane was growing up, getting her example, her inspiration.

"Why, I'd never thought of that!" exclaimed the mother as she realized this relation between cause and effect.

This mother represents a large class of women who go on telling social lies with never a thought of the influence of the untruths upon their children. The conventional standards of social politeness have so encroached upon their honest feelings that a social lie is uttered as a matter of course.

The Commonplace Untruths

It is a commonplace for such a woman to entertain friends at the house, outdoing herself in hospitality, urging them to come again, and the minute the friends are on the outside of the door to throw up her hands with: "At last they are gone; such bores!" It is a commonplace for her to accept a friend's telephoned invitation with seeming pleasure, and the instant the receiver is hung up to exclaim: "Oh, how I hate to go there!" This woman flatters her friend's clothes, and then just outside her hearing, comments: "Hasn't she awful taste?" It is a commonplace to feign illness in order to escape an unpleasant duty. And the children hear all these untruths—and yet it is a mystery to these mothers why their Janes and Johns lie!

Here is one explanation—the supposedly harmless social lie—of why our children develop the deplored habit of telling untruths. For that we are to blame, but our guilt does not end there. If we parents will seek further, if we will closely examine all the facts of our relationship with our children, and if we will be honest in acknowledging what we discover, we shall admit that the great reason why children lie is that in various ways, usually unconscious of what we are doing, we parents stimulate them to lie. The child is essentially imitative in acquiring habits and knowledge, and therefore learns far more from our general behavior and our treatment of him than from our orders. The influence of our concrete example is tremendous; by comparison our well-intentioned commands are just vague words, without meaning and without effect. And then in addition to the harmful pattern we set for him to copy, we incite the growth of the evil habit in him by unconscious neglect, by unconscious injustice, by unconscious misunderstanding.

Is it unfair to place so great a blame upon ourselves? Let us look into the matter. If I do succeed in showing that the bulk of the blame for this failing of our children is our own, I do it in the certain knowledge that all parents who read this will make haste to correct in themselves whatever fault may be an influence for evil in their children's lives.

Consider the child's instinct for self-protection and self-defense, and what happens when that instinct is aroused by hasty or unjust action. The following incident, so ordinary that it might have happened in any home, concretely illustrates how we parents, following a blind sense of right and wrong, are responsible for sowing the lie seed in our children.

Six-year-old John, sensitive, powerful, with a definite will of his own, was attacked by his impulsive sister, four years his senior, who violently snatched a ball from John's hand while he was playing with it. Her only excuse was that she happened to want to play with that ball at that moment. John, incensed by her interference, was determined to get his ball back. He put up a fight, and being at a disadvantage because of inferior weight and height, naturally resorted to the only available weapons at his command—his nails. As his nails dug into her cheeks, Jane shouted frantically for help. The mother came hurrying in upon the scene, and seeing the scratched face of the sister, without stopping to investigate the cause of the trouble, she got hold of John and insisted that he at once tell sister how sorry he was.

"But, mother, I am not sorry," John wept.

But in the mother's opinion John's own feelings had no place in the matter; he had to say he was sorry, and for thirty minutes the mother relentlessly kept at John. She threatened to tell father about it when he came home; that unless he said he was sorry he could get no supper. John held out, but realizing his helplessness, hungry and weary and fearing his father, he yielded, and with his lips only muttered, "I am sorry."

At once the mother picked him up, kissed him, told him he was a good boy, that they were friends again, served him his supper with an extra bit of cake as a reward, little dreaming that in exacting this insincere expression of regret from John, she had taught him to lie, and had proved to him that lying has its own reward.

Are Your Directions Clear?

Another practice by which we stimulate children's lying is our failure to give our children directions that are simple, clear, and reasonable. We bury our directions in too many words; we give them hurriedly, inaccurately; and too often our directions are based upon so little thought that they strike even the childish mind as unfair. And then if the child does not instantly respond to what must sound to him a mere confusion of words, we grow impatient with him, we repeat our directions, perhaps this time using a new combination of words. The result is, that often the only definite impression the child receives from all our talk is, that he must or must not do something or he will be punished. Then to our question of whether or not he has done as he was told, the child guides his reply by what he thinks we expect it to be. His one thought is to save himself from punishment, and he answers accordingly, without regard for truth.

The following bit of conversation on a beach one summer afternoon between a mother and her eleven-year-old daughter will illustrate this particular point:

"Betty, did you dive today?"

The sharpness of the mother's voice, the look in her eye, prompted a frightened, defensive "No" from the lips of the little girl. But her denial did not save her.

"Why, Betty, you did so!" spoke up a small boy who had been on the raft with the little girl and who had seen her dive.

"Betty, I am ashamed of you for disobeying me and then lying about it," exclaimed the mother. "Did I not tell you not to dive?"

"But you said that when I had a cold, and I'm all right now," Betty tried to explain. "I thought you meant while I had a cold."

"I meant you to understand you were never to dive. Haven't I told you it is bad for you, that you overdo and get tired and chilled, and that is why you get colds?"

"But, mother, you told me I could take part in the girls' diving contest on the Fourth of July."

"That is a different matter," the mother replied. "I did not tell you to dive outside of that."

"But I have to practise for that contest, mother. It's only a week from now, and you know I won't have any chance unless I practise."

"Don't try to argue with me. For this disobedience and lying to me you cannot be in the diving contest or any other

of the Fourth-of-July games," was the mother's final decision. "You've got to learn to stop lying."

Betty was heartbroken, but she had lied, and her mother was determined that she had to be punished. Yet it was the mother's confused, incomplete, and illogical directions that were responsible for Betty's lying. And unless Betty is very unlike the average child, the punishment meted out to her will have little curative value. She will feel the injustice of both directions and punishment, and the effect is likely to be to stimulate her to be shrewder in her lying.

How a Boy Liar Was Made Over

Our children's lies often spring from our not understanding their needs, and our seeking to govern them by arbitrary rules and reiterated "don'ts." Donald was such a little liar—a source of bewildered misery to his mother and father.

"Can you explain," his mother asked, "why Donald always gives me garbled accounts of everything that happens to him? He does not seem to be able to tell the truth. For instance," the mother continued, "the other day he came home from school with his clothes torn, his hands and face black, all evidences of his having played ball; and to my question why he had played ball when I had told him not to play, he absolutely denied his playing; he told me he was just watching other boys play, that he had fallen into a puddle of water. He did not know how his sweater got torn; he guessed a boy must have torn it; the hole in his stocking was a total surprise to him; he did not know how it happened."

"Then again, Donald lies when there is no reason for his lying. Instead of riding to and from school, Donald often walks both ways and saves his nickels. One day he appeared with a new top. When I asked him where he got it, he deliberately told me a neighbor's boy had given it to him. The next time I saw the boy I thanked him for giving Donald the top, and the boy in childish fashion said, 'No; I did not give it to Donald; he bought it himself.' Donald is obstinate and strong willed, and his father and I insist on his obedience. We usually succeed in the end, but it means a terrific struggle all the time. As for his lying, we don't seem to be able to do anything to cure that."

Examination proved eight-year-old Donald to be a physically powerful boy with splendid mentality, originality, and with a determined will of his own, doubtless a combination of both his father's and mother's wills. His life was ruled by the arbitrary orders from his two exacting parents without thought of the child's nature and how it should be treated, and all his activities were restricted by thoughtless "don'ts."

Donald naturally rebelled against this crushing suppression of his powers. He was afire inside with irritation and resentment; inwardly he lived in a world of emotional chaos. His lying was the logical consequence of the treatment he received from his parents. He was in such confusion and bewilderment himself that many times he was not conscious that in his speech he merely reflected his inward confusion. Many times he lied without being conscious of it.

The treatment this boy required was the removal of the senseless, autocratic dominance which ruled his life. The recommendation for the mother was that for a while at least she should discipline herself, and give the boy greater freedom for self-expression, and stop all meaningless "don'ts." If for good reason it were necessary to deprive Donald of certain opportunities for activity, others equally interesting should be substituted to give him an outlet for his powers.

The mother at once saw her error, and was frank enough to admit her mistaken treatment of her boy. She realized his needs, and in a persistent and consistent way went to work to meet them. To provide sufficient opportunities for his body and mind, the mother provided him with materials to work with.

Donald had always wanted to do things with his hands, but his father would not let him touch a tool, and his mother would not let him mess up the house. Now Donald has a chest of tools of his own; a table was arranged for him in one corner of the father's garage, and from bits of wood, tin, and wire, all kinds of ingenious creations are invented by him. With the releasing of his own powers through constructive and satisfying channels, he has gained peace and poise and self-confidence. He has nothing to hide and nobody to fear. It is the natural thing for him to tell the truth.

We forget that many children live largely in the land of make-believe, and that often there is no difference in actuality to them between the events of their fancy and the events of their everyday life. Both are equally real.

A Decalogue for Parents

With lying, as with any other disease, an ounce of prevention is worth many pounds of cure. The best prevention, in fact the only prevention which is within our power to exercise, is for parents to be at all times simple, direct, honest with their children in all relationships. We all recognize the importance of building a sound physical foundation in our children from their earliest years. If we wish to develop all-round, wholesome human beings, we must with equal thought lay in our children the foundation for their ethical development. And particularly must we remember that if we are to succeed in this prevention we cannot begin our work too soon.

I would submit these ten suggestions for the study and guidance of parents:

1. At all times speak to your child simply and clearly, and in giving directions use as few words as possible, so there will be no chance for his misunderstanding.
2. Do not arbitrarily suppress his natural energies, and force him to seek a secret and illegitimate outlet for them, which he will be tempted to conceal by untruths.
3. Answer his questions honestly, not with half truths.
4. Satisfy his curiosity wisely, lest he seek satisfaction through unwholesome channels, and be compelled to lie to cover his guilty knowledge.
5. Do not emphasize his mistakes and transgressions, making them become black monsters to him, and making him ashamed to speak of them freely. Correct his mistakes quietly and constructively.
6. Trust your child. Do not question him with suspicion, lest you stimulate in him the fear of punishment, which will lead him to lie in self-defense.
7. Do not judge children by the adult standard of right and wrong, lest the child, in order to come up to it, be forced to deception.
8. Do not crush or punish a child's honest, outspoken observation merely because some adult's vanity might be hurt by a true criticism it contains, lest the child be led to hypocrisy.
9. Do not mistake the child's fancy, his imaginative playfulness, for lies. Remember that his imaginative world is as real to him as our material world is real to us.
10. Honor your children. From the earliest years, treat them with the same consideration you would give your equal.

—Miriam Finn Scott, in the *Ladies' Home Journal*.

* * *

LIFE'S LESSONS

I LEARN, as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I'd longed for
Had hidden a thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the welcome strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away.
And those who have never known sorrow,
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom.

—Lutheran Witness.



YOUNG MEN and YOUNG WOMEN



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

Symmetrical Men

I. Lopsidedness

ROBERT B. THURBER

Soon after the World War broke out, I stood one day on the curbstone of an Oriental city, and watched a parade of soldiers marching down the street. Three thousand of them had just arrived on transports from home, and were taking the place of the trained fighters who had been called to meet the brunt of the battles in France. Raw recruits snatched from all walks of life at a day's notice in the hurry of departure, they had been ill-fitted with uniforms, crowded into unready vessels, and away. Nothing better was possible in the rush of preparations that necessity urged with a relentless hand. No doubt many such scenes were enacted in all war-scarred countries at that moment.

The war, like the explosion of a flash light for a photograph in the night, threw into bold relief on the film of current history, all the virtues and vices, strength and weaknesses, of nations and of men. Coming suddenly and on so large a scale, it showed the world a picture of itself before it had time to pose, and threw into the background all it had thought itself to be. In a thousand ways the war revealed the world's inner self.

Here were these men, uniformed and supposed to be uniform, yet so different. From a civilization where for generations son had followed in the footsteps of father to such an extent that physical peculiarities and oddities and extremes had become fixed, they represented the average type of humanity as it may be taken hit and miss.

There were the slant-browed, the bulge-browed, and the high-browed; the square-shouldered and the round-shouldered; the flat-chested and the pigeon-breasted; the tall and the short; the slim and the rotund; the bow-legged and the knock-kneed and the limp-legged; the springy-stepping, the flat-arched, and the toed-in; flabby bodies from the coddling of luxury, stiffened limbs from the tailor's bench, stooped shoulders from the clerk's desk, rolling gaits from the furrows of the field, swelling arms from the anvil, spindling legs from the schoolroom.

What a Difference!

A few months later I saw some of the same company after they had been whipped into military shape, and beheld a transformation. Not that every man looked like every other man; but every man had been toned up, or toned down, rounded out, or hollowed in, shoved back, or pushed front, all by the simple expedient of all-round exercise. There are panaceas, you know, that are unqualifiedly "good for what ails you," regardless of what it is; and regular, systematic exercise of all the body is one of these.

But when let alone, how one-sided men are! God made man upright, but he has sought out many inventions,—and the deficiencies just named are some of them.

It is not alone in physique that human lopsidedness is apparent, although it is more conspicuous there. I see men every day who cannot concentrate their minds for ten minutes even on the sensations and trivialities of a newspaper without dropping off to sleep; who have done nothing else for years but eat, work, and sleep. There are those who know no joy except the satisfaction of selfish desire. There are hermits solitary, and hermits amid the traffic of society, who never know the pleasure of friendly contact with others. There are those who stretch their muscles, but never stretch their brains. There are those who see no joy whatsoever in the experience of revealed religion.

Millions are going wabbling, hobbling, squabbling through life because they do not know what life affords of better things. They are miserably content with the heel of the loaf, when they might have the whole baking by reaching out. And

many who know by being told what possibilities there are in living life to the full, will not taste and see, because in reality all men who are not as they are must be liars or dupes, according to their notions. Let the boy at the head of the class tell the truant from school that he really enjoys hard study, and forsooth it must be that he is saying it to please the teacher. Let the man with the book tell the man with the shovel that he would rather read than eat, and he must be pretending. Let the spiritual-minded tell the worldly that he actually delights in prayer and devotional exercises, and he must be "a little off."

It is not a crime to be unsymmetrical, but its tendency is ever toward difficulty, sorrow, and distress. And we have enough of hardship to cope with on the narrow road, without the handicap of being only half a man—minus. It is no sin to be unsymmetrical; but it is a reprehensible wrong to be content to remain so, when the opportunities for symmetrical development are unlimited, even for the weakest of the weak.

We are all lopsided. There is no escaping that fact. But there is an escape from that condition. And here is the way to symmetry: First, admit that you are unbalanced in your whole make-up. Second, spare no pains to discover your weak and strong points. Third, decide that you will be a full man, at any cost of self-sacrifice, and act on your decision.

* * *

The Opportunity Before Our Nurses

KATHRYN L. JENSEN, R. N.

[We have so many young women and men who have passed through our sanitarium training schools and are now seeking to put their special training into practice, that we have asked Miss Jensen, assistant secretary for nurses of the Medical Department of the General Conference, to tell of the opportunities that lie before this large body of young men and women. Other occupations will be touched upon from time to time.]

SOME two years ago, when the king of Belgium visited this country, all the Government employees were dismissed that they might secure an advantageous view when the royal party arrived to visit the Bureau of Engraving. All went save one man at work in the Bureau, who "did not have time to leave his work to see a mere man," he said.

Looking neither to the right nor left, he was concentrating every faculty on his particular piece of work, when he felt a friendly hand on his shoulder, and turned to look into the face of King Albert of Belgium. The man who had stayed at his task, getting more joy out of that than at the momentary sight of a great man, saw more than those who were jostled in the throng and had been rewarded by only a glimpse of royalty.

This teaches us as young people a striking lesson. It is in the line of duty we shall find that opportunity for which others are clamoring.

If you do not want to be jostled in the fray, if you want real joy in the way of service, if you want opportunity to develop work and make happier other lives, if you want that intangible something for which your heart is longing, do what no one else will do, do that which at first seems hard, and then make that the biggest thing in your life. Seek not position, fame, praise, or worldly applause, but rather the place of greatest need. There is always room at the difficult task, the new endeavors, or at the top, for all who desire to serve.

At home, within the radius of our vision, are rich fountains of opportunity. To make application, let me mention some of the opportunities before one group of young people—our nurses.

Sensing the World's Need

There is not a community where the consecrated Seventh-day Adventist nurse cannot serve in some capacity in home or church or school, provided she has utilized every available source of information that she may give out to others. Our

homes, our schools, our sanitariums, our churches, our mission fields, are calling for missionary nurses who can sense the world's need, and who are prepared to do constructive work in co-operation with others.

The nurse who, because of circumstances, feels called to do private nursing, can devote some missionary time in teaching a group in the church the principles of hygiene through home-nursing classes. She can offer her services for health work a portion of the time in the schools of her community, if this necessary educational work is unprovided for.

Especially as nurses should we endeavor to give to our great professional body the truths of the third angel's message.

The Path of Opportunity

Opportunities for young people! They stay, begging us but to open the door and peer in. We have not half realized here at home the work that is yet to be done by "such an army of workers as our youth, rightly trained, might furnish," nor how much they could do to hasten "the message of a crucified, risen, and soon-coming Saviour."

But I hear nurses say, "You have not yet told us how to find our place, how to get acquainted with opportunity, how best to serve."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

First of all we are to study to show ourselves true to the principles underlying our saving message. As nurses we are more responsible perhaps than others to represent the health phase of this message. Poor indeed is the nurse who cannot by a life in accord with the principles she is supposed to represent, demonstrate the truth of those principles.

Therein lies the path of opportunity. No environment, circumstances, disappointment, or trials make such opportunity for service impossible. This is the greatest work we as young people can render individually. This is the task that lies before us, and this is the path that will lead us into greener and yet greener pastures until we shall be begging others to come and help open the doors that beckon us on into newer and untried fields of opportunity.

A ship lost at sea was stopped, as they thought, in mid-ocean, for lack of fresh water. They sent out the distress signal, "Water, water; we die of thirst." Back came the answer, "Dip down your buckets where you are." Three times came the distress signal, and three times the answer was given, "Dip down your buckets where you are." They finally obeyed, and dipped down, to bring up fresh water from the Amazon.

We are all, dear young people, at the mouth of the Amazon. I have only used the nurse to illustrate the application of this truth. To our distress signal we get this reply: "Dip down your buckets where you are." "The wise man will make more opportunities than he finds," says Bacon.

"Just where you stand in the conflict,
That is your place;
Just where you think you are useless,
Hide not your face...
God placed you there for a purpose,
Whatever it be;
Think He has chosen it for you,
Work loyally."

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Along the Zambesi

WARREN E. HOWELL

We are just closing the first biennial session of the Zambesi Union Mission. Although the Missionary Volunteer work is only beginning to get under headway, more than 1,300 members are reported for the union. These are scattered over Rhodesia and Nyasaland. The societies are connected with our native outschools in the main. The outschool is carried on in a village or community of native blacks, taught by a young man who has been trained for the purpose at one of our central mission stations.

Natives love music, and our boys love to sing. Missionary Volunteer bands often go out into a neighboring village and sing gospel songs as lustily as they are capable of doing. This draws the people together, then the boys give talks on the love of Jesus and His soon coming.

The story was told at our meeting here of how in one village a band of Missionary Volunteers was able to reach four old women and two old men who were regarded in the village as demon workers. They were finally converted, and brought to the Volunteers their enchanting beads, tails, and other means of divination, as they had no further use for them. They are now members of a baptismal class for fuller instruction.

Reading Service Corner

UTHAI V. WILCOX

THE world is full of books and books and books. They inspire us and depress us. Whole volumes could be written about books, and admonitions multiplied as to the value and need of reading good books. This denomination is a testimony to the value of good reading, for one of its greatest instrumentalities is the book. It is assumed that every Missionary Volunteer is collecting a library of books for study, for inspiration, for reference. To assist in a small degree, there will be published from time to time brief book reviews and notes as regards books that are worth reading, particularly by mature young men and women. (Consider these in connection with M. V. Leaflet No. 79.)

A Book of 187 Pages, but —

Yes, it is not a large book, and the type is not small; however, this book is packed with human interest. For example:

"The next night he stopped at a country inn, and the landlord apologized for having to put him in the room next to that of a young man who lay very ill, probably dying.

"I hope it will occasion you no uneasiness, sir?"

"O no," replied Judson, "only that I deeply pity the poor sufferer."

"But as the night wore on, he heard sounds from the sick-chamber, and he could not sleep. The young man was dying, the innkeeper said. Was he prepared? O Mr. Johnson! He felt a blush of shame steal over him at the question. What would the band of players say to such weakness? How the clear-minded, intellectual Lanceford would make fun of him! Still the question came back, 'Was he a Christian?' and he could not rest till the morning sunshine dispelled his 'superstitious illusions.'

"How is the sick young man?" he asked the landlord.

"He is dead."

"Dead! Do you know who he was?"

"O yes; it was a young man from Brown University — a very fine fellow; his name was Lanceford."

"Judson was stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But all his atheism had turned to ashes. He knew the religion of the Bible to be true, and he was in despair. He abandoned his journey, and turned his horse's head toward Plymouth."

Yes, this is a leaf from the life book of "Judson the Pioneer." It is a well-written book, and divulges many incidents of his early life that show the typical struggle of the ambitious young man, anxious to make a success in the world. Many of these incidents might be told today of modern young men, so true to life are they, with their background of university and college life and sentiment.

"Judson the Pioneer," by J. Merwin Hull, carries clear through the thrilling and entrancing romance of the married life of Adoniram and Ann. It will bring tears to your eyes, it will bring a catching of your breath, as you read the absolutely true account of the wonderful courage of these two; but you will lay down the book with a tightening of your lips, and a determination to do and die, if the latter be asked of you, for the great cause of missions. At least you ought to feel that way.

The value of this book over many others that have been written on the life of Judson, lies in its brevity that has lost none of its intensity of interest, and in its keeping before the mind the true account of the wonderful work that Ann Judson, his wife, did, in relation to the early work of Adoniram Judson in Burma. There is also new light thrown on several hitherto unmentioned parts of his life.

You May also Be Interested In

"World Friendship, Inc." This book of about the same number of pages as the one previously noted, is a most interesting and fairly well-written account of missionary endeavor the world over, as carried on through the agencies of the Y. M. C. A. and the Y. W. C. A. The author, J. Lovell Murray, has written many inspiring books, and traveled much in heathen lands. He has been a keen observer, and knows whereof he speaks. There is much of real interest and thought-provoking information as to the reaction of foreign lands to the gospel message.

"Physical Training for Boys," is by Dr. M. N. Bunker, who is also author of "The Mysterious Machine," this latter published as a part of the *Little Friend* Library. Dr. Bunker not only theorizes interestingly, but gives practical exercises for building better boys. He also gives many photographic illustrations. This book would be useful to those who are seeking to help juniors, especially as to the care of their bodies.



Paragraphs from Contributors



TRUST HIM

ROBERT HARE

Doubting heart, why thus mistrusting?
Kindest still the hand of love
That through all the passing ages
Rules above.

And thy life, a little moment,
Even though unknown to man,
Will not, cannot be forgotten
In God's plan!

Birds and daisies share His kindness;
Sparrows numbered, never fall
Without knowledge, since the Holy
Watches all.

Doubting heart, why thus uncertain?
Weary spirit, why distressed?
He who rules above will measure
What is best.

Leave the shadow, trust His sunlight,
Never was a heart so kind;
Let Him guide thee, and thy spirit
Peace shall find.

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Temporal or Everlasting Peace

S. H. CARNAHAN

IN the Scripture we find set forth both worldly peace and the Christian's peace. The prophet Jeremiah tells of the first, which is taught by false teachers. It seems to heal the hurt, but it relieves only slightly. It is only temporal, and not real or everlasting peace. Jer. 6: 14; 8: 11.

The prophet Isaiah comes out plainly, and tells us there is no peace for the wicked (Isa. 48: 22; 57: 21), and the reason given is because of their wrong course of action (Isa. 59: 8). Then later a Christian apostle gives us to understand that when false Christian teachers in this age of the teaching of the Lord's second coming, "shall say peace and safety; then sudden destruction cometh."

The Lord through the prophet tells us the way to have peace is by hearkening to His commandments. When the Saviour was about to leave His followers; He said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14: 27.

And the apostle Paul says, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7. Note again the conditions of perfect, or lasting, peace: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." This is the true peace. Isa. 26: 3, 4.

Those who were controlled by unclean spirits, believed in the Saviour to the extent that they feared He had come to execute judgment on them, but had no peace until they came into harmony with Him. Then they had peace, and were willing to help others obtain the same peace. (See Luke 8: 26-28, 33, 38, 39.)

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Unity

PERCY BROCKNER

God's people who are scattered everywhere throughout the earth and who have not yet heard the third angel's message, will before the end of time have opportunity to listen to the pleadings of the Holy Spirit, testifying that this is the truth, and admonishing them to accept it. How blessed to have the assurance from God that we labor not in vain, for He says, "They shall hear My voice; and there shall be one fold, and one shepherd." John 10: 16.

The truth of God in all the ages past has always triumphed—the gates of hell have not prevailed against it, nor will they ever prevail. Likewise the special truth for the last generation will not fail to reach the honest in heart. God has

begun a work that He will finish; and the last generation, according to His word, will see the glorious triumph of His message. Everywhere a people is being raised up, dedicated to the worship of God in truth and in spirit, and who stand on the "Rock of Ages," firm and secure from the danger of seducing doctrines which Satan sends against God's people to carry them away in unbelief.

The Lord just before He laid down His life for every sinner, prayed as never man prayed before. He prayed for His people, that "they all may be one," He said, "as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17: 21. The Father, Son, and Holy Spirit are one in purpose as regards the finishing of His work, the blessed truth for our time.

May the Lord make us recipients of His Holy Spirit, that we may be one in spirit, one in love, and one with the Lord in doing the work which He wants us to do.

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Glorifying Him Now

S. S. BARNARD

THE spiritual power and life of the Word works in us effectually when we give ourselves the benefit of appropriation and personal application of any of the promises contained in the Bible. There is no promise but contains a depth of meaning; and the more we meditate upon it and cherish it, the greater the light which shines into our souls and the joy which enters our hearts.

What a wonderful wealth of thought is embraced in verses 24 and 25 of Jude's epistle, for instance: "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

In times of temptation the Lord graciously brings this promise to our minds; and now when we need help from One that is mighty, by permitting Him to keep us from yielding to the temptation, we render unto Him glory and majesty, dominion and power; or by rejecting His proffered aid, we deny Him the glory and majesty, the dominion and power, in our lives, which are rightfully His.

It surely is a transcendent privilege to render glory to God in this way, a way that is wholly to our own best interest, as God's way always is. The very thought that it is possible for Him to manifest in us His glory and majesty and dominion and power, if we will but let Him, is sublime and wonderfully encouraging.

These words, then, are precious and well worth treasuring in the heart, even as David confessed, "Thy word have I hid in mine heart, that I might not sin against Thee." If we hide not His word in our hearts, it is sure we shall hide sin there, and sin ends in death.

But why should we die, when He is willing to present us faultless before the presence of His glory with exceeding joy? If we will but give ourselves the present joy of allowing Him to keep us from falling, simply by accepting His promise to do so, we shall realize something of the power and life of the Word.

The time of the promise is "now" and "both now and ever." There is no time or circumstance in life when we may not be victorious in Christ. Gaining the victory through faith in His promise and power, holding on to the promise, being convinced that He is able to keep us, we thereby render unto Him glory and majesty, dominion and power, even as Abraham gave glory to God, "being fully persuaded that what He had promised, He was able also to perform."

Then our hearts and our tongues will be filled with His praise, and thus we shall further glorify Him, for "whoso offereth praise, glorifieth Me," saith the Lord.

The exercise of faith in our Saviour and Redeemer enthrones Him in our hearts as king (His the majesty), leads us to do His will (His the dominion), enables Him to deliver us from evil (His the power), and constitutes an acknowledgment on our part that His is the kingdom, and the power, and the glory, forever.

"Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."



THE TABERNACLE EFFORT IN SEATTLE, WASHINGTON

AFTER many weeks of preliminary work, the tabernacle effort in the city of Seattle opened October 1 with a full attendance. This means that between 1,000 and 1,200 persons were present, since the building, 56 x 96 feet, seats that number.

The tabernacle is exceptionally well situated. The *Times* building is only two blocks to the south, and the cars run close by. Because of its proximity to the congested business district, the tabernacle had to be built to conform to the strict city regulations; but while this increased the initial cost, it provided for the effort an unusually substantial, well-ventilated, and sanitary building.

Elder Taylor G. Bunch is leading out in the effort, assisted by Elder George W. Pettit, pastor of the Central Seattle church. Brother and Sister C. L. Lingenfelter, Mrs. Emma Mitchel, and Mrs. Lewis Johnson are assisting as Bible workers, and Brother Lloyd Copeland is directing the music. Especially fine service is being rendered by Miss Ruth Havstad, as soloist, and Mrs. W. E. Atkin. Mrs. T. G. Bunch is carrying heavy burdens in the home nursing and cooking classes conducted in connection with the evangelistic work. This earnest and efficient corps of workers are doing their utmost to make the effort a success, and already the work in Seattle has been greatly strengthened as a result.

Another factor that has contributed much to the success of the work in this hustling city, is the fine church acquired from the Universalists about two years ago. It was purchased at a real bargain, is centrally situated, and is now the church home of an earnest and rapidly growing congregation. It is of this church that Elder Pettit is pastor.

C. A. Holt.



THE CAMP-MEETINGS OF 1922

THE writer greatly enjoyed his attendance at eleven camp-meetings during the past summer. There seemed to be a good spirit prevalent in all the meetings. One feature was very noticeable: there was not a note of discord or murmuring in the camp. Repeatedly I heard of the good meetings the workers had while pitching the camp, a preparation for the larger measure of grace the Lord gave during the days to follow.

While the attendance as a rule was not so large as in years past, there was a decided conviction on the part of the campers that God would work for His people, and He did not disappoint them. Precious revivals were held not only on the Sabbaths, but on other days of the week; and the Spirit of the Lord surely came into all our hearts as we sought God for victory.

Many of the sick asked for prayer for recovery. The ministers endeavored to seek the Lord with the needy ones, and some remarkable answers were granted to the united prayers of God's children. At one meeting a sister who told us she had not been able to hear a sound for

years, declared that after prayer she heard the sounds from the piano, and her heart leaped for joy that God had begun a great work in her life. She came many miles to receive this blessing, and she felt that the Lord would not disappoint her by sending her away empty. We rejoiced with her in answered prayer.

There were other cases for whom we sought the Lord that they might be healed, and He witnessed to the requests of His children by sending gracious answers of peace and healing. It brought cheer and courage to many hearts as they witnessed the results of the miracle-working power of God. It was an assurance to us all that the Lord Jesus is



Mr. and Mrs. G. E. Mon and Child, Who Sailed from San Francisco August 22, Bound for the Inca Union

still able to work for His children, in the power of the Spirit, healing their bodies as well as giving restoration to their souls.

It made our hearts rejoice to see the older ones who had been in the message for many years, strong in the Lord and giving glory to God. Their faith in the approaching triumph of the message was bright, clear, and undimmed. While they had waited long for the Saviour to appear to take them home to glory, they believed in their hearts that that day is near at hand, and their courage in view of the hope that they may see the Lord before they shall be laid to rest, was strong and buoyant. As many of the old-fashioned advent hymns were sung, it brought to their minds the former days when the Lord seemed so near to His people, and they felt that the work must be nearing completion.

I was greatly impressed at one meeting where an old brother told of his experience in the sixties, how he heard Elder James White say in those days that the Lord could finish the work in

two years. If the brethren at that time had such strong trust in the nearness of the end and the return of the Lord, what kind of faith in soon seeing Jesus should we now have, when so much more has been accomplished?

At some of the meetings we had present many brethren and sisters of other tongues, and it was refreshing to see how they too caught the spirit of the third angel's message. They had the same feelings which we had, the same hopes, aspirations, and longings. It was very touching to see these believers who had been delivered from the bondage of Romanism, superstition, and infidelity, call on God with all their hearts for a deeper and broader experience in the things of God. While many of them could not express themselves in the English language, we understood by their tears and their cries that they were calling for help on the same Saviour upon whom we have called. Surely there is power in the blessed message which God has given the remnant church today, to satisfy the longings of the soul in every man and woman of every nation and tongue. This is what the Lord has declared the threefold message is to do. It will gather out a people from every nation, kindred, tongue, and people. We are seeing it accomplished here in the homeland, as well as in the mission fields.

We were pleased to note genuine soul hunger on the part of many of the young people at these meetings. Our hearts rejoiced in the Lord that the Holy Spirit has raised up such a worthy band of young men and women. How grateful we were that while thousands of the young are spending their time, energy, and money on that which is not bread and for that which cannot satisfy, the Lord is bringing to us scores and hundreds of noble sons and daughters who are longing for the bread of life, and who have no other desire save to be ready to meet Jesus at His coming, and to do all they can to aid others in receiving this preparation.

There were many precious consecration services held, and God witnessed to the genuineness of these. Backsliders, sinners, and scoffers came to the Lord Jesus with full purpose of heart, and the tears of the penitents ascended to the throne of God as a precious offering. When opportunity was given for these to contribute of their substance for the advancement of the work of God, they were ready to step into the gap and do all they could. Some gave by the hundred and even by the thousand, and they thanked God for the privilege of being in the fold of Christ and being partakers of the heavenly gift.

In some of the meetings we were pleased to see a large attendance from the cities and towns near by. Hundreds came from night to night, and gave close attention to the word preached. The Spirit of the Lord impressed hearts to accept the truths presented, and definite results in conversion and baptism were obtained.

There is still power in preaching the simple threefold message of Revelation

14. The Holy Spirit has come down with light and power, and a great work is being done. The need of the hour is for the children of the Lord to surrender themselves fully to the working of the Holy Spirit, and there is no limit to what God can do.

"What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. . . .

"A work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and Him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles?" — *Testimonies*, Vol. VII, p. 33.

We are grateful for the blessings the Lord gave His children during the camp-meetings of 1922, and we trust the Spirit will work with still greater power during the fall and winter, that we may see the salvation of God both in the homeland and in the fields abroad.

F. C. GILBERT.

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MARITIME CAMP-MEETING

THE camp-meeting held in Halifax August 31 to September 11 will long be remembered by the members of this conference as one of the most spiritual meetings ever held in Maritime. The congregation of our people was small, there being only ninety at the first Sabbath school, while there were a few more than one hundred the last Sabbath.

Elder J. E. Fulton, from the General Conference, was with us the first four days. His talks and Bible studies were very much enjoyed by all present. Elders E. M. Chapman, M. Mackintosh, W. C. Young, and the writer from the local conference were present; and Elders F. W. Stray, G. Butler, and Brother S. Donaldson came later as union representatives, and stayed until the close of the meeting.

The reports rendered show that the conference has made a healthy growth. In every department substantial gains have been made, as the following comparative report will show:

	1918-19	1920-21	Gain Per Cent
Membership ---	386	415	7
Literature sales	\$29,633.60	\$36,964.60	25
Harvest Ing. --	4,364.42	7,252.16	66
Sabbath school	5,380.28	8,156.00	51
Missions funds	10,706.61	17,733.47	66
Tithe -----	18,755.02	20,616.98	9

From a conference of 262 members five years ago, we have grown to a membership of 415. The tithe receipts were then \$3,700 a year; now they amount to \$10,000, or a gain of 170 per cent. In those days the annual mission offerings were \$3,000; we now reach \$9,000. The book work has made the most remarkable

progress, increasing from an annual sale of \$1,500 to \$18,000, a gain of 1100 per cent. These are a few items of comparison, showing whither the work of God is tending in this conference.

There was a good attendance each evening at the camp-meeting from the city residents. Doctrinal subjects were presented and were well received. A strong interest was aroused, the tent being filled and many standing on the outside. This interest is being followed up by Elder Mackintosh. Elder Chapman conducted a tent effort previous to the camp-meeting, which no doubt was responsible for the live interest manifested by the public. At the close of the meeting seven were baptized.

At this meeting the administration was changed, Elder E. M. Chapman succeeding the writer, who has served the conference in the capacity of president for the past five years. In assuming the burdens of this office, Brother Chapman will be accorded the same loyalty and support on the part of workers and members that the past administration has enjoyed.

J. L. WILSON.

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MISSOURI CAMP-MEETING

THE Missouri camp-meeting was held in Springfield, August 24 to September 3. The camp was pitched on beautiful grounds, with shade trees, and this attractive site was provided without cost to the conference, showing a favorable attitude on the part of the city authorities. The Springfield papers were liberal in giving space for reports of the meetings.

The attendance of our own people was about five hundred, and the tent was well filled from night to night with residents from the city, who evinced considerable interest in the presentation of fulfilling prophecies and other important Bible themes.

In addition to the regular local and union conference help, the following laborers were provided by the General Conference: Elders E. W. Farnsworth, O. Montgomery, Brethren I. F. Blue, O. A. Hall, and the writer.

The messages and talks given were greatly appreciated, many of the brethren and sisters remarking that the instruction was helpful and practical, and could be readily applied in the daily life. Some were heard to remark before the meeting was half through, "I have already been more than repaid for the time and expense of coming to the meeting."

A spirit of loyalty to and confidence in the message was manifested, and harmony and brotherly love prevailed to a marked degree in the business sessions and in all the associations on the grounds. Elder H. C. Hartwell was re-elected president of the conference, and a strong executive committee was elected to be associated with him in planning for the future development and growth of the work in Missouri. Some changes were made in the membership of this committee, occasioned by a transference of laborers to other fields.

While the progress and needs of mission fields were presented, yet no strenuous calls were made for funds. On the last Sabbath afternoon the president made a quiet appeal, and an offering was taken for missions, which, with the Sabbath

school offerings, amounted to about \$1,500.

The Missouri Conference during the past year or more has been compelled to cut down its working force, and a number of changes have been made on account of several laborers having been called to other fields. A number of new workers have been brought in, among whom are Elders F. W. Paap, at Kansas City; B. D. Robison, at St. Louis; and F. L. Abbott, to conference departmental work. At the present time Missouri has a competent force of workers, and the outlook for the future in this field is bright.

The most encouraging feature of the camp-meeting was the earnest effort on the part of young and old to obtain a deeper experience in the things of God, and to be enabled to live continually the victorious life. The meetings on the last Sabbath were especially marked by the presence of the Holy Spirit, and many in the forenoon service yielded their hearts to God for the first time, while backsliders also were constrained to return to their Lord. At the young people's service held just before the close of the Sabbath, it was a beautiful scene to behold nearly all the young people pressing around the altar to unite in the prayer that was offered, asking God to accept a willing life service as He in His providence should lead the way.

Early Sunday morning nearly the whole camp repaired to a near-by lake to witness the baptism of twenty-five persons. It was an impressive occasion, the Spirit of God being manifestly present.

The Missouri Conference as yet has no academy, but some churches are conducting nine or ten grade schools. It is to be hoped that ere long the many youth in the conference may be able to attend an academy within the State. It was encouraging to see the interest manifested by patrons and friends in the proper education of the children and youth, and some are making heavy sacrifices that their children may have a Christian education. Those making these sacrifices will surely be richly rewarded.

The camp-meeting closed with a note of courage and good cheer on the part of both the workers and the people, and the prospect for Missouri is very heartening.

M. E. CADY.

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CONFERENCE OFFICE AND CHURCH BUILDING DEDICATED

ON September 2 occurred the dedication of the South Dakota Conference headquarters and church building at Watertown, S. Dak. In response to invitations sent out to near-by churches and isolated believers, a large audience was present to participate in the church services connected with the dedication.

The Sabbath school convened at the usual hour of ten o'clock. At eleven o'clock, Elder E. T. Russell, president of the Northern Union Conference, delivered the dedicatory sermon, which was greatly appreciated by all present. Following the sermon, Brother J. H. Nies, the conference treasurer, gave a brief history and financial statement, calling attention to the fact that this excellent building, so well situated in the city of Watertown, was being dedicated free from financial incumbrance. It was apparent that all rejoiced to know that so fitting a monu-

ment of the third angel's message could be dedicated with every cent of its cost fully met. The building is on the corner of North Broadway and Third Avenue, in easy view of the most hustling business corner of the city. The commercial club of Watertown seem to appreciate the building, counting it a credit to the city.

The cost of the lot and building, as shown by the report, amounted to \$15,204.80. The building has two stories above basement. It is built of solid brick, pressed brick being used in a little more than half of the building. The first floor is occupied by the offices of the conference and tract society, including stockroom, while the second floor is used as a very comfortable church chapel. The basement contains the furnace, lavatories, coal bins, etc.

At the close of Brother Nies' report, the writer offered the dedicatory prayer. At half past two o'clock in the afternoon, Elder Perry, one of our missionaries from South America, who is well known throughout South Dakota, his former home State, occupied the pulpit, preaching to the same audience of appreciative

SELF-SUPPORTING WORKERS

The Annual Conference at Madison, Tenn.

It was the privilege of Brother Uriah E. Whiteis and the writer to attend for a second time one of those annual conventions held at the Nashville Agricultural Institute and the Madison Rural Sanitarium for the self-supporting workers of the South who are engaged in missionary endeavor in connection with rural school and community work, small country sanitariums, city treatment-rooms, and health cafeterias. That which we saw and heard made us feel well repaid for the journey from Ohio.

There was the usual friendly and hospitable atmosphere about the place; and great earnestness was shown by all in attendance. In connection with the round-table discussion of topics and the study of principles underlying the rural school work of our people in the South, there was an earnest study of the teachings of the Bible and the "Testimonies" concerning the kind of activities God would have the church engage in. Frank expressions of individual views and interpretations of such instruction were made. Such wholesome and earnest con-

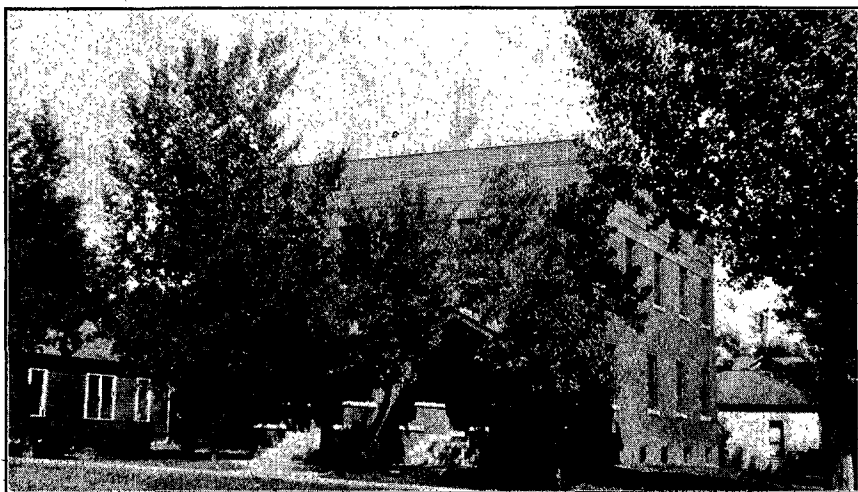
Our experience leads us to believe that we self-supporting medical workers of the Ohio churches need just such conferences to bring us into harmony and successful co-operation in our work, and we are planning to hold several of these during the coming winter.

It was encouraging to see present at the meetings Elders W. C. White, Charles Thompson, M. A. Hollister, and C. W. Curtis. Their lively interest and participation in the discussion of the topics and problems was greatly appreciated. Dr. A. W. Truman and A. W. Spalding were there, and contributed to the program. Brethren O. R. Staines, John Thompson, and J. A. Tucker, representing home missionary and educational departments in the organized work in the South, took an active part in the work of the conference. Many others, who have faithfully stayed by their post in letting their light shine through their good works, were there, full of rich experiences in doing the Lord's work.

To those who must see immediate fruit of their labors in order to feel that they are where the Lord has called them, the experience of Brother M. Walen and his family on Chestnut Hill Farm near Fountain Head, Tenn., ought to be a lesson. While in their first love of the truth, Brother and Sister Walen consecrated themselves to the rural work in the South; and for fourteen years they have lived the life of a Christian family, industrious and intelligent farmers, self-sacrificing school-teachers, instructors in healthful living, and ministers to the poor and the sick. Prejudice prevented opportunities for Bible studies except in a simple way in the schoolroom. The Sabbath school often consisted only of members of the families on the mission farm. School-boys who quit tobacco chewing because of their health studies, have been derisively called "little Advents;" but this year, for the first time, not one boy among the forty pupils uses the poisonous weed. Mrs. Ard, a daughter who grew up in the mission, endeared herself to the young women of the country by her weekly classes in canning and cookery. Material success on a worn-out farm has commanded the respect of the neighboring farmers.

After fourteen years one fine young man of eighteen who has grown up under the influence of this Christian school and family, has consecrated himself to the service of the Lord, and is in school at Madison this year. When he goes home for the week-ends, he gathers in at the house of his paternal grandfather the relatives on that side of the family, and spends Sabbath afternoon telling them what he is learning, and answering their questions. Then on Sunday afternoon he meets his mother's relatives at the home of his maternal grandfather. When he is not at home, members of his immediate family meet at the mission farm for Bible studies.

The young man's father told him years ago that he had always felt that God had sent that family to the neighborhood with a message for them, and now the young man is anxious to get his father to accept that message. Thus that community is going to be reached in a way that was not dreamed of by those who started out because of their faith in the Lord's instructions. There must be something about making one's daily work a part of a lifetime campaign for souls,



South Dakota Conference Office and Chapel

listeners. Elder Perry's subject was, "A Whole-Hearted Consecration." At this service, Brother Everett Coursner sang a solo, "They Call Us," which added much to the appeal of the hour.

We felt to praise God and to give Him all the glory for having made it possible for us to dedicate so substantial a monument to the third angel's message, and we earnestly desire that God may bless in all the work carried forward in this building which has now been set aside for holy use. S. A. RUSKJER.

* * *

THE efforts just closing in Gordon and Clinton, Nebr., have been attended with good results. Elder and Mrs. L. F. Trubey and Brother and Sister C. H. Patterson have been conducting these two efforts. The two churches came together for a baptismal service in which thirteen were baptized, nearly all of them heads of families.

* * *

THE tent effort at Mount Vernon, Wash., closed a short time ago, and twenty new members were taken into the churches in that vicinity as the result of the meetings.

sideration was given to matters over which differences of opinion existed, that I could not help feeling that just such "assembling of ourselves together" is needed everywhere "to provoke" one another "unto love and good works" as we "see the day approaching." I can think of nothing better to arouse an interest in the study of inspired counsel for home missionary work. With how much more power our work might go forward if our laymen could only be led into harmonious, efficient character-building activity in the direction so plainly mapped out for them!

I wonder sometimes, if our members had been trained and directed as they should have been to influence their neighbors by educational and medical missionary endeavors as well as by evangelistic efforts and the scattering of the printed page, whether we would not now have stronger churches in old rural centers of Seventh-day Adventism and more receptive fields there for evangelistic work. Do we not too often accuse others of having rejected the truth for this time, when our own lack of unselfish devotion and love for souls has made our lives so much like the lives of those engaged in worldly pursuits, that we have really blinded their eyes to the truth?

that gives far more satisfaction than working for worldly gain, even if the latter enables one to give more liberally in donations of money.

All seemed to feel that this convention succeeded in bringing about a better understanding of the special problems of this self-supporting work, which will facilitate harmonious co-operation between those engaged in the regular lines of work conducted by the conferences and those members of the church who are endeavoring to plant and maintain outposts in the rural communities of the South. G. T. HARDING, JR., M. D.

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CLINTON THEOLOGICAL SEMINARY

THE Clinton Theological Seminary opened at the usual time. At present we have an enrolment of 120 above the ninth grade and 30 in the normal, making a total of 150. This record is about the same as that of last year for the same time.

This is the only school in the denomination that trains young men and women for the German work. We have in this country millions who do not understand the English tongue, and these must be reached in their mother tongue. We therefore feel that this institution has a very important part in the third angel's message.

The spirit of prophecy tells us that our schools have been established by the Lord. This includes not only several of our schools, but all. Their primary purpose is to train workers for this message. We are very glad to report that the students at the seminary are determined to carry out this purpose in their own lives. It is encouraging to hear the students say that a better spirit than ever before is manifested in this school. We are hoping and praying that this good spirit may be with us throughout the year.

God has His hand over His institutions, and from present indications, the prospects for the seminary have never been brighter.

We were very glad to have Elder W. A. Spicer, president of the General Conference, with us for a few days two weeks ago. He spoke to the school three times. His visit, I am sure, brought a rich blessing to this institution. Elder Spicer expressed himself as being very much pleased with the spirit shown by the students of the seminary.

I am sure that when we as instructors in this school and in all the different schools in the land, will work together and pray for success, not only for the school which we represent, but, for our other schools as well, the Lord will greatly bless His work, and in the very near future many young people will have received a training that will enable them to go out into the world and carry this last message before Christ comes.

We wish to invite all the believers throughout the land to remember the work at the Clinton German Seminary in their prayers. W. B. OCHS.

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THREE persons were baptized at the Lowell (Mass.) church at the close of an effort held in Methuen, and six other persons are keeping the Sabbath.

Medical Missionary Department

PORTLAND SANITARIUM

THE Portland Sanitarium represents one of the most recently constructed institutions we have in the States. It was opened for occupancy only April 22 of this year. The construction, equipment, and arrangement of this sixty-bed institution, represent very careful planning and a clear conception of the requirements in the care of the sick on the part of the medical staff and management.

As I looked over the institution and considered the work it is doing, I noted many excellent features, to which I shall briefly refer. The sanitarium is well situated on an elevation high enough to overlook the city, and it has spacious front lawns. It has the advantage of a good water supply coming down from the melted snow of the Cascade Mountains.

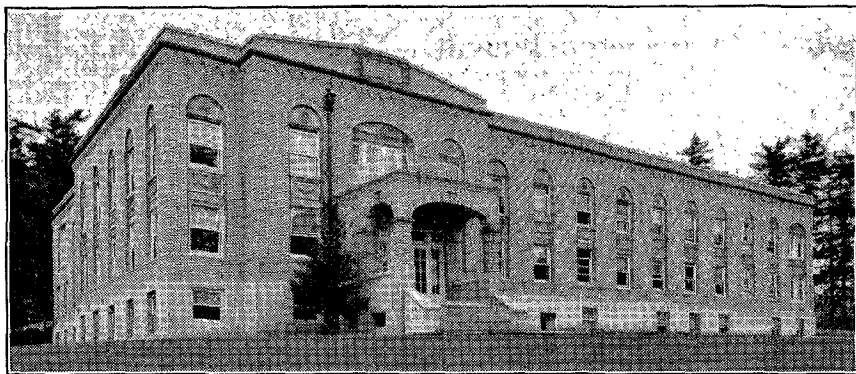
The building is L-shaped, two stories in height, of exterior brick construction, with a flat roof which can be used for

system of accounting by which any patient's bill may be had on five minutes' notice, as every item of charge is posted up to date. Every inch of space in the building has been carefully planned and put to good use. The basement contains the laboratory and X-ray department, gymnasium, ladies' and men's treatment-rooms, kitchen and supply-rooms, and also the dining-room.

Dr. W. B. Holden is medical director, assisted by Dr. L. H. Wolfson as house physician, and Dr. Holden's associate, Dr. Karl Moran. The sanitarium has enjoyed a good patronage, having received 680 patients from April 22, 1922, the day it was opened, till Oct. 15, 1922. With its competent medical staff and careful management under Brother Nelson, the outlook for the Portland Sanitarium is very encouraging.

The training school under the direction of Miss Eva A. Zielke, superintendent of nurses, is recognized and accredited by the State of Oregon. There are twenty-five nurses now in training, the entrance requirements being a high school diploma and a minimum age of 19 years.

The practical work of the nurses is all supervised, there being graduate nurses



The Portland Sanitarium

a roof garden. The building is equipped with every modern convenience for quick and efficient service to the patients. It has the silent call system, by which the general nurse on each floor is made aware at her office of any patient's call. The call also registers in the diet kitchens of both first and second floors. The floors are covered with battleship linoleum, and the trim and furnishing of the entire building are sanitary and dustproof.

The operating suite consists of main operating-room, minor operating-room, delivery-room, supply and nurses' work-room, and doctors' dressing-room and washroom. The floor is of terrazzo, and the lighting, tinting, and furnishing of this department are in keeping with that found in the most modern hospitals. The nurses' supply-room is also near by. The maternity department consists of wards, private and semiprivate rooms, baby-room and nurses' workroom, all conveniently arranged and well filled.

The doctors' office and examination room are on the first floor, and the manager's office is near the main entrance to the building. Brother R. W. Nelson, the business manager, is in close touch with the service and general upkeep of the business. He has been very modest in the space devoted to his department, having his office, the telephone switchboard, stenographer and bookkeeper's desk, safe, etc., all in one room and that only of medium size. This institution has a

in charge of the maternity department, operating-room, X-ray room, and laboratory, and a night supervisor and day supervisor in addition to the superintendent of nurses.

The spiritual work of the institution is in charge of Elder G. W. Rine, and there is to be noted in the family of nurses and helpers a marked degree of earnestness as well as a spirit of helpfulness and co-operation. The hopefulness and courage of the patients is of great credit to those responsible for the conduct of the work. There was an expressed desire for further attainment on the part of the management, especially to enlarge and promote the sanitarium phase of the work there. I look forward to the healthy and steady growth of this sanitarium plant, and leave with a feeling of gratitude for what this family of faithful workers are endeavoring to do for suffering and needy humanity.

H. W. MILLER, M. D.

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As a result of a theater effort held in the city of Covington, Ky., just across the river from Cincinnati, Ohio, conducted by Elder E. H. Huntley, twenty-eight have been baptized, and about twenty others are awaiting baptism. Approximately \$2,000 was raised during the effort to defray the expenses of the meeting.

Missionary Volunteer Department

WHAT MIGHT IT HAVE BEEN?

THE world summary of Missionary Volunteer activities has some very encouraging features. The number of societies, of members, of reporting members, and — best of all — of conversions, all show a marked gain over those reported for the same quarter a year ago. The offerings to missions are about doubled. But we regret that in a number of items this report is less than last year's. Among the fields that reported, the North American Division shows loss in thirteen items,—an unfortunately large number. However, it has good gains in societies, in membership, in reporting membership, in conversions, in magazine subscriptions taken, in tracts distributed, and in missionary letters written.

Many of the foreign fields failed to report this time. The accompanying summary might have indicated a better progress if all the fields had reported. Of course, we must make generous allowance for the conditions of unrest in some of these fields, for the distance and uncertainty of mails, and for the fact that our own denominational organization is not fully manned in some fields. But we want all the fields to know we miss them when the reports do not come. Perhaps the following fields, which did not have a report on hand for the first quarter of 1922, will endeavor in a special way to enlarge our remaining reports for this year: Maritime, Levant,

Rumania, Scandinavia, Jugo-Slavia, East Russia, North Russia, West Russia, South Russia, Caucasasia, Siberia, East Siberia, Central China, East China, North China, West China, Malaysia, Manchuria, the Philippines, Inca Union, Burma, North-east India, Northwest India, South India, South African Union, Cuba, Porto Rico, Bahama, Guatemala, Honduras, Mexico, Salvador, and West Caribbean.

H. T. ELLIOT.

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MISSIONARY VOLUNTEER INTERESTS IN THE LATIN UNION CONFERENCE

IN the annual conference sessions of our union, as in those of some of the other European unions, we are trying to give more attention to the young people. This year we had two meetings a day for them, one in the morning and the other in the afternoon. The morning hour was devoted to the consideration of a series of themes on Christian living; at the afternoon hour various speakers whom the young people liked to hear, addressed them in turn.

The Switzerland Interests

The first conference session was the Swiss at Lausanne, August 8-13. The attendance increased from two hundred during the week to about three hundred fifty on the Sabbath. The young people's meetings were well attended. The morning meeting was held before breakfast, but from twenty to twenty-five persons were present, and all were young people. At the afternoon meeting, a number of the adult friends of the youth attended,

and it was soon found that the room assigned for these meetings was too small, so we had to ask for the use of the large auditorium.

In addition to the young people's meetings, two meetings a day were held for the children. This was entirely new in our field, as nothing had ever before been done for the children at annual sessions. The materials used were of the simplest, a large sand-table with tree branches, leaves, etc., but the children certainly did appreciate it, and the Bible stories which it was used to illustrate.

The Alsatian Conference

The Alsatian Conference session followed, August 15-20. This conference has a constituency of almost three hundred, but has only a few churches, and they are practically all city churches. As a result, the attendance was meager during the week, but almost the whole constituency was there over Sabbath.

At the morning young people's meeting only about a dozen were present. As the afternoon meeting was attended by older friends, there were fifty or sixty present. Sabbath, on the other hand, there were present a large proportion of the seventy-three Missionary Volunteers of the three societies in the conference. The children also had two meetings a day, and the dozen or so present at the conference session were very appreciative.

The Belgian Conference

The Belgian Conference held its annual session at Brussels, August 22-27. This conference has about three hundred twenty members, in a few large city churches. The attendance during the week was a little better than in Alsace,

Summary of the 'Missionary Volunteer Work of the General Conference for Quarter Ending June 30, 1922

UNION CONFERENCES AND MISSIONS	No. Societies	Present Membership	No. Reporting	Conversions	Missionary Visits	Bible Readings and Gospel Meetings	Signers to Temperance or Anti-Tobacco	Pledges Hours of Chris- tian Help Work Treatments Given	Value of Food or Fuel Given	Articles of Clothing Given	Bouquets Given	Subscriptions Taken	Papers and Magazines Distributed	Books Distributed	Tracts Distributed	Scripture Cards Given	Letters Written	Letters Received	Offerings to Foreign Missions	Offerings to Home Missions	
North America	1316	25968	12611	531	31400	7049	516	71010	5714	\$2558.00	14250	4296	7465	298627	22054	127030	16276	22121	7963	\$ 9219.32	\$ 5504.20
European Division																					
British		765	298	24	839	285	1	3889	127	47.20	393	7	21337	894	1580		649	301	166.82	10.29	
Gen. European	70	1142			2681	2804						5677	27927		3032		548	251	2173.62	2067.98	
Czecho-Slovakian	25	295			1463	1521		243				6	1610		704		121	77		3.25	
E. German	175	2909		51	2146	2679						4473	27976	1029			475	184	1586.36	2218.89	
Latin	33	544	260	2	686	605		342	98	9.00	37	30	3936	147	192		246	144	17795.33	3661.28	
Scandinavian	70	1722		18	3018	1419						178	9972	854	1214		594	311	393.13	61.15	
W. German	86	1515			3265	2358						7870	29910		2370		304	138	1005.60	7430.75	
Hungarian	8	171			2963	2675							4501	134	96		187	66	129.70	375.89	
Far-Eastern Division																					
Chosen	20	749	411		2129	251	6	218	56	6.65	17	3	346	180	937	4073		50	29	19.55	13.97
Japan		106	71		223	401	5	90	33	6.00	6		52	3328	869	888		305	178		10.50
South China *	13	312			256	258			195	6.90	69		87	1648	437	644		70	49		46.22
South American Division																					
Austral	21	847	230	19	1186	710	22	1106	242	59.86	211	104	361	14120	523	10018	470	727	191	2025.54	
East Brazil	10	62			319	91		128	2	3.50	14		2	44	63	162	11	12	14	18.02	10.97
South Brazil	25	389	112		183	308	19	265	160	22.00	40	10	6	1161	142	3452	3	183	108	63.56	5.00
African Division																					
South African		241	99	32	48	39	1	15	62	10.67	68	50	93	1280	313	1369	510	139	73	8.22	21.85
Zambesi		460	161		242	130		304	168	23.56	19	184			23		74	35		7.95	
Australasian	140	4128	1761	33	8943	862	1	12737	529			28		60197	1118	25149		1599	847	189.08	1874.32
Inter-American Division																					
Haitien					872	1545	2	1699	157	423.90	36		9	164	36	54		92	66		
Jamaica	36	765	420	38	181	840	9	1339	310	119.48	153	60	80	945	471	1510	165	269	165	42.86	5.15
S. Caribbean	22	492	156		1236	187	1	814	126	29.02	41	93	2	269	155	871		208	171	123.22	10.33
Venezuelan	2	50		13	514	683		170	108	39.60	31		4	293	88	1805		90	55	7.50	4.80
Unattached																					
Hawaiian	3	60	37		352	44		565	97	8.75	35	39	63	1552	198	734	358	134	83	19.55	17.00
Totals	2075	43192	16627	761	65135	27744	583	95434	8184	\$3373.59	15420	4867	26811	510977	30485	186974	17798	29197	11499	\$34999.93	\$23353.84
Totals for quarter ending March 31, 1921	1818	38423	14977	555	66018	20232	1354	103454	8144	\$3183.74	18891	6758	8809	695670	115191	183680	22719	27536	12211	\$16554.86	\$11005.26

* Two quarters.

and again almost all the membership were there over Sabbath. On coming to my room the first evening, I found a pleasant little surprise awaiting me in the form of a large bouquet of flowers and a little souvenir paper knife, with greetings from the Belgian young people.

The French Conference

The fourth and last of our local conference annual sessions was held at Valence, August 28 to September 3. The French Conference has just passed the five hundred fifty mark in membership. This was the only camp-meeting in our field. Unfortunately, on the first Tuesday afternoon a big windstorm blew the tents down, tearing the canvas of the large tent so that it could not be put up again. A smaller but older tent was raised in its place. Then the rain came, and the whole congregation was wet by the water that leaked through the old canvas.

In one business session a resolution was brought in to the effect that the meeting next year should not be held under a tent; but in spite of the fact that most of the attendants were sitting under umbrellas, a substitute motion to buy a new large tent and more small tents was overwhelmingly adopted.

A large proportion of the French young people were out in the canvassing field; six or eight came in, however, for the week-end, giving us in all fifteen or twenty young people. The afternoon meetings had a larger attendance, as many of the adult friends came also. At all the conference sessions the interest shown by the older church members in the work of the Missionary Volunteer department was encouraging indeed. The departmental hour given to this phase of our work was especially well received.

Christian Education

At each of these conference sessions time was given to the consideration of Christian education. Emphasis was laid on the point that every young person has a right to the privilege of attendance at our own schools. A year ago, as nearly as we could estimate, only eighty of our young people had had that privilege. This number was raised to one hundred fifty by the new students who attended our union training school last year. We hope to have fifty more new students this year. With the help of God, through our young people's societies and by means of our training school, we hope soon to have this army of young people rightly trained, who will proclaim the message to the waiting millions of our populous union.

L. L. CAVINESS.

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THE MISSIONARY VOLUNTEER IDEA APPLICABLE THE WORLD AROUND

SOMETIMES good but misunderstanding people get the idea that the Missionary Volunteer work and organization and aims and endeavor are applicable only to those in the United States, with Canada and Europe and perhaps one or two other places.

But constant and increasing reports from the far corners of the earth, from the so-called uncivilized parts, show that there is a very real interest in Missionary Volunteer aims and purposes in even these places.

From Musofu Mission, Northern Rhodesia, away up near the heart of Africa,

comes a letter from Mrs. Helen E. Wheeler, telling of the eagerness with which the natives take up the various educational and devotional features of the Missionary Volunteer work:

"When Mr. Wheeler was asked to start a Missionary Volunteer Society here, he had to begin right down at the very bottom of the meaning of the term Missionary Volunteers. After conducting several meetings, we organized a society of sixty members. The young people responded wonderfully well, bringing in good reports of work done. It was very new, and many could not quite understand it, but they learned very soon, and now they come with reports telling of meetings held in four or five different villages during one week. That means walking many, many miles. And even though their knowledge of the Bible is very limited, they do know that Jesus came to save sinners, and that He will soon come again to take the redeemed to His Father's home, so they tell His words as best they can."

Then there is a quarterly report given that would do credit to many an American society. Mrs. Wheeler tells of some natives that read their New Testaments through quickly and enjoy doing so. "Many of them stayed in at recess to read," she says.

"I could mention a good many more incidents that cheer our hearts from time to time, and assure us that these souls, so long darkened in their superstitious worship of spirits, are very worthy of our best efforts to train them for efficient workers among their people."

It might well be stressed that the reason for all of this—the reason why the Missionary Volunteer idea is as applicable for good in Africa as it is in America—is because its root plan and purpose is the training of the heart and mind and spirit in the ways and works of the Creator. It is because the Missionary Volunteer idea is built around the need of better living and a victorious life, and this need is felt by the natives of Africa as well as the civilized white man, after the Spirit of God has softened the heart.

UTHAI V. WILCOX.

Educational Department

SEVENTH-DAY ADVENTIST EDUCATION IN AFRICA

OUR good ship "Edinburgh Castle" brought us in seventeen days from Southampton to Cape Town, making only one stop at Funchal in the Madeira Islands, and merely glimpsing Cape Verde by the way. Cape Town is the chief port of entry in South Africa, both for the white man in general and for the entrance of the third angel's message up to now. It seemed almost like an old friend to me, as I used to send many letters here while serving as stenographer to the secretary of the Foreign Mission Board, over thirty years ago, while the work was in its infancy in this great continent. Arriving here in midwinter (August), the climate about the Cape reminds me much of a northern California winter, having also the corresponding dry, clear weather in summer.

After being quartered at Plumstead Sanitarium in a neat suburb of the city,

the first place of special interest that I visited was the main building of what was christened Union College in 1892,—the same year as Walla Walla College,—and since known variously as Claremont Union College, Kenilworth Union College, and Union College School. Visiting this building, now used for a publishing plant and division offices, brought back many memories of the past pertaining to old college comrades of mine who have served their time in building up a center of Christian education for the white people of Africa. Among these are H. R. Salisbury, Grace Amadon, Harmon Lindsay, Sarah Peek, J. L. Shaw, W. A. Ruble, C. H. Hayton, and C. P. Crager, the last four with their wives standing by them in the service.

This school was first established, after our educational pattern, well out in the country, but within reach of the city. Then the city spread out and inclosed it within one of its suburbs, as has happened to more than one of our colleges in America. It was therefore decided some three years ago to move the school up country, where God's plan of education could be more fully carried out. While it is always more or less of a temporary blow to move a school of this kind, the compensation is large when the right kind of environment and working conditions are secured. The school is now established on a large farm at Spion Kop, where one of the hard-fought battles of the Boer War took place. As I have not yet visited the school, I will write of it later.

I was made glad to find a thriving church school for the white children in connection with the Claremont church, and another for the colored at Salt River church. There is one striking and commendable feature of these schools that I must mention. Both are built into the architectural plan of the church building, owned by the congregation and constructed for the purpose. Here in Bulawayo also, where I am now writing, and where ground is just being broken for our own church building, the architect's plan provides two commodious rooms for the school. This is in harmony with clear instruction given in Volume VI of the "Testimonies," pages 108 and 109:

"As believers are raised up, and churches organized, a school will be found of great value in promoting the permanence and stability of the work. Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school. . . .

"This is the work to be done in America, in Australia, in Europe, and wherever companies are brought into the truth. The companies that are raised up need a place of worship. Schools are needed where Bible instruction may be given to the children. The schoolroom is needed just as much as is the church building."

It is gratifying indeed to see Africa building up its work on this substantial and correct basis. Though this continent is not definitely named in this instruction, it is certainly included under that comprehensive phrase, "wherever companies are brought into the truth." Such a plan further confirms the correctness of the view that Christian education is

a part of the gospel, and that Seventh-day Adventist education is an inseparable and universal part of the third angel's message as it is carried to the uttermost parts of the earth.

When the people of God set their hearts to carry out God's plan of education from the church school to the college, the way for it will open up as surely as a way is found for the entrance of the gospel into the most forbidding places of the earth. If we must get into the Congo, if we must get into Russia, if we must get into Tibet, if we must reach the Amazon, if we must penetrate even into the land of the Eskimos with the third angel's message, we must set it down from the beginning that the school is to be an inseparable part of our working plans.

W. E. HOWELL.

Publishing Department

THE SUMMARY

NOTWITHSTANDING the blank spaces opposite several of the foreign fields, this portion of the summary shows a good gain over the corresponding month last year, for which we are glad. The comparative losses in North America are growing less month by month, and this month four of the home conferences show a gain. After the hard struggle they have had, we are glad to see all three of the Southern unions with a substantial gain. The following paragraph from Brother R. R. Brooks tells something of the faithful, earnest work our men are doing in the South:

"I thought perhaps you would be interested to hear of some of the good records that are being made down here in Tennessee. I believe we have some men here who are made of the right kind of stuff. Brethren Odegaard and Christensen put in an average of one hundred forty-four hours per week for fourteen weeks, and have written over \$5,500 worth of orders. They are just making their delivery. I expect to be with them about the middle of it. Brother Christensen made an average per hour of \$4.20; Brother Odegaard did a little better, running over \$5 per hour. There are four students who have worked in our field this summer. Each one, I am certain, will secure his scholarship. While we are sorry to lose them from the field, we are glad it is possible for them to go on to school where they can be prepared for more efficient service in the Lord's work. At the same time we are caused to rejoice by having five spring up whom we had not thought of before, with their prospectuses ready, to take the place of the four who are dropping out to go to school. We are very thankful to God for what He is doing, and believe that a large work will be done in our field this fall and winter in the sale of our large books."

N. Z. TOWN.

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A GLIMPSE OF THE WORK OUR BOOKS ARE DOING

HAVE you ever tried to picture in your mind the work our books are doing that are placed in the homes of the people by our faithful colporteurs? Truly, they

COLPORTEURS' SUMMARY FOR AUGUST, 1922

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
Atlantic							
Greater New York	43	1671	8162.29	4839.10	6191	\$1367.00	\$2291.25
Maine	9	360	745.85	1557.50	1380	264.50	408.75
Massachusetts	23	1439	2219.87	2856.02	1772	291.80	888.65
New York	26	1737	2965.55	† 5381.17	† 4708	† 855.70	† 1421.00
N. New England	3	317	659.65	1749.75	176	28.00	152.50
S. New England	11	789	1438.00	1286.50	1256	232.00	477.25
	115	6313	11191.21	17670.04	15483	3039.00	5589.40
Central							
Colorado	9	585	864.15	360.20	399	74.35	185.00
Inter-Mountain	12	1085	1510.20	1193.20	80	4.50	5.15
Kansas	9	1347	1837.50	552.85	523	79.95	172.45
Missouri	13	760	917.90	1203.70	951	147.15	225.50
Nebraska	9	478	525.70	1255.60	631	101.40	165.00
Wyoming	7	271	408.83	934.90	20	4.00	18.75
	69	4526	6064.28	5500.45	2554	411.35	771.85
Columbia							
Chesapeake	11	649	723.95	1091.18	250	38.00	433.50
District of Columbia	—	—	1214.15	—	130	20.50	154.75
E. Pennsylvania	28	2619	2983.15	5880.23	1021	223.75	119.25
New Jersey	18	1293	2693.37	3577.50	5253	978.95	171.50
Ohio	22	1592	2011.05	3284.75	5244	903.00	1547.25
Virginia	18	1411	1739.05	4387.45	825	149.25	121.75
W. Pennsylvania	17	1292	1642.10	2318.82	1044	204.10	165.00
West Virginia	20	1620	2630.35	6582.11	640	111.00	54.00
	134	10476	15637.17	27122.04	14407	2628.55	2767.00
Eastern Canadian							
Maritime	9	1002	1284.40	8576.25	2204	551.00	15.00
Newfoundland	2	250	310.00	—	54	13.50	—
Ontario	16	822	2291.25	2020.97	3783	925.75	99.90
Quebec	6	432	534.00	1687.50	783	195.75	—
	33	2506	4419.65	7284.72	6824	1686.00	114.90
Lake							
Chicago	—	—	—	2532.75	7656	1429.00	979.00
E. Michigan	12	848	1761.30	1911.35	2594	412.10	1906.20
Illinois	11	927	624.70	3244.90	580	116.30	146.00
Indiana	34	2126	3330.70	4197.23	2192	352.10	266.00
N. Michigan	—	—	—	821.20	1162	174.30	131.00
N. Wisconsin	22	1100	1172.70	4230.20	355	55.75	56.70
S. Wisconsin	13	1896	2050.30	3158.70	681	122.65	522.45
W. Michigan	—	—	—	—	1422	224.30	395.00
	92	6397	8939.70	20096.38	16642	2886.50	4402.35
Northern							
Iowa	8	1286	1568.14	1935.95	515	78.75	1002.25
Minnesota	15	2553	3680.25	3620.01	2435	391.25	544.25
North Dakota	5	897	1117.21	1734.70	110	16.50	121.40
South Dakota	6	1036	1528.85	2325.95	75	11.25	50.00
	34	5772	7894.45	9616.61	3135	497.75	1717.90
North Pacific							
Montana	6	664	1915.50	1629.29	275	41.75	26.25
Idaho	4	330	129.00	762.95	1031	163.15	160.00
S. Oregon	11	629	742.10	517.20	63	10.45	18.00
Upper Columbia	8	585	381.10	663.75	1060	162.00	88.00
W. Oregon	25	2167	3740.53	1153.30	856	174.40	55.75
W. Washington	16	977	2526.75	1611.75	975	176.25	471.25
	70	5352	9935.03	6338.24	4310	728.00	819.25
Pacific							
Arizona	4	235	780.85	57.20	175	26.25	33.00
California	11	686	1494.72	1911.00	1412	233.75	656.25
C. California	3	372	821.95	1011.11	102	20.40	307.00
N. California-Nevada	6	712	1691.30	3210.24	166	23.90	529.50
S. California	9	478	1003.95	1580.69	1384	343.60	866.55
S. E. California	3	74	63.35	950.25	372	63.30	213.00
Utah	4	212	304.00	924.85	—	—	7.50
	40	2769	6160.12	9645.34	4111	726.20	2667.80
Southeastern							
Carolina	29	2817	6791.55	6191.10	325	64.75	564.25
Cumberland	10	960	1191.50	3386.45	312	46.30	272.40
Florida	7	934	1377.35	545.75	1210	222.50	521.25
Georgia	23	2833	4373.60	—	343	63.95	233.75
	69	7544	14234.00	10623.30	2190	398.00	1591.65
Southern							
Alabama *	15	2645	3368.25	703.58	475	76.25	75.00
Kentucky	33	3032	4314.10	4705.70	672	116.30	309.25
Louisiana-Mississippi	15	1675	3055.50	4787.80	309	46.35	141.50
Tennessee River	11	1463	3421.25	1669.65	780	119.00	133.00
	74	8865	15159.10	11366.73	2236	358.40	708.75
Southwestern							
Arkansas	19	2267	3224.05	3552.00	113	17.25	27.00
N. Texas	21	1769	4104.20	1853.60	305	50.25	364.75
Oklahoma	19	1914	3455.62	2478.70	571	87.15	309.95
S. Texas	23	2525	4277.61	3118.47	629	94.35	328.75
Texico	17	682	1325.25	1283.95	120	13.50	333.75
	99	9157	16386.73	12286.72	1738	267.50	1364.20
Western Canadian							
Alberta	25	2942	3941.45	4038.35	933	233.25	22.00
British Columbia	6	431	678.85	1206.50	437	103.75	10.50
Manitoba	15	1953	3047.95	2055.90	712	173.00	33.75
Saskatchewan	22	3185	5079.30	7074.75	280	70.00	176.25
	68	8516	12747.55	14375.50	2362	590.00	242.50
Foreign and miscel.	—	—	—	—	2694	435.50	2549.00
Mailing list	—	—	—	—	7553	1453.10	2621.95
	897	78193	\$128768.99	\$152426.07	86289	\$16105.85	\$27928.50

* Two months' report.

† Indicates combined sales of the Eastern and Western New York conferences.

Foreign Union Conferences and Missions

	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
African	---	---	---	\$ 3529.02	---	\$ ---	\$ 410.76
Austral	39	3692	8263.24	3850.45	4668	401.70	118.94
Australasian	106	5842	19992.01	16966.69	66735	2455.58	3788.45
British *	79	7661	16323.29	---	132689	6145.86	---
C. China *	39	2491	441.00	---	1267	748.16	---
C. European	---	---	---	11621.24	---	---	1656.79
Chosen	---	---	---	327.68	---	---	1738.64
Cuban	11	546	2683.34	2249.77	901	129.31	108.59
E. Brazil	30	2768	1098.03	1471.28	1482	218.18	312.60
E. German	---	---	---	10054.06	---	---	2533.24
E. Siberian *	8	1191	261.60	195.00	---	86.18	---
Guatemala	3	381	1074.50	386.95	---	---	---
Haitien	---	---	---	76.67	---	---	35.99
Honduras	3	534	1017.66	---	---	1051.46	---
Inca	2	352	1331.38	2034.55	---	79.31	20.29
Inter-American	14	829	1918.75	9702.28	---	---	---
Jugo-Slavia *	24	6442	1380.04	---	8796	227.93	---
Jamaica	10	939	2064.45	1581.48	---	---	---
Japan	18	1530	729.17	283.80	4708	790.95	683.70
Latin	91	7678	6304.94	2499.65	1379	305.08	295.29
Manchurian	4	159	151.53	107.98	880	435.05	417.73
Finland	46	10851	3316.72	---	4481	336.72	---
Philippine	33	2244	2300.00	4943.26	---	---	244.62
Porto Rican	11	614	1383.09	3769.25	1100	165.00	---
Rumanian	26	1789	613.49	---	7054	311.27	---
Scandinavian	175	28522	23366.87	---	1596	225.42	---
S. Asia	49	6654	1344.29	---	---	---	---
S. China	32	---	362.35	453.08	1146	442.05	923.50
S. Caribbean	---	---	---	592.26	---	---	---
Venezuela	3	118	241.70	214.50	---	135.15	---
W. Caribbean	3	913	2882.65	620.40	---	1435.55	2314.40
W. China	---	---	---	197.10	1234	617.00	---
W. German	---	---	---	14848.17	---	---	2220.59
Foreign totals	859	94740	100993.19	92323.47	240016	16742.91	17824.12
North Amer. totals	897	78193	128768.99	152426.07	86239	16105.85	27928.50
Grand totals	1756	172933	\$229762.18	\$244749.54	326355	\$47136.09	\$45752.62

* Two months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1921			1922	
	Copies	Value		Copies	Value
January	219236	\$17458.35	January	19113	\$ 3495.48
February	323131	28201.90	February	555769	32032.17
March	165351	15692.58	March	444001	54263.90
April	435553	32437.26	April	409053	44709.11
May	309170	27407.98	May	252198	15127.97
June	256511	18803.63	June	224485	23035.57
July	134110	15171.26	July	296076	18951.07
August	190509	17824.12	August	240016	16742.91
September	345983	34426.40			
October	186590	20169.39			
November	280615	18097.12			
December	215371	21582.70			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1920	1921	1922		1920	1921	1922
January	131934	190441	84369	July	227130	181389	90704
February	86087	1605595	112742	August	109354	113536	86239
March	154887	112229	71205	September	306443	87063	
April	191598	273376	106738	October	117291	125981	
May	120491	197606	38291	November	96083	79876	
June	143914	135614	178751	December	99722	64150	

COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	82346.89	74560.50	114848.54	138199.16	246104.17	269480.88
March	100551.86	112583.10	171496.11	196766.41	229220.64	335216.82
April	103042.73	128480.24	251307.66	255974.97	261838.96	253342.04
May	136453.74	160112.53	244584.54	245806.24	242377.33	241475.39
June	237914.24	276413.96	381166.18	480868.75	385315.49	315302.10
July	265004.04	336262.65	531282.95	713972.53	356481.93	321879.95
August	203010.27	207615.34	343737.50	437838.18	246749.54	229762.18
September	172855.15	137462.98	231475.12	349418.19	351732.39	
October	116501.72	133893.11	199530.88	400422.05	165869.44	
November	107545.23	101093.49	173967.04	237793.80	17215.72	
December	87121.50	117592.42	131193.54	215795.56	177428.46	

\$1675431.56 \$1854347.09 \$2886059.62 \$3819785.24 \$3075842.26 \$2031182.78

are gospel seeds planted in various kinds of soil and climate. Some spring forth quickly and bear fruit, others for various reasons lie dormant for years, and then something happens.—sickness, disappointment, or death. Or perhaps another colporteur comes along, and revives an interest in the book purchased years ago. Then the seed begins to grow. Now as never before we are seeing the fruit of our book selling through the years that have passed. One of our colporteurs, writing in, says:

“Week before last I met a man who had an old edition of ‘Bible Readings’ which he liked very much. He asked me to tell what denomination put it out, and when I told him, he said he thought per-

haps it was published by the Adventists, but that did not make any difference, because it is a good book and is all Bible. I talked with him for some time, and he finally told me the history of the book. His mother had bought it more than twenty years ago, and had given it to him. He did not care anything for it then, and so never read it, and it lay for almost twenty years. He finally ran across it one time and looked it over. On the back leaf he found a prayer written by his mother for him before she died. In it she prayed that he would become a good boy and read his Bible and give his heart to Christ. After he had read that prayer, it seemed as if it haunted him wherever he went until finally he

yielded. He is a Methodist, but seems to be an earnest Christian, and in talking with him I thought in many points he is more like an Adventist than a Methodist. He said that he read the book very much, and that the good old book is doing its work. No doubt, some day it will finish it.

“I have been working particularly all the time in the territory covered by Brethren Cole and Wade, and it does my heart good to see the people pull down those books from the shelves, trunks, dressers, attics, and almost everywhere. Every time I see one I am reminded of the statement that sometime many of these that have lain in the dust so long will be brought out and read, and will do their appointed work. The Good Book says God’s word will not return unto Him void, but will accomplish that which He pleases. Even if I do not sell my book, yet my canvass may bring to their minds afresh the value of the book they have, and they may read it. I trust they will.”

Truly these books are doing their work, and a happy and rich reward awaits those who give themselves to this heaven-appointed work and are faithful.

W. W. EASTMAN.

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MARVELOUS VICTORIES IN LATIN EUROPE

ONE of the greatest victories in the history of our Publishing Department is being won in the Latin Union, and especially in France, by Brother J. A. P. Green and his company of French colporteurs.

About thirty-five years ago, two young men were sent to France to canvass for our books. For months they battered away at those walls of opposition and unbelief, but with no success, and were obliged finally to give up and leave. One of them later died as a result of the privations he suffered while canvassing in France. Since then, from time to time, other efforts have been made to sell our literature in France, but without success, and the impression has prevailed through the years that “it can’t be done.”

But at the close of the little school in Gland last year, Brother Green and a company of about twenty students decided to attack anew that Gibraltar of Catholicism and infidelity. At first it seemed impossible to make any headway. During those first days Brother Green wrote: “The first week was terrible. I met some people who seemed like icebergs. Many times I went home with a heavy heart, and passed whole nights crying and pleading with God to know what it all meant.”

God graciously answered those earnest prayers of Brother Green, and turned apparent defeat into victory. At the close of the 1921 vacation, eleven of the students had earned their full scholarships. When these students returned to school at Collonges and told of the victories won among the French people, the whole student body of nearly one hundred was greatly stirred, and it was an enthusiastic band who attended the colporteurs’ institute near the close of school and prepared for the fray during the vacation.

It is unusual to publish such a long list of colporteurs in the REVIEW, but this is a special list, which, we believe, deserves special mention. The total num-

ber is 107. As the reader will see, eleven of these colporteurs earned full scholarships and twenty-three half scholarships in five weeks' time. Another remarkable thing is that eighteen of those who earned their half scholarships during this period are ladies. This report also shows that during the five weeks these colporteurs sold 154,500 French francs' worth of books.

But these remarkable results have not been accomplished without severe struggles, as the two following experiences related by Brother Green will show:

In Liège

"The Germans thought they had won a great victory when they took Liège with their big guns. But I am going to tell you about a greater one. When we reached this town, we found two boys very much discouraged. They did not even try to work with 'Notre Epoque' ('Our Day'). One of them had sold his prospectus. When we met them, they immediately began to tell us about the hard territory in Belgium. They wanted to pack their trunks and go to France. Finally one of them said, 'I believe I could do better in America.'

"You can believe me that right here I began to think. I really felt weak. I knew that Liège is a strong Catholic center, but we had a prayer meeting, and it is wonderful how prayer will solve your problems. Then we went to work. The boys gave a fine canvass for 'Our Day.' That day was a new day for all of us—a real victory day. Nobody was hurt, nobody had to quit work. There was no roar of cannon,—just a quiet personal talk with each person. I wish you could have seen the faces of those two boys. We went home that evening with 15 orders at 20 francs, and 3 at 50 francs each, amounting to 450 francs. If we will but hold on, God will do wonderful things for us. We worked the same street where they began work with 'Practical Guide.'

In Alsace

"I had a fine time in Strassburg, Alsace. After traveling all night in a cold car, and having to move around all the time in order to keep warm (and then I did not keep warm), I arrived in the beautiful, clean city of Strassburg. I asked some one where Rue Edel is. The man with whom I spoke said, 'Just five minutes' walk from here.' I walked ten minutes, and did not find the street. I said, 'That person does not understand his own language.' I said Rue Edel just like a Frenchman would say it (?), but he did not understand. I then asked some one else, and he said I would have to take a car, as it was very far away. At Place Kleber I met two girl students. They were very happy to meet me, but I can't say that I was so happy. They said to me, 'O Brother Green, this is very hard territory; we have had no success! We spend more than we make.' One said, 'Don't you think I could make more as a governess?' Imagine how I felt—practically sick after the night's ride in the train, and then to meet two discouraged students. I told them to hold on, and I would be with them the first thing in the morning.

"After a good night's sleep I met the girl student who thought she could make more as a governess. We canvassed Place Kleber. The Lord did wonders for us, giving us six orders, at a value of 180

STUDENT AND REGULAR COLPORTEURS IN THE LATIN UNION CONFERENCE

Report of work done from June 26 to August 31, 1922

Name	Country	Hours	Orders Big Books	Total Value Big and Small Books	Total Value French Francs
G. Mateu	Algeria	125	76	559.79 F. F.	559.79 F. F.
E. Gross *	Alsace	112	38	1020.00 F. F.	
J. Suintag *	Alsace	139	46	1235.50 F. F.	
G. Schmitt *	Alsace	140	57	1416.50 F. F.	
C. Wittlinger *	Alsace	133	40	974.00 F. F.	
T. Niedubuhl	Alsace	107	11	815.00 F. F.	
E. Gutekunst *	Alsace	49	10	357.00 F. F.	
L. Heldt *	Alsace	161	35	925.55 F. F.	
C. Jost *	Alsace	72	13	353.00 F. F.	
F. Feger	Alsace	95	29	995.50 F. F.	
F. Tuchs	Alsace	56		194.60 F. F.	
M. Tuchs	Alsace	16		74.40 F. F.	
G. Kiehl	Alsace	23	14	466.50 F. F.	
F. Schults	Alsace	10	6	141.00 F. F.	8977.55 F. F.
M. Ringoot *	Belgique	223	216	4953.00 B. F.	
G. Desmet *	Belgique	214	204	4614.00 B. F.	
H. Monseu *	Belgique	271		2892.00 B. F.	
J. Thys	Belgique	194		2624.75 B. F.	
Mgt. Desmet *	Belgique	213		2150.25 B. F.	
J. Vandromme *	Belgique	192		1456.50 B. F.	
M. Magnus *	Belgique	186		1267.50 B. F.	
J. Gilles *	Belgique	152	72	1351.62 B. F.	
L. Vranken *	Belgique	68	33	548.87 B. F.	
A. Ledoux *	Belgique	171		1122.27 B. F.	
B. De Roeck	Belgique	52		423.50 B. F.	
C. Corbeels	Belgique	52		648.00 B. F.	
J. Genar	Belgique	91		1090.25 B. F.	
M. Baecker	Belgique	48		693.00 B. F.	
S. Désiront	Belgique			168.75 B. F.	
Marie Desmet *	Belgique	72		722.75 B. F.	
M. Gilles *	Belgique	63		121.25 B. F.	
R. Roba *	Belgique	74		251.00 B. F.	
A. Myllecan	Belgique	86		277.96 B. F.	
E. Thys	Belgique	12		37.50 B. F.	
				27464.72 B. F.	26270.60 F. F.
P. Salellas *	Espagne	133	144	2968.25 Pes.	
E. Sanchez	Espagne	167	140	2920.00 Pes.	
J. Boix	Espagne	172	3	725.75 Pes.	
J. Gascon	Espagne	204	163	2073.50 Pes.	
N. Iserte	Espagne	79	29	388.50 Pes.	
R. Moreno	Espagne	75	23	321.75 Pes.	
T. Pujaló	Espagne	126	16	215.00 Pes.	
S. Sancho	Espagne	5	6	130.00 Pes.	
M. Iserte	Espagne	23	12	230.50 Pes.	
J. Gibert	Espagne	144		653.60 Pes.	
A. Pastor	Espagne	147	60	535.50 Pes.	
J. Ferri	Espagne	202	12	292.60 Pes.	
				11509.95 Pes.	20017.30 F. F.
D. Asiano *	France	354	159	3741.00 F. F.	
P. Cupertino *	France	297	148	4323.00 F. F.	
E. Grisiér *	France	214	147	3393.00 F. F.	
B. Achard *	France	213	127	2352.00 F. F.	
E. Keller *	France	271	152	3473.00 F. F.	
P. Haigueré *	France	157	75	1375.00 F. F.	
E. Ros *	France	224	116	2337.00 F. F.	
L. Mauchamp *	France	179	67	1653.00 F. F.	
L. David *	France	175	94	2357.00 F. F.	
H. Meyrial *	France	249	76	2351.00 F. F.	
F. Barnérias *	France	171	86	2256.00 F. F.	
M. Guyennot *	France	103	53	1184.00 F. F.	
H. Evard	France	332	85	2234.50 F. F.	
L. Carayon *	France	233	67	2634.00 F. F.	
J. Lecoultré *	France	239	77	2056.00 F. F.	
V. Charcouchet *	France	213	73	1361.00 F. F.	
J. Revert *	France	240	84	2039.00 F. F.	
W. Peters *	France	154	42	996.00 F. F.	
G. Vaucher	France	254	68	1962.00 F. F.	
A. Liotier *	France	150	35	895.00 F. F.	
J. Peyronnet *	France	171	64	1723.00 F. F.	
F. Ferrier *	France	233	53	1200.00 F. F.	
M. Tièche	France	232	6	1653.00 F. F.	
E. Vaucher *	France	236	62	1450.00 F. F.	
M. Lecoultré *	France	268	91	2289.00 F. F.	
A. Gissler *	France	134	57	1292.00 F. F.	
M. Steib	France	121	30	691.00 F. F.	
E. Mauchamp *	France	224	60	1716.00 F. F.	
E. Clement	France	127		148.00 F. F.	
I. Mauchamp *	France	233	37	1939.00 F. F.	
H. Vairet	France	273	89	1994.00 F. F.	
B. Huguenin	France		20	600.00 F. F.	
D. Roach	France		76	1520.00 F. F.	
A. Hirsbrunner	France	35		183.00 F. F.	65880.50 F. F.
F. Areudi	Italy	63	70	660.00 Liras	
G. Vaccaro	Italy	247	103	1395.50 Liras	
E. Bertalot	Italy	74	22	235.10 Liras	
A. Carl	Italy	173		842.85 Liras	
O. Hollenweger	Italy	83		842.40 Liras	
J. Moin	Italy	235		704.50 Liras	
				4662.35 Liras	2635.20 F. F.
J. Freire	Portugal	375		526.80 Esc.	
M. Lourinho	Portugal	442		398.10 Esc.	
M. Garcia	Portugal	426		330.35 Esc.	
				1255.25 Esc.	1227.96 F. F.
M. Duc *	Suisse	278	98	1623.00 S. F.	
F. Scholtz	Suisse	260	3	873.00 S. F.	
M. Vuilleumier *	Suisse	193	37	846.70 S. F.	
A. Cornaz	Suisse	275	24	1010.30 S. F.	
E. Baumberger *	Suisse	223	28	1017.35 S. F.	
N. Weber *	Suisse	195	24	979.45 S. F.	
G. Aubé	Suisse	194	25	1096.45 S. F.	
F. Wuthrich	Suisse	237	19	874.45 S. F.	
C. Nicollier	Suisse	191	26	708.75 S. F.	
G. Roulet *	Suisse	220	17	653.25 S. F.	
S. Cornaz *	Suisse	227	16	996.05 S. F.	
E. Heer *	Suisse	204	16	401.15 S. F.	
R. Racine	Suisse	56	3	213.35 S. F.	

S. Roachat	Suisse	134	155.00 S. F.	
T. Monnier	Suisse	14	27.50 S. F.	
J. Aeberli	Suisse	19	130.20 S. F.	
E. Huguenin	Suisse	197	1490.80 S. F.	
E. Veuthey	Suisse	153	208.25 S. F.	
			13310.50 S. F.	28935.87 F. F.
Totals		17831	4579	154504.77 F. F.

* Student colporteurs.

Those who have earned a right to the scholarship discount

M. Ringoot	Belgique	223	216	4953.00 B. F.
P. Cupertino	France	297	148	4828.00 F. F.
E. Grisier	France	214	147	3393.00 F. F.
G. Desmet	Belgique	214	204	4614.00 B. F.
D. Asiano	France	354	159	3741.00 F. F.
E. Keller	France	271	152	3478.00 F. F.
M. Duc	Suisse	278	98	1628.00 S. F.
H. Monseu	Belgique	271		2892.00 B. F.
P. Salellas	Espagne	133	144	2968.25 Pes.

Those who have earned a right to the half-scholarship discount

Mgt. Desmet	Belgique	218		2150.25 B. F.
J. Vandromme	Belgique	192		1456.50 B. F.
B. Achard	France	213	127	2852.00 F. F.
P. Haigneré	France	157	75	1875.00 F. F.
E. Ros	France	224	116	2897.00 F. F.
L. Mauchamp	France	179	67	1653.00 F. F.
L. David	France	175	94	2357.00 F. F.
H. Meyrial	France	249	76	2351.00 F. F.
F. Barnérias	France	171	86	2256.00 F. F.
L. Carayon	France	238	67	2634.00 F. F.
J. Lecoultre	France	239	77	2056.00 F. F.
V. Charcouchet	France	218	73	1861.00 F. F.
J. Revert	France	240	84	2039.00 F. F.
J. Peyronnet	France	171	64	1723.00 F. F.
E. Vaucher	France	236	62	1450.00 F. F.
M. Lecoultre	France	268	91	2289.00 F. F.
M. Vuilleumier	Suisse	198	37	846.00 S. F.
A. Cornaz	Suisse	275	24	1010.30 S. F.
E. Baumberger	Suisse	223	28	1017.85 S. F.
N. Weber	Suisse	195	24	979.45 S. F.
S. Cornaz	Suisse	227	16	996.05 S. F.

The following began to work in April, 1922, and has earned a right to the scholarship discount

E. Mauchamp	France	576	145	3084.50 F. F.
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The following began to work in April, 1922, and have earned a right to the half-scholarship discount

I. Mauchamp	France	583	136	2233.00 F. F.
H. Vaire	France	617	126	2209.00 F. F.

frances that day. The girl was so timid that she said I would have to give the canvass. This was the first time I had had to do such a thing in the French language. However, the Lord helped me. Every now and then I would stop and ask the man if he understood what I was talking about. I never spoke so boldly in all my life. I told the men that we were living in the end of the world, and if they would give me five minutes, I would prove it to them. It is indeed wonderful what God will do if we will do our part."

We feel sure that these remarkable victories being won in the strongholds of the enemy in the Latin Union, will greatly rejoice the heart of every reader of the REVIEW.

N. Z. TOWN.

✱ ✱ ✱

DEPENDING UPON GOD AND GIVING HIM GLORY

SPEAKING of our colporteurs, the servant of the Lord has said, "He should feel his dependence every moment. . . . When successful, he should take no glory to himself, for his success is due to the working of God's angels upon the heart. . . . He should acknowledge the goodness of the Lord, praising Him with cheerfulness."—"The Colporteur Evangelist," p. 84.

We are always glad to meet and hear the testimony of the colporteur who humbly trusts in God and gives Him the glory for any special success that may have attended his efforts. Recently, I listened to a young lady colporteur, as with tears she related the following experience:

"I was endeavoring to secure an order for my book from the lady of the house,

who hesitated because she said she would have to get the consent of her husband, who was not at home at the time. Just then the telephone rang, and she left me to answer the call. It was her husband, who stated that his telephone had rung, and some one told him his wife wished to speak to him, and he inquired what she wanted. He was surprised to learn that she had not called him, and both were equally impressed by the incident. She told her husband that a young lady was there with a religious book with which she was favorably impressed, and he advised that she give her order for it, which she readily did."

Surely the angel of God had something to do with this.

Another colporteur, speaking of his experience while canvassing, says:

"I was giving an exhibition to the hired man, and had just about closed my canvass when we saw the owner of the place coming toward us as fast as he could run across the oat field, potato patch, and meadow. He reached us all out of breath, and said he thought he heard the hired man give some unusual alarm, and concluded he had gotten into trouble with the horses. As soon as he got his breath, I was introduced to him, and took his order for the book, 'Our Day,' in the half-leather binding. Had he not come just at that time, I probably should not have seen him at all."

Here again the angel of the Lord must have caused the owner of the farm to hear a sound that set him running to what he supposed was the assistance of the hired man, while in reality he was running to buy a book that would convey God's last warning message to him.

W. W. EASTMAN.

SPARED FOR SERVICE

DURING the time of the Fall Council, a telegram came to Elder J. E. Bond, from Mexico, telling of a railway accident causing serious injury to Brother J. D. Leslie, field missionary secretary of Mexico, and resulting in the death of Brother Salazar, his assistant, who was traveling with him. Writing of this experience a week after it happened, Brother Leslie says:

"It took place a week ago tonight on the Laredo Line. Brother Salazar, my assistant, was instantly killed. I lay for two hours under wreckage and with three dead bodies on my feet and legs. My left shoulder was dislocated, several ribs fractured, and bruises all over my body. It is a miracle that I am alive, and I thank God for sparing my life a little longer. I waited ten hours before receiving medical attention."

Brother C. R. Callicott writes that the wreck was caused by a washout. As Brother Leslie's nerves are pretty badly shattered, he will leave the high altitude of Mexico City, and spend a few months in Texas while recuperating.

N. Z. TOWN.

Home Missionary Department

THE LAYMAN'S ADVANCE

NOT very long ago home missionary statistics had to do almost entirely with North America. Now the mounting columns of figures tell how our church members in all parts of the world field are doing their part to give the message by personal soul-winning work. We are entering upon a new time, and the rank and file of our membership are rallying to the work.

These figures include the work done by young and old, and many of the experiences hidden in these figures are as striking as those recorded in the history of the early church. Particularly significant are the reports from foreign fields. Surrounded as they are with error, and in many instances with veritable heathenism, these converted ones are eager to have others enjoy the blessings of the gospel. The reporting membership in these foreign fields is much higher than it is in North America, where there has been a sharp falling off in missionary reports.

Incomplete as they may be, the reports show a good ingathering of souls as the result of the work done by the members. Every item indicates that the work of our church members is growing in efficiency, and the missionary organization is working smoothly. An ever-growing volume of truth-filled literature is being circulated, and it is speaking the message in an increasing number of languages.

Encouraging as the reports are, it is a fact, however, that many thousands of our church members are still "idle in the market place." May this report be a call to every such one to arouse and gird on the armor and stand in his place as a good soldier of Jesus Christ, to wage a valiant warfare in behalf of God's truth for these last days.

J. ADAMS STEVENS.

Comparative Summary of Home Missionary Work in North America by Unions

For Six Months Ending June 30, 1921 and 1922

UNIONS	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Distributed	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
Atlantic																	
1922	10020	3452	26181	17048	2757	70633	166296	20214	7016	101327	25941	8817	4769	2494	695	\$6825.18	156
1921	10612	4979	29540	8813	2936	88887	227172	21462	9897	85082	24804	9535	6260	3427	69	8219.54	128
Central																	
1922	10120	4988	23257	6191	3294	15317	186629	7333	7538	90225	40137	12365	10501	3713	602	2772.25	403
1921	10170	4752	26499	5923	5044	19252	308775	6565	8955	57340	39323	14438	11295	3259	503	5276.18	216
Columbia																	
1922 *	13715	4675	26476	8572	6479	52916	209664	14615	7241	170529	37729	13512	11491	6494	155	6059.11	249
1921	15062	7823	40580	15860	10905	108119	289081	42205	11299	116266	51432	19053	19096	28074	331	11498.02	272
Eastern Canadian																	
1922	1149	416	2190	553	336	6778	20731	2316	864	12579	5235	1460	2060	358	12	193.41	9
1921	1912	735	5797	1013	432	13829	33553	1536	1656	18541	15714	1719	2384	810	9	440.16	31
Lake																	
1922	14732	6855	39872	13152	4361	40753	267266	13286	16660	135359	82458	21332	16697	5113	195	4570.58	285
1921	16688	7326	47889	14294	27698	69852	520192	22234	16941	163941	75283	18859	18182	5494	--	9305.93	514
Northern																	
1922	7422	3339	13715	4212	2355	12632	176994	7508	6513	102713	28939	8700	7558	1946	86	3295.88	142
1921	8601	3721	19517	6344	3149	27686	311486	12518	9343	84526	40129	13409	8419	2748	99	4083.13	144
North Pacific																	
1922	8996	3452	16683	5637	2807	13477	291743	11076	11214	66449	32136	10401	9765	3102	326	2628.96	229
1921	7727	3441	16445	5435	2240	24882	582264	5860	6497	43260	30597	10096	9710	1729	562	1390.73	186
Pacific																	
1922 †	9136	3433	26328	6347	4933	14241	300435	17973	9755	104371	30537	15056	10644	5155	--	3317.79	209
1921	16033	5923	44551	10625	9277	35202	668030	8683	14291	85855	44071	17431	14973	5732	7	7895.63	226
Southeastern																	
1922	36030	8244	29176	9402	2291	15422	103622	13113	6669	53396	33150	9281	13017	5166	1563	5587.09	179
1921	10696	7007	31231	12475	2788	29986	163455	11724	9607	87098	31741	9896	10887	5088	950	5487.50	275
Southern																	
1922	5534	3395	20271	7614	1107	8993	63135	9133	4991	52685	20175	5667	6491	2067	123	1091.28	130
1921	5115	3253	17291	7288	1014	24177	62099	5525	4556	26186	14837	5496	4433	2394	121	127.02	109
Southwestern																	
1922 †	4075	2067	10171	3518	1273	5259	72660	4582	4531	38083	13609	4182	5377	1532	186	862.23	48
1921	5166	2675	10867	3833	2000	16228	95593	7857	5657	19420	17311	4903	5162	1981	111	860.33	58
Western Canadian																	
1922	2874	1391	8772	1686	1122	8282	37886	1799	2404	21713	7733	3378	2212	882	37	535.71	108
1921	4211	1933	8280	2552	530	22031	60207	5165	2976	40540	5299	2802	2656	559	67	895.48	70
Totals																	
1922	123803	45707	237592	75912	33165	264703	1894061	122948	85396	948654	357779	114651	100632	38022	3978	\$37738.97	2147
1921	113749	52284	280488	94501	45513	485251	3341707	151394	101690	837055	318437	118347	113457	61295	2829	58580.00	2229

* Reports received for four months only.

† Reports received for five months only.

Per cent of membership reporting for six-month period — 1922 ----- 20%
Per cent of membership reporting for six-month period — 1921 ----- 21%

Total Summary of Missionary Reports Received from Fields Outside of North America

First Quarter of 1922

FIELDS	Per Cent	Membership	Number Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken for Periodicals	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Distributed	Hours of Christian Help Work	Articles Clothing Given Away	Number Meals Provided	Treatments Given	Signers to Temperance Pledge	Conversions
British Union	20	2766	565	1167	627	2448	876	22	55265	6599	281	1668	21709	5679	2199	842	318	--	--
Latin Union	23	2632	618	1480	683	5825	3634	495	9253	12909	633	925	5868	1452	341	955	562	32	15
Scandinavian Union (4th Qr.)	22½	7110	1629	1944	815	4700	2711	275	71253	13198	3178	1269	32253	-----	905	-----	417	--	22
(1st Qr.)	24	8184	2014	1594	838	5996	3549	1585	42972	7502	6038	1538	26409	-----	1807	-----	1427	--	21
Central China	77	390	300	4986	3329	590	185	667	196	1122	14	1967	723	-----	14	-----	371	--	--
Chosen	50	1088	548	151	82	1786	394	386	266	61	994	74	4055	168	34	158	99	12	103
Australasian Union (4th Qr.)	30	8416	2561	4113	1886	22091	2805	1515	53921	96764	641	2576	1535	23890	765	765	1786	--	--
(1st Qr.)	33	7409	2453	2980	1400	19864	1856	477	43473	88301	778	2353	79645	17433	582	582	1141	--	--
Philippine	59	2700	1600	300	285	2200	2800	104	1500	1200	285	729	3200	2785	200	2300	41	--	70
South African Union (4th Qr.)	40	1091	444	1928	411	2191	835	631	6148	12945	658	1171	8052	1613	750	2059	308	15	12
(1st Qr. 1922)	37	1119	423	884	396	2015	1102	288	3119	6436	273	904	10828	2721	563	1765	577	26	41
Southern Asia Division (3r Qr. 1921)	8	1438	120	434	159	6220	1275	34	90	6797	789	146	3496	585	260	98	281	--	--
(4th Qr. 1921)	--	-----	-----	262	169	1383	707	25	156	2153	1287	52	914	633	47	47	428	5	--
South American Div. (4th Qr. 1921)	17	10169	1802	2732	1572	14149	11365	2312	28055	18306	2741	3184	40908	10535	1703	2448	3863	293	543
(1st Qr. 1922)	14	10169	1490	2953	1192	10852	7855	1346	20088	19856	1419	1194	35920	5464	1206	2911	1419	76	123
Japan Union Mission (4th Qr. 1921)	56	210	175	685	471	302	584	534	5652	518	697	98	626	119	20	101	60	5	2
1st Qr. 1922)	38	300	114	749	462	273	732	401	2995	1055	385	538	981	61	62	274	71	12	--
West Caribbean	41	848	349	161	119	1036	376	27	669	1145	140	175	1235	924	94	441	142	--	16
South Caribbean	22	2083	453	653	477	5950	1296	23	330	967	452	466	2090	8204	248	77	503	54	25
Jamaica	20	2200	446	273	167	260	894	80	26	973	5	479	1852	1982	152	515	334	9	--
Porto Rican	19	530	99	283	263	1717	1479	214	144	248	110	128	494	1283	114	206	404	24	41
Haiti	48	617	300	92	66	872	1545	9	80	84	5	31	54	1699	36	1413	157	2	--
Hawaii	26	150	40	158	100	493	90	75	277	2151	423	144	449	1179	67	69	5	--	10
Guatemala	31	35	11	72	40	410	227	24	124	85	18	69	1822	12	18	56	27	4	12
Venezuela	--	65	--	90	55	514	683	4	5	288	9	79	1805	170	31	132	108	--	13
Cuban	33	300	101	114	110	118	173	12	161	520	109	74	2296	146	74	171	45	--	1
Manchurian	--	127	--	45	10	141	288	18	5	48	30	23	812	178	28	14	45	--	--
East Siberian	86	350	300	220	81	930	1700	--	446	520	175	112	2031	226	--	--	--	--	--
Grand Totals Foreign Fields	43	44067	18965	31503	16265	115281	52016	11583	346674	303251	22567	22166	234052	89196	12320	18399	14939	569	1070

Fields from which no report for first quarter was received: South China Union Mission, Hunan Mission, Mexican Mission, Honduras.

Appointments and Notices

PUBLICATIONS WANTED

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

E. F. Waters, Box 516, College View, Nebr. Continuous supply of **Signs, Watchman, Life and Health, Liberty, Instructor**, and **Little Friend** for free distribution.

Mrs. R. H. Gilman, care of Pisgah Institute, Candler, N. C. A good supply of late, clean copies of **Little Friend, Instructor**, and **Signs**.

Mrs. W. L. Johnson, Box 564, Brooklyn, Iowa. Continuous supply of our periodicals and tracts for reading racks in stations and hotels.

* * *

REQUESTS FOR PRAYER

A sister in Pennsylvania requests prayer that she may be healed.

A sister in Oregon wishes prayers for her grandchild, who is suffering from a nervous disease and is not able to talk.

A request comes from Virginia for prayer that a sister may be restored to health, and that she may be a guiding star to lead souls to Christ.

From Alberta comes the request from a sister that her husband may become converted and return home, also that her three boys may be saved. She also wishes prayer for the restoration of her own health.

* * *

DECEMBER WATCHMAN

One of the stirring questions of the day, "Will millions now living never die?" is answered by John L. Shuler in the December **Watchman Magazine** under the caption, "Some Now Living Will Never Die, but Millions Will Die Twice."

Orva Lee Ice discusses the outlook for the future of the marriage institution in "Letting Down the Bars."

What is the prospect, for peace or war? "What Next?" tells, by E. J. Urquhart.

Can the spirits foretell events? "Hobnobbing with Spirits" relates personal experiences with spiritism by a former Spiritualist, Earl Albert Rowell.

"The Promised Land" deals with the return of the Jews to Palestine, by Ruth Lees Olson.

"Christianity's Crisis in China." The significance of the new anti-Christian agitation in that country, is told by Herbert C. Swartout.

"The Fight Against the Church School," by W. F. Martin.

"Who Broke the Sacred Heart of Christ?" by H. M. J. Richards.

"Where Are We on Time's Dial?" by Elmer L. Cardey.

"God's Reserve Evidence," by Milton C. Wilcox.

"Religiophobia," by Horace G. Franks.

"Can You Make Something Out of Nothing?" by D. H. Kress, M. D.

"Christianizing Malaysia to the Rule of Three," by Roger Altman.

"The New Religion of the Soviet," by John Godfrey Jacques.

Departments: Trumpet Blasts — Flash Lights — Pithy Paragraphs — The Watchman's Answer — and of special interest just now, News Interpreted.

Ready November 10. Order of your tract society.

* * *

EUROPEAN RELIEF FUND

Donations received to October 1, 1922

Previously reported ----- \$53,195.11

William Chapman ----- 2.00

Columbia Union Conference ----- 2.00

Pacific Union Conference ----- 42.00

Macon, Miss., Sabbath school --- 5.00

Total ----- \$53,246.11

Home and School

IN Christian Education the home and school must be united in order that the best results may be secured.

A new-old magazine -- **HOME AND SCHOOL** (succeeding "The Christian Educator") -- is now being published.

This journal is the joint organ of the Educational Department and the Home Commission.

The interests of the home and the school are closely connected. **HOME AND SCHOOL** will aid both parents and teachers in finding common ground and in working hand-in-hand for the physical, mental, and spiritual development of their children.

Who should have **HOME AND SCHOOL**?

All parents of young children.

All teachers, especially of elementary grades.

All connected in any way with our church schools.

All interested in any way in elementary education.

Here is a partial list of contents for November:

"OUR BOYS AND GIRLS"

"WHAT MOTHERS MAY DO"

"A LITTLE BOY WHO LISTENED"

"ONE HUNDRED PER CENT IN THE HEALTH OF CHILDREN"

"GOOD ENGLISH IN BOTH SCHOOL AND HOME"

"WHEN SHOULD HE GO TO SCHOOL?"

If you have a child or are interested in Christian Education for our children, you will want to be a regular reader of **HOME AND SCHOOL**.

Subscription price, \$1.50 a year.

Send all orders to your conference tract society office.



THE LIGHTED WAY

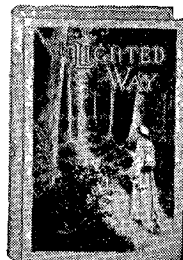
By Prof. M. E. Kern

General Secretary of Missionary Volunteer Department

YOUNG PEOPLE, and others, who have enjoyed the instructive talks and writings of Professor Kern, will hail with delight his new book, "The Lighted Way," which is full of practical help in concrete form. Missionary Volunteers especially will be interested in this new book from the head of their Department. The chapter headings are a good index to the value of the book:

Supreme Importance of Character
The God-Planned Life
The Gift of Choice
Definite Life Standards
Living by Principle
Education
Choosing a Life-Work
The Spirit of Service
Efficiency

Necessity of Obedience to Law
Victory
Honesty
Loyalty
Reading and Music
The Appetites and Passions
Social Life
Dress and Amusements
Courtship and Marriage
Which Way?



This stamp of approval is on the jacket cover; also a beautiful original drawing in two colors.

A Very Appropriate Book for a Present

Bound in green cloth, 136 pages. Price, 85 cents, postpaid

Price higher in Canada

Order of your tract society

The Morning Watch Calendar for 1923

Order Your Calendar Now!
Be Ready for Jan. 1, 1923!

Two Styles

Regular, paper cover, edition, **5c**

De Luxe edition, lodestone cover, **15c**

LAST year you failed to keep up the Morning Watch because you didn't start on time. This year be ready to *start January 1*. It is said in an Eastern country where the devotees visited a certain shrine each morning, the incense arising permeated their clothing and remained with them during the day. What a far greater privilege to follow the Morning Watch and have the sweet influence of a precious promise from God's word abide with you throughout the day! Order your Morning Watch Calendar today.

The De Luxe edition in appropriate colors, with gold lettering, makes a very dainty gift.

The Home Missionary Calendar for 1923

Ready to Hang on Your Wall!

Order a copy today and have it ready for the new year.

Price, postpaid, **25c**

EVERY home needs a calendar to hang on the wall. Hardly a day passes but what it is consulted. This year use the beautiful Home Missionary Wall Calendar, and instead of having to read some cheap filled-in advertising, note the various items of interest in connection with the progress of the message,— the program for monthly missionary meetings, special days and special offerings appointed by the General Conference, silent admonition to attend prayer meeting, the Sabbath in its rightful place in the calendar, inspiring verses from the writings of Mrs. E. G. White, universal sunset tables, etc.

The beautiful front cover, in three colors, suitable for framing, is alone worth the cost of the calendar. Eleven other designs add to its beauty.

ORDER OF YOUR TRACT SOCIETY

PRICES HIGHER IN CANADA



WASHINGTON, D. C., NOVEMBER 16, 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.

ELDER L. L. CAVINESS, writing from Lisbon, October 22, says:

"We are just finishing the annual meeting of the Portuguese Mission. There was an attendance of about one hundred on Sabbath. This morning eight persons were baptized in the Atlantic, during a storm of wind and rain. The Lord has especially blessed in the work for the young people."

* *

MESSAGES OF CHEER

MAY we let the last page echo a few more words of cheer from brethren who went back to their conferences with the blessings and plans of the Autumn Council, and the appeals for the special week of sacrifice for missions?

W. A. Clemenson (British Columbia) writes: "I presented the appeal of the Council to our committee. It was heartily accepted. I am sure the people of British Columbia will rally to this appealing condition, and will do their utmost, not only to give, but really to sacrifice, that the work in foreign fields may be carried on without interruption."

J. F. Wright (North Texas): "I am visiting the churches as fast as I can to give them the note of courage received at the Council. They are glad to hear of the visitation of the Spirit upon our Council. I believe our people are going to take hold as never before in helping to meet the problems we face. As workers we shall do all we can to set the right example, and help all to draw nearer to the Lord. We shall soon have the workers together to consider the matters brought to us at the Council, especially the spiritual revival. My soul was fed daily at the Council, and I feel much strengthened for the work."

W. A. Westworth (Illinois): "I want to add a personal word relative to my own experience at the Kansas City Council. The spirit of that meeting brought cheer and gladness to my soul. It was surely a refreshing. I thank the dear Lord for the experience I gained at Kansas City, and assure you of the heartiest support of Illinois in all these enterprises."

O. O. Bernstein (New Jersey): "God helping us, as a conference we will fire the whole State with the 'go' spirit. The Harvest Ingathering campaign is booming. We will reach our goal."

J. W. McCord (Chesapeake): "Ever since the Autumn Council I have felt that for both the workers and members at large the plan of giving one week's salary is a good one, and will go a long way toward clearing off our deficit."

S. E. Wight (Central Union): "The Kansas City meeting was an inspiration to all our workers, and a good word of cheer

has been sounded throughout the union. We have just closed an elders' meeting in Colorado, which was generally considered the best they have ever held. Other meetings are appointed for all our conferences. I believe there is a stir in the union such as we have never before known."

C. G. Bellah (Kansas), in a notice sent to the Kansas churches (abridged): "It is coming to you. Are you ready for it? Are you praying for it? . . . What is it? It is Pentecost. It is the beginning of the latter rain. These are no idle expressions. The Holy Spirit was present in a marked degree at the recent Fall Council. We are experiencing the refreshing here in the office. Our own souls have been watered. It is also being felt in the Topeka church. A great revival meeting (of workers and church elders) will be held in a centrally situated church in Kansas, much time being given to prayer and practical instruction. The conference workers will then go to the churches as quickly as possible, and duplicate in each one the great spiritual uplift received at this central meeting."

S. A. Ruskjer (South Dakota): "We are endeavoring to sound the same note of courage and advance that rang out at the Council. While our brethren are perplexed over the financial situation, I believe all will respond with greater efforts than ever before to supply the needs of the work of God."

F. C. Gilbert (reporting a week-end in Takoma Park and Washington): "We have 300 weeks' salary pledged, with other churches in Washington yet to hear from."

O. Montgomery (visiting Baltimore): "More than seventy in the First Seventh-day Adventist church in Baltimore stood Sabbath morning to pledge the Thanksgiving week's salary as an extra gift to missions, and about the same number in the Second church (colored)."

During November the General Conference office staff are visiting churches near Washington, as assigned by the presidents of the Virginia, Chesapeake, Pennsylvania, New Jersey, and District of Columbia conferences. All report a most earnest spirit of response among the churches to the call for new consecration and sacrifice.

W. A. SPICER.

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GENERAL CONFERENCE OFFICE ITEMS

ELDER E. E. ANDROSS, vice-president of the Inter-American Division, sailed on October 24 to visit the meetings in the various mission fields in the eastern section of his field. The first general meeting is to be held in Trinidad. It will mean much to the Inter-American field to get acquainted with their new leader, and to have the inspiration and help of the general gatherings.

MR. AND MRS. G. A. LINDSAY, of New Jersey, in response to a call to connect with the school work in Sweden, sailed from New York on October 24. It always cheers our hearts when we can send workers over to Europe to help with the problems growing out of the unsettled conditions obtaining there.

We have received encouraging word in the General Conference office this week concerning the Harvest Ingathering effort in Quebec and South Dakota. Brother Wilson, wiring from Montreal, says:

"Quebec doubled Ingathering quota. Still at it."

Elder S. A. Ruskjer, president of the South Dakota Conference, writing of his own experience in the Harvest Ingathering work, says:

"It has been my privilege personally to raise an average of \$1,000 each year in the Harvest Ingathering campaign, in connection with my other duties, since coming to South Dakota, or in other words, during the last three years. I expect to go considerably above the \$1,000 mark this year."

"I spent last Sunday soliciting among farmers. I received \$40.25 during the one

day. I solicited a high State official, receiving a liberal contribution to our foreign missions this year. I greatly enjoy uniting my efforts with our churches in various sections of the field in Harvest Ingathering work. It has been my privilege in this way to help our churches reach and pass their entire goal during one week of earnest work in the campaign."

C. K. MEYERS.

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LABORING UNDER DIFFICULTIES

A NOTE from Elder C. C. Crisler, secretary of the Far Eastern Division, on the eve of his sailing for his mission field, says:

"I am of the best of courage in God as I once more sail to the Far East."

These words from Brother Crisler mean something when we realize the circumstances under which he is returning to the Far East. He goes back facing a reduction in the appropriations which the brethren hoped to have for that great, needy field. This will mean on his part and on the part of Elder Evans and others, curtailing the work where otherwise they had hoped to see it advance. Brother Crisler in returning to his field, leaves Sister Crisler in the homeland for a number of months, in order that she may recuperate.

It is under similar circumstances that Brother C. E. Weeks, secretary of the publishing and home missionary department, returns to the Far Eastern Division on the same boat. Sister Weeks was unable to accompany him on account of physical weakness, and must remain in this country for a long period, in order to regain her health. Surely our prayers will ascend to God in behalf of these dear brethren and of our other faithful missionaries who under great stress of circumstances, are endeavoring to hold aloft the banner of truth, and press on into the many openings that are coming to them.

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RETURNING TO MALAYSIA

A FEW lines to the REVIEW will suffice to relate our experience since we made an effort to return to our field in Malaysia.

Mrs. Rowland and I left Seattle September 26 for Vancouver, British Columbia, where we were to board the "Empress of Australia" sailing from that port September 28 for Hongkong, China.

The boat steamed out of Vancouver harbor as scheduled September 28 at 2 P. M., and we continued our westward journey, encountering a very heavy sea Friday night and Sabbath. Many of the passengers, including the writer, were quite ill. The great ship weighing 21,360 tons was plowing through the waves at the rate of about twenty knots an hour when at 4 P. M. Sabbath one of the large shafts that drive the propeller bent. The whole boat received a violent shaking, and we all knew that something had happened. A radio message was sent to Montreal, and the answer came that the ship should return to port.

At eight o'clock that night we started back to Vancouver, reaching that port three days later. We were taken to the hotel owned by the company, where we are being cared for until the sailing of the "Empress of Canada," October 19.

The Lord willing, in two days we shall be on our way again, aboard the S. S. "Empress of Canada," and hope to be at our post in Singapore by November 15.

J. W. ROWLAND.