

The Advent Review and Sabbath Herald

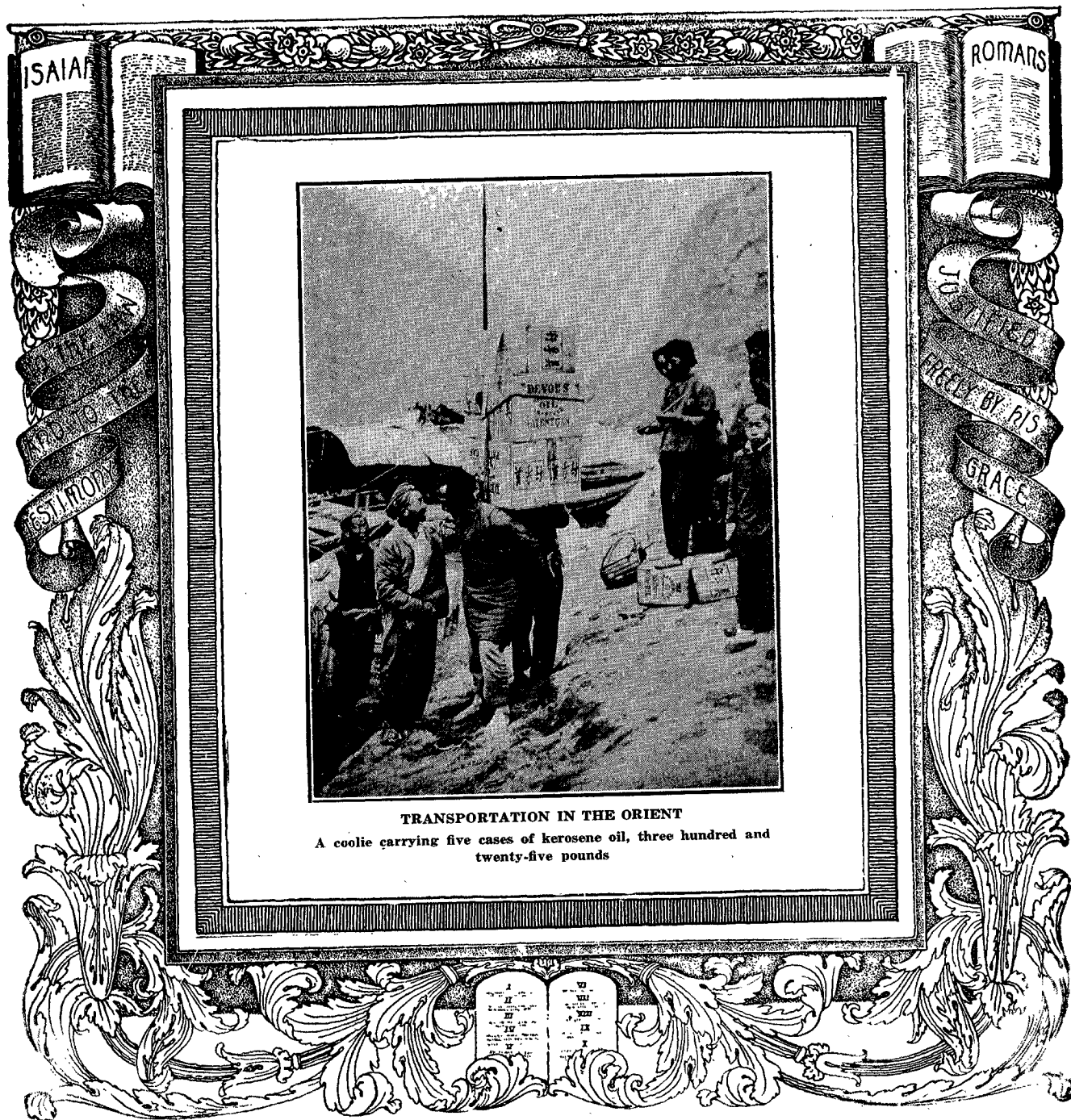


Vol. 99

Takoma Park, Washington, D. C., December 21, 1922

No. 55

THE GOSPEL TO ALL NATIONS



TRANSPORTATION IN THE ORIENT

A coolie carrying five cases of kerosene oil, three hundred and twenty-five pounds

The Need of a Revival and a Reformation

MRS. E. G. WHITE

"NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, "I . . . will remove thy candlestick out of his place, except thou repent."

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time.

Just before His ascension, Christ said to His disciples, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." God's people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood? Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be "not slothful in business; fervent in spirit; serving the Lord." One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

God brings against ministers and people the heavy charge of spiritual feebleness, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable,

and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,—a crown of everlasting life.

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps

(Concluded on page 5)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 99

DECEMBER 21, 1922

No. 55

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association

at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.



"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., DECEMBER 21, 1922

No. 55

A Remarkable Editorial on Present-Day Conditions

CHARLES S. LONGACRE

It is not often that an editor of a secular paper attempts to interpret the times in the light of divine revelation, or makes a direct appeal for a spiritual revival, urging the necessity of seeking God for divine guidance out of an apparently hopeless condition of world perplexities. For this reason the following excerpts from an editorial appearing in the *Baltimore Sun* of November 15, will be read with unusual interest by those who believe that a divine solution is the only remedy for present-day evils.

This remarkable editorial was written on the eve of the assembly of the Board of Bishops of the Methodist Episcopal Church, at their semiannual international convention in Baltimore. Referring to this international assemblage of churchmen, the editor says:

"Special significance is given to its deliberations at this time by the troubled conditions of the world, by the unusual and difficult problems that confront mankind, by the doubts and fears that are shaking men's hearts. In this hour of great storm and stress, when to many timid souls the Master seems asleep, when human counsels, human wisdom, and human laws appear probably unavailing, this conclave of earnest men assembles to ask guidance from the Ruler who never yet failed those who sought Him in sincerity and in truth.

"It ought to be clear after the last eight years of international passion and human hate, which have threatened and still threaten what we call modern civilization, that not in worldly statesmanship, not in the learning of the schools, not in national might nor in the power of wealth, but in the Spirit of the Lord of the universe is salvation to be found. Only He can command the winds and the waves, the moral earthquake shocks and convulsions that seem about to overwhelm us.

"It is 'meet and right' that the church should recognize its responsibility in such a period of general danger, that it should assume a spiritual and moral leadership, not as a dictator, not as a moral autocrat, but as a counselor and friend imbued with the loving spirit of Him who is mighty to save. This obligation rests not on Methodism alone, but on every religious denomination; but the meeting of the Board of Methodist Bishops here gives special emphasis to that obligation, and a special opportunity for its discharge.

"We turn to this assemblage in the hope that some revitalizing fire from heaven may descend upon it here as on that first day of Pentecost, when the representatives of many different tribes and tongues received a divine baptism of enlightenment and brotherhood. To sympathetic but frequently disappointed onlookers the church of God seems for years to have been wandering in a sterile wilderness, looking vainly for a promised land of hope. Perhaps these onlookers have failed to appreciate the splendid struggles which it has made, the sacrifices it has undergone, the real distance it has traveled toward the goal. But unquestionably the old confidence in organized religion, whether Protestant or Catholic, has been shaken in these recent years of physical and moral disaster, and the world is turning to the Unseen Helper with the old passionate cry, 'Save us, or we perish!'

"Thus, whenever the modern disciples of Christianity come together in these days of peril and foreboding, even the most skeptical wish, if they do not expect, that some miracle of spiritual healing might be performed. And from none are we more justified in hoping for great things than from the wonderful organization that sprang from the Christlike soul of Wesley.

"Christianity has been periodically reformed from within; whenever it seemed to be growing careless or sluggish or forgetful of its high mission, some renaissance, some revival, some awakening has come from within its own household. When Methodism came into the field, it came to meet a real spiritual crisis. If the Lord had not been with it, it could not have spread over land and sea as rapidly as it did—it could not have grown into the powerful influence which it is at present. Whatever its mistakes, it must be reckoned with now as one of the world's mightiest forces, and as one which is zealously trying to do the world service. It is not alone in being sometimes the victim of its overzeal. That is an exceedingly human fault, it should be remembered, and is not confined to any one creed or race. If we are to choose between religious apathy and indiscreet zeal, the latter becomes a shining virtue beside the former. . . .

"The world is once more sick almost unto death. It is calling insistently for a healer. Which body of Christians will first hear the cry and understandingly apply the needed cure? . . .

"It would be a happy consummation, indeed, if a new word of assurance could be spoken to the perplexed children of men, or, rather, if the old gospel could again be preached with all the mighty fervor, sincerity, and conviction that recreated the world in its earlier ages and made it the hope, strength, and consolation of countless millions of men."

The editor of the *Sun* then closes his article by making an eloquent appeal to those who have faith in God, "to implore the aid of the seemingly slumbering Commander whose voice alone can say with authority, 'Peace, be still!'"

What a significant statement: "The world is once more sick almost unto death. It is calling insistently for a healer. Which body of Christians will first hear the cry and understandingly apply the needed cure?"

Here is an opportunity for Seventh-day Adventists to point out the great Healer and the only remedy that is the solution to the ills of this world. Should not we to whom God has given His last message, be the first to hear the cry of a helpless and hopeless world in perplexity, and preach the gospel message of the soon-coming Saviour with "mighty fervor, sincerity, and conviction"?

This editor has a correct vision of the true mission of the church. He is a staunch supporter of our principles on religious liberty. It pays to inform these men and to give them the message for the hour. What a clear and ringing statement is this: "The church . . . should assume a spiritual and moral leader-

ship, not as a dictator, not as a moral autocrat, but as a counselor and friend imbued with the loving spirit of Him who is mighty to save." How true the statement: "The church of God seems for years to have been wandering in a sterile wilderness, looking vainly for a promised land of hope." "Christianity" needs to be "reformed from within;" when "forgetful of its high mission, some renaissance, some revival, some awakening" must "come from within its own household."

The world is willing and ready to listen to any one who has a real message of hope and comfort. That message is found in the prophecy of Jesus which He gave to His apostles on the Mount of Olives relative to the end of the world and the setting up of His everlasting kingdom at that time. This editorial in the *Baltimore Sun* is a mighty appeal to the Seventh-day Adventist Church to give their heaven-sent message to the world—to "arise and shine" because of the gross darkness that is covering the people of the earth. The people are waiting for light, "but behold obscurity." We have the light; therefore let us give it. This earnest appeal should touch our hearts. It should inspire us with devotion, and lead us to consecrate ourselves as God's harbingers heralding His message of a better day and "a better country, that is, a heavenly."

* * *

Seventh-day Adventist Education

WARREN E. HOWELL

The Peril of Worldliness

IN the previous study we examined in the spirit of prophecy fourteen respects in which our schools should become more and more like the schools of the prophets, and the reasons why this should be so. We took note of the conditions under which and the purposes for which those schools were established, as also something of the qualifications of their founder, the effects these schools had on the students, and the great service they performed in providing instruction in the word of God for the people and in supplying leaders to Israel in the days of greatest prosperity under the kingdom. We gave also a brief outline of what those schools were and how they were conducted. Our conclusion was that the responsibility is on us to see that our schools follow the pattern thus marked out for us.

In striking contrast to these many exhortations on positive, constructive lines, it is little short of amazing to find, when they are brought together, almost double the number of warnings against the peril of worldliness in our schools. Some of the terms used in these warnings occur so often in different settings that it seems expedient to take note of these first. They are found in at least twenty-six passages.

Worldly Customs, Fashions, Policies, Practices, Habits, Maxims, Traditions

1. *Cleansing Needed*.—"When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practice. The show and the pretense, and many of the exhibitions that in the past have had a place in our schools, will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven."—*Counsels*, p. 58.

2. *Break Away From*.—"There must be earnest, careful, persevering effort to break away from the customs, maxims, and associations of the world."—*Id.*, p. 62.

3. *Not to Imitate*.—"When the Lord requires us to be distinct and peculiar, how can we crave popularity, or seek to imitate the customs and practices of the world?"—*Id.*, p. 89.

4. *Parents' Part*.—"Let parents study less of the world, and more of Christ; let them put forth less effort to imitate the customs and fashions of the world, and devote more time and effort to molding the minds and characters of their children according to the divine model."—*Id.*, p. 91.

5. *Separate From*.—"It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world."—*Id.*, p. 321.

6. *Not to Be Trained In*.—"They [the youth] are to receive a training, not in the customs and amusements of worldly society, but in Christ's lines."—*Id.*, p. 392.

7. *Not the Teaching Needed*.—"The world's maxims, the world's customs and practices, are not the teaching that they [youth in our colleges] need."—*Id.*, p. 501.

8. *In Positive Danger Of*.—"God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world."—*Id.*, p. 532.

9. *First Attempts to Change*.—"The first attempts to change the old customs brought severe trials upon those who would walk in the way which God has pointed out."—*Testimonies*, Vol. VI, p. 141.

10. *Hindrances*.—"There have been hindrances which have tended to keep us in common, worldly lines, and to prevent us from grasping true educational principles."—*Id.*, p. 141.

11. *Followed Too Long*.—"We need now to begin over again. . . . Altogether too long have the old customs and habits been followed."—*Id.*, p. 142.

12. *Managers Copy*.—"It is Satan's purpose . . . to prevent the attainment of the object for which our schools were established. Hindered by his devices, the managers reason after the manner of the world, and copy its plans, and imitate its customs."—*Id.*, p. 143.

13. *Shall Our Schools Follow?*—"Shall our schools become converted to the world, and follow its customs and fashions?"—*Id.*, pp. 143, 144.

14. *Cowardice to Adopt*.—"Never, from cowardice or worldly policy, let the truth of God be placed in the background."—*Id.*, p. 145.

15. *Conform in Many Respects*.—"In many respects our institutions of learning have swung into worldly conformity."—*Id.*, p. 145.

16. *Shows Lack of Discernment*.—"If they [the schools] are conducted on worldly policy plans, there will be a want of solidity in the work, a want of farseeing spiritual discernment."—*Id.*, p. 146.

17. *Like Veils on Our Faces*.—"Many today have veils upon their faces. These veils are sympathy with the customs and practices of the world, which hide from them the glory of the Lord."—*Id.*, p. 146.

18. *Opposition Necessary*.—"As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world."—*Id.*, p. 146.

19. *Like Beating Waves*.—"Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of His meekness and grace; but we are to stand as firm as a rock to principle."—*Id.*, p. 146.

20. *Decided Separation Needed*.—"By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world."—*Id.*, p. 146.

21. *Easy to Drift*.—"It is so easy to drift into worldly plans, methods, and customs, and have no more thought of the time in which we live, or of the great work to be accomplished, than had the people in Noah's day."—*Id.*, p. 150.

22. *Danger of Conforming To*.—"There is constant danger that our educators will travel over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given. With tenacity and firmness, some cling to old habits and a love of various studies that are not essential, as if their salvation depended on these things. In doing this they turn away the special work of God, and give to the students a deficient, a wrong education."—*Id.*, p. 150.

23. *Not to Be Brought In*.—"Many customs and practices common in school work, and which may be regarded as little things, cannot now be brought into our schools. It may be difficult for teachers to give up long-cherished ideas and methods; but if they will honestly and humbly inquire at every step, 'Is this the way of the Lord?' and will yield to His guidance, He will lead them in safe paths, and their views will change by experience."—*Id.*, p. 155.

24. *Age Is No Argument.*—"The fact that it has been customary to include these authors among your lesson books, and that this custom is hoary with age, is no argument in its favor."—*Id.*, p. 163.

25. *No Place For.*—"The words of men who give evidence that they have not a practical knowledge of Christ should find no place in our schools."—*Id.*, p. 163.

26. *Retire Farthest From.*—"In retired places, where we are farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature, Christ makes His presence real to us, and speaks to our souls of His peace and love."—*Special Testimonies on Education*, p. 47.

In the light of this plain and accumulated instruction, is it not a most fitting thing for members of school boards, teachers, students, parents, and all who believe God has given us an educational plan of our own, to ask themselves the question, What do these things mean? Should we not review with painstaking care and much prayer, customs and practices that have crept into our schools in the form of entertainments, games, lecture courses, class spirit and doings, banquets, graduation garb, display and expenditures in connection with commencement, features of our school papers and school annuals, holidays, some methods of raising money, and inquire whether these bear the stamp of the world or the stamp of heaven? Ask and answer these simple questions: Is this "the good way"? Did they do things after this order in the schools of the prophets? Would Jesus do these things in this way? Do they increase or diminish spirituality? Are they consonant with the spirit of the solemn message we are giving to the world? Then, having done this, take a firm stand for God and the right, at whatever cost.

From 1894 to 1896, five different times definite counsel was given against continuing studies, finishing courses, and taking degrees "in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced." (See "Sp. Test. on Ed.," pp. 122, 136, 140, 155, 169.)

Of the effects of study in such institutions, it is said in the same connection:

"These [insidious] doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, 'Go work today in My vineyard.' The desire for missionary effort is gone."—*Id.*, p. 140.

"They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated."—"Counsels," p. 415.

As late as 1909, a similar warning was given in very pointed language:

"Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. . . . And there are some who, having secured this worldly education, think that they can introduce it into our schools. There is constant danger that those who labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things the world studies, and become familiar with the things the world becomes familiar with."—*Id.*, pp. 15, 16.

This accords with earlier instruction of a similar import:

"The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction given in our schools is to be strictly regarded."—"Testimonies," Vol. VI, p. 142.

The conclusion of the whole matter on the peril of worldliness in Seventh-day Adventist schools, could hardly be stated more clearly and definitely than it was as far back as 1881:

"If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified."—"Counsels," pp. 88, 89.

The Need of a Revival and a Reformation

(Concluded from page 2)

homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guide-book points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling.

God loves His church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

Let the church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.—*Review and Herald*, Feb. 25, 1902.

* * *

"As preacher or teacher or church leader, is your vision of the Ideal clear and bright? Are you growing up to your office day by day?"



EDITORIAL



It Was Covered

THE orchard districts of Australia are famous for the abundance of fruit which grows so richly in that fair climate. Along the east coast one of the great enemies of the orchardists is the hail. How one family of believers was delivered in the midst of desolation wrought by one of these hailstorms is told by Evangelist S. Watson, of New South Wales. Writing from the Yanco district, he says:

"I must tell you about a wonderful experience we had in this district. Recently a very severe hailstorm did much damage to the orchards, destroying the fruit and in most cases destroying the trees for the following year. Some orchardists lost as much as £7,000 [\$35,000] worth of fruit, others were ruined altogether. It is said by many that the hailstones were the size of turkey eggs.

"One of our new Sabbath keepers, a godly man, lives in the locality where the storm was severest and the hail the largest, but his orchard, which is a very fine one, entirely escaped. Brother and Sister Cook stood on their veranda and listened to the hailstones rattling on their neighbors' houses, but not one hailstone came near them. Their orchard today flourishes in the midst of desolation. A beholder remarked, 'Why, it must have been covered.' Covered indeed it was by the hand of the God we serve. Their next-door neighbor, a man who once knew the truth, but is now its enemy, had his orchard ruined. He and his wife were terrified, and sought a place of refuge under the bed.

"We thank the Lord for putting His hand over our brother's property, and giving us this experience, for it has greatly strengthened our hands, and increased our people's faith in the protecting care of our God." — *Australasian Record*, May 6, 1918.

W. A. S.

✱ ✱ ✱

Belittling a Sacred Institution

THE practice of indulging in cheap jokes concerning marriage is painfully common, and is no doubt one of the causes of hasty marriages and easy divorce. Almost universally both courtship and marriage are treated far too lightly. From the first indications of attachment between a young man and a young woman until they are actually married, jokes are indulged in at the expense of the young couple, and often to their embarrassment. Thus instead of being impressed that in courtship they are approaching something that should be held sacred, they are too often made to feel that the whole thing, from start to finish, is merely a lark. The feeling engendered is that if marriage turns out all right, well and good; if not, the relation formed can be broken up and new alliances entered into.

That marriage was instituted by the Creator Himself, that it is the foundation of the family, that from the family comes the home, which is in its turn the basis of wholesome, helpful civil society, is not sufficiently emphasized, and so too little thought of by very many people; and this is especially true of the young, many of whom give little thought to the stern realities of this life, or to their bearing upon the future life.

Above and beyond the fact that the family, the home, and the best type of civil society rest upon marriage, is the truth that monogenetic marriage, like the Sabbath, has come down to us from the garden of Eden. No believer in the sacred Scriptures can doubt for a moment that it is a divine institution, ordained

not only for the glory of the Creator, but for the highest good of the human race.

In the very first chapter of the Bible it is recorded that "God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth."

The dictionaries define "replenish:" "To fill completely;" "to fill to its utmost capacity." Here then in Genesis 1:28 we find set forth most clearly one great purpose of the marriage relation.

Another object of no less importance was and is uplifting companionship. "The Lord God said, It is not good that the man should be alone; I will make him a help meet for him." Gen. 2:18. That is, the Lord would make for Adam a suitable or appropriate companion, not a servant, nor an inferior, but a friend, an equal.

The thought of equality and of companionship is further emphasized by the manner of the creation of the woman. "The Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Gen. 2:21-23.

Around this divinely ordained relationship were early thrown the safeguards of the law of Jehovah. Though unwritten, so far as we know, for twenty-five centuries, this law was not unknown even by the heathen among whom Abraham and Isaac sojourned. And when at Sinai the law was not only spoken but was written upon tables of enduring stone, there appeared with the other precepts not only the seventh commandment, "Thou shalt not commit adultery," but that clause in the tenth precept which says, "Thou shalt not covet thy neighbor's wife."

Then when He of whom it was foretold that He should "magnify the law, and make it honorable," appeared as a man among men, but speaking "as never man spake," the deep spirituality of all the commandments was made to appear; it was seen that hatred was murder, and the lustful look adultery.

When He comes the second time, our Saviour will present to Himself "a glorious church, not having spot, or wrinkle, or any such thing." It will be a pure church, made up of pure members. All anger, wrath, malice, and evil-speaking will have been put away, overcome by Christ Himself repeating His own life in each believer. There will be in that church no adulterers or adulteresses; all lustful looks and sinful desires will have been purged away by the blood and power of Him "who did no sin, neither was guile found in His mouth."

During our Lord's earthly ministry He signally honored the marriage relation by His presence at a marriage feast, and by making it the occasion of His first miracle. Moreover, in both the Old and the New Testament, marriage is taken as an illustration of the relation of Christ to His church. Anything therefore that belittles or degrades marriage, even in our

thought, tends to cause us to regard more lightly the obligations that as believers we owe to Christ.

We are living in an age when the great enemy of all righteousness is putting forth his utmost endeavor to break down every moral defense. He would destroy in us respect for one another, that he may the more easily lessen our reverence for God who created and has redeemed us. But in this very time the divine counsel and promise to us is:

"Rejoice in the Lord always: and again I will say, Rejoice. Let your forbearance [or self-control] be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . And the God of peace shall be with you." Phil. 4: 4-8, A. R. V.

C. P. B.

* * *

The Perils and Privileges of the Remnant Church — No. 6

"Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11: 4.

The Peril of Centralization

CENTRALIZATION VERSUS diffusion,—these principles represent the spirit of the world as opposed to the spirit of Christ. One is the principle of self-serving; the other is the principle of unselfish service. One draws inward for selfish enjoyment; the other diffuses for the general good. These two opposing principles have marked the controversy between good and evil through the centuries. They have been illustrated in many experiences of the church of God.

Heaven's original purpose for the human race was to spread abroad and fill the earth. Gen. 1:28. Even after sin entered, this purpose remained unchanged. But man in his sinful selfishness sought to subvert the purpose of his Maker. Instead of spreading abroad upon the earth, man proposed to center his power and influence. This is well illustrated in the effort to erect the tower of Babel: "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

This was entirely contrary to the design of God. He came down to behold this great work of selfish concentration, and confounded the language of the builders. "Thence did the Lord scatter them abroad upon the face of all the earth." The divine principle of diffusion was made operative. When men refused to submit themselves willingly to the divine order, God, in His providence, scattered them, in order that His all-wise purpose might be carried out.

The Gospel Principle

We see the operation of these principles in the history of the early church. The commission of the Lord was designed to take His disciples to every nation, kindred, tongue, and people as heralds of the gospel message. But they failed to comprehend the world-wide application of their work. They centered at Jerusalem. Perhaps fear and timidity held them back from going out into the great unknown. They found sweet Christian fellowship in association with one

another. But the purpose of God was not to be thwarted by their indifference. He accomplished by persecution what He failed to accomplish by the drawing influences of His Holy Spirit. Of the period following the death of Stephen, we read:

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word." Acts 8: 1, 4.

The Divine Program

This is the divine program for the church of Christ in every age. In a special sense is it the divine program for the remnant church, because Heaven has committed to this church the last warning message. The news of the impending judgment and of Christ's soon coming is to be carried to every part of the habitable world. Rev. 14: 6-12. As the church of the first century could not colonize, and yet carry on the work which God gave them to do, no more can the remnant church concentrate their energies and interests in one or a few of the world's great centers. Our work is a world-wide work. Our call to ministry is a call to earth's millions of every tongue and nation.

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places."—*Testimonies*, Vol. VIII, p. 215.

Centralized Membership

It is for this reason that God has scattered His people abroad. But few large churches are found in the denomination. God has set a light here and another there. Believers are scattered in isolated places in order that they may erect standards of truth and be lights to those around them. It is to be regretted that some have failed to abide in the place and in the calling wherein they have received the message. They have lowered the standard of truth in their home neighborhood, and because of their isolated condition, have moved to some large center. In doing this their light has, in too many instances, gone out in obscurity.

"When Seventh-day Adventists move into cities where there is already a large church of believers, they are out of place, and their spirituality becomes weaker and weaker. Their children are exposed to many temptations. My brother, my sister, unless you are absolutely needed in carrying forward the work in such a place, it would be wise for you to go to some place where the truth has not yet been proclaimed, and there strive to give proof of your ability to work for the Master."—*Id.*, p. 82.

"What Doest Thou Here?"

There are many in our large churches who should have put to them the question the Lord asked His prophet of old when he had left the work and place to which the providence of God had assigned him, "What doest thou here, Elijah?" Before the work closes, many will hear the Voice speaking to them, and breaking away from the bonds of social church life or pleasant home, will go out into unentered regions to establish centers of light. To this work of gospel evangelism the Spirit of the Lord calls:

"Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous.

"It is not the purpose of God that His people should colonize, or settle together in large communities. The disciples of Christ are His representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour."—*Id.*, pp. 244, 245.

God Will Use Humble Men and Women

In the closing hours of the gospel work the message of truth will go with mighty power. "The work will be similar to that of the day of Pentecost. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."—*"The Great Controversy,"* p. 611. In this closing work God will imbue with His Spirit thousands of humble men and women who will have a part in the proclamation of the last great message. Of this experience we read:

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*Id.*, p. 606.

"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. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Rev. 13:13. Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them."—*Id.*, p. 612.

Who Will Hear the Call?

These words from the servant of the Lord we believe constitute an earnest call to many in our large church centers. God would give them a part in this closing work. They may become agents through whom the gospel message shall be carried to lost mankind. There are many who should make their experience an earnest subject of prayer, to determine if God would not have them go out into some section of the country where they can gain a livelihood, and at the same time erect a standard of truth. Such moves should not be undertaken hastily or independently, but in counsel and planning with responsible leaders in the local church and conference.

The same spirit which should lead many to go out from our large churches to do work of this character, should deter others now connected with small churches from forsaking the charge and responsibility committed to them, and moving to some center for the sake of the special advantages it will afford them, or to find less opposition in living out the truth. Some have been called to large church centers to connect with denominational institutions or offices. These are in the line of duty. The question of one's call and his place of residence must be decided by each individual as he seeks for divine wisdom and guidance.

In our next number we will speak of the peril of centralized authority, and the danger of irresponsible independence.

F. M. W.

God Is Love

ALLEN MOON

ALL the acts of God are acts of love. Even the thoughts of God toward man are thoughts of love. Before man was, God, in His love, had designed him. The sweet singer of Israel declared by inspiration:

"My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. 139:15, 16.

In preparation for the home of this new race of beings, the loving Father had hung out in space a new world. He clothed it in verdure of surpassing loveliness, such as only God could conceive. He surrounded it with a heavenly atmosphere. He caused the planets and stars to emerge from the darkness of space, and made them a joy to the beholder. The sun and moon were made to control the light and the darkness.

God also made mighty creatures to inhabit the seas and waters, and magnificent animals to roam through the glorious forests of earth, as well as innumerable smaller creatures, for man's delight and pleasure. In the air, also, were seen birds of gorgeous plumage, and those which charmed the ear and made the heart joyful with their songs of praise.

When God had formed man, male and female, He placed them in the garden which He had made, and gave them the fruit thereof for their sustenance. "God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus God gave man possession and dominion.

All this provision for man's joy and pleasure, and for his eternal home, was so radiantly glorious that, as the universe beheld it, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Could the Creator do more to appeal to man's love?

God clearly instructed man as to the way of life and the possibility of death. Life had come to him from the hand of God, and his Maker required, in return, only obedience inspired by love, which a loving Father had made him capable of rendering. But, alas! man failed to give God this that He asked, and being deceived into transgression, he fell from his high estate, and lost all—his beautiful home, his dominion, and eternal life.

Our world alone had been marred by sin, and now the universe waited in expectancy to see what God would do for the race which had so grievously sinned against the One who had done so much for them.

After a council between the Father and the Son, it became known that the Father had determined to provide a ransom for fallen man, with the gift of His only begotten Son as the Redeemer. Here indeed was proof to all the universe of the truth that *God is love*. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Son was equal with the Father. He was God. Thus God's love led Him to give the greatest gift that heaven could bestow. No other act of God could so appeal to the heart of man, and to all the universe, as this supreme manifestation of His wondrous love for a lost and ruined world.

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."

An Answer to Prayer

S. G. JACQUES

WE were in need of a preaching place in Sapporo, Japan. Our home had grown too small for the number who came to hear the message, and we had failed to secure what we thought was a suitable place. I had ridden my bicycle all over the city, looking for a vacant house in a good location. We had had a real estate agent on the lookout for us for months. I had interviewed numerous landlords, only to be refused each time. We had prayed, but reached the conclusion that God did not want us to proclaim His truth publicly in this city. But we decided that, before giving up, one last thorough effort should be made.

Therefore on one Sabbath we made the securing of a preaching place a definite subject of prayer, and all prayed with faith and earnestness for God to provide us a place that would be a credit to His name and from which the truth could be proclaimed more publicly.

Within twenty-four hours we had the choice of two good places. We chose the one we thought most suitable, after asking God to direct our minds, and since being equipped, it makes an excellent place. It is by far the best preaching place, outside of a regular church building, used by any mission body working in this city. Once more it has been demonstrated that God knows our needs, and is only waiting until we really come to Him in helplessness and faith, to answer prayer as He has in behalf of His children in all ages.

* * *

Progress in the Philippines

S. E. JACKSON

It was my privilege, in company with Brethren P. Bungay and M. C. Elauria, to organize two churches last Sunday, one at Malakeng Pulo and the other at San Juan. Malakeng Pulo is nothing more than a name applied to a very sparsely settled section back in the mountains from Pagsanjan. When we arrived at the little chapel and heard the brethren singing a song of welcome, we were unable to keep the tears back, and Psalms 77:14 came to mind: "Thou art the God that doest wonders: Thou hast declared Thy strength among the people."

Isaiah 41:9 tells of one of the ways in which God is doing wonderful things: "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away."

In this particular instance, He called a man from the State of Michigan. He lived here for more than twenty years, having settled in this remote section fourteen years ago. For about seven years he has been working for the government, as inspector of agriculture, and is in a position to exert a telling influence in the community.

About a year ago this man was called to the island of Leyte on government business. In the quiet of the

evening, God spoke to his soul. In a vision he saw Jesus in the clouds of heaven, with an open Bible in His hand. He at once began reading, and today is a Seventh-day Adventist. These new churches are the indirect result of his conversion. How strange that we ever become discouraged or think it impossible to finish this work on time, when we see the result of God's direct workings in such an unmistakable manner!

We should like to take this opportunity to tell foreign-mission contributors what kind of Christians are being developed in the foreign field. A representative of the American Bible Society recently stated that he found Seventh-day Adventists the most hospitable people he had met. He also stated that he is very frequently called *Sabadista* (Sabbath keeper). The reason is plain to be seen. He and his good wife talk against the use of tobacco and other unclean habits. Apparently the people are in the habit of hearing only Seventh-day Adventists talk in that way. We are glad to report that the work is advancing in the Philippines.

* * *

The Southern Union Mission, Africa

H. C. OLMSTEAD

Good progress is witnessed in the Southern Union Mission, which has the oversight of the work for the native races in the union of South Africa and adjacent native protectorates. While many in civilized countries seem to be turning from the Bible, with its saving message, the native tribes of Africa are manifesting a growing interest in the great Guidebook, and especially in the last threefold message. From every quarter come calls for evangelists and teachers, and thousands are eager to listen to the explanation of the truths for this time. As a result of every consecrated effort, some are made to rejoice in the "blessed hope."

In the Zulu Mission field, I. B. Burton, the superintendent, has baptized about forty during the last year. A new site has been procured for the Zulu Mission station and training school, and Brother W. C. Tarr, as director, is now preparing it for a larger work among the great Zulu race. This new station is near Peitermaritzburg, the natural railway center of the Zulu field.

W. H. Anderson, superintendent of the Bechuana Mission, with his helpers, has conducted two tent efforts, and as a result about forty-five have begun to keep the Sabbath. A well-built brick church has been erected at Mafeking, the principal center, and in this building a good school is conducted. The work in long-neglected Bechuanaland has taken firm root, and will grow until the message has accomplished its purpose there.

More than fifty have been baptized in the Basuto Mission, where J. R. Campbell, the superintendent, has been laboring for a number of years. At Emmanuel Mission, in north Basutoland, our work is well established, and the church membership is steadily increasing. From the small Kolo Mission station

in south Basutoland, F. B. Armitage has been carrying on successful evangelistic work.

There are about twenty-five workers in the Kafirland Mission, and we need as many more. A school has been conducted at Bethel Mission by Sister A. V. Sutherland and her assistants. H. G. Patchett is now the director at this station, which it is planned to make the head training school for the union. About forty have been baptized, and as many more are ready for baptism, but could not be reached by a minister the past year, owing to changes in the workers in this field. W. Hodgson has finally been secured to take the position of superintendent, in place of E. M. Howard, who was called to the Zambesi Union Mission.

During the year a large amount of native literature has been sold, and the native colporteurs who work faithfully can make a good living from the profits of their sales. The workers throughout the union are loyal to the message, and a satisfactory degree of harmony prevails.

* * *

Hunting for a Church That Believed All the Bible

J. C. KLOSE

RECENTLY I visited the manager of a large Japanese bank in the city of Seoul, Chosen. In the course of conversation the bank manager asked if the church I represented believes all the Bible. I answered that we believe and teach every portion of God's word, including all the ten commandments as God gave them to man. He asked the question again, as if he had been misunderstood, and seemed much impressed when he received the same answer. He then said that he hoped soon to join the church that taught and believed all the Bible as God's word, for he had been attending a large and popular church that believed parts of the Bible and rejected other portions, and he was not satisfied. Before I left he bought some literature, and said he was very thankful for the visit we had had.

* * *

Chile

W. E. HANCOCK

CHILE is one of the most interesting fields of South America, but not, perhaps, the most romantic. It has no special features of work for the natives, such as Peru, Bolivia, and Ecuador have; but there are other interesting things about the work in this field.

The brethren of Chile are warm-hearted and zealously active in missionary work. We have never been in any field, either home or foreign, where we were made to feel at home so quickly as since arriving in

Chile. Elder C. P. Crager and a number of workers and brethren met us at Valparaiso when we landed, September 5, and everywhere we have gone since coming into the field, a hearty reception has been extended by our brethren and workers.

Chile is one of the few Latin republics of South America that has the honor of having abolished the custom of bull fighting; it also prohibits the lottery, a practice that is very prevalent in all the other Spanish countries that I have visited.

As a mission field, Chile has the distinction of having built up its membership almost exclusively from purely Spanish-speaking people. There are more than seven hundred members in this conference, almost all of whom are Spanish by birth. It is probable that Santiago is our largest church of purely Spanish-speaking members in the whole world, and I am told that it is next to the largest church we have in all South America. It has a membership of about 150. We are hoping to have in the near future a church building of our own in which to worship. We trust it may be built during 1923.

Our workers and brethren in this field have not come behind in soul-winning, nor in other church and missionary activities. Eighty persons were baptized during 1921. This gave a net gain, however, of only thirty-five, because the registers of the churches were carefully revised.

Our canvassers and brethren have done excellent work, as is shown by the value of sales of books and periodicals for 1921, totaling \$32,199.16. The tithes and mission offerings are approximately equal for the year, being \$8,912.82 and \$8,962.88 respectively.

Chile is one of the few fields that reached and surpassed its Harvest Ingathering goal last year. It also has the distinction of having raised voluntarily its goal for missions, from 20 cents a week per member, the goal fixed by the division conference, to 30 cents a week per member for 1922. We shall endeavor, by God's help, to reach it.

We are finding that the *Atalaya* is becoming a very important factor in soul-winning. This is our missionary paper for South America, and Chile is circulating from 7,000 to 8,000 copies a month. Thirty-six have already been added to the church by letter, profession of faith, and baptism, and about that many more are awaiting baptism.

We look forward with hope and courage, knowing that God will sustain His work in this as well as all other fields.

* * *

A Native Camp-Meeting in Northern Rhodesia

GEORGE B. THOMPSON

ON September 23, following the native camp-meeting at Somabula, Elder W. H. Branson, vice-president of the African Division, and I left Bulawayo to attend some native camp-meetings north of the Zambesi River in Northern Rhodesia.

After a ride of 732 miles, requiring nearly two days and three nights, we reached Walamba, a switch in the woods, where we found Brother C. E. Wheeler, director of the Musofu Mission Station, with about a dozen native boys, awaiting our arrival, ready to help us to reach the mission about twenty-five miles distant. Elder J. V. Wilson, superintendent of the North Rhodesia Mission, joined us on the way. After resting till daybreak, wrapped in blankets by a fire, we started. As there are no roads, the trip had to be made on bicycles, and in a *machilla* carried by



A Group of Chilean Colporteurs

two natives in relays, which I had the honor to occupy. I have read beautiful things in books written by different travelers concerning the comforts of a *machilla*, but this particular *machilla*, with somewhat inexperienced carriers, was anything but comfortable to me, for so long a trip. But we made the journey, under a hot sun, without accident, and found a cordial welcome on our arrival, and a most comfortable and homelike place to stay through the meeting. [The picture illustrating this method of travel was inserted by mistake in connection with Elder Thompson's article last week.]

This station is named after the Musofu River, a nice, clear stream which runs through the grounds. This mission was started by Brother and Sister S. M. Konigmacher about four years ago. Much hard and faithful work has been done in the construction of necessary buildings, and a good beginning has been made in bringing the gospel to the people here on the borders of the Belgian Congo. Already five outschools under native teachers have been developed some distance away, and are supervised from the main station by the European workers.

This was the first camp-meeting held here for the native people, and we hardly knew what to expect. As this station has not been established so long as others, one comes into pretty direct touch with heathenism, and those who have embraced the gospel are not so well instructed as those where missions have been longer established. But we were glad to have about three hundred present. The matter of translation troubled us some, and it was necessary part of the time to make two translations before the message reached the people. But God blessed the words spoken, and the people showed evidence of responding to the instruction which we were able to give.

We were much impressed one evening at the close of a meeting when a number of men, some of whom were not Christians, with their wives and children, from a village about ten miles away, came to the brethren in charge of the work and asked that a school be established in their village. Some of their children have been attending the mission school, walking back and forth, but the distance is too great. When asked if they would put up a schoolhouse and a house for the teacher, they readily consented. Of course these buildings would be similar in construction to those they live in, and so are not expensive; but the undertaking means as much to these poor people as does a similar enterprise in a civilized land.

When trying to catch an early train on our way from the meeting, we passed through this village in the woods by night. A few white men passing through some of these native villages create about as much stir as a circus in some civilized centers. The whole place seemed to be astir, and we were followed for a considerable distance by fifty or more children, as well as some older people. Evidently they need a school, and the brethren assured them that as soon as arrangements could be completed a school would be started.

A people who sit in darkness in every sense of the word, are seeing a great light, and every possible effort must be made to respond to the calls which come. But those in charge of the work are hindered on every hand by lack of funds and workers to do what ought to be done. To finish the work in this generation, some mighty power and a deeper consecration must come to those who know this truth.

On the closing day of the meeting a baptism was held. These occasions greatly impress the native people. Only four were baptized, but a much larger number are in the baptismal class. Feeling they were not sufficiently instructed, their baptism was deferred till a later date, that they might be more fully taught the message and give clearer evidence of conversion before being received into the family of God.

These meetings have a real influence among these natives. Heathen villages are impressed by the assembling of so many people. They have never seen anything like this before. Some came seventy miles to this meeting, on foot, of course. They have no medium of communication except by personal contact, but what they have heard and seen is talked about constantly and everywhere, and in this way many will hear of the gospel work, some of whom will be led to Christ.

From here we went to other camp-meetings among those who through the gospel of the Son of God have been rescued from the grossest darkness and superstition of heathenism.

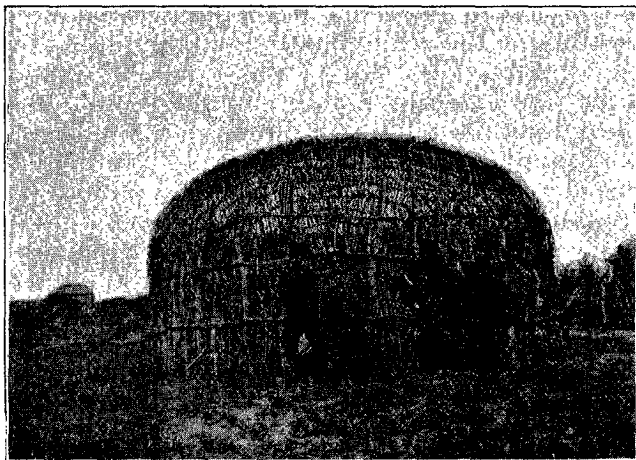
* * *

British East Africa

W. T. BARTLETT

THIS field now includes the sixteen missions formerly operated by our German churches in what was known as German East Africa, but which is now called the Tanganyika Territory. Permission was given us to re-enter the territory in July, and in August S. G. Maxwell left his station in Kenya to take charge of the four stations in the Pare District. He found the stations somewhat dilapidated as to structure, and much property stolen, but the work itself in a fairly healthy state. Brother Poenig had providentially been able to remain in communication with the native brethren until six months before we entered, and had given them much valued assistance. Some of the native teachers are men of ability and consecration. Brother Maxwell set to work to resuscitate the educational work wherever possible, and was able to write later that a large number of schools had been re-opened.

A six weeks' tour of inspection in the Mwanza Province of Tanganyika has been completed. Of the twelve stations, six are practically destroyed, and will need entire rebuilding. At four others there are portions of buildings, which could be inhabited for a time by those entering the stations. At one station only is there a house ready for occupancy, while at another station there is a house that was nearly completed by the former workers, that could quickly be finished.



Framework of a Kafir Hut

The field, as a whole, needs re-equipping throughout. Brother Matthews, wife and son, are already stationed at Majita, the main and central station in the Mwanza Province, and we hope soon to send two or three more workers to join him. Faithful work has been done by native teachers in four of the stations, where some fifty believers are calling for baptism. We have started small schools at three of the other stations. The people express themselves as very eager for educational and spiritual help, and we see no reason to doubt that, with the coming of new workers, there would be a revival of interest at all the stations.

In Kenya our force was strengthened by the arrival of Dr. and Mrs. G. A. S. Madgwick, Mrs. W. T. Bartlett and Miss Marjorie Bartlett, Brother and Sister E. R. Warland, and F. Salway, an experienced builder. Later in the year Brother A. Watson returned to this field after furlough, bringing his wife with him. Brother Warland has taken the place vacated by S. G. Maxwell at Kamagambo.

Baptisms have taken place at only two stations, but large baptismal classes are being held at all the stations. We have added about thirty-five to our membership.

Steady work has been done in building up the educational interests, and we are glad to see the growth of our native teachers, some of whom are showing themselves thoroughly competent.

We have been experiencing drouth in this field, and conditions have become very difficult for the native population. Only one field of maize escaped the destructive effects of the drouth, and that was the field planted by our native brethren in one of the islands, to raise means for the Lord's work. This received first attention, and grew well before the drouth was able to damage it. It was a striking testimony to the reality of the Lord's blessing.

Owing to the financial stringency at home, we have not been able to proceed as hoped with the erection of our hospital, but are trusting that this can be undertaken soon.

* * *

An Organ in Answer to Prayer

R. S. GREAVES

THE following remarkable answer to prayer is but one more instance of how God's ears are open to the petitions of His children:

In Saloniki we have been much handicapped in our meetings for lack of a musical instrument to lead in the singing. On Sabbaths things have gone well, for our own people are accustomed to the tunes. But on Sundays we hold meetings in another language for those not of our faith, and the singing has gone very poorly; sometimes only one or two have known the right tune.

All new instruments are subject to an enormous tariff, being regarded as luxuries; and this country is still at war. Organs are very scarce, so it is difficult to find a second-hand one. We had often prayed over the matter, but still were uncertain as to what to do. A music store had a new harmonium, but the price asked seemed to us to be two or three times its real value.

One day our need appealed to us very much, and my wife and I knelt together to have a special season of prayer over the matter. Within twenty-four hours we had a good organ in the house.

A short time before we had had difficulty in finding

a suitable dwelling. In prayer we had told the Lord we believed there was a house waiting for us somewhere, and had asked Him to help us find it. So in praying for the organ we asked in the same way. We believed there was one somewhere, and we asked Him to help us find it.

After our prayer we felt we must do something, but we had already inquired everywhere we knew, so we decided to advertise; and if that failed, the only other thing we could think of was to buy the new harmonium.

That day we visited a new acquaintance, and in telling the lady about our meetings, we mentioned our lack of a musical instrument. She told us that their church was recently burned down, but the organ was saved. She gave us the name of the gentleman who had it in charge. I had once met this gentleman, but could hardly recall his features.

A few minutes after leaving this house a gentleman on the street raised his hat as he was passing on the opposite side, and after giving him a quick glance I thought, "That's the man I want to see." He asked me to call round at his office the next morning. I did so, and he then told me he could not sell the organ, as some day they might need it for another church, but they would let us have the use of it for a very small rental. A cart was called, the organ loaded on, and almost as soon as I could reach home by tram, the organ was there.

* * *

Polish Silesian Conference

H. F. SCHUBERTH

THE territory of the Polish Silesian Conference embraces the former Austrian parts of the new Polish republic, Austrian Silesia and Galicia. With the first of January the Polish part of the former German Upper Silesia will also belong to this field.

From October 13 to 15 the conference meeting was held at Skotschow. The present membership is 352. The number of workers is very few for this large territory. Besides L. Mathe, who was formerly president of the Polish Union, also the leader of this field, only three brethren and one sister were employed. During the last six months this conference has passed through quite a trying experience.

We were glad that Elder John Isaac, who will take the presidency of the Polish Union, arrived in time to take part in this conference. The Lord's Spirit was felt, and we had good meetings. Six dear believers coming from far Galicia were glad for the privilege of being baptized.

A collection for the work in the Polish Union amounted to 838,000 Polish marks, 132,000 marks being in cash, the rest in pledges.

Going home with new courage, all the brethren and sisters resolved to give greater help to the work during the year before us. May the Lord give them strength to carry out their determination.

* * *

THERE is nothing like faith to help at a pinch; faith dissolves doubts as the sun drives away the mists. And that you may not be put out, know your time, as I said, of believing always. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so; wherefore faith must be always in exercise.—*John Bunyan.*



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.

RIGHTS OF LITTLE LADDIES

LITTLE laddies void of wealth
Have a right to buoyant health.
Little lassies wan and pale,
With their bodies, oh, so frail!
Are the heirs as well as we
To the opportunity
That the fields in sweetness hold
For the big and strong and bold.

Little youngsters have the right
To the happy dreams of night.
They hold title written clear
To a childhood free from fear.
Unto babyhood belong
All the echoing joys of song,
And as day doth follow day,
Joyous heritage of play.

— *Christian Endeavor World.*

* * *

The Great Divide

VERNE WALDO THOMPSON

AT a certain place in the towering range of the Rocky Mountains, there is a ridge that in its abruptness turns in different directions the raindrops falling side by side. These drops alone are not potentially very important, and their respective courses do not at all affect the affairs of men below. But, being joined by streamlets from other sources, going in the same direction, they help to feed the two mightiest oceans of the globe; and when they have run their courses, a continent lies between them.

The way we meet the little daily problems in the seclusion of the home, the school, or the office, does not seem so very important. The little decisions we make every few minutes in the routine of the day's duties, do not impress us as of great weight. But these are the things that decide the soul's course. One word makes it easier for other similar words to follow. The habits which decide our eternal destiny are made up of these seemingly insignificant things we think and say and do.

* * *

We Reap What We Sow

G. F. RUF

Do you know that the youthful mind is like a piece of well-tilled and productive land where good and evil seeds can be sown? If good seed is sown first, and grows first, what evil seed may fall in later will likely be choked by the good. But if the evil seed gets a start first, the good is liable to be choked, even though much good seed may be sown and may even have started to grow. "What enters the first part of life, remains throughout the whole of life."

There are a number of avenues by which good or evil seeds may come into the mind, and it is important that we guard these avenues very closely. Reading is one of them. Some one has said, "What we read, we are;" and another, "By reading we are changed."

It is just as important that we read good things as that we avoid bad reading matter. Weeds grow on a good piece of land without any special effort on our part to sow them, but we must make an effort to sow the good seed. So with reading: we must make an effort to read the good, especially while we are young, for the good things we get from good books and papers constitute good seed sown in our life. These will grow and bear fruit in our mature years; and if the field of our mind is sown thickly with good seeds—in early life—before evil seeds have a chance to enter, the good plants will cover the ground and make it harder for any evil seed to take root.

"Next to acquiring good friends, the best acquisition is that of good books." Our young people may sometimes be denied association with good and true friends, but good books are nearly always obtainable. Let us surround our children and young people with them. We shall reap what we sow.

Little Things About the Home

D. W. REAVIS

MANY do not buy essential tools because they think it is more economical to borrow these tools when they have occasion to use them. Borrowing tools or anything else is seemingly regarded by many as a small thing. That is why this subject is brought into our list of "little things;" but it is by no means a small matter. It is through a spirit of toleration, patiently or impatiently exercised by the lenders, that this bad habit is passed over as lightly as it is. Usually those who have tools appreciate them and take care of them. Their tools are, in a certain sense, like members of their family. Those who do not have tools of their own evidently do not appreciate them, else they would have their own.

One's character may be judged by the way he keeps or uses ordinary home appliances, the same as it is recognized by the way he provides and wears his clothes. A man who is rough and uncared for with borrowed tools, is almost universally unmindful of his neighbor's other interests. A man who will borrow a tool and not take the trouble to return it promptly and in good condition, is usually slack and unappreciative in his other affairs. It is in these little things one publishes one's real self. The principles of economy prohibit borrowing.

There are some people who are really wasteful in their attempt to be economical. To illustrate: The manager of one of our publishing houses, long years in the past, would spend hours of time in clipping off the unused parts of letters received by the house; cutting off the folded parts of used envelopes; saving any part of a sheet of paper he had not used in the letters he had written during the day; picking up scraps of paper here and there, and putting all these accumulated scraps in his desk to be used as scrap paper. The time he used in saving these odds and ends, which at best were not suitable for the purpose designed, would have bought more gilt-edged scrap pads than he and all his force could use during all the time he was manager of that publishing house.

Another illustration: A carpenter was working on a large building at a high wage. He was so economically inclined that he felt constrained to pick up the nails dropped by the other workmen on the job. The nails he picked up cost the contractor more than nails taken out of a fresh, new keg of nails. In fact, the nails lost through the rush and hurry of the other workmen were abundantly paid for in time saved. It is a fact that many people have the faculty of working so hard to save that they become extravagant in their effort. All this is the other extreme to wastefulness through neglect. In an attempt to avoid a hard fall, it is very wise to keep off of either extreme end of the teeter.

Some people attempt to be economical in scrimping on essentials. They refrain from purchasing essentials in order to be economical in their administration of home affairs. These same people often seem to have a strong tendency to purchase nonessentials freely. They will not buy an electric iron nor a vacuum sweeper nor an electric washing machine. They will not buy the ordinary tools they are using or should be using almost every day. But without hesitation they buy Victrolas with many high-priced records, cameras, wearing apparel that they could get along without just as well as not. Some men, before they get their homes paid for, while they have heavy mortgages on their places, buy automobiles, and thereby provide for a continual outlay of means and time that would be ample to supply all the essentials of the home.

A farmer in the West, years ago, thought he was not able to buy a new horse-hayrake which would cost \$60. He borrowed his neighbor's rake, and broke it. He returned it without mending it or paying for its repair. While he was using his neighbor's rake, he bought a \$60 horn and joined the band.

Another farmer in this same community, early in the spring, sold all the wheat he had stored in his granary, reserved for the summer's bread supply, in order to take his whole family to Barnum's circus. When his supply of flour was exhausted, he let his neighbors know of his plight, and of course let them share their scanty supply with him.



YOUNG MEN and YOUNG WOMEN



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

JESUS

CHARLES H. WOLOHON

BLESSED Jesus! How can ever
Mortal tongue begin to tell,
E'en the echoes of the music
That within those accents dwell!

Bygone days when you have suffered,
Sorrowed, mourned, sought God with tears,
Did your sight e'er glimpse the angel
Sent to shield you from your fears?

Yes, the mighty name of Jesus,
Breathed from anguished hearts in prayer,
Changes gloom and fear to rapture,
Gladdening souls bowed down with care.

Was there e'er a sacred moment,
When the virtue from His dress,
Coursing through your being's fibers,
Set all anxious thoughts at rest?

Brother, sister, all who know Him,—
Mighty God e'en though He be,
Reigning high above in glory,—
Jesus cares for you, for me.

* * *

Telling the Truth About Evolution

GEORGE MC CREADY PRICE

Most of the readers of this department know of the widespread agitation over the teaching of the doctrine of evolution in the schools and colleges. Some months ago the legislature of Kentucky was called upon to consider a bill forbidding any State money to be paid for the support of teachers teaching this doctrine, and this bill was defeated by a majority of only one.

On October 26, a meeting was held in St. Paul, Minn., composed of ministers of various denominations,—Baptist, Lutheran, Congregationalist, and Presbyterian,—at which resolutions were adopted protesting against the teaching of evolution. The preamble to these resolutions emphasized the fact that the Constitution of the United States guarantees an entire separation of church and state, and that as Christianity is not allowed to be taught in any State-supported schools, no form of anti-Christianity ought to be allowed to be taught in such schools supported by taxes derived in part from Christians. The resolutions declare that it is "manifestly unfair to impose taxes upon Christian taxpayers to inculcate teaching inimical to the Bible and destructive of civilization itself."

The resolutions adopted further declared, "If the school authorities prove derelict in the enforcement of the law relating to the teaching of religion or of theories subversive of the Christian faith, we will appeal to the legislature for the enactment of such laws as shall eliminate from our tax-supported school system this antiscientific and antiscriptural theory of the origin of man and of the universe."

It thus becomes evident that the discussion and agitation of this question is not likely to be suppressed. In Texas there is a spirited discussion now going on among the Baptists regarding the teaching of evolution and the doctrines of the "new theology" in Baptist institutions of learning, with the prospect that the friends of the Bible will be able to eliminate these teachings from their schools.

Last spring the writer had the privilege of speaking before a number of Presbyterian and other colleges in Boston, New York, Pennsylvania, Virginia, and North Carolina, on the

scientific evidences against the theory of evolution. The same address was also given before several ministerial associations in some of the larger cities, one of these occasions being in the Moody Tabernacle, Chicago, and another before the Pastors' Federation of Washington, D. C.

On November 20 a similar address, entitled, "The Revolt Against the Evolution Doctrine," was delivered by the writer before the Ministers' Association of Lincoln, Nebr., when a large proportion of the Protestant ministers of the city were present.

There seem to be opportunities to present this subject before the ministers of practically every large city of the country. It would seem high time that many of our young ministers, who have the requisite educational preparation, should prepare themselves to fill these openings by presenting the recent scientific discoveries which show that the evolution doctrine is founded on mistakes and blunders and out-of-date hypotheses.

Who will qualify himself for this work?

* * *

Are You Causing an Eclipse?

M. E. KERN

It was the day of the great eclipse in Australia. And while the union conference committee adjourned for a few minutes at the peak of the darkness to look at this wonderful phenomenon of nature, predicted so accurately, we were really engaged in a great question and did not take much time for viewing the eclipse.

I wish that all our young people might have looked in upon this group of earnest, praying men, and witnessed the struggle that was going on in their minds as to how to make the prospective missionary offerings meet the calls from the great island fields of the South Seas. To see them trying to economize here, and to deny the home field some needed investment there, really gave me added confidence in the triumph of the advent message.

Men were present who have risked their lives on cannibal islands. A letter was read from two chiefs on one of the wildest islands of the Solomon group, urging the "seven-day missionaries" to come among them. And stories were told of the wonderful workings of God in these very islands.

Our leading native leader, Pana, has never yet failed to receive a positive answer when praying for the sick. And the spirits of devils which the people formerly worshiped are routed by trusting in the name of Jesus.

Occasionally a brother would express the opinion that it was impossible to raise the money to meet all the calls. Already the church in Australia is giving an amount equal to seventy cents a week. The meeting closed with the problem unsolved, and we went to our rooms, questioning whether this message would in any degree suffer an eclipse in the South Seas.

Next morning Elder C. H. Watson gave a very earnest study at the beginning of the committee meeting. Among other things he read a paragraph from the "Testimonies," which I then determined to pass on to our older young people. They are words that should speak to the hearts of our youth who have adopted as their motto, "The advent message to all the world in this generation." This is the paragraph he read:

"The small and the larger streams of beneficence should ever be kept flowing. God's providence is far ahead of us, moving onward much faster than our liberalities. The way for the advancement and upbuilding of the cause of God is blocked by selfishness, pride, covetousness, extravagance, and love of display. The whole church is charged with a solemn responsibility to lift in every branch of the work. If its members follow Christ, they will deny the inclination for display, the love of dress, the love of elegant houses and costly furniture. There must be far greater humility, a much greater distinction

from the world, among Seventh-day Adventists, else God will not accept us, whatever our position or the character of the work in which we are engaged. Economy and self-denial will furnish many in moderate circumstances with means for benevolence. It is the duty of all to learn of Christ, to walk humbly in the self-denying path in which the Majesty of heaven trod. The whole Christian life should be one of self-denial, that, when calls for help are made, we may be ready to respond." *Volume VII, pp. 296, 297.*

Read it over slowly again, please,—and meditate. Are you doing your duty? Am I doing mine? Are we blocking the way? Are we causing an eclipse of the Sun of Righteousness?

"Money is myself," because it represents my time and strength. I can, therefore, even now give of myself to the mission field by contributing of my means. How much of myself am I giving for the salvation of those who still sit in the darkness and shadow of death?

Wahroonga, N. S. W.

* * *

Even a Mission Call Does Not Change Some Things

ALBERT L. ROWELL

"GOING to the mission field!" No wonder the heart of the young missionary-to-be bounds within him as he thinks of the future and of what it may bring to him. Is he not going to follow in the path of the Careys and the Taylors and the Judsons and the Moffats and all the host of heroes who have made possible the glorious history of modern missions? Is he not going to help make some of that history himself? Why shouldn't he overflow? Who wouldn't?

Neither is it any wonder that the things near at hand begin to lose their perspective. The missionary-to-be has his vision focused on his field, and near-by things naturally do get a trifle blurred. When Brother Sowenso's peculiarities come uncomfortably into notice, it's so easy to think, "Well, never mind, when I get into the mission field, I won't have to contend with this sort of thing any more." When Brother Thisserthat seems to be more than ever zealously impregnated with his own ideas, it is only natural to say, "I'll soon be away from that." When the world seems to be unusually indifferent to the gospel message, his thoughts turn to the distant field, and the conclusion is nearly always, "Oh, it won't be this way over there!" If any one offers suggestions of difficulties, the answer is likely to be, "Oh, I know, but—," and there's a world of meaning in that "but."

At last comes the great day when the missionary-that-almost-is finds himself in the crowd at the ship's rail, waving frantically at the mass of people on the shore. As the homeland slips out of sight below the horizon, it begins to dawn on his mind that he is going to be a long way from home by the time he reaches his field.

Once arrived, he finds that his view was somewhat marred by distance. He may find people of as pronounced peculiarities as Brother Sowenso, or as emphatic ideas as Brother Thisserthat. He finds a number of things that didn't look very big from his long-distance view at home, but that appear to be quite important now. Some of the difficulties that vanished so easily before his comprehensive "but" then, seem to require different treatment now. He finds that he is still on the same old planet, and that he still has to do with the fallen race of men. He discovers that the people of his field are part of that race, the same as the people he left behind. He comes to realize that the sinner, whoever and wherever he may be, has one need, the Lord Jesus Christ; and that, in most cases, the sinner is going to reject Him.

After the days of unveiling and reaction and readjustment are past; after the missionary has accepted as a settled fact that the life that counts in the mission field is the same as the life that counts at home; after he has begun to know how to make allowance for the individual traits of his associates; after he has found that the difficulties and hardships are cold, hard realities that require a warm and glowing treatment; after he has begun his work of soul-winning; then it becomes *his* field, and its people become *his* people, and he knows that the romantic glory of the mission field isn't overdone, after all.

He may come into this attitude at once; he may reach it in a few days, possibly in a few weeks; it may take a few months, it may take years—and he may never reach it at all. This depends on his personality, on his disposition and character, on his experience, on his consecration—on him. The best preparation for fitting in with the least fuss and friction in the field, is to acquire the ability to fit in and to work right at home.

He Came to Himself

LYNDON SKINNER

We usually think of the prodigal son of Christ's parable as a spendthrift. Like many of our own generation, he wasted his money in gay and riotous living. But unlike many of our generation, he came to himself when he was down at the foot of the scale of humanity. Nowadays we seldom come to ourselves. When he did come to himself, he saw himself as he was. He realized that he had wasted his fortune; but instead of giving up the battle, he set about to make a new start in life, and gathering the shattered fragments of his will together in one big resolution, he said, "I will arise and go to my father." Would to God there were more young men and women today who had judgment enough to go to their Father, their heavenly Father, in times like this.

The prodigal son had not only wasted his material wealth, his portion of his father's goods, but in his sojourn in that "far country," he wasted that which is of much greater importance and value,—the higher qualities of his manhood. He wasted his strength of character; he lavished his soul on the god of pleasure; he wasted all that was really good, to receive in return only the husks of life.

Wasted talents, wasted powers, wasted intellect, wasted strength—each year the youth of today waste more than all the capitalists in the world can possibly make. What a different story it might have been had the prodigal son failed to come to himself! What would that story be? Answer the question by observing your acquaintances, and most of all, yourself. So few of us ever come to ourselves!

"Just Think of the Time I've Wasted"

The other day I chanced to be in a crowded passenger coach. After looking about for a seat, I chanced to glance at a young man toward the rear of the car, who was reading his Bible. In the course of the conversation which followed, the young man told of his conversion in a Bible school in Cincinnati, and of his intense desire to become a missionary to some foreign land. As the conductor passed, the young man handed him a tract, politely saying, "Here is a little tract I am sure you will like to read, for it was written by a railroad man." It is doubtful if there are any Seventh-day Adventist young men or women who are more earnest in their devotion to their Master than is that young man. As we parted, he said, "Oh, if I had only seen Jesus before as I do now! Just think of all the time I've wasted!" His remark will always linger with its suggestion of wasted talents. He was a young man who came to himself.

Christ spoke a parable about talents, wasted talents, too. A very interesting thing about the account is that both of the profitable servants told of their work and of their success during their master's absence in only seven words, while the waster, the unprofitable servant, took forty words—nearly six times as many—to say he had done *nothing*!

The Lord has blessed Seventh-day Adventist young people with many talents. Not only that, but He has given us the greatest enterprise in the world to push forward with our God-given talents. He has promised a reward at the end of the campaign, and every one wins. The whole movement depends on us, through Him; and the sooner we complete our task, and develop our talents to their fullest capacity, the sooner will come the reward.

* * *

The Christian as a Reflector

ERIC S. DILLET

THE word "reflector" means "a polished surface or body for reflecting light."

We, being followers of Christ, should form characters that will harmonize with His character, so that when we come in contact with those who are in darkness, they may see reflected in us the loveliness and graces of Christ's character. If we spend the greater portion of our time at the Saviour's feet, our reflection will be bright, because it is only the power of Christ that enables us to reflect the light.

* * *

Character

MARTHA WARNER

AN upright character is worth more than all the gold in the world. One cannot buy it. One cannot inherit it. It does not come by luck or chance. It is the work of a lifetime, and the only passport into the kingdom of heaven.



Paragraphs from Contributors



THE SHEPHERD PSALM

EDWARD J. URQUHART

THE Lord is my shepherd,
No want shall I know;
He leadeth me ever
Where still waters flow,
While in the green pastures
I rest as we go.

My soul He restoreth
When shadows hold sway;
In paths of the righteous
He leadeth the way,
Because that His mercy
Endureth for aye.

E'en though through the valley
Of darkness and shade
Where death is triumphant,
My pathway is made,
Since Thou art my comrade,
I'll not be afraid.

Thy rod is my comfort,
Thy staff, my delight.
Thou layest a table
For me in the sight
Of those who would harm me,
But have not the might.

My head Thou anointest
With oil every day;
My cup runneth over.
In all of life's way
Thy goodness and mercy
Thy love doth display,
As in Thy fair temple
I sojourn for aye.

* * *

The Bible God's Letter to Man

ELMER L. CARDEY

"THE invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1: 20.

To know God is the one important thing in this life. To know of Him as the Creator is one thing, but to know Him as our personal Redeemer is quite another, and the more important. Yet to appreciate Him fully as the Redeemer, one must understand somewhat of His power in creation.

The beauties of nature, the grass, the trees, the flowers, all speak of the glory of God. The planets, as they swing in their planes around their common center, the sun, tell us of His majesty and power. The celestial heavens, spanning the infinite miles of space, and containing the beautiful starry systems and many nebulae of glory, sound forth the power of the Almighty to the ends of the earth.

Then remember that all these were made and are kept in motion by the word of God. Ps. 33: 6-9; Isa. 40: 25, 26. He spoke, and His word brought forth the world. All the Bible writers emphasize the creative power of God. Job 38: 31, 32; Ps. 148: 5; Isa. 45: 18. The apostle Paul, in his work among the Gentiles, sets forth God's power in creating as evidence of His godhead. When at Athens, Paul called the attention of the Athenians to these things. Acts 17: 23, 24. Again in writing to the Hebrews he states that the worlds were framed by the word of God. Heb. 11: 3. The Word that made the worlds is the Word that became flesh and dwelt among men. John 1: 1-3.

There is then, it would seem, a very close connection between the Word that made the worlds, and the word of God as we have it in the Bible. From the following scriptures it will be seen that God's spoken word is simply God's revelation of Himself to a sinful world: Heb. 1: 1, 2; John 5: 39; Rom. 10: 14-17. How carefully and how prayerfully, then, should we study and read God's word.

The Bible is the only source from which we can obtain a knowledge of Jesus as our Redeemer. The Bible, as the direct

revelation of God (2 Tim. 3: 16), sets forth His re-creative power (Heb. 4: 12; Ps. 119: 9, 11). It reveals power to convert the soul, and set the sinner free. Ps. 19: 7. And why should it not do this? It is as much the word of God now as when His word made the worlds, for God never changes. James 1: 17.

"The entrance of Thy word giveth light; it giveth understanding unto the simple." Ps. 119: 130. It accomplishes the mission whereunto it is sent. Isa. 55: 10.

* * *

Pray for Laborers

FLORENCE WELTY MERRILL

"THE harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10: 2.

Some of God's faithful messengers are wounded in the battle, and find themselves laid aside for repairs. Such can keep right on with their work, through the ministry of prayer, while they believe the promise, "If ye shall ask anything in My name, I will do it." John 14: 14. Through this potent ministry of prayer Jesus has made provision whereby "the humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth and make melody through the eternal ages."—"The Desire of Ages," p. 823.

I am shut within the hospital today,
And is there naught that I can do but pray?
The whitened harvest waits the gleaners' band;
Shall grain be lost while waits my wounded hand?
All I can do is to be still and pray,
For I have heard our great Commander say,
"Fear not, My child, true as My word is true,
As ye have prayed, so be it unto you."
And if God's Spirit shall indite the prayer,
'Twill reach the throne from here or anywhere.

"One soul is of more value than a world." If we could really sense the need of this perishing world, we would pray more fervently than we have ever done before to the Lord of the harvest for laborers. "One voice in the time of the end is worth more than a hundred voices in the end of time."

Let this be our watchword, "Looking unto Jesus," for "unless we go the way of the Master, we shall never enter in." Jesus bore His message and performed His work in all the rich fulness of the Spirit's power. As His ambassadors on the earth, with the great responsibility upon us of finishing His work in this generation, should not we search our hearts individually and say, Am I "God's man, in God's place, doing God's work in God's way"?

* * *

Christ as Creator and Lawgiver

E. HILLIARD

CHRIST made all things in heaven and earth, animate and inanimate, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created," not only "by Him," but "for Him." Col. 1: 16. (See John 1: 1-3.) He is worthy "to receive glory and honor and power." He created all things for His pleasure. Rev. 4: 11.

Christ takes no pleasure in sin, nor in the death of the sinner. It was His Spirit that possessed the prophets, pleading through them for every transgressor to cast away his transgressions and to receive a new heart and a new spirit through the antitypical atonement. Said the prophet Ezekiel, "Cast away from you all your transgressions: . . . for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God." Eze. 18: 31, 32.

Sin is the transgression of God's unchangeable law, and its wages are eternal death. 1 John 3: 4; Rom. 6: 23. Through Christ the wages are remitted for the penitent soul, having been paid on the cross.

It was Christ who bore so patiently with His wandering, wayward people in their journeyings through the wilderness. They shared His spiritual and temporal blessings long before

He was born in Bethlehem's manger. Paul declares that they "did all drink the same spiritual drink: for they drank of that spiritual Rock that went with them [margin]: and that Rock was Christ." 1 Cor. 10: 4. It was Christ, in His pre-existent state, who delivered the lively oracles (the law) in the presence of nearly six million people. Acts 7: 37, 38. Why should any one refuse obedience by offering substitutes for this immutable instrument, seeing that it was given in the depths of infinite love, that we might have a knowledge of sin and its exceeding sinfulness? Let us remember that He who died for our salvation accepts no substitutes, for they end in eternal death. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4: 2.

He who knowingly disregards the law of God is derelict in duty, and if he continues to do so, at last will deeply regret, in tears and unspeakable anguish, his lost condition.

* * *

The World's Sabbath

MRS. M. L. BROCK

THE Lord's Sabbath is the seventh day of the week. Christ tells us that "the Sabbath was made for man;" and that He, the Son of man, is Lord of the Sabbath. Mark 2: 27, 28.

How the Sabbath was made is revealed in Genesis 2: 1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

What a divine method of working and resting did the Lord of the Sabbath give to man, as a model after which He desired him to work and rest as long as this planet remains the home of all men!

The Lord's plan presents to this world a complete week, six days of work, beginning with the first day; then the seventh a day of rest, the last of the week as a holy Sabbath for all men. All kindreds of men, down to the lowest heathen, have a Sabbath day made for them, whether they know it and keep it or not. The seventh-day Sabbath is not dependent on tradition or apostolic example, but is a part of creation and the outgrowth of God's rest, and is a blessed gift to this world.

* * *

"He Taketh Care"

MRS. LIBBIE ADAMS

"THE angel of the Lord encampeth round about them that fear Him, and delivereth them." He keepeth watch; thou needest not wake. He taketh care; why shouldst thou fear? Ps. 34: 7.

These words of comfort were brought very forcibly to me one bitter cold morning in January, 1918. I was alone in my home, and had made a very hot fire. The stove was full of hot coals. I was cleaning the sink and had just left the front, going to the side, when to my horror I saw the stove slowly tipping over toward the front. The leg had dropped out just where I had been cleaning a moment before. I tried to hold the stove from falling, but as I have to use crutches, I could not do much. The stove door had come open, and I could see, reflected in the mirror, the pile of red-hot coals ready to fall out on the rug; yet I held on to the rim, which was not so hot. Knowing something must be done quickly, I calmly asked God to keep that stove from settling any farther, also to keep the coals from falling. It was no time to be excited.

After prayer I ventured to let go, and looked to see what was holding it up, for I realized I had not been holding it alone all this time. I always keep a pot of water on the stove, and it had fallen off and into the middle of the room, but had bounded back just in the place where the stove leg had been. I say "bounded," but God alone knows how it got into the right place at the right time. I know it was through His kind protecting care that my home was saved, and probably my life. The red coals, in one mass, were held in by less than half an inch. The pipe was twisted, and the stove was on the verge of falling. All remained in that position until I went to two different neighbors for help, as one could do nothing alone. When it was all straightened up, I surely felt I had much to be thankful for.

Closing 1922

L. H. KING

"I AM not afraid of death," said one whose life forces were fast ebbing away. "But I shall meet God, and there is so much I've left undone. I must hasten, there is so little time for me."

Children were sent for, and pleaded with to give up sin for Jesus. Confessions were made, prayers were uttered. Urgent messages called one after another to the bedside, even to the very hour when senses failed. How grateful was this parent for an opportunity, even in pain and weakness, to finish her work before going down into the valley! The closing weeks of more than a half century of life, became all-important, viewed in the light of eternity.

In a few short days a year of life for God and humanity will be over. As we give a backward glance, so much is seen that is left undone. We must hasten. Perhaps words must be recalled, prayers said, confessions made, messages sent. Maybe the cords of selfish indulgence and covetousness must be severed, that God may have the tithes and offerings an unfaithful stewardship has withheld. It is possible we may have to plead for divine fire to burn out formalism and coldness from unfeeling and unsympathetic hearts, thus unfitted for the Master's use.

How grateful we should be for an opportunity to rectify the work of the year, before it is gone forever! It is the last year of service for many. It is the last year of life for others. Standing on its record, we shall have to meet God. Seen in the light of the hereafter, the expiring weeks of 1922 assume a fateful importance.

* * *

Christ Gave All for You — What Will You Give for Him?

D. U. HALE

CHRIST suffered for sin that was not His, that we might enjoy the fruits of righteousness that is not ours.

Christ died a death He did not deserve, that we might enjoy a life that we do not deserve.

Christ, who was rich, made Himself the poorest of the poor, that we who were the poorest of the poor, might be rich.

Christ, to whom all the silver and gold belongs, became needy, that we to whom He gives power to get wealth (Deut. 8: 17, 18), might relieve His need.

Christ gave Himself for us, that we might give ourselves for Him.

Christ is the aggressor and leads in the reconciliation, that we may follow in His steps.

We do not need to ask what Christ will do. He has done it. Now He is waiting for us to decide what we will do.

He gave all and risked all for us; shall we give all and risk all for Him?

He never tires of listening to our calls for help or supplying our needs. Shall we tire of His calls for help, or of supplying the needs of His work?

Not long ago some one told me of a person who was complaining about the number of calls that are coming for money. I wondered how Jesus must feel when He hears such a complaint. He found us when we were in slavery to sin, with the sentence of death upon us. Having sold ourselves for naught, we had nothing with which to redeem ourselves. While we were in this condition, Jesus found us. He undertook to free us from the slavery and annul the sentence of death. It not only cost Him all His riches, but His life also. He counted the cost, and paid it to the uttermost without a regret. Now shall we be so ungrateful as to withhold from Him what He asks of us? Shall we say, "Lord, I am tired of your continual calling upon me for the little I have"? I do not believe there is one who would say that, if he should meet the Saviour face to face. Are we saying it in complaints to our brethren, and by our actions in neglecting these calls?

These calls for money and service are not burdens, but opportunities. If there were no calls, there would be no opportunities to help in the finishing of the message. When a call comes, whether for time or money, if we act upon it, we shall find a blessing in it.

If the request for money comes, let us answer it by giving something. Whether we give a thousand dollars or a penny, if it is all we can do, we can rest assured that God, in writing up His book of remembrance, will write, "Well done," opposite our names. He may not write the number of dollars, but He knows our ability financially, and will write it in correctly.



ZAMBESI UNION MISSION

IN the year 1916 the Rhodesia and Nyasaland mission field was partially organized and placed under an advisory committee. It continued under this organization until January, 1921. At this time the organization was completed, with a corps of officers, and the field was divided into local mission fields, each having a superintendent and an executive committee to direct and plan for the work.

When we look back over the work, we are led to thank God and take courage. During the last three years the membership has doubled, and last year more were baptized than in any previous two years. It seems that the Lord has set His hand to finish the work. I have never seen such interest on the part of the natives to hear the message as during the year just past. Calls are coming from many parts, and whole villages are accepting the truth. A number of influential chiefs have recently accepted the message.

The work has recently been opened in two new territories. One of these is the Caprivi Strip, which was a part of German Southwest Africa. We are the first missionaries of any denomination to enter these parts. Here the work was opened by Brother Gilbert Willmore, and there is every prospect that there will be a good harvest of souls. In fact, the people of the village by which the mission is located were keeping the Sabbath as best they knew how when Elder W. H. Branson and I visited them.

The work is being opened in Northeast Rhodesia by Brother and Sister H. J. Hurlow. They reached the field only recently, but have temporary quarters constructed, and are beginning work on the Kaligwesi River, about eighty or ninety miles from Lake Mweru.

The work in all this union is greatly hampered because of lack of literature. Some parts have not even textbooks for their schools, to say nothing about literature containing the message to sell in the villages. If we had sufficient literature and more workers, there would soon be great results, I am sure. But we believe that these will all be supplied, and the message will triumph in this field as in all parts of the earth.

W. E. STRAW.



SOLUSI'S OUTSCHOOLS, AFRICA

I GREATLY love the REVIEW AND HERALD, and have been a reader of this good paper ever since I embraced the third angel's message, twenty-five years ago. For the last nine years we have been out here in Rhodesia. Although we have been surrounded by the darkness of heathenism, we have always found light, courage, and good cheer in every page of the REVIEW.

Our work for the most part has been teaching in the native schools. However, since coming to Solusi, where we have now been one year, I have been given the pleasant work of visiting the outschools. For two and a half months I have been with the schools nearly all the time. The past two or three years have shown a remarkable growth, both in the increase of schools and the number attending

them. On my next tour I shall need to visit two or three new schools which are just now starting.

At all the places visited we not only see the school at work, but we call together all the people in the vicinity, and speak to them of the everlasting gospel. This kind of work is enlarging the companies preparing for baptism. On these recent journeys I spoke to 1,200 people besides those connected with the schools. I found 800 children attending these schools, and 180 in the baptismal classes. Most of these are young people, but there are many adults as well.

Solusi outschools now cover a vast territory. I have traveled about 700 miles, most of the time with six donkeys and a buckboard.

For the next three weeks I am to be associated with Elder H. M. Sparrow in conducting what our American brethren would term a tent-meeting, but this will be in the shade of seven 'xaguxagu trees, without a tent. This, I believe, is the first effort of this sort to be made in Southern Rhodesia. We are earnestly praying that it may be a success. Several more of these meetings are planned for this season. We are sure that there are many among the native tribes of Africa who will respond and prepare to meet their Lord.

F. B. JEWELL.



KIMBERLEY, SOUTH AFRICA

ABOUT thirty years ago a pioneer effort in South Africa was conducted by Seventh-day Adventists in the city of Kimberley, situated about six hundred miles north of Cape Town. This early effort in Africa in the days of the beginning of our work there, resulted in the bringing out of a large company of people, and from among this company some of the best workers in the African field were developed.

In 1916, when we were invited to go to Africa to engage in evangelistic work, Elder W. A. Spicer mentioned in his letter that he was sure Kimberley would welcome a public effort.

Not till 1920 did the opportunity come, or the time seem opportune to put forth a strong city effort in that great diamond-producing center. At the Cape Colony Conference held at Beaconsfield in March, 1920, plans were laid to open a series of Sunday evening lectures in the Kimberley city hall, and the writer, his wife, Elder D. F. Tarr, Sister Bull, and Brother W. H. Hurlow and his wife were chosen to carry the work through.

Good interest was awakened from the beginning and maintained for over six months. By the use of the daily press and other means, the truth was published and made known far and wide, and a good company of people became obedient to the faith.

We are all very proud of our believers in Kimberley. A sweet spirit exists among them, and they are united and loyal to the truth of God.

The Lord certainly directed in the opening of the work at the right time, and His Spirit blessed, and gave a harvest to the seed sown.

C. A. AND M. E. PAAP.

USING THE NEWSPAPERS IN THE PHILIPPINES

THE importance of using the newspapers for the proclamation of the advent message is constantly being impressed upon the servants of the Lord, and this feature of the movement is growing in influence. Not only are new recruits being added to the large staff of newspaper writers in the United States and Canada, but workers across the seas appreciate the importance of this kind of endeavor, with the result that the doctrines for this time are being broadcasted over wide fields.

Elder E. M. Adams, periodical editor of the Philippine Publishing House, with headquarters in Manila, is now encouraging the native workers over there to utilize the press. In a recent letter he says:

"There is both a willingness and an ability among our Filipino workers to utilize the public press. We have begun to agitate the matter a little, and several articles have already been sent to us for approval. The majority of them have been on some phase of the religious liberty question. We have succeeded in getting a very important contribution on the question of teaching religion in the public schools, into one of our largest weekly magazines in the islands.

"We feel that we have not done what we should have done for the English-speaking community in Manila. I feel that we ought to impress very strongly the signs of the times."

The Press Bureau is prepared to send to all who desire this information a well-prepared booklet of newspaper outlines on doctrinal subjects, many of which deal with the signs of the times. Every evangelistic worker should continually take advantage of the many opportunities to give a Biblical explanation of current events in the political, social, educational, financial, religious, and industrial worlds.

W. L. BURGAN.



WILLINGNESS TO HELP

If offerings to missions are an indication of interest, it is quite evident that our brethren in the mission fields are anxious to see our message carried to a final triumph. We have been successful here in Bolivia in getting a few persons to turn from darkness and superstition to the light of the gospel. These are now rejoicing in the truth, and they show their zeal by giving liberally to help carry this message to the many thousands of Bolivia who are yet in darkness and superstition.

While the brethren in the homeland are sacrificing in order to give this message to the world, it will be an encouragement to them to know that the brethren in the mission fields are giving just as willingly of their means in order that the message may go quickly to all the world. Here in Bolivia, where practically all our members are Indians, they have responded heartily to the calls which come to us for offerings. Our goal here, according to membership, is just \$250 gold for the first three quarters of 1922. At the close

of the third quarter our records show that we have received for missions for the three quarters just \$1,615.10 gold. Of this amount \$1,048.44 is a result of our Harvest Ingathering campaign. The amount given directly by our members is \$566.66, which is \$66.66 more than double our goal for the three quarters. People in mission fields believe in missions. J. S. HINDBAUGH.

* * *

AN ENCOURAGING REPORT

A CAREFUL study of the report of the American Bible Society for 1921 will reveal the fact that a large percentage of the Bibles distributed are placed among the foreign nationalities of America. With reference to the home-foreign field the following statement is made:

"It is a curious fact that distance lends enchantment, and we get enthusiastic about the needs of the Chinaman in China, and the Turk in Turkey, but we get very indifferent about the Chinaman and the Turk when they live in our own town."

To show the strong Roman Catholic following among these people, New Orleans is used as an example. We are told that 85 per cent of the homes are without Bibles, chiefly because 85 per cent are Roman Catholics. New Orleans is the sixth city of the country in the number of immigrants admitted in 1919.

Slovaks

Referring to the Slovaks, the report states that they have not had the whole Bible in their own language for one thousand years, as it was forbidden. Now the Slovaks in this country, numbering about one million, are asking for the Bible in their own tongue, and the first steps have already been taken to supply this crying need.

As to the appreciation of the Bible, the question was asked one of them, "Do you read your Testament?"

He answered, "I read it much. I stay home nights and read it. It does a man good in his heart." He keeps pleading for the whole Bible in his language. He fairly begs for the "Psalms."

Bohemians

From Detroit comes the word that the Bohemian people who in the past have been inclined toward atheism on account of the experience with Rome, are now showing an increased interest in the word of God.

Armenians

One colporteur says, "In — I have found the saddest man I have ever met. I learned that he was an Armenian, so I showed him an Armenian Testament. His face softened and he caressed the book fondly. He told me how a few years ago he had been compelled to witness the slaughter of his whole family. And why? Because they, too, had loved the book. He bought the best one I had to send to a friend in Armenia, and then procured a cheaper one for himself." This man, who had been called "a brooder" and a "plotter" and "a dangerous crank," was merely misunderstood.

Russians

One of their lady agents says, "I was holding a jail service among a lot of supposed Bolsheviks, and although I could not speak their language, the Spirit of God took hold of them. They ex-

pressed a desire for Protestant Bibles. On a cot lay a sweet, boyish face hot with fever. We prayed, then I laid the wonderful Book in his hands.

"He said, 'I no read.' But when I pointed to the title in Russian, he folded it in his arms to his breast, then he put back his head, closed his eyes, and softly prayed while big tears stood in his eyes.

"He said, 'You give it me?' And when I said, 'Yes,' he hugged the treasure to his heart again.

"I said, 'Talk to Jesus?'

"He said, 'Yes,' and quietly there stole through that room a wonderful Presence, and the look of peace and calm that crept over that weary child I shall never forget."

In harmony with this experience we are reminded of the words of the servant of God, in speaking of the desire of the foreigners for truth:

"I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, when they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy."—*Life Sketches*, p. 215.

There are many Seventh-day Adventists who have had similar experiences in the last few weeks, as they have gone into the homes of these people in missionary service. But where we have one, we ought to have scores doing this work. Who will volunteer his services? "The harvest truly is plenteous, but the laborers are few." E. R. NUMBERS.

* * *

WORK IN THE HOME

IN my work as a practical nurse I am often away from Sabbath meetings, so I try to make my work so helpful that it will count for the truth.

This fall I was called to help a loving married daughter care for her mother who was dying of pellagra. I was always asked to return thanks at the table, and several times had bedside prayer with the sufferer.

The first week I was there the daughter gave up using tea, coffee, and pork, when told why I did not take them. She said, "I never knew of Adventists only as people who starved themselves."

"Oh, no! We have the best food of any one," I replied, "for there are all the cereals to choose from, all kinds of vegetables and nuts, and a great variety of fruits."

One day the son-in-law said to me, "Why haven't we heard of you before? We should have been so glad to have had you here last winter,"—because of all their helpers I was the only one not afraid of the demented patient or her terrible disease.

"I do not know," I replied, "unless it was not God's time for me to come; for I was at home two months last winter, and praying every day for Him to send me a case."

The third Sabbath, that talented daughter put away her work and read the REVIEWS I brought, and kept the day with me. In the afternoon, as I was telling the children of the resurrection at

Jesus' coming in the clouds, she began to sing that glorious advent hymn, "We shall be changed, in a moment, in the twinkling of an eye," and we had a blessed Sabbath meeting right there.

Will you who read this, pray that she and all her house may be ready to meet Him in peace? P. G. GRISON.

* * *

AMONG THE COLORED PEOPLE

SEVERAL years have passed since I have been closely in touch with the colored churches in the States, although my interest in them never wanes. This last summer, while spending a few weeks in the South and the East, it was my happy privilege to revisit many of the centers where we have considerable numbers of colored church members, and take personal note of the prospering hand of the Lord upon this branch of our work.

My first visit was to our colored congregation in New Orleans, La. The brethren have a church in a desirable part of the city, and many are being added to their number as the result of faithful endeavor.

In Jacksonville, Fla., the colored church is well organized, and is becoming one of the strongest in the South. They, too, have a desirable place of worship.

Conditions are not so favorable in Orlando, Fla. The colored church there needs a new house of worship. Plans are being laid for the strengthening of our colored constituency in Orlando, and in time the problem of a proper place of worship will surely be met. In Orlando I met some dear believers who have kept the faith for more than a quarter of a century.

The Tampa, Fla., colored church is completing an excellent meeting house—commodious, well-lighted, properly seated, and attractive in every way. It is in the heart of one of the best districts in the city. A spirit of consecration and of seeking out interested ones, is manifested, and numbers are being added to the church roll. I found the Tampa brethren and sisters responsive to mission talks.

The Savannah, Ga., colored church gave us a hearty welcome. We shall not soon forget the large number of young people there, many of whom should be in our Oakwood Training School. The Savannah believers have passed through some trying experiences, but those who have kept the faith are rejoicing today, and are confident that God will add to their numbers and to their influence in the city.

At Columbia, S. C., there is a small colored church not many blocks from the State capitol. It was a pleasure to meet with friends there and tell them of the progress of the cause in other lands.

The First Seventh-day Adventist Church in Washington, D. C., is made up of colored members. Here I met once more Brother J. H. Howard, one of the pioneers of our Washington work. He is still an earnest, active church worker, and is ripening for the harvest. How cheering it is, after years of absence, to meet once more with friends who have been long in the way, and whose faith and courage have been strengthening all the while!

At the invitation of Elder F. H. Seaney, I spoke at a tent in Washington, D. C., to some hundreds of interested inquirers in a densely populated portion of the city. Those who have not given study to conditions in the larger American cities,

would be surprised to see these great mission fields lying within the shadow of their own doors. Large sections of cities are populated almost wholly by colored people—tens and hundreds of thousands of judgment-bound souls who are precious in the sight of the Lord.

The largest colored congregation with whom I met, was that worshipping in the Harlem district of New York City, where Elder J. K. Humphrey has been laboring with success for some years. Here were seven hundred or more, and every one seemed eager to hear the story of God's workings in Eastern Asia. The Harlem church has done remarkably well in keeping up their quota for missions. They conduct a church school of academy grade, at heavy expense; and they do much home missionary work. May God continue to bless the colored believers in Greater New York.

In Detroit, Mich., our colored members have a good house of worship of their own. I spent an evening with them, and can witness to their love of the truth and their desire to remain faithful. The colored people make stanch Seventh-day Adventists, and remain true under severe trial.

The colored believers in Cincinnati, Ohio, are meeting in a very small hall, which reminded me of many of the halls in which our people worship in mission lands. Cramped though such quarters seem at times, it is nevertheless a fact that God does meet with His children under circumstances the most humble; and we are not to measure our strength or our influence by our ability to make an outward display.

In Charlotte, N. C., I had the opportunity of meeting in camp nearly all our colored believers of North and South Carolina—a goodly company indeed. The cause of God is rising among the colored people of the South, and to Him be the glory.

The believers in Atlanta, Ga., are still occupying the church improvised from an old Civil War barracks near the Spelman Seminary. There is a large congregation, and the members have a heavy responsibility in warning the people of Atlanta. This is one of the oldest of our colored churches, and here I met with several friends of former years.

The colored church in Birmingham, Ala., has been moved from a distant suburb, where its sphere was limited, to a central location in a populous district. The building recently erected is a good one, and will probably serve as a memorial for God in that metropolis until the work closes. Elder T. S. Tate is in charge.

Because of lack of time, I was unable to meet with our colored brethren and sisters in Nashville, Tenn., although through others I learned of their constancy and love and devotion. Miss Anna Knight, who is giving her life to the work among the colored people, makes Nashville her headquarters. The church building that was constructed many years ago in Nashville, under the auspices of the Southern Missionary Society, still stands. Every dollar given for the erection of churches for the colored people, has brought manifold returns to our cause.

Many memories of the providences of God flooded my mind as I alighted from the train at Huntsville, Ala., and was taken out over the familiar road leading to our Oakwood Junior College. Prof.

J. I. Beardsley is in charge. Elder W. L. Bird is Bible instructor, and other devoted men and women are numbered on the faculty. Substantial improvements have been made. The farm is in good condition. The students are receiving a training in manual labor and in the formation of right habits, that will be of untold benefit to them in after-life.

The Huntsville training school was planted providentially, and circumstances have combined to place the school on vantage ground. This institution should have the hearty support of every colored believer in the States. From remarks dropped here and there, and especially in places far removed from Huntsville, I have been pained to learn that the Huntsville school is not fully appreciated by some who should be among its best friends. These self-constituted critics would be quick to change their point of view, if only they could have the privilege of spending a few days in the institution, where they could obtain first-hand information regarding its workings in classroom and in field. God has signally favored this school, and it should have the full moral support of every believer.

The purposes of God for the colored people of the South are steadily being worked out. The Testimonies of the spirit of prophecy concerning this work, are meeting with wonderful fulfillment. It remains for the leaders among the colored people to press close together in unison of effort, and in loyalty toward the central training institution at Huntsville, to make the work among their people all that God would have it be.

C. C. CRISLER.

*At sea, October 22,
en route to Shanghai, China.*

* * *

A HARVEST INGATHERING INCIDENT

WHILE spending some time in the Iowa Conference in the interests of home missionary work in general, and the Harvest Ingathering work in particular, the following incident came to my attention:

About three years ago a colporteur sold a copy of "Bible Readings for the Home Circle" to a young couple who were Catholics. The book was laid aside until a few months ago, when they began to read it, and became much interested in its teachings; but they were unable to associate the teachings of the book with any church known to them.

A few weeks ago one of our church members called at this home in the interests of the Harvest Ingathering work, and left a copy of the Harvest Ingathering *Watchman*. The man and his wife read the magazine, and discovered that it taught the same truths which they had found in the book, and also found that these views were held by the Seventh-day Adventist Church.

The man then began to search for a Seventh-day Adventist church in the city, and attended the next Sabbath service. At the close of the service he remained to talk with the pastor, asking questions on subjects which perplexed him. Arrangements were made for an interview at the home of the pastor a few days later, when more questions were asked, and a Bible study held. Before leaving the pastor's home, the young man said:

"I have worked my last Sabbath. Next Sabbath I shall observe in the

proper manner. It may cost me my job, but that makes no difference. I am going to my employer tomorrow morning and notify him I cannot work on the Sabbath any more."

Thus we have another evidence of the benefit of personal house-to-house work, for it was through such endeavor in Harvest Ingathering work that this young couple got in touch with the organized movement of the third angel's message.

E. F. PETERSON.

* * *

FROM OUR MEDICAL COLLEGE

WITHOUT an exception, those who believe in the great threefold message now going to the world, will affirm that one important factor in that message is the great health-reform and medical missionary movement. And for the purpose of developing men and women for the special promulgation of this phase of the message, we have united in establishing our medical school at Loma Linda, Calif., with its branch in Los Angeles. The interests centering in this school are great and far-reaching.

The leading doctors in the school, together with Elder A. G. Daniells and others, have held various councils during the summer and autumn for the purpose of making plans looking to the spiritual interests of the students. Several good plans were set in operation, and among others it was arranged to hold a revival service with the school, beginning Friday evening, October 27, and continuing through until the Sabbath of November 4.

Elders R. D. Quinn, J. L. McElhany, W. M. Adams, and others joined Elder Daniells in the work of the revival. Dr. Newton Evans, president of the school, Dr. P. T. Magan, dean of the Los Angeles division, Dr. George Thomason, the Doctors Comstock, and the Doctors Keller were among the leading workers connected with the school who took an active part in the meetings all the way through. The preaching was of a close, testing character, calling our people to the high ground that should be occupied by those who are preparing for translation at the coming of Jesus. Getting rid of sin in all its forms through receiving Christ and His righteousness, was the dominant thought heard in every meeting.

Meetings were called on the afternoon of each day for the workers to get together for study and counsel. The writings of the spirit of prophecy, in connection with the Bible, were carefully searched, that the workers might be endued with the powerful messages God designs shall be carried to the world by the men and women of this time.

The continued attendance at the meetings was beyond the expectations of the most sanguine. Every meeting was characterized by deep earnestness, but two occasions stand out with special prominence.

On the first Monday evening, without any urging or call, the entire congregation in a marked manner expressed a determination to respond to the heart preparation that is called for in this auspicious hour. On the last Friday night of the meeting, the doctors, medical students, nurses, ministers, and all in attendance, with manifest determination and resolution, said that in a new, strong way they would seek not only to prepare to meet their God, but to join in finishing the

work that is to be done in the earth before the Lord comes.

At no time in any of the meetings were there manifest any of the methods so commonly employed, wherein story-telling and the like are used to arouse sentiment or produce emotional action. On the contrary, there was the calm, quiet setting forth of world conditions and of the stupendous fact that the coming of the Lord must indeed be very near. And as the solemn message of truth was presented, there was a ready response without any urging.

One could not but be impressed that there is a deep conviction settling down over our people, that the end of all things is very near at hand, and that we must hasten to get ready.

The meeting closed with notes of victory and good cheer sounding on every hand. It was no uncommon thing to hear a brother in one of the social meetings declare that he had gained victories over sins that had been defeating him for years in the past.

The medical men and women who have the great responsibility of training medical missionaries to go into every part of our world, were especially encouraged by the good results. Toward the close of the meeting, definite plans were laid to follow up the work. The physicians connected with the institution feel deeply that a mighty responsibility rests upon them so to mold and shape the work that the young men and women who go there for training may get a vision of their service for God that will be pleasing in His sight.

Following the meeting at the hospital, Elder Daniells and his co-laborers conducted a week's revival with the large central church of our people in Los Angeles, which was followed by a like service with that portion of our medical school located at Loma Linda.

GEORGE B. STARR.

* * *

A BELATED THIRTEENTH SABBATH CALL

A LETTER has just been received by the Sabbath School Department from Brother J. S. Hindbaugh, of Bolivia, South America, which gives added urgency to the call for a Thirteenth Sabbath Offering for the Inca Union Mission. The letter comes too late for publication in the *Missions Quarterly* or the *Sabbath School Worker*, so it is given space here. We hope that the superintendents of every school will arrange for the reading of this letter.

November 11, 1922.

"DEAR SISTER PLUMMER:

"This evening I shall write you a few lines in regard to our Sabbath school here in La Paz.

"A little over a year ago we had only thirteen members in our Sabbath school. Five of these were workers who were located temporarily here in La Paz at that time; now we have sixty-eight members. A year ago there was not an Indian woman or child attending our Sabbath school; now the women and children are well represented. Just last February we baptized our first Indian sisters here in La Paz. I had to talk to the men several times before I could get them to bring their wives and children to the meetings. At first the women were very timid. Now they come in smiling, as if they were a part of the Sabbath school, and they are.

"We wish our brethren in the States could see how attentively these people

listen to the gospel story. We also wish they could hear how earnestly they plead for teachers and pastors to be sent among them.

"To reach the east border of Bolivia, one has to travel from La Paz two days by train, then fifteen days by mule. We do not have a worker east of La Paz. When I read the article in the *REVIEW* concerning the Fall Council, I was greatly disappointed. Different delegations of Indians have been coming to me a number of times to renew a petition for a teacher. I have been telling them they would have to wait until next year. Since reading this report, I do not know what to tell them. I only wish some one else could tell them that they cannot hope for help next year. These people are like children. They always ask, 'Why?' After we have taught these people for a time, it brings us great joy to see them accept Christ as their Saviour, but it makes us sad when others come to us and plead for help, and we have to tell them that we cannot help them now.

"Before these people began attending our meetings, many of them were drunk every feast day; now they are rejoicing in the hope of eternal life. As soon as they accept the gospel, they give willingly of their means in order that the gospel may go to others. Our goal here is set according to our membership. At the end of the third quarter this year, our records showed that our people had given just 220 per cent of our goal. Besides this, we have raised more than one thousand dollars as a result of our Harvest Ingathering campaign. Only four persons have taken part in the campaign. Five towns have been visited, and three of these were visited only between trains.

"We believe it will be an encouragement to our brethren in the States to know that those who have accepted the gospel here are giving liberally and willingly to help support the gospel. Since the next Thirteenth Sabbath Offering is for our union, we believe it will also be an encouragement to our brethren to know that these people are planning to give a Thirteenth Sabbath Offering.

"In behalf of the Neglected Continent, we appeal to our brethren for men and means to carry the gospel to the continent of opportunity.

"Your Christian brother,

"J. S. HINDBAUGH."

On December 30 the schools will have opportunity to answer this call with their means. Remember, please, the Thirteenth Sabbath Offering overflow is the only possible chance to help increase the money going to this field.

L. FLORA PLUMMER.

* * *

OREGON SCHOOL LAW CAMPAIGN

PRECEDING the election I was asked to accompany Elder W. F. Martin on a lecture tour in western Oregon, against the compulsory school bill, to look after the business end of these lectures. We visited Oregon City, Salem, Newberg, Corvallis, Astoria, Hillsboro, Portland, and St. Johns. Elder Martin spoke in these places to an average attendance of two hundred fifty.

His lectures were not confined to the discussion of the school bill, but included a presentation of the general principles of religious liberty. We found many strong supporters among the business and professional men of these cities, and we be-

lieve we have made friends who will stand by us when other issues of like nature come before us.

While we were disappointed in the result of the election, we were not altogether surprised, for we realized we were facing a strong opposition. We do not feel, however, that our work was lost. The issue before the people gave us hearings that we could not possibly have gained otherwise, and the general principles of religious liberty that were presented with this local setting, were well received.

W. T. HILGERT.

* * *

AT DENOMINATIONAL HEAD-QUARTERS

IT was my privilege to spend a portion of the month of August in Washington, D. C., with brethren at denominational headquarters. Old-time friendships were renewed and strengthened, and new acquaintanceships were formed.

Many changes have taken place since first I visited Washington, in 1904. At that time the underbrush was being cleared away along the banks of the Sligo and from the lots in the town of Takoma Park near the District Line; and stakes were being driven, preparatory to the erection of the administration building, the publishing house, and the school. A beautiful site had been set apart for the sanitarium, constructed later. The contrast between those days and today is indeed marked. Under the prospering hand of the Lord, institutions planted in faith and with but limited resources have gradually been upreared and equipped, until today they stand on vantage ground, and serve as towers of strength to the Advent Movement.

Interested as I was in material advantages accruing through the years, I was far more impressed with the spiritual growth of our brethren and sisters who have had to do with our work at the Washington center. To me it is a constant marvel that God's servants are enabled by His grace to keep pace with the rapid advancement of the third angel's message. No crisis has arisen that our brethren have failed of meeting in the name of the Lord. We are engaged in the greatest movement that the world has ever known,—a movement that calls for the keenest discernment and the most statesmanlike planning; yet God Himself is seeing to it that His chosen ones shall have wisdom and strength commensurate with the demands made upon them. With every development in the work comes a corresponding personal development. Wondrous grace! We can do naught but stand in awe before our heavenly Leader, and humbly pledge ourselves anew to keep true to Him and to this cause we have espoused.

The responsibilities which our brethren at the head of the work are called upon to bear, have been made especially heavy by reason of present adverse world conditions. As troublous times press sorely upon us, and we enter upon the closing scenes of world conflict, we must uphold the hands of our brethren by earnest prayer and hearty co-operation.

Those who are yoked up with Christ in service, are inseparably linked one with another. It is our privilege and our duty to love as brethren; to pray one for another; to esteem others highly for their works' sake; to quit ourselves like men. We are servants of a living God whose

purposes are being worked out in a living movement through the ministrations of human agencies redeemed by grace. As laborers with Him, we are to press together and work in closest unison. And laboring thus, we shall have the joy of sweet fellowship in service, and full faith in our brethren bearing the burden of leadership at denominational headquarters.

C. C. CRISLER.

*At sea, October 26,
en route to Shanghai, China.*

* * *

THE BOMBAY MISSION

THE local meeting for the Marathi people was held at Lasalgaon, September 4-9. This meeting was the most satisfactory that we have ever held in the Marathi field, both in blessings received and in attendance. The workers greatly rejoiced to see the fruits of hard and wearing toil taking shape, and to hear proclaimed in increasing volume the advance of the third angel's message in Maharashtra—the country of the Marathas.

Six years ago I attended the Marathi local meeting held at Kalyan. There was at that time but the one station at Kalyan held by our people, with a small school of fifteen to twenty students, in which were taught about three grades. The total attendance at that meeting, including students and Europeans, did not total fifty. This represented all that was visible fruit, both believers and workers,—the complete sum of the harvest gathered to help warn thirty million people whose main tribes and castes number five hundred and who live in two thousand square miles of territory. The task seemed stupendous, the flock gathered pitifully small.

This year's meeting was a harvest of the promise to those of us who had seen the first fruits. Over two hundred workers and students gathered for seven days to bow before the God of missions to praise Him and to receive from His bountiful hand rich blessings of grace and outpourings of the Holy Spirit, that brought among us a putting away of sin, a drawing closer together, and a seeking after God to an extent never before seen among our Indian and European workers assembled in vernacular meeting in this great province.

Whereas six years ago all the preaching was done in English by two or three Europeans, and translated, this year, including women's and young people's meetings, the majority of the talks and sermons were given by Indian workers; and the European workers connected with the Marathi field, proclaimed the message from God in the Marathi tongue. This means much for the future growth of our work. We feel that God, through our humble efforts, has completed the foundation of a glorious living structure that will show forth His praise throughout eternity. And we have confidence that having laid the foundation, He will not withdraw His hand until the superstructure is wonderfully complete.

At the close of the former local meetings we have had no one, or at most but one or two, come forward to make public confession of their Lord by baptism; but at the close of this year's meeting it was the writer's privilege to baptize thirteen Indian brethren and sisters on Sabbath morning; and in the afternoon of the same day seven more entered into a sol-

emn pact with their God by baptism, making a total of twenty baptized at this meeting. We praise God for this, and request that our brethren and sisters at home, who are interested in the work in India, will not forget to thank our Lord for the fruits of His Spirit that are becoming manifest among this people.

At the local meeting in 1917 we had but fourteen Indian believers all told; today, at the close of our meeting for 1922, we have an Indian church of over one hundred baptized believers, with four hundred other Indians who profess affiliation with this church, and who are under instruction. In 1917 we had one station; in 1922 we have four stations fully established; and September 14 of this year saw the opening up of an entirely new district, with an Indian brother in charge, and other Indian preachers working with him. The people of this district have offered us property rent free, so that we can begin school work among them.

Up to two years ago we had practically no school work in our field, our sole asset in that direction being the one small school at Kalyan. We now have five schools, of which one is a training school for teachers and preachers at Lasalgaon; also the mission Marathi boarding school is located here at Lasalgaon, having an attendance of fifty-five boarders and twenty-three day students, all of these being our own boys. Five years past we had an average of fifteen students in one school; today we have more than two hundred in five schools.

This growth caused us to rejoice and to thank God. There was manifest in our devotional meetings a deep humility before our Lord, a humble petitioning for yet larger and more extended growth; for we could not feel satisfied. On the contrary, we feel that the present is but the promise of wonderful things ahead, even though the harvest in India may have to be gathered in times of turmoil and perplexity.

R. E. LOASBY,
Superintendent.

* * *

HARNESSING THE PRESS FOR GOD'S MESSAGE

I USED to wonder how it might be done. Perhaps I would never have tried unless I had found help from our Press Bureau.

Later, while attending college, I wrote up a report of a Thanksgiving celebration. It was a gratification to see the name of my college displayed in the headlines. I wrote some more reports, and then asked the editor if I might not be the news reporter for my town. He replied, "Surely. Bring in the reports." I knew little about newspapers at that time. I simply bubbled over with gladness because of my new position. I know now that the editor was pleased also.

There are a few rules that should be observed when dealing with the press. As I prepared my first report, I thought it would be wise to have a long talk with the editor when I introduced myself, and reveal my future plans. I was warned in advance by a reporter of another daily not to do so. The editor is a very busy man. He has no time to visit. When I went to him, I acted as if I were a busy man, too. Take as little of his time as possible. If you send your article through the mail, do not accompany it with a long letter of explanation.

Plan to have reports of local interest, such as sermons preached, handed to the city news editor. If you write an article upon a religious or social topic or report upon an event that did not occur in the locality where the paper is published, forward your communication to the editor in chief. If you do not know his name, address your envelope simply to the Editor.

It is better to submit typewritten manuscripts in double space. Leave a few inches blank, perhaps a third of the first sheet, for the editor to insert the headlines. Let the editor furnish his own headlines for a report. I write my name in the upper left-hand corner of the manuscript.

Be efficient, and avoid mistakes. I was surprised to see the multitude of mistakes some reporters make. The editor had their manuscripts marked up badly. Always leave a wide margin for the editor's corrections.

Reports should be terse and to the point. Editors are used to telegraphic messages. Brevity and vividness are elements of newspaper style.

Pray to God for His blessing. I am sending to a daily paper a report of every sermon that I preach to those not of our faith. It advertises the meetings. It is an efficient method of spreading the truth. People are interested in knowing what Adventists are doing. Editors will print anything that is of public interest.

MELVIN OSS.

* * *

PROGRESS IN POLAND

THE following interesting items of progress were translated from Elder L. Mathe's report given at the Polish Union Mission Conference and published in the German *Adventbote*:

"At the beginning of 1921 the total membership in the three mission fields in our union was 903. We baptized during the year 297 souls, and took in fourteen by letter. We lost 103 members, 90 of whom moved from Poland to Germany, leaving us a net gain at the end of the year of 177 members, making our total 1,080. We had during the year seven ordained preachers, three Bible workers, and two other licensed workers.

"Our tithe during 1921 amounted to 16,835,030.38 Polish marks, or in American gold \$1,070.88. This gives 6,328.83 marks for each member. Our offerings amounted to 1,387,554.46 marks. We have forty-nine Sabbath schools with 1,083 members, the average attendance being 862 during the year.

"Our publishing work was organized in the autumn of 1920. Notwithstanding the lack of house accommodations, we were able to secure a flat of four rooms for our treasurer and manager of the book depository. As yet we are not doing our own printing, but secure our literature from Hamburg; but we sense more and more the need of having our own publishing house. The government is not very pleased that we import literature from Germany.

"Just now we are getting 'Steps to Christ,' 'Ministry of Angels,' and a book on the prophecies by Brother L. R. Conradi, also the first volume of the 'Testimonies.' Since 1920 we have circulated here in Poland a missionary paper *The Voice of Truth*. We edit this paper here, but it is published in Hamburg.

"Another reason why we should have our own publishing house is that the custom duty and freight are very high. On the last shipment of literature from Hamburg we had to pay 1,200,000 marks on 20,000 pounds. Aside from this the police authorities visit us frequently and examine the literature which we import, as they fear that literature may be imported to be used in political propaganda. It is very difficult to convince the authorities of the necessity of our importing literature. They think that we should publish our own literature here in Poland. At our conference in March this year, forty of our members offered themselves for the colporteur work, twenty as regulars and the other twenty to give part time.

"Our greatest difficulty is that in Poland we have freedom only on paper. When we undertake to carry out the commission of our Lord to spread the gospel, we at once have hard experiences. Often we are obliged to close our meetings to avoid persecution. In one place two of our workers were invited to visit a family. Another interested family was also invited. Soon after they assembled, the police came, and the two workers were arrested and lodged in jail, where they were obliged to remain for nine days. But notwithstanding this the message did its work, and later eight from these families were baptized and are now happy in the knowledge of the truth. Notwithstanding the great difficulties which we have in this field, the work is making good progress."

* *

OUR NAVAHO INDIAN MISSION

THOSE who have been praying for the success of our work among the Navaho Indians, will rejoice with us when they learn of the baptism of two more of these young converts from paganism.

Dan Hill attended the government schools for five years, but did not come under the influence of Christian teachings until he returned to his home near our mission. Shortly after his return from the government school, he married a Navaho girl who had been reared in the midst of the grossest of Navaho paganism. She had never attended school a day in her life. She knew no English, nor did she know anything of the Christian's God. At first their home was not a happy one. Mrs. Follett and I were called upon a number of times to help restore peace to their troubled hearts.

But better times came to these young people. They began to study God's word with us, and little by little they were won to the gospel. Now their home is indeed a happy one, and it does one's heart good to visit them. Lola is really a beautiful and lovable young woman, and takes pride in keeping their home cozy, and their little two-year-old boy neat and tidy. This is a good example of what the gospel can do toward making happy homes.

Recently Elder L. B. Schick baptized Lola in the little lake near our mission grounds. Three American young people were baptized at the same time. This brings the total membership of our mission church up to fifteen, including Americans.

The interest is spreading among the Navahos, and we look for greater results for the Master in the near future.

ORNO FOLLETT.

GLEANINGS FROM THE FIELD

ELDER S. G. BURLEY, our Russian minister in Chicago, recently baptized two persons, who united with the church.

BROTHER A. CATALANO, who has labored among the Italians in Milwaukee for some time, has now moved to Denver to labor among his people in that city.

ELDER G. VITRANO, our Italian minister in Chicago, baptized five persons on Sabbath, October 14. An Italian Sabbath school has recently been organized on the North Side in Chicago.

THERE is interest and increased attendance in all the Denver, Colo., churches at the present time. Seven persons were baptized October 28 in the South Denver church, and several others will be ready soon.

ELDER H. C. HARTWELL recently organized a church of sixteen members at Neosho, Mo. About two thirds of these are new members, who were baptized immediately preceding the organization of the church.

At Scottsbluff, Wyo., a church of twenty-nine members was organized a short time ago. Fourteen of these were baptized as the result of an effort conducted there during July. A church building has been procured for their use.

Appointments and Notices

ADDRESS WANTED

The West Michigan Conference, 125 North Division Ave., Grand Rapids, Mich., desires the address of John V. White, who attended Cedar Lake Academy about eighteen years ago.

* * *

PUBLICATIONS WANTED

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

Mrs. Belle T. Webster, 422 Exchange St., Emporia, Kans. Continuous supply of literature for free distribution.

C. B. Smith, 432 Spring Ave., Bellefontaine, Ohio. Continuous supply of magazines, Signs, Present Truth, and tracts for reading racks.

* * *

REQUEST FOR PRAYER

A mother in Oregon requests prayers for the conversion and healing of her son.

OBITUARIES

Davis.—Wilber F. Davis died at his home in Kilmarnock, Va., Nov. 16, 1922, at the age of seventy-seven years.

R. E. Harter.

Frank.—George Frank was born in Bavaria, Germany, Dec. 29, 1839, and died at Cincinnati, Ohio, Oct. 25, 1922. One daughter survives.

J. J. Marietta.

Eastman.—Evelena Eastman was born in Indiana, Dec. 12, 1852; and died in Oakland, Calif., Oct. 11, 1922. Her husband and two sons survive her.

E. H. Adams.

Miller.—Catherine Lucile Miller was born in Sault Ste. Marie, Mich., Oct. 29, 1894; and died in Traverse City, Mich., Nov. 17, 1922. In 1915 she accepted the third angel's message. Her mother, stepfather, brother, and sister mourn their loss.

H. H. Hicks.

Osborn.—John Osborn died at the Washington Sanitarium, Nov. 15, 1922, after a long illness, at the age of forty-nine years.

R. E. Harter.

Lewis.—Selina Bilby Lewis was born in Indiana, Dec. 19, 1860; and died in Berkeley, Calif., May 30, 1922. One daughter and two sons survive her.

E. H. Adams.

Clause.—John G. Clause was born Dec. 26, 1834, in Pennsylvania; and died at Loma Linda, Calif., Oct. 12, 1922. Three sons and six daughters are left to mourn.

A. M. Dart.

Bohns.—Emma Bohns was born in California; and died in Oakland, Calif., Oct. 26, 1922. She accepted the truth in 1904. Her husband, two daughters, and three sons survive her.

E. H. Adams.

Smith.—Mrs. Caroline Smith was born Sept. 25, 1846, in Massachusetts; and died in Portland, Oreg., Nov. 16, 1922. Her husband, one daughter, and many friends mourn their loss.

R. D. Benham.

Whitman.—William Herbert Whitman was born in Saskatchewan, Canada, Nov. 22, 1897; and died in Albany, Oreg., Nov. 7, 1922. He is survived by his father and mother, four sisters, and two brothers.

W. T. Hilgert.

Smith.—Harold Gordon Smith was born in Worcester, Mass., March 21, 1883; and died at Middletown Sanitarium, New York, Nov. 20, 1922. In 1909 he was married to Dora May Towne. He is survived by his wife, two daughters, and one son.

S. R. Haynes.

Weirich.—Henry Weirich was born in Germany, Oct. 19, 1834; and died in Berkeley, Calif., Sept. 12, 1922. He came to America in 1862, and for several years made his home with his daughter, who with her two brothers survive their father.

E. H. Adams.

Saxton.—Brother D. O. Saxton was born in Ohio, July 16, 1851; and died at Meridian, Idaho, Oct. 13, 1922. He had been a faithful Adventist for twenty-eight years. He was the father of five sons, two of whom, together with his faithful wife, survive him.

F. D. Wagner.

Thomas.—Mrs. Laura Brooking Thomas was born Sept. 6, 1888, at Marsland, Nebr.; and died Nov. 17, 1922, at Tekamah, Nebr. She was a kind mother and a consecrated Christian. Her husband and three children look forward to the reunion in the new earth.

I. F. Blue.

Drake.—Cornelia Comer was born at Hutchinson, Minn., Aug. 24, 1867; and died at Corvallis, Oreg., Nov. 15, 1922. In early life she was married to Joseph M. Wheeler, who died in 1900, leaving her with six daughters. She was later married to Mr. Drake, who survives.

W. T. Hilgert.

Ramsay.—Agnes Baird Graham died at Bradwardine, Manitoba, at the age of seventy-six years. She was married to John Ramsay in Scotland, and they came to Canada among the early settlers. She accepted the truth twenty-eight years ago. Seven of her ten children survive.

George H. Skinner.

Campbell.—Rose Elizabeth Watson was born in Traver, Calif., Sept. 10, 1886; and died in Lodi, Calif., Sept. 22, 1922. At the age of ten years she was baptized into the Seventh-day Adventist church. She was married in 1904 to Gordon Campbell, and to them were born five boys and one girl. She is survived by her father, mother, husband, and four children.

D. T. Fero.

States.—Carrie Lucy Gilbert was born in Bristol, N. Y., May 25, 1839; and died at Cedaredge, Colo., Oct. 8, 1922. At the time of her death she was eighty-three years of age. In 1867 she became interested in the Adventist faith, joining the church at Lapeer, Mich., in the same year. In 1868 she married George O. States. To this union were born three children, Dr. G. W. States, Charles G. States, and Mrs. Lilah States Arthibe. In 1885 the family moved to Eckert, Colo., and later to Cedaredge, Colo. In 1884 she began with her husband their career of religious work. She has labored with her husband in evangelistic work in Michigan, Colorado, Wyoming, Utah, Arizona, and California.

F. S. Chollar.



WASHINGTON, D. C., DECEMBER 21, 1922

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

A. G. DANIELLS J. L. SHAW C. H. WATSON
I. H. EVANS L. H. CHRISTIAN J. E. FULTON
O. MONTGOMERY W. H. BRANSON E. E. ANDROSS
W. W. FLETCHER CHARLES THOMPSON

CIRCULATION MANAGER L. W. GRAHAM

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

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

WE regret to learn of the recent death of Elder R. F. Andrews, of College View, Nebr. He was a man of unflinching integrity. His long life of faithful service contributed much to the success of the work of God.

* *

IN the REVIEW of November 16 was a picture entitled "G. E. Mon and Family." This should have read "G. E. Mann and Family." Brother Mann has gone to the Inca Union Mission to engage in school work.

* *

A LETTER from Brother S. E. Kellman tells us that the Inter-American Division has opened offices at 1790 Clinton Ave., Bronx, New York City. Those having correspondence with the officers of this division should make note of this address.

* *

WRITING from the Baltic State of Latvia, Elder A. Sprohge says: "We hear ever of the indescribable misery beyond our borders where our brethren and sisters suffer. It is our prayer that the dear Lord may grant conditions for giving help to the great Russian people."

* *

SACRIFICE FOR MISSIONS

OUR brethren and sisters in foreign fields are uniting in the Week of Sacrifice for missions. Elder H. J. Edmed, president of the South Caribbean Conference, which includes the island of Trinidad, the Windward and Leeward Islands, also the Guianas on the coast of South America, cables this at the close of their conference at Port-of-Spain: "Close of conference all workers and one hundred forty-six laity pledged week's salary to missions."

Brother W. B. Commin, secretary-treasurer of the African Division, sends this heartening message: "Thirty thousand dollars raised camp-meeting." Camp-meetings have been held in different parts of Africa during the last few months. Knowledge of the shortage of mission funds is appealing strongly to believers in Africa.

Elder B. G. Wilkinson writes from the island of Haiti, telling of the decision

of the workers in that field to give their week's salary for missions.

Concerning the work in Jamaica, Elder C. E. Wood writes: "Our work is advancing. A letter just received from one of our superintendents tells of a church of twenty members organized as the result of a visit of one week. This interest had been stirred up and partly developed by the lay members of the near-by church. Similar interests are springing up in many parts of the conference, so I am impressed that we shall be able to increase our tithe very materially during the coming year, if the conditions are favorable. We shall plan to make a supreme effort to do so, for we are unwilling to drop any of our laborers."

J. L. SHAW.

* *

GOOD NEWS FROM THE PHILIPPINES

ELDER J. J. STRAHLE, of the Philippine Union Mission, writes that the workers there have received \$1,300 in Harvest Ingathering funds within one week, and that the offerings average \$20 (gold) per paper. In starting out in the work this year, the prospects were not bright from a human viewpoint. Merchants were complaining of losing rather than making money; but the workers prayed for faith, and still more faith, and specifically asked the Lord to help in getting \$100 gold from the richest merchant in the city. Elder Strahle states:

"The merchant gave us exactly \$100 — just what we prayed for; and we believe that if we had prayed for more, the Lord would have spoken to the merchant to respond accordingly. After making such a good start, we were able to get several \$50 gifts, and many donations of \$25, and still more \$5 gifts."

J. A. STEVENS.

* *

AN ENCOURAGING TRIP

WORD comes to the General Conference from Elder J. H. Boehm, reporting his arrival in Brazil after a furlough period. It is a good message that he sends from the state of Espirito Santo, of which mission he has charge:

"Our first trip over the field has taken about a month. The Lord richly blessed. I have had the privilege of baptizing thirty-one new believers as the result of the faithful labor that our three young men have done during my absence. It is good to have young men in the work on whom you can depend and know that they do their duty."

Thus in other lands young workers are growing into sturdy, soul-winning service.

* *

MAIL FOR CHINA WORKERS

BECAUSE of the closing up of the United States Postal Agency in Shanghai, China, on Dec. 31, 1922, all mail matter hitherto addressed to Box 523, U. S. Postal Agency, Shanghai, for members of the Far Eastern Division Mission, should hereafter be directed to 25 Ningkuo Road, Shanghai, China, and should bear full foreign postage. Letter postage is at the rate of five cents, U. S. currency, for the first ounce or fraction thereof; and three cents for each additional ounce or fraction thereof.

In behalf of the Far Eastern Division,
C. C. CRISLER.
25 Ningkuo Road, Shanghai, China.

A LETTER from Elder W. H. Branson, of the African Division, under date of October 26, says of the work in that field:

"We are certainly having excellent meetings throughout the field. We have just completed the native camp-meetings in Central and Eastern Africa, and are now beginning the meetings in South Africa. These will run until December 3. We very much appreciate the help Elders W. E. Howell and G. B. Thompson are giving us in these meetings."

"We are glad to report the arrival of Elder French and Professor Dick, also Brother Bozarth. These workers have already landed, and have entered upon their duties."

* *

EUROPEAN HEADQUARTERS

IN a recent letter Elder L. H. Christian reports the European Division office fully settled in Berne, Switzerland, a number of families having removed to that place from Denmark, where temporary headquarters were established. Elder Christian adds:

"We find that our office building, which was purchased two years ago during the Council in Zurich, is very well adapted to house the various departments and offices. We are all highly pleased with the arrangements. The removal of our office to Berne will undoubtedly prove a long step in advance in our work in Europe."

This location places the workers in the very center of Europe, closely in touch with all parts of their field. Elder Christian closes his letter with the words: "True, Europe is full of unrest, and nearly every one dreads this coming winter; but we are trustful, knowing that the Lord cares for His cause and people."

* *

GENERAL CONFERENCE OFFICE NOTES

WE are glad to be able to report further recruits leaving the homeland to press the triumphs of God's closing gospel message in lands farther off.

In response to very urgent appeals that help be sent Ecuador, so that Orley Ford, who, although needing medical attention, remained at his post of duty until help reached him, his brother, John Ford, accompanied by his wife, sailed on the S. S. "Anyo Maru" from California December 7. This is one of the most urgent calls that have been waiting for several months, and it is truly cause for gratitude that his own brother is now on the way to join Brother Ford in establishing the work among the Indians of Ecuador, where such a good interest has already developed.

On December 9 Brother and Sister S. G. Burley and their little four-year-old son left New York on the S. S. "Stanvengerford" for Europe, to connect with the work in the Baltic States.

Because of the sudden death of Elder J. E. Bond, who had left the superintendency of the Mexican Mission to become union superintendent of the western section of the Inter-American Division, Elder J. A. Leland has been asked to take the union superintendency, and Elder F. L. Perry that of the Mexican Mission. Brother Leland was to have taken the work in the Mexican Mission, and Brother Perry, returned from South America, was laboring in the States. Accompanied by his wife and son, Brother Perry left for Mexico, overland, December 4.

T. E. BOWEN.