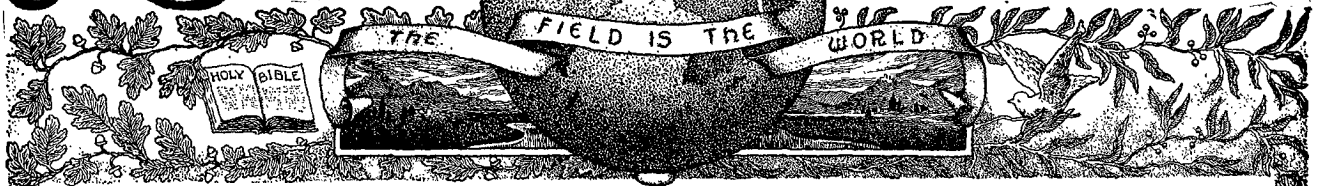


The Advent Review and Sabbath Herald



Vol. 100

Takoma Park, Washington, D. C., February 1, 1923

No. 5

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

JUSTIFIED FREELY BY HIS GRACE

THE WITNESS

ROBERT FREDERICK ANDREWS, 1834-1922
(See page 23)

The Mighty of Today and Yesterday

Ruhr Occupation

UNDER the title, "The Road to Disaster," the *Washington Post* for January 10 comments on the French decision to occupy the Ruhr valley. Scattering phrases taken from the editorial are significant. "The moves that occur successively in these days are like the blows administered by a malignant fate, determined to encompass the ruin of all parties concerned." Affairs move "step by step toward a great European disaster." The present trend of events is lighting "fires that will burn into the future." Europe is witnessing "a mournful spectacle," and is made "to face the dangers of a future full of black portent." "It is strange that bad passions should so bewilder and mislead . . . people." "The die is cast, destiny weaves the fatal web, and the beginning of another era of blood is inaugurated eagerly and almost gayly."

These observations were called forth by the march of two French army divisions into the Ruhr valley, and the seizure by them of the coal and iron industries centering there. In doing this, France acted independently of Great Britain, and against her protest, but with the support of Belgium and Italy. Innumerable difficulties are confronting the French in attempting to carry out their program of operating these industries for the payment of reparations past due under the Versailles treaty. Poincaré, the French premier, was supported in his policy by a parliamentary vote of 478 to 86, and at the same time the German chancellor Cuno was supported by the reichstag by a vote of 283 to 12 in his policy of passive resistance to the invasion. This resistance has caused the Germans to remove industrial records from the occupied territory, to refrain from sending money into Ruhr, and to embarrass in other peaceable ways the French occupation.

This move on the part of France has been accompanied and immediately followed by disorders and disturbances in other countries. Rumania has threatened to force the reparations issue with Hungary by invasion, and Lithuania attempted to seize Memel for a Lithuanian port. Russia issued a warning to "the peoples of the world, of the terrible danger that menaces peace," and without doubt the act of France has tended to cement any relations that may have existed between Berlin and Warsaw. In fact, definite notice has been given of what the *Brooklyn Daily Eagle* calls a peaceful invasion of Russia by the Germans. This is provided for by a concession issued by the Lenin-Trotsky administration, by which the Krupps obtain the right to exploit some 250,000 acres of rich agricultural land in southwestern Russia. Almost coincident with the French invasion of the Ruhr, the Krupps are exporting tractors from their works at Essen to Russia, and it may be that closer bonds will soon be formed between the two peoples than have yet been suspected.

Conquest of the Air

Some remarkable things have been happening of late in the field of mechanical invention. During the last months of 1922, considerable interest gathered around the results that were achieved in flying with motorless aeroplanes, or gliders. First, a German student succeeded in staying aloft for more than three hours. Then a Frenchman stretched the time to three hours and twenty-one minutes. These flights were made in light, specially constructed machines. But now announcement is made that a regulation French

army plane, in no way modified for gliding, has remained in the air without power of any kind except that furnished by natural currents, for seven hours and three minutes. Before beginning the flight, the propeller was wedged so that it could not revolve, and in addition to the motor, gasoline, and oil supplies, the machine carried a weight of five hundred pounds.

It will be recalled also that only a short time ago an American army plane was driven at the terrific speed of more than 248 miles an hour. Without doubt this is the fastest any human being has ever traveled in this world. The rate of passage through the air was faster than that of the cannon balls used during the Civil War, and the air resistance was so great that the plane was turned on its side by the pilot, wings vertical instead of horizontal, and flown for a mile in that position. Literally, it rode on its tail, inasmuch as the vertical tail rudder served as a horizontal plane to hold the ship nose-up into the wind.

And now the American army announces a new helicopter. A helicopter is a heavier-than-air machine that rises vertically by means of propellers, or air screws. This new one has four screws driven by a 170-horsepower motor, weighs 3,600 pounds, pilot and fuel included, and up to the present time has risen six feet, remained in the air 102 seconds, and descended vertically, landing safely and easily. The first aeroplane flight made by the Wright brothers, Dec. 17, 1903, lasted only fifty-nine seconds. This new helicopter is said to have a high degree of stability, to be easily maneuvered, and to be in many respects in advance of anything yet developed in the same line.

Secrets of the Past Revealed

The past is giving up its secrets through the excavation of royal tombs in Luxor, Egypt. Some days ago the secret resting-place of King Tutankhamen was discovered, and since then, continued penetration into the burial chambers has revealed many mute evidences of the fact that what the natural heart now holds dear was also the pride and joy of life in the ancient day when the Pharaohs reigned. Among the articles exhumed were a basket of fruit and a bouquet of flowers so well preserved that now, after three thousand years, their variety can be identified. In addition, jewels and royal treasure, the gem-studded hubs of a chariot of war or of state, ebony and golden furniture, an

(Concluded on page 9)

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

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

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No. 5

"Make Straight Paths for Your Feet"

MRS. ELLEN G. WHITE

"LIFT up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

These words should teach us to be very careful how we snap the thread of our faith by dwelling on our difficulties until they are large in our own eyes, and in the eyes of others, who cannot read our inner, heart life. All should remember that the conversation has a great influence for good or for ill.

By sowing evil in the minds of the weak, who have no vital connection with God, by telling them how little confidence you have in others, you tear away the hold their brethren have on them, because you destroy their confidence in them. But do not allow the enemy so to use your tongue; for at the day of final reckoning, God will call you to give an account of your words. Do not exert an influence that will break the hold of any trembling soul from God. Even though you are not treated as you think you should be, do not allow the root of bitterness to spring up; for thereby many will be defiled. By your words you may cause others to become suspicious. They will then think evil as you do, and will begin to accuse as you have done. Thus you place them where they cannot be at peace with their brethren. They sell their birthright for a morsel of sympathy, that they may hear themselves praised by those who do not know whether their hearts are cleansed or defiled. What is the sympathy of poor mortals worth? God alone can look beneath the surface. He measures the spirit, and He alone can know what men are.

Many who claim to be Christians are not Christians. The distinction between the position of the saved and the lost is not now so plain as it by and by will be. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up His jewels, the contrast between the righteous and the wicked will be decidedly marked. "Then shall ye return," writes the prophet Malachi, "and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Murmurers and accusers, those who are envious and jealous, will then be found standing on their own chosen side, with Satan and his angels.

The man who loves God meditates on the law of God day and night. He is instant in season and out of season. He bears the fruit of a branch vitally

connected with the Vine. As he has opportunity, he does good; and everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord's evergreen trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practice. Seek to be an evergreen tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, long-suffering, gentleness. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season.

The Christ the Christian loves is the bread of life. He who eats Christ's flesh and drinks His blood becomes one with Him. The word of God is his meat and his drink. He prospers in whatever he does; for he does not look merely to this present world to receive his reward; he labors earnestly and truly, and his reward is an eternity of blessedness.

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

The graces of Christ's Spirit must be cherished and revealed by the sons and daughters of God. By their humility, their penitence, their desire to be like Jesus, to be conformed to His will by practising His lessons in their daily life, they honor Him. They hope in God, and commit the keeping of their souls to Him, as unto a faithful Creator, and God honors their trust in Him.

But God takes none to heaven but those who are first made saints in this world through the grace of Christ, those in whom He can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we shall be able to say:

"I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Look to Calvary. Let every proud look be humbled. Look to Jesus, the author and finisher of our faith, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The cry of the broken heart is as music on the ears of the Lord, because He can restore and heal.

"The Lord is very pitiful, and of tender mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As far as the east is from the west, so far hath He removed our transgressions from us."

He looks upon His redeemed heritage with pity. He is ready to pardon their sins if they will surrender and be loyal to Him. In order to be just, and yet the justifier of the sinner, He laid the punishment of sin upon His only begotten Son.

But it is only because of the value of the sacrifice made for us that we are of value in the Lord's sight. It is only because of Christ's imparted righteousness that we are counted precious by the Lord. For Christ's sake He pardons those that fear Him. He does not see in them the vileness of the sinner; He recognizes in them the likeness of His Son, in whom they believe. In this way only can God take pleasure in any of us. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Were it not for Christ's atoning sacrifice, there would be nothing in us in which God would delight. All the natural goodness of man is worthless in God's sight. He does not take pleasure in any man who retains his old nature, and is not so renewed in knowledge and grace that he is a new man in Christ. Our education, our talents, our means, are gifts intrusted to us by God, that He may test us. If we use them for self-glorification, God says, "I cannot delight in them; for Christ has died for them in vain."

If men do not reflect the spirit and attributes of Christ, God cannot take pleasure in them. One word which exalts self causes the light of God's countenance to be withdrawn. Those only who, by prayer and watchfulness and love, work the works of Christ, can God rejoice over with singing. The more fully the Lord sees the character of His beloved Son revealed in His people, the greater is His satisfaction and delight in them. God Himself, and the heavenly angels, rejoice over them with singing. The believing sinner is pronounced innocent, while the guilt is placed on Christ. The righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet written: "Pardoned. Eternal Life."

"Unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Here is the work which every son and daughter of God must do. But to adorn the doctrine of Christ our Saviour, we must have the mind that was in Christ. Our likes and dislikes, our desire to be first, to favor self to the disadvantage of others, must be overcome. The peace of God must rule in our hearts. Christ must be in us a living, working principle.

"Ye are God's husbandry." As one takes pleasure in the cultivation of a garden, so God takes pleasure in His believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid development must be pruned back. So the Lord works for His garden, so He tends His plants.

He cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful should we be not to manifest too much freedom in pulling up the plants that God has placed in His garden! Some plants are so feeble that they have hardly any life, and for these the Lord has a special care.

In all your transactions with your fellow men, never forget that you are dealing with God's property. Be kind; be pitiful; be courteous. Respect God's purchased possession. Treat one another with tenderness and courtesy. Exert every God-given faculty to become examples to others. Lose not one opportunity to work for God, that through your influence you may qualify others to work for Him. By your obedience to God, respect yourselves as the purchased possession of His dear Son. Seek to be uplifted in Christ. This work is as lasting as eternity. Many will regret that their ideas of Christianity were not uplifted with an uplifted Saviour. Shall we, sons and daughters of God, forget our royal birth? Shall we not rather honor our Lord and Saviour Jesus Christ? Shall we not show forth the praises of Him who has called us out of darkness into His marvelous light?

God has not made any man or woman a sin bearer. He has not laid upon any one the duty of confessing the sins of his fellow men. Each one is to search his own heart, and confess his own sins. Draw nigh to God, and He will draw nigh to you. Leave your fellow men in the hands of God. Let Him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love. "Make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed." — *Review and Herald*, Aug. 24, 1897.

* * *

"Some Startling Figures"

BAXTER L. HOWE

UNDER the above caption the *Literary Digest* of Sept. 9, 1922, publishes some of the findings of the International Sunday School Council of Religious Education. These figures should constitute a mighty appeal to every lover of our message, to use his utmost endeavor to have a definite evangelistic work begun for the boys and girls and young people of our native land.

The report reveals that there are 27,000,000 American children, nominally Protestant, not in any Sunday school or cradle roll department. These children are receiving no formal, systematic religious instruction. It is stated that there are 8,000,000 American children, under ten years of age, growing up in what are termed nonchurch homes. If the total number of youth under twenty-five years of age be placed at 42,000,000, approximately 29,400,000 of them are without religious instruction. The report is further summarized in the following figures:

"Nineteen out of every twenty Jewish children under twenty-five years of age receive no formal religious instruction; three out of every four Catholic children under twenty-five years of age receive no formal religious instruction; two out of every three Protestant children under twenty-five years of age receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States under twenty-five years of age are not being touched in any way by the educational program of any church."

When we couple with the foregoing almost unbelievable figures, the facts revealed in the report

on American Home Life, by the National Council of the Protestant Episcopal Church, the question comes to us with overwhelming force, How shall we, who hold the last message for this last generation, escape if we make no definite effort to bring the warning to this great army of children and youth? We are doing a heaven-ordained work for our own young people, but when are these millions who know nothing of our message to have their chance?

Why do we not have a specially prepared literature, directly on the message, for this class, and enlist the consecrated energy and zeal of our army of Missionary Volunteers to work directly for these indifferent youth? Instead of centering all our efforts on ourselves at our camp-meetings, would it not be well to plan to do definite and systematic evangelistic work for the young people of the community? It would not detract in any way from the evening service in the large pavilion if a special evangelistic service were held in the young people's tent every evening. Why might not this service be put in charge of an experienced evangelist who can adapt his message to young America of today, and then why should we not do advertising that will attract the young people, and draw them in as we do in our efforts for adults?

The question raised by the current press is, How long can the nation exist if a large per cent of her youth receive no religious training? But the really vital question before the religious world is, How long can this condition continue before the whole world will be in its relation to God as the Amalekites were when God sent King Saul with his army to "slay utterly old and young"?

* * *

"Truth Came by Jesus Christ"

BENJAMIN B. BAIRD

TRULY it is a precious promise to sin-smitten humanity that grace came by Jesus Christ. But the verse which contains this statement says also that truth came by Jesus Christ.

If men who today are using all their time and powers to accumulate gold, knew of a certain place where they might obtain sufficient gold to have their dreams of wealth realized, would they not repair to that place? How foolish it would be for them to pass it by, ignore their knowledge, and wander about in plain, wilderness, and barren desert, in search for the coveted prize. But many act just this way with regard to spiritual truth.

The mission of Jesus to a lost and death-deserving world was to announce and proclaim truth. He was "a teacher come from God." His work was not His own, but His from whom He was sent. He spoke not His own words, but those which His Father gave Him. That voice which was heard in the temple, in the streets of apostate Jerusalem, and on the shore of Galilee, was the voice of God. His purpose was not to gain power, riches, or fame, but to announce salutary truth.

A marked absence of selfishness is noticed in Christ's character. "He went about doing good." To many a burdened heart He brought ineffable gladness. He dried many a tear-stained face. As He looked upon the multitude, "He had compassion upon them." Love—deep, unselfish, self-sacrificing, immeasurable—for all men was the chief spring of all His movements. His mission was dearer to Him than life. To accomplish man's redemption and reconciliation to

God, was more to Him than the precious boon of life itself. Though the cross, with all its pain and satanic insult, awaited Him, He steadfastly set His face like a flint to accomplish His mission. This He did, even to surrendering His life.

How did the world look upon Him who came proclaiming His celestial message of spiritual truth? Was His message welcome? This God-sent God-man with His God-given message of truth was looked upon as a blasphemer, a glutton, and a winebibber. Yea, though truth came by Him, He was regarded as a deceiver. Finally the rejecting cry, "Away with Him, away with Him, crucify Him," was lifted against Him. Thus was rejected the channel through which flowed divine and immortal truth.

John the Baptist, the forerunner of Israel's Messiah, came preaching a divine message. We read that he "was a man sent from God." John's message was God's message to men. He came not "gorgeously appareled," neither did he participate in the sins of his corrupt generation. His life was temperate and abstemious. But alas, sin had so blinded the eyes and darkened the minds and hearts of those to whom this man sent from God delivered his message, that they said, "He hath a devil." Oh the blinding power of sin! What a consoling promise it is that a fountain has been opened for sin and uncleanness!

John's undaunted faithfulness and earnestness in proclaiming his message finally forced him into a prison cell. Later he was beheaded. Thus again the world silenced a voice that came only to announce truth.

Paul was "a chosen vessel," sent of God to the heathen world to call them from darkness to light. The condition of the Gentile nations in the days of Paul is graphically described in Romans 1:29-32:

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

But God in His love and mercy sent Paul "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," that they might "receive forgiveness of sins, and inheritance among them which are sanctified." Acts 26:18.

Behold that valiant soldier of the cross preaching truth "among the heathen." Listen to the voice that sounded in Damascus, "and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God." Acts 26:20.

In Paul, as in his divine Master, the world could see no beauty. To the Jews and Greeks, Paul, like his Lord, was "as a root out of a dry ground." Although his mission was to proclaim truth revealed to him by Jesus Christ, he was looked upon as a babler and a madman. He was accused of being "a pestilent fellow, and a mover of sedition among the Jews." And against him, as against his Lord, the frantic cry was raised, "Away with such a fellow from the earth: for it is not fit that he should live." Acts 22:22.

What a picture this portrays before us! See that bearer of light laboring night and day to enlighten benighted souls. Yet see him scourged with the cord; see him despised, in hunger and thirst, buffeted, and, like the innocent Messiah, without any certain dwell-

ing-place. But through it all Paul was steadfast, and continued to bless and entreat until Rome raised her impious hand and took his life.

To search for truth honestly, and without bias, free from prejudice, love of opinion, or preconceived notions, and with a willingness to yield to its demands, is the duty of every person. But how few perform their duty in this manner! Today, as of old, the world's estimation of the channel through which truth is propagated, has a tendency to turn many from it. Call him what you may, he who disdains to investigate the principles of that channel despised by the world, is not an honest truth seeker. How many have lived in ignorance and bartered away the joy and peace that come from knowing the truth, because of their failure to test the foundation principles of certain teachers who were small and insignificant in the eyes of the world.

It may be, as it was in ancient days, that those who are seeking to spread the truth are pronounced by the world blasphemers, deceivers, pernicious teachers, pestilent people, vain babblers, and troublers of Israel. But those who desire and seek truth should look not to the channel, but rather should examine honestly and prayerfully that which comes through the channel.

* * *

Let Us Bow Down

J. E. FULTON

IN the early days of the message it was a very uncommon practice for a congregation to pray while standing, except the closing prayer and the benediction. The usual attitude was a kneeling posture. Thus it was for many years, and is still, as a rule. But there seems to be a growing tendency to pray as some others do, that is, in a standing posture. It is true there are references in the Bible to prayer while standing, and certainly prayer in this and other postures would be acceptable to God under circumstances calling for prayer in such cases. We can pray as we walk, as we ride, or as we lie upon our beds. But it would seem that the normal posture of prayer in worship is kneeling. David says, "O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95:6.

One true element in acceptable worship is that of humility, and bowing in prayer seems most in keeping with such a spirit.

The following words from "Prophets and Kings," can be read with profit in this connection:

"Christ's followers today should guard against the tendency to lose the spirit of reverence and godly fear. The Scriptures teach men how they should approach their Maker,—with humility and awe, through faith in a divine Mediator. The psalmist has declared:

"The Lord is a great God,
And a great King above all gods. . . .
O come, let us worship and bow down:
Let us kneel before the Lord our Maker."

"Both in public and in private worship, it is our privilege to bow on our knees before God when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Of His disciples it is recorded that they, too, 'kneeled down, and prayed.' Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.'"

Let us beware of any form of worship to which we may be led by worldliness or formality, or even by convenience. We are by nature sinful creatures, and

though cleansed by the blood of our Saviour, we often need to humble our souls in confession of sin. Bowing before God may in some cases be formal, but it seems a normal attitude of humbling the heart before Him, the King of kings.

"O come, let us worship and bow down: let us kneel before the Lord our Maker."

* * *

"Daniel and His Fellows"

F. W. STRAY

SHADRACH, Meshach, and Abed-nego believed the prophecy of Daniel concerning the rise and fall of empires, culminating in the establishment of the kingdom of God on earth. For their faith in this prophecy, and their allegiance to the commandments of God, they were sentenced to die; but they did not waver as they looked into the fiery furnace.

The prophecy of Daniel has produced in these last days a multitude of other "fellows" of this royal academy of faith. "These four children," undefiled saints dwelling in Babylon, should be a type of the advent host, believers in Daniel's prophecy, dwelling in Babylon today. Daniel knew from his study of the prophecy of Jeremiah that the time would come when a call would go forth to God's people, "Flee out of the midst of Babylon, and deliver every man his soul." Jer. 51:6.

In the time of Christ the Jews said, "We have Abraham to our father." In a sense we may say, "We have Daniel to our father." Daniel and his fellows lived in Babylon; so do we. Daniel and his fellows exercised the divine right of dissent, standing for religious liberty; so do we. Daniel and his fellows selected their own diet, refusing much that was served on the tables of Babylon; so do we.

Daniel wrote the time prophecy of the beginning of the judgment, the historical base of this movement. Daniel pictured the power which would "think to change times and laws." Daniel prophesied of the increase of knowledge in the time of the end.

Finally, the Saviour names Daniel alone, of all the prophets, in answer to the disciples' question, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. "If ye were Abraham's children, ye would do the works of Abraham," said Jesus to the Jews.

Applying the same thought to ourselves, as the fellows of Daniel, let us ask the question: If Daniel were to be placed now, in 1923, in the heart of some of our modern cities, what would he do? Seeing the marvelous increase of knowledge, and many running to and fro, would he be long in reaching the conclusion that we are living in the time of the end? Then what would he do? we ask again, and we need not depend on imagination to furnish the answer.

Daniel was a student of prophecy. "In the first year of his [Darius'] reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9:2. His study of Jeremiah convinced him that the time was at hand for God to deliver His people. How did it affect him? "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God,

keeping the covenant and mercy to them that love Him, and to them that keep His commandments." Verses 3, 4.

All heaven was stirred by his earnest supplication. As you read his prayer, you find two great desires uppermost,—that God would without delay vindicate the prophecy for His own name's sake, and that God's people might be prepared to go up to Jerusalem out of the Babylonian captivity.

The angel came in answer to his petition, saying, "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved ["a man of desires," margin]: therefore understand the matter, and consider the vision." Verse 23.

Again, when fulfilment seemed delayed, Daniel spent three weeks in supplication, and the Lord stirred up the spirit of Cyrus to issue the emancipation proclamation of the enslaved people. Heaven stirred Daniel through the book of prophecy in his hand; Daniel stirred heaven with his petitions for fulfilment and preparation; and then the world was stirred as the people of God went forth. So Daniel would do today, were he present to witness fulfilling prophecy.

We who understand by books the number of the years,—“whoso readeth let him understand,”—must do as Daniel did. We must be stirred by a great desire to see God's word vindicated without delay, and the people of God prepared for the event. By prayer in great desire for these things, we will confess our sins and be cleansed, and made ready to go forth out of Babylon to Jerusalem above, the mother of us all.

There is a significant statement which was made by Gabriel to Daniel: “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.” Dan. 10:12. Heaven opens, and the angels descend in response to the prayers of the one who sets his heart to understand, and to chasten himself before God.

“Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God, and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation.”—“*Prophecies and Kings*,” p. 626.

“The days of purification of the church are hastening on apace. God will have a people pure and true.”—“*Testimonies*,” Vol. V, p. 80.

* * *

Illiteracy in Non-Christian Lands

ONLY one man in a dozen in the non-Christian world can read or write. Only one woman in twenty-five is literate. We think that the United States is handicapped by an illiteracy rate of seven out of a hundred; but among three fifths of the inhabitants of the world the rate is ninety-five in a hundred.

In Central Africa there are not only whole villages in which there is not a single person who can read, but whole tribes that have no written language.

Only one tribe in Africa had a written language before the missionaries came. Now, after years of missionary effort, scarcely one sixth of the more than 830 languages and dialects of Africa have been reduced to writing.

Only about 1 per cent of the men and one fourth of 1 per cent of the women in Central Africa are literate.

Except for Egypt and limited areas along the Mediterranean coast, these figures hold good for all Africa.

The present literacy of China is estimated at about 8 per cent for the men and about 2 per cent for the women. Until very recently the language of education differed from that of the common people; only those who made a profession of scholarship could even begin to master the 40,000 characters. One had to know about 2,500 characters to read the New Testament.

The missionaries have done more than any other class toward the popularization of the simplified system of writing that has been adopted by the Chinese government.

For seventy-seven million children China has only fifty thousand primary schools. To make education universal, one million schools and two million teachers are needed.

There are more than fifty million children of school age in India, but only between five and six million children are enrolled in primary schools. The literacy rate for India is six out of one hundred, and fully five out of the six are men.

Education in India, like almost every other activity of life, is influenced by caste. At the top of the ladder are the comparatively few members of the higher castes among whom education is traditional. At the bottom are the depressed classes—sixty or seventy million of them—the untouchables, they are called, who are considered almost as mere beasts. If it were not for the Christian missionaries, who know no caste, the outcastes would be wholly illiterate now as they were not many years ago.

The Indian converts to Christianity are recruited mainly from these low castes and outcastes, such as the sweepers and leatherworkers. But this Christian community has, in proportion to its numbers, three times as many literate persons as the Hindus and more than four times as many as the Mohammedans.

The non-Christian world is not illiterate because it has no desire for education or because it has no capacity for learning. It is so because it has never had a chance.

Japan has demonstrated the practicability of popular education in the non-Christian world. Half a century ago, Japan adopted as her slogan, “Not a village with an ignorant family; not a family with an ignorant member.” Today there is scarcely an illiterate to be found in all Japan under the age of thirty years.

The Philippines have been another proving ground. When the United States sent one thousand teachers to the islands in 1901, the illiteracy was 95 per cent. Today it is 55 per cent for the population over ten. There are not enough schools in the Philippines—only about half the population of school age is served by schools; but the schools are successful. They teach what the population needs, not merely academic subjects, but standards of living and practical means of livelihood.—“*World Survey*,” Vol. II, pp. 27, 28.

* * *

COMFORT the poor; protect and shelter the weak; and with all thy might, right that which is wrong. Then shall the Lord love thee, and God Himself shall be thy reward.—*Last words of Alfred the Great.*

* * *

To be of use in the world is the only way to be happy.—*Hans Christian Andersen.*

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."

Fed by Ravens

ERNEST LLOYD

"THE barrel of meal shall not waste, neither shall the cruse of oil fail." 1 Kings 17:14.

To those especially who have an experimental knowledge of the faithfulness of God's promises in times of need and trial and distress, it is always cheering and strengthening to hear or read of the experiences of those who have found God the same "very present help in time of trouble" in these days that He was in the olden times.

Some time ago there appeared in an issue of *China's Millions* an interesting report of an address by Mrs. Howard Taylor, in which she related the following experience of one of the Chinese Christians:

"Soon after Mr. Li's conversion, he heard an impressive sermon upon the words, 'Covetousness which is idolatry.' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. To avoid this danger he determined to keep no money of his own and to possess no property. His little house and farm he handed over to his nephew, and devoted himself entirely to making known the gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. His labors were wonderfully owned of God, and resulted in building up a church in the Yohyang district, which he shepherded with loving care.

"As time went on he opened a Refuge for the cure of opium smokers, and in this way was made a blessing to many. This work, of course, could not be carried on without expense, and there were times when supplies ran short, and old Li was enabled to prove in very special ways the faithfulness of God.

"After some years a breath of 'higher criticism' reached this far-away province, and the old man heard in connection with the story of Elijah's being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described. It would be miraculous. But this way of explaining the matter did not at all commend itself to the old man's simple faith. Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer. And, besides, in this very connection he had had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot that one has no hesitation in passing it on, strange as it may seem to our ears.

"At one time, in his Refuge work, old Li had come to an end of all his resources. There were no patients coming for treatment; the Refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was priest-in-charge, and who, when he came to see his relative from time to time, would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, '*Tien-Fu-tih entien*' ('My heavenly Father's grace'), meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated:

"Where does your heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it."

"But it is my heavenly Father who puts it into your heart to care for me," replied old Li.

"Oh, that's all very well," interrupted the priest. "We shall see what will happen if I bring the millet no more." And for a week or two he kept away, although his better nature prompted him to care for the old man, whom he could not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which poor old Li was specially short of supplies. At last there came a day when he had nothing left for another meal. The Refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise of something falling to the ground. He rose and went to the door to see what was happening. A number of vultures, or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up, a piece of meat fell at his very feet. One of the birds, chased by the others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, 'My heavenly Father's kindness.' And then glancing about him to see what had fallen before he came out, he discovered a large piece of meal bread, all cooked and ready for eating; another bird had dropped that also. And there was his dinner bountifully provided. Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart, overflowing with joy, the old man kindled a fire to prepare the welcome meal; and while the pot was boiling, the door was opened, and, to his great delight, his cousin the priest walked in.

"Well, has your heavenly Father sent you anything to eat?" he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought, carefully concealed up his sleeve.

"Look and see," responded the old man, smiling, as he indicated the simmering vessel on the fire. For some time the priest would not lift the lid, feeling sure there was nothing there but boiling water; but at length the savory odor was unmistakable, and overcome by curiosity, he peeped into the earthen pot.

"Why," he exclaimed, "where did you get this?"

"My heavenly Father sent it," responded the old man gladly. "He put it into your heart, you know, to bring me a little millet from time to time, but when you would no longer do so, it was quite easy for Him to find another messenger." And the whole incident, his prayer, and the coming of the ravens, was graphically told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, and during the Boxer troubles endured terrible tortures, and finally laid down his life for Jesus' sake.

"O dear friends, we are dealing with the living God today just as really and truly as did Elijah and the saints of old. I have told this incident at some length to bring home to our hearts a fresh realization of the blessed fact that what He was, He is. Our heavenly Father is unchanged. He acts on the same principles still."

The widow of Zarephath did the prophet's bidding, — "Make me a little cake *first*," — and she never lacked. Is not this the teaching of the word of God everywhere? If we will honor Him with obedient, holy, faithful living, He will honor us. God is able and willing to increase the meal in the jar and the oil in the cruse *today* for those who seek first His interests and acknowledge His claims. And of course He will do this as quickly for the faithful Chinaman as for the faithful of any other nation.

The Finishing of the Gospel Work

E. B. BRAMAN.

WHEN contemplating the finishing of the gospel work in the earth, we are liable to fall into one of two errors: First, that the work is so great and God's people so few that the time must necessarily be long delayed before our Lord will appear; second, that as we see the different agencies in the world which God is using for carrying out His purposes, we shall be tempted to feel justified in relaxing our vigilance and lessening our own activities. Both these errors are dangerous, not only to the work itself, but to our own salvation.

We must not allow ourselves to forget for an instant that while God can, without our aid, carry on His work to completion, yet in His wisdom and love He has granted to His church, under His care and supervision and through His power, the blessed privilege of giving to a lost world the last message it will ever hear, and of seeing precious souls eternally saved as a result of our unselfish labors.

There is, however, a thought in connection with the progress of this message which we may overlook. God is actually using worldly agencies to aid His people in the work, by calling the attention of the world to His word, and placing them in an inquiring attitude toward it. Thus the work of the gospel can be hastened and the end brought nearer.

Instances where worldly influences as well as apparently non-Christian men have unwittingly lent their aid in this way, are numerous. Recently W. T. Ellis, a journalist of world fame, when writing concerning the outlook of the Turkish Empire and the relation of the Scriptures to it, said, "The daily papers are a commentary on the Bible." Naturally the many thousands who read these words will be led to wonder what the Bible has to say on the subject, and are at once placed in a position to give their attention to an exposition of the Eastern Question and related subjects.

The same writer, on October 20, in stating his opinions concerning the unsettled conditions of the world, contributed an article to the *Minneapolis Tribune*, from which I quote briefly. After stating that he had interviewed hundreds of persons for the purpose of gaining their views on these matters, he said:

"In a surprising number of instances these persons have been talking about religion and its relation to the general unrest. One naturally expects to hear clergymen speaking in this strain; but the curious fact is that clergymen, so far as I have been listening to them this summer, seem strangely oblivious of the part that religion is to play in the solution of the great and acute problems of this present time. No; it is the average laymen, many of them by no means churchmen, who are considering among themselves what help humanity may expect in this perplexed hour from the agencies and interpreters of religion. . . .

"Their reasoning is simple: That which is wrong with the world represents a state of mind. Therefore the remedy or remedies must be such as to affect the will and the motives and the ideals of mankind in the large. Humanity needs a new mind. . . . Mankind is befuddled and bewildered and even cloudy today because it has lost the landmarks of faith and the sense of a Supreme Being and His eternal law. . . . We have got to get down to the everlasting verities of life. That means that the world must hear with new distinctness and understanding, 'Thus saith the Lord.' . . . America is all set for a great revival of real religion."

The conclusions which can be drawn from these clear statements are simple but convincing. The average laymen are seeking for a solution of present conditions, and are expecting it from the "interpreters

of religion," which office, by the way, is claimed to be filled by the theologians of our day. Yet the theologians are not feeding these seekers after light who recognize that the remedy must be such as will bring about a complete change in man's mental condition.

The writer of the article from which the extract is taken, can see only one remedy, and that is the law of God, which must be given to these longing souls with "new distinctness and understanding."

There can be no doubt that God is using this means, and many others we can see all around us today, for the purpose of awakening the minds of a careless and pleasure-loving people, and arousing their interest, so that when the real message for this gospel hour comes within their reach, their attention will be easily secured and decisions quickly made. Surely God is going before this people, preparing the way for them, that they may easily and quickly finish the work He has given them to do.

Not only is America "all set for a revival of real religion," but the whole world is ready. Only one thing is lacking, and that is the necessary preparation on the part of God's church. Shall we not as individuals so relate ourselves to Him that He can more fully work in and through us for the accomplishment of His purposes? Let us take courage as we see God's hand being revealed in behalf of His work and His people, for "if God be for us, who can be against us?" He makes even the wrath of man to praise Him.

The Mighty of Today and Yesterday

(Concluded from page 2)

alabaster box containing thick gray hair, supposedly of the queen, all speak of the triumphs that the heart of a mighty man thought worth striving for, but that he could not keep.

The other day a curious crowd stood about, gazing and gossiping, while these treasures were brought forth. Whatever meaning they may have had to the ancient king was lost on the idle spectators. Any pomp or power that may have accompanied them at one time had passed. They were just the keepsakes of an old man who had died and left them hidden in the earth, valued now because they came from an age that is dim in history.

If the old king said, as many men do now in their hearts, that the present world is enough to live for, that its rewards are sufficient for the employment of the mind and the consecration of the soul, what an answer time has returned to him by brushing aside the dust of his grave, and handing up to the gaze of another generation a few stones and a strand of gray hair as the most that life left him, and as the little that he asked of death, but that it would not even keep inviolate.

Might not a visit to Luxor sober the counsels of men who are wrangling over reparations, the Ruhr, the Near East, and allowing themselves to be absorbed by the thousand other material interests of life?

C. A. H.

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LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—*Lincoln*.

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"How rare it is to find a soul still enough to hear God speak!"



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

CHEERING SOME ONE ON

DON'T you mind about the triumphs,
Don't you worry after fame,
Don't you grieve about succeeding,
Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering some one on.

Let your neighbors have the blossoms,
Let your comrades wear the crown,
Never mind the little setbacks
Nor the blows that knock you down;
You'll be there when they're forgotten,
You'll be glad with youth and dawn,
If you just forget your troubles,
And keep cheering some one on.

There's a lot of sorrow round you,
Lots of lonesomeness and tears,
Lots of heartaches and of worry
Through the shadows of the years.
And the world needs more than triumphs,
More than all the swords we've drawn;
It is hungering for the fellow
Who keeps cheering others on.

— Baltimore Sun.

* * *

An English Mother's Creed

I BELIEVE in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendships.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the overbrooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.—*Christian Work and Evangelist.*

* * *

Child Training Discoveries

BY "GOOD HOUSEKEEPING" READERS

EATING CEREALS.—My two little girls refused to eat cereals until recently, when it occurred to me to give them each a little sugar bowl and pitcher so that they might help themselves. As the pitcher and sugar bowl hold only enough for one serving, there is no waste or oversweetening. Besides teaching them to wait on themselves without spilling, they are getting the benefit of wholesome cereals for breakfast and learning to like them.

Child Training in Cookery.—Would you help your child and yourself at the same time? Then next baking day, when your child begs to help, let him help. The usual excuse the child receives is that the mother is too busy and cannot be bothered. I thought I would give my children the chance really to cook, and what is the result? On baking day I can turn part or the whole of my baking over to my fourteen-year-old son and my eleven-year-old daughter. They can cook equally well, and take great pride in what they do. I do not ask them to do too much, just enough so they are always desirous of doing more.

Teaching System.—I know all mothers find teaching system to their children a problem. I have solved mine by taking a

large sheet of paper and pasting on it a series of pictures cut from magazines. For instance, the sheet for going to bed had pictures of children taking off shoes and stockings, hanging up clothes, washing face, etc. This makes rules interesting, especially for the young members of the nursery who cannot read. They love to see the pictures of other children cleaning their teeth and putting away their toys.

For Convalescent Children.—If a mother finds it hard to provide amusement for convalescent children, I wish she would try a handful of toothpicks with a little pan of puffed wheat or puffed rice. My four little ones had mumps one after another, and after watching the first, when he was able to sit up in bed, make so many interesting things with the toothpicks and wheat, I really believe they were rather anxious to be just sick enough to play with them.

Interest in Health.—In the school my children attend, there are no school nurses, nutrition classes, etc., but I tell them what is being done in other schools along health lines, and we try to carry out some of these principles, chief of which are weighing and measuring. I give each a weight chart that they may see for themselves what they should weigh, impress upon them the value of proper food and plenty of sleep, and once a month take them to the scales. They are quite interested in observing their progress, and are not nearly so indifferent regarding meals as they were before I had them keep their own records.

Remedying Time Wasters.—There have been two small things in my family of three little girls that have caused more petty annoyance than all the big tasks put together. These were heralded in my busiest moments by questions such as, "Mother, this button has come off," and "Mother, my pencil's broken," or "Where is a pencil?" My decision to eliminate the need of wasting time on such little things resulted in the following: First, I took an attractive Indian basket, called the children around me, dedicated it as my "Handy Basket," and made a game of it to see who could add most to it. The ordinary thread, needles, small scissors, and thimble were placed in it, and each child was to add every button she came across loose. Now, when an accident happens, here comes the needy one bringing the remedies along, and only a second of my time is required. Next, I screwed a patent pencil sharpener in the playroom within easy reach, and above I nailed a neat wooden box, then instigated a contest to see who could find the most pencils for the box. No longer does "Let's play school" or "Let's draw" have any terrors for me, for they can all wait on themselves.

* * *

Sing It

WHEN I was a little boy, I used to play with my brother and sister under the window where mother sat knitting. She rarely looked out, but the moment we became angry, she always seemed to know, and her voice would come through the window, saying, "Sing it, children, sing it!"

Once, I remember, we were playing marbles, and I shouted out to my brother,

"You cheated!"

"I didn't!"

"You did!"

"Sing it, children, sing it!"

We were silent. We couldn't sing it.

We began to feel ashamed.

Then came the sweet voice, the sweetest but one I ever heard, singing to the tune of "O, how I love Jesus!" the words:

"O Willie, you cheated!

O Willie, you cheated!

O Willie, you cheated!

But I didn't cheat you!"

It sounded so ridiculous that we all burst out laughing.

You cannot sing when you are angry; you cannot sing when you are mean; you cannot sing when you are wicked. In other words, you cannot sing unless you feel, in some degree, faith, or hope, or charity.—*Selected.*

The Young Mothers' Society

We have begun to receive reports of Young Mothers' Societies organized, and of some isolated sisters who wish to take the course alone. These have sent in their subscriptions for the Mothers' Lessons. The first society to report is at Sioux City, Iowa, a reorganization of the "Little Mothers' Society" which was the starting-point of the present movement.

We ought to have one hundred societies organized for 1923. Wouldn't it be inspiring to have one thousand Seventh-day Adventist mothers studying together this year (and carrying the interest on to the fathers) for the making of better Christian homes and the more intelligent training of their little ones for Christ? This is the foundation work of the church. Here arises the great fountain of love and energy that by the grace of God shall finish the gospel work in our day.

I hope you who read this are among those who have subscribed and will start in the study at the very beginning. It is going to be worth two dollars a year to have these lessons. You can pay the subscription price, if you wish, quarterly,—fifty cents.

One mother writes: "I am glad we are to have regular lessons. And I shall feel a stronger urge to study and to practise what I study because I have paid even this little for my lessons. And I know all mothers will feel the same."

The lessons are being prepared by five teachers (two mothers, two fathers, and a nurse), and edited by the secretary of the Home Commission. The lessons are not heavy, but suited to the time and strength of the busy mother. There will be no examinations, no writing to do; it is only asked that every subscriber answer to herself for the faithful study, and then in the society join with her sisters in whatever plans they make for the discussion and application of the information. And I will say that if the lessons do not prove interesting, you may be absolved from even that promise.

If you have not yet learned the details of how to organize and conduct a Young Mothers' Society, send for an Outline to the Home Commission, General Conference, Takoma Park, Washington, D. C. ARTHUR W. SPALDING, Sec.

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Her Secret of Happiness

"ON the morning of my wedding day," writes a woman who is now old herself, "my grandfather called me to his side and gave me a bit of advice that I have tried hard to follow.

"He said, 'Avoid getting into a rut. There is nothing that will rob a woman of her good looks or her joy in life like getting into a routine that makes her a slave. Don't you do it, child, don't you do it!'

"I could just remember grandmother, but I had heard from many sources that she was a slave to washing on Monday, ironing on Tuesday, and so on, through all the years of her married life, and I know poor grandfather knew just what life with such a victim of routine meant.

"Very soon I had the chance to heed the dear old man's advice, for Bob and I had been married only six weeks when he came in to breakfast one Tuesday morning very early, looking as eager and happy as a boy. 'I say, Jessie,' he began, 'I have half a dozen errands to do in the city. Put off the ironing until tomorrow, can't you? Put on your bonnet, and come along with me. We'll make a day of it. Come on, won't you?'

"I glanced at the basket of clothes waiting for me, and the new housewife's pride bade me stay and get that work out of the way before midday. But there was another side to the question. I glanced at Bob's hopeful face, and then grandfather's words flashed into my mind.

"'I'll go,' I said, and go I did.

"I think neither of us will ever forget that day. We acted like children on a holiday. We finished the shopping and went into one of the exhibitions, and got home late that night; and when it was all over, I knew my belated ironing was a petty matter compared with the sympathy and companionship that we had known that day.

"That was the beginning. As the years went by and cares increased, I studied hard and long to avoid the ruts—the pitfalls of so many farmers' wives. My husband and children grew accustomed to little surprises—baked potatoes for Thursday or even Monday, instead of always on Friday night. It was a treat on a wintry night when the snow fell quietly all round the house—a treat that our children will never forget—to have supper in the warm, cozy kitchen, whereas the usual supper in the dining-room would have made no impression at all.

"Sometimes in early June, when Bob had spent a hard day in the fields, his tired face would brighten at the sight of a substantial meal spread on the table under the oak tree that was our pride. It was a little more work for me, but the children learned very early in life to save me steps, and I was amply rewarded for any effort I had ever made when I heard my son say to a boy chum, 'It's always fun at our house. You never know when mother's planning a surprise.'"—*The Youth's Companion*.

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What Becomes of Sonny's Work

MABEL R. YOUNG

SONNY now goes to school, and almost every day brings home some little article he has made. He comes home full of enthusiasm over his work, telling just how it was done, how long it took him, and above all, how carefully he did it. There is pride in his voice as he tells you about it, pride in his bearing as he shows his prize; for his work has meant thought, effort, and painstaking care.

What becomes of his handiwork?

Probably it is praised, then laid aside, to be lost or even thrown away. At first Sonny is surprised and just a little disappointed when his work is thus disregarded. Then he reaches the "don't care" stage, where he often throws his pictures or cardboard toys in the street on the way home. Finally his schoolwork is done in a careless, haphazard manner; for it has become a mere task to be done. There is no longer any incentive to much effort.

What can we do about it?

Here is one mother's idea: Make a sufficiently large book of heavy brown wrapping-paper, either sewing it together or fastening it with small clips in order that additional pages can be added as desired. Have sections for drawings, cuttings, folded articles, and pictures. Let Sonny take full charge of this book, and paste in it each day's work after it has had due admiration, to keep it clean and safe.

He will take great care of his book, indeed he will be prouder of it than of the most expensive volume you could buy him; for this is his own, his very own work, and proves to him what his young hands can do.

Then not only will Sonny himself enjoy the book. It will be a delight to younger brothers or sisters. Many an otherwise dull hour will be made bright and happy as together they inspect its contents, and big brother remakes their favorite articles for them, just as he learned to do in school.

* * *

Inculcating Truth in the Child¹

MARY F. SCOTT

FIRST, be truthful yourself!

Do not cherish the delusion that you can tell a child anything, and be believed: for you cannot!

At first the child will believe, but after repeated misrepresentations, one will find that the thing told will be taken with a grain of salt.

As an illustration: If you have promised the child a visit to the park on a certain day, and then feel too tired, after a hard morning's work, how are you going to make him understand?

"Why, mother, you said you'd take me this afternoon," cried surprised Bobbie.

"Yes, I know," impatiently, "but you will have to amuse yourself at home today. I'm too tired to walk that far."

A very grieved and disappointed child is left to his own devices, with a prodigious problem to be worked out as to why his playtime hour has not been realized.

If a promise be made to a child, keep it. If, as sometimes happens, it is impossible to carry out that promise, explain carefully just why it cannot be fulfilled at that time.

Be truthful!

To questions asked,—I know they are legion,—answer truthfully, explain carefully. It may take time from other duties, but one will be well repaid by the contented, happy spirit born in the child when the information sought is gladly given.

Trust will be fostered, also,—trust in the one who enlightens ignorance with knowledge; then will come trust in the world at large. The foundation of knowledge for the children is centered in you who have the shaping of these young lives in your hands.

Let truthfulness be the basic test of your capability.

¹ Issued by the National Kindergarten Association, 8 West 40th St., New York City.

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COMMENCEMENT EXERCISES AT PUIGGARI, ARGENTINA

THE River Plate Academy has closed another successful year of school work. Sabbath, Nov. 4, 1922, was a good day for the students, and also for the Puiggari church. Elder C. P. Crager, educational and young people's secretary of the South American Division, gave the address, which was of a character to encourage our young people and to make clear the principles of Christian education. On Sunday evening, when the graduating exercises were held, four very earnest young

wings of the sanitarium. Electric lights were strung across the space between the wings, and beautiful floral decorations placed against the wall. The platform was decorated with plants. The class of four nurses were well prepared, and their orations, covering several phases of healthful living, were well presented. The patients and friends of the sanitarium were deeply impressed with the work being done by the institution.

Dr. R. H. Habenicht, the medical superintendent, has returned from the United States, and is enjoying better health than

earth. We, too, see the coming kingdom, but not in the same sense in which they see it. To us all signs point to the soon coming of the Master in the clouds of glory to take His faithful, waiting people to dwell with Him, and to bring an end to the reign of sin. To them it means the beginning of a millennium of peace and safety, brought about through political methods.

But in spite of this erroneous viewpoint, the prohibition cause is of itself right and just. Those who are behind it are sincere in their endeavors, and we as Seventh-day Adventists ought to co-operate in every way possible to make it a success. By doing so we may be able not only to help bring freedom from the liquor curse to multitudes, but also to reach the hearts of many honest, Christian people with the special truths for this time, which are so dear to us.

In "Testimonies for the Church," by Mrs. E. G. White, Volumes VI, pages 110, 111, the importance of this work is emphasized. We read:

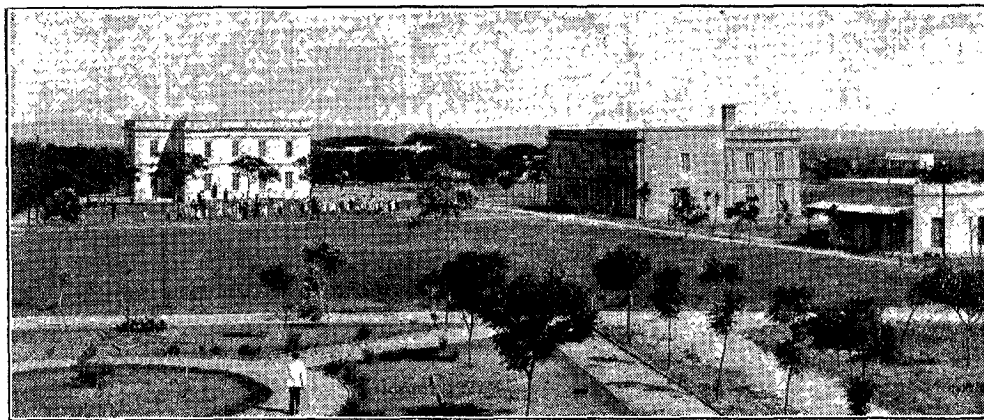
"In our work more attention should be given to the temperance reform. Every duty that calls for reform, involves repentance, faith, and obedience.

It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. . . .

"In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost."

When the Eighteenth Amendment was adopted and the Volstead law came into force, many supposed that the temperance fight in the United States was over, that the temperance organizations, such as the Woman's Christian Temperance Union and the Anti-Saloon League, had fulfilled their purpose, and could now be disbanded. But as the months have gone by, the temperance people have come to realize that it will be necessary to educate, educate, educate, in order to hold what has been won at such heavy cost.

Speakers at the convention declared that prohibition in the United States is already 70 per cent effective, and that it is only a question of time when it will be enforced as well as any other law, but that the temperance forces must continue to work faithfully and diligently. It is admitted that large quantities of liquor are smuggled into the United States from the Canadian border and by rum-running ships along the coast, and also that considerable quantities of corn whisky are made by moonshine stills; but the prohibition forces also declare that the quantity of liquor thus produced or shipped in is very small indeed compared with



River Plate Academy, (Colegio Adventista del Plata), Puiggari, Entre Rios, Argentina

people finishing the missionary course, gave their orations.

The work of the academy this year was of a nature to give the students a broader vision of the needs of the great field in which they are finally to be workers. The attendance reached two hundred, and we believe we have solved the problem of workers for this part of Latin America. We shall probably need one or two executives and two evangelists, to lead out in the work, but all other classes of workers we shall be able to provide. The young people who go out this year are a credit to the school, and we are sure they will be successful. J. S. Marshall, the principal, has the confidence of his teachers, and the outlook for the educational work in this union is very encouraging.

Prof. J. M. Howell, director of the primary grades up to and including the eighth grade, has done very acceptable work. One afternoon was dedicated to exercises by this department. Twenty-two finished the eighth grade, and these will follow on and, we hope, finish at least the missionary course. This class of twenty-two are among our very best young people. It is in this department of our school work that the government is especially interested. So far the inspectors have been satisfied, and even manifest considerable interest in our educational system.

The River Plate Sanitarium

The closing exercises of the River Plate Sanitarium were held the same week as those of the training school, as the two institutions are near each other on the same hill. The evening after the Sabbath, November 4, exercises were conducted in the open air between the two

usual. He is able to carry full work, and at present the sanitarium is filled with patients. Dr. C. E. Westphal and Dr. Herman are both in Buenos Aires taking examinations, endeavoring to qualify under the Argentine laws. They will probably finish next July or August. Our nurses are well received wherever they go, and they are opening the doors for evangelistic work in the large cities and towns.

ROSCOE T. BAER.

* * *

THE FIGHT AGAINST ALCOHOL

WHEN more than a thousand gifted, earnest, enthusiastic men and women bend their united energies to the accomplishment of a laudable, righteous purpose, it usually assures success. Exactly 1,111 delegates, representing sixty-three countries in all parts of the world, besides many hundreds of local visitors, were present at the first triennial convention of the World's League Against Alcoholism, held in Toronto, Canada, Nov. 24-29, 1922. The aim of the league, as expressed in its constitution, is "to attain, by means of education and legislation, the total suppression throughout the world, of alcoholism."

The use of intoxicating liquor is a curse, we know, but how terrible a curse it is, only those fully realize who have come in close contact with its terrible results. What more laudable enterprise could Christian people undertake than to banish "John Barleycorn," and thus give the whole world an opportunity, with sober mind, to hear the great threefold message in all its power?

It is true that many prohibition leaders think they see in this movement the ushering in of the kingdom of God on this

the immense quantities that were made by the breweries, wineries, and distilleries before prohibition became effective.

The World's League Against Alcoholism was organized in Washington, D. C., June 7, 1919, in connection with the nineteenth annual meeting of the Anti-Saloon League of America. Prohibitionists from many lands, including many prominent persons, became charter members.

The Toronto convention was a pronounced success in every way. The attendance was large. Among the sixty-three countries represented were Estonia, Latvia, and Finland, as well as England, Ireland, France, Sweden, Spain, Portugal, Italy, South Africa, Brazil, Peru, Mexico, Australia, Japan, and India.

According to the Anti-Saloon League Year Book for 1920, the entire Dominion of Canada is under prohibition, with the exception of the province of Quebec. The benefits of prohibition were made very clear by various speakers, who brought forward concrete facts to prove their statements. Not only has the suppression of the liquor traffic lessened crime, pauperism, and inebriety, but it has increased bank deposits, increased the number of persons owning their homes, increased school attendance, increased employment, lessened automobile and street-car accidents on the public streets, decreased largely delinquency and non-support of families, turned hovels of vice into banks and hotels and business blocks, and improved the moral tone, prosperity, and happiness of the community in general.

Before prohibition was adopted in the United States, all sorts of dire predictions were made concerning the terrible effect it would have upon the business of the country. But the bank deposits throughout the country have been greater than ever before. In 1921, 623 of the mutual savings banks of the country reported an increase of 173,933 in the number of depositors, and an increase in deposits of \$388,336,000; this in spite of the fact that at that time wages were going down, and 3,500,000 persons were out of employment, also that the cost of living was higher than ever before.

The wets said prohibition would cause the use of drugs to increase, that the liquor addicts, unable to obtain intoxicants, would turn from liquor to drugs. But such has not been the case. Statistics show that drug addiction has not increased with prohibition in force, in the ratio it was increasing before prohibition became effective.

The department of health of Los Angeles reports that of the 500 drug addicts on their list, only three claim to have acquired the habit since the prohibition law went into effect, according to Dr. Woods Hutchinson.

Speakers emphasized over and over again the importance of keeping before the people continually the facts concerning the effects of prohibition. They declared that the wet newspapers and the liquor interests are straining every nerve and muscle to discredit prohibition in the United States, with the aim not only of bringing the country back to its former condition, but of preventing other countries from going dry. Inaccuracies and downright falsehoods regarding what prohibition is doing, are being broadcasted to the world, they declared.

"Those friends of prohibition who thought the fight was over when the United States adopted the Eighteenth

Amendment and passed the Volstead Act, were sadly mistaken. As a matter of fact, it has just begun.

"As goes America, so goes the world. Lloyd George has said, 'If America makes good on her prohibition program, ten years from this date England must follow her, for a wet England cannot compete with a dry America.'"

Just now Ireland is in the midst of a stiff prohibition fight. Finland and Iceland also are having their difficulties, for while they are prohibition countries, Spain, France, and Italy are attempting to force them to accept wines and beer in part payment for their fish. Since the receipts from the sale of fish provide, for the most part, their living, the sale means everything to them.

New Zealand is in the midst of a prohibition struggle, and William E. (Pussy-foot) Johnson is on the ground, leading the temperance forces. Other countries also are taking advance steps.

God in His mercy is driving out the liquor curse, that in this solemn time, when the hour of God's judgment is come, men and women may have an opportunity to make decisions for eternity, unhampered by drunkenness. How important, then, that prohibition be continued in America, and extended to lands abroad; and how important that we who understand the times and know the truths with which the people must be made acquainted, do our full part in the great prohibition fight!

By the circulation of large quantities of literature on the prohibition question, giving the people the facts upon this issue, we can do much to assist the temperance forces. F. A. COFFIN.

* * *

STORY OF THE SWATOW TYPHOON, AUG. 2, 1922

Two days before the storm struck, I left Swatow and went into the country to a station about thirty miles away. We had been out visiting all day on August 2, and had a meeting appointed to be held in our chapel that evening; but the continued bad weather and rapidly increasing wind made that impossible.

About 8:30 in the evening we made up our beds and prepared to retire, but shortly after nine the wind increased so rapidly that we climbed quickly out of bed, and set to work bracing doors and windows, which by now were being considerably shaken. That was the end of our rest for that night; from then on till daybreak we were in the midst of the most terrible typhoon that was ever known on the China coast.

We soon saw it would be unsafe to stay in the upper room where we were, and so moved our baggage into the larger and stronger chapel building adjoining. By eleven o'clock the wind had reached what I should judge to be a velocity of at least eighty miles an hour. Soon some of the doors and windows, in spite of our careful bracing, began to blow in. The oft-repeated crash of falling objects, the creaking of the roof beams, and the constant clattering of the roof tiles began to be serious; so with a few of our brethren who were with us in the chapel, my traveling companion and I held a little prayer meeting, imploring God's protection for ourselves and our loved ones in Swatow, whom we were unable to assist. Then we sat down by the lighted lantern to wait.

Every moment the wind increased. Its screech and howl as it swept through the trees on all sides of us and over our house, were almost deafening. We could make our nearest companions hear only by shouting in their ears.

By twelve o'clock our position in the chapel seemed to be dangerous. A number of windows and doors had already been blown in, and the alternate high pressure and suction of the air in the large chapel were very threatening. We sought a place of more assured safety. Going to the door, we looked out into the night. The velocity of the wind had increased to not less than ninety miles an hour, our roof was rattling furiously, and we were at a loss to know what to do. Standing in the doorway on the leeward side from the wind for a moment, I saw a number of large, dark objects go by overhead like a flash of black lightning. To go away from the building would be suicide. We could do nothing else but go back and wait.

Thus the storm continued, with an occasional blast that seemed to shake the very earth beneath us, until after two o'clock. Then with remarkable abruptness the wind died to as absolute a calm as could be imagined. Not a breath of air stirred. The slightest whisper was plainly audible. The dripping of the water from the eaves sounded with a clearness almost painful. The contrast with but a moment before was so extremely marked as to seem almost supernatural. The center of the storm was passing.

But now we began to prepare for the second blow, which would come from the opposite direction, the southwest, and as previous experience had taught us, would be even worse than the first, and in comparison with the terrible velocity of the earlier northeast wind, would test the works of frail man most severely.

We waited fifteen minutes—twenty minutes—twenty-five minutes. My watch seemed to have all but stopped. Every moment of delay we knew would only increase the final fury of the wind, and we were anxious for the calm to pass. A full half hour passed, and then five minutes more, and we realized that unless God should have mercy, none of us could hope to see the morning light. The nature of the storm from the first had been severe beyond comparison, and we dared not face the second stage in our own strength. Again we sought God in prayer, and believed that He would protect us.

When my watch indicated forty minutes of calm, suddenly, even as the northeast wind had gone, the southwest gale began. One terrific blast announced it, and immediately the wind attained a velocity which far exceeded anything we had had before. To estimate its speed would be impossible. I went to the door. The earth and all things earthly were of the blackest black, but there was a little light in the heavens. Our chapel building, which was well built, after the native style, of tamped earth and lime, trembled and shook from top to bottom. Then came further crashes of something we knew not what. It seemed as if the house would certainly fall on us any minute.

Our position was perilous in the extreme. The roof was breaking up, and we dared not risk its falling on us. I took the lantern, and we all stepped outside, thinking that if the roof should fall,

the strong wall might possibly stand. I held up the lantern to light the way for the little party following me. A whirling gust of wind came down from the roof—and our only light went out! Amid the terrifying shrieks of the wind we had no ray of light or hope. Again we prayed, and committed ourselves into our Father's hands.

The terror of the hour that followed cannot be written in human language. Description comes far short. We were thankful that we could call upon God, and we waited for His will. As we prayed, peace came into our hearts. But as we again heard the awful sound of the rushing wind and felt the solid walls at our backs tremble and shake, hope nearly failed.

Thus we waited till nearly daybreak, drenched with the heavy rain and shivering from the exceptional cold. By five in the morning the storm seemed to be abating. The terrible blasts of the wind were not so frequent nor so severe, and we again ventured to enter the chapel and sit down to rest. We thanked God for His protecting care.

Life and property had been cheap that night. With the first break of day I went out to see what might be left in the village. I had a hard time getting through the street. Trees, roofs, mats, tiles, fallen walls of houses, and debris of all kinds obstructed the way. Destruction was on every hand. A few persons were beginning to peer out of their windows at the outside world, and all faces wore an expression of relief mingled with the mortal fear that had so recently controlled them. Birds, many of them dead and many more barely able to move after the beating rain and cold of the night, were to be seen by the dozen on every hand. By sunrise the people were all out catching them, and it was an unusual thing to see less than eight or ten on one man's string.

Passing a point of higher elevation, I looked out over the surrounding country. All around was one vast lake. The rain of the night had been so heavy that some of the lower villages were inundated to the house roofs. People were perched along the gable ridges to escape the high flood. Then we began to hear of deaths. Here a house had fallen in, and an old man had been crushed. There a part of a roof had collapsed, and a child was dead. At another place a whole family had been buried beneath the ruins. In all, eighteen were dead in this one little village.

Then I began to look about for a boat, for I was much concerned for the safety of the people and compound in Swatow. On going to the riverside, I found a number of boats broken in pieces on the bank, but nothing which could possibly take me the five miles by river to the steamboat line. Finally one was found which would undertake the dangerous passage—the river was extremely high—for the sum of \$8 (Mex.); the ordinary price was 60 cents. We left the village about three in the afternoon, and made the distance downstream in record time. The steam launch was found to be in good condition, and planning to leave for Swatow the next morning at daybreak. That night we made up our cots on board and had a little rest.

The city where we took the launch showed but little effects of the storm. I saw only two dead bodies, and the

damage was mostly confined to trees in the outskirts of town and boats on the river. Some of the large freight boats that ply up and down the river were driven nearly half a mile across rice fields away from the river, but there was evidently very little damage, and the loss of life was very slight.

F. E. BATES.

(To be continued)

* * *

INDIA'S BORDER RACES

EVEN though Europe has been boiling with war rumors and almost monopolizing public attention, the raids along India's northwest border have been important enough to break into the news columns time and again in recent weeks. Normally, they might be dismissed as "India's annual frontier war;" but with the Near East, Central Asia, and India itself seething with unrest, any mud-walled Afghan village, with its battlemented towers, might become an Asiatic Serajevo.

From Armenia to Waziristan, wherever wild mountains destitute of crops frown down on rich valleys and wide, fertile plains, there persists the anachronistic struggle between the freedom-loving *bandolero* (robber) of the mountain fastnesses and the peace-loving plainsman. Steadfast stand the frontiers which separate the regions where law and order are a help, from those where they are a hindrance.

Frontiersmen a Wild Lot

The tribes which inhabit the jumble of land between the Indus and the Afghan boundary, are a wild lot. Malaria has left its mark on many, but the fittest have survived. Climate and famine, knife and jezail, have disposed of the weaklings. Neither Afghan nor Briton has ever been able completely to subdue the freedom-loving mountaineers who inhabit this rabbit hutch of warlike clans who have been used pro and con according to where the best fighting was promised and the best pay offered.

These are the independent tribes, each with its own William Tell. And if their independence is noticeable from beyond the breastworks of their beloved hills, their local independence is just as marked. For every man who has fallen before the invader, many another has fallen in the interminable intertribal blood feuds.

In Ceylon, an Afghan is an outlander who wears wide trousers, and a peaked cap inside his huge turban, whose business is that of banker, and whose word is as good as gold. Along the northwest frontier a Pathan is an Afghan who has taken up residence inside the uncertain boundary line of India. There is considerable confusion of terms, and there are so many tribes and subtribes that even authorities admit their inability to trace the linguistic and ethnological divisions.

Pathans Claim Jewish Blood

The Pathans claim descent from the lost tribes of Israel, who were carried captive into Media by Nebuchadnezzar. That makes them close relatives of the Durani Afghans, whose dynasty still rules Afghanistan. But there are Pathans and Pathans, and locally at least they are called by other names.

Who has not heard of the Afridi, the finest skirmisher in the world, but who

languishes in the plains? Taught to distrust all men, especially his near relations, the Afridi parent baptizes his infant in burglary by passing it through such a hole in the mud wall as the snake-haired thief is wont to cut, and admonishing it, "Be a thief, be a thief!" His rule is, "Strike first, or you may not strike at all." Crafty, treacherous, fearless, the Afridi is a true Pathan.

What the Pathan can become through prosperity is shown by the Dawari, who hold rich lands in the Tochi Valley. Morally the lowest of Afghans, subject to fevers, indolent, dependent upon British protection, they have advanced far enough from the bandit stage to learn to stand together instead of to hold the principle of every man for himself, and so through the strength which comes from unity they have held their own against the encircling Waziris, who are stronger men.

Trade Depends on the Ghilzai

The man who wins deepest admiration is the Ghilzai, upon whose caravans the frontier trade depends. Once their dynasty ruled Persia. Now they weave the shuttle of trade back and forth between Central Asia and the Indian plains, bringing the rich rugs of Bokhara and Persian pussycats past the stern walls of Fort Jamrud to the Kabuli Bazaar in Peshawar. Tricky as a gypsy in horse trading, full of contempt for the Hindu and of fellow feeling for the Sikh, warriors by courage, robbers by nature, traders by profession, the Ghilzais are a fine, manly lot whose early forebears, of Turkish origin, lived in the Central Asian lands, whence they bring down the dried fruits of Murghab and the Zerafshan. Tramping along with his heavy-necked camels, his powerful chest bared to sun and wind, the Ghilzai is a fine figure of a man, one who, dropped among the flat-faced peoples of the South, could well be thought a god.

The Kakar comes of an ancient race, but is unworthy of a family tree. The Khattaks are an important tribe, quiet and loyal to the British. His enemies say, "The Khattak can ride, but he is a man of one charge."

In the rich Bannu Valley live the Marwats, frank, open, tall, and muscular. Ceres has won them from Mars, but they have Pathan qualities hidden beneath the self-interest that comes from fat fields.

More warlike are the Mohmands; only the Afridi and Waziris have given more trouble. Fevers have robbed them of height, and they lack the abandon of the Afridi. But they are treacherous and cruel, haughty and grasping. "Hold up a rupee, and you may see any Mohmand, man or woman," is the way their more independent brothers characterize them.

Wonderland Home of Outcasts

The outcast Orakzais dwell in one of the loveliest spots along the frontier, the Mastura Valley. Orakzai means "lost tribes," and their origin is unknown. They cultivate the fields in winter, but retire to the hills with the heat; and although they resemble the Afghans in face and tongue, are repulsed by them.

Different in appearance and dress are the Shrianis, who dwell near Dera Ismail Khan. They have bold, wild features and high cheek bones. Thin, hardy, and active, they wear a coarse black blanket tied about their middle and another thrown over their shoulders. They de-

pend more upon the bullock than upon the camel for transport, and are mainly agriculturists.

The Swatis, most bigoted of Afghans, are Sunni Mohammedans. The Turis are Shiites, strong, hardy, and courageous, fine horsemen, whose indiscretions called forth the expedition of 1856 into their beautiful Kurram Valley home, since which time they have settled down to the blessings of law and order, to the distrust of less fortunate neighbors.

The Difference an "I" Makes

Call an Afghan a "Wazir," and he will show gratitude. Call him "Waziri," and he may kill without warning; for the Waziris, the largest of Pathan tribes, are considered as dregs of the earth by their fellow Afghans. Their women are free and often unfaithful, their men hot-headed and vain. Their environment has given them fine bodies, but their souls are unredeemed. The Mohammedans consider them barbarians, and their reputation for robbery, which is almost legal, and murder, which is often convenient, has brought disrespect to the customs of the border. Amid the labyrinth of hills which keep apart the various peoples of the northwest frontier province, as similar mountains separate the many peoples of the Caucasus, the Waziris inhabit a little Switzerland of their own. Nowhere is there a better example of a region where every prospect pleases, and only man is vile.

Manhood is the first requisite of him who hopes to join an Afghan tribe. He must win his spurs before he is given a wife and his share in the tribal lands. Although it is a truism that the Afghan is faithless, and that it is better to have no friends at all, there are three principles of the Pathan moral code which are seldom violated: Even an enemy has the right of asylum; revenge is a solemn duty; and hospitality is a primary virtue. Each village has its guest house, where visitors are entertained and where sleep the bachelors of the tribe.

Behind the coat of dirt which is the right of every tribesman, except on durbars days, both men and women are more than ordinarily good looking. In most tribes the women are jealously guarded, and the penalty for adultery is death to the woman and the loss of his right foot to her paramour.

The Afghan Scorns Trade

Warrior, freebooter, marauder, thief, the true Afghan will not keep a shop or learn a trade. The hills are his brothers, his knife his bosom friend, his matchlock his protector. Up through the passes cut by the Gomal, Tochi, Kurram, and Kabul rivers, trade runs the gantlet of the Pathans. The rifles of the Indian troops, many of the best of whom are recruited in the hills, are ever pitted against the matchlock of the tribesman. The organized troops are condemned to forts and trails. The hill men never register, and their movements are mysterious and sudden.

So where mountain meets plain, as where the desert meets the sward, two modes of life fight for their ideals. Agriculture, trade, industry, civilization,—all desire law, order, co-operation, security. But hiding behind his chosen crag, separated even from his closest friends, matching his eyesight against that of his foe, his trigger finger against that of his enemy, his knife thrust against the lunge

of a lance, is the anachronistic Afghan, to whom freedom is more than peace, and wild adventure more than life itself.

He may lend himself to this faction or that, to empire or democracy, to progress or destruction. But above every other interest is his desire for independence. Divided into two classes according to whether he dwells in mud-walled house or heavy tent, the heritage he seeks is still the open spaces where he overlooks the plains, and friendly contact with the barren, rugged slopes of his eternal hills.

One or the other of the sects of Mohammedanism is the dominant religion among these borderland peoples. But there is a touch of paganism as well. This is especially true in the case of the outcast tribes, the Waziri and the Orakzai, whose Mohammedanism is so degraded as to be hardly worthy of the name.—*National Geographic Society Bulletin.*

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TAKING SUBSCRIPTIONS UNDER DIFFICULTIES

MY trip to the Andes was not for the purpose of taking subscriptions for *El Sentinale*, but as it was made at considerable expense to the mission, I desired to make it count as much as possible for the advancement of the work; so I put forth my best efforts to plant as many seeds of truth as possible while on the way.

On one occasion I had been told a certain well-to-do man would meet me on the road. I had his name and a description of him. When I met him, I presented the paper and secured his subscription, but I had lost my pencil and he had none. Finally I secured a pencil about an inch long, in a near-by house. Then another difficulty arose. He had no money with him. However, as he was going to the city of Merida, it was arranged that he leave the amount with the agent who was to forward a valise that Brother Lopez—our murdered colporteur, in the interest of whose affairs I was traveling—had left in that town.

I was on the street in Valera, and had been attending to some business with a man standing on the walk while I sat on the mule. The business finished, I told him I was sorry I did not have my sample copies with me, for I should like him to sign for a subscription to the periodical for which I was working. We talked about it, and he asked me if it was a religious paper. Of course I answered in the affirmative, also telling him it was eight bolivars a year. He handed me the money, and then I found I had no receipt blank with me, and even had to charge my mind with his name and initials until I could get to my room and write it.

I expected to be largely occupied with other matters, and so took only two receipt books with me. This gave me about forty receipts, which were soon used, so I telegraphed for more; but as they did not come in time, I had to write receipts by hand. I began making a list on typewriter paper. In one town I had only a short time to work for the paper, and so gave the secretary of the mayor a subscription to the paper in payment for receipts written on the typewriter. There were not many towns in which I remained long enough to get printing done, and so when I finally received the two receipt books, I continued to keep my record of subscribers on the typewriter paper; and

when I had used the receipts, I cut down the cover and used the stubs as receipts. I found, too, that the list as it grew was a great help in getting other names. I took more than two hundred subscriptions before reaching home.

D. D. FITCH.

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MISSIONARY WORK ON THE HIGH SEAS

LEAVING San Francisco Sept. 6, 1922, the Japanese liner, "Rakuyo Maru," carried a large number of her own countrymen with numbers of Chinese. These, with a sprinkling of Spanish and American faces, gazed at the slowly receding dock with more or less interest. A few were leaving native land and tried and true friends and loved ones, as was my case, alone among the motley crowd waving farewell to the friend who had accompanied me to the boat, and feeling conscience smitten because in the hurry of departure a supply of literature in the languages of those around me had been forgotten. But regrets were of no avail, since there was no possible way to secure it.

Leaving the dock at 5 P. M. in charge of the American pilot, we had proceeded but a short distance when a large schooner heavily loaded with lumber, came directly toward us at right angles, and ignoring the repeated warnings of the pilot, crashed into us amidship.

The pilot, seeing the blow was inevitable, veered our ship enough so that it did not strike us directly, but slanting. A dent was made in the side of the "Rakuyo Maru," and we anchored at once, remaining for the night. When morning dawned, we returned to the dock for inspection. The verdict was that enough of the cargo must be removed so that the injury could be seen from the hold, and repairs made if necessary. The work of unloading began at once, and continued all day. At 3 P. M. a notice was posted, warning the passengers that the boat would sail at 5 P. M. the following day.

This delay afforded me opportunity to return and secure the literature which would be needed. During the sixteen days before reaching my destination,—Cristobal, Canal Zone, Panama,—good use was made of the literature which God had so providentially provided, and many to whom I could not speak received a knowledge of the message. They called me the "Missionary Lady," and I gave out tracts which went to Mexico, Peru, Ecuador, Bolivia, Chile, Argentina, and other places.

A bright young man who spoke English had been in San Francisco three years working and attending night school, and was returning to his home in Bolivia. He seemed to be ready for the truth. He remarked to me, "We are beginning to distrust the sincerity of our priests. They seem to care only for money." An intelligent Mexican who spoke and read English and had been in San Francisco six years, was in much the same attitude of mind, and gladly listened to the truths of the Bible. A German read "The Other Side of Death" and other literature, and marveled at the new teaching. I also supplied literature to an English teacher going to Ecuador; a young Frenchman; a Japanese going to Mexico to connect with the legation in Mexico City; a

Chinese who could read and speak Spanish and English, returning to his work with an American mining company in Mexico after a visit to China; a Peruvian going home for a visit from the legation in Mexico; a native of Ceylon; two Jews; a large number of Japanese, some of them Christians, and others.

If every boat from the Orient carries as many Japanese going to Peru as the "Rakuyo Maru," we shall have in Lima a Japanese problem for our missionaries there.

During my last evening on the boat a young Japanese, a steward in first class, came to me as I sat on deck, and said in broken English, "Madam, tell me about Jesus Christ." I told him as best I could, and on the return of the boat from Valparaiso I supplied him with "Steps to Christ" and other literature in his own tongue. I believe if they could have spoken, this would have been the cry of many on this ship, and through the seed sown by the literature the Lord may bring many to a knowledge of the truth.

One other incident: I had asked the Lord if I must have another person in my cabin it might be one I could interest in the truth. At Los Angeles a Spanish woman was put in my cabin, and though a Catholic, she had a Bible and "To-day and To-morrow" in Spanish which some one had given her. She spoke and understood a little English and I a little Spanish, so we got along very well, and after considerable study, she decided hereafter she would be a Bible Christian, and the second Sabbath sat on deck all day with folded hands, though she worked incessantly at fancy work every other day.

Here in the Canal Zone the workers are busy printing and spreading the gospel of the kingdom in surrounding fields. A wonderful opportunity of doing ship work presents itself, on the more than three hundred ships passing through the canal every month, bound for all parts of the world. This place, like ancient Capernaum, is the crossroad for the world's traffic.

LURA E. DAVISON.

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APPEAL FOR MISSIONS

Harvest Ingathering in North New Zealand, 1918-22

We here in this little island do very greatly appreciate the good news coming to us in the pages of the REVIEW AND HERALD concerning the success attending the efforts of our brethren all over the world, as they with us visit among the public and ask for donations to help preach the gospel and extend God's kingdom in the uttermost parts of the earth.

We read in God's word that Jesus, the Son of man, "shall gather together His elect . . . from the uttermost part of the earth to the uttermost part of heaven" (Mark 13: 27), and we are glad to do our part in such a definite phase of home missionary work, the Harvest Ingathering campaign. And even as we go, we are colaborers together with God, for we can tell of several who worship God in truth with us today because we first called their attention to our message by asking them to help God's work in our island fields. So the second grand objective in our campaign work is being attained.

While this work began in America in 1908, our part only started in 1918. In

that year our conference, with 637 members, voted to endeavor to collect £500. We were all overjoyed when our total attainment reached £849. Since then our success has been proportionate to our growing membership, with the needs of the field and the conditions prevailing in our own country. "To God be the glory, great things He hath done."

Our best attainment in the period (1918-22) during which we have collected, came in 1921, when our conference gathered nearly £5,000, of which £820 was the result of special visiting in the countryside, away from our church radii, by some of our workers and laymen. This good result works out at over £5 per capita. This year we set ourselves to raise £3,500, and despite depressed conditions following the "fat years" just past, we are able to offer to God over £3,300 as the result of our united efforts. All our conference workers took an active part, and 85 per cent of our membership helped. The workers collected nearly £900. The highest individual amount (£85) was collected by one conference worker, and included a single donation of £50 from a sheep owner, who gave a like amount to the same work last year. The next highest was £73; and the third, £60 (nearly), was received by an elderly sister who has not much physical strength, but who can give the time, and who believes the promise, "As thy days, so shall thy strength be."

Not only in such a line of work as Harvest Ingathering does our membership delight to spend themselves and be spent. In this conference, as our union conference home missionary secretary remarked early in the year, when visiting us at camp-meeting time, is a spirit of missionary activity. We are glad to be connected with a message that puts those who accept it to work, trying to persuade as many others as possible to accept it, too.

In making up the report for our union conference which convened September last, we have found a decided increase in many lines of labor, and were all our members as faithful in reporting, our figures would be much larger. We would that all our members would do as Paul and his helpers did, and glorify God by telling what He has done through them. In times past the information so obtained has been a valuable help in enlisting the sympathy of governments for our mission work, and who knows what the future holds?

One feature of home missionary work, quickly done, is the regular attendance of our people at mission meetings being conducted in cities and towns where we have churches. We cannot speak too highly of the faithfulness of our members in this good work. And surely good results are following. New members are constantly being added to our fold, some brought to these missions by the members themselves to hear the good news spoken from the desk. Recently in Auckland, as a result of about eight months' effort, we saw thirty-two baptized at one time and a new church organized, the fourth in Auckland, a city of about 140,000 population. Not only are there ready an additional thirty candidates, but the workers are talking about a third class.

"Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? . . . We are to be consecrated channels, through

which the heavenly life is to flow to others. . . . Those who have been buried with Christ in baptism are to rise in newness of life, giving a living representation of the life of Christ. Upon us is laid a sacred charge." — "Testimonies," Vol. IX, p. 20. (See Matt. 28: 19, 20.)

R. J. MARTIN.

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A GREAT TASK BEFORE US

THERE is a God in heaven who is doing things on the earth, and this work is His work. It is His movement. We are but His servants, to do His bidding. He who planned this program centuries ago, can carry out His purpose. We may not know how it can be done, but He can do it. He could open the Red Sea when there was no other way through. He could break down the walls of Jericho when they impeded the forward march of His people. He could give His servants power to speak in many different tongues on the day of Pentecost, that the message of the risen Christ might quickly be given to the people. Yes, He has a thousand ways of accomplishing His purpose, ways unknown to us.

No power on earth can stop the onward march of God's cause, when He sets His hand to the task. It is but a small thing for Him to touch the plans of men, and cause even the wrath of kings to praise Him. Persecution and banishment cannot stop the work of God. We think of some of the early experiences of our people in Russia, as related by Elder L. R. Couradi. He says:

"We have had great difficulties in Russia. Our first Russian minister was ordained at midnight. That man was led across the mountains, with all the other men of the church, and the grown-up girls and children were left. Shortly after this I met two of the girls, and I said, 'Are you not discouraged? All your fathers have been carried away.' 'No,' said they. 'Now we will work for Christ Jesus.' They went to work, and in a little while they had more members and more men than they ever had before. The priests said, 'It does not pay to exile the men, for then all the women will work.'"

"They carried those men to the Persian border. As a result of the faithfulness of these believers, we have a large church there now of one hundred thirty members. The probabilities are that we would ordinarily have been many years in sending a missionary to that place. We did not even know there was such a place, but the government, at its own expense, sent our missionaries there, and today we have a large church. My dear friends, this message is from God, and the blessed Saviour is at the helm, and is directing it."

There are hundreds of languages and dialects spoken in our day. This message must reach them all. How can it be done? Our God can open ways where there is no way.

A young man, a Slovak, left his home country and came to America. He could not speak our language. One of our English ministers was preaching the truth in the place where this young man was staying. But how could he hear the message, not knowing the language? A certain brother translated the sermon into German, and then another brother translated it again from German into the Serbian language; and as our young Slovak could understand some Serbian, he heard the

message, and in time accepted it. Today he is one of our workers, preaching this truth to his own people in one of our large cities. Truly,

"God works in a mysterious way
His wonders to perform."

Yes, we have a great task before us, but we need not become discouraged, for we have a great God who is able to accomplish His purpose. The greatness of the task should encourage rather than discourage us, for we can see the mighty hand of God working in our behalf.

"Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need." — "Testimonies," Vol. VII, p. 14.

Notice that the servant of the Lord tells us that we should have increased faith and gain zeal "from the greatness of the enterprise" in which we are engaged. My brethren and sisters, let us, then, go forward in the name of Him who planned this movement for the last days, and let us not become discouraged by the greatness of the task. He who planned it can carry it forward to triumph.

N. P. NELSEN.

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ANNUAL MEETING IN THE NORTH ARGENTINE CONFERENCE

ACCORDING to appointment, the annual conference and camp-meeting for the North Argentine Conference was held at Puiggari, Entre Rios, Oct. 13-21, 1922.

The tent was pitched on the school campus, and everything was put in readiness for the meeting on Thursday evening, October 12. The next day the conference was duly organized, and the standing committees were appointed. The Sabbath meetings were well attended, and a spirit of consecration entered into the meeting. The signs of the times show the drift of the world, and these things had an effect upon our people as they assembled from all parts of this great field.

The report of the president was very encouraging and it brought from the delegates and friends gathered at the meeting, many "Amen's," and words of courage. The treasurer's report also showed some encouraging features, and as the brethren observed by charts the progress made during the year, they were able to see that even greater efforts should be made to reach still greater heights in the progress of the work. The ministers and other workers reported their year's work, and in all of these reports we could easily see the blessings of the Lord that had attended the laborers in their soul-winning efforts. This was a source of great encouragement and blessing as the results of the year were so vividly brought before our people in this annual meeting.

A young people's meeting was conducted each day, and as the meeting was

held when all the students could be present, an effort was made to reach students as well as other young people who had gathered from different parts of the field. Aside from instruction to church officers and the regular lines of missionary work, a tract sale resulted in supplying our people with literature to the extent of over 38,000 of our best tracts. Many books with reduced prices were offered to our people, and they carried them off by the armful.

The sanitarium and college were ably represented in the annual meeting. Special programs were rendered, and the value of these institutions was once more brought before our people. Both institutions are endeavoring to prepare workers for the field, and some will be taken on by the conferences this year.

Elder J. H. Roth was elected president and Elder C. E. Kriehoff was re-elected secretary and treasurer. The rest of the officers remain the same as last year. Seven thousand pesos was raised for an office building, and over 2,500 pesos was given to missions. On the last Sabbath twenty-four earnest souls were baptized and united with the various churches.

ROSCOE T. BAER.

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REVIVAL SERVICES IN THE SLIGO CHURCH, TAKOMA PARK

TRUE revival and reform have entered our Sligo church. Elders A. G. Daniels, C. H. Watson, and O. Montgomery rallied our people for a spiritual feast, and in spite of rain and untoward circumstances, the attendance throughout was good. No more trying season could have been chosen to test the values of a movement than during the holidays. This is our denominational college and sanitarium center, with the vacation spirit running high during the last days of the old year; but the physicians and nurses of the Washington Sanitarium faculty and training school responded heartily at the early morning services, 6:30 and 7:00 each day; and our college faculty and General Conference department leaders and workers followed with absorbing interest and new spiritual life the studies given by Elder Daniels.

A quiet, penetrative, spiritual influence grew upon us, and the old "advent spirit" of our fathers possessed our souls as we studied the Bible and the "Testimonies." These many volumes took on new life as our leading brethren read the appeals to prayer and reform from the testimonies of the Spirit.

We considered why we need the revival and reformation; what these two separate, enduring experiences mean to us; and how they would come, and to whom, as follows:

1. By an immediate, imperative recognition of leaders and people, of our feeble spiritual condition.
2. By a converted, praying ministry and people.
3. By a whole-hearted acceptance of the testimonies of Jesus to the church, all they say, just as they say it, without parody or reservation.
4. Through earnest intercession for the latter rain.
5. By enthroning Christ in the heart.

We are determined to do these things in the strength of Him who makes us spiritually strong. Our prayer meetings each week will be given over to a con-

tinuance of these studies. The increase in attendance forces us into the sanitarium gymnasium.

The Sligo church reached all its goals for 1922, and with the new reform impetus given us at this time, we face the new year as a college, sanitarium, and church community, with bright hopes of Christ's continuous, abiding presence.

H. S. PRENIER, Pastor.

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BATTLE CREEK, MICH.

MORE than a year has passed since the Battle Creek Tabernacle was destroyed by fire. The ruins of that grand old building still remain as an unanswerable argument to the certainty of the uncertainty of the times in which we live. In this loss, not only has the local congregation suffered, but the West Michigan Conference sustained a loss of more than \$25,000 in camp-meeting equipment, which was stored in the basement of the building. To replace this has been a hard struggle. At the present writing the conference is very well equipped, considering so recent a loss.

The spirit of the Battle Creek congregation still lives. During the last year much of its travail has been painful, and many times the outcome of our many problems has been uncertain. We have studied and prayed very earnestly that we might read in the providence of God the meaning of this judgment. We believe that this catastrophe will yet bring to us a blessing in disguise. We now have confronting us the one common task of rebuilding a church home.

While we have struggled and labored earnestly for our own needs, we have not forgotten the regions beyond. During the year 1922 nearly \$40,000 was paid in tithes. Aside from maintaining its annual church expense budget of \$16,000, the Tabernacle congregation has given, through the Sabbath school, the Harvest Ingathering, and other special offerings, about \$12,000 to missions and local charities. This splendid sum, together with the \$35,000 pledged last spring on the new building, makes the magnificent total of nearly a tenth of a million dollars to the cause of God from one congregation during one year.

Because of the fire which destroyed the church, our people have been compelled to meet in the First Congregational church of Battle Creek for their regular Sabbath services. The Juniors of the local Sabbath school meet at the same time in the two large chapels of the old college building, now belonging to the sanitarium. The Missionary Volunteer Society holds all its sessions in the chapel of the sanitarium.

Despite this condition, the scattered flock has maintained a stable equilibrium of spirituality. The Week of Prayer found this church ready and willing to respond to the call and the need of the hour. Great battles were fought and great victories were won.

Following the Week of Prayer, special services of revival in consecration were held in the chapel of the Battle Creek academy. These proved to be a great blessing to many who had been struggling for victory over definite sins.

Beginning with the 19th of November, a series of sixteen winter Bible Chautauqua lectures was given in the Congregational church of our city. The writer

was assisted in this lecture course by excellent help which was furnished from the Tabernacle and from the conference. At no time was the attendance less than five hundred. Two nights before the close of the special meetings, a covenant card was presented, and the entire congregation was asked to sign an agreement to keep the commandments of God and the faith of Jesus. Of all who signed nearly one hundred were interested friends and attendants at these meetings, who previously had never belonged to a Seventh-day Adventist church. These special meetings were conducted right through and in conjunction with the Week of Prayer. In some ways it was an innovation, yet it proved a double blessing.

As we enter upon the duties of the new year, we are greatly encouraged by the success that has always followed this people in its endeavors to evangelize the world. We have set our aim high. We have placed our goal high. We confidently believe that the great controversy between good and evil is soon to end, and our determination is to remain steadfast in all our purposes of right, and to remain true to the traditions and hopes of this people, that by giving and by living we may hasten the coming of Christ and His kingdom.

ARTHUR E. SERNS.

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A CALL IN BEHALF OF THE FRENCH

OUR missionary college at Oshawa, Ontario, has for several years had a French department, where a number of young people have learned to become efficient workers in the field.

Workers among the French are few; we are in need at present of French teachers, Bible workers, colporteurs, ministers, and workers of all classes. We have recently lost two of our French workers, due to unhealthful conditions, and we have made every effort to replace them, but have failed thus far.

We have in our different schools, academies, and colleges, French young people who should be cultivating their mother tongue, and preparing at our Oshawa French department to fill a place among those who do not speak the English language. These people must be warned, and it must be by some one of their own language, for millions of them do not understand English.

Because of the difficulties in reaching these people, some workers have turned to the work among the English.

The Lord has some precious jewels among the French people, and He holds us responsible for seeking them out. Many who have been kept in ignorance, are now seeking for light, and a band of young people who would give themselves fully to the Lord, and would enter the province of Quebec with our literature, would see some wonderful results. We have here hundreds of towns and villages that have never seen a Seventh-day Adventist.

We desire to encourage all who have any knowledge of French to look to the large French fields both in the United States and Canada and the regions across the sea. We have a foreign mission in Quebec as truly as anywhere else in the world. Men and women are afraid to look at the Bible or take it in their hands; they have been taught that it is

the devil's book. Yet many are seeking for light.

O for young men and young women who for the love of souls will consecrate their lives to God, and counting not the cost too dear, will offer their lives in service to the Master for the French-speaking people!

Some may be reading these lines who are not French, but would like to labor for them; if so, the Lord will help you to acquire the language and give you success.

If interested, be free to write to the undersigned, at 1331 Cote des Neiges, Montreal, Quebec, Canada.

L. F. PASSEBOIS.

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WEEK OF PRAYER AT UNION COLLEGE

It is the universal experience of the church that whenever it gives itself up to prayer, Bible study, and searching of heart, rich spiritual blessings inevitably follow. In harmony with this principle, the Week of Prayer brought its harvest to the church and school at College View.

We were privileged to have the able services of Elder F. C. Gilbert, whose earnest efforts were appreciated alike by young and old. At the college, lesson assignments were reduced, thus giving both students and teachers more time for private devotion and personal work. The class periods were also made one half their usual length, in order to give more time for chapel exercises and the daily prayer bands.

In the chapel, Elder Gilbert portrayed vividly the plan of redemption, the life and sacrifice of Christ, and His closing ministry in the heavenly sanctuary. He reviewed the rise and growth of the Advent Movement, laying stress upon the great fundamental truths advocated by the pioneers of this movement, and which the rising generation is in danger of failing to understand. Likewise, emphasis was placed upon the importance of the prophetic gift, which has borne so vital a part in the development of all branches of the work of the third angel's message. On several of these occasions a call to consecration was made. Hearts were touched, and all present, with but few exceptions, responded.

Each afternoon a Bible study was held in the church especially for the benefit of the church members not connected with the college. These were well attended. Evening services were held in the church, where both students and resident members joined in listening to the speaker's heart-searching messages. At the closing Sabbath service the church auditorium was filled to its capacity. The speaker made an earnest appeal in behalf of missions, after which the annual offering was received.

As we review the results of this Week of Prayer, we see new lives won to Christ, discouraged hearts revived, renewed faith in the third angel's message, regained confidence in the Testimonies, and earnest vows to greater faithfulness in tithe paying, adherence to principle and practice of health reform, self-sacrifice, and to greater effort in spreading the vital truths intrusted to the remnant church.

With new courage as teachers and students, workers and lay members, we press forward, believing that still greater victories are before us.

O. M. JOHN.

A LAYMAN'S EFFORT NEAR BATTLE CREEK

ABOUT three months ago a layman's movement was started in Battle Creek, which resulted in several bands' being organized to go out and conduct meetings where places could be found. The writer, being a leader of one of the bands, reports the work of his band:

Four of our band being singers, we formed a male quartet, and arranged a program. We had some announcements printed, and then called at the homes of all the families in the place where we were to conduct our effort, leaving a program at each house, and giving the people a personal invitation to come out to hear our musical program. This resulted in our having a full house. The place was a schoolhouse about six miles southeast of Battle Creek.

After the program, we told the friends what our plans were, and gave them an invitation to come and hear what we had to say.

We conducted services on Sunday nights only for about two months, then the week before Christmas and the week between Christmas and New Year's, we had meetings three nights each week. The last week we invited Elder A. E. Serns to speak and bind off the effort. He spoke on the commandments, the change of the Sabbath, and the identical seventh day.

At the close of the last service, Elder Serns asked all who believed that the ten commandments and the seventh-day Sabbath are still in force, to stand, and all but one or two stood. He also asked all who had decided to keep the commandments of God and the faith of Jesus, to sign a card to that effect, and more than half the congregation signed the pledge card.

Our layman's band consisted of the following: C. Davis, a carpenter; Arthur Buck, a painter, and his wife; M. H. Minier, a bookkeeper; D. O. Babcock and his wife.

The writer can truly say there is joy in the service for others, and we fully expect to see several unite with us as a result of our effort in this schoolhouse. We are going to follow up the effort with personal work.

D. O. BABCOCK.

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WEEK OF PRAYER AT CANADIAN JUNIOR COLLEGE, ALBERTA

It was my privilege to visit this institution for the first time during the Week of Prayer. While I could have desired my visit to be at another season than during the cold Canadian winter, yet I was happy to find that the cold on the outside had not penetrated within, for it has never been my lot to work with a more warm-hearted and responsive company of young people than I found these sturdy Canadian youths to be.

"Beautiful for situation" is Canadian Junior College. The commodious buildings crown the summit of a hill overlooking several beautiful lakes, two of which, surrounded by wooded shores, nestle at one's very feet. The school is about two miles from the flourishing little city of Lacombe, in the province of Alberta, about midway between Edmonton, the provincial capital, and Calgary, where are located our union and local conference headquarters.

Prof. C. L. Stone and every member of his faculty took a deep and active interest in the spiritual work of the school during this special season. They met as a faculty prayer band every day at the time the regular prayer bands met. The readings were held in the evening, when resident members of the church could more conveniently be present. Adjustments were made in the school program, so that a full hour might be devoted to chapel exercises, besides the time assigned to the prayer bands.

At this time such practical subjects as prayer, Bible study, and the victorious life were studied. Friday was decision day. The call was made very definite, to include any who were conscious that their feet had been slipping, and such as desired to accept of Christ as their personal Saviour. Many responded, among whom were twenty-four who had never followed their Lord in baptism. A baptismal class will be formed, and we trust that when the weather permits, there will be a burial, — such a one as brings joy, and not sadness, to the human heart.

The enrolment is a little more than one hundred fifty,—not so many as during more prosperous years financially, but about the same as last year. What with the ideal surroundings and the unlimited amount of work required in meeting the British standards and wrestling with the congested Spiral system, discipline is almost a forgotten word. The students have little time to study mischief. It is expected that a modification of this Spiral plan will be introduced in Alberta next year. We sincerely hope so.

While it seemed that we were in close proximity to Old Man Winter's headquarters, the warmth of our reception far more than made up for any little chills produced by the thirty-below-zero weather, and our visit to this school will long be remembered as a green spot in our memory, in spite of cutting frost and bleak snows.

C. A. RUSSELL.

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SERBO-SLOVAKIAN INSTITUTE

We held an institute with our Serbo-Slovakian church at Akron, Ohio, Nov. 29 to Dec. 3, 1922. On Sabbath nearly the whole church arose, and with tears reconsecrated themselves to God. The Spirit of the Lord came near and touched our hearts.

Several nationalities are represented by the members of this church. At one of our services we noticed that the hymn was being sung in six different languages at the same time. It shows how the message of God can blend persons of different tongues together into one great family; and it is a good family to belong to. But all the members of this church can understand more or less of both the Serbian and the Slovakian language, so their services are held in these two languages; one Sabbath Serbian will be used, and the next Sabbath the Slovakian language.

Our people expressed their loyalty to this message, and they desire to do all they can to help finish the work of God. Truly the Lord is willing to bless those who seek Him with all the heart, no matter what language may be used by them. But these dear foreigners need our help and prayers. May the Lord speed on His work until every language and tribe is reached with the last message of truth.

N. P. NEILSEN.

Publishing Department

COLPORTEURING THE YEAR ROUND

THE merchant, the tradesman, and the farmer find it necessary to follow their vocations the year round if they succeed in their respective callings. The gospel minister, too, finds it necessary to be instant in season and out of season. If successful, he must continue his work all the year. Isn't the work of a gospel colporteur of sufficient importance to suggest that he, too, should continue his work of soul-winning throughout the entire year? We believe it is. That this can be done is without question, for it has been demonstrated by faithful men among us who have consecrated their lives to this calling.

This class of colporteurs has usually been successful in staying with the work, rendering the cause many years of service. Indeed, most of the leaders in this work were selected from those who remained faithful to their post during winter and summer. But too often the colporteurs lose from one to four months during the winter season. This results in their becoming disconnected from the work, and engaging in some worldly employment, from which it becomes more and more difficult to get free; and though conscience smitten, the one-time worker for God continues on, to his spiritual detriment and often at the loss of his Christian experience.

God Blesses the Year-Round Worker

We believe that God in a special way bestows His blessing upon those who recognize the importance of the work sufficiently to give their entire time to it; for notwithstanding the difficulties that may seem to be in the way of the winter worker, if he is faithful, God makes it up to him by added blessings.

Elder J. H. McEachern, one of the secretaries of the General Conference Publishing Department, tells of an experience of his own when a colporteur. While tramping through the snow one winter day while canvassing, feeling rather depressed because funds were short, his foot came up from the snow with a five-dollar bill on the toe of his boot. While we could not promise this experience to all who wade through the snow, it is an illustration of the fact that God cares for His workers.

In some respects, winter is the most favorable time for work. The long winter evenings afford opportunity for home reading, which is quite generally improved by husband, wife, and family. The colporteurs, by making appointments during the day, can often secure a number of orders during the evening, calling at the homes when husband and wife are together. There is no better opportunity to secure orders for our good books than at such times. This is especially true of city canvassing. Our cities must be worked, and the winter season affords the very best time of year for reaching the people in these congested centers.

Recent Experiences

The following recent experiences, hastily culled from a large number that might be given, will serve to show that the Lord

is making good His promise, "Whatsoever is right I will give thee:"

"I am glad the Lord enabled me to work hard for fifty-four hours last week, and to take \$21.95 worth of orders and deliver \$320.95 worth of books. I took \$45.75 worth of orders Thanksgiving Day."

Another working in a large city reports for three months, 463 hours, 310 orders for "Bible Readings," valued at \$1,723.50. He also canvassed Thanksgiving Day, and took \$23.75 worth of orders in four hours.

Still another working in the country, reports for Thanksgiving Day, 9 hours, 9 orders, and \$47.50. Speaking of his experience, he says: "For my Thanksgiving dinner, or rather in place of a dinner, I took three orders in half leather with one canvass, and after that I took three more orders for half leather in succession."

The writer began his work as a canvasser Jan. 1, 1890, and continued winter and summer until called to act as leader in that work. Though reared on a farm and unfamiliar with city life, he began work in a city with practically no instruction. But the Lord gave success, and has enabled him to continue through the years. Others have done the same, and as a result are bearing responsibilities in the cause.

Today God is calling men to this work, and is prospering and blessing them, not alone in caring for their temporal needs, but in giving them the joy of seeing souls embrace the message as a result of their labors.

There are doubtless many others who have heard the voice of God calling them to service, but who have not yet responded. May these answer the call in this closing day of human probation, ere the voice of God ceases to call to service.

W. W. EASTMAN.

* * *

TESTING HIS CALL TO PREACH

AFTER listening to a stereopticon lecture by Elder James Hickman on the wonderful, world-wide extent of our present canvassing activities, and seeing the picture of the familiar face of Brother George King, the recognized founder of our present canvassing system, I feel that it may be of interest to the readers of the Review to know something of the early start of that particular branch of our work, and how Brother King was led into that field of labor.

At the close of his sermon in the Battle Creek church, one Sabbath in the early winter of 1880, as Elder James White stepped down from the pulpit, he remarked to my father, "Uncle Richard, don't leave until I see you. I want to talk with you and Aunt Huldah a minute after the crowd gets away."

Standing by my father's side, I listened as any small boy will, wondering what Brother White had to say.

When the congregation had gone, Elder White came up to where we were standing, and as I now recall his words, they were something like this:

"Brother Godsmark, I've got a man up at our house that I just do not know what to do with. He has been hanging around for the last two weeks, wanting to preach. He says he knows that the Lord has called him to the work, and maybe He has, but he doesn't look much like a preacher to me. He is devoted and seems

like a good man. We hear him praying in his room a good deal, but he has no education, can scarcely talk at all, and I don't believe we can ever make a preacher out of him. I wish you people would take him out on the farm. He can work enough to pay for his room and board, and maybe by next summer we can let him go out with a tent. I wish you would see if there is any 'preach' in him. His name is King, George King."

On our way home that afternoon, father drove by Elder White's home and took in a tall, slim, seedy-looking man whose dark, rusty-brown overcoat looked much the worse for wear. He placed in the back of our buggy a little old trunk which contained all the worldly possessions he had. He was given a comfortable room just across the hall from mine, and I remember how often I would be awakened in the early hours by his earnest prayers before the rest of the family were astir.

He helped about the chores, but spent much of his time studying his Bible. Mother helped him to arrange his sermons, and tried to teach him how a minister should present his subjects, for he seemed to have no education, no ability, and no initiative at all; but he *knew* that the Lord had called him to the work. He used to go alone into the front room, and there, standing before the law and prophetic charts that hung upon the wall, try to explain the message to the empty chairs he assembled before him.

One day toward spring, Brother Edmund's family, the only family of Sabbath keepers there was for several miles around, came to visit us (we used to visit back and forth in those days), and it was soon arranged that after dinner Brother King should preach his first sermon. My aunt, Mrs. Evans, one of the early Sabbath keepers, was sent for, and came over to help swell the crowd. This was to be his trial sermon, and was to decide whether the Lord had endowed him with a gift to preach. When it was decided that the time for test had come, poor Brother King refused to eat any dinner, and although it was a cold winter day, he spent the time out in the barn in earnest prayer to God.

After dinner the chairs were arranged, and an earnest season of prayer was engaged in before inviting him in. He made a blundering failure. His talk was short and anything but to the point. As he left the room, he tearfully asked that they pray earnestly that the Lord's will might be done.

After another season of prayer and a long pause, for no one seemed to want to express an adverse opinion, mother stood up and said, as best I can remember, that it was clear to her that Brother King was not called to preach in the manner that others preached. He could never go into the desk and hold a crowd, but he could be a fireside preacher,—that is, he could go to the homes of the people, and preach to them around their firesides; that he could give away tracts and talk the truth to people where they were.

Father, who stuttered so he could never take any part in public meetings, said that if Brother King would only do that, he would gladly buy all the tracts he would ever need, and would furnish him with whatever money he might require, as he would have no possible way of obtaining money of his own. It was soon

arranged that so long as he devoted his life to that work, he should always have a home with us, should never want for food, clothes, or money, and his tracts should always be supplied.

Brother King accepted this as the will of God, and his call to untried fields. His clothes were put in respectable shape, and the next Monday he started out. He carried a little old satchel, the best we had, full of tracts. His pockets, too, were bulging out with papers to give away, and he had \$2 in his pocket, enough to last him till the next Friday night, when he was to return and go to church with us. Friday came, and no Brother King; Sabbath morning, and still no Brother King. We felt no small concern as to his whereabouts.

When we reached the church in Battle Creek, he was there, so full of joy that he hardly knew how to tell of the rich blessings which had been his to enjoy as he had gone to the homes of the people and tried to tell them of the glorious truths that filled his own soul. He had not only given away a large number of his tracts, but had actually sold sixty-two cents' worth.

The next Monday he again started out with renewed vigor, another satchel full of tracts, and this time \$2.62 in money. That was his last visit at our home. This week he succeeded in converting nearly his whole satchel full of literature into cash. From that time on he bought his books direct from the Review and Herald Publishing House. During the summer he sold a good many dollars' worth of tracts and books, mostly books.

In the fall he urged his case so strongly before the brethren at the Conference that they decided to prepare him a special issue of "Thoughts on Daniel and the Revelation," binding the two books together in one. I remember how he urged the matter in his blundering way, telling them that if Elder Smith would only take his engraving tool (Elder Smith did all our illustrating in those days), and would engrave another picture of the "great and terrible beast" of Daniel 7, making it look larger, more fierce, and then just print it in red ink, he could sell those books readily.

That was the way our canvassing work began. The man whom Elder White did not know what to do with, became the pioneer of this wonderful means of carrying this message to earth's remotest bounds.

O. C. GODSMARK.

* * *

A COLPORTEUR'S EXPERIENCE

THERE is a great responsibility resting upon those who know this wonderful truth, and it is right that there should be. It has been a great blessing to us. It opened our minds to understand the Christian's hope, to see the benefits of a clean, spotless life, and to live it. We should surely feel responsible for others. The light for them is printed in our books. They have the money to buy. Billions are spent for nonessentials annually; why not take the light in printed form to them?

"Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth. . . . That which we see and hear calls us to our duty."—*"Testimonies," Vol. IX, p. 25.*

I want to tell you of one man who loved the souls of men. A colporteur went to

the home of a certain family. The man cursed him, and drove him away. The colporteur went back. The man drove him away the second time. He went back five times, but they refused the book each time. The colporteur felt impressed that he should make them a present of the book, "The Great Controversy." They accepted the book, and soon the son of the family was drafted into the army. While his mother was packing his grip, he said, "Mother, put in that book which the man gave us." She refused, because it was a Seventh-day Adventist book; but finally she decided to do so, thinking it might be his last request of her.

During the war the young man read the book. One night while gambling he won all the money in the crowd. He thought of what he had read in "The Great Controversy," and the next morning he went to the men, divided the money with them, and gave his heart to God. He returned home a Seventh-day Adventist.

When he got home, he told his father he was going to a Seventh-day Adventist school. His father had a very earnest talk with him, trying to persuade him to go to some other school. During the night the father decided what he would do, so the next morning he said, "Son, here is a check which I have written for \$10,000. If you will go to another school for your education, I will sign it and give it to you." The boy refused. He was driven from home with but forty cents in his pocket. He went to our school, and prepared for the mission fields.

This is just another demonstration of divine guidance.

I believe the newly illustrated "Patriarchs and Prophets" will have a very strong influence over every one who reads it. Practically the whole territory is open for it. While we rejoice over the 62 per cent gain in November, and that some of the colporteurs have recently received as high as \$245 a week, yet we need many more men and women who are born of the Spirit, to enter the field.

"Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*"Testimonies," Vol. IX, pp. 46, 47.*

May God help us not to delay longer, but to co-operate with the angels of God.

H. F. KIRK.

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the nineteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held at Takoma Park, Md., at 7 p. m., Feb. 19, 1923, for the election of seven trustees for a period of two years, to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive

committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association. By order of the board of trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

OBITUARIES

AN EARLY PIONEER GONE TO REST

Robert Frederick Andrews, a pioneer minister of the advent message, died at his home in College View, Nebr., Nov. 22, 1922, at the age of eighty-eight years.

Elder Andrews was born in Prospect House, Monaghan County, Province of Ulster, Aug. 8, 1834. His Scotch ancestors moved to Ulster during the persecution of Protestants in the sixteenth century. At the age of nineteen, he came to America with his father's family, where they settled first at Pittsburgh, but later moved to Whiteside County, Illinois, there encountering the struggles incident to those pioneer days.

In early manhood Brother Andrews accepted the doctrines of Seventh-day Adventists as taught by Elder J. N. Loughborough, and not long afterward actively engaged in the work of teaching his faith to others. He was fervent and active in labor, traveling by the slow methods of those early days over Wisconsin and Illinois, raising up churches, combating heresies, rebuking fanaticism, and strengthening believers.

At one time Elder Andrews was president of the Illinois-Wisconsin Conference while the territory of these two States comprised one conference. In 1885 he and Elder S. H. Lane were sent to Ireland as pioneers of the message, leaving his wife with the care of six growing children, the youngest of whom was little more than a babe. Again in 1900-01, he was elected president of the Illinois Conference.

In 1901 he came to College View for the sole purpose of affording his children the advantages of a Christian education in Union College. At this time he was nearly seventy years of age, but a spirit so fervent as his could not be idle. He was still in excellent health, and entered actively into his Lord's service in this new field, taking charge of the southeastern division of the Nebraska Conference. It was always his greatest pleasure to minister to the spiritual and also to the temporal needs of others. In this ministry he was untiring. He never missed an opportunity to urge young people to secure for themselves the best possible education to qualify them for usefulness in the Lord's work.

With advancing years his public activities decreased, but his heart remained young and sympathetic for the welfare of the young to the last. His Bible never lost its charm, and the progress of the message was more and more his great delight. His godly life, no less than his words of counsel, was a constant blessing to all who knew him. For the last year he has steadily declined from apparently no other cause than the weight of years. His life came to its close as the sands are spent from the hourglass.

Of his father's family, he is survived by a sister, and a brother two years his junior. He also leaves to mourn, his devoted wife, who fully shared his devotion to the cause they both loved and cheerfully accepted the responsibility of the family that he might be free for the gospel ministry; four sons and four daughters.

The funeral services were conducted in the Seventh-day Adventist church at College View by Elders R. A. Underwood, S. E. Wight, and J. N. Anderson.

J. N. Anderson.

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

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

ANOTHER WORKER FALLEN

WITH sadness we pass on news of the death in Europe of one whose service in this cause has made her beloved by associates in many lands. The General Conference has received the following message by cable from Geneva, Switzerland:

"Mrs. Lenna W. Salisbury died of pneumonia Sunday (January 21). Funeral Tuesday." (Signed) A. V. Olson and Dr. W. A. Ruble.

This word will bring grief to thousands of Sister Salisbury's associates in the work to which her life has been devoted since the school days in old Battle Creek College. Our sympathy goes out to the mother, Sister E. H. Whitney, of Hinsdale, Ill., to Mrs. J. F. Morse, her sister, of the Hinsdale Sanitarium, and to Mrs. B. Salisbury, of Battle Creek, Mich. Our sympathy is also especially with the workers in the Latin Union, who will feel sorely stricken by this great loss to their work. Sister Salisbury was a tower of strength in the new Latin Union Training School, established two years ago in eastern France, just over the border from Geneva, Switzerland.

As a child she had learned the French language while in Switzerland with her parents. There it was that her father, Elder B. L. Whitney, one of our European pioneers, was stricken down. Returning with her mother and sister to this country, she entered Battle Creek College. In 1898 she was married to Prof. H. R. Salisbury, and together they worked, rendering devoted and efficient service in school work in America and Europe, later serving in India, where Professor Salisbury was called to the superintendency of the India Union Mission. It was in late 1915, during the Great War, that Professor Salisbury lost his life in the sinking of the steamship "Persia," as he was returning to India after attending a council in the United States. Sustained in this affliction by an unwavering trust and a deep Christian experience, Sister Salisbury would have continued in India but for physical illness, which made it inadvisable for her to remain in the tropics.

After several years in America in educational and sanitarium work, her health had so recovered that she accepted a call to the Latin union school. Here her life has been full of blessed service. The

brief cable dispatch indicates that Dr. Ruble, superintendent of our sanitarium in England, was called to France in Sister Salisbury's last illness. Her strong and beautiful Christian life has been spent in service, and is now laid down in the blessed hope. We rejoice to think of the day so near at hand when the grave will be opened and the sea will give up its dead. Until that time we know that the life and service of Professor and Mrs. Salisbury will continue bringing forth fruit in the lives of those who have been touched and influenced by their ministry.

W. A. S.

* *

GENERAL CONFERENCE OFFICE NOTES

THE first week of the new year found us continuing to make our contributions to the work in other lands. However, these represent appointments carried over from the previous year.

Elder and Mrs. W. P. Elliott and their daughter Mildred sailed from New York January 4 for Haiti. Brother and Sister Elliott have been connected with the work in the West Michigan Conference, and responded to the call to connect with the work in the needy island republic, where Brother Elliott will act as superintendent of the field.

Mr. and Mrs. John Worden, of California, sailed from San Francisco on January 7 for Valparaiso, Chile. Brother Worden is to connect with the Chilean school in the work of its agricultural department.

While recording the sailings of missionaries, we are glad to inform the readers of our church paper that we have just completed making up our official family in the Mission Board office here at headquarters by the addition of Elder M. N. Campbell. Brother and Sister Campbell arrived here January 7 from Great Britain, where for a number of years Brother Campbell has acted as president of the British Union Conference. At the General Conference session in San Francisco last May, Brother Campbell was appointed field secretary for Europe, but at the last Fall Council, Europe generously agreed to release Brother Campbell to connect with the Mission Board work here in Takoma Park. Brother Campbell has therefore now entered upon his duties as an assistant in the Secretarial Department.

C. K. MEYERS.

* *

A WORD FROM ONE OF THE VETERANS

WRITING of the situation in Europe and of the needs of the work, Elder J. W. Westphal, of the South American Division, says:

"Yes, the stress of the times is upon us, and I see very little prospect for relief. Just now the war cloud is hanging black and heavy over the Near East. I am anxious to see the next papers. But this and so many other things impel me to believe that we cannot hope for more favorable conditions to carry the work and message to the world. The favorable conditions have passed, and we have but poorly improved them. Now the work must be done in unfavorable conditions, just as we were told long ago by the spirit of prophecy.

"I find the money situation close here. But hearts are closer, and this is the great evil of the present. As I look at it, our one hope is that we may get hold on God, ministers and laymen, and ministers more than laymen. We must depend less on ourselves, less on money, but infinitely more on the

power of God. I do not mean that less money will be needed or used. Much more will be needed, and much more will also be used. But this will be when we as ministers feel our responsibility, regardless of money; when we recognize the solemnity of the 'woe unto me if I preach not the gospel.'

"The query often comes to me, whether the present stress and the prospect of continued stress is not the means that the Lord is trying to use to bring us to our real spiritual senses. America (I include South America in this) has not yet suffered. The distress of Europe may come upon it any day. We are not so much better that we have any reason to expect exemption from the punishments that are coming upon others. O, it seems to me that our most favorable time is still just now. With consecration and atonement we must give the message, and then the Lord will work for us mightily."

* *

STEREOPTICON SLIDES WANTED

ONE of our mission fields is very desirous of securing, either by donation or by special price, stereopticon slides, both standard and viopticon size. These should be on subjects appropriate to our message and work. Any one in position to help as suggested, should write to L. A. Hansen, Medical Department, General Conference, Takoma Park, D. C.

* *

ALL through the fault of the editor, the report of spiritual uplift work at the Loma Linda Medical College, published in the REVIEW of December 21, was credited to Elder G. B. Starr instead of Elder A. O. Tait. We beg Brother Starr's pardon for making him say something he never said, and the pardon of Brother Tait for not giving him proper credit for this excellent report.

* *

A LETTER from Brother Orno Follett, who is engaged in work for the Indians in New Mexico, stated recently: "Elder L. B. Schick baptized Dan and his wife, Lola, in the little lake near our mission grounds. The work is growing among the Navajoes, and we hope to see several more ready for baptism by spring. The Indian children in the mission school are doing well, with Miss Maggie McCoy teaching again this year. We feel grateful to God for the many blessings He is bestowing upon this needy field."

* *

In a letter written from Wahroonga, New South Wales, under date of Nov. 15, 1922, Elder J. E. Fulton speaks as follows of his trip to the Australasian field:

"We had a very good passage almost all the way across the Pacific. We broke one blade of one of the propellers and came wabbling along, but we made very good time notwithstanding. When we were nearing the Australian shores, wireless messages were received bidding us welcome home. Then when we reached the wharf in Sydney, many of our old friends were there to greet us. The assurances of hearty support from our friends whom we met and those who had written us, made us feel that we are among friends. We trust that with God's blessing we may be used to advance the work in this great field. We have been exceedingly busy reading minutes of the recent Conference, holding committee meetings and officers' council meetings, and gradually we are getting a grasp of the situation."