

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

In His Hand

(John 10: 28)

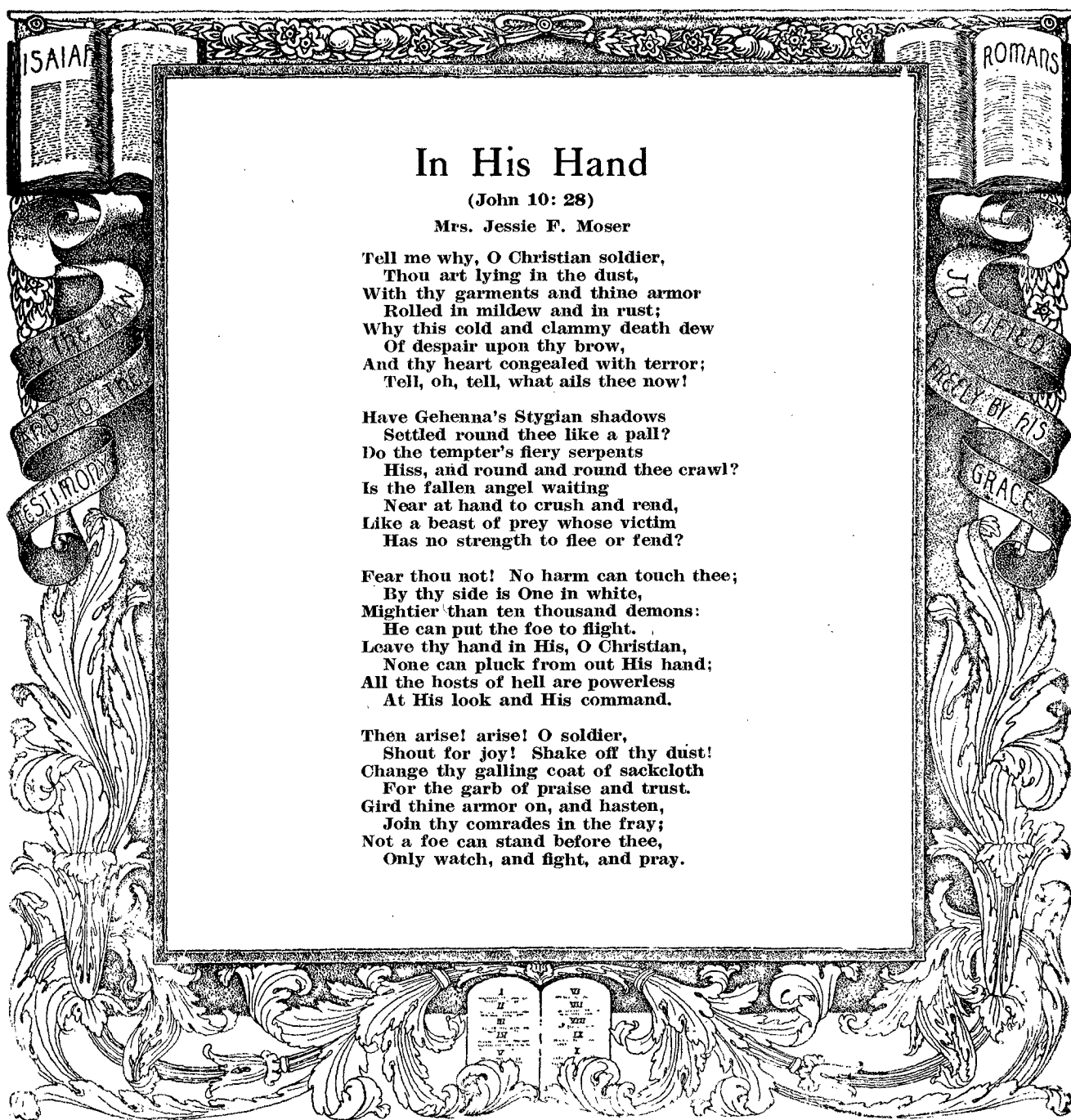
Mrs. Jessie F. Moser

Tell me why, O Christian soldier,
Thou art lying in the dust,
With thy garments and thine armor
Rolled in mildew and in rust;
Why this cold and clammy death dew
Of despair upon thy brow,
And thy heart congealed with terror;
Tell, oh, tell, what ails thee now!

Have Gehenna's Stygian shadows
Settled round thee like a pall?
Do the tempter's fiery serpents
Hiss, and round and round thee crawl?
Is the fallen angel waiting
Near at hand to crush and rend,
Like a beast of prey whose victim
Has no strength to flee or fend?

Fear thou not! No harm can touch thee;
By thy side is One in white,
Mightier than ten thousand demons:
He can put the foe to flight.
Leave thy hand in His, O Christian,
None can pluck from out His hand;
All the hosts of hell are powerless
At His look and His command.

Then arise! arise! O soldier,
Shout for joy! Shake off thy dust!
Change thy galling coat of sackcloth
For the garb of praise and trust.
Gird thine armor on, and hasten,
Join thy comrades in the fray;
Not a foe can stand before thee,
Only watch, and fight, and pray.



Comment on Current Events

INTEREST continues to center in the Ruhr and the Near East. In the German mining and industrial center, strikes, sniping, and *sabotage* have been met by courts-martial, fines, imprisonment, orders to shoot without warning, and various repressive measures calculated to isolate the occupied region and compel its inhabitants to the French will. Forecasts are hardly ever profitable, but the *Washington Post* for January 27 ventures the following in the belief that "the food shortage in Germany is . . . one of the prime factors in the situation:"

"Germany is nearly at the point where she must finance the purchase of 2,000,000 tons of food, or risk the starvation of 40 per cent of her population. There is a great deal of German credit in Holland, Switzerland, Sweden, and other neighboring countries, but this credit is individual or corporate, and is not available to the German government. The Allied Powers have no means of seizing this money. Whether Germany will have a famine or not may depend in part upon the generosity of her people who have money abroad. They can finance the food supply if they will. . . .

"In the rapidly developing test of wills and endurance, France will contend that Germany can be fed from German resources, while Germany will insist that there is no relief except such as may be given by the great nations, including the United States. France will cut off coal from Germany; Germany will claim that this causes unemployment and starvation. France will retort that rich Germans can relieve their countrymen; Germany will deny this, and ask for help from outside. Popular opinion will demand that famine shall be averted; political pressure will be exerted upon all leading governments to induce them to persuade France to ease up on Germany. The two contestants will narrowly watch this development of public feeling, and will shape their policy more or less according to the state of world sentiment. If France feels sure that the powers will not or can not intervene, she may hold Germany in a death grip, and succeed in compelling rich Germans to disgorge. If Germany feels sure that the powers will finally intervene, she will defy France, and undergo great hardship for the sake of defeating France's aims."

If the *Post* is right, Europe has ahead of her a period of unparalleled ferment and disorder; for it is inconceivable that such a state of virtual war as now exists between France and Germany can be prolonged to any such desperate lengths without giving rise to a multitude of greater or less disturbances among the other wrangling states of Europe.

Progress has been made in the Near Eastern controversy, though whether toward peace or war is not yet certain. The issue has at least narrowed down to a question of total independence for Turkey as opposed to concessions. Agreement is a different matter. As long as Great Britain and Turkey both want the Mosul oil lands, it is evident that adjustment satisfactory to both is practically impossible.

* * *

Emile Coué, the French apostle of autosuggestion, is just completing his American tour, having lectured between forty and fifty times, and held numerous clinics. Whatever other effect his visit may have, he is leaving his phrase, "Day by day, in every way, I am getting better and better," in the minds of a good many people whose theosophic tendencies predispose them to a doctrine of self-sufficiency.

* * *

Dr. Percy Stickney Grant, of the Episcopal Church of the Ascension, New York City, is also in the public eye. His statements from the pulpit—that no university-trained clergyman believes in the divinity of Christ, that the miracles of Christ were not supernatural, but were worked by autosuggestion, and that

the clergy should be free to preach truth as they see it—have caused a lively discussion. That a man should desire freedom to express such sentiments if he believes them, is natural; that he should insist on being called an Episcopalian, or a Baptist, or a Seventh-day Adventist and being supported by the church while doing so, is not so easily understood.

* * *

Gen. John J. Pershing gives it as his opinion that as a fighting machine the airplane is the master of any battleship yet built. Aerial bombs, he says, can be dropped with surprising accuracy, and can put out of commission or actually sink any ship afloat.

This statement is of special interest in connection with recent developments in air craft and in aerial control by wireless. Planes are now flown without a pilot, by means of a wireless directing station on the ground. What will war be like when flocks of machines can be sent over enemy cities to drop bombs and flood the air with poisonous gas without endangering the lives of those directing the attack?

* * *

Increasing the reach of modern instruments of death is the order in other lines also. France has a new piece of ordnance effective at sixty miles. The United States Army is soon to have a new bullet which it is claimed has a range of 1,400 yards in excess of that now in use, a 30-per-cent flatter trajectory, and nearly three times the hitting accuracy. The bullet is of the long-nosed type, rounded at the back to reduce the vacuum caused by its flight through the air.

The simple recital of present-day events and of inventions in war equipment is a sermon on prophecy. Men talk peace, and expend their money and their physical and mental energies for war. The prophets saw the strange, contradictory tangle of modern affairs, and told us the meaning. Events hammer at our senses as if to awaken us to the fact that the day foretold is here.

* * *

Another step in the conquest of the air is marked by the 1922 record of the United States air mail service. On 7,887 trips 1,727,265 miles were covered by the mail planes in all kinds of weather conditions without a single fatality.

C. A. H.

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

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

VOL. 100

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No. 7

A Great Spiritual Revival and Reformation Foretold by the Prophets

ARTHUR G. DANIELLS

A GREAT spiritual revival and spiritual reformation under the ministration of the Holy Spirit is to take place in the remnant church just before the Saviour comes to translate His people. This is set forth very definitely and clearly in the word of God. It is also presented in many repetitions and with strong emphasis in the writings of the spirit of prophecy.

As the time approaches for this spiritual movement to take place, the minds of God's true people will be turned to what has been revealed regarding it. What has been written will be given most earnest study. The knowledge thus gained, the convictions formed, and the desires created, will lead the truly earnest and sincere among God's people to enter into this spiritual movement with all their hearts. Thus they will be fitted for translation.

A Momentous Question

Some day that great spiritual revival and reformation will be going forward in all its fulness and power in the remnant church. And it is just possible that it has already begun. Why not? Is not the coming of the Lord near, even at the door? Have not all the great lines of prophecy been fulfilled, save the last specification in each? Has not God's last warning message to a perishing world been sounding forth for seventy-eight years? And is not that message to be limited in its duration to a single generation?

Now if all this be true, and with all our hearts we believe it is, then, must not translation day be very near? Why, then, should not the spiritual revival and reformation ordained by the Lord to prepare His people for translation, be in progress now?

This is a truly momentous question. As a people we should give it most earnest study. The subject embraces what has been revealed regarding the "latter rain," the "sealing of God's people," "preparation for translation," and "a spiritual revival and a spiritual reformation."

Preparation for Translation Day

In the 14th chapter of the book of Revelation we have the return of Christ for His people clearly brought to view. We have also a well-defined message which is to herald His coming and to prepare a people to meet Him. That message declares that the hour of God's judgment is come. It warns even the professed followers of Christ that they are unprepared for that solemn hour, and it further tells them clearly just what they must do to stand approved before God.

That message prepares a people for translation; for it is declared of those who accept and obey the mes-

sage, "Here are they that keep the commandments of God, and the faith of Jesus." And immediately John beheld "a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." This company, brought by the message and the power of God to the high Christian experience of keeping the commandments of God and the faith of Jesus, is that same company brought to view in the prophecy of Isaiah, who will say, when they see the Saviour coming, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

The perfection of character expressed by keeping the commandments of God and the faith of Jesus, is stated in another form in Revelation 14: 5. Here John says of those who keep the commandments of God and the faith of Jesus, "In their mouth was found no guile: for they are without fault before the throne of God." In the prophecy of Zephaniah this same remnant people is brought to view. Almost the entire prophecy is devoted to the day of the Lord and the preparation God's people must make in order to abide the day of His coming and to stand in His presence.

In his first chapter, Zephaniah declares: "The great day of the Lord is near, it is near, and hasteth greatly." Verse 14. After giving a vivid description of that great event, the prophet says:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

Face to Face with the Day of God

This gathering call, this admonition to seek righteousness and meekness when the day of the Lord is near and hasteth greatly, is given to God's people; it is to the "meek of the earth, which have wrought His judgment." This clearly reveals that a far more than ordinary religious experience must be obtained by those who will be living when the Saviour returns, and who are to be translated without seeing death. Although they are counted as the meek of the earth, and are represented as striving to live in harmony with the requirements of the Lord, yet they must be lifted to the highest plane of religious experience and Christian character of any body of people who have ever lived on the earth. In the third chapter of his

prophecy, Zephaniah assures us that God's people heed the call to a deeper religious life, for he says:

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zeph. 3: 13-17.

Here we have the remnant church standing face to face with the coming of the day of God. Although they are recognized by the Lord as His people, they are admonished still to press their intercessions for righteousness and meekness. They heed the admonition, and are crowned with victory. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Surely such a triumphant experience as this cannot be gained without a great awakening and a great spiritual revival and reformation.

A Heart-Searching Revival and Reformation

To the prophet Joel was revealed the same great day of the Lord, and the same remnant people who are to meet their Saviour face to face. And to him was revealed a most heart-searching revival and reformatory movement. Here is his statement:

"The day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?"

"Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer, and say unto His people, . . . Be glad and rejoice: for the Lord will do great things." Joel 2: 11-21.

It would be difficult to imagine a more earnest and sincere religious movement among the people of God than is here presented. But just such a heart-searching revival is needed to prepare the church for translation. And it will surely come. It is a part of the great plan. It is necessary for the consummation of that glorious plan. Let us all press hard toward this greatly needed experience.

* * *

He may not live across the seas. He may not live in another city. He may live in my own town; nay, in my own house. And for years he may have been calling upon me to help him. O thou missionary God, help me to hear and heed all calls for help.—*Amos R. Wells, in "The Living Bible."*

* * *

"A MAN is either made or marred for life by the use he makes of his leisure time. Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish."

The Nashville Workers' Meetings

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." Zech. 10: 1; Joel 2: 23.

On Thursday evening, January 18, a large company of workers met in the chapel of the Southern Publishing Association, Nashville, Tenn., with hearts bent on seeking God for a special outpouring of the Holy Spirit. These earnest men and women had gathered from all parts of the Southern and Southeastern Union Conferences, and from the outset the meetings, which continued till Tuesday, the 23d, were marked by the rain of the Spirit with unusual power and blessing.

The promise of rain in the time of the latter rain was given through the prophet more than two thousand years ago, to encourage and assure the Lord's people who live in the time of the latter rain of power to finish God's work and to prepare for translation. And very precious to us is the realization that the Holy Spirit came to our hearts in Nashville to exalt the Lord Jesus.

It may be that many of God's people in other places were earnestly seeking Him for the success of these meetings, for the workers as they came together seemed expectant of such a visitation of the Spirit as came to us, and in the first hour spent together we thankfully recognized that the Holy Spirit was the director of the occasion.

As Elder A. G. Daniells led us in earnest study, we were brought to see that the burning zeal of the prophet had been too little shown in our service, that God's work had been too seldom in our hearts as a burning fire, that an alarming amount of lukewarmness had crept into our experience, and that the time had come for us unitedly to seek God to send a spiritual revival and reformation among us.

The outstanding message which came to us from every study was the urgent, vital necessity of the fullness and power of the Holy Spirit for a life of victory or effectual service; and God Himself spoke to us all, giving us such a deep sense of impotence and need that we were driven to seek Him, beseeching Him to restore, revive, and quicken us by the infilling of His Holy Spirit.

With strange informality and quiet impressiveness the message of revival and reformation came to us from the word of God and the spirit of prophecy. There was no preaching, no loud appeal to the emotions, and little formality of procedure; but never before has it been our privilege to attend meetings so evidently controlled by the Spirit of God. The word of the Lord was given free course in every meeting. The messages of the spirit of prophecy were earnestly studied, and God's voice was heard in both, saying, "This is the way, walk ye in it."

We were deeply convicted of the sins which lie behind so much of our failure,—neglect of prayer and of the study of the Bible. The days spent together were days of heart-searching and confession and prayer. Our hearts were profoundly stirred, and we acknowledged our faults to God and to one another; and then as our lives were yielded afresh, the communion of the Holy Spirit became to us a blessed reality. A new song was put in our mouths, filling us with joy in the Holy Ghost.

Into such blessedness were we led that before the meetings closed it was to be observed that every opportunity was improved for joyous testimony of per-

sonal experiences of the goodness of God in giving us victory over sin and confidence in His power to keep us from past weaknesses.

During the last days of the meeting a clear, ringing testimony was continuously borne that the work had been lifted to a higher basis, for the Saviour had been exalted in all our hearts. One statement made by a pastor of one of the large churches is representative of a great many of the testimonies which were heard, and is indicative of present victory over weakening besetments. He said:

"I have attended many meetings in my experience as a minister, and have been greatly blessed on many occasions; but too often I have weakened the blessing in my life by uttering words of criticism even while the meetings were in progress. But this meeting has brought to me the greatest blessing of my life. This is the first meeting that I have ever attended where I have not criticized my brethren, and it is also the first meeting that I have ever attended where I have not heard one word of criticism. God is certainly here, and I rejoice in the great victory that I have gained and the great blessings that have come to me."

Another brother said, "I have been a great critic, but by the grace which God has now given me, I have quit."

Another said, "I came here with bitterness in my heart toward some of my brethren, but God has wrought a miracle, and has taken all that out of my heart, giving me confidence in my brethren and love for all of God's people."

Differences between brethren were removed, and we came with one accord to an upper-room experience that brought Pentecostal power into our meetings.

It seemed to us all that in the past we had limited the Holy Spirit in His operations, and had failed to believe that He could reveal Himself in fulness to our dear people in the churches. We believe that this meeting has shown us otherwise. We believe that He has here given us an earnest of what He is ready and waiting to do when the soil is prepared, when hearts are softened, when souls are expectant.

Speaking soberly, and after months of continuous tokens of God's working in such meetings in other places, remembering what He has been doing, realizing how clearly and conclusively many of our dear people have been enabled to grasp and to appropriate the blessed promise of the indwelling fulness of the Holy Ghost, we testify that the power and blessing of this Nashville meeting are all of God.

During the past months we have constantly been seeing fresh tokens of His power, fresh trophies of His grace, fresh traces of His touch, from which virtue ever flows, and we humbly and thankfully believe that these all prove that a mighty tide of divine life and power is impending, and will sweep over our churches in answer to the prayer of faith.

Never before, perhaps, have such possibilities been realized by us. Times are changing. Fields are ripening. Hearts are softening. Very truly, very definitely, may you unite with us, with importunity, with strengthening faith, in supplication to the Saviour, as we cry:

"Come in, O, come! the door stands open wide,"

"Tis time for Thee, Lord Jesus, O, come in."

O, join with us, and bear our dear people in this revival and reformatory time up to the throne on eagle wings of prayer. So shall we be empowered to finish His work, and so shall we be prepared for translation morning.

C. H. WATSON.

We Are Able!

THE ancient church, while on the march to Canaan 3,400 years ago, were startled when brought face to face with the magnitude of the task which they were called out of Egypt to perform.

Some of them were firmly convinced that the conquest of Canaan was beyond their ability, and these convictions were strengthened by the report rendered by the ten spies. They overlooked the fact that the Lord never calls out a movement to end in defeat. They forgot the many instances where God had manifested His miracle-working power in a signal manner to overthrow difficulties and to remove obstacles that were beyond the power of man to dislodge.

But in spite of their fears, the movement swept on, and the people were established in their national home in accordance with the divine promise. It was the trust, the faith, and the boldness of men like Caleb that carried the church safely through. "Let us go up at once, and possess it," said he, "for we are well able to overcome it."

We all believe that we are repeating much of Israel's history. Today a big responsibility is laid upon us. It is no less a task than the conquest of the heathen world with the gospel message for this age. It is a work cut out for men and women of faith, whose confidence in God and His cause cannot be shaken.

The task has been carefully surveyed and divided up, so that every member of church and Sabbath school shoulders a portion of it. At present it means the raising of an equivalent of 60 cents a week per member to carry on the foreign mission interests. The Lord of the harvest stands ready to help every one who is disposed to lift his share. And who is not so disposed? Such individuals would be hard to find in our ranks today.

Does 60 cents a week look like a burden? Much depends on the viewpoint. The cost of five gallons of gasoline a week is not looked upon as a burden by the owner of an automobile. Why not? Because it contributes to his work or pleasure, and he passes out the necessary money without considering it especially burdensome. A bargain counter presents a rare chance to buy some article. It may not be particularly necessary to our well-being, but it is a bargain, and "may be useful some day." We cheerfully pass out the 98 cents or \$1.49, and rejoice at the opportunity to invest the money so well.

There is no investment that pays so well as money invested in human souls. And, brethren, it is wonderful how the money we give to missions week by week is yielding results in souls won to Christ from heathen darkness. They are coming to the light by the hundreds and the thousands. As we fix our eyes upon what is really being accomplished by our foreign mission operations, we feel that 60 cents a week is a small matter compared with the returns. Our interest is intensified, and all thought of "burden" in relation to missionary giving is dispelled.

So far as workers are concerned, the supply is gratifying. Our schools are pouring forth a stream of well-trained youth, who are ready and anxious to respond to the call for service in the needy fields beyond. And when once in the field, these workers are loath to return to the homeland, even when declining health makes it imperative that they should.

During the last week a missionary couple, home on furlough, were advised by the Mission Board to defer returning to the mission field for a year or two, until

the wife becomes stronger. The wife shed bitter tears, and the husband was a picture of dejection at the prospect of this delay.

So the workers, trained and devoted, are ready and waiting. There is no serious lack in that quarter. The one thing we are anxious about is the funds to send them on. But even these are sure to come. Through the churches a spirit of faith and courage is moving, and a general feeling of confidence in our ability, under God, to complete the task, is entering every soul. "Let us go up at once and possess it, for we are well able to overcome it," is becoming the battle cry in all our conferences.

An omen of cheer is the disposition of the church and Sabbath school leaders to keep a steady eye on the progress of their flocks toward the goal of mission offerings. More and more these leaders are recognizing the fact that the hearts of the believers are sound enough on the question of foreign missions, and all they require is to have the needs kept before them week by week, so that there will be no "getting behind" in the offerings. The church and Sabbath school leaders who are persistent in this, and who in a good, hearty way keep the standing of the mission funds before the people each week, are rewarded by seeing a liberal response to the calls made. This plan works with equal success in the mission field. In a church in East Africa a native leader got under the burden of increasing the offerings of the members, and succeeded in trebling the gifts in one year. Besides that, the spiritual and missionary interests of the church increased accordingly.

Yes, fellow believers, we are well able to do it. The Lord knew that when He placed the responsibility upon us; and moreover, He knew we would not fail to do it, as, trusting in His help, we gripped the work and made of it a pleasure and a blessing. So let us plan to keep abreast of the advancing line of our missionaries. The Missions Rally Sabbaths will be a fine opportunity to show them we are with them heart and soul in their work.

M. N. CAMPBELL.

* * *

The Voice to Her Heart

ATTENDING meetings in Queensland, Australia, I met one of the aged mothers in Israel, who bore clear testimony to the direct intervention of the Lord in turning her feet into the way of obedience to His commandments. It was Mrs. Snape, formerly of Toowoomba. This is the narrative, as set down from her own lips, as Mother Snape talked of the goodness of the Lord in guiding her through a long life. She said:

"I was a stanch Presbyterian. My husband and I had had some talk with Pastor G. B. Starr, who had come to Toowoomba. We knew that he was a Seventh-day Adventist, and had had some talk about the Sabbath question. One Saturday my husband and I were out in the field at work. Pastor Starr came along, having been holding meetings over in the Ranges. He stopped for a moment as he passed us.

"Ah," he called out, 'I see you are breaking the Sabbath to keep the Sunday.'

"I replied lightly, 'Yes, that is what we are doing.'

"Immediately a voice said to me, 'Yes, that is what you are doing, breaking the Sabbath.'

"And all day long, and all through the Sunday service at the church next day, every now and then it was ringing in my ear, 'Yes, that is what you are doing, breaking the Sabbath.'

"You did not hear it with your ears," I said to Mrs. Snape, as she was relating the experience.

"No," she replied, "not with my ears, but it was so clear that I thought every one else would hear it with their ears. It was just as distinct as though it was being spoken in an ordinary voice."

Before the next Sabbath came, Mrs. Snape and her husband had decided to keep the Sabbath of the Lord. The husband's convictions were not quite so rapidly developed as those of the wife who had heard this voice ringing in her soul. He believed he ought to keep the Sabbath, but shrank from doing ordinary work on Sunday. Our sister's convictions, however, would not allow her to acknowledge any rival to the Lord's own holy day, and that next Sunday, if only to proclaim to her own heart the fact that she had laid hold of the blessed day that has no rival, she went out in her garden with the spade.

All this was many years ago. When the story was told me, the husband had been laid away in the blessed hope. Mother Snape, then living in Brisbane, bore testimony to the joy which these truths for the last days had brought to their home.

W. A. S.

* * *

The Fruits of a Revival and a Reformation

The Real Test in Christian Experience

"BRING forth therefore fruits meet for repentance." Matt. 3: 8.

During the last few weeks we have said considerable through the REVIEW regarding the great need of a revival and a reformation in the church. This need is recognized in every quarter. We receive from our brethren and sisters in various sections of the country, piteous appeals for something to be said through our church paper which will lead to a return of the old-time spirit of simplicity and earnestness which once characterized the remnant church. There are hundreds of earnest, devoted believers who deplore the spirit of worldliness which they see pressing in upon us. This is indeed a hopeful sign. God still has a loyal people in the earth. There are thousands of men and women connected with this movement who love the truth of God more dearly than they love their own lives. They have demonstrated this by the spirit of sacrifice which has characterized them through the years.

When we speak of the need of a revival and a reformation, we would not be understood as believing that the remnant church has become Babylon or that it has turned its back upon God. Such we do not believe to be the case. We do believe, however, that the cares of this life and the influences of the world surrounding us, have brought to many a spirit of formality, of indifference, of carelessness, of worldliness, and even of backsliding. These are strenuous days—days of preparation for the coming kingdom. This is a time in which we are exhorted to prepare to meet God—to be "ready, for in such an hour as ye think not the Son of man cometh." The need of a revival and a reformation is felt in every church. It is needed in some measure in the life of every church member.

Of what should this revival and reformation consist—of mere sentiment, of a wave of emotion, of a stirring up of the feelings? This stirring of the heart is of course necessary, but if the revival and the reformation go no farther than this, they will fail to accomplish the purpose and design of God. A revival means a stirring of the sensibilities, a softening of the heart, a sense of sin, a desire for a better life; but a reformation means more than this.

A reformation involves a change of vision, of viewpoint, of life purpose,—a genuine transformation of the individual.

It means, in concrete terms, that one who experiences the revival and the reformation that God calls for, will cease his life of sinning. As expressed by the apostle Paul, it will lead to carefulness, to a clearing of himself, to vehement desire. 2 Cor. 7:11.

It means that the one who steals will cease this wicked practice, and will restore that which he has wrongfully taken.

It means that the one who has robbed God in tithes and offerings will restore, in so far as lies within his power, that which he has withheld from the treasury of God.

It means that the one who has used his tongue in gossip and slandering his neighbor, will go forth to bless and to speak words of hope and encouragement.

It means that the one who has been careless in Sabbath observation will sacredly regard the day of the Lord.

It means that the one who has been neglectful in his practice of the principles of healthful living, who in his eating and drinking has ministered to the lusts of the flesh, will henceforth eat and drink to the glory of God.

It means that the one who has followed the fashions of the world, and has dressed wholly with regard to her own fancy, or in conformity to worldly fashions, will seek to dress in such modest, dignified manner as will commend her Christianity to her associates.

It means that the one who has been engaged in the pleasures of sin, associating with worldly companions, engaging in frivolity and parties of pleasure, will become sober, prayerful, and reflective.

It means that the one who has been light and trifling in his conversation, spending his time in joking and idle chitchat, will have his mind filled with more serious subjects of thought, even thoughts pertaining to his eternal welfare.

It means that the one who has been cross and surly and impatient in his home, will manifest a spirit of quiet, meek forbearance.

It means that the one who has been dishonest in deal or who has willingly neglected to meet his obligations to his fellow men, will make every endeavor to pay his debts and to conduct his business in an honest, God-fearing manner.

It means that the one who has neglected prayer will be found often in communion with his heavenly Father; that the one who has neglected the study of the Word will find pleasure in its perusal.

It means that the one who has found pleasure in lustful or revengeful thoughts will cry out in the agony of his soul to be delivered from this body of death, and by Christ's grace his thoughts will be turned into channels of purity and of peace.

It means, in short, that the fruits of a genuine revival and a reformation will lead every man, in all that he does, in every relationship of life, to make it his first great purpose to honor and glorify his Master.

In the transformation of character, in this translation from the kingdom of darkness into the kingdom of light, is involved a genuine, thorough work of revival and reformation, and let us not stop short of this standard. Let all of us make this our ideal, and by God's grace determine that we will use every energy of our being to reach it. And we can reach it, not in our own strength, not in our own wisdom, but,

thank God, help has been laid upon One who is mighty to save.

The fruit of a revival and a reformation in our personal experience is the test of its genuineness. Let us remember this. May God keep us from being content with a mere wave of emotion. May He lead us into the deeper depths, lead us to seek earnestly through the grace of Christ to bring forth in our experience those fruits which will commend us both to God and to our fellow men as earnest, devoted Christian believers.

F. M. W.

* * *

Impressions and Dreams

To what extent should impressions and dreams be taken as spiritual guides? This is a question which we believe is worthy of careful consideration. If one could always determine the source of the impression or the dream, the difficulty would be solved, but this is the crux of the whole question.

Through the centuries the Lord has spoken to His servants in dreams of the night. Undoubtedly He does this at the present day. Every good impulse of the heart is born of the Holy Spirit. The angels of God are about His children continually, seeking to lead their minds and impress them in the right way; but, on the other hand, the powers of darkness are seeking to do the same. By what standard shall we judge the impression?

There is one standard, and only one, and that is the Scriptures of Truth. The word of God is the great guidebook for the Christian. Any and every impression which leads contrary to that, springs from an evil and not a good source. Every dream which would lead us to act contrary to its instruction we may know is not prompted by the Spirit of God.

God cannot lie. He is the same yesterday, today, and forever. The teaching of His Spirit is not yea and nay, but always the same, and the Spirit in the life of the child of God will speak the same thing and lead in the same direction as does the Spirit in the word.

We frequently receive articles for the REVIEW based upon some dream, and often we are told, when some article is sent us, that the Spirit of God directed that it should be written, and that it should be printed in the REVIEW. What are the editors to do? Shall we take offhand, as the infallible indication of Providence, the dreams and impressions of these writers? Or shall we bring these articles to the great test of all truth,—the word of God? We must do the latter.

This is an age when every wind of doctrine is blowing. The atmosphere in which we live pulsates with influences of every kind. We may not only see faces and hear voices in our sleep, but we hear voices in the very air around us.

Let us keep our souls stayed on God. Let us not be moved by caprice or impulse. The Scriptures of Truth warn us that many false prophets will arise in the last day. Since the death of Sister E. G. White, a number have claimed to have the spirit of prophecy and to be appointed to take her place. In different sections of the country we find some man or some woman who claims to have divine revelations. We need to be on our guard. God has not left us in this evil day without witness. We have the infallible Word of Truth. We have the writings of the spirit of prophecy, which God has been pleased to give this church. The Word is our guide. Let us make it a lamp to our feet and a light to our path.

F. M. W.

The Sabbath in the Dispensations

(Concluded)

MILTON C. WILCOX

THE dealings of God with men in probationary time may be divided into three dispensations, as marked by the priesthood:

1. The patriarchal dispensation, from the fall of man to the exodus from Egypt, during which the priesthood was vested in the patriarch of the family and tribe, whoever this was. To illustrate, Noah was the priest of his family, and offered sacrifices in their behalf (Gen. 8:20); Abraham was priest for his family (Gen. 12:7; 13:18); Jacob was priest for his family (Gen. 35:1-7); Job, the patriarch of Uz, was the priest of his household (Job 1:5).

2. The Levitical dispensation, from the days of the exodus to the ascension of Christ, during which the priesthood was vested in the tribe of Levi and the house of Aaron. Numbers 3. In this dispensation priestly service, sacrifice, and altar were centralized rather than distributed.

3. The Christian dispensation, from the cross to the end of the age, of which dispensation our Lord Jesus Christ is our great High Priest at the right hand of the throne of the Majesty in the heavens. Heb. 8:1.

It will not be disputed by any well-instructed believer, that whatever changes occurred in God's dealings with men, as expressed by law, precept, practice, rite, ceremony, or example, occurred at the time when one of these dispensations merged into or gave way to the next. In other words, what was in force at the beginning of the period, continued to its close. The patriarchal priesthood was an example of this. But in the Levitical dispensation no provision was made for scattered altars. Circumcision of male children was obligatory during this dispensation, but not in the Christian dispensation. Nor are the sacrifices of lambs or goats now required. All these rites met their antitype in Christ Jesus. What of the Sabbath?

In the Beginning of the Patriarchal Dispensation

In the very beginning of the Bible we have the record of the origin of the Sabbath. Gen. 2:2, 3. Divine Wisdom instituted the holy day by three distinct steps:

"On the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made."

1. God *rested* on the seventh day. That made that day God's rest day, or Sabbath. The resting was a fact. It will be forever a fact that God rested on that day. To change the record would make it a lie. It can no more be changed than the date of a man's birthday.

2. God *blessed* the day. That constituted the seventh day God's blessed Sabbath day. God blesses, that the man or the thing blessed may be a blessing to all who come afterward. Gen. 12:2.

3. God *hallowed*, or *sanctified*, the day. In other words, He separated it from the other days of the cycle, and set it apart as a holy day unto Himself. Such is the meaning of sanctify. This third step made the seventh day the blessed, holy rest day, or Sabbath, of Jehovah.

Not for Himself, not for angels, not for Jews, but for man,—all men,—God constituted and set apart

the sacred day. Jesus declares, "The Sabbath was made for man." Mark 2:27.

God chose for the Sabbath that day around which clustered the great facts of His power manifest in the wonderful week of creation. The work for man was wrought before the Sabbath was instituted, and the making of the Sabbath was the finishing work of God for man.

The devil, through apostasy among God's people, gave man the only day in the week which could not be a sabbath; for the word "sabbath" implies rest, and rest implies labor performed. Let us choose the day fixed and hallowed of God, a perpetual reminder of His never-failing creative, and therefore redeeming, power and wisdom and goodness.

During the Patriarchal Dispensation

We need not take time to trace the Sabbath in the very brief record of Genesis; it is not a book of law, but a book of beginnings, containing remarkable records of God's providences. But it was doubtless on the Sabbath day that Cain and Abel came to worship, "at the end of days." Gen. 4:3, margin. Enoch and Noah "walked with God," and doubtless rested with Him. Gen. 5:22; 6:9. Abraham kept God's commandments, statutes, and laws (Gen. 26:5), and commanded "his children and his household after him, . . . to do justice and judgment" and to "keep the way of the Lord" (Gen. 18:19).

The Close of the Patriarchal Dispensation

God's people were in Egypt, in bondage, most of them of both body and soul. Many had turned to the gods of Egypt. When God's messengers, Moses and Aaron, came to call them back to freedom, their first effort was to bring them back to the worship of the true God, Jehovah. This involved His memorial, the Sabbath. Only so can we understand the complaint of Pharaoh to the men of God, "Behold, the people of the land now are many, and ye make them *rest* from their burdens." Ex. 5:5. The word "rest" is from the same root word in Hebrew as Sabbath—*Shabbath*. Not until they were free from Egypt could they rest on the seventh day. Ex. 16:30.

Nay, more than this, the observance of the Sabbath was God's test of Israel's loyalty as they came out of Egypt. The very giving and gathering of the manna was God's test, as He said, "That I may prove them, whether they will walk in My law, or no." And when they failed to observe the Sabbath, the reproof from Jehovah came, "How long refuse ye to keep My commandments and My laws?" Ex. 16:4, 28. Jehovah began definitely to mark the Sabbath day by a three-fold weekly miracle, which He continued for forty years. Read Exodus 16. This fall of the manna began in the month before they reached Sinai, where the law was given.

Beginning of the Levitical Dispensation

First of all come God's moral requirements. We stand before Sinai, where God, amid awful and impressive manifestations of glory, speaks His holy law. He does not wait to do it in Israel's own land. Like the field and mountain, it was not national. God gave it to all, and made Israel its custodian. In that divine utterance He connects redeeming power with creative power. Ex. 20:2, 11. In the very heart of that law

which it was necessary that Deity should speak, God placed the Sabbath precept. Jehovah anticipated apostasy. If the fourth precept were placed at the beginning, men would say it is no part of the moral code of eternal conduct; if at the close, unbelief would declare it was added to the law; but in its very heart God placed it. Apostasy must clamber over three immutable commandments of duty to God to reach it from the front, and the assassin must trample over six universal, unchangeable precepts to stab it in the back. God "made known" there and then that the Sabbath commandment in every jot and tittle is as holy as the vital precepts on either side. It is a part of Jehovah's eternal moral constitution, which was not spoken even by angels, but by His own voice, written by His own finger on tables of enduring rock; and He showed its completeness by adding "no more." (See Ex. 20:1-17; 31:18; Deut. 4:13; 5:22; 10:1-4.) He also recognizes it as a memorial of redemption and a sign of sanctification, for only creative power can redeem and sanctify. (See Deut. 5:15; Ex. 31:13.) Thus God made known for all time His holy Sabbath in nature and purpose.

During the Levitical Dispensation

We have not space to dwell upon the references to the Sabbath in the history of Israel, nor to speak of their apostasy, of God's calling them back, of His appeals and promises. All are admitted; all are tremendously impressive. (See among other references the following: Lev. 23:3; Num. 28:9; 2 Kings 11:5-9; Neh. 9:14; 10:31; 13:15-22; Isa. 56:2, 6; 58:13; 66:23; Jer. 17:21-27; Eze. 20:12, 20.) Ezekiel declares the Sabbath to be a sign between God and His people forever. Jeremiah declares that if Jerusalem would hallow God's Sabbath, it would stand forever. No man can truly keep God's Sabbath who does not do the whole will of God. Isaiah, the gospel prophet, looks forward in prophetic vision to the present dispensation, and pronounces the Sabbath a blessing to the foreigners, the sheep not of the fold of Israel, who take hold of God's covenant. The Sabbath all through the Levitical dispensation was vital both in apostasy and in faithfulness.

The Close of the Levitical Dispensation

Jehovah's Messenger of the covenant came. He found a cold, formal leadership of His people, who had perverted the Sabbath law by tradition, and made it a burden instead of a blessing. By word and miracle, Jesus swept away the unholy tradition, and put the Sabbath on its rightful basis, the divine law. "It is lawful to do well on the Sabbath day." Mark 2:28. In His Sermon on the Mount He set forth the law as unchangeable in jot or tittle. Matt. 5:17-20. He lived and taught it to His disciples till their custom was to keep the day according to God's commandment. Luke 23:56. He died at last upon the cross to save His people from their sins and from sinning, and so vindicated God's holy law. There is therefore no change in Sabbath law or obligation in the close of the Levitical dispensation.

Beginning of the Christian Dispensation

Jesus Christ, the messenger of God, had taught His Father's will during His earthly ministry. He had fulfilled in life and teaching the prophecies which went before of Him: "Lo, I come . . . to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. "He will magnify the law, and make it honorable." Isa. 42:21. Both were met in the teaching and life of Jesus, in reaffirmation of the whole law.

His strongest confirmation was His death upon the cross. "Sin is the transgression of the law." 1 John 3:4; Rom. 7:7. That law was so holy in every jot and tittle that only the vicarious death of the Son of God could save man from its penalty, and only in the covenant sealed by the death of Christ upon the cross can the forgiven sinner remain free from the law's condemnation. In the hearts of the children of the covenant God implants the law by the eternal Spirit. Heb. 8:8-10. That unchangeable covenant, with its unchangeable basic law, is sealed with the blood of Christ; and "though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. The will, or testament, of God for this dispensation is sealed by the death of the Testator. Heb. 9:15-17.

Everywhere it is the same unchangeable law which the everlasting covenant confirms. When that covenant was sealed, man nor angel could not change it. And nowhere was there a change in God's law in the covenant bond, for the change of God's law is treason (see the power predicted that would think to change it, in Daniel 7:25); and its transgression is sin (1 John 3:4; Rom. 7:7; James 2:8-12). To set aside God's unchangeable law is to make of none effect the eternal sacrifice of Christ Jesus our Lord. No counterfeit Sabbath can be written in the bond. It is sealed forever. The commission of the heralds of the cross is to teach what the Sealer of the covenant taught. Matt. 28:18-20.

During the Christian Dispensation

There is no question among candid Bible students over the Sabbath in apostolic days. It was observed. God's law was within the heart, written there by the Spirit of grace. The Gentile churches "became imitators of the churches of God which are in Judea in Christ Jesus." 1 Thess. 2:14. For more than three hundred years the churches in Christendom continued, with gradually lessening devotion, the observance of the Sabbath. (See authorities cited in the preceding article.) The Council of Laodicea, about 364, prohibited the keeping of the seventh-day Sabbath under anathema. The Abyssinians, converted in the fifth and sixth centuries, have been witnesses of the Sabbath ever since. Sabbath keepers died for their faith six centuries ago in England. God's witnesses have lived despite apostasy.

In the Close of the Christian Dispensation

In the Messianic prophecies of Isaiah there is set forth a Sabbath reform in the close of the Christian dispensation. (See chapters 56 and 58.) The same is taught in chapters 8:16-18 and Revelation 7:1-3. The remnant church will be found keeping the commandments of God, and will be persecuted because of it. Rev. 12:17.

There has begun in these days a movement of reform to conserve every truth of God now preached in Christendom, to restore every living truth trodden down and obscured by error and unholy tradition, to receive and proclaim every truth that God has for this time. That movement is based on the Bible, on God's fundamentals of law and gospel. It does not represent Him as a changeable God, to excuse apostasy. It sets forth Jesus Christ as the fulness of all that the soul needs to bring it into harmony with God, which must mean harmony with God's holy law, His standard of righteousness.

Far beyond the organization that is espousing that movement,—the Seventh-day Adventists,—God is

working. Souls who are students of the Bible, souls seeking for light in all parts of the world, are found keeping the commandments of God and the faith of Jesus, supposing they are all alone till found by missionaries in this movement. It is of God. The Sabbath is of God. If all who believe it now should apostatize, there would be a stronger army on the morrow. It is founded in the word of God. It is found potentially in the very heart of God's last three-fold gospel message to the world: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. It is God's mighty protest against evolution, and brings us back to His creative power, and the memorial of that power. That message is going to all the world, and is developing a people of whom Inspiration says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

The Sabbath endures. It stands all dispensational tests. It was instituted at the beginning of the patriarchal dispensation; it is restored after apostasy at its close. It is reaffirmed by the voice and glory of Jehovah at the beginning of the Levitical dispensation, it is restored after apostasy and dead formalism by Jesus Christ in teaching and example at its close. It is reaffirmed in the beginning of the Christian dispensation by the teaching and death of the Son of God, and confirmed by apostolic practice and teaching. The close of the dispensation finds it being restored to its rightful place in the great plan of God.

It is not a matter of eloquent silences and absences of teaching in the Scriptures. God's word is eloquent and decisive. Neither is the cause of the seeming change in God's law in the Christian church a matter of silence or absence of testimony. God has told it in the prophecies of Daniel and Paul and John.

Here is one more testimony: When all dispensations of priesthood and offering for sin are forever passed; all God's children will be Sabbath keepers forever. Isa. 66: 23. Learn the joy of keeping it now.

* * *

"Call No Man Common"

JOHN E. FULTON

PETER the apostle has been termed "an ecclesiastical aristocrat." It was difficult for him to overcome Jewish exclusiveness, which held him and his nation much as caste does the Hindus of India. Nothing in heathen lands so hinders missionary progress as does caste in India. In apostolic days there was no dealing between Jews and Samaritans, or between Jews and other nations, so far as religion was concerned. Thus the Jews failed to be the missionary people they otherwise would have been, failed to shed the light they had received from God through their forefathers.

But caste and exclusiveness are not confined to Jews and Hindus. There is far too much of this spirit in this enlightened age and among so-called Christian people. There is too much forgetfulness of the poor and lowly, the heathen, the ignorant native races with whom we have no dealings, either because of lack of interest in their welfare, or because of their repulsiveness.

In any case we need to turn to the lesson taught Peter. In his vision a sheet was let down by four corners from heaven, and within were found wild beasts, birds, and creeping things, and none of these was Peter to regard as common or unclean. The lesson

is that no people is to be excluded from the full privileges of the gospel, "but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 35.

How prone the white races are to think they have exclusive rights to wisdom and natural goodness, regarding the poor, dark-skinned races below the par of civilization. Some declare it a waste of time and money to attempt to Christianize these races. But what great surprises have been found among these various lowly peoples! Let this be told in the beautiful words of the late Dr. A. T. Pierson:

"The most signal triumphs and glorious trophies of the good tidings have been among the very classes whom our skepticism would account beneath the reach even of saving grace. The most fertile fields for the seed of the kingdom have been those previously the most barren of good, or desperately fruitful in evil. Man would have turned to the higher classes, appealing to intelligence and capacity. But while they have turned from Christ with contempt, behold the debased demon worshiper in whom all ideas of true worship seem obliterated; or the degraded cannibal, without natural affection, implacable, unmerciful; or the brutal savage, whose religion was a mixture of lust and lies, robbery and cruelty, bloody wars and lawless violence, who cared neither for the virtue of womanhood, nor the innocence of childhood, nor the helplessness of old age—behold such brought to bow at Jesus' feet, and then going forth to tell of Him to others! We can scarce believe our own eyes as we see the modern miracles of missions, of which no pen has ever told the half. Those who glutted their avarice by pillage, their revenge by slaughter, their appetite by feasts on human flesh, these have been found believing in Jesus and heralding His power to save! Let God speak, ye who think even the worst of the race beneath your respect and unworthy of Christian effort! 'God hath made of one blood all nations of men;' and by one blood hath He redeemed all peoples. Therefore, He says, 'Go ye into all the world and make disciples of all nations.'

"Peter's vision on the housetop was the forecast; the modern church is the prophecy fulfilling. In the sheet let down from heaven every class of mankind is already embraced. Wild beasts have been tamed and turned into obedient bullocks, ready for plow or altar; unclean birds of prey are changed to gentle doves, celestial songsters, birds of paradise; crawling reptiles that crept along the earth are transformed into erect men who walk with God. What the apostle saw in anticipation, we see in realization."

But we can further illustrate, in our own experiences as a people in many lands, the willingness of God to save marvelously and use wonderfully, savages and the sons of cannibals. Unpromising material in Korea, China, India, Africa, South America, and in all countries where poor, degraded men live, have been accepted of God, and in a very short time have themselves become messengers to their own people. Fiji has furnished some remarkable examples, and the Solomon Islands now cause us to marvel at what God can do with savage men and women.

Let us beware lest we foster the spirit of exclusiveness. Let us fear lest God pass us by in our Pharisaical attitude, and accept the publicans and harlots who press into the kingdom. Or let us fear being numbered among the wise and prudent; for God reckons our wisdom foolishness, and reveals Himself unto the "babes," poor, ignorant savages and heathen, who are lowly enough to accept the gospel as little children.

* * *

THE more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Cæsar, Charlemagne, and I myself have founded empires; but upon what did these creations of our genius depend? They depended upon force. Jesus Christ founded His empire upon love, and to this very day millions would die for Him.—*Napoleon.*

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."

En Route to Bible Lands

W. K. ISING

It was a peculiar coincidence, when looking over some photographic plates I had received three days before my departure, that the first one to be unpacked should be the picture I had taken of Brother Gregorius and myself in the summer months of 1913, when taking leave of him as I boarded the steamer at Port Said that was to take me around Arabia to the city of Basra, on my way to Mesopotamia.

Again I am bound for this same country under similar conditions as prompted the previous journey in response to the many urgent calls that have come to us from our brethren scattered at different points in Bible lands. Chief among these earnest appeals were those of Brother Bashir Abo Hasso, who is operating pharmacies in the cities of Mosul, Bagdad, and Basra, having been left entirely to himself since I last visited him in 1913.

It will be remembered that at the time of the General Conference session at San Francisco, this brother sent an aerial message to Elder Daniells, entreating him to use his influence that we might avail ourselves of present opportunities to take up work in Mesopotamia, lest we should allow them to slip by unimproved, never to return.

In spite of the heavy financial responsibilities resting upon the Mission Board in maintaining the work in other lands, it was felt that these calls should no longer be left unheeded, and that in some way help must be provided for these deserted fields where our brethren have remained loyal to the message under most trying conditions during all these years, without the visit of an ordained missionary.

The hearts of our brethren were made glad at the news that some one had been selected to labor among them, and that there was a prospect of my accompanying him to the field.

On my way out, it was thought that I should spend a few days with the workers in Egypt, where I hoped to meet Elder Nils Zerne, of Sweden, and then pass on with him across the Sinai Peninsula to Palestine, where several of our former German members have returned with the other colonists who had been deported to Egypt during the war.

In northern Syria we hope to trace the remnants of our Armenian churches that were located in eastern Asia Minor at Tarsus, Mersina, Aintab, and various other points. We understand these believers were all dispersed as a result of severe persecution, and with many thousands of their race sharing the same fate, have left their homesteads to seek refuge among the large Christian population of Beirut and the region of Lebanon, where comparative safety is thus far insured by French occupation. Thence we plan to proceed to Mosul by a route that is still uncertain. From all the news I have been able to gather, the tiresome journey over land by wagon, or possibly by motor car, is the only means of travel available.

If all goes well, I shall meet Dr. Arsen Arzooian and his family at Bagdad, coming from America, where they have been connected with the White

Memorial Hospital at Los Angeles; and after being joined by Tigran Zakarian, of Egypt, we will follow the caravan route from the Persian Gulf north into Yulfa-Ispahan, their native country, where these brethren are to take up work among the many Armenians in this section of Persia, with promising openings for the message.

The events of recent years have wrought great changes also in the political situation of these Eastern countries, where, with the strong national and religious feeling and native self-assertion coming to the front, Westerners are no longer held in that high esteem they enjoyed in previous times. In a much larger degree than formerly will the missionary have to stand on the merits of the pure and simple gospel message, winning the sympathy of the people by the integrity of his character and the unselfish love manifested in his labors for those he comes to serve.

But while conditions are gradually growing from bad to worse, so that the work will be rendered more difficult as we approach the end, we cannot shirk the responsibilities the gospel commission has placed upon us as a people, and we must courageously step into the openings to carry the gospel message to the ends of the earth, preparatory to ushering in the glorious day of our Lord's return.

In contemplating the importance of the task intrusted to us as I am about to land on African soil, I find comfort and take courage in the blessed thought that God's people in the homelands will not cease to remember us before the throne of grace, praying that the guiding hand of the Lord may lead the way amid the uncertainties of our path. May our journey be a prosperous one, as is hopefully suggested by the name of the steamer on which I have taken passage to Egypt.

On board S. S. "Esperia," off Crete, Dec. 3, 1922.

* * *

South India

(Concluded)

E. M. MELEEN

THE work in Colombo, Ceylon, presents a very promising aspect indeed. About the first of July, 1922, a church of nine members was organized in that place. The members have taken a live interest in the work, and much seed has been sown, the fruit of which is already beginning to be seen. Brother H. A. Hansen is in charge of the work, but he was placed there primarily for the purpose of studying the Singhalese language. It makes the work heavy for him, and he needs an assistant.

We have rented a beautiful house in Colombo, which provides a fine meeting place, and also quarters for the workers. The attendance at Sabbath meetings is now about thirty-five, and it is steadily increasing. Brother Hansen has been ordained elder of the Colombo church. In December he plans to have another baptismal service, at which time several members will be received into church fellowship.

The annual general meetings held with our Malayalam and Tamil believers this autumn reveal the

fact that the feeling of individual responsibility which every church member should have, but which has been so rare in this field, is beginning to take possession of the people. These meetings were held during the latter half of the month of September. The Malayalam meeting was held first at Neyyattinkara. From the beginning the meetings were well attended, about one hundred fifty adults and fifty children and young people being present.

In the Malayalam field we have as yet no mission-owned buildings, with the exception of temporary thatch structures. The need of a church building was very apparent to all as they gathered for the services at the general meeting. The leaders talked things over, and it was decided to extend to the people an invitation to assist in the erection of a church building suitable for the needs of the work in this place. Such a thing had never been done before, and there was considerable speculation as to how the people would accept such a proposition, and as to how much responsibility they would feel in this matter.

As the people in this place are very poor, some doubt was expressed as to the success of the plan, because of their inability to assist to any great extent. Nevertheless, on Sunday morning, the third day of the meetings, the call was made. It had been estimated that eight hundred rupees would provide a very acceptable adobe building, nicely plastered and whitewashed, with a seating capacity of about two hundred. Accordingly a blackboard had been ruled off into eight hundred squares, each square representing one rupee, a square to be marked off for each rupee given. It was thought that this was a very large figure, and that it would be difficult to reach it.

Before making the call for gifts and pledges a portion was read from the Scriptures, showing that at the building of the sanctuary and of the temple all the people, every man and woman, assisted in the work. It was then pointed out that now also it is the duty of every member to assist in the work, and not depend on the leaders to do it all.

When opportunity was given for canceling the squares, they were taken so rapidly that the boy at the board had difficulty in marking them off at the rate they were taken. Such enthusiasm and such interest in a missionary undertaking are seldom seen. About fifteen men gave an entire month's salary, and some gave more. Tremendous sacrifices were made by these people to assist in the work. It was a most inspiring scene. The amount which had been set as a goal was passed in an incredibly short time, and still the gifts kept coming in. The amounts of individual gifts called for were made smaller in order that all might have an opportunity to help, but the people did not like these smaller calls. The amount set as a goal was nearly doubled before the meeting closed. The Malayalam believers, said to be the poorest we have in India, will be the first to provide their own church building. It will be a semipermanent structure, well adapted to the needs of this place.

There were in the Malayalam Mission at that time 115 members. At the close of the meeting, when we counted the names of those who had assisted, we found 119 on the list. Many church members were not present, and they sent their gifts later. The enthusiasm and interest in this affair seemed to be irresistible, and some who are not members of our church contributed of their means.

It is certainly very encouraging that here in this country, where such conditions exist, an offering suffi-

cient to provide a good church building was received in a single meeting. Six to ten cents a day is a laboring man's wage. If our people in the homeland would make such sacrifices, tens of thousands of dollars would be given where tens or hundreds are now given, and the needs of the mission fields would be so amply provided for that the Mission Board would not need to cut our budgets from time to time.

It is not only in giving that our people are learning; they are also learning that each church member has a duty to perform in assisting to proclaim the gospel. This will soon have a telling effect on our work in South India. For example, at the Tamil general meeting held at Nazareth just after the close of the Malayalam meeting, the people pledged to secure for the Tamil *Present Truth* more than fifteen hundred subscriptions. In the past this kind of work has all been done by our colporteurs and bookmen, but now the people are waking up to the fact that they also are responsible for the success of the work. We believe that these are encouraging signs. It will not only help very materially in the increase of our membership, but as the people enter upon this work, they will realize their weaknesses, and be led to a closer study of God's word and a fuller dependence on Him.

Another encouraging feature about these meetings was the manner in which confessions of sin were made, and the forgiveness which brethren and sisters sought from one another for past wrongs. Very often we hear general confessions which almost any one might make, but these were confessions of particular sins, which in some cases had been denied for years. Reconciliations were made and settlement of differences brought about which cannot but have a good influence on our future work.

While this is not a complete report of our work in South India, it gives some idea of what is being accomplished under the guidance and blessing of the Lord. We are of good courage in Him, and happy in His work.

* * *

WE are all approaching that dread tribunal. However diversified our paths, they all converge toward that common center. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipages, are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment; the sinner treading upon the mercy of Jesus and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."

—Richard Fuller.

* * *

"THE church is here to seek the whole kingdom of God. It exists not to be ministered unto, but to minister. The church that would honor Christ must render the largest possible service. It is under obligation to do the largest work in the most efficient way."

* * *

IF I were to utter a prayer for this Republic tonight, it would be to reconsecrate us in religious devotion, and make us abidingly a God-fearing, God-loving people.—President Harding.

* * *

I WILL study and get ready, and maybe my chance will come.—Abraham Lincoln.



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 *Mrs. Lora E. Clement.*

My Labor

My labor make me glad!
 May I have eyes to see
 Beauty in this plain room
 Where I am called to be:
 The scent of clean blue smoke,
 The old pans polished bright,
 The kettle's chuckling joke,
 The red flames' lovely light.
 May I have wit to take
 The joy that round me lies.
 Whether I brew or bake,
 My labor make me wise!
 My labor leave me sweet!
 When twilight folds the earth,
 May I have grace to smile
 And count the day's good worth.
 An old song in my soul
 And quiet in my breast,
 To welcome tranquilly
 The night's old gift of rest,
 And gather strength to face
 Tomorrow's busy strife.
 Here in this humble place,
 My labor bless my life!
 — Nancy Byrd Turner,
in Good Housekeeping.

* * *

"Looking unto Jesus"

MRS. IVA F. CADY

WE are told to esteem others better than ourselves, and cautioned that we are not to think more highly of ourselves than we should, nor be wise in our own conceits. But as long as we continue to think and talk of the faults and weaknesses of our brethren and sisters, overlooking our own, it will be almost, if not quite, impossible to esteem them better than ourselves.

Some parents are constantly boasting of their own ability and the abilities of their children, comparing themselves favorably with neighboring families. Children brought up in such an atmosphere are being trained to esteem themselves better than others. Very naturally, they will think more highly of themselves than they ought to think, and have a growing disrespect for others.

If we would help our children and ourselves to keep the second great commandment, "Thou shalt love thy neighbor as thyself," let us begin by removing the stumblingblock. Let us heed the injunction to "speak evil of no man." Let us refrain from comparing ourselves among ourselves, which we are told is not wise, and look to Jesus. When we consider His life of self-denial and sacrifice, and compare it with our pride and selfishness, our seeming goodness will sink into insignificance. It may help us, too, to think less of ourselves if we remember that Jesus died for others as well as for us, and that their souls are of as much value as ours. We may find in the kingdom of God that some who have been ignorant and degraded savages are greater than we in the eyes of the Lord.

* * *

No Hurry

"I NEVER did like to be rushed," Mrs. Blake explained to a neighbor who had dropped in to inquire when she would start on her trip to California. "We'll be on our way in another week or two, and, once started, we just don't intend to hurry."

Grandma Blake, who was rocking in her low chair, paused to stab her ball of yarn thoughtfully. "It don't pay," she said, nodding approvingly; "it ain't worth while to rush. I mind when I was about ten years old, we took Aunt Nancy out to Texas where her mother lived, so's she could die with her folks

about her. The doctor had said she had consumption, and we'd have to hurry so's she might have her wish. Texas was some farther away than California is from you. But father was like you, Orilla; he was one to take things easy. He said it was no use killing teams, though he'd humor Aunt Nancy any way he might.

"Sick folks take strange notions sometimes, and when we'd been travelin' for about two months, Aunt Nancy took a fancy for some greens, it being spring and the prairies mighty green looking. We had reached Texas by now, but were a long way from where our folks lived. Mother had her seed bag; she thought maybe the folks would be glad to get some vegetables that weren't Mexican beans and red peppers and such. So to humor Aunt Nancy, father took a plow from one of the wagons that he'd fetched out for the folks, and plowed up a piece of rich prairie right by the roadside, and mother sowed it thick with turnip and mustard seed. She allowed it wouldn't take them long to grow in that rich soil.

"In two weeks the turnip and mustard, though small, were ready for greens. Aunt Nancy ate them and mended right along; but after a while she thought she'd like to taste some turnips after they had grown big enough to cook. So we stayed on for a month more, and the patch was cleaned out by the time we left it.

"We took along a bagful of the roots for Aunt Nancy, who after all didn't die with consumption, but lived to be seventy-five years old. She laid her recovery to the turnip patch, but I reckon it was the long trip made in a wagon and in the dry, sunshiny air.

"After that father always said it didn't pay to rush, just as you say, Orilla. But I doubt," said the old lady as she took up her knitting and looked with twinkling eyes at the others, "whether in these days and times folks would ever think of stoppin' to raise a truck patch." — *Selected.*

* * *

An American Product¹

MARY E. ELY

THE only child, that overprotected and unprotected little soul, whose parents are so unintelligent in their desire to be intelligent, so inconsistent in their consistencies!

He is an appealing child, even in his most trying moments, and a word in his defense may soothe and encourage those who at times misjudge and find him almost unbearable:

"I believe all children's good,
 If they're only understood,
 Even bad ones, 'pears to me,
 'Sjes' as good as they kin be!"

The only child is surely sinned against rather than sinning. He has much with which to contend, this lonesome child having no legitimate vent for his social life with those of his own kind, in years and stage of development, no one who can think his thoughts, play his games, and see his little viewpoint.

"At evening when the lamp is lit,
 Around the fire my parents sit,
 They sit at home and talk and sing,
 And do not play at anything,"

sang an only child, our whimsical Robert Louis Stevenson. It is companionship a child craves, and an opportunity to establish relations on his own plane with other children.

Of course a little child dearly loves the undivided attention of his elders, to be singled out as an object of attention, the satellite around which those loving him revolve. He is at the mercy of those persons who at times overwhelm him with attention and affection as the mood seizes them, then when the child least expects it, thrust him aside without a word.

He is constantly being experimented with, and by inexperienced parents, who, to follow any other profession but parent-

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

hood, the greatest one in the world, would fit themselves for it by years of study and research.

A nurse can keep a child physically fit, she is trained for it. Parents should go into training, curb their selfish pleasures, and become sane, balanced, earnest, lovable, prayerful, in their conduct toward this only child. Then he can build right standards of behavior and control, thus producing the mental, moral, and spiritual qualities essential to good citizenship.

A worth-while slogan provocative of thought was released at a Child Welfare Club, "The chief business of society, to evolve parents fit for children to live with;" to which we might add Froebel's illuminating words, "Come, let us live with our children."

* * *

Modern Dress

EVERY little girl believes that beautiful dresses are all that is necessary to transform her into a typical fairy princess, and she dreams of an ideal existence where only bright-colored silks are worn.

The dress question begins to play an important part in the life of the girl at the time when her boyish playmate would be perfectly happy if he might wear old clothes all the time. Boys and girls have the same fair chance at the start, the same physical and mental possibilities; but as they grow up, the girl becomes more and more hampered by subjects known as "distinctly feminine." The result is usually that the boy gets far ahead.

If you wish to impress eight-year-old Mary Ann with her own importance, just dress her elaborately. She will never for a moment allow her mind to wander from the dress, and she will find plenty of excuses for parade. Years do not tend to lessen this effect. Dressed conspicuously, the young girl will usually feel the necessity of living up to the dress. She will be as noticeable, as daring, as loud, as her dress.

The dress worn by a girl influences her moods. It is hard for her to be earnest in a frivolous dress, while a plain one may act as a check upon too boisterous a spirit. The girl who has a plain, dark wardrobe may be inclined to be too serious. Such clothes repress enthusiasm. The girl who must continually feel that she is shabbily dressed will be timid and self-conscious. There is nothing that inspires a girl with the right sort of confidence in herself, puts her at ease, and helps her to appear at her best, more than the knowledge that she is well dressed — appropriately dressed. . . .

Today woman has taken her place beside man in the race for fame and fortune, but she will never succeed until she discovers that the art of dressing lies in the ability to dress so that she and the people about her may forget what she is wearing, forget her, and listen only to her message. When that time comes, women will inquire of each other, "What did she say?" rather than, "What did she wear?" — *Pauline Sturges, in the Mountain Echo.*

* * *

When You Buy a Broom

Do you know a good broom when you see one? There are many signs of quality that can easily be recognized, three of which are important.

The first one is the handle. A good broom should have a handle either finished in natural wood or varnished over the natural wood. Painted handles may conceal defective or poor wood, likely to splinter or break, and poor paint may grow soft in hot weather.

Next, the corn of a good broom should have a fine fiber. Coarse fiber means that the corn was overripe, and therefore it is brittle. It should be free from stems so coarse that they scratch highly polished floors. The tip of the broom, especially, where its sweeping qualities lie, should be fine and soft. The color doesn't matter much, unless it is so green as to show that the corn was dyed. Nor does it matter particularly where the corn was grown, though some expert salesmen say that the Illinois broom corn is the best.

Third, the workmanship has as much to do with the wearing qualities of a broom as the quality of the corn has. There are three chances for weakness to creep in; the shoulders, the way the handle is put on, and the stitching. The best handle and the best brush in the world are not of much use if they are not securely fastened together. That point of construction can best be tested by twisting the brush one way and the handle the other. Any lack of firmness or any sign of weakness indicates a bad defect, and means that handle and brush will soon part company. The shoulders of the brush should be solid and

true, and the corn should run straight up and down, in line with the handle.

The sewing should be tight and even. There should be at least fourteen stitches in each row and there should be not more than five rows. More than that make the broom too stiff; but there should be at least four rows, and most good brooms have five rows. Flax twine is the strongest and best wearing material for the stitching, and is used on all good brooms. Cotton is a sign of a poorer quality.

Just as with every other kind of merchandise, the broom on which the maker is proud to put his name and trade-mark is likely to be a better article than one that is nameless.

More good brooms have been ruined by resting them on the ends of the strands of corn than were ever worn out by sweeping. No broom should be so treated. Either hang it up or stand it on its head. To prevent it from drying out and becoming brittle, dampen it at least once a month.— *Selected.*

* * *

Three Rosaleens

ROSALEEN'S mother defended herself for what she had done by saying that the child was too careless. Yet uncomfortably three Rosaleens haunted her, three Rosaleens changing from one to another like pictures on a screen. There was a radiant, dancing Rosaleen starting for her party, then a frightened, stammering Rosaleen coming slowly back with the stained gown, — "But, mother, I couldn't help it; truly I couldn't. I was just standing under the arbor, and the grapes fell on me. They fell on Peggy too; nobody could help it," — and finally the frightened Rosaleen who went slowly to her room for punishment, and then sobbed herself miserably to sleep.

Though the thing had happened weeks ago, the three Rosaleens still crept back. Now Rosaleen and her mother were visiting Jennie Davol and her little Molly. There was something about Molly and her mother that Rosaleen's mother could not quite understand; she kept watching and watching. And then one afternoon she saw clearly. Molly and Rosaleen had gone to a party at a neighbor's, and Molly had come back with a chocolate stain on her pretty gown. Afterward Rosaleen's mother remembered Rosaleen's swift glance at her.

Molly was utterly fearless; she went straight to her mother as to one who is sure to help. "Mother, O mother, see what happened! We can clean it, can't we?"

That quick nestling against her mother! The eagerness in her eyes! And then Jennie kissed the eager face and asked:

"Tell me, how did it happen, dear?"

"Mina Ackers was having a second helping of ice cream, and she spilled some of it on me. Of course she didn't mean to, mother."

"No, dear, I'm sure she didn't. And I think we can clean it. Run upstairs and put on an old dress, and I'll show you how. Then if you ever have a stain when mother isn't here, you'll know what to do."

Molly danced upstairs as lightly as she had danced down on her way to the party. A strange look came into Rosaleen's eyes, a look that pierced her mother's heart.

In a moment Molly danced down again, with the white dress over her arm. Then they all went out into the kitchen, where Molly learned how to fasten the dress tight over a bowl with clothespins and to pour boiling water through the cloth.

As the stain faded out Rosaleen said, "Mother didn't show me how to get mine out."

Over the heads of their daughters the glances of the two mothers met. The eyes of Rosaleen's mother were dark with pain. Molly's mother said to Rosaleen, "I suppose she loved to do it for you. You ask her next time to let you help."

Rosaleen turned her clear eyes on her mother. Suddenly she ran to her and clung close. "I will; oh, I will!" she cried. — *Youth's Companion.*

* * *

"DON'T spurn to be a rushlight
Because you are not a star;
But brighten some bit of darkness
By shining just where you are."

* * *

THERE is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others,
Comes back into our own.

— *Edwin Markham.*



YOUNG MEN and YOUNG WOMEN



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

From Witchcraft to Witnessing

MR. AND MRS. H. D. CASEBEER

LITTLE Mary came softly and stood near her aunt's chair. As she laid one brown hand on the chair arm, she said, "Tan Tan, please tell me a story."

"Well, what shall I tell you, child?" asked auntie, pushing her white turban a little off her forehead.

"Please, Tan Tan, tell me one of those nice stories you always tell."

And Tan Tan, a weary old woman in years, but with a childlike love for the things of God, told again the old, old story of Jesus and His love.

When the tired voice was silent, little Mary asked, "Tan Tan, where do you learn such nice stories?"

"Why, I read them in my Bible, dear."

"Oh! I wish I could read," said little Mary, wistfully looking out over the blue waters of the Caribbean, watching the big ships as they sailed into the harbor.

"You can, dear," answered Tan Tan. "Just ask Jesus to teach you to read, and He will. You will need to keep trying and to keep asking, and some day you will be able to read better than I can."

Little Mary believed what her old aunt told her, so day after day she took her little blue-covered Bible and slipped away from the other children, and after praying in her childlike faith for help, she studied over the letters and smaller words till gradually her prayer was answered, and she could read as well as her old auntie. Then how grateful and happy she was, both to her Father in heaven who delights to answer prayer, and to Tan Tan.

Mrs. Shenery, or Tan Tan, as she was familiarly called by all her relatives and friends, had been a widow for many years. She had no children of her own, but by means of a little property which her father had left her, and by keeping a few boarders, she managed to rear six or seven children for others.

Little Mary's father and mother, who lived out in the country a few miles, were not Christians, so after Mrs. Shenery had told Mary about the loving heavenly Father and our duty to live for Him, she was no longer content amid those surroundings. Mrs. Shenery had already taken Mary's elder sister, Victoria, and also a brother, to her home, and touched by the child's appeal, she had made room for this new addition to the family.

Tan Tan had been a Christian for many years, having learned the worship of the true God from a Protestant missionary on the island of St. Thomas before coming to Santo Domingo. As a true follower of the Master, she enjoyed teaching others the truths that meant so much to her. So for years she had held a little Bible study in her home every Tuesday afternoon.

The Union of Two Lives

Among others who came faithfully every Tuesday was a young girl called Mercedes. Having been reared by a woman who spoke both English and Spanish, Mercedes had the advantage of both languages. She had many friends, but among them all the one who meant most to her was Jaime, a young shoemaker who lived on the other side of the city. His father had come from one of the near-by islands owned by England, and, of course, spoke English. Jaime often came to visit in the little home by the seashore where Mercedes lived, and their mutual admiration was one day consummated by an engagement of marriage.

Soon after this a colporteur arrived in Santo Domingo, and day after day this colporteur, Brother Rafael Lopez, visited Jaime and told him of the message for the world at this time. Jaime was busy; besides, he had his own ideas as to what message was the most important thing for the world; but Brother Lopez, true colporteur that he was, never lost hope, and as Jaime carefully trimmed soles or fastened them onto shoes, he could hear above and between the sounds of his little work-

shop, the continuous sound of the voice of God's messenger. When Jaime finished and sat down to eat, Brother Lopez talked on during the meal. When they lay down to rest at night, Brother Lopez could not sleep till he had told Jaime something more of the wonderful doctrines of the third angel's message.

The natural result was that Jaime, being an honest young man, saw the truth and accepted it, and he in turn taught it to Mercedes. After their marriage, their greatest enjoyment was found in the keeping of the Sabbath and the hope of the soon-coming Saviour.

The Power of Devil Worship

But they could not keep the good news to themselves, so Jaime began telling it to others of his friends. Manolo, also a shoemaker, was much interested, but seemed to be held back by an iron hand. Devil worship, or the darker manifestations of spiritism, was spreading like wildfire at that time, and the cult had fastened its clutches on many a heart. Manolo had come to obey its mandates as a helpless slave. Though naturally a strong-minded man, he dared not refuse to go and come at the demons' call. Among other foolish things they made him do was to refrain from speaking a single word to any one at Christmas time.

Now Christmas, in Santo Domingo, is one of the greatest of the many feast days, and no time of the year could have been chosen in which it would have been harder to keep from making merry with his friends. But he feared to disobey the demon who claimed control over him, so he spent the day alone in his back yard, which was inclosed with a high fence.

Another thing Manolo was told to do was to take a bath in which had been placed certain specified herbs, exactly at twelve o'clock every day. If perchance he were away from home at that time, he ran like mad through the streets for home to reach the bath before it was too late.

In spite of his constant efforts to please the demons, they sometimes became very angry with him, and punished him by blowing a terrible heat on one side of his body while the other would be chilled with a freezing cold; or perhaps it would be suffocatingly hot all about him, making breathing difficult. They had other ways of threatening him and intimidating him, too cruel and too numerous to mention. Sometimes they required him to make a cross of ashes in front of his door; sometimes nothing would appease them except some peculiar, arbitrary arrangement of certain articles of furniture.

The Message Seeks Entrance

It was about this time that the Adventist missionaries arrived in Santo Domingo, and began holding meetings. The first quarters were soon very crowded, and another and larger house was found in a better part of the city, which would serve for living quarters for the missionaries, while the large front sala could be used for meetings. Many Santo Domingans preferred not to rent to Protestants, but old Señor Alardo, the owner of the large house, put aside his scruples, and after we had paid two months' rent in advance, we were allowed to move in.

No one had lived in the house for years, and we were compelled literally to shovel out the piles of earth which had been brought in by the ants. Spider webs hung everywhere. The brick and cement floors were cracked and old, but there were some redeeming features about the place. First, it had ten rooms, and one of these was built up high above all the other houses around, and thus we had a bedroom which caught the cooling ocean breezes at night, so welcome after the heat of the long day beneath the burning tropical sun.

Another necessary item was the large cistern. From the wide roof space we caught sufficient water from the rains for all our household use, besides having some to give away to those who were otherwise without during the dry season. But it must be confessed that even the large cistern was not without its occasions for annoyance. Especially was this so during the,

rainy weather, when constant vigilance was necessary to see that all the roofs were kept free from discarded articles of clothing, dead chickens or cats, banana peelings, and other refuse, which the neighbors wished to get out of their yard. It seemed very easy for them to dispose of trash in that way. But in spite of this, and many other differences of opinion between the missionaries and their neighbors, the friendliest of relations prevailed.

Almost twenty years before the little incident told at the beginning of this article, Mrs. Shenery had given a Bible to a man named Cassiano Carrión, who lived several miles out in the country. The light of the gospel penetrated more and more into his darkened heart, until he accepted Jesus as his Saviour. Then the Lord sent him the Sabbath truth through some of our faithful canvassers, and he and several of his neighbors were baptized by Elder William Steele during one of his visits to the island of Santo Domingo.

Cast into Prison

Devil worship was fast gaining ground, and in order to prevent its spread and the offering of human sacrifices, the government ordered the leaders placed in prison. Mostly through prejudice, it was represented to the authorities that Cassiano and his little band were of that cult. Accordingly they were imprisoned, and held day after day, having no one to plead for them and no money for bail. Their cases seemed rather hopeless so far as worldly prospects were concerned. But their anchor held fast within the veil during those dark days, and they were sustained to sing songs of praise and tell of their faith to other prisoners. Indeed, they seemed so happy and contented that one old crippled man, who had not been arrested with the others, went to the officers and asked that he be imprisoned with his brethren.

Finally Mrs. Shenery heard of their plight, and although not a Sabbath keeper herself as yet, she understood the principles of religious liberty. She went to the authorities time after time, and at last obtained their release, partly through her petition and partly because the prisoners were becoming much interested in the study of the Bible through the preaching of Cassiano in the prison. The authorities decided that he was doing as much damage inside the prison as he had done before outside, so they let all our brethren go.

The Coming of the Missionaries

Cassiano, although himself not very well informed in the doctrines, served as best he could as leader and pastor of the little band as they left the prison and returned to their humble homes in the country. Jaime and Mercedes often went out with much satisfaction to join them, but a greater joy awaited them when meetings were opened in the city itself, where all could meet together in the large, spacious front room of the missionaries' house.

Gradually the little company grew, until in a year from the time we began our work there we had about seventy-five gathering together from Sabbath to Sabbath to worship. Brother and Sister Francisco Migrant joined us from Porto Rico and helped a great deal, both in public meetings and in house-to-house work.

After much Bible study and prayer, Manolo took his stand firmly against devil worship; and as his heart became softened, he sent for his wife in Porto Rico, from whom he had been separated several years, and they were both baptized, and consecrated their house to God.

It is not to be wondered at that, with Mrs. Shenery's love of God's word and her desire to please the Lord, in due time she too should accept the Sabbath truth, and our hearts overflowed with joy as we buried her in baptism in the blue waters of the Caribbean. After that, her ringing testimony in the meetings and her godly life were a source of inspiration and blessing to all.

One of the humbler members of our little church, though one very important in the home of the missionary, was Dolores, a young girl who had before lived with us in Porto Rico, and was willing to accompany us to what seemed to her the far-away Santo Domingo. In her quiet, humble way she helped more than she knew in relieving us of domestic duties, and thus giving us more time for Bible studies and visits in the homes of the people. She also kept the little chapel where the meetings were held, neat and clean at all times, besides amusing the children and occasionally running errands. The little company grew from week to week until the small chapel was packed full, and Dolores said, "*No cepan mas*" ("It will hold no more"). Then we enlarged our borders to meet the growing attendance.

But the word of God in the earth is not confined to any one locality, so the southern part of Santo Domingo was not to be the only part where the truth was to shine forth. The northern

part of the republic is separated from the southern by a mountain range, and is called by those who live there the "Cibao." Many years before the living preacher was sent there, God had prepared the way in the great Cibao in a wonderful manner, through such faithful colporteurs as Brethren Moulton and Williams. This seed sowing was later to reap a rich harvest.

The Religion of Voodoo

In the early history of the island, the terrible religion of voodoo, or devil worship (*Sanz*, as the French-speaking Haitians call it), was brought over from Africa by the slaves. Captain Guzman, a member of a family prominent in government affairs, becoming weary with the coldness of the Roman ritual, began looking for something that had movement and manifest power. What Guzman really wanted was the gospel of salvation; but this was before the missionary had arrived, so he was drawn into the terrible religion of voodoo, and became a devotee of devil worship. Here was action, here was manifest power, — tables and chairs moving, the building trembling where they had met behind closed doors, men and women made sick or cured by dark witchery. People feared the voodoo almost as they would death, and although the government had passed laws against the human sacrifices offered, still the practices went on.

Carlos Guzman abandoned his beautiful wife and children, and for seven long years followed the dark witchery until he became a leader among the devil worshippers. "Papa Pie" was the chief demon, who had a son named "Papa El," and a beautiful daughter called "Anna." On the great feast day a young boy was stolen from somewhere and later offered as a sacrifice, the blood being drunk in so-called sacred vessels. On lesser occasions, a black goat was offered, or a chicken with certain markings. First, water was sprinkled on the floor from the sacred vase, to entice the spirits of the Indians who they thought had gone into the water at the time of the Spanish invasion. Then toasted corn was scattered around, and also toasted cocanut. After this the water spirits came and demonstrated their power.

A Brand Plucked from the Burning

At the time of this story our missionary had just arrived in Moca of the Cibao, and as he sat in the cool doorway of his home, reading the Bible, Captain Guzman came along, and was impressed to stop and talk to him about the book he was reading. Guzman became interested in the explanations of the missionary, and at once bought a Bible, so that he could read for himself. After studying more, he became convinced that he would have to abandon the devil worship.

Then came days of affliction, for the spirits would not give him up without a struggle. One night he told me they tried to choke him to death, but he jumped up from his bed and fell on his knees in prayer, and gained the victory. He was a brand plucked from the burning, turning as he did from the darkest witchcraft to become a shining witness to the power of God. Guzman told others, and the light began to spread.

Already the angel with the everlasting gospel was preparing another messenger to herald the truth throughout the great plantations of the Cibao. This messenger was Luis of Jababa, who had left the Roman Church years before, and through the most bitter persecution had remained true to the light as far as he knew it. When the book, "Coming King," fell into his hands, he immediately began telling his neighbors of the coming King, Christ Jesus, and of His return to earth. He went from place to place on horseback, telling of his new-found hope. Thus God raised up a messenger, even before the living preacher came. Luis preached to his numerous family on his large cacao (cocoa-bean) plantation, as well as visiting near-by villages with the tidings of the soon-coming Saviour. Then the missionary came, and Luis embraced the Sabbath truth, and is now rejoicing and pressing on to tell others of the glad tidings. Thus light had at last broken through the darkness of Cibao.

Santo Domingo, the ancient capital of Columbus in the New World, waiting in darkness all these years, was at last opened to the light of the third angel's message, and men began answering the gospel call, turning from ignorance and superstition as faith and understanding freed them from the shackles of slavery by which centuries of darkness had bound them. Springing up here and there, brave little companies, like light-houses along the coast, began to shine through the dark republic. May the good work speed on until old Santo Domingo is lightened with the glory of God, and many more are called from ignorance to knowledge, from darkness to light, and from witchcraft to witnessing.

* * *

"EVERY action brings some sort of fruit."



THE WORK IN KANSAS

We have some good news as the old year closes and the new year begins. Good reports are coming from various churches, workers, and individuals. Elder L. B. Schick recently baptized eleven in our academy in Enterprise. About as many more will be ready soon. Elder A. G. Steinert baptized fourteen young people in the Shaffer church. Elder W. L. Nott has a baptismal class here in Topeka. Elder O. F. Gaylord began a Bible class recently in Wichita, which has grown from only a few members to nearly a hundred. Excellent reports are coming from our church elders and clerks, telling of the spirit of revival in their midst.

The writer recently spent four days in Liberal, Kans. It was a time of unusual refreshing. Fervent prayers went up, and rich blessings came down. Individuals drew near to each other, and God drew near to all. Peace was given for sins forgiven. Old grievances died with the old year, and the new year brought new courage, new hopes, and new hearts.

The church here has been having some serious problems, as many churches do. But during the Week of Prayer the brethren began to get together. Elder A. E. Johnson was sent down, and plans were laid for a great work. Public services were held each evening, and an outside interest quickly developed. The attendance grew from the first.

December 28, Brother V. P. Lovell and the writer arrived. That night I spoke on "A Better Country." God gave victory, and some not of our faith were helped. Friday evening the subject was "Modern Daniels in Modern Dens." A double portion of the Spirit was sent, and another forward step taken.

Sabbath morning we presented the missions pledge for 1923. This was heartily accepted. One family pledged \$3.35 a week. Others gave good sums. Then followed the sermon, "Lovest Thou Me?" Hearts were not only touched, but melted. The Holy Spirit literally swept over the waiting audience, giving victory, settling old grievances, and uniting the brethren. When the call was made, without a suggestion from the speaker, the brethren and sisters, touched by the Holy Spirit, began working for the unsaved. Parents brought their children to the altar. Sons and daughters brought others to Him who saves. Husbands and wives came up. Twenty-four responded, seventeen for membership. It was a great day for Liberal. Brethren publicly stated that things were settled in their lives that day that had never been settled before.

That night I spoke to a packed house, made up largely of those not of our faith, on "The New Testament Sabbath." A call was made, and six arose, indicating obedience. At the close of the sermon a number of questions were asked about the Sabbath, its change, etc. Some time was spent in this way, thus giving added light.

Sunday evening, the last night of the month, and the last night of the year, the subject was "The Last Night on Earth." At the beginning of the song service at 7:30, the house was full. Still others

came. Chairs were placed in the aisles, brethren were seated on the rostrum, and yet some were left standing. At the close the audience arose *en masse*, indicating a desire to be on the Lord's side when He comes.

Brother Johnson will continue the services. People are stirred, the Spirit is working, and further results will come. Doubtless a number of Sabbath keepers will be developed to add to the newly increased membership.

Plans have already been drawn for a large wing to be added to the present church building. The house will be raised, a basement excavated, and a furnace installed. A new tower will be erected, and the entire building will be finished in Kellastone.

What has been done in Liberal, may be duplicated in every church in Kansas. But victory comes with a price. And that price is unity, entire consecration, co-operation with the organized work, and untiring service on the part of the membership. This church has had its troubles, just as serious as any other in the conference. But they got together, prayed for each other, and pledged confidence in each other and in God's organized work. The past was buried, and God rewarded them, just as He will any other company who will follow this noble example.

C. G. BELLAH.



THE MESSAGE IS ADVANCING THROUGH THE NEWSPAPERS

RECRUITS are constantly being added to our list of newspaper reporters. Both young men and young women, as well as older brethren and sisters, are seeing the possibilities of advancing the advent message through the newspapers in their localities, and are assisting in the task we have undertaken,—to reach every nation, kindred, tongue, and people with the truth for this time.

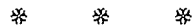
One of the latest recruits to the ranks of our newspaper reporters is Lewis R. Ogden, of Walla Walla College, who is writing for the press in that part of the field. Recently he started by writing a report for the three daily newspapers in Walla Walla, and accounts appeared in all of them. This young man's attention was attracted to the newspaper work in our denomination by an article which appeared in the *Youth's Instructor*, calling attention to the possibilities of writing for the secular press.

"This article aroused my interest," he says, "and I immediately sent for 'Lessons in Newspaper Reporting,' a pamphlet circulated free of charge by the Press Bureau of the General Conference. Afterward he took further lessons in Walla Walla College, and recently decided to put his theories into practice.

In speaking of his success, he says: "Providence, I believe, directed in this matter, and this shows how easy it is to get our 'stories' into the public press. I am planning on doing much of this work during the coming months, and to continue as long as God blesses me in this work. To Him be all the praise!"

Surely, this newspaper work presents a wide field, and one in which there are possibilities of reaching many with the last message of mercy who might not otherwise be reached. God has blessed in various sections of the world in such efforts. Souls are rejoicing with us whose minds received their first impressions of the truth through newspaper advertising of meetings or reports of sermons, and many more, no doubt, will find peace and hope as the result of learning about the message through the press. Let others qualify to write for this agency, and help in the glorious work of hastening the gospel to the ends of the earth.

W. L. BURGAN.



THE CENTRAL UNION CONFERENCE

DURING the closing months of 1922 church elders' meetings were held in all the conferences of the Central Union. These meetings were conducted especially for church elders, who expressed themselves as being well repaid for their effort to attend. Special emphasis was placed on work of a revival and reformation. It was the endeavor of those who led in the instruction, to make this work so simple that any leader would be able to revive his church and bring in a new order. The major portion of the elders went home with a determination to undertake this work by the help of the Lord, and to make decided changes in their churches. Already reports are coming in from church elders in the conferences where the meetings were held early in the fall, that this work is being carried on, and that the departments of our missionary work and the prayer meetings are prospering.

People who have been in a backslidden condition are already coming back and uniting heartily in the work.

It is expected that the churches in the conferences where the elders' meetings were held the very closing days of the year, will soon be sending in the same reports.

The spirit of revival is everywhere, and reports come from several places of little groups of people gathering for prayer. One day last summer three laymen in College View, while in conversation, learned that each of the three had been thinking about special prayer and a revival in the College View church. After talking over plans together, the following Sabbath afternoon eight men went out to the country, and under the shade of a tree in a pasture sat down and studied and prayed. Again the following week they met in the same place in the afternoon, and from this meeting has begun a real revival. Every Sabbath there are prayer circles held both morning and afternoon. Many of the prayers have been answered, and the results are being seen. The church has been able to pass through some periods of trial with the most wonderful degree of kindness and spiritual growth, which indicates to all who know the circumstances that God has been doing something for the church.

Many of the members are entering heartily into missionary work, and thousands of families in Lincoln and the country surrounding are visited every week. Literature is handed out to families who are interested, and Bible readings are given.

The Fairbury church has for several months been sending reports that the members are at work. What this church has done, the leaders in this union trust will be accomplished by other churches. Their good example should be followed. Space is not sufficient to notice by name all the churches that are experiencing an awakening in this union.

At a recent meeting of the union conference committee, some time was spent listening to reports from the conference presidents of how God is leading the people in confession of sin and in doing missionary work. Many people are being brought back to the faith. Baptisms are numerous. It is evident that a big work of revival is on in the Central Union. Our courage is good in the Lord. We are looking forward to the coming of our Lord, trusting that it will not be many years until we shall receive the fulfillment of our hopes. S. E. WIGHT.

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MEDICAL MISSIONARY CONVENTION AT WORTHINGTON, OHIO

IN all, about seventy-five representatives of the churches in Ohio, mostly from the central part of the State, joined the Worthington church in a medical missionary convention from Dec. 21 to 24, 1922. The conference president, representatives of the medical department of the General Conference and Columbia Union Conference, and the home missionary secretaries of the union conference and the Ohio Conference were present. The pastors of several city churches, previously interested in medical missionary activities for their members, attended. Bible workers, physicians, nurses, and laymen earnestly seeking for a more perfect understanding of health reform and medical missionary work as a part of the message, came also as guests of the Columbus Rural Rest Home.

Dr. and Mrs. E. A. Sutherland from Madison, Tenn., gave help in ways and means to interest laymen in medical missionary work through the operation of cafeterias and treatment-rooms in our large cities. Dr. G. T. Harding, the medical secretary of the Ohio Conference, ably planned the program of the convention to embrace a wide field of activity.

One session was devoted to the important matter of what should be taught to our churches concerning health culture. Every one but Satan and his host hopes that the health reform message to our churches can be kept free from the influence and teaching of erratic persons who, instead of "enforcing principles" by the "power of example," lead others into fanatical paths, which destroy health and bring health reform into disrepute.

Emphasis was placed on the fact that all of Sister White's teachings are calm, sane, and conservative. The plain, simple, sensible counsel given in the Testimonies is a safe standard for our work in teaching health reform and true methods of healing in our churches. In presenting these statements we must guard ourselves, as medical workers, against giving emphasis to such statements as

seem to bear us out in some preconceived opinion. We should present all that has been said on a subject, giving a true, balanced view.

Dr. Harding is planning several week-end conventions in different parts of the State this winter. In addition to this, an attempt will be made to present to all our Ohio churches a series of twelve health talks.

Recommendations were passed looking forward to the camp-meeting season when opportunity will be given to place before our people each day a sensible, sane view of health reform.

KATHRYN L. JENSEN.

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A NEW DAY FOR GUATEMALA

WE have battled against great odds in Guatemala. After some twelve years of labor, we had but twenty-one baptized believers in the whole field. But a new day has dawned, and the work is going ahead by leaps and bounds until it is impossible, with our limited force of workers, to meet all the calls we have for meetings. We have baptized thirty this year, and there are ten or twelve now awaiting baptism who will receive the rite as soon as we can get to them. Our tithes have also increased measurably, and the offerings have advanced astonishingly.

Nor is the advance in numbers and finances the only sign of the moving of the Spirit of God in the field, but there is a deep spirit of consecration and sacrifice coming in among the believers, just as there seems to be in the homeland. Our people here are poor in the extreme, earning from 20 to 50 cents (gold) a day, and yet they give with great liberality. When the need of the field was presented at the consecration service the first Sabbath in December, practically every one present gave liberally. Some made pledges that we did not see how they could possibly meet, yet at this date every pledge has been paid in to the treasury.

Although the country is passing a most severe financial crisis, our colporteurs are selling more books than ever, and some are making 100-per-cent deliveries, and that in the most fanatical districts. During Big Week some of our people who had never before canvassed in Spanish, had remarkable success.

Our little church school, which we began last year in our bedroom with four children, is now known all over the republic, and leading state officials are interested in it. The minister of public instruction gave an order to one of our colporteurs for 25 copies of "Heralds of the Morning" to be placed in the school libraries. He has also asked us to prepare a reading chart from a translation of the first book of the True Education Series of readers, for use in the first grades. We hardly knew how to do this with our other burdens and lack of artistic skill, but at the right moment He who knows all our needs sent us a man who has for years been a teacher of music and drawing in the public schools, who volunteered to do the manual part of the work; and when we presented part of the work to the minister, he was loath to believe that it had been done by hand. He assured us that this work would be printed by the state, and used in all the schools under his jurisdiction.

The present government is a liberal government, and many of the officials have been put in touch with our message.

I met a member of the supreme court of appeals yesterday, and though I had never met him before, he at once recognized me, and invited me to sit in the same seat with him in the train. He astonished me with his familiarity with our work, not only in Guatemala, but in the whole world. He told me that he is convinced that the end is near and that our message is the truth. When we parted after a two-hour conversation, I had his address and a warm invitation to go to his home and study with him.

Another prominent man, leader of a prominent cult, who is one of the foremost doctors of Guatemala, is so far convinced of the truth that not long since he placed nearly \$700 in my hand, and gave my wife power of attorney over four bright girls, to send them to the States to be educated in our schools. He told me the day the girls left that he saw no answer to our argument on the state of the dead, and felt that he must embrace the message. He is now looking for some way to withdraw gracefully from his present position.

All these evidences of progress, and many more of a similar character, have come to us in the last six months, and make our hearts beat fast with gratitude to our dear Father for His answers to our many prayers for Guatemala. Truly we are living in the day when God is moving upon the hearts of men. Great is our responsibility for the right use of time and talents to meet the emergency. He has called us for just such a time as this, and we must prove true to the heavenly calling. Hold the ropes a little longer, dear brethren, and we shall all go home. F. M. OWEN.

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THE BOSTON WORKERS' MEETING

THE four days' meeting of all the leading workers of the Atlantic Union Conference was held in our new place of worship in Boston the first part of December, 1922. This is the first meeting of such character that has been held in the city of Boston, to our knowledge. The new place of worship, in which this important meeting was held, is a fine church building, with a seating capacity of nearly two thousand and with excellent equipment and smaller rooms, which made the place very desirable for holding such a meeting. This church is located on Warren Avenue, and was recently purchased by us from the Baptist denomination at a remarkably low figure, considering property values in Boston.

At this meeting the entire time was given to careful, prayerful study for the spiritual revival and uplift of our work and our people in this part of the field. Elders A. G. Daniells, O. Montgomery, and C. H. Watson were with us, and all the conference presidents and active ministers, and a goodly number of Bible workers and departmental workers, were called in for the meeting.

The Lord came very near to us in the study of the Bible and the "Testimonies," and in the prayer services and testimony meetings. Throughout every session there was the utmost freedom on the part of all present to participate in the study, and some thoughts and quotations were introduced that proved to be most helpful and inspiring.

I believe that this sitting together led to the most genuine heart-searching on

the part of all present of any meeting I have ever attended since I have been connected with this work. I have heard different ministers remark since the meeting that in all their forty or fifty years of ministry they had never experienced such a time of inspiration and encouragement. The Lord truly came very near to us, and decided victories were won. Confessions were made that came from the heart. Advance moves were made by our workers at this time, that will bring great strength and advancement to our work in the field.

We greatly appreciated the help of our brethren who came in to join us in this four days' meeting, and yet this work is of such a character that it is not dependent upon any one man or a small group of men.

Our workers have all gone forth from this meeting in Boston to carry on the same line of thorough, genuine, heart-searching work in their churches and in the fields over which they have charge; and now we have throughout the union conference a revival movement of a similar character, which I feel certain will spread to every church, home, and individual. The force of the following statement found in Volume I of the "Testimonies," page 305, must certainly be an appeal to us at this time:

"I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves and for our families, then we shall have help from God."

We feel that the Boston meeting marked the beginning of a very important move in the Atlantic Union Conference.

E. K. SLADE.

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WEEK OF PRAYER AT WALLA WALLA COLLEGE

By request of the General Conference I spent the Week of Prayer with the students and faculty of Walla Walla College. The teachers entered heartily into the work, and all possible was done to make the meetings a success. A good spirit of freedom was manifest early in the week.

On Tuesday a revival was held, and the convicting power of God was very manifest. Many renewed their consecration; a number were reclaimed, and several made a start for the first time in the Christian life. The prayer bands met each morning, at which time special cases were remembered. As these were prayed for, the Lord heard, and we saw them turn to the Saviour. Much personal work was done, which resulted in great good. The leaders of the prayer bands sought the Lord earnestly, and were surely heard.

Again on Friday we had a most excellent revival service. Evidently a number of young people had been seriously thinking about their condition, so when opportunity offered, they took their stand. It was gratifying to see young men and women, boys and girls, moving about, inviting others to give their hearts to God, and it was refreshing to note the excellent results.

A good-sized baptismal class was organized at the close of the meeting. No doubt these have been baptized before this. It was a great pleasure to rise early, attend morning worship, and sit at table with the students. As I mingled with these young people, talked with them of their ambitions, shared in their per-

plexities, and counseled them regarding their Christian life, it made me long for a deeper work in my own soul.

I must not fail to mention the work among the children. Their devoted teachers talked to them and prayed with them. Just at the close of the week there seemed to be a simultaneous move in all the rooms. Confessions were made and wrongs were righted. Nothing like it had been seen before. Then their voices were raised in glad songs of praise. So they gave their little lives to God. The house seemed to be filled with praise. It was a good Week of Prayer.

Elder J. S. Rouse had charge of the meetings in the church, and assisted as he had opportunity in the school. May we all be of those who believe to the saving of the soul!

W. F. MARTIN.

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WINNIPEG

FROM this city of the Far North we are glad to report continuous progress, not of a superphenomenal nature, like the springing up of mushrooms, but of the solid, steady-growing variety resulting from patient, hard work. Long winters and big coal bills did not in the least interfere with our going past our \$1,300 Harvest Ingathering goal by \$151.10. Many of the children took part, one child of six years securing over \$5, while older children gathered more. Some of our newer members were among the first to exceed the individual goal, but did not stop there.

With no Bible workers to assist, the Lord added thirty new believers baptized the past year. Others were added by letter. A number of members moved to a warmer clime, two died, several were dropped because of apostasy, leaving a present membership of 135.

A number of our young people are attending school at Battleford, Hutchinson, Broadway, and Walla Walla. Winnipeg would be an excellent opening for a consecrated Seventh-day Adventist physician to open private practice. An energetic medical man would make a success with treatment-rooms in the city. While Winnipeg has as good up-to-date hospitals as can be found anywhere, it lacks our sanitarium system of rational treatments. We are praying that God will move upon the heart of the right man to locate in this city.

Our 1922 tithe was \$4,119.95 and our 1922 mission offerings were \$3,542.49. The Sabbath school offerings were \$1,197.62 for the year. By actual checking of records the last two years, the per cent paying tithe has increased from less than 50 to 85. We are aiming all the time for 100 per cent.

In missionary activities the church has largely used *Present Truth*, *Signs* weekly, *Canadian Watchman*, and the new tracts, besides scattering many tracts in several foreign tongues in the city. Many of our sisters have sold small books, a few are canvassing for large books, and some are selling magazines. Many are now engaged in selling the January *Signs* special.

In connection with all our general church work, we do not fail to use the newspapers every week for the publishing of various phases of the message. During the last year we were glad to have Elders E. R. Numbers and J. S. James, of Takoma Park, with us in convention work, at which times we secured consider-

able free publicity in both the daily papers.

We start 1923 with a clean slate. All the officers of the church have been unanimously elected and installed, and the church expense budget has been provided for. The leaders in all departments of the church stand shoulder to shoulder as we continue to lead out in all right lines of our organized work. Remember Winnipeg in your prayers.

STEMPLE WHITE.

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BLESSINGS IN THE SOUTH DAKOTA CONFERENCE

NOTWITHSTANDING the fact that the territory included in the South Dakota Conference has been hit hard by the financial depression which has obtained during the past two or three years, and notwithstanding the fact that the churches of our conference are practically all rural churches, where the financial depression has been felt most severely, we are very glad to submit this report, which proves that God has richly blessed His faithful children in this little corner of the world field.

It is needless to say that we as leaders have spent many anxious moments in our endeavor to carry forward so careful a financial program that our income would be able to take care of our expenses. Right up to the month of December, it tested our faith to believe that we were going to be able to close the year's work without showing a loss, and you may be sure we felt very thankful to God when our conference treasurer, Brother J. H. Nies, closed his books for the year, on January 5, and was able to report that instead of suffering a loss in our operating funds for the year, there was an actual gain of \$3,000.

During 1922 our loyal believers in the State contributed \$30,999.98 to missions. This amount is equivalent to 78.9 per cent of the sixty-cent-a-week quota. The tithe receipts for the year amounted to \$32,031.56, hence during the year, an amount equivalent to \$24.64 was given to missions by each church member in our conference, and \$25.46 per member was given in the form of tithes. The Harvest Ingathering returns for 1922 total \$12,538.22, or a per-capita amount of \$9.967, as compared with a per capita of \$9.719 during the year 1921. We are glad to report that all our obligations on the conference headquarters building and home at Watertown have been paid in full. As a conference, we have no institutional indebtedness.

All our local funds are in excellent shape. Our tent fund shows a credit of \$952.21, our reserve comeback a credit of \$712.03, the miscellaneous fund a credit of \$3,163.51, Plainview Academy Improvement Fund a credit of \$360, and the Poor Fund a credit of \$235. After making our full remittance to the Northern Union Conference for the year, we have \$7,317.20 in the bank and \$1,481.51 in the till. We have \$5,007.15 in certificates of deposit. We have \$2,013.33 in savings certificates, making a total of \$15,819.19. Our total liabilities in the form of borrowed money amount to \$12,750, a considerable amount of which may never be called for.

From this statement, it will be seen that if we chose to do so, we could return all the money we have borrowed, and still have a good balance on hand.

We certainly thank God for the spirit of unity, confidence, co-operation, and sacrifice which He has given to His people throughout the conference, and which makes this showing possible in a year when the odds have been against us as considered from the human point of view. We praise God for His many blessings, and for His hand of mercy and favor that has been over our conference, and which has prospered us so wonderfully while we have passed through two or three years of very critical financial conditions.

S. A. RUSKJER.

STORY OF THE SWATOW TYPHOON, AUG. 2, 1922

(Concluded)

It was really marvelous how our houses and people in Swatow escaped. In the evening after my return, my wife and the servants told me the whole story. In general the storm was much the same as I had experienced in the country, with the addition of the tidal wave.

At this point I wish to mention the most exceptional faithfulness and devotion that I have ever seen in a Chinese servant. That the doors and windows of our house were not beaten in by the fury of the storm, was, from the human side, largely due to the extreme efforts of our household helper, Kim Kui. Exposing himself frequently to the fury of the storm, thus endangering his own safety, he made fast and strong every weakening door and window. The entire night till almost daybreak was spent in utmost effort. Rest or food was not thought of till morning light, and then, almost exhausted, he lay down for a short sleep. His own personal effects, some clothing and a few books in his room, were nearly all destroyed, but he saved my family and the mission house from harm. Such devotion is seldom seen in Chinese servants.

At our place the actual rise of the water above ordinary high tide was only about six feet, but we are on the farther side of the city from the bay. Just a short time before the calm between the heavy blasts of the storm, the water was heard to splash up under the floors of the house. Our floors are raised about two feet above the ground. For a time it seemed that it would tear the floor up, but soon the water rose quite suddenly about a foot and a half more, and thus covered the floor inside the house about a foot deep. The heavy northeast wind drove in some very high waves, and these would beat against the house, sending the water in over the tops of the doors and windows, thus severely threatening the structure.

During the calm the water went down considerably, but came up again and attained a height of about eighteen inches above the floors after the wind turned. Fortunately, however, it remained at this height only a short time, after which it rapidly receded.

It was the general experience of all that this flood water was especially corrosive to everything with which it came in contact. Clothing wet by it generally tore to shreds at the first attempt to wash it. I have been called upon to treat many sore hands and feet which became infected through being immersed in it. Some of the hardest sores to heal that I have met in China were started from a little scratch which became infected in the water of that night.

As I mentioned above, there were quite a number of dead bodies lying around our place. It is estimated that in the city of Swatow alone there were about 3,500 deaths. Many of the bodies were never even seen after the storm. Right near our place there had been growing up for some time a little village of poor people who gained a livelihood by feeding pigs, or operating little lunch counters for the train passengers. On the night of the storm there were over thirty persons in this little village; after the storm, only eight were to be found, the others having been killed and carried away by the fury of the wind and water. Of their frail houses only a few scattered pieces of roof tile and chunks of lime were left. Practically a clean sweep had been made.

Immediately after the storm, several hundred coolies and ricksha men were hired by the chamber of commerce and the local magistrate to care for the dead and clear the streets. The task was a hard one. Many dead were buried under heavy walls and fallen buildings, and several days were required for the work. Some of the last to be taken care of had reached an advanced stage of decay before they were taken away. In the immediate vicinity of our compound there were seven bodies which lay in the hot August sun for six full days before men could be found to bury them. Five days after the storm I visited a temporary morgue where, at the time of my visit, there were by actual count a little over three hundred bodies awaiting identification and their turn for burial. The stench was beyond description.

The sudden and simultaneous death of 3,500 people was a heavy tax on the resources of Swatow. In less than three days all the available coffins had been used, and recourse was had to flooring boards which the flood had left in the city. Rough boxes were made, and soon these also were exhausted, and grass and bamboo mats were used. These too gave out, and then large gunny sacks, two for each body, were utilized. Still there were not enough, for many originally large stocks of these had been carried away by the storm. At last hundreds of bodies were simply thrown into large trenches and covered with dirt, with no pretense at proper burial.

In a little over a week Swatow was quite well cleaned up, and aside from property damage, all that remained to remind us of the terrible catastrophe were the beggars and the swarms of blue-bottle flies. The former were very liberally cared for by local charity organizations assisted by the American and British Red Cross. The cities of Hongkong and Shanghai donated liberally to help the suffering. The crown prince of Siam sent four hundred bags of rice, of about 160 pounds each, to the American Red Cross for distribution. This was used to great advantage in the heavily damaged districts.

The worst of the storm did not strike Swatow city, but passed a little to the east of it. In this district the conditions are deplorable indeed. Some little time after the storm I was asked by the American consul to spend a few days in assisting to distribute aid in the district most affected. Here I found many villages where an average of only 10 or 15 per cent of the original population were left. In many villages not a woman or small

child or old person survived. A village which retained 50 per cent of its people was considered fortunate. Several villages of from 2,000 to 5,000 were reduced to as many hundred. Many entire families were lost.

I was told of one young man whose family numbered twenty-five persons. Of these, twenty-three were at home at the time of the storm. When the water began to rise, he with his wife, his little son, and infant daughter, went upstairs to escape it. Soon a series of big waves beat in the windward wall of his house, and although he and his little family escaped injury, they were left exposed to the storm. Then another big wave came and washed from their hold his wife and daughter. Claspings his son, he crept to the edge of the floor, and called and tried to reach them, but no answer came, and he could not see in the darkness. They were gone. Soon another, greater wave broke in what was left of his roof, and he and his little son were nearly buried under the ruins. To remain in that position was sure death, but to free himself he must temporarily let go of his boy. While he was extricating himself, another big wave washed both him and his son from their position, and the boy was lost. The father, by clinging to floating beams and boards, managed to save his own life. After the storm only three of the original twenty-three were found to have survived. Of the twenty dead only two bodies were found, the rest having been carried out to sea on the receding tide.

Another story is told of a father whose daughter was about to be married. As is the custom here, he asked the idols what day and hour would be the luckiest for her to go to her husband's home. The idol indicated the hour of 3 A. M. on the morning of August 3. Several days previous to the one appointed were consumed in preparing an elaborate feast and getting ready for the many guests who were invited. On the afternoon of the second they began coming. By evening there were about sixty people in the house, of whom nearly half were guests. Festivities were at their height when the wind became dangerous. There was no way of escape, and practically the entire bridal party lost their lives. It is at least an interesting coincidence, if coincidence it is, that the devil should have named a time for the beginning of the bridal procession which was just about an hour before the death of the bride and nearly all those who came to the feast in her honor.

The latest and perhaps most reliable estimates made here, place the dead at 72,000 persons. Property loss is quite beyond estimation.

This terrible catastrophe will go down in history as one of the worst in the Far East, if not in the world. Not only was the storm in itself exceptionally severe, but there were many peculiar and in some instances inexplicable manifestations during the progress of the storm. These have helped to open the people's minds to the gospel. I have heard, from a number of very reliable sources, stories of balls of fire, rapidly moving lights, peculiar markings on buildings not easily attributable to flying objects or electrical phenomena. One of these I will mention.

On the night of the storm, before the wind had attained any considerable velocity, the deacon of one of our older established churches saw a hazy, cloudy sort of light down next to the ground in

his field about two hundred yards from where he was then sitting in the door of the chapel. He watched it a moment, and it suddenly jumped from where it was on his left to a position on his right, then back again, over and back several times. To confirm his own judgment, he called the local pastor to see it, and both of them described it to me on my next visit.

Since the storm we have used every available man to go out into the villages and preach the true gospel. In many places deep interests have been awakened. It is yet too soon to know definitely what the results of this work may be, but at present the outlook is bright. Many are being brought to realize the true import of these last-day signs.

In one matter especially we wish to give thanks to God,—not one member of the Swatow church suffered more than minor scratches. Some lost goods, some lost friends and relatives, but of the members of our churches none are missing. Truly, "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

F. E. BATES.

Swatow, China.

* * *

REVIVAL WORK IN THE INTER-MOUNTAIN CONFERENCE

THOSE who attended the Fall Council will recall how in the midst of perplexity, the suggestion of a revival throughout our ranks came as a ray of light from heaven, bringing cheer and courage. Our faith in the heavenly origin of this plan has been greatly strengthened by reports from all parts of the field. It seems that almost immediately the work began. Wherever the people, elders and ministers (Joel 2:12-17), have gathered, the work of revival has begun. Surely these tokens of the Lord's working among His people must bring cheer to the hearts of those who have long waited for this time.

Two of our churches in the Inter-Mountain Conference have been visited by a precious refreshing. In both cases meetings were held for a week. We met two and three times a day. In addition to this, group meetings were held for prayer. The straight testimony from the Bible and the "Testimonies" was presented in every meeting. In all the writer's experience, never has the presence of the Holy Spirit been more manifest. It seemed that a divine control was exercised in every meeting. When the leader of the meeting had nothing special to present, the Spirit's power would break out in testimonies. Tear-filled eyes, quivering lips, heartbroken confessions, were the order. It was a blessed experience to be able to recognize the working of the heavenly Visitor, and turn the meeting over to Him. There were no eyes on the clock, and the meetings did not close on schedule time.

One feature that has accompanied all our meetings so far has been the organization of a Spirit of Prophecy Reading Circle and the making of a Spirit of Prophecy Reading Chart. It was made on the same order as the Bible Year Chart, with the one difference that the names of the volumes of the spirit of prophecy were written in instead of the books of the Bible. In no case was this to take the place of the Bible Year, but was to be an addition to it.

The writer recently held a prayer meeting at one of these churches, and he

found that forty-four members (total membership about one hundred) had started reading some book of the spirit of prophecy, and that seventeen volumes, in all, had been completed since the Week of Prayer. There was evidence that the experience begun in the revival had continued to the present, and without doubt the reading and study of the "Testimonies" has a large part to do with it.

Brethren, a revival of the straight testimony among us will bring a revival of primitive godliness. Let us as ministers and laymen begin to search these precious volumes for help in holy living. We shall find shining gems of truth and light on every page. "O taste and see that the Lord is good." Ps. 34: 8.

B. H. SHAW.

* * *

COLUMBUS, OHIO

THE year 1922 has gone, and it is very interesting to reflect somewhat on the past, especially if such reflection creates a sense of joy and satisfaction because of something worth while achieved.

In many ways the last year has been a hard one, especially along lines of finance. Our hearts have been made sad to think of the probability of having to recall many of our faithful warriors on the firing line in foreign fields, where not even the crumbs of the gospel are to be had. It looked as if the goal set—sixty cents a week per member—would not be realized.

The Columbus church was stirred, and the members determined. As for us, we will do more than our part in saving the situation. Putting this determination into acts, we have the following results to show:

Our quota on the Harvest Ingathering was \$1,750; but with the vision of the fields before us we raised \$2,210.67.

Realizing that the Sabbath school is to play an important part in the furtherance of the work, the General Department asked the Sabbath schools to raise 30 cents a week; and with this vision ever before us we went to the task, and raised a fraction over 38 cents a member.

The Thirteenth Sabbath Offering followed very closely after the Christmas season, and I thought it would be an appropriate time to give the gift to the One whose birth the world was professing to celebrate. The Columbus church felt likewise, and put the resolution into acts. Judging from the offering of my class, \$78, I was certain that the 175 members of the school were going to do something unusual, and, sure enough, the offering was the biggest ever given on a thirteenth Sabbath,—\$734, an average of about \$4.11 a member.

Realizing that going over goals means more souls, the church got under the load, and not only raised their quota of 60 cents a week, but went over the goal, not eight cents, nor ten cents, but 15 cents! In short, this church raised, according to the figures given me by the conference treasurer, 75 cents a week per member.

The total amount contributed for the year was \$20,830.54, or \$119.03 per capita. Of this sum, \$11,214.54 was tithe; \$6,708.19, or \$38.30 per capita, for foreign missions; and \$2,921.06 for home missions.

As we view this excellent showing, we find that having done all that, even to the giving of a week's wage, we are no

poorer, but instead are happier for having had the privilege of making a sacrifice for the cause. God, somehow, has made it all up in distributing His rich blessings.

We enter the year 1923 full of courage, with hearts set to do more than our part, and above all to hold up the hands of those in positions of responsibility, leading out in advance moves, by our prayers, our means, and our hearty co-operation.

CHARLES F. ULRICH.

* * *

DEDICATION OF THE ST. PAUL SCANDINAVIAN CHURCH

VERY impressive services were held in St. Paul, Minn., Nov. 3-5, 1922, when the new Scandinavian church was dedicated to the worship of God. Meetings were conducted in both English and the Scandinavian languages. The first sermon was preached Friday evening by the president of the conference, Elder A. J. Haysmer. Services were conducted Sabbath both forenoon and afternoon, when Elder P. E. Brodersen, the general secretary of the Bureau of Home Missions, delivered the dedicatory sermon. Other members of the bureau also took part in this service.

While the majority of the members are Swedish, there are also a few Danes and Norwegians, hence it is called Scandinavian, to include all these various nationalities in the name. The program had evidently been prepared with the same thought in mind, as representatives of these three departments were asked to take part.

The financial statement had been prepared by Louis Anderson, who had superintended the construction of the building. It was stated that the church, with a seating capacity of one hundred fifty, had cost a little less than \$4,200. This money had all been raised in various ways, and the church was dedicated free from debt. A little more work has to be done in the basement, and for this purpose an offering was taken at the dedication, amounting to \$165.

A very interesting historical sketch of our work in St. Paul was given by Elder J. H. Hoffman. It was pointed out that this church was organized in 1887 with eighteen charter members, of whom four are still remaining. Other members have been added from time to time, and it was stated that if all had been there, the present building would not have contained them. The present membership, however, is about fifty, as many have moved away and some have died.

The St. Paul Scandinavian Seventh-day Adventist church has the honor of having at present one of the oldest members in the denomination, a sister who is over one hundred years old.

We are indeed thankful that our brethren and sisters in St. Paul can have this little home of worship, and we trust that God will richly bless every member and make the church a real blessing to the Scandinavian people in St. Paul and in Minnesota.

AUGUST ANDERSON.

* * *

GLEANINGS FROM THE FIELD

THE Atlanta No. 1 church has raised 67 cents plus for missions the last year. They have done this besides paying \$1,500 on their church debt, and supporting a church school with two teachers. The membership of the church is 206.

Appointments and Notices

REQUESTS FOR PRAYER

From California comes the request of a sister for prayers that health may be restored.

Earnest prayer is requested for a sister to be released from a hypnotic spell and to be healed.

From Colorado comes a request from a sister that she and her family may be healed and may come closer to God.

Prayers are earnestly requested for the true conversion to God of a sister who is not satisfied with her experience.

A brother in Washington requests prayer for the conversion of his father, three brothers, one sister, and also that he may be healed.

A brother who was converted while in prison desires prayers that he may be faithful to God while in prison, and that God will bless his efforts there, and give him patience.

* * *

PUBLICATIONS WANTED

J. A. Upton, Grove Oak, Ala.

Mrs. Bertha L. Goin, 756 7th Ave., N., St. Petersburg, Fla.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of all current publications except Review.

Mrs. Lulu Hill, Rileyville, Page Co., Va. Signs of the Times, Youth's Instructor, Little Friend, and Life and Health.

Mrs. L. M. Wilson, R. F. D. 3, Box 43, Ridgeway, S. C. Life and Health, Watchman, Signs, Liberty, and other literature.

Mrs. M. L. Benden, 2536 Louisiana Avenue, New Orleans, La. Signs of the Times, Present Truth, Watchman, and other papers.

Mrs. I. N. Harrison, Box 56, Willington, Tex. Continuous supply of Signs, Watchman, Life and Health, Youth's Instructor, and Little Friend.

Mr. and Mrs. A. L. Ham, Box 313, Houston, Miss. Continuous supply of Signs, Life and Health, Watchman, Instructor, Present Truth, and tracts.

* * *

THE NEW ENGLAND SANITARIUM AND BENEVOLENT ASSOCIATION

Notice is hereby given that the annual constituency and board meeting of the New England Sanitarium and Benevolent Association will be held at the sanitarium in Stoneham township (post office Melrose), Massachusetts, March 5, 1923, at 2 p. m., for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution.

E. K. Slade, President.
J. H. Strawser, Clerk.

* * *

LOMA LINDA SANITARIUM TRAINING SCHOOL FOR NURSES

The next class in the Loma Linda Nurses' Training School will begin Sept. 9, 1923. Students will spend part of the time in training at the White Memorial Hospital division of the school, in Los Angeles. For information write to Superintendent of Nurses, Loma Linda, Calif.

* * *

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

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

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

Wing.—Cynthia Powers Wing was born Sept. 8, 1840, in Blockville, N. Y.; and died Jan. 3, 1923, at DeRuyter, N. Y. She is survived by one son and one daughter.

Claude E. Eldridge.

Higginbotham.—Viola Jane Higginbotham was born Aug. 17, 1858; and died at her home near Barnsville, Ohio, Dec. 24, 1922. Her husband and five children survive.

H. J. Detwiler.

Lewis.—Mrs. Harry Emerson Lewis was born in Kankakee, Ill., Oct. 5, 1855; and died in Chicago, Ill., Dec. 21, 1922. She and her husband accepted present truth in 1917.

Frederick A. Wright.

Cole.—Hiram M. Cole was born in the State of Iowa, Oct. 3, 1851; and died in Turlock, Calif., Nov. 28, 1922. He had been a faithful member of the church since 1884.

Adolph Johnson.

Stadelman.—Mrs. Robert Stadelman was born June 24, 1868; and died at her home in Madison, Wis., Dec. 10, 1922. Her husband and three sons remain to mourn their loss.

Ira. J. Woodman.

Ross.—Charles Ross was born in Brunswick, Germany, May 14, 1844; and died at the home of his daughter, at Cooks, Mich., Dec. 26, 1922. Eight children are left to mourn.

E. A. Piper.

Elliott.—Mrs. Anna Morris-Elliott was born Aug. 17, 1865, in Belmont, N. Y.; and died at Millport, Pa., Dec. 19, 1922. She leaves a husband, daughter, four grandchildren, and other relatives.

E. W. Carey.

Baker.—George A. Baker was born in Iowa, Aug. 29, 1863; and died in Artesia, Calif., Nov. 7, 1922. He accepted the truth in Nebraska in 1889. He is survived by his wife and four children.

Elmer H. Adams.

Follet.—Jane Ann Follet was born in North Wilton, Conn., July 9, 1837; and died at Glenville, Minn., Dec. 27, 1922. One son and two daughters survive her.

W. A. McKibben.

Demorest.—Dr. Orin Foster Demorest was born in Ontario, Canada, Dec. 25, 1859; and died in Portland, Oreg., Jan. 6, 1923. He is survived by his wife, three daughters, and two sons.

A. R. Bell.

Hedgecock.—Mrs. Lillian Chatterton Hedgecock was born in Philadelphia, Pa., Oct. 30, 1854; and died at Loma Linda, Calif., Dec. 12, 1922. She is survived by her husband and four children.

A. M. Dart.

Sandness.—Bessie Shansbye-Sandness was born in Norway, May 29, 1879; and died at National City, Calif., Dec. 31, 1922. Her husband, father, three children, four sisters, and two brothers survive.

Luther Warren.

Hassel.—E. A. Hassel was born in Sweden, May 27, 1861; and died in Seattle, Wash., Nov. 17, 1922. He accepted this truth in 1880, and was faithful to the last. He leaves two sisters and two brothers.

O. J. Nerlund.

Sands.—Annie Eliza Sands was born in Litchfield, Ky., Aug. 26, 1841; and died in Pueblo, Colo., Dec. 10, 1922. In 1894 she accepted the third angel's message. Her husband and nine children survive.

B. W. Brown.

Sutton.—Elmore James Sutton was born in Fort Wayne, Ind., Aug. 18, 1841; and died in Thayer, Kans., Dec. 3, 1922. He accepted the message in 1893. He leaves a wife and eight children to mourn their loss.

C. G. Bellah.

Reynolds.—Mrs. Lorinda Reynolds was born at Chautauqua, N. Y., May 19, 1839; and died at Wichita, Kans., Nov. 18, 1922. She is survived by three sons, eight grandchildren, and four great-grandchildren.

O. F. Gaylord.

Hurlbut.—Daniel Roland Hurlbut was born in Michigan, in 1835; and died at Lafayette, Oreg., Dec. 27, 1922. He is survived by his wife, four sons, and five daughters. He was an earnest believer in the advent message.

G. W. Rine.

Johnson.—Lavinia Mabel Johnson, née Hansen, was born Nov. 14, 1892; and died Dec. 25, 1922. She was baptized during her first year at the Hutchinson Seminary in 1911. She leaves her husband, mother, and two brothers.

P. E. Brodersen.

Fry.—Mrs. E. J. Fry was born in Lebanon, Ohio, Sept. 26, 1850; and died in Oakland, Calif., Dec. 31, 1922. She has been a faithful member of the Oakland S. D. A. church for thirty-two years. She is survived by one daughter, Miss Frances Fry, and four sons.

J. L. McElhany.

Adams.—David J. Adams was born in Iowa in 1853; and died in Berkeley, Calif., June 24, 1922. He had been looking for the second coming of Jesus since 1872. Thousands of pages of literature have been scattered by him during these years. He is survived by his daughter.

Elmer H. Adams.

Roycroft.—Arthur A. Roycroft was born Oct. 1, 1906, at Chino, San Bernardino Co., Calif.; and died at Glendale, Calif., Dec. 12, 1922. He lived a happy, consistent Christian life, and died in hope of meeting his Lord at the first resurrection. He is survived by his mother, brother, and grandparents.

R. W. Munson.

Harvey.—Harrie Raymond Harvey and his wife were instantly killed Dec. 30, 1922, on their way home from Young People's Missionary Volunteer meeting, when the bus in which they were riding, was thrown from a 65-foot bridge. Brother Harvey was born in Toledo, Ohio, in 1886; and died in Seattle, Wash.

G. W. Pettit.

Page.—S. T. Page was born in Monroe County, Florida, March 4, 1852; and died near the place of his birth, Dec. 4, 1922. He accepted the truth forty-two years ago. He helped to pioneer the message in the State of Florida, and was a faithful colporteur in Florida, Georgia, and Kentucky. He is survived by his wife and seven of their ten children.

Mrs. S. T. Page.

(SEVENTH-DAY ADVENTIST ENCYCLOPEDIA)

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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.

SABBATH, February 24, is the time in the first quarter of 1923 for receiving the educational offering provided for at the Fall Council. This offering is to be taken up in all our churches once each quarter, and goes to the conference treasurer to be disbursed by a committee consisting of the conference president, treasurer, and educational superintendent, to assist our church school work in "the establishing of new schools, providing equipment, and meeting salary." Let the first of these general offerings be a liberal one.

MISSIONS RALLY CHART

A BEAUTIFUL Missions Rally Chart is being sent to each church elder in time for the Missions Rally program, February 17. This chart will indicate each week as well as each Missions Rally Sabbath the per cent of Missions Goal reached. You may expect to see this chart hanging in your church. J. L. SHAW.

A THOUSAND THANKS

No doubt our brethren and sisters throughout the churches have been watching with a good deal of interest the recent developments in Europe. The occupation of the Ruhr district in Germany has greatly affected one of our strong union conferences in that country. This territory is largely embraced within the boundaries of the West German Union. But not only has this particular union been affected, but the whole of Germany, for the value of the mark, which is the standard of German currency, has dropped in just a few days from about ten thousand to sixty thousand marks to the dollar. With our workers in that country already enduring privation because of the low value of money, this sudden collapse has accentuated the suffering. We can well imagine how earnestly they have been praying to God to safeguard the interests of His work and to make a way of escape.

In their painful situation they have been forced to appeal to the Mission Board here at Washington. A cable came from Elder L. H. Christian on behalf of our good brethren and sisters in Germany, struggling amid these difficulties, asking

for an added appropriation of \$21,000 to help them continue their work.

It cheered our hearts greatly to be able to respond favorably to this plea, for, as has already been reported to the REVIEW readers, the liberality of our brethren and sisters in the churches here in the homeland during the last quarter of 1922 has made it possible for us to increase our appropriations to the fields.

In reply to the action of the Mission Board providing this \$21,000, we have received the following cable: "Thousand thanks from Europe for timely help." Signed by L. H. Christian, vice-president for the European Division.

In informing our believers here in the homeland of these conditions and this expression of gratitude for help rendered, we are sure that you will join us in rejoicing that the Lord has made it possible for you to provide the means whereby we may render help in this time of need. Surely our people in Germany must rejoice in this evidence of answered prayer. It is true, as the psalmist says of the righteous: "They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded." Ps. 22: 5.

C. K. MYERS.

A MESSAGE FROM EUROPE

In early January the European Division Committee, meeting in Switzerland, sent the following message to the believers in North America:

"To Our Brethren in America:

GREETINGS!

"As we assemble in our annual council and review the wonderful work God has accomplished in our field the past year, we remember with gratitude the support given by our brethren in America, which has made this rapid advance of the work possible. We desire to thank you in behalf of the European membership, and extend to you their hearty greetings. In these trying hours of crises in nearly every field, our laborers and leaders are pledged unitedly to advance the work, not only in Europe, but to rally to the calls of the fields beyond.

"We face the future with renewed courage, as we see the hand of God going before us, amid pestilence, famine, revolution, and war, guiding the advent message to thousands of waiting people.

"In behalf of the Council,

"H. F. SCHUBERTH,

"J. F. SIMON,

"Secretaries.

"Jan. 12, 1923."

MARCH ISSUE "MISSIONARY READINGS" OMITTED

BECAUSE of special programs for the Missionary Volunteer Department and the Spring Week of Prayer, occupying two Sabbaths in March, beginning Sabbath, March 17, and closing Sabbath, March 24, the regular third Sabbath program for missions will not be held. This will make unnecessary the March issue of *Missionary Readings*. The programs for those two Sabbaths will be sent out in an extra to the *Church Officers' Gazette*.

Church elders and leaders and conference secretaries remailing *Missionary Readings* to isolated believers, will therefore take notice that the March number will not be issued. T. E. BOWEN.

RESPONSE BY CABLE

HOPING that in response to the liberality of our people during the closing months of 1922, additional appropriations would be possible to the foreign fields, word was sent to all fields that before the end of January we would know the total amount of funds, and would cable what additional appropriation would be possible. The good day came. It was a time of rejoicing at the General Conference office when cables were sent to each division office, telling the amount of additional appropriation possible.

How deeply our brethren appreciate the liberality of our people in the homeland may be judged from the replies we are receiving. Europe cables, "Thousand thanks from Europe for timely help." India responds, "Have received your cable of twenty-ninth. Accept our thanks." J. L. SHAW.

GROWING? YES, GROWING RAPIDLY

WE have now (January 31) forty Young Mothers' Societies organized in twenty-one States, with 389 members. There are twenty-three isolated subscribers, adding five more States. This makes in all 412 members who are taking the Mothers' Lessons. California has ten societies, Michigan four, Nebraska three, and Iowa, Florida, Wisconsin, and Colorado each two, while the other States have but one each. We also have one society in Jamaica. The first society reporting organization was Sioux City, Iowa. The society with the largest membership is at College View, Nebr., with thirty-three members, though the Berrien Springs (Mich.) College church has three societies, aggregating forty-two members.

Every day we are receiving requests for the Outline explaining the organization, course of study, etc.

Send for information to Home Commission, Takoma Park, Washington, D. C. FLORA H. WILLIAMS.

MISSIONARY SAILINGS

WE are glad to be able to record that during the first month of the present year we have been sending out a number of missionaries. Dr. and Mrs. D. E. Davenport and four children, who have been on furlough here for some time, returned to China, their old field of labor, sailing from Vancouver January 18. Doctor Davenport took some postgraduate work before his departure in order that he might increase his usefulness as a medical missionary.

Mr. and Mrs. Melvin Munson and their two children sailed on the same day and from the same port, for Malaysia. Brother Munson has previously labored in that field.

Mr. and Mrs. M. V. Tucker, and Mr. and Mrs. Harold B. Fisher and their son Kenneth, sailed from New York February 3 for Brazil, South America. Brother Tucker has been connected with the Review and Herald at Washington, and his wife, a daughter of Elder Charles Thompson, was a stenographer at the General Conference. Brother Fisher was also an employee of the Review and Herald. These workers are connecting with the publishing house at São Paulo, Brazil, Brother Tucker as manager and Brother Fisher as superintendent.