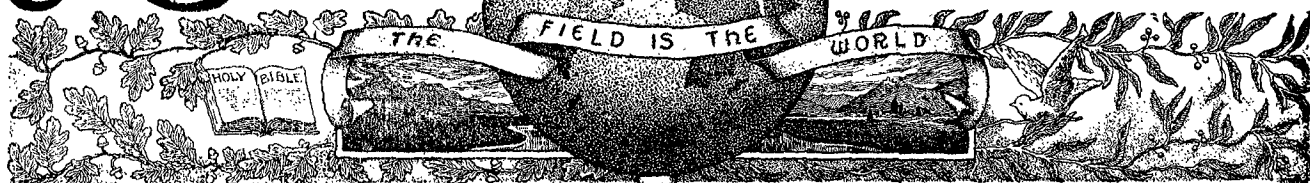


The Advent Review and Sabbath Herald



Vol. 100

Takoma Park, Washington, D. C., February 22, 1923

No. 8

THE GOSPEL TO ALL NATIONS

The Relief Work Not in Vain

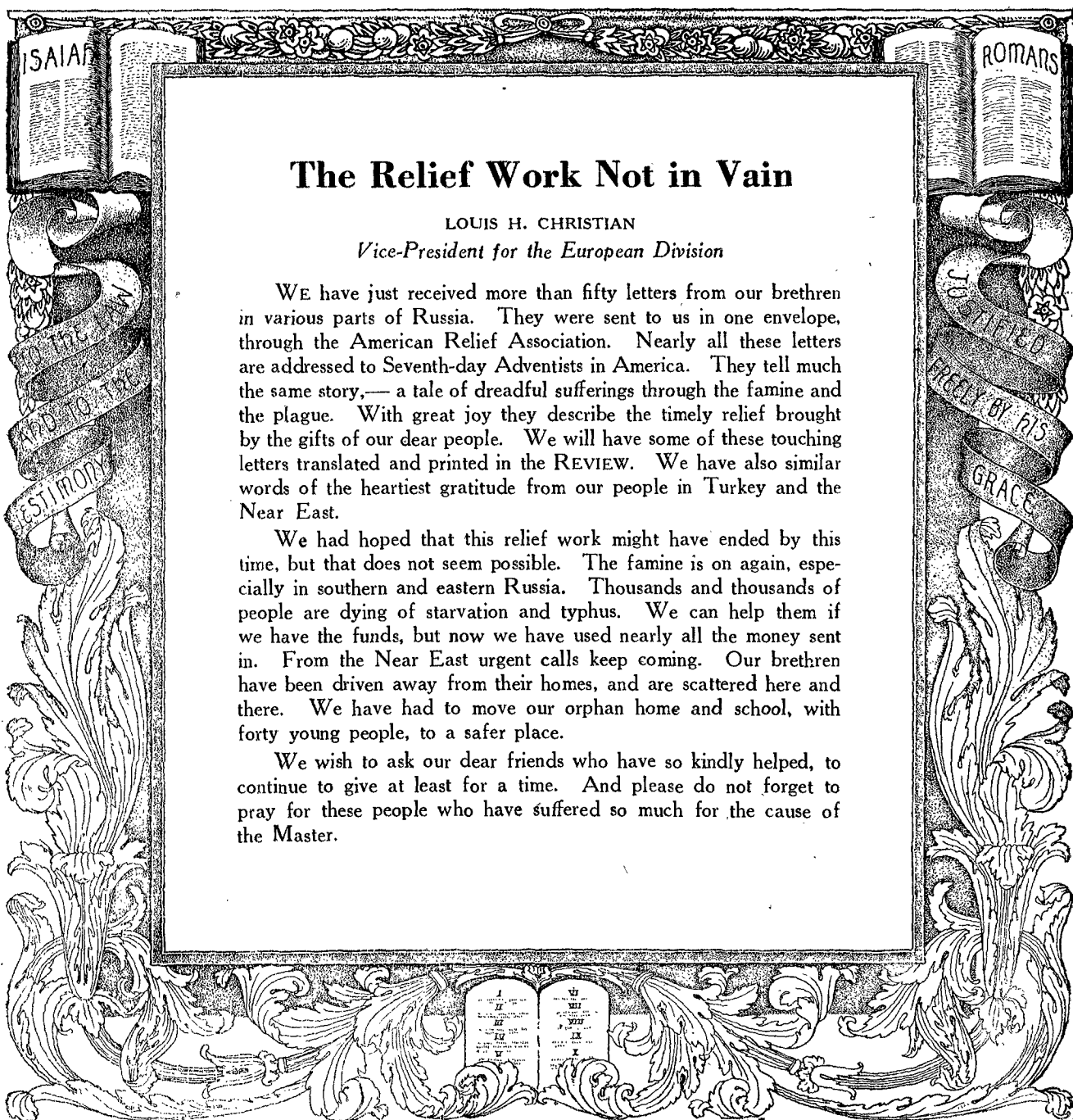
LOUIS H. CHRISTIAN

Vice-President for the European Division

WE have just received more than fifty letters from our brethren in various parts of Russia. They were sent to us in one envelope, through the American Relief Association. Nearly all these letters are addressed to Seventh-day Adventists in America. They tell much the same story,— a tale of dreadful sufferings through the famine and the plague. With great joy they describe the timely relief brought by the gifts of our dear people. We will have some of these touching letters translated and printed in the REVIEW. We have also similar words of the heartiest gratitude from our people in Turkey and the Near East.

We had hoped that this relief work might have ended by this time, but that does not seem possible. The famine is on again, especially in southern and eastern Russia. Thousands and thousands of people are dying of starvation and typhus. We can help them if we have the funds, but now we have used nearly all the money sent in. From the Near East urgent calls keep coming. Our brethren have been driven away from their homes, and are scattered here and there. We have had to move our orphan home and school, with forty young people, to a safer place.

We wish to ask our dear friends who have so kindly helped, to continue to give at least for a time. And please do not forget to pray for these people who have suffered so much for the cause of the Master.



Comment on Current Events

Now that the break up, if not the break down, of the Lausanne Conference is announced, there is a great deal of speculation as to what the next developments are to be in the Near East controversy. The situation growing out of the failure of negotiations is much less tense than was anticipated, and than probably would have been the case had the break occurred earlier in the conference.

Differences were brought to an issue by the submission of a treaty embodying the Allied terms of peace. This treaty, it may be recalled, was offered in place of the Sevres treaty, which had nominally been in force since the conclusion of peace between the Allies and Turkey following the Great War, but which had been resisted by the Nationalists. With the triumph of the Nationalist arms, a radical revision of the Sevres treaty became necessary, and it was to bring this about that the Lausanne Conference was called. Negotiations dragged on until Great Britain became impatient, and when the new treaty was finally in shape, it was submitted with what amounted to an ultimatum imposing a time limit that made very difficult any course other than unqualified acceptance or the breaking off of negotiations. The Turks declined to sign, but declared they wanted peace, and the conference adjourned.

The armistice in force between the Greeks and the Turks at the time of the conference, was indefinitely extended, pending new negotiations. A slight widening of the rift between Great Britain and France seemed to be indicated. As in the Ruhr, each of these two powers shows a disposition to go it alone. Other than this, the attitude of Turkey toward the Allies, and the problematic relationship of Greece and Turkey toward each other, are the most conspicuous elements in the situation. On this latter point the Washington Post of February 6 has this to say:

"Turkey's direct quarrel is with Greece. The war between those countries is not ended, but is merely suspended under an armistice that has few elements going toward the making of peace. Turkey claims large indemnities from Greece, and Greece sets up a counterclaim of reparations for damage to Greeks in Asia Minor. M. Venizelos issues a statement to the effect that the war will be resumed by Greece rather than acknowledge the Turkish claims. Greek belligerency has been more marked in the last few days, so much so that both Britain and France have sent admonitions to Athens. The threat of Turkish aggressions in western Thrace hangs over the head of Greece. The Turks have a gendarmerie in Thrace that is well calculated to arouse apprehensions among the Allies, because of its size and good equipment. The Turks are occupying a point on the west bank of the Maritza, contrary to the terms of the armistice. This is regarded by the Greeks as the first sign of the camel's nose within the tent. They have formally demanded withdrawal from that position."

* * *

The situation existing between Germany and France is passing into an acute stage. Every move tightens the French grip. In the presence of starvation, the strikes called at the beginning of the occupation are ineffective. A change of official German attitude is forecast. The government itself is penniless and powerless, but there are indications that even passive resistance may be discontinued, and that the government may acquiesce in the French effort to compel the money barons of the country to disgorge. A secret visit of Chancellor Cuno to the occupied district is said to have had a profound effect upon the official German mind, and added a dramatic touch to what appears to many to be a sordid spectacle.

We are not given much opportunity to forget that the world is waxing old like a garment. Storms, floods, earthquakes, tidal waves, and volcanic eruptions follow one after another in startling succession.

On February 3 the entire Western Hemisphere was shaken by the most violent and extensive earthquake registered by seismographs since the 1906 quake wrecked San Francisco. The convulsion seemed to be submarine in character, centering somewhere in the Pacific Ocean. For this reason the loss of life and property was not great. Around Hawaii there were seven giant tidal waves, the water rising something like fifteen feet above normal.

On the same day a huge crater suddenly burst open in the center of Francenigo, a village in the Venetian district of Italy. Several houses were swallowed up in the crater, and many others knocked down. The village is hundreds of years old, and its people have been living all this time over the crater of a volcano without suspecting its existence. They were like the millions who slept before the terrific upheaval of 1914, and now are allowing themselves to be lulled to sleep again while the forces of fury and destruction gather beneath them.

* * *

The psalmist admonishes us not to put our trust in the sons of men, in whom there is no help, and gives the uncertainty of life as the reason. He might have added that even if men were to live forever, they would be untrustworthy in the present state of the human heart. There is very little disposition these days to deal uprightly and honorably. The tendency is to use every advantage for selfish gain. German profiteers are feathering their nests out of the needs of their starving fellow men. And here in the United States, coal, and every other commodity for which there is genuine demand, is passed through a machine of distribution that extracts every penny the traffic will bear. We hear talk of a coal shortage. As a matter of fact, the mines are said, on good authority, to be working less than half time. The real trouble is that cars are not available to transport the product of the mines; but the mere fact that the railroads are given all the business for which they have rolling stock, is no legitimate reason for boosting the price of coal to war levels.

C. A. H.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 100

FEBRUARY 22, 1923

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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

TAKOMA PARK, WASHINGTON, D. C., FEBRUARY 22, 1923

No. 8

A Wonderful Victory

WILLIAM A. SPICER

President General Conference

THAT was a message of good tidings, we know, to all the believers, which Elder J. L. Shaw, the treasurer, was able to send out by the last page of the REVIEW last week.

It gave to the advent people throughout the world news of one of the greatest victories the Lord has given to us in our missionary history. We rejoice when we think what the good news means to all the mission fields. We share also with the believers in the homelands in the almost equal joy that comes with the knowledge that God has helped His people to save the situation.

Truly from Maine and Newfoundland to California and Vancouver, and from Manitoba and Alberta to the Gulf and the Rio Grande, there has been a rallying for missions of the believers in North America during the last four months such as we have never seen before. And over the oceans, in all the continents and in the islands of the sea, the believers have joined in the special effort.

To restate the situation in few words, all will remember that when the brethren met in Autumn Council last September, it was found that the same general industrial and financial conditions that had reduced the tithe in conferences, had reduced the gifts for missions, until, if continued at the same rate to the end of 1922, there would be a shortage of half a million dollars in the estimated amount available for appropriations for the year 1923. This shortage took no consideration of new work which all the fields wished to undertake to enter open doors. It meant that in 1923 a half-million dollars would have to be cut out of the present work in hand, unless somehow this threatened shortage could be made up. The appropriations for a coming year are necessarily based upon receipts for the previous year. So for 1923 the word went out to the fields that they must be prepared for a cut in their current work of 28½ per cent, representing roughly this half-million-dollar shortage. The mission fields were asked to economize in every way, to defer aggressive moves involving additional expenditure.

Then, you will remember, the Autumn Council sent out its appeal to the believers in all the world for a special effort to save the situation. The Thanksgiving Week of Sacrifice was appointed. With hope in God for deliverance, the Council sent the message to the great mission divisions not to send back any missionaries until it was seen how the Lord might enable the people to rally to the situation.

Wonderfully the mission fields endured the shock of this announcement of a possible shortage. Realiz-

ing how serious the proposed cut would be, mission committees everywhere set to work to prepare the fields to meet it. Local believers in the mission fields rallied as never before to raise larger resources themselves. Leaders of the great mission divisions, while sending in word that such a cut in the appropriations would be a most serious thing, yet declared that the workers were putting their trust in God, and were praying for a yet greater ingathering of souls during 1923, even though forces had to be reduced.

But somehow from the very first days, when the news of the situation and the appeal of the Autumn Council reached the churches, there came into the General Conference office words of cheer from the believers. Conferences and churches, conference workers and members, declared that there must be no drawing back of the missionary lines, no returning homeward of missionaries. The thousands of believers prayed about it. The thousands of brethren and sisters rallied in the name of the Lord to make up that threatened shortage. The call for the Thanksgiving Week of Sacrifice touched hearts everywhere. These things have been reported again and again. Churches spoke the word of cheer to churches, conferences to conferences, and from continent to continent was sent the rally call to sacrifice and service.

From many quarters came the word from those in touch with the situation, that the believers somehow did not look upon the call as an extra burden laid upon them. It came to them really as Christ's call to His own to join Him in going out to search for His lost sheep. It seemed a joy to make the sacrifices, hard and forbidding sometimes as the believers' personal situation might be. This was the word that came to us from every quarter.

And now comes the glad word from the treasury that God has helped His people to save the day. That half-million shortage that threatened has been made up, and the General Conference treasury has been able to report that the fields can count on not only that 28½-per-cent cut on regular work restored, but appropriations of an additional \$200,000 have been made for new work. That is the message the treasury has been sending over the seas by cable. Think what a message like this means to those mission fields that were bracing themselves to see a shrinkage of their work. And the believers in the mission fields, we know, can scarcely rejoice over this more than the brethren and sisters in the homelands, whom God has helped to win this victory for missions in this time of need. We will join all lands in singing the hymn of praise:

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised. The Lord is high above all nations, and His glory above the heavens." Ps. 113:1-4.

All will understand that these appropriations in prospect for 1923 are yet to be brought in by the gifts during this whole year. The rally that closed 1922, means simply that we shall not begin 1923 with a shortage. Now may the same God of Israel lead on the advent people during 1923. The plan adopted by all the conferences and all the fields looking toward keeping up the weekly goal quarter by quarter, is counted upon to bring us through 1923 without another such shortage as faced the last Autumn Council. With the inspiration of this wonderful deliverance to encourage all hearts, let us determine to make 1923 a year of constant victory for the mission advance, week by week and quarter by quarter.

We know that in the far lands and in many a tongue strange to us, prayers are going up to God, asking Him to bless the believers and the churches and the conferences for what they have done.

* * *

Sixty-Cent-a-Week Fund Annual Report

J. L. SHAW

Treasurer

THE accompanying statement will show each church member in America how his conference stands on the Sixty-cent-a-week Fund for the year 1922.

It is a pleasure to report that the following conferences exceeded 60 cents a week per member during the entire twelve months of 1922:

Massachusetts
Southern New England
Bermuda Mission
West Virginia
Quebec
Alaska
N. California
Nevada
S. E. California
S. California
Utah

The South Texas colored constituency also exceeded its goal.

The entire Pacific Union came within \$6,145.88 of reaching an average of 60 cents a week per member during the year.

The gain for the entire field last year over the year previous amounts to \$29,157.74, making the per-capita average for the year 43 cents per member.

STATEMENT OF SIXTY-CENT-A-WEEK FUND FOR TWELVE MONTHS ENDING DEC. 31, 1922

UNIONS	Member-ship	Amt. \$31.20 per Member	Amount Received	Amount Short	Amount Over
Atlantic			\$ 500.00		\$ 500.00
New York	2119	66112.80	59125.35	6987.45	-----
Greater New York	2721	84895.20	69819.02	15076.18	-----
Maine	718	22401.60	14444.54	7957.06	-----
Massachusetts	1913	59685.60	70343.08	-----	10657.48
N. New England	591	18489.20	12271.50	6167.70	-----
S. New England	679	21184.80	21860.16	-----	676.36
Bermuda	58	1809.60	2468.35	-----	658.75
	8799	274528.80	250832.00	36188.39	12491.59
			91.37%		
Central					
Colorado	2651	82711.20	39925.54	42785.66	-----
Inter-Mountain	594	18532.80	9052.69	9480.11	-----
Kansas	2360	73632.00	38477.43	35154.57	-----
Missouri	2116	66019.20	31625.65	34393.55	-----
Nebraska	2118	66081.60	37482.34	28599.26	-----
Wyoming	713	22245.60	10305.48	11940.12	-----
	10552	329222.40	166869.13	162353.27	-----
			50.69%		
Columbia					
Chesapeake	1205	37596.00	24207.68	13388.32	-----
District of Columbia	1498	46737.60	46083.15	654.41	-----
E. Pennsylvania	1848	57657.60	41522.92	16134.68	-----
New Jersey	1428	44553.60	38251.73	6301.87	-----
Ohio	2860	89232.00	71819.61	17412.39	-----
Virginia	629	19624.80	10243.69	9381.11	-----
Virginia *	185	4810.00	2176.29	2633.71	-----
W. Pennsylvania	1206	37627.20	22879.42	14747.78	-----
West Virginia	323	10077.60	10710.18	-----	632.58
	11182	347916.40	267894.71	80654.27	632.58
			77%		
Eastern Canadian					
Maritime	386	12043.20	7553.30	4489.90	-----
Newfoundland	88	2745.60	2745.60	-----	-----
Ontario	877	27362.40	19038.19	8324.21	-----
Quebec	257	8018.40	10028.45	-----	2010.05
	1608	50169.60	39365.54	12814.11	2010.05
			78.47%		
Lake					
Chicago	1913	59685.60	50732.83	8952.77	-----
E. Michigan	1830	5856.00	38554.90	20101.10	-----
Illinois	1854	42244.80	25082.98	17161.82	-----
Indiana	1815	56628.00	36104.42	20523.58	-----
N. Michigan	1851	42151.20	18462.79	23688.41	-----
S. Wisconsin	1940	60528.00	46167.77	14360.23	-----
W. Michigan	2350	73320.00	51826.81	21493.19	-----
N. Wisconsin	1043	32541.60	12669.67	19871.93	-----
	13646	425755.20	279602.17	146153.03	-----
			65.67%		
Northern					
Iowa	3072	95846.40	63907.33	31939.07	-----
Minnesota	2440	76128.00	54883.78	21244.22	-----
North Dakota	1780	55536.60	20387.47	35148.53	-----
South Dakota	1258	39249.00	30999.98	8249.62	-----
	8550	266760.00	170178.56	96581.44	-----
			63.79%		
North Pacific					
Montana	983	30045.60	250.00	-----	250.00
S. Idaho	1060	33072.00	13644.85	16400.65	-----
S. Oregon	829	25864.80	16579.73	16492.27	-----
Upper Columbia	2764	86238.80	13957.71	11907.09	-----
W. Oregon	3036	94723.20	49302.27	36934.53	-----
W. Washington	2285	71292.00	64656.10	30067.10	-----
Alaska	19	592.80	44081.50	27210.50	-----
	10956	341827.20	203081.23	139012.14	286.17
			59.41%		
Pacific					
Arizona	635	19812.00	10025.96	9786.04	-----
California	3559	111040.80	104686.16	6354.64	-----
C. California	2218	69201.60	55141.86	14060.24	-----
N. California	1939	60496.80	61763.07	-----	1266.27
Nevada	270	8424.00	8649.33	-----	225.33
S. E. California	2050	63960.00	68744.74	-----	4784.74
S. California	3226	100651.20	118425.84	-----	17774.64
Utah	183	5709.60	5713.66	-----	4.06
	14080	439296.00	433150.12	30200.92	24055.04
			98.60%		
Southeastern					
Carolina	625	19500.00	16541.60	2958.40	-----
Carolina *	612	15912.00	8806.33	7105.67	-----
Cumberland	871	27175.20	20264.50	6910.70	-----
Cumberland *	125	3250.00	1631.68	1618.32	-----
Florida	1171	36535.20	32129.82	4405.38	-----
Florida *	437	11362.00	5861.05	5500.95	-----
Georgia	582	18158.40	12342.20	5816.20	-----
Georgia *	333	8658.00	2511.88	5146.12	-----
	4756	140550.80	101080.06	39461.74	-----
			71.92%		
Southern					
Alabama	459	14320.80	10166.81	4153.99	-----
Alabama *	321	8346.00	5906.65	2439.35	-----
Kentucky	543	16941.60	9359.41	7582.19	-----
Kentucky *	200	5200.00	2761.17	2438.83	-----
Louisiana-Mississippi	672	20966.40	15049.63	5916.77	-----
Louisiana-Mississippi *	413	10738.00	4905.57	5832.43	-----
Tennessee River	956	29827.20	18995.06	10832.14	-----
Tennessee River *	232	6032.00	2802.69	3229.31	-----
	3766	112372.00	69946.99	42425.01	-----
			62.25%		

The union conferences showing a gain over the previous year are:

Atlantic
Columbia
E. Canadian
Lake
N. Pacific
Pacific
Southeastern
Southern

The generous response of our people during the closing months of 1922 has made added appropriations to foreign fields possible. The 28½-per-cent cut on the appropriation for present work in the mission fields has been restored. If the same spirit of liberal giving shall continue during 1923, every missionary can be supported at his post, and urgent calls for additional workers can be answered.

Cables from the foreign fields in reply to added appropriations made possible by the liberality of believers at the home base in this time of pressing need, indicate that new courage is coming into the hearts of workers in the far fields. They realize more fully how strong are the hands that hold the ropes.

If every one will determine the amount which he can give weekly to missions, and faithfully and systematically do his part during 1923, new advances in many lands will be possible.

* * *

Experiences in Divine Guidance — No. 4

ASA T. ROBINSON

We reached Australia just at the time of the opening of the camp-meeting season. The first meeting we attended was at Cooranbong, New South Wales, at which place Sister E. G. White was then living. This was a meeting of the Australasian Union Conference Committee, to plan for the camp-meetings.

Much thought and study had been given to the camp-meeting program. There was a strong corps of laborers appointed to attend the meetings, and it was designed to make them the greatest success possible. Several weeks beforehand, Elder A. G. Daniells had outlined plans for extensively advertising the camp-meetings, in order to get the cities where they were to be held, thoroughly aroused to the fact that something was coming. Sister White was present, and her counsel was asked concerning the plans outlined. She expressed hearty approval of them.

The after-developments reminded us of the time when David outlined to Nathan the prophet his plans for building a house for God. "Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." But that night the Lord appeared to Nathan, and told him that he must go and tell David that he could not build a house for the Lord, because he had been a man of war.

The next morning after the committee meeting noted above, Sister White called us all together at her home, and told us that an angel had appeared to her during the night season, and had instructed her that she must give the committee different counsel concerning the manner of advertising the camp-meetings that year. The substance of the instruction given to the committee

Southwestern					
Arkansas	431	\$ 13447.20	\$ 85.78	\$ 6488.04	\$ 6959.16
Arkansas *	55	1480.00		880.13	549.87
N. Texas	1002	31262.40		19265.31	11997.09
N. Texas *	50	1300.00		572.30	727.70
Oklahoma	1929	60184.80		35413.02	24771.78
Oklahoma *	121	3146.00		1754.92	1391.08
S. Texas	497	15506.40		9526.07	5980.33
S. Texas *	48	1248.00		1426.20	
Texico	375	11700.00		3943.80	2756.20
Texico *	45	1170.00		532.63	687.37
	4553	140394.80	84888.20	55770.58	263.98
			60.46%		
Western Canadian					
Alberta	1276	39811.20	19980.62	19830.58	
British Columbia	560	17472.00	11926.34	5545.66	
Manitoba	344	10732.80	9949.86	782.94	
Saskatchewan	1219	38032.80	15225.66	22807.14	
	3399	106048.80	57082.48	48966.32	
			53.83%		
SUMMARY					
Atlantic	8799	\$274528.80	\$250832.00	\$ 36188.39	\$12491.59
Central	10552	329222.40	166869.13	162353.27	
Columbia	11182	347916.40	267894.71	80654.27	632.58
E. Canadian	1608	50169.60	39365.54	12814.11	2010.05
Lake	13646	425755.20	279602.17	146153.03	
Northern	8550	266760.00	170178.65	96581.44	
N. Pacific	10956	341827.20	203031.23	139012.14	266.17
Pacific	14080	439296.00	433150.12	30200.92	24055.04
Southeastern	4756	140550.80	101089.06	39461.74	
Southern	3796	112372.00	69946.99	42425.01	
Southwestern	4553	140394.80	84888.20	55770.58	263.98
W. Canadian	3399	106048.80	57082.48	48966.32	
	95877	\$2974842.00	\$2123980.19	\$890581.22	\$39719.41
			850861.81		850861.81
		\$2974842.00	\$2974842.00	\$890581.22	\$890581.22
			71.398%		

* Figured at 50 cents a week, or \$26.00.

may be read on pages 35 and 36, Volume VI, of the "Testimonies." This counsel was followed, with most blessed results.

The Victoria meeting was the first to be held. In view of the fact that it was arranged for me to take charge of that conference and to follow up the interest awakened by the camp-meeting, it was definitely decided that during the camp-meeting the principal doctrines of the message should not be dwelt upon. But on the very opening night, Elder Daniells gave a stirring sermon on "The Signs of the Times," and night after night, as the crowds came out to hear, the different speakers seemed inspired to dwell upon the great themes of the message. Our plans and resolutions seemed thrown to the winds.

On the Sunday night when the meeting was to close, with the large tent packed and with a tier of people standing for a space of eight feet around the tent, just as we were stepping onto the platform a gentleman said to Elder Daniells, "Do you know that you are making a great mistake in closing this meeting tonight? The people of Melbourne are just getting interested in these wonderful meetings."

Elder Daniells said, "My friend, do you suppose many people think that way?"

The gentleman replied, "I know they do."

Of course there was no time for counsel, and when, at the close of a powerful sermon, Elder Daniells referred to what the gentleman had said to him and called for an expression of those who would like to see the meetings continue over another week, a sea of hands went up. Elder Daniells turned to me and said, "Elder Robinson, I shall take the responsibility of announcing that these meetings will continue over this week and close next Sunday night."

A meeting was announced for Monday night, and the next day the tent was pitched nearer the city, and though all the general men had to leave at once for other meetings, the interest kept up and increased until the close. With a strong corps of other workers, I preached every night, except two or three, for three months, during which time I baptized eighty-four new Sabbath keepers, among whom were two persons from

Lord Brassey's household. Somehow, the strongest features of the message which had been presented during the camp-meeting, seemed to grip the people more strongly than if they had never heard them.

Melrose, Mass.

* * *

Healing Cults

D. H. KRESS, M. D.

SHORTLY before the second coming of Christ in the clouds of heaven, Satan will be permitted to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:9-11.

From this scripture we see that the delusions will be of a nature to "deceive the very elect," if it were possible. The only security and protection for any one lies in the reception of "the love of the truth."

It is evident also that Satan and his agents will not appear in a hideous form, as they are sometimes depicted in cartoons. We are told, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:14, 15. In the REVIEW AND HERALD of Aug. 9, 1906, in an article by Mrs. E. G. White, we read:

"All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history."

And in "The Great Controversy," page 593, the author says:

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."

Satan will counterfeit the work Christ did when upon earth. His agents will appear as healers. We are told:

"Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary." — "Special Testimonies," Series B, No. 6, p. 33.

Satan will make healing a special feature of his work to deceive. Some of the agencies his missionaries will employ are here stated:

Satan's "agents still claim to cure disease. They profess to employ electricity, magnetism, or the so-called 'sympathetic remedies;' but in truth the magnetic power of which they boast is directly attributable to the sorcery of Satan. By this means he casts his spell over the bodies and souls of men. The sick, the bereaved, the curious, are communicating with evil spirits. All who venture here are on dangerous ground. . . . The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels employing all their arts to deceive and destroy." — "Sketches from the Life of Paul," pp. 139, 140.

Referring to this time, the prophet urges the church of Christ to place no confidence in voices, nor in the results that may be witnessed, but take everything "to the law and to the testimony;" for "if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Peter, referring to the voice he heard from heaven saying, "This is My beloved Son," says there is some-

thing surer than voices purporting to come from heaven. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

Referring to the unbelieving Jews, Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. "Had ye believed Moses, ye would have believed Me, for he wrote of Me." John 5:46. Again He said, "Search the Scriptures; for . . . they are they which testify of Me." John 5:39.

In His last prayer in behalf of His followers, that they might be kept from the deceptions of the evil one, Jesus said, "I have given them Thy word." John 17:14. This is all He could do. "Thy word is a lamp unto my feet, and a light unto my path," and "the entrance of Thy words giveth light," said the inspired writer. Ps. 119:105, 130.

The Bible surrounded by the Testimonies affords our means of protection. We are told:

"The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of His will, will surely wander from the right path, and fall under the deception of Satan." — "Testimonies," Vol. V, p. 192.

This article is not written for the purpose of condemning any man; for I recognize that it is possible for good men to be deceived, and even to practise a wrong system, as did Simon the sorcerer, who "bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." But when Philip appeared, "preaching the things concerning the kingdom of God, and the name of Jesus Christ," we are told, "Simon himself believed also." Acts 8:9-12.

No matter what system of healing may appear, it will have a following, and many will be healed. Faith in any patent medicine or drug, good or bad, will often bring temporary results; but permanent results are obtained only by correcting the wrong habits of life. For this reason, to the man who was healed by Christ, He said, "Sin no more, lest a worse thing come unto thee." John 5:14. Disease is the result of sin; to be saved from sin should be the anxiety of all.

Many diseases are either wholly mental or are aggravated by a wrong mental state. The palsied man brought to Christ for physical healing could be helped physically only by being first helped mentally. He was conscious of the sins that were responsible for his bodily ailment, and within himself he said, If I could but know that my sins were pardoned, I would be willing to endure the physical suffering. Jesus said, "Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2. The mind had to be healed to make possible physical healing. After healing his mind, Christ healed his body. There are others whose mental depression is due to the violation of physical laws. Insufficient sleep, overwork, gluttony, drunkenness, immorality, are all producers of disease and mental depression. To those guilty of such transgressions of the laws of well-being, sins must be pointed out and the words spoken, "Sin no more, lest a worse thing come unto thee."

No doubt most of the readers have heard of M. Emile Coué. He has had remarkable results, judging from newspaper reports. The sick from lands afar, as well as those from his own country, flock to him. His disciples are taught to repeat the words, "Every day, in every way, I am getting better and better." One writer says in referring to this:

"Thousands of people in France have accepted the theory of this noted psychologist of this country, and are going about mentally declaring, 'I am better.' Many of these people are giving oral expression in the same words, and they declare their physical ills are disappearing under the 'I am better' treatment."

The author of this theory has offered nothing new. He has simply recognized what many others know,—that a great many of the ills with which humanity is afflicted are only mental. People become impressed with the idea that they are sick, that their nerves are shaken, that they cannot eat certain foods, that they are threatened with tuberculosis or other ailments, that they cannot take physical exercise, etc. They dwell upon their supposed symptoms until the symptoms become real—to the afflicted individuals. This is brought about, we are told, by a sick mind. The mind is what is affected, not the body. Continued dwelling upon the one thought makes the person worse, and even death may result from this mental affliction.

A representative of one of Washington's leading papers, who made a visit to the Coué clinic at Nancy, France, says in describing it:

"He bids all sit with closed eyes, relaxed and quiet, in a sort of reverie, making the effortless appeal to imagination, forming mental health pictures which the unknown machinery of the subconscious mind is to make into reality. All the while he makes suggestions in his *sympathetic voice* to bring this about, taking in the cases of all present. At the count of 'one, two, three,' they open their eyes, and the clinic is over, save for general conversation and informal questions, which the tireless little man in gray answers with care and infinite kindness.

"Mr. Waters came to the clinic so lame he could not walk a hundred yards. Now he walks without a cane, his hip trouble reduced by half.

"Miss D., the English lady, bedridden for nine years, was carried to the clinic here on a stretcher four months ago, and fainted in the process of the first treatment. She is now absolutely well."

Dr. T. A. Williams, neurologist, and member of the faculty of the Post-Graduate School of Mental and Nervous Diseases, of Washington, D. C., says of the Coué cult:

"There is no difference between the suggestionists we knew before and Coué, except that the latter attempts to shroud his methods with a supposedly scientific 'subconscious mind' theory. Hypnosis and suggestion are the same thing. We neurologists have gone through that stage, and know just what it will do and just what it will not do."

Now that M. Coué has been in this country thousands of Americans are going about saying, "Every day, in every way, I am getting better and better," and results are being witnessed. Others are sitting in clinics with closed eyes, forming mental health pictures, and listening to suggestions from some hypnotist's "sympathetic voice." Would it not be better for such to go to the word of God for healing, and instead of shutting their eyes, open them wide so as to be able to see the needs of their fellow men? Here is a remedy:

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58: 7, 8.

This is the remedy the word of God presents for our ills. "If you are feeling blue, something for some one else go do," is better than keeping the mind self-centered by repeating, "Every day, in every way, I am getting better and better."

Many will repeat this, and will not get better; they will merely think they are better. Jesus came to save His people from their sins. By saving them from their sins, He saves them from the result of sin, which is disease and death. If a man is under condemnation because he has slandered or wronged a fellow traveler, the thing to do, instead of saying, "Every day, in every way, I am getting better and better," is to carry out the instruction given in the word of God, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5: 16.

The following incident was related recently by one of our ministers:

"Not many months ago I was preaching in one of the large cities on the Atlantic Coast, and after the Sabbath service the pastor came to me and asked if I would go and pray with one of the members of the church who was violently ill. I asked the history of the case, and was told me that the sister was afflicted with violent shaking of the head, so violent that she was not able to lie down and was obliged to remain in her chair continuously. She had been afflicted that way for two or three years. They had called in the doctors, but they had been unable to help her. The elders had anointed her and had prayer, but that did not relieve her.

"Her husband said to her, 'Over on the other side of the city there is some one who, by laying on of hands, can heal. Now if you are true to me and want to help me out of my trouble, go and take his treatment.' She demurred for a time. Finally he put the question of loyalty up to her by telling her how she was piling up expenses that were unnecessary, when by recourse to this she could be recovered of her malady.

"She went and sought out the healer. Immediately she was helped. Finding that she was better, she determined to return the second time, and kept on going until the shaking of the head ceased and she was healed.

"Then she said she woke up to the fact that though she was healed of her physical malady, she had become the victim of something she hadn't thought of. She had lost her love of prayer and the study of the Bible. She determined to find out how the healing had been produced. The healer dodged the question a bit, but she pressed it, and finally compelled him to confess.

"'Madam,' he said, 'I am a Spiritualist medium, and by means of that art I have brought about the result.'

"She replied, 'That is enough for me; I do not believe in that; the Bible condemns it; and if I am obliged to die in my chair with that shaking of body and head, I will die true to God, true to prayer, and true to the Bible.'

"She called for the elder of the church, and he prayed for her. The shaking of the head came back, and with it the love of prayer and Bible study. She was in that condition when we went to pray for her the second time. The presence of God was sensibly felt at the season of prayer, and at last she found relief and help in the manner prescribed by the Book divine."

"God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to Him acceptable service. Those who refuse to improve the light and knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan."—"Testimonies," Vol. V, p. 193.

* * *

"'I HAVE need of nothing.' What a shriveled up soul that is! God forgive and show us much mercy if we get into such a state. But many are there! A careful examination will reveal the fact that all such are contracted, self-centered, dwarfed, narrow-visioned. Whenever we cease to advance in spiritual things, we are getting near the margin of such an experience."



EDITORIAL



Why Agitate?

WHY say so much in the columns of our church paper about questions of dress and conduct, about the evils of worldly pleasure, and the influences of worldliness? Will a change of attire work a change in one's heart? Will nonattendance at the moving-picture shows or the theater or the circus, implant a love for truth and righteousness?

We answer, No, not of themselves. But we believe that it is necessary to picture ideals and to elevate standards of thought, and this can be done only by proper agitation. There are many in the church whose standards of dress do not conform to the quiet, modest attire belonging to a sincere, humble follower of the Lord Jesus. This in many instances is not so much because the heart is wrong, but because the mind and conscience have not been educated to proper standards.

In this matter there is thrown upon our ministers a heavy responsibility, and some, we fear, have evaded this responsibility in the past. They have received into church membership those whose tastes and practices in the matter of dress are wholly worldly. And sad to say, when some of these persons have been received into the church, they have found too many already in church fellowship whose standards of dress were quite as worldly as their own.

On the other hand, we know of ministers who have felt that they had not fully done their duty as teachers of truth and righteousness, until they had set before seekers after truth the teachings of the Bible with respect to simplicity, and modesty of attire, and they have found a ready response to their instruction.

Undoubtedly, if the other class of teachers to whom we have referred, had dealt as faithfully with those whom they baptized, as fruitful results would have been seen. This demonstrates, as we have said, that the question is one of education more than all else.

Too often we are inclined to criticize some of our young people whom we consider careless and indifferent in this respect, when as a matter of fact they are following standards to which they have been educated, and are unconsciously doing many things to which their attention has not been called in the way of specific education.

We need to elevate our church standards. We need to call our brethren and sisters back to the simplicity of the gospel. But let this work be accompanied by a proper education, on the part of fathers and mothers, of the members of their household; on the part of teachers in our schools, of the students committed to their care; and on the part of our ministers who have been made shepherds of the flock.

Sad indeed it is to see some who stand as leaders, afraid to raise a warning cry against these things, for fear their influence will be impaired with certain classes. They themselves have unconsciously drifted with the tide. God has set us as watchmen upon Zion's walls, and may He forbid that the time should ever come when a Seventh-day Adventist minister should be afraid to declare the whole counsel of God, should be afraid to take his stand for the truth, whatever may result to him with respect to loss of prestige and influence. It is for him to sow the seed;

it is for him to speak the word faithfully, whether men will hear or whether they will forbear, believing that God will take care of the results.

And God will indeed take care of the results. He will stand faithfully by those who sigh and cry for the abominations that are done. He will not forsake those who set their faces resolutely against the flood tide of evil which is seeking to submerge the remnant church. The church today needs faithful, consistent education. May God help His ministers and those in responsible positions in the church to give this education to the flock over which God has made them shepherds.

F. M. W.

* * *

President Harding and Religion

IT is refreshing, in these days of doubt and uncertainty and widespread departure from fundamental religion, to see the head of a great nation express his abiding faith in a personal God and in experimental Christianity. This was done recently by President Harding in a letter addressed to the "Jewish Jubilee Dinner." The President says, in part:

"I had hoped to take part in this commemoration because it seemed to afford occasion for saying some things which have been much in my thoughts of late. One of the marvels of humanity's story has been the strength and persistence of the Jewish faith and the continuing influence and power of the Jewish people. I cannot but feel that these things are in large measure owing to the Hebrew conception of a personal God and of the individual accountability of men and women. There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration to that ideal of religion which recognizes it as able to give something that neither patriotism nor civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of personal relationship of God to man and of man to God; a restoration of faith in the fundamentals that are eternal."

It is interesting to see the comment which the editor of *America*, the Catholic weekly of New York, makes upon the President's words. He commends the statement of the President as "admirable" and "altogether true," but raises the question as to where men will surely find the "religious moorings," "the fundamentals that are eternal," to which the President refers. He feels that these cannot be found in the warring sects of Protestantism, nor can they be found in the Bible privately interpreted. He argues that there must be a teacher, an "infallible teacher," and concludes that "there is but one church which claims and vindicates that office."

We thank God that the Christian believer is not left to depend upon the decisions of church heads or councils, whether Protestant or Catholic, as a guide in the interpretation of the Word of Truth. An infallible guide has been placed at the disposal of every sincere seeker. That infallible guide is the blessed Holy Spirit. This is the promise:

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged."

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." John 16: 7-15.

"If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7: 17. Placing his will wholly on the side of God's will; coming to the Lord Jesus with earnest and sincere desire to know the truth, wherever that truth shall lead him, and with an earnest purpose to conform his life to its holy teachings, the believer may confidently claim the fulfillment of the promise of the Master that the Holy Spirit will guide him in his conclusions. Blessed truth! Recourse need not be had to the chair of St. Peter, nor to the college of cardinals, nor to poor, weak, fallible man in any position, but to the source of all light and peace—the Scriptures of Truth, revealed to us by the divine agency of the Holy Spirit.

F. M. W.

* * *

God's Two Books

Or Divine Revelation

By "God's two books" we mean Jehovah's revelation of Himself in nature and in the sacred writings which we term "The Bible." Of course, back of these writings was the Creator's personal revelation to our first parents in the garden of Eden, traces of which, in the form of distorted tradition, survived even the wreck and ruin of the world by the deluge.

But however dim and fragmentary the story of creation and the fall, handed down by tradition, the great book of nature still continued to affirm in no uncertain tones the being of God. This testimony was very real to the peoples of the East, who spent most of their time out of doors, living close to nature, and from her learning much of Him who "spoke, and it was," who "commanded, and it stood fast."

"The heavens declare the glory of God," exclaimed the royal shepherd psalmist; "and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Ps. 19: 1, 2.

Writing to the Romans more than a thousand years after David's time, the apostle Paul said: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1: 20.

Even though it is impossible, as intimated in Job 11: 7, and as the apostle himself also shows, for fallen man to find out God to perfection from the book of nature, it remains true, as Bailey wrote, that "naught but God can satisfy the soul;" and as Young puts it, "By night an atheist half believes a God." While in tardy and probably unwilling recognition of the almost universal belief of mankind in a divine Being, Voltaire said, "If God did not exist, it would be necessary to invent Him."

So profoundly was Lord Bacon impressed by the sense of the absolute necessity of an overruling Providence, that writing of atheism he said:

"I had rather believe all the fables in the [Golden] Legend and the Talmud and the Alcoran, than that this universal frame is without a Mind."

Indisputably there is something in the human heart that cries out after God. Nine centuries before Christ, Plutarch wrote:

"There never was seen, nor shall be seen by man, any city without temples and gods, or without making use of prayers, oaths, divinations, and sacrifices, for the obtaining of blessings and benefits, and the averting of curses and calamities."

But far above and beyond utterances of poets, the opinions of scholars, and the sayings of moralists and philosophers, let us turn to the claims and achievements of inspiration itself. What does human experience testify touching the Book? and what does the Bible say of its own authorship? and to what does it appeal in support of its claim?

In the first place, thousands testify that the Book of books meets the supreme need of the human soul. Said Samuel Coleridge almost a century ago:

"I know the Bible is inspired, because it finds me at greater depths of my being than any other book."

Similarly, Dr. Howard A. Kelly, one of the world's greatest living physicians and surgeons, writes:

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings."

In perfect keeping with human experience all through the centuries, even down to our own day, we find the apostle James counseling "the twelve tribes which are scattered abroad," "Receive with meekness the ingrafted word, which is able to save your souls;" while our Lord Himself declares, "The words that I speak unto you, they are spirit, and they are life."

Only a few days, and possibly only a few hours, before sealing his testimony with his blood, Paul "the aged" wrote to Timothy, his son in the faith, saying:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17.

To the Author of all truth, Jeremiah said:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15: 16.

Indeed, in the very beginning of his work, Jeremiah testified that what he spoke was "the word of the Lord."

Isaiah, too, repeatedly lays claim to divine inspiration. Hear the opening words of his prophecy:

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken." Isa. 1: 1, 2.

Again and again is this claim made, not only by Isaiah, but by all the prophets, and the proof of its truth is that the testimony of Christ's words and of His life and subsequent world history, vindicate the claim. Who without bitter prejudice and stubborn unbelief can read the fifty-third chapter of Isaiah without seeing in it a complete likeness of the Lord Jesus Christ, and a most faithful pen-picture of His sacrificial work for the salvation of our fallen race?

Moses, a millennium and a half before the event, described the Romans and their oppression of God's

people. (See Deut. 28:45-57.) Daniel, nearly six centuries before Christ, gave by symbols and words such an accurate outline of the history of nations from his time down even to our day, that heathen philosophers of the early centuries of our era tried to show that the book was written after the events foretold had taken place. But the book was then, as it still is, unassailable from any such viewpoint. Ezekiel, who lived and wrote late in the sixth century B. C., mentioned incidentally Daniel as a well-known character; which disproves most positively the charge that there was no such person, and that consequently his book is a forgery, written after the time of the Maccabees. (See Eze. 14:14.)

The Bible does for those who read, believe, and reduce it to practice, what no other book has ever done. Contrast conditions in Mohammedan, Confucian, Buddhist, and raw pagan lands with conditions in lands where the Bible is known, revered, read, and obeyed.

Where is the infidel, or atheist, even, who would be willing to make his home and rear a family beyond the influence of the Book he would discredit if he could? Every such man knows, and many such admit, that life, person, and property are much safer in Bible lands than elsewhere. Even the taunt that is frequently flung in the face of Christians, that their religion has failed to do for the world all that is claimed for it, is an admission that the Christian moral code is higher than the practice of the world.

Bad as the world is today, so far from being ideal as are conditions everywhere, who does not know that the highest and best civilization, the best governments, the most enlightened, most progressive, and most upright peoples, are found in lands where the Bible is the recognized authority on morals?

Spending some time in New York City a number of years ago, the writer used to go down to the old Jerry McAuley Mission on Water Street, and heard there, from the subjects themselves, testimonies of the wonderful transformations due to the Bible story of the gospel of the Son of God.

One poor fellow had gone down and down and down until he resolved to end it all one evening in the waters of the East River, only a short distance from the mission. Passing the mission on his way to the river, he heard them singing a gospel hymn. Seeing an open door, he went in, and was shown to a seat. Then he heard testimony after testimony of what the gospel had done in the salvation of men who, like himself, were "down and out." Telling the story, this man said:

"After hearing how others had been saved, when an invitation was given, I went forward, and kneeling down with other men, I said, 'Lord, you have saved others; you must save me.' And He did."

This man had lost his family, his home, his friends, and even hope had fled from his bosom. But he went out that night from the Water Street mission a new man, and in a little while was reunited with his family, had regained his friends, and was living in a comfortable home. He came every night to the mission to tell his story, with the purpose of reviving hope in the hearts of other men as hopeless as was he himself when, friendless and homeless, he thought to find in the East River the surcease of sorrow which he had vainly sought in the gambling hell, the saloon, and the brothel, but had so unexpectedly found at the Water Street mission in the word of the living God.

And what the Bible has done and is doing in New York and other great American centers, it is doing in other lands and other cities. No other book has such power. The world by searching has not found out God. The words of sages and philosophers have not revealed Him. There is no power in the writings of Confucius, of Gautama, of Mohammed, nor of any of the great philosophers, to make any man better than he is by nature or to enable him to do better than has been his habit to do. But there is such power in the divine word.

Apart from the Bible, the course of the world has been steadily downward. "World Survey," Vol. II, pages 27, 28, is authority for the following statements:

"Only one man in a dozen in the non-Christian world can read or write."

"The present literacy of China is estimated at about eight per cent for the men and about two per cent for the women."

"For seventy-seven million children, China has only fifty thousand primary schools."

"There are more than fifty million children of school age in India, but only between five and six million children are enrolled in the primary schools."

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

When the Philippines were ceded to the United States by Spain, a Roman Catholic country, ninety-five per cent of the people were illiterate. Twenty years later, illiteracy had been reduced to fifty-five per cent of the population over ten years of age.

Wherever the free gospel and the open Bible are found, there are found also general education, general intelligence, a high state of civilization, and wholesome family life to an extent unknown elsewhere.

The great book of nature testifies that there is a God. The Book which we call the Bible reveals that God, not only as Creator, but as the Saviour of sinners, the renewer and sanctifier of all who come unto God by Him.

C. P. B.

* * *

Why the Chinese Evangelist Waited

In the midst of the conflicts in China in the days of 1912, when the Manchu dynasty was overthrown and the ancient empire became a republic, a messenger had to be found to take money up into Honan to missionaries in a remote station. No European at the time could pass through. Evangelist Liu Djen Bang volunteered for the mission. Mrs. R. F. Cottrell wrote at the time:

"This Chinese brother took about \$300 in silver on his person, and you may be sure we all felt very anxious and prayed much while he was making the perilous journey. Later a letter came from him, telling how the Lord had preserved his life and the money from robbers. He said that at one place, though he was very anxious to get on to the station, he remained two days without any known reason. When he went on, he found that previously every person passing over that road had been robbed, until it became so dangerous that the government sent soldiers, and during the two days he was waiting in the city they had cleared the road of all the robbers. So you can tell the people at home that the God who preserved Daniel amid lions, still lives and works for His people today."—*Signs of the Times Magazine*, October, 1912.

As for the restraining Hand, the Lord who held back the evangelist against all his desire to make haste, has held back the intent of robber bands times without number as our missionaries have traveled in all parts of bandit-infested China.

W. A. S.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

Union Camp-Meeting in South Africa

G. B. THOMPSON

A UNION camp-meeting of the Cape, Orange Free State, and Natal-Transvaal Conferences, was held in Bloemfontein, Nov. 23 to Dec. 3, 1922.

This meeting was preceded by a workers' institute and a council of the division committee. Many important matters of a business nature were studied at this time, and some advanced plans were laid that we feel sure will be for the strengthening of the work and will effect great economy in administration. Prof. W. E. Howell has given a report of this division council, so I will not go into details here.

The large and unexpected cut in the budget caused great perplexity, but all met the situation cheerfully, and entered into a most careful and prayerful study of the question, to see in what way economy in administration could be effected, and the tithes and offerings in the field be materially increased, and thus help meet the strain which has come upon the home field.

In the native camp-meeting held, it was demonstrated that the native believers, properly educated along the line of giving, will be able to contribute quite materially to this end.

The workers' institute was attended by all the European workers in the three conferences. A short institute for native workers had previously been held. The instruction was given largely by Professor Howell, Elder W. H. Branson, T. M. French, and the writer.

Following the institute and division committee council, a union camp-meeting of the three organized conferences and the Bechuanaland Mission was held. The city granted the free use of the city hall for the public services, and those who attended were comfortably cared for in rooms. There were about three hundred of our people in attendance, and the universal desire of those present was that the meeting might mark a great advance in the work in this field in spiritual, financial, and evangelical lines. Most of the workers in these fields were present.

During this meeting the three conferences, to economize in traveling expenses, each held brief sessions. These meetings were marked with the spirit of unity. Some changes were made in the officers.

In order to do stronger work in evangelistic lines among the Dutch-speaking people, J. J. Birkenstock was released from his official duties as president of the Natal-Transvaal Conference to be a general union evangelist among this people. Brother Birkenstock is a successful soul-winner, and we feel sure this was a wise step. We believe that the Dutch territory will be a fruitful field for soul-winning, and that many strong Sabbath-keeping churches will be added to the union.

Elder W. S. Hyatt, who has put in so many years of faithful service in Africa, was called from the superintendency of the Bechuanaland Mission field, to act as president of the Natal-Transvaal Conference; and our veteran missionary, W. H. Anderson, was appointed superintendent of the Bechuanaland Mission.

The last Sabbath of the meeting was a good day for all present. The Spirit of the Lord was present in a very marked manner. Following a study of the financial crisis in which our missionary work is involved, and the duty of Christians to give as they are able for the support of the gospel, those present took hold nobly and generously to do what they could to assist in this matter. Following a call for gifts to God, approximately \$30,000 was given. These gifts ranged from a thousand pounds downward. I do not remember ever being in a better or more spiritual meeting. When we consider that there were not more than 250 persons present, the offering is the most liberal to which my attention has been called. A very considerable part of this was paid in cash before the meeting closed. This, with the other provision made by the workers, will aid the mission plans. A part of this offering will go to the Spion Kop college.

The native workers at an institute held a short time before this meeting, gave about \$500 for missions. All the workers entered heartily into the self-denial week, and a goal of five shillings a week for foreign workers was voted, in which others were invited to join.

The plans adopted for evangelistic work in this field, we believe, are among the most progressive set in operation in any large division. All the workers engaged in administrative work entered earnestly and whole-heartedly into the plan to put in some time in work in the field in raising up churches. The following is the recommendation passed:

"WHEREAS, The chief work of the ministry is to preach the gospel,

"We recommend, That a strong evangelical campaign be launched throughout the division during 1923, urging division, union, and local officers who are ministers, to plan to conduct at least one effort during the year, and that plans be laid for other ministers, who have no administrative responsibilities, to spend a major portion of their time in aggressive effort for those not of our faith; and because of the heavy expense of efforts where only one meeting a week is held, and in view of the shortness of time and the need of hastening our work, we urge that these conducting efforts, plan, wherever possible, to hold meetings at least six nights each week. That mission-station workers also be asked to join in this campaign by personally holding efforts in the neighboring villages, thus setting the pace for our native ministry."

W. H. Branson, the vice-president of the division, is leading the way. He had a large hall rented in Cape Town before I sailed, and expected to begin a strong effort early in January. T. M. French, the division educational and young people's secretary, expects to do likewise as soon as he has made a trip through the field and become acquainted with its needs. E. M. Howard, superintendent of the Zambesi Union, is planning to lead his field in a similar campaign. The workers are all a unit in this matter, feeling that this is the work they were ordained to do, and that they will be more able to help the churches when they visit them, if they have been engaged in active soul-winning work instead of spending all their time in official duties. A similar campaign should be inaugurated in all parts of the field. We must hasten to get this great message to all the world in the fragment of time which yet remains.

It was a great blessing to me to visit Africa, and attend the meeting in the far north among the native people who are responding to the call of God in this message. We are not sacrificing our children and money in vain. There is a great harvest of souls before us as we go forward in this work.

The burden of directing the native work rests primarily on the shoulders of our brethren in South Africa. South Africa responds cheerfully to this tremendous burden. We must stand by, helping to furnish the workers and the means to carry forward this message to natives in Africa who have not yet heard it. Millions are sitting in darkness, waiting. What do we propose to do about it? How long shall they wait? Surely it is time we bound about our own wants, that means may flow toward these great heathen fields.

The workers are of good courage. One brother, suffering with malaria and needing a rest, voiced the sentiment of all when he expressed the desire, after a rest of a few months, to proceed farther north among a tribe of cannibals, to plant the message there. The success of this work is not determined by the size of the budget, either in the home or in mission fields, but in the surrendered life and consecration of those who believe the message.

* * *

Through Inland China Again

H. W. MILLER, M. D.

OUR mission ended in Shanghai, in company with Dr. H. C. James I left for inland China. Since most of my service in China had been spent inland, this trip was looked forward to with pleasant anticipation of meeting workers and brethren who were former associates.

To start with, I found that a saving of a day over my former trip to Hankow was accomplished by going



Our First Press in China, and Our Present Staff of Employees

from Shanghai to Nanking by rail. At Nanking we were met by Brother and Sister J. A. Guild. Mrs. Guild came to China in 1908, and was a teacher in the first term of our China Training School started in 1910.

Brother H. J. Doolittle and his family are stationed here, having charge of the work in Anhwei Province, as are also Brother and Sister H. L. Shull, who, in addition to language study, are looking after the Nanking-Intermediate School. Here we met a number of our recently arrived recruits attending the language school. It was very interesting to see how really easy the Chinese language could be made by a carefully planned system of instruction and specially trained teachers such as they have at this school. When we studied the language, we had to accept a teacher who knew nothing of how to teach Westerners, and whose intention it was to keep us dependent upon using him as our interpreter as long as possible. He was more anxious to learn English from us than to let us into things Chinese. It made me feel like wanting to study the language over again under such an ideal system as has been planned for foreign workers in this language school. In our mission today we have many able students of the Chinese language, men who speak it fluently.

Our next stop on the Yangtze River was at Wuhu, where we had the privilege of meeting Elder Hau, our pioneer worker of the Anhwei Province. He and his wife and son came to see us. There was an epidemic of smallpox in this city, and Brother Hau reported scores dying daily.

Through the labor of Brother Hau we have now many evangelists and colporteurs, some of them ordained workers, carrying the burden of the message. He is growing old, and is not very active now, but in the early days of our work he preached the truths of the message very earnestly to his people, with wonderful results.

It was our privilege to have Brother Fro, who has labored for fifteen years in our printing office, accompany us, with his family. He was one of our early converts in Honan, and is now assistant editor of the Chinese *Signs of the Times*.

At Kiukiang are Brethren W. E. Gillis and H. R. Dixon with their families. The message in this prov-



The Old Mission Where Our Publishing Work Was First Started in China
This place was not molested by the robbers, and is one of the few places that escaped.
The picture was taken on Dr. Miller's recent trip to Honan.

ince is making excellent progress. On Mt. Kuling, a very popular summer resort for missionaries, is our summer school for evangelists. This is perhaps the finest building we have today in China, and is intended to accommodate all the workers who can be spared from the fields during the hot summer months, to attend a ministerial institute carried on by our foreign workers.

Arriving at Hankow, the Chicago of China, we saw many changes, but not so many as at Shanghai. Hankow has not kept pace with the rapid growth of Shanghai. During our stay we had several meetings. It was the Week of Prayer. While our brethren here, as elsewhere in China, were greatly exercised over the cut in their budget, they were ready to make every possible sacrifice personally, to meet the needs of a growing work. They were in the midst of an active evangelistic effort in the city of Hankow, with a good attendance. Brother O. J. Gibson has charge of the Hankow Intermediate School. A number of the students of his school were paying their entire way by knitting socks.

Visit to Honan

Owing to the unsettled conditions in Honan, it had been a question as to whether we could make this part of our trip. The province is literally filled with robbers, and aside from pillaging and burning several cities, they had taken captive many persons and held them for ransom. Among the captives were several foreign men and women. So far as we know, our workers have all escaped the hands of these cruel men.

As we passed up the railway line, we noticed many soldiers guarding the track. The big army of robbers had fled to the western hills, but the country was still being raided by bands here and there.

We decided to make the trip to Shang Tsai Hsien, which was my first station in China, and where our first printing office was located. We started out about four in the morning by donkey cart, and just at day-break we came to a place where we saw men gathered, and there was blood and some torn clothing. We were told that about an hour previous a cart had been halted and robbed, the driver and passengers beaten, and everything of value taken. The robbers had fled.

There seems to be little value attached to life in this land, and the hardships the people endure are unspeakable. As one walks over these roads that have been trodden for millenniums, one wonders how much longer such conditions can exist. Certainly the hearts of our people at home would be touched were they to witness the pain, suffering, and hardships of these people. My heart was sad indeed as I looked upon these millions in desperate need.

We came to Shang Tsai Hsien, with its great wall, which had in centuries past been one of China's largest cities, but which now lay a heap of brick and clay. At least two thirds of the city had been destroyed. The people were still burying their dead, and the whole city was in mourning. Those who had had plenty were as destitute as the beggar class. In some places the walls were left standing, but most of them had either fallen or been torn down. Our little chapel outside the city was not disturbed, and the Chinese compound where we formerly lived and had our dispensary and printing office, was one of the few still remaining. None of our brethren had been injured or their property destroyed.

We have about one hundred believers at this place, and amid all this scene of gloom and destruction, it was encouraging to meet with so large a company of

Seventh-day Adventists who gathered daily for worship and Bible study during the Week of Prayer. Only a few of the older workers were present, but altogether I met a number whom I knew years ago.

More than three weeks had passed since the city had been robbed and burned, and yet no relief had come from any source, not even a military guard to keep order. It was far safer to live and travel in this country in the days when cities had no police or military power, than in these days. The Chinese look upon every soldier as a thief and a dangerous character. Respect for law and order seems to be vanishing from the earth. People are dissatisfied with their rulers, and quickly want a change. What is true of one nation seems in varying degrees to be true of all.

As I renewed old acquaintances in the interior of this old kingdom, there came a warmth of love into my heart for this people, and a deep desire to see many saved in Christ's kingdom. The last scene I witnessed as I left the city was a funeral, with hundreds of mourners.

We next came to a village ten miles away, where we met with another little company of believers. We now have many such companies in the villages of Honan.

Returning to our central mission station at Yencheng, Honan, we visited our training school, where there are about one hundred pupils. Brother D. S. Williams, who is in charge of this school, is making some progress in developing industries for the students, but he needs more facilities. They need equipment for a cannery, since in Honan fruit and vegetables can be produced in abundance.

Our brethren are hopeful of a great harvest of souls in this land the next few years. It is the place where in the past our most rapid growth in membership has been made.

* * *

Delivered from a Kurdish Attack

IN reports of experiences in Turkey during the World War, Elder H. Erzberger, of Constantinople, told of the deliverance from death of a great company of Armenians. Whole villages—men, women, and children—were in flight from their homes. Elder Erzberger said:

"One day, just as they reached the top of a mountain, the company was suddenly attacked by a band of savage Kurds. What this meant they knew too well. Exhausted and in despair, they fell on their knees and cried to the Lord of heaven. Many made vows to live a new and godly life. A terrible earthquake followed their prayers, which caused such consternation among the Kurds that through fear they ran away, many leaving their weapons behind. Without being molested, the Armenians continued on their way."

However, the vast majority perished of the hardships of the wilderness. One of those who had vowed reformation of life (and few held to their vows, it is said, after the deliverance) was a young man who found his way to regions near Koniah (old Iconium). There he found people who were studying their Bibles.

"They were some of our people who were also in exile. He soon saw a difference between their lives and those of others, and he became interested in reading and studying the Bible for himself."

After the armistice, this young man came to Constantinople and was baptized.

W. A. S.

* * *

"A MAN'S faith in the ideal is worth as much as he is willing to venture upon it."



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. Conducted by Miss Lora E. Clement.

Dress

MRS. E. G. WHITE

THE Bible teaches modesty in dress. "In like manner also, that women adorn themselves in modest apparel." 1 Tim. 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins.

Our dress is to be inexpensive,—not with "gold, or pearls, or costly array." . . . But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs "is not afraid of the snow for her household: for all her household are clothed with double garments." Prov. 31:21, margin.

Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. "Ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy." 1 Cor. 3:16, 17.

In all respects the dress should be healthful. "Above all things," God desires us to "be in health,"—health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.

It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, "Even Solomon in all his glory was not arrayed like one of these." Matt. 6:29. Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.

The Rule of Fashion

What a contrast is this to the weariness, the unrest, the disease and wretchedness, that result from the rule of fashion! How contrary to the principles given in the Scriptures are many of the modes of dress that fashion prescribes! Think of the styles that have prevailed for the last few hundreds of years or even for the last few decades. How many of them, when not in fashion, would be declared immodest; how many would be pronounced inappropriate for a refined, God-fearing, self-respecting woman.

The making of changes in apparel for the sake of fashion merely, is not sanctioned by the word of God. Changing styles and elaborate, costly ornamentation squander the time and means of the rich, and lay waste the energies of mind and soul. They impose a heavy burden on the middle and poorer classes. Many who can hardly earn a livelihood, and who with simple modes might make their own clothing, are compelled

to resort to the dressmaker in order to be in fashion. Many a poor girl, for the sake of a stylish gown, has deprived herself of warm underwear, and paid the penalty with her life. Many another, coveting the display and elegance of the rich, has been enticed into paths of dishonesty and shame. Many a home is deprived of comforts, many a man is driven to embezzlement or bankruptcy, to satisfy the extravagant demands of the wife or children.

Many a woman, forced to prepare for herself or her children the stylish costumes demanded by fashion, is doomed to ceaseless drudgery. Many a mother with throbbing nerves and trembling fingers toils far into the night to add to her children's clothing ornamentation that contributes nothing to healthfulness, comfort, or real beauty. For the sake of fashion she sacrifices health, and that calmness of spirit so essential to the right guidance of her children. The culture of mind and heart is neglected. The soul is dwarfed.

The mother has no time to study the principles of physical development, that she may know how to care for the health of her children. She has no time for ministering to their mental or spiritual needs, no time to sympathize with them in their little disappointments and trials, or to share in their interests and pursuits.

Almost as soon as they come into the world the children are subjected to fashion's influence. They hear more of dress than of their Saviour. They see their mothers consulting the fashion plates more earnestly than the Bible. The display of dress is treated as of greater importance than the development of character. Parents and children are robbed of that which is best and sweetest and truest in life. For fashion's sake they are cheated out of a preparation for the life to come.

Physical Effects of Improper Dress

It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion, that weaken the body, as well as enfeeble the mind and belittle the soul.

Women are subject to serious maladies, and their sufferings are greatly increased by their manner of dress. Instead of preserving their health for the trying emergencies that are sure to come, they by their wrong habits too often sacrifice not only health but life, and leave to their children a legacy of woe, in a ruined constitution, perverted habits, and false ideas of life. . . .

Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold;

for if there is too little blood in them, there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.

A multitude of women are nervous and careworn, because they deprive themselves of the pure air that would make pure blood, and of the freedom of motion that would send the blood bounding through the veins, giving life, health, and energy. Many women have become confirmed invalids when they might have enjoyed health, and many have died of consumption and other diseases when they might have lived their allotted term of life, had they dressed in accordance with health principles, and exercised freely in the open air.

In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of the dress should fit easily, obstructing neither the circulation of the blood, nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised, the clothing will be correspondingly lifted.

Women who are in failing health can do much for themselves by sensible dressing and exercise. When suitably dressed for outdoor enjoyment, let them exercise in the open air, carefully at first, but increasing the amount of exercise as they can endure it. By taking this course many might regain health, and live to take their share in the world's work.

Independent of Fashion

Let the women themselves, instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Instead of sinking into a mere household drudge, let the wife and mother take time to read, to keep herself well informed, to be a companion to her husband, and to keep in touch with the developing minds of her children. Let her use wisely the opportunities now hers to influence her dear ones for the higher life. Let her take time to make the dear Saviour a daily companion and familiar friend. Let her take time for the study of His word, take time to go with the children into the fields, and learn of God through the beauty of His works.

Let her keep cheerful and buoyant. Instead of spending every moment in endless sewing, make the evening a pleasant social season, a family reunion after the day's duties. Many a man would thus be led to choose the society of his home before that of the clubhouse or the saloon. Many a boy would be kept from the street or the corner grocery. Many a girl would be saved from frivolous, misleading associations. The influence of the home would be to parents and children what God designed it should be, a lifelong blessing.—*"The Ministry of Healing," pp. 285-294.*

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Earache, and What to Do for It

FREDERICK M. ROSSITER, M. D.

EARACHE, or what is known medically as otitis media, is a symptom due to inflammation of the middle ear.

At this season of the year, when colds are common, and when the infectious diseases predominate, this

most distressing ear trouble is frequent. And like colic in infants, the terrible pain of earache is nocturnal in character. It is more likely to come on in the small hours of the night, when the fire is out, when the house is cold, when sleep is so desirable, and when it is more than unpleasant to get up and do something for it.

Earache is a common complication of acute cold, sore throat, tonsillitis, measles, scarlet fever, diphtheria, and other infectious diseases.

Many people, when they have a severe cold in the nose, have the bad habit of blowing the nose as hard as they can, in fact, some people almost jump up and down (possibly with the idea of getting an increased leverage) when they blow the nose. This hard, forcible blowing of the nose is a frequent cause of earache. It forces the infective material into the middle ear through the Eustachian tube, which leads from the throat to the middle ear. Children should be cautioned against blowing the nose hard when they have a cold.

Many people have noticed that when they blow the nose during the acute stage of a cold, they have a full, unpleasant feeling in the ear, which may last only a few seconds or until they swallow, and then again it may last for days. Hard blowing of the nose only congests it more, and gives no particular relief. Use a handkerchief freely, but blow gently. This will dislodge the mucus, and give relief.

A severe earache is worse than toothache. Some one asked Mark Twain if he could conceive of anything more terrible than earache and toothache together. He replied that he thought having St. Vitus' dance with rheumatism would be worse. But earache is a terrible pain, and sufficient trouble without any entrées.

An infant or child too young to locate pain will strike toward the ear or take hold of the ear while crying, if there is earache.

During inflammation of the middle ear, pus rapidly forms and fills the chamber. This causes perforation of the eardrum, and the discharge of the pus gives immediate relief. If the drum is punctured by a physician, the relief is instantaneous.

The great danger from inflammation of the middle ear, especially when there is pus, is the infection of the porous bony process behind the ear, forming an abscess. This has been called appendicitis of the head. So long as there is no tenderness and swelling in this process right behind the ear, there is no immediate danger from acute middle-ear disease.

Home Treatment for Earache

Most children have earache in the night, and in many instances it lasts only half an hour or so. The best treatment is to heat water, half fill a hot-water bag, cover with a dry flannel, and place the ear down on it. Anything that will hold heat can be used. A quick way to give almost immediate relief is to place the mouth close to the ear and breathe the hot breath into it.

If the pain is persistent and is not relieved by the hot, dry treatment, the next best measure is to give a moderately hot douche to the ear (105°), using a fountain syringe. Hold the syringe almost on a level with the ear, and direct the water into the ear canal by a medicine dropper. This should not be introduced into the ear, but held just at the external opening, directing the water right into it. This treatment repeated frequently probably gives the most relief of any home treatment.



YOUNG MEN and YOUNG WOMEN



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

Is It Safe to Count on You?

MATILDA E. ANDROSS

ONE day I was up in the mountains, sitting by a wild, rushing torrent. The spring thaws had come, and the river was badly swollen. In fact, records showed it to be higher than it had been before in twenty-five years. Just a little back of where I sat, this enormous stream of boiling water had plunged over two huge precipices, one 594 feet high and the other 317. No wonder the water seethed and boiled as it rushed violently along. I fairly shuddered as I thought of the danger tumbling past me in that river bed. Huge logs were tossed hither and you like twigs. On the banks near me lay large boulders vomited up by the roaring monster. It seemed that nothing, absolutely nothing, could withstand that angry current as it thundered down the valley.

But there were some things that even that well-nigh irresistible power could not move. Out in the wildest part of the stream stood two large rocks. Sometimes the white foam almost hid them from view, but they moved not. Huge logs were dashed against them, only to tumble on with splintered ends or battered sides; the rocks moved not. The angry waters drenched them with their foaming wrath; still they held their heads high and stood their ground. How could they? Oh, they must have been anchored securely to the granite floor over which the river raced! Perhaps God left them there to illustrate the impossibility of moving things anchored to a solid foundation.

This thought changed the moving picture before me. My eyes were still riveted upon the stream, but instead of the restless water, I saw the maelstrom of worldliness rushing through our age, and carrying away with it hundreds of one-time promising youth, carrying them away from God's plan, and causing them to live self-centered lives; to lose their self-control and their moral courage to stand firmly for the right. In the rapid whirl of the stream of worldliness, conscience becomes dizzy and fails to warn.

Down the great fall of 6,000 years this stream has been gathering momentum, and now, with all the accumulated evil of the ages, it rushes vehemently on through the valley of the last days. No wonder it is almost overwhelming. You know what I mean; you have felt this almost irresistible stream of worldliness that goes roaring wildly through your community. How does it affect you? Can your family, your friends, most of all your Master, count on your standing unmoved? Can you be counted on in the hour of crisis? Do you stand the tests that come as the days and weeks go by? Are you like those two rocks out in the middle of the mountain torrent? Can you stand when your friends yield and float away on the current of public opinion? Do you stand as a witness when others lie low and hide their colors? Do your friends know that you always take your stand on a plain "Thus saith the Lord" when questions are up for discussion?

A group of young men stood before a place of questionable amusement. One refused all entreaties to enter, and in spite of ridicule and sneers, stood firm for principle.

A young woman in frail health was alone in the world. An offer of marriage came to her. It meant money, home comforts, and what was incomparably more, the man her heart seemed to choose. But he was not a Christian. "I can die, but I will not disobey my Master," she said, as with bleeding heart she turned to face the cold world alone.

Before the eyes of a young man, a worldly-minded father dangled a tantalizing position promising four times the salary the youth could get in the Master's service. It was a sore temptation. The money would have carried him far in his plans for a home. But he chose as did Moses. Not an inch did he yield.

And so we might go on, pointing out young men and women in our church who have stood like rocks in the maelstrom of worldliness today. Are there not some in your community? There should be, my friend; and what is more, you should be one of them, for thus, and only thus, can you help to supply the greatest need of the hour.

And now let me whisper to you the secret of standing and withstanding. It is this: "Let go and let God!" Let go the world, and let God take full control of your life. Only the surrendered life can stand, for it is only in surrender that you and I can become securely anchored to the sure foundation. Every time we discover sin in our lives, we are to let it go, with God's help; then He anchors us a little more securely to the solid foundation. So this anchoring is a daily process. And each day, as we learn to know Him and His word better, we shall discern more clearly the currents of sin that tend to draw us into the maelstrom of worldliness, and shall know better how to let Him make the anchorage more secure until nothing can tear us away from the solid Rock on which we stand. Such is the surrendered life. Such is the victorious life. Such is the life of the person who stands like an immovable rock in the rushing torrent of worldliness today. Is it safe for the Master, for your family, for your friends, to count on your standing like that?

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God Has a Work for Each to Do

CLARA B. WINTERTON

[EDITORS' NOTE.—This is a personal experience indicating one avenue of work open to those who can qualify. There is a place for every one who really desires to labor for the Master.]

How thankful we should be that the Master left to every man his work! We are told that it is not more certain that a place is being prepared for us as individuals in the mansions above, than that there is a definite place and work for each of us in the great harvest field here. It matters not what our circumstances or our qualifications may be, there is a definite task for us.

"God has given to every man his work. Let us each wait on God, and He will teach us how to work, and what work we are best adapted to perform."—*Testimonies*, Vol. V, p. 463.

We should inquire earnestly, "Lord, what wilt Thou have me to do?" Our wills should be entirely submitted to Him, and we should pray, "Teach me Thy way, O Lord, and lead me in a plain path." Ps. 27: 11.

All my life long have I wanted to be actively engaged in the Master's service. I planned to become a medical missionary, but home cares prevented. For many years I was quite despondent over this disappointment. Though I tried to do whatever my hand found to do for the Master, I never felt satisfied that I was doing enough. I found great joy and contentment in the church school work, but failing health took me from the schoolroom.

To have a part in the closing work remained my greatest desire. I found myself living in the midst of a vast unwarned territory. I tried by every means possible to supply my neighbors with the printed page. I gave our literature to every one with whom I came in contact, regardless of creed or color. I obtained long lists of names from county clerks and newspapers. To these I sent copies of our periodicals, furnished me by our publishing houses and readers of the Review. This good seed brought forth some fruit, but still I was touching my vast field with only my finger tips. I was greatly burdened, and kept praying earnestly that God would bless my efforts, and that somehow He would help me to reach all the people of the territory in which I lived. I felt that I was responsible for them because I lived among them, and had the light that they ought to have.

Another Avenue Open

About this time the Protestant ministers of a near-by city combined in an effort to have the Sunday laws more rigidly enforced. A number of persons expressed their objections through the columns of the daily paper. The light that has been given us on civil and religious liberty was so much superior to anything that was published, that I realized here was an opportunity that I must not miss. So I began writing for publication. My articles were so well received that many messages of commendation and requests for more made it necessary for me to continue to write. The paper had an extensive circulation over this entire territory, comprising the corners of three States. It encouraged me to learn that people were discussing my articles favorably. A friend who traveled extensively through this district, told me that through my articles in the paper, I had converted the people all over this territory to my way of thinking. The ministers made no reply to them.

I next ventured to send articles to some fifteen other newspapers of which I happened to know the names, in my own and adjoining States. I received such complimentary messages from the editors that I was quite encouraged. One editor, a stranger to me, called on me, asking me to contribute regularly, and promised to publish everything I would send him. Yet with all this encouragement I was timid and fearful. I received much encouragement from the Press Bureau, but I felt so keenly my lack of special preparation for this line of work, that I made it the subject of special prayer. I spent much time in secret prayer, and this, I am sure, is the secret of my success.

While I do not know the fate of the majority of the articles I have written, I know that editors read every contribution sent them, so I trust that every one has accomplished some good. Often I hear of persons' reading an article in some paper that I did not know had published it.

Many editors send complimentary copies of their papers. Some send great rolls of them for me to use. A Texas editor wrote that his paper was circulated in practically every State in the Union, but he felt that my article ought to be read by every one in the United States, and he had printed a large number of extra copies and had sent them to other editors. In commending my work he said, "May God give you speed!" I pass it on to all who know this truth, and will help to finish the work quickly. I have been less than one year in this work of writing for the papers.

As a denomination we should pray for editors, that they may be made willing, the world over, to publish the saving truth for this time. By this means we may warn the whole world quickly.

* * *

Why Should Young Men and Young Women Go to College?

DISCUSSING this question, the editor of the *United Presbyterian*, in the issue of Sept. 17, 1922, presents the following interesting statements:

"This question faces every ambitious parent as the boys and girls approach the close of their high school course. The financial question is a large one, but so is the future success of our children.

"*Why should we send our children to college?* Because it will be of great material advantage to them. The president of a college recently made a study of 15,142 eminent Americans, and reached this conclusion: In proportion to their numbers, college-bred men have amassed great fortunes 277 times as often as noncollege men; have been sent to the lower house of Congress 352 times as often, to the Senate 530 times as often, and have been appointed to the Supreme Court 2,027 times as often. Here is another estimate made after the same fashion: One per cent of American men are college graduates. Yet this one per cent has furnished 55 per cent of our Presidents, 54 per cent of the Vice-Presidents, 62 per cent of our Secretaries of State, 69 per cent of the justices of the Supreme Court. Here is another: The number of those who reach distinction is directly in proportion to their school terms. Out of every 150,000, those who reach distinction without elementary training, one; with elementary training, four; with high school, eighty-seven; with college, eight hundred.

"*Why should our children go to college?* 'Because,' as another has put it, 'it is the place where they learn how to make life a glory instead of a grind. It is the place where we are taught how to open wider the door of life, how to take the drudgery out of life, how to push back the horizon and get a wider outlook and a clearer vision.'

"Young people should go to college in order that they may be better prepared for the duties and responsibilities of life.

The public school prepares the privates, the college prepares the officers, for the battle for the upbuilding of the kingdom of God. The college prepares for the leadership of the future.

"*Where should our children go to college?* The final test of a college is not its size, any more than the test of a pair of shoes is the size of the factory where they were made. It is a question whether size is an advantage or a disadvantage. There are advantages on both sides. The large colleges are better equipped. That is a great advantage, but that is more than offset by the absence of the high moral nurture and training that are possessed by the church college. Alas, too often the secular college returns our children robbed of their religious conviction. The purpose of the church college is to provide Christian leadership, both to the pulpit and the pew. It is to provide Christian business and professional leaders, as well as ministers and missionaries.

"The late James J. Hill, the great railway builder, said, shortly before his death, 'The small Christian college is the hope of America. Character is essential to statesmanship, and these Christian colleges are the vital factor in the development of character.'"

* * *

The Blazed Trail

JESSE H. LOUGHEAD

"JUST follow the trail," was the mountaineer's answer when he was questioned about a location in the High Sierras.

The trail led up through pines, redwoods, and cedars, crossing and recrossing mountain streams, in and out through heavy underbrush and thickets, and up over rocky ledges where a misstep would mean instant death on the rocks hundreds of feet below. The trail leads to Mt. Whitney. It is narrow, but if one stays by it, he will reach the summit.

As the traveler plods along, he wonders why the trail was located as it is. The answer is simple: The pioneers blazed the trail. They were men who knew every mountain slope and every bend of the rivers. They knew the trees by name. When traveling to distant points, these men cut deep gashes in the trees along the route. That was called "blazing the trail." Other travelers not so familiar with the mountainous country, found it only necessary to follow the blazed trees. Soon a heavy trail was worn and the path was sure.

We are hastening on to the mountain summit of the third angel's message. The early pioneers of the message, who endured privation and hardship almost unknown to us now, blazed the trail in which we are plodding along. The path is sure and steadfast. We are safe if we stick to the trail. Houses and lands were considered of little value to those men of God, except as they contributed to the advancement of the message. Great sacrifices were made. To the early pioneers the truth was the pearl of great price, and they gave all for it. Reverence for God's holy day was shown in the home. The sacred hours of the Sabbath were begun with prayer and closed with worship and hymns of praise. The pioneers pressed their petitions to the throne of grace, and moved the arm of God. They were eager to see this message advance.

There is grave danger that we who are younger in experience will take a step from "the blazed trail" that will ruin us on the rocks of infidelity below. There is not the reverence for sacred institutions that characterized our pioneers. Health reform is considered of little importance by too many. The zeal that was manifested among them is lacking to a large degree among us. Too many are trying to reach the mountain of the Lord's house by some other way than this "blazed trail."

The old pioneers are rapidly disappearing from among us, and we must take up the banner of Prince Immanuel and carry it forward to victory. But it must be by the way of "the blazed trail."

* * *

Criticism

H. E. WESTERMEYER

ONCE a boy had his dog hitched to a load. In going up the street, the canine suddenly stopped to bark at a passing stranger. The frightened pedestrian sprang to one side, but the boy said, "Don't mind the dog, sir. He is only barking for an excuse to rest; it is so much easier to bark than to pull the load."

It is infinitely easier to bark than to pull; it costs neither brain nor muscle, thought nor prayer; it requires no sleepless nights, no perseverance, no vigilance, no anxiety. Criticism is the cheapest, the meanest, the most soul-destructive practice in life. "The man who is always grumbling on earth will never find a crown to fit him in heaven."



MISSIONARY VOLUNTEER CONVENTION AT COLLONGES

The first Missionary Volunteer convention in the Latin Union was held at the seminary, Collonges, France, Nov. 30 to Dec. 3, 1922. We were glad to have with us Elder Meade MacGuire, associate secretary of the General Conference Missionary Volunteer Department. He presented a series of six talks on the fundamentals of the Christian life, ending with a seventh talk on foreign missions, in which he spoke especially of China. Friday evening there was a revival service, and at that meeting practically every unconverted young person at the school arose to consecrate his life to the Master. Opportunity was then given for each to bear his word of testimony.

In this series of talks Brother MacGuire called attention to four secrets of a happy, successful Christian experience: First, daily Bible study; second, fervent prayer; third, victory over sin; fourth, soul-winning. He pointed out that we must receive the victory as a gift from God. It is one of the many blessings we receive in Christ. He also showed that the excuses often heard,—that one has not been a Christian long enough, or is not good enough, or does not know enough,—are all invalid. John and Andrew brought Peter and Nathanael to Jesus the very day they themselves began to follow Him. The Samaritan woman brought many of her neighbors to Jesus. The insane man of Gadara, from whom Jesus cast out the demons, was able to change completely the attitude of his fellow countrymen, so that they received Jesus gladly when He returned to their shores.

Each morning of the convention there was a round-table discussion, at which the Missionary Volunteer secretaries and such of the teachers as could do so, took part. Plans for promoting the Morning Watch, Bible Year, Reading Course, and Standard of Attainment, were discussed and goals fixed. Membership goals were also decided upon. Many other items of interest were considered, such as officers and their duties, helps for band leaders, programs, the school society, and a mimeographed paper for the young people.

Each afternoon was given to the presentation and discussion of papers. Some of the topics considered were:

The Place of Our Youth in the Advent Message.

What Is a Christian Education?

The Morning Watch—What It Means. Personal Work.

The Missionary Volunteer Society and Soul-Winning.

The Training of Leaders.

Value of Good Reading.

Industrial Training.

Relation of the School to the Homes of Our People.

How Can We Increase the Enrolment in Our School?

Every one felt that this our first union Missionary Volunteer convention had been well worth while, both in the inspiration it brought to all present, and in the opportunity it gave for discussing the details of the department work with the secretaries of all the conferences in the

union and of one mission field. Surely, with God's blessing, we can look forward in confidence to see a great work accomplished in the next twelve months.

• L. L. CAVINESS.

* * *

OREGON'S SCHOOL BILL

THE State of Oregon passed a law at the November election that has such a bearing on our school work that it is of vital interest to our people throughout the field. The law provides that all parents who reside in Oregon and who have children whose ages range from eight to sixteen years, shall send such children to the public schools. This applies to children who have not finished the first eight grades as usually taught in the public schools.

These children must attend a public school for the length of time a public school is taught in the district where the parents reside. The penalty for violating this law ranges from a \$5 to a \$100 fine, or imprisonment in the county jail for a term of from two to thirty days, or both fine and imprisonment. Each day a child is kept out of the public school constitutes a separate offense.

No provision is made in the law for conducting church schools, although there are provisions for private schools. But these provisions are hedged about in such a way as to nullify them. It is generally understood as the intent of the law, and it was the purpose of the framers and advocates of the law, to close all church and private schools, and to force parents to send their children to the public schools.

The law is aimed at the parents, and so cannot be evaded by sending their children to a church or private school across the line in another State. To do so would be to subject the parent to fine and imprisonment.

I was asked to spend a time in Oregon, speaking on the principles involved in a law that takes from parents the right to give their children a Christian education under teachers of their own choice. The Oregon conferences did a good work distributing literature and conducting a speaking campaign.

In the early stages of the campaign, it was my lot to discuss publicly the merits of the bill with a member of the Oregon legislature. A large audience was present. At the close of the meeting a large majority of the audience was against the bill. Hood River County, where we debated, went strongly against the measure. It was not possible for our speakers to reach all parts of the State.

The bill was carried by a majority of nearly 15,000 votes. Church and private schools have until Sept. 1, 1926, to close up their affairs. A state of uneasiness prevails, and our young men and women who have in mind to enter teaching in church schools, are more or less confused.

Our people in Oregon are facing a serious situation. Unless something intervenes between now and 1926, our church schools in that State will be closed, or the parents will be subjected to heavy fines and imprisonment. We are facing

a situation and not a theory, and we need divine wisdom to know what we ought to do. It is true, the courts may set the law aside as not being constitutional, but it is not known yet whether a case can be taken into court before the law begins actually to function, and is defied by some one.

While the situation is a serious one, and viewed from a human standpoint looks as if it would bring embarrassment to us, yet we know God is back of the work of the message, and will not suffer it to be overthrown. He can turn the wrath of man to praise Him, and can change the hearts of the most obdurate. In the meantime, let us seek God for wisdom, that His will and purpose may be met.

W. F. MARTIN.

* * *

CANADIAN JUNIOR COLLEGE

BECAUSE of the severe winters in Canada, it is necessary to sow almost all the grain crops in the spring and thresh them in the late fall. This necessitates the opening of our schools in Western Canada later than in other parts of North America. About a month before the opening day, letters begin to arrive, and continue to arrive for some weeks, often accompanied by blanks, and beginning as follows: "Now that your school has opened."

This is not the only means of embarrassment occasioned by this lateness, for the Provincial government provides a forty-week school year in which to finish a grade of work, and this same course of study they require of our students, who must master it in thirty-six weeks. Moreover, the Provincial course we richly supplement by studies that are distinctly denominational, swelling the number of recitations per week in the academic grades to twenty-seven or more.

Western Canada has suffered severely from three years of drouth and two years of low prices. Many in farming communities who at the close of the war had ranch and cattle and a bank account, today are hopelessly involved and without credit. The nearest bank will lend money in the spring, but that money must be returned to the bank in the fall as soon as the crop is marketed. In many instances, families have not had enough left of the wheat crop to provide bread for this winter. The larger the farm a man has operated, the more hopelessly has he become involved.

It is clear from the foregoing that the colporteur and the solicitor for missions have a dark outlook in both the city and the country. Another phase of country soliciting is the distance from one home to another. A farmer makes an apology for owning but one quarter section of land, as the most of his neighbors for many miles have from two to five quarters.

The little company at Lacombe, Alberta, including the student church members, aggregates about 140 members. The territory assigned for soliciting covered more than two hundred miles in length, and as wide as we could reach by motor car. The goal was \$1,000. This goal is

the equivalent of \$2,500 for a church the same size located in a more prosperous and thickly populated district.

Enthusiastic workers were spread out in all directions again and again. Three young women spent two days in the city one hundred miles to the south, and returned with \$80. Later another company solicited in the same city, and returned with almost \$150. And all this after the local church of the place had worked the territory that appealed to them.

On Sabbath, Dec. 30, 1922, the church faced a shortage of \$160 on the goal, and loyalty to this message was shown by a quick response of pledges to make up the deficit. The writer has been in active annual campaigns for missions since 1907, but never before has he seen such a task accomplished.

We are truly in the time when "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." If uniform earnestness and faithfulness should characterize the entire field, one million dollars for missions would be an easy ingathering goal, and almost every family in North America would be visited. What possibilities are before the remnant church!

C. L. STONE.

* * *

HOME MISSIONARY WORK IN THE LAKE UNION

THE home missionary secretaries of the Lake Union Conference, under the efficient leadership of Elder H. K. Christman, began the new year by holding an enthusiastic and profitable convention in the assembly-room of Emmanuel Missionary College. Delegates from all the local union conferences were present. The meetings were held in the form of round-table talks. The exchange of experiences was a great encouragement to all. Aggressive plans were set on foot, which will do much to build a permanent work.

After the convention a six-day institute was held in Milwaukee, and shorter meetings in Madison, Wis.; Chicago, Ill.; and Lafayette, and Terre Haute, Ind. The work among the foreign residents of Madison was very encouraging, and the sanitarium, under the direction of the Doctors Ingersoll, entered into the plan wholeheartedly. They will help in a permanent follow-up work among the Italians by means of Bible readings, story hours for the children, cottage meetings, and the free use of literature. During the Sabbath service more than \$100 was raised, and about twenty persons volunteered to help in a *Present Truth* campaign.

In Chicago we found one church that used, during 1922, about forty thousand copies of *Present Truth* in systematic circulation. This work by the laymen was followed by an evangelistic effort in which about sixty converts were baptized. In this same church more than \$1,500 worth of literature, at wholesale prices, was sold. This was in addition to the *Present Truth* that were used.

The Chicago Conference has an effective system of organization in which the responsibilities of the work are distributed among all the workers. The Northern Wisconsin Conference also is now districted so that workers are responsible for all lines of work in their territory. An outline of instruction has

been prepared to be used in educating the churches in their various duties. This plan is designed to stabilize and make permanent the work of every local church in soul-winning endeavor.

This is surely an advanced step in home missionary organization. Elder Christman and his force of secretaries are of good courage, and are determined to make 1923 the best year of home missionary work in the history of the union.

E. R. NUMBERS,

Asst. Home Miss. Sec. Gen. Conf.

* * *

UNITED PROVINCES, ANNUAL MEETING

THE meeting for the workers and believers of the United Provinces of India was held this year at Najibabad, our oldest mission station here. It has been five years since we last held such a meeting at this station. Elder and Mrs. Morris and the Indian brethren and sisters of the Najibabad church, certainly did well in arranging accommodations for every one.

More than one hundred of our people from different parts of these densely populated Provinces came to this meeting, and the Lord surely blessed us all abundantly. Our believers had made this meeting an object of special prayer for weeks before it began, and from the first meeting on the 5th of November to the last one on the 11th, the Lord answered the prayers of our faithful people by pouring out His sweet Spirit upon our camp.

Each day was full of interesting meetings and discussions as to methods of labor, both our European workers and our Indian brethren doing all possible to make the meetings profitable. We were much encouraged this year to see the prominent part our Indian workers were able to take, and we believe we have as good and faithful a class of Indian workers in these United Provinces as can be found. We are convinced that the success of the work depends, to a large degree, under God, on the consecrated Indian workers who love the message.

The last day of the meeting, Sabbath, will long be remembered by all. I have seldom been in meetings where the Lord seemed so near as He was that day by His Holy Spirit. The people seemed to sense the solemnity of the days in which we are living, and that Jesus is really about to come. This fact caused us all to get on our knees and seek God earnestly for forgiveness of sins and divine help, that we might get right with Him and with our fellow men. He did help us and bless us exceedingly, and we praise His name for it. In the afternoon meeting our brethren were so eager to tell their experiences and confess their faults and to get right with all, that we found it hard to close.

Fourteen were baptized on this Sabbath day, several of them being children of our workers and believers who are attending our schools. Surely our schools in India are doing the same for our young people here that our educational institutions in America and other parts of the world are doing for our young people there.

Our present baptized membership in the United Provinces is more than two hundred. The Lord has blessed us this year by adding about seventy-five to our list

of believers. Our courage in Him is good and we ask our believers everywhere to remember our little band of missionaries and Indian workers before the Lord in prayer.

M. M. MATTISON.

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NEWSPAPER CAMPAIGN GROWING IN THE SOUTH

NEWSPAPER editors in the South and Southwest are making good use of some well-written articles that are being sent them on the advent message, and are also making favorable editorial comment about them. It is encouraging to learn of the attitude editors are assuming toward the truth for this time. This attitude should be looked upon as an indication that other editors would print the truth if it was properly prepared.

One of our sisters who has resided in the South for a number of years, Mrs. Clara R. Winterton, has the burden to advance the message through the newspapers of that section, and the Lord is blessing her in a very encouraging manner. Sister Winterton has been writing on current events, and not only do her articles appeal to newspaper editors, but the readers get food for thought from them. The articles also arouse some of her readers to answer her, and the editors give her the privilege of replying, which makes it possible for many phases of the message to appear in print which might not see the light of day in any other way in the columns of the newspapers for which she is writing. She is carrying forward an enthusiastic educational campaign, which has large possibilities of eventually reaching multitudes with many phases of the truth.

Some of the recent editorial comments about Sister Winterton's articles, that have appeared in two newspapers of Oklahoma, are very encouraging. We give a sample:

"The *Times* is again indebted to Mrs. Clara R. Winterton, of Ferriday, La. Two weeks ago we printed an article by Mrs. Winterton, dealing with textbooks as used in public schools, and this week we are using another of her contributions entitled, 'Where Are We Drifting?' It is seldom the newspaper editor finds a writer on topics of national importance whose views coincide with his own, but in this instance we have found an exception. Mrs. Winterton is a stranger to us, but she is fighting for better education, and we are pleased to assist her in this work. From what we can gather, she is seeking no compensation for her efforts, and this leaves us free to suggest that her motive is indeed laudable. We all know that through the spread of education, knowledge grows and public liberty develops—that through the medium of education our public and private happiness increases. It is, therefore, a pleasure to print such articles as she is sending, and we commend them to our readers."—*Nowata (Okla.) Times*, Dec. 7, 1922.

Is it not wonderful how the Lord is opening the avenue of the press to hasten His message to the ends of the earth? Cannot a marvelous work be accomplished through this agency in the shortest time possible? Are there not others who can reach the multitudes through the newspapers with well-prepared articles? Surely God blesses in this kind of endeavor, and will go before others, if

they have a clear vision of the magnitude of such an undertaking, and can write in an acceptable manner, just as He goes before Sister Winterton.

The Press Bureau of the General Conference, with headquarters in Takoma Park, D. C., will gladly lend its assistance to all who desire to co-operate in the work of writing for the secular press.

W. L. BURGAN.

* * *

INSTITUTES WITH OUR FOREIGN CHURCHES

DURING the fall and winter the secretaries of the Bureau of Home Missions have been holding revival meetings and institutes with the churches in the various language departments. These meetings have been of great blessing and benefit to both members and workers.

In these meetings it has been the plan to present and study subjects that will especially help these churches which, because of using a foreign language, are more or less isolated, and therefore do not have the opportunity that our English churches have to acquaint themselves with our work and plan of labor.

Generally we hold our first meeting on Wednesday evening, and a meeting every evening up to and including Sunday evening, with day meetings in between. On Friday evening and Sabbath forenoon we conduct the meetings in the form of a revival. On Sunday forenoon we aim to have a field day. The workers at the meetings have endeavored to visit every member of the church, to help them spiritually.

The first of the institutes was held with our Italian church in Chicago, and was conducted by Elder N. P. Neilsen, assisted by the writer. We had a very good meeting indeed. All the members came out to every meeting, with the exception of one day when it rained very hard.

Our Sabbath meeting was a grand revival. Every member reconsecrated himself anew to God and His truth. Two interested visitors came forward with the others to signify that they too would hereafter cast their lot with God's chosen people.

After the meeting on Friday evening a sister asked us to pray for the conversion of her son. Sabbath afternoon, when this young man was off from work, he came to our meeting. Sunday afternoon at our young people's meeting he got up in testimony meeting, and stated his desire and intention of giving up the world and obeying the truth.

The young people's society of this Italian church has more than doubled its harvest ingathering goal. One Italian sister, seventy-two years of age, raised \$93.

This church has a membership of nearly one hundred. Elder G. Vitano, the minister, and Sister Rizzo, his Bible worker, are laboring hard to win others for God's truth. This church has a church school employing two teachers.

I also assisted Elder N. P. Neilsen in an institute held with the Rumanian church in Warren, Ohio. A very good spirit prevailed throughout; victories were won, and lost ground was regained. God is good, who always gives us the victory in Christ Jesus. Elder J. Klepe is our minister in this place. The church is laying definite plans to erect a new church building in Warren this spring.

In these and other meetings of a similar nature which I have attended this fall and winter, it has grown on me that the people of God are hungering and thirsting for a much deeper experience in the things of God, for a special preparation for the baptism of the Holy Spirit. Souls are sick and tired of sin, and long for a full and complete deliverance from every weight of selfishness and sin. Glorious day when our deliverance shall come!

P. E. BRODERSEN.

* * *

COPIOUS SHOWERS

Message from the Mountain View Home Missionary and Colporteurs' Convention

WE, the delegates to what is probably the greatest convention ever held in Mountain View, send greeting.

God is blessing us beyond our highest expectations. Not only are we receiving help which will be of inestimable value in our field and office responsibilities, but in addition, heaven has been opened, and copious showers of the latter rain are falling upon us. Our hearts have been deeply stirred by the call to a spiritual revival and reformation which is being sounded in the devotional meetings held each morning and evening. This has led to deep searching of heart and a renewed consecration to God for more efficient service in the great work to which we are called. Special emphasis is being given to the spiritual, soul-winning character of the colporteur work.

While apparently insurmountable difficulties confront us, our faith lays hold on the promise of God that the publishing work will go forward with increasing success until our task is finished.

We believe that the coming of our blessed Lord is very near, and we look forward with joy to the great reunion when we, with you and our army of faithful colporteurs, will share in the glorious reward.

* * *

HARVEST INGATHERING IN ST. JOHN, NEW BRUNSWICK

A TAG day recently held by Seventh-day Adventists in St. John, New Brunswick, for Harvest Ingathering funds, was met by strong opposition from the Methodist Ministers' Association, which crystallized into a formal protest to the mayor of the city. In part, the preamble and resolutions were as follows:

"To His Worship, the Mayor, and the Council of the City of St. John:

"WHEREAS, It has come to our notice that permission has been given to the Seventh-day Adventists to hold a tag day in this city; and,

"WHEREAS, Granting of such permission is contrary to the civil by-laws, and also to the spirit and letter of the Dominion Lord's Day Act; and,

"WHEREAS, The fundamental principles of Seventh-day Adventists being directed toward the destruction of the present statutory Lord's day as the day of rest, are calculated to disturb the loyalty of the people toward any Sabbath observance; therefore,

"Resolved, That we, the St. John Methodist Ministerial Association, hereby utter a strong protest against the granting of such permission."

As permission for the tag day had been granted by the mayor's predecessor, and as proper procedure had been followed

and permit granted, the mayor justly refused to interfere in any way.

Baptist ministers of the city also became very much concerned when they learned the tag day being carried on was for the Seventh-day Adventists, and although late in the afternoon, sought the mayor and presented their protest, which had been reduced to writing.

Meantime our young people were busily and cheerfully gathering in the offerings so freely tendered, and hundreds of people wearing the little tags could be seen on the streets. It was not until the day's work was done and the workers had gathered together for the evening, that news of the strenuous protests and efforts that had been made to stop our work came to us, the evening papers containing extended accounts of the matter.

Replies to the unwarranted criticism and unjust and untrue charges were at once prepared and signed, space for which was readily granted by editors of the newspapers.

As a result of the day's effort, \$500 was added to our Harvest Ingathering Fund, since which time, in spite of the flurry occasioned by it, we are pursuing the even tenor of our way.

CHARLES A. COLE.

* * *

GLEANINGS FROM THE FIELD

AN entire family of seven members were recently baptized in Texas.

ON Dec. 16, 1922, eight persons were baptized at the Orlando, Fla., church.

AT New Sharon, Iowa, a Sabbath school of fourteen members has been organized, and two were baptized.

ELDER STEMPLER WHITE baptized six persons, November 5, at the Bannerman Street church, Winnipeg, Manitoba.

TWELVE of the students of Emmanuel Missionary College were baptized on the Sunday following the Week of Prayer.

A BAPTISMAL service was recently conducted in the Erie, Pa., church, and eight were buried with their Lord in baptism.

ELDER W. A. LONG recently conducted a baptismal service in the Westside church in Denver, Colo., baptizing five persons.

A SABBATH school of fifty members has recently been organized at Mineral Hill, Okla., where, until a short time ago, there were no Sabbath keepers.

TWO sisters were baptized at the English church in Pittsburgh, Pa., and the same afternoon Elder F. C. Phipps baptized nine in the colored church in that city.

AN unusual baptismal service was conducted at Fresno, Calif., when a young man, his sister, their father, and their grandfather were all baptized at one time.

DURING the last month four members were baptized among the Spanish people in the Texico Conference. During the year nineteen Mexicans have been baptized in that field.

A FEW weeks ago, under the leadership of Elder R. L. Benton, a church was erected for the Mexican people. The work on the church was practically completed in three days.

Religious Liberty Department

RELIGIOUS LIBERTY DAY, MARCH 3

THE program which has been prepared by the Religious Liberty Department for Religious Liberty Day, March 3, should be carried out in all our churches. If some other important meeting is planned for the first Sabbath in March, then the religious liberty program ought to be presented to the church on some succeeding Sabbath. Some of the pastors of our large churches are in the habit of ignoring the Religious Liberty Day program, and preaching their usual sermon on that day; as a consequence the conference is not only handicapped in carrying on the religious liberty work for lack of funds, but the people themselves are deprived of valuable information concerning paramount issues and of the opportunity to co-operate in an important branch of our work which the servant of the Lord said was the very heart and soul of the third angel's message.

There is always a hearty response on the part of our people, and they should be given an opportunity to hear of the needs of the religious liberty work. This phase of our message appeals as strongly as ever to their hearts. The importance of this work and the necessity of meeting great issues and setting the true principles of religious liberty and the rights of conscience before the people and those in authority, has been stressed over and over again by the servant of the Lord in language that cannot be mistaken. Our people and leaders are strongly rebuked for being asleep to the opportunities that present themselves along this line, when issues arise in various parts of the country.

My own personal experience during the last few years has taught me that the people in the world generally are more receptive than ever to the great message of liberty as taught by Jesus Christ and as enunciated and conceived by the founders of the American Republic. I have seen people standing in line a block long, waiting to get into the largest theaters in our large cities after they were packed to the doors, in order to hear a lecture on religious liberty. I have seen these audiences melted to tears as the love of Christ for sinners was contrasted with the wrong methods of force that are employed today to drive people into the churches and to make them conform to religious obligations. I have seen these same audiences pass resolutions asking for the privilege of hearing more of this message of the love of Christ for sinners. This world is drifting from God and dying in its sins, for the want of hearing of the love of Christ for sinners, and seeing it demonstrated.

Some churches have substituted culture for Calvary, and civic reform for spiritual regeneration. The world is tired of dead formalism, and of restrictive and compulsory legislation in matters of conscience and religion. The man who goes before the people today with a message of love and liberty as taught by Christ in His gospel of free grace, will find a receptive audience that will come back again and again for more of the spiritual

manna that is food to the soul. Just as the bee that is in quest of honey is not attracted by an artificial flower, so the people who truly desire to know God are not deceived by a counterfeit religion. The genuine article, wherever found, appeals to the honest in heart.

God has given Seventh-day Adventists a wonderful message of truth. They have no occasion to be ashamed of it, for it appeals to the high and the low, the rich and the poor, the minister and the layman of every persuasion. If we have occasion for shame, it is because we do not represent the truth better than we often do, that we fail to measure up to our high privileges in the Lord and in our duties and responsibilities in the high commission to let others have the wonderful light God has given us.

Frequently I receive letters from public officials and high dignitaries of other churches, who express their appreciation of the great work we are doing, of the earnest fight we are waging against the foes of righteousness, and of the wonderful messages of truth, light, and liberty we are heralding to the world.

Here are a few statements from a personal letter I received from a prominent church man and temperance worker, which shows how our message of truth appeals to those "in the highways" of life. He says:

"I have your letter of January 4, and want to thank you for the very kind letter, for inclosing me the leaflet, 'The Petition for a National Sunday.' I am starting on a trip to Chicago, and have put this in my pocket to read. The magazine to which you refer has not yet come, but I greatly appreciate your sending it to me.

"I am putting your name on our *Clip-Sheet* list, a weekly publication, which I think you may find of interest, for it is on a subject in which we are in hearty agreement with you.

"My hat is off to you and your people for a whole catalogue of virtues in which you have never been excelled in this world. First, the devotion of your folks to your church ideals. Second, the self-sacrificing spirit which prompts you all to tithe your income and give with open-handed liberality. Third, your promotion of total abstinence and prohibition, and wonderful educational propaganda therefore; your equally bold and brave education against the uses of tobacco in all its forms; your effective advocacy of the clean life and promotion of public health. I wish the people whom I represent had one half your zeal and devotion to their program. The best literature I have ever read on seven or eight great subjects has been from your presses. I would love to sit down with you some day at your place or mine, and talk over the only point upon which we do not agree, namely, the Sabbath question. If I am wrong, I should love to be set right, and would get right at any cost to myself. . . .

"I read through your little paper, entitled the *Present Truth*, No. 42, of Volume IV, and it is one of the most useful documents that ever fell into my hands. I could make six or seven most useful tracts of it. The articles by Dr. Kress are invaluable.

"Since dictating the above, your magazine [*Liberty*] has come; and your review of my book was read with great appreciation. It is one of the kindest reviews it has received. Thank you. I

shall put your name on our mailing list for the *Voice* also."

I could quote similar statements from scores of letters which I have received from presidents of republics, judges, lawyers, legislators, editors, educators, ministers, and men in every walk of life. The servant of the Lord says that the last message and the last call to the marriage supper of the Lamb "should be given first to those in the highways." We have been slow in heeding this admonition and instruction. We have largely confined our efforts to those "in the byways."

I find that this message when clearly and logically presented to those in the high stations of life, receives a more appreciative and fervent response, and is more universally accepted than it is even in the byways.

It is not merely the defeat of Sunday bills and other harmful measures that we are working for, but we are seeking to point these men to Christ as the only hope of the world, and to His second coming as the only remedy for all the ills of the world. There are scores of these men who are seeking the light, and like the wise men from the East, they are following this star of hope and are laying down their gifts and contributions at the Saviour's feet. Though they have not yet joined themselves to us, they are working with us and for the cause of the Lord.

We are facing great issues. Three Sunday bills are pending before Congress, and the reform advocates are leaving no stone unturned to get them through this session. Sunday law crusades are raging in scores of cities and towns. Recently eight of our brethren were arrested for minor infractions of the Sunday laws, and most of these cases are still pending before the higher courts of the States. Strong efforts are being put forth in some States to abolish all private and church schools, and in others to make religious instruction in the public schools compulsory. There are forces at work that are determined to have their way at any cost and sacrifice to their opponents. Trouble and distress are facing us at every turn we take. America may soon pass through the same welter of agony and throes of anguish as Europe is now experiencing. We need to wake up and to bestir ourselves. Surely now as never before "eternal vigilance" is the price of our liberty.

We trust that our church pastors and elders will not fail to carry out the Religious Liberty Day program on March 3, this year, and that they may give our people an opportunity to contribute to the religious liberty fund which is so sorely needed to carry forward this important work. We are counting on you in this great conflict, and you must not fail to do your part.

C. S. LONGACRE.

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A CHURCH of eighteen members was organized January 6, at Herndon, Va.

THREE candidates have been baptized in the Brockton church in Massachusetts.

As the result of the Week of Prayer, fourteen of the students of Walla Walla College were baptized January 7.

SEVERAL persons were baptized recently at Eugene, Oreg., and eight were baptized in Sutherlin, following the meetings of the Week of Prayer.

Appointments and Notices

PUBLICATIONS WANTED

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

Miss Pearl Wright, 222 S. 15th St., Griffin, Ga., desires copies of *Life and Health, Signs, Watchman, Youth's Instructor*, and *Little Friend*.

REQUEST FOR PRAYER

A brother in Canada requests prayer that his sight may be restored, so he may go into the colporteur work. He also desires prayer for the conversion of the friend who brought him into the truth, but who has not himself accepted it.

COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, San Bernardino Co., Calif., Wednesday, Feb. 28, 1923, at 10 a. m., instead of Wednesday, March 28.

The object of the meeting will be to elect seven members of the Board of Trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

W. T. Knox, Pres.
S. S. Merrill, Sec.

WANTED—SERMONS BY RADIO

Any of our evangelists who have opportunity to broadcast sermons or short talks by radio, please drop a line to the undersigned, stating date, hour, and wave length of station from which you will broadcast. Some appropriate music in connection with sermon will be well received.

The people in this territory have never heard our message, and will be glad to assemble at the receiving station here to hear it. My son is in charge, and will see to it that your sermon is given to them.

Clara R. Winterton,
Perriday, La.

THE MARCH "WATCHMAN"

As a Scriptural interpreter of the times, the *Watchman Magazine* is again to the forefront on the latest crises in Europe. Prof. George W. Rine writes interestingly of "Our Mad World," and his article will be of interest to every believer.

The international convention of the World League Against Alcoholism was held in Toronto, Nov. 24-29, 1922. Striking illustrations accompany "Will Prohibition Sweep the World?" which has been contributed by Kenneth L. Gant.

"Tinkering with History," by Alonzo L. Baker, is the first of two articles in which he fearlessly and powerfully reviews Wells' "Outline of History," Van Loon's "Story of the Bible" and "Story of Mankind," and Thompson's "Outline of Science." He shows for what absurd and foundationless guesses we are being asked to exchange our faith in God and creation.

It has now been four years since the Great War. Elmer L. Cardey writes on, "Where Are We on the Road to Armageddon?"

Following the *Watchman* policy of providing thoughtful articles by women writers to appeal to women readers, Mrs. Blanche E. Wilcox reviews the results obtained from a questionnaire sent to prominent New York authors, artists, and photographers, on the subject of "When Is Woman at Her Best in Beauty?"

"From the *Watchman's* Tower," by Charles G. Bellah, is one of the *Watchman* departments, and contains the following short articles: "An Upside-down World, and God's Plan for Righting It;" "Ten-Year-Old Boys, Movies, and Night Robberies;" "The Bible the Best of Telescopes."

The *Watchman Magazine* in its present form continues to win souls, due to its positive teaching of present truth. Each month thousands are being reached with the truth that might never be reached in any other way. Why not send it to some of your friends and neighbors? The yearly subscription price is only \$1.25. Clubs of five or more, only 75 cents each.

R. F. Woods.

OBITUARIES

Rudisale.—Hazel Mae Rudisale, the two-year-old child of Mr. and Mrs. Opie L. Rudisale, died Jan. 4, 1923, near Oneal, Ark.
Zula Rudisale.

Frailic.—Mary Elizabeth Frailic was born near Marion, Ky., Jan. 27, 1861; and died at Lamar, Colo., Jan. 15, 1923. Her husband and four children survive her.
B. W. Brown.

Bowen.—G. W. Bowen was born in Berlin, Ill., Aug. 3, 1856; and died at Sioux Falls, S. Dak., Jan. 11, 1923. He leaves to mourn one sister, two brothers, one son, one daughter, and four grandchildren.
S. A. Ruskjer.

Riland.—Mrs. Mary Jukes Riland was born in Iowa, May 12, 1849; and died at the Eastern Star Home in Boone, Iowa, Jan. 7, 1923. She accepted the message in Colorado a number of years ago.
Bess Stanfield.

Cunningham.—William Charles Cunningham was born in Carndonagh, Ireland, Sept. 8, 1852; and died at his home in Philadelphia, Pa., Jan. 10, 1923. He leaves his wife, five daughters, and one son to mourn their loss.
W. J. Venen.

Morgan.—Sarah Anna Morgan was born in Newtown, North Wales, March 10, 1863; and died in Columbus, Ohio, Dec. 26, 1922. She was married to Ed. Morgan, Aug. 28, 1889. Of her four children none survive her.
Charles F. Ulrich.

King.—Mrs. Brittana King was born at Farmersville, Canada, Aug. 4, 1833; and died at her home in Williamsfield, Ill., Jan. 13, 1923. She is survived by four children, a niece, and others who were cared for in her home.
Myrtle Foreman.

Johnson.—Mrs. Grace McCoy-Johnson was born in Walla Walla, Wash., March 1, 1894; and died at the home of her mother in Pasco, Wash., Jan. 1, 1923. She leaves a husband, mother, two sisters, and many friends to mourn.
F. A. Detamore.

Townsend.—Larkin Townsend died June 20, 1922, in his 91st year. He was among the first to accept the truth in North Carolina, forty-two years ago. He leaves an aged wife, one son, and three daughters to mourn their loss.
W. M. Baird.

Silva.—Maria Silva died at her home in Hayward, Calif., Dec. 26, 1922, at the age of seventy-six years. She accepted present truth thirty-seven years ago. She leaves her husband, an adopted daughter, and three grandchildren.
Andrew Brorsen.

Walter.—Thomas William Walter was born June 1, 1853; and died at his home in Silver Spring, Md., Jan. 15, 1923. He was married to Miss Sue Elizabeth Raines, Nov. 7, 1889, who with four of their children is left to mourn.
H. S. Premier.

Smith.—Mrs. Esther Maria Smith was born at Chatham, N. Y., March 1, 1828; and died at Colton, Calif., Jan. 8, 1923. She had been a member of the Seventh-day Adventist church since 1864. She is survived by one son and one daughter.
A. M. Dart.

Henderson.—Mrs. Kittie Henderson was born in Fulton County, Kentucky, April 16, 1844; and died in Fresno, Calif., Jan. 6, 1923. She became a member of the Seventh-day Adventist church fourteen years ago. Two sons and a daughter are left to mourn.
H. H. Dexter.

Glass.—Joseph Randolph Glass was born in Kansas City, Mo., Sept. 1, 1849; and died at Sanitarium, Calif., Dec. 28, 1922. He was married twice, and was the father of seventeen children, of whom thirteen are living, who, with his wife, are left to mourn their loss.
Andrew Nelson.

Binder.—Benjamin Binder was born Aug. 28, 1893, at Leola, S. Dak.; and died at Loma Linda, Calif., Dec. 12, 1922. He is survived by his wife, two sisters, and five brothers. Brother Binder came to Loma Linda with the intention of taking the medical course.
A. M. Dart.

Olsen.—Nicola Olsen was born in Bergen, Norway, Sept. 3, 1893; and died at Toronto, Ontario, Canada, Jan. 18, 1923. She leaves a husband, three children, two brothers, and three sisters to mourn.
Joseph Capman.

Grant.—John Henry Grant was born Sept. 5, 1862, at Black Creek, Ontario, Canada; and died Jan. 6, 1923, at Fredonia, N. Y. He lived faithfully in the truth for twenty-four years. He leaves his wife and daughter to mourn.
I. N. Williams.

Underwood.—Mary Louise Underwood, wife of R. T. Underwood, died at the home of her daughter, Mrs. B. T. Reeves, at Biltmore, N. C., January 15, at the age of seventy-two years. Her husband, five sons, and seven daughters mourn their loss.
H. L. Shoup.

Tolfree.—Mrs. Nancy I. Tolfree was born in Niagara County, New York, Jan. 12, 1825; and died Dec. 24, 1922, at Memphis, Tenn. She is survived by one son, ten grandchildren, and four great-grandchildren. Although deaf, she had been a regular attendant at church until the time of her death.

Weber.—Mrs. Hulda Bethke Weber was born in Germany in 1857; and died Jan. 12, 1923, at the home of her daughter, Mrs. Carlyle B. Haynes, in New York City. She came to America as a girl. She accepted present truth in 1901, and has been an active member of the Trenton, N. J., church since that time.
Carlyle B. Haynes.

Palmquist.—Mrs. Jennie Palmquist was born in Sweden, June 11, 1853; and died in Pensacola, Fla., Jan. 12, 1923. She with her husband accepted the advent message in 1885, and became charter members of the Copenhagen church. She leaves a devoted husband, a foster son, one sister, and three brothers.
O. F. Frank.

Estes.—Mrs. Mary J. Estes was born in Hollis, N. H.; and died in Wollaston, Mass., Dec. 13, 1922, being nearly eighty years of age. Under the labors of Elder O. O. Farnsworth and others of the denomination she saw the light of the Sabbath, later uniting with the church. She is survived by two sons and six grandchildren.
Mrs. M. J. Woods.

England.—N. B. England was born in North Carolina in 1851; and died at his home near Searcy, Ark., Jan. 10, 1923. He embraced the third angel's message through reading, in 1884. He took an active part in the establishment of Graysville Academy, and was for a time engaged in ministerial work in Tennessee and North Carolina. He leaves a wife, seven children,—one of whom, Mrs. Byrd Bullard, is a missionary in Venezuela,—and twenty grandchildren.
George M. Brown.

Borden.—John B. Borden was born in Grand Cayman, British West Indies, May 30, 1860; and died Dec. 8, 1922, at Castilla, Central America, as the result of an accident. The deceased lived on Bonacca, Bay Islands, for nearly fifty years, and it was in his home that our first missionaries remained until the first church and mission house in Central America had been erected. Captain Borden leaves a wife, two children, ten grandchildren, two brothers, three sisters, and many friends who mourn their loss.
J. Garfield Smalley.

Ogden.—John Robert Ogden was born at Dayton, Ohio, May 7, 1845. He was united in marriage with Mary Bechtel, July 17, 1873. His wife, four daughters, three sons, and nine grandchildren remain to mourn their loss. In 1886 he with the family accepted the Adventist faith, becoming a charter member of the first Seventh-day Adventist church at Wichita, Kans. He has during these thirty-six years been a loyal member and faithful supporter of the Adventist church and the cause that he loved. While he himself was deprived of school and educational privileges in youth, the one aim and purpose of his life was to have his children receive a Christian education. His children and grandchildren have to date spent 134 years in the denominational schools receiving a Christian education, and have given seventy years to denominational work in the colporteur, publishing, ministerial, and Bible work, and in nursing and teaching. The funeral service was conducted Dec. 27, 1922, from the Ballard, Seattle, church, of which the deceased was a member.
A. R. Ogden.

BUY A BOOK A WEEK!

Here are some suggestions for a good library



Mrs. M. E. Andross

Books by Mrs. Andross

ALONE WITH GOD

The author shows the futility of trying to live the Christian life without prayer and the study of the Bible. A sweet, impressive book. Price, \$1.00.

THE LIFE THAT WINS

A companion volume. How to live that simple, lovable, Christian life that wins for Christ and religion. Price, \$1.00.

Books by Elder Thompson

IN HIS NAME

The author seeks to fix prayer as a habit, and this little book will be a great help to that end. Price, 75 cents.

SOUL-WINNING

True love for God is demonstrated by faithful, loving service for souls. A book for those who would be successful "doers." Price, \$1.00.

WHAT THINK YE OF CHRIST?

A personal question, soliciting an individual answer from a personal knowledge. A book of answers. Price, 50 cents.

THE MINISTRY OF THE SPIRIT

The Holy Spirit is given for power in service. Every Christian needs this power, and therefore this book. Price, \$1.00.



G. B. Thompson

Books by Elder Spicer

THE HAND OF GOD IN HISTORY

Authentic information gathered from history and from buried tablets brought to light. Convincing to skeptic and infidel. Price, 75 cents.

OUR STORY OF MISSIONS

His extensive travels qualify Elder Spicer, perhaps better than any other, to give this interesting and important information. Price, \$1.50.

YOUTHFUL WITNESSES

Stories of thrilling experiences and heroism of the youth in standing for Christianity. A book of example. Price, \$1.25.

OUR DAY IN THE LIGHT OF BIBLE PROPHECY

A book to answer many an honest inquirer who asks, "What do present conditions mean?" Cloth, \$2.75.

THE HAND THAT INTERVENES

What Providence has done and will do to protect God's people from dangers, seen and unseen. Price, \$1.50.



W. A. Spicer

Order of your Tract Society

Review & Herald Publishing Association

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WASHINGTON, D. C., FEBRUARY 22, 1923

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

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

ELDER C. E. KNIGHT, recently returned from Spain, has accepted the call to serve the Inter-America Division as auditor. Brother Knight is taking a short furlough in California, but expects to begin active work about April 1.

A DEFINITE organization of our work in the republic of Colombia was effected when Elder E. M. Trummer and his family located at Bogotá, Colombia. Brother Trummer will serve as the superintendent for that field.

BROTHER and Sister Norman M. Brayshaw, who were engaged in medical missionary work in the Nicaraguan Republic, have been compelled to lay down their work for a time. They are now under treatment in Loma Linda, and expect soon to be restored to full health and vigor.

WRITING from Spain, Elder Frank S. Bond reports the opening of public meetings in Madrid, where he and a little group of associate workers have recently settled. He says: "Madrid is a beautiful city of perhaps near six hundred thousand inhabitants. Our earnest prayer is that we may be able to build up in this capital of old Spain a well-organized church. To this end we solicit an interest in the prayers of our brethren everywhere."

RECENT letters from Europe have given us interesting information concerning the distribution of general laborers in the division. Following the European Council at Gland, Switzerland, Brother L. H. Christian started out to visit Abyssinia and some of our African missions. This will surely be a great blessing to our work in the northern part of the African continent. Brother W. E. Read, one of the field secretaries of the division, has been asked to go into Turkey to counsel with the brethren at Constantinople in regard to the perplexities growing out of the troublous conditions prevailing in the Near East. Brother W. K. Ising, secretary of the European Division, is penetrating into the Holy Land, getting in touch with the scattered remnants of our church membership there, and hopes to

enter Syria and Mesopotamia also. Let us pray for these brethren who are journeying amid perils, endeavoring to bring to our people in these troubled centers a message of consolation and hope.

PROF. B. G. WILKINSON, who, at the invitation of the General Conference, has spent nearly five months in Haiti, has returned to Washington. He has a very interesting story to tell about the way in which the Lord is opening doors in that little republic in the Caribbean Sea. He furthermore reports that in response to the earnest appeals from the Autumn Council to our brethren, not only in the homeland, but in foreign fields, to increase their giving, the local membership in the island were very liberal in their Thirteenth Sabbath Offering at the close of the year. This surely must have meant great sacrifice on the part of our native people in Haiti, and it is an evidence to the readers of the Review that our people everywhere are one, and are knit to the same purpose with the same degree of sacrifice.

SELLING BOOKS IN HAWAII

UNDER date of January 17, Elder L. L. Hutchinson, superintendent of our Hawaiian Mission, writes regarding the phenomenal sale of books which has been made by one of our brethren in that field:

"In six months 1,570 books and magazines sold, is the report that Brother J. Enright has just handed me. This brother is working at the United States naval base here in Hawaii. He is allowed his Sabbaths off, and because of his excellent deportment he has been kept working while scores have been laid off. During the last six months this brother has spent his Sundays and evenings canvassing, with the following results:

"Our Day," 110; Signs, 470; Philippine Signs, 214; Watchman, 576; 'Best Stories,' 15; small books, 93; Chinese Signs, 75; Life Boat, 10; Bibles, 7. The retail value amounts, to about \$525.

"This is a pretty good home missionary report from a brother who works hard five days a week at his trade."

AN IMPORTANT CONVENTION

A CONVENTION of field missionary and tract society secretaries for the territory of the Pacific Press in the United States, was held at the home office, Mountain View, Calif., January 13-21. With but few exceptions, there was a full representation from each local conference in the four unions, besides the union men, and a number of conference presidents were also present, at least a part of the time.

Over the speaker's stand the following words were hung in large letters, "Prayer Changes Things." These words proved a strong incentive to prayer as the convention faced them day after day, and served to remind us that, after all, prayer is the greatest factor in the successful conduct of our work.

This convention was different from others formerly held, in that provision had been previously made for spiritual instruction to be carried on through the entire time. This phase of the work began on the first Sabbath with an inspirational and uplifting sermon by Elder

W. A. Spicer, who chanced to be with us but the one day; and it was ably carried on by Elder O. Montgomery, president for North America, assisted by Elder J. L. McElhany, president of the Pacific Union. The Lord blessed the labors of these brethren, who threw their best energies into the effort, under God, to help those in attendance to a higher spiritual plane and a more victorious life. The time devoted to this important work—morning and evening—was greatly appreciated by the delegates, and assisted in giving a spiritual mold to all the work of the convention.

An outline program had previously been arranged for both field and tract society secretaries, and these two classes of workers met in separate sections a part of the time during the convention, thus enabling us to cover more ground than we could if all met together all the time. However, there were sufficient joint sessions each day to hold together the united interests of the field and office ends of our work, as represented in these two classes of workers. From first to last there was a spirit of the utmost freedom and liberty in the discussion of the various topics considered, and all felt that God was with us in a special way, helping us to reach united conclusions.

The men left for their respective fields feeling that this had been the best and most helpful convention they had ever attended, and that they were better prepared to make both field and office more of a soul-winning service than ever before.

In harmony with its custom, the Pacific Press placed in the hands of each delegate the next morning after the convention closed, a copy of the minutes in book form, with the additional feature of a photograph of the convention attached. In order to do this, it was necessary for some of the workers to continue their work practically the entire night following the convention.

The Pacific Press held its annual meeting the day following the close of the convention, and this was attended by the delegates as well as by others who had come in for this special occasion. The Pacific Press is endeavoring to continue its appointed work of preparing and scattering the message in printed form. Eternity alone will reveal the tremendous influence of this institution of God's own planting, in its heaven-appointed work of carrying the last gospel message to a perishing world.

The Pacific Press showed its characteristic hospitality in extending every courtesy for the comfort and care of those attending the convention, all of which was greatly appreciated by the delegates.

W. W. EASTMAN.

ELDERS C. H. WATSON AND O. MONTGOMERY have been conducting at Portland, Oreg., a ministerial institute for the conference workers in that union. The Lord has come very near by His blessing. A telegram from Brother Clyde Lowry, while the institute was in session, gives the following encouraging items: "God is with us. The Holy Spirit is appealing to hearts and minds, and workers are responding. Confessions are being made and wrongs righted. Revival of Bible and Testimony study, family devotion, personal soul-winning, and a reformation and reconsecration of life, receiving special attention."