

# The Advent Review and Sabbath Herald



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No. 10

THE GOSPEL TO ALL NATIONS

## LOOK NOT BACK

LEON A. SMITH

Lot's "wife looked back from behind him, and she became a pillar of salt." Gen. 19: 26.

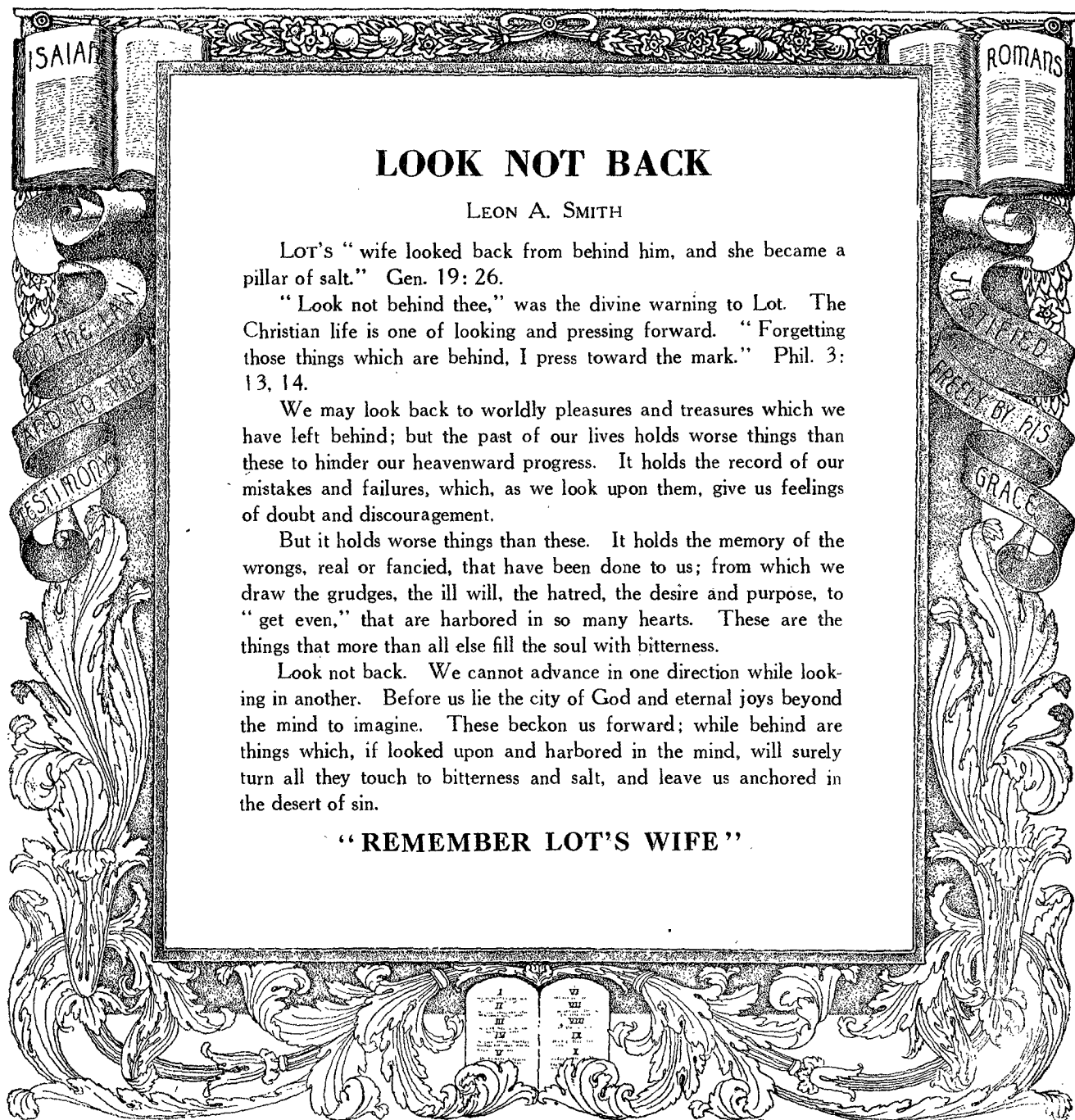
"Look not behind thee," was the divine warning to Lot. The Christian life is one of looking and pressing forward. "Forgetting those things which are behind, I press toward the mark." Phil. 3: 13, 14.

We may look back to worldly pleasures and treasures which we have left behind; but the past of our lives holds worse things than these to hinder our heavenward progress. It holds the record of our mistakes and failures, which, as we look upon them, give us feelings of doubt and discouragement.

But it holds worse things than these. It holds the memory of the wrongs, real or fancied, that have been done to us; from which we draw the grudges, the ill will, the hatred, the desire and purpose, to "get even," that are harbored in so many hearts. These are the things that more than all else fill the soul with bitterness.

Look not back. We cannot advance in one direction while looking in another. Before us lie the city of God and eternal joys beyond the mind to imagine. These beckon us forward; while behind are things which, if looked upon and harbored in the mind, will surely turn all they touch to bitterness and salt, and leave us anchored in the desert of sin.

"REMEMBER LOT'S WIFE"



# Comment on Current Events

ONE of the most interesting events of the week was the opening of the burial chamber of Tutankhamen in the valley of the tombs, Luxor, Egypt, Sunday, February 18. The door of the sarcophagus chamber had been secretly forced Friday, but the formal opening was delayed until the arrival of the queen of the Belgians and Lord Allenby, whose coming added a touch of royal pomp to the occasion. The participation of a living queen in the event might be thought of as a tribute to the king who reigned more than 3,000 years ago.

Through the eyes of H. V. Morton, special correspondent of the Philadelphia *Public Ledger*, we are given a glimpse of the tomb as the royal party entered it. He says:

"As the queen and her son, Prince Leopold, stepped down into the dark passage which opens into the first chamber, they found themselves facing the broken wall. Lights shone in the mummy chamber and in the larger room leading off it. Facing the broken wall is the door of the sarcophagus, which, when found Friday, was bolted and sealed. This was broken and the door opened.

"Inside were the king's jewels, sparkling in the electric light as if awakened after centuries to show their beauty. There were a number of fine scarabs—a symbol of the resurrection. Notable among these was a magnificent red scarab inscribed with the king's name. Near the sarcophagus were several dark wooden objects, the oars of a sacred boat which the king was expected to row about at night.

"Most bewildering is the second chamber, with its amazing confusion of articles necessary for the welfare of the royal soul in the other world. Gilded chariots stand as if the horses had just been unyoked and taken to the stables. Several beautiful curved boats, like quarter moons, one of them at least four feet long, stand awaiting the moment when the soul of their master calls the little model mariners to life, and with magic word tells them to sail out with him into the Milky Way which, to the ancient Egyptians, was the heavenly Nile.

"In a locked cupboard in the annex to the chamber were found two statues eight inches high of Tutankhamen standing on the back of lionesses. The statues are of gold.

"The great canopy over the outer sarcophagus bears an immense gold serpent on top. The creature is represented in the act of crawling, with its head poised to strike.

"One of the most curious discoveries is a large stretcher of gilded wood, which is the image of a god or a sacred boat carried on the shoulders of priests. In the sand on the floor was found a gold-headed image of the god Horus.

"Another remarkable thing was a crêpe-like black belt sewn with little crescent moons. It was found shrouding the inner coffin. Only one other resembling it was ever found—years ago at the tomb of Prince Yuaa.

"The chariot wheels still bear the marks of 'Hundred-gated Thebes.'

"'Marvelous,' 'indescribable,' 'more wonderful than a dream,' were among the exclamations that broke from those who today stood awe-struck and silent in the presence of the man who lived when the world was centuries younger."

Mr. Morton comments further upon the gigantic proportions of the gilded sarcophagus:

"Nothing of the kind so large or so splendidly preserved has come down from ancient times. It occupies the whole mummy chamber, and the gold leaf and blue porcelain inlay with which it is completely covered are almost as fresh as when made.

"There is no doubt that although Tutankhamen had a splendid funeral, he died before the tomb was ready for him. The walls show slight signs of damage. They were painted, but apparently there was no time to color the ceiling blue in imitation of the night sky and cover it with five-pointed stars above the head of the great sarcophagus, as was usually done. The ceiling of white limestone still bears little marks where the chisels of the workmen 3,000 years ago cut the rock for the reception of the king's body."

The correspondent of the New York *Herald* gives this bit of description of the inner chamber:

"The party of seven newspaper men were admitted to the door of the inner chamber this morning, and allowed to feast

their eyes on the treasures within. The sunshine in the brilliant valley outside was glaring, but it was not as brilliant as the wonderful gleam of gold and bluish green, that entrancing Egyptian hue which Robert Hichens calls the color of love, which radiated under the gleam of electric torches from the yawning aperture between the ante-chamber and the mausoleum."

It is estimated that the money value of the gold and silver and jewels found in the tomb is approximately \$40,000,000, but it is not possible to place a value upon the discovery from a historical standpoint. Tutankhamen reigned in Egypt very near the time when the Hebrews were there, if not during their sojourn, and it is almost certain that additional light will be thrown upon that period when the records, which doubtless were buried with the mummy, are discovered and read.

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THE embers of war are glowing in at least three corners of the Old World. All that is lacking is a little draft from the right quarter to start a conflagration more devastating than the Great War.

In the Ruhr, feeling is intense. France has her way solely because the population is unable to resist. Given any prospect of success, Germany would fly to arms in an instant. Whether France is right or wrong, it is only the weight of her mailed fist that holds the situation where it is. The factors of weight shift. Although it is not easy to point out how, they could shift speedily, and if they should, war would result.

In the Near East the Turks are defiant and provocative. If they formulate any kind of peace with the Allies, it will only be after they are convinced that the force of circumstances and military strength are against them.

In the disputed strip centering in Vilna, between Poland and Lithuania, first a plebiscite was abandoned, and now arbitration has broken down. The Lithuanians suspect the Poles of bad faith, due to the seizure of Vilna by Polish forces. Disorder has existed in the contested territory ever since the war, and now guerrilla warfare is going on on a fairly large scale, with the threat of open fighting in the offing. The situation is complicated by Soviet support of Lithuania, and the quarrel between the smaller country and the League of Nations over the Lithuanian seizure of the international port of Memel on the Baltic. The Old World faces a serious outlook.

C. A. H.

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# The Advent REVIVAL And Sabbath HERALD

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

VOL. 100

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## The Church's Great Need

MRS. E. G. WHITE

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us His blessing.

A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence.

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause

which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skilfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church.

There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumblingblocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by His help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a

relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

We are in the great day of atonement, when our sins are, by confession and repentance, to go before-hand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement

is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." — *Review and Herald*, March 22, 1887.

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WHEN Paul went to polished Corinth, he did not say within himself: "I am going to an intellectual and educated community, who delight in philosophy and culture. I must take care to have my discourse equal in beauty and polish to the best efforts of Demosthenes." But he did say: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." — *The Christian Advocate*.

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WITH God, go over the sea; without Him, not over the threshold. — *Russian Proverb*.

## "Not by Might"

G. W. CAVINESS

It was rather interesting to me, as I read in the Spanish Bible the text from which this heading is taken, to find the word "army" instead of "might." The margin of our English Bible gives the same word, so the passage would read: "Not by an army, nor by power, but by My Spirit, saith the Lord of hosts."

A notable example of the Lord's way of working out His designs is shown in His leading of Israel out of Egypt with only a rod, or a shepherd's staff, as the symbol of His power, instead of an army. Moses understood that God had prepared him and called him in a most wonderful manner, which was indeed true; for we read, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

Moses had all the military training that Egypt, the greatest nation of his time, could give. But "it was not God's plan to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone." — *"Patriarchs and Prophets,"* p. 247.

The record says Moses was "mighty in words and deeds." There is a tradition that at this time Egypt suffered invasion from surrounding nations, and her military chiefs were unable to withstand the enemy until at last Moses was put in command, who soon conquered all enemies, and delivered the country from its oppressors. Such mighty deeds brought to Moses great renown, but they also brought upon him the envy and jealousy of the Egyptian chiefs, who now watched his every action, seeking his downfall. As soon as it was known that he had killed an Egyptian, it was reported as the beginning of an uprising, and Pharaoh in fear sought to kill Moses.

Moses had yet to learn how God works. He must cease to depend on his military training backed by an army. He had to learn that a simple rod or shepherd's staff was enough, if only the Master's presence and power accompanied the faithful and obedient servant who carried it.

After Moses had learned the lesson of absolute dependence on God, he waited for guidance, indicated by the movement of the cloud; and if any matter of importance arose, he always asked the Lord what to do, and awaited divine direction. This course often caused delay, and thus dissatisfaction arose on the part of some of the more restless and least faithful of the congregation. They began to say that Moses was too slow, that he lacked the qualifications of push and energy required in a leader, and that, anyway, he was too old, that younger men must be pushed ahead in the administration.

The Inspired Record tells us how it turned out when Korah, Dathan, and Abiram, with two hundred fifty leading men of Israel, demanded a place suitable to their importance. The fact that one seeks an office and urges himself forward in the work of God, is sure evidence that he is unworthy.

"Had Moses relied upon his own strength and wisdom, and eagerly accepted the great charge, he would have convinced his entire unfitness for such a work. The fact that a man feels his weakness, is at least some evidence that he realizes the magnitude of the work appointed him, and that he will make God his counselor and strength." — *Id.*, p. 255.

The Lord sustained Moses until the end, and showed how He regards His faithful servants when they have grown old in His cause. He honors those who honor Him.

At one time the younger men were sent out against the enemy to engage in battle, and Moses, Aaron, and Hur went up the mountain side to view the conflict. Then a wonderful thing took place, for when Moses held up his hands in prayer to God, Israel prevailed; but when his hands were lowered, the enemy prevailed. When the servant of God could no longer hold up his hands, Aaron on one side and Hur on the other held them up, and they became the sign of divine power, and the battle was won. Thus may the hands uplifted in prayer be more mighty than those that hold the sword; and even when one can no longer carry the burden and heat of the day, he may still be of great service in the cause of his Master.

The case of Gideon with his three hundred, as well as many other instances in the Inspired Record, show that "there is no restraint to the Lord to save by many or by few." 1 Sam. 14:6. The Lord is the same as in days gone by, for He changes not; so it is wiser to look up to our only source of power than to look to human instrumentalities, however numerous and imposing they may be. He is able to take weak things, and even things that are not, and overcome all opposition and complete His work. A staff, or hands unable to wield the staff, may connect with the source of all power, when yielded meekly to be used by the Spirit.

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## Another Theory to Bolster Up Evolution

HAROLD W. CLARK

ARCTIC ice caps produced by tropical sunshine would not be stranger nor more impossible than some theories put forth by modern philosophers. Under the heading, "Evolution of Climate," a lively discussion has been carried on in some of the leading scientific journals regarding the glacial period and its causes. An attempt has been made to show how climate as well as everything else is evolving.

There are a number of natural features that give the geologist trouble, for they do not readily fit into his scheme of long ages. Some of the rocks, it is true, might be explained in that way, for in the lower layers are found simple creatures, crustaceans, shellfish, smaller plants, and relatively small animals, while in the upper rocks are the bones and other remains of larger and more elaborate types. But scattered all over the face of the earth are many loose, uncompacted sands and gravels, large areas of clays and fine silt that seem to have been deposited after the harder rocks were laid down. Loose boulders, called erratics, are found many miles from their original bedrock, and are often perched on hilltops. Some of the lower bedrock is grooved by long scratches running in parallel lines for many miles, and radiating from one general locality. In North America these striæ, as they are called, are centered in Keewatin, west of Hudson Bay, and in Labrador.

To account for these irregular features, the geologists have invented the ice age, and to the work of ice they have attributed all those surface markings and deposits that are out of order in any other theory. The ice is said to have come down from the north, bringing with it rocks, sand, and gravel, and grooving the rocks over which it came.

Viewed in the light of the Bible record, the rock formations are not hard to understand. Naturally, the first rocks to be laid down by the flood waters



would contain the smaller sea animals, then would come larger and more active forms as the increasing violence of the storm overwhelmed them one by one. The land animals would climb to the higher hills, until they, too, were at last reached by the rising flood. Their bodies would remain at or near the surface of the earth, to be buried at the close of the flood by the mighty wind spoken of in Genesis. These same conditions would explain the loose sands and gravels piled over the sedimentary rocks. All attempts to prove them of glacial origin fail to be convincing, and are disputed by many who are well acquainted with the conditions.

It is argued that ice must have produced the scratched rocks by acting as a matrix in which sharp fragments of rock might have been held, thus acting as a chisel. But slow-moving glacial ice never does this kind of work, for it will flow around even small obstructions without moving them. Only swiftly moving ice could ever carve and scratch. If in the flood we could imagine ice carried by rapidly moving water and containing sharp fragments of rock, we have all the force necessary to groove the then soft rocks.

There is abundant evidence that during the flood, ice must have formed rapidly in the northern regions. Fossils found in Spitzbergen show that the antediluvian climate was mild enough for magnolias and palms to flourish. Then in Siberia there are found in the river banks whole bodies of mammoths in a perfect state of preservation. These enormous elephant-like animals were so quickly overwhelmed that the flesh did not decay before it was frozen. More than that, undigested food is found in the stomachs, and in some instances, unchewed food in the mouth. The weather turned cold so suddenly that there was no time for escape or decay. This intense cold, coming while the whole earth was in upheaval due to the flood, would produce a great deal of ice mixed with broken earth fragments,—rock, sand, gravel, and such material. Some of these ice masses, broken free and carried by rushing water currents down over the more southerly regions of the earth, would make all the scratches and deposit all the moraines now attributed to the glaciers.

A glacial period sufficient to produce all the phenomena must have piled up ice from a mile to two miles thick over the Northern States and Canada. No evidence has ever been presented to show how this could have happened. But now, in the omniscience of modern scientific research, there has been brought forth a *theory* that explains it all. It supposes that in the early ages of the earth the face of the heavens was obscured by heavy clouds, so that no sunshine ever reached the earth's surface. The internal heat, the remnant of the supposed original molten state of the earth, evaporated enormous quantities of water from the oceans. Finally, however, the earth cooled off so that the dense, steamy clouds were no longer formed, and those hanging over the earth were deposited. This formed the glaciers over the northern lands, and eventually cleared the atmosphere so that the sun could shine through. The sunshine melted the glaciers so that they gradually disappeared, and the modern era was ushered in. Just how the earth dropped from a hot temperature to cold so quickly that the enveloping steam was trapped and precipitated in the form of ice and snow, is not explained.

Thus one more snag in the way of evolution is cleared up by an absurd, impossible, theory, for which there is not one iota of proof. Its only excuse is that

it is needed to support another theory, for which again there is no proof. Neither the glacial period nor its explanation is any easier to believe or understand than the Bible record of a deluge. Every one of the actual facts can be easily understood on the latter basis.

You may sift the writings of evolutionists the world over, and when the theory has been taken out, you will have only a small bit of fact left. The drift materials, the erratic boulders, and the scratches on the rocks are about all there is to a glacial period, and every one of these is a ready witness to the violence of the flood waters.

The world is being dosed with candy pills and sugar-coated falsehoods, and it is about time to change doctors. Scientists can produce nothing to prove their evolution theories except other theories more absurd and unreasonable. It is time to go back to the original source of knowledge, and accept the Bible story. Open-minded men demand facts instead of theories. We have good reasons for refusing to accept all the speculations of modern theorists until the philosophers can show us why their theories are any better than God's word.

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### *The Prophet's Parable*

VIRGIL C. BECRAFT

A CERTAIN soldier in the army of Ahab, king of Israel, was given charge over a prisoner taken in battle. He was charged to keep the prisoner, or forfeit his life for the prisoner's life. This soldier was a very busy man. He had many official duties to perform. He was so taken up with these responsibilities and so interested in his work, that he forgot all about his charge until the time came to account for him. Then he tried to excuse himself to the king by saying, "As thy servant was busy here and there, he was gone."

That soldier lost sight of his real task, his first duty. He did not make first things first. He did not realize that his first duty was the humble work of keeping the prisoner.

Every one has some supreme duty to perform, something that should be made first in life. It is natural to neglect or forget it. So many other things are apparently more important at the time.

Jesus said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." That indeed is the first thing, the all-important thing. But how easy it is to be "busy here and there" making a living, studying in school, or following a profession, that the "kingdom of God and His righteousness" are eclipsed by temporal affairs!

Like the soldier, we have been made responsible for the salvation of souls. It may be our neighbor, a classmate, a roommate, a member of our Sabbath school class, or a child that God has sent, for whom we are answerable. It is the first duty to seek the kingdom of God and His salvation for such as we can reach. What shall we answer when the Lord requires of us the souls that He has intrusted to us? Shall we try to excuse ourselves by saying, "As I was busy here and there, he was gone"? or shall we make first things first in our lives?

Paul said, "This *one thing* I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

*College Place, Wash.*



# EDITORIAL



## *Striking a Balance*

HEAVEN deals with mankind as with beings who are capable of the exercise of judgment and reason. And in their relation to Him God invites His children to exercise these attributes of mind with which He has invested them. He says, "Come now, and let us reason together." Isa. 1:18. The apostle Paul tells us that the Lord reveals the deep things of the gospel to those who exercise the reason with which He has endowed them.

"Strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14.

Plainly, then, the Lord desires us to exercise sense, to be men and women of sound judgment. And it is only as we do this that we can strike a right balance in Christian experience, that we can lay a good foundation of Bible truth and doctrine. The Lord through His prophets has revealed here a little and there a little. If we take the little which He gives through one prophet without taking into account the conditions under which the word is spoken, we shall oftentimes obtain an exaggerated view of the truth and be led to wrong conclusions. If we take all the littles and put them together, comparing scripture with scripture through the divine guidance of the Holy Spirit and the exercise of sanctified common sense, we shall be able to form well-balanced conclusions.

Several statements in the Bible about a very simple thing illustrate this. In Proverbs 24:13, the wise man says: "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to the taste." In this scripture honey is recommended as good, and no limit is placed upon the amount which may be eaten. A little later the same writer declares: "It is not good to eat much honey." Prov. 25:27. Again he says: "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it." Verse 16. These later statements are given as qualifying conditions to the broad, unlimited statement first quoted. And this power of interpreting it, this exercise of good sense, is necessary to a proper understanding of the whole question of eating and drinking, as considered in the Scriptures of Truth and in the light of the spirit of prophecy.

Every man must make application of the principles according to his own individual needs and particular environment. What would be possible for one to do in one place, would not be possible for another to do under other conditions. What would be entirely consistent for one to do in one state of health, would be quite inappropriate for another to do in another state of health, or for the same person to do with changed health conditions.

While the question of healthful living rests primarily upon the physiological basis, it involves as well moral considerations. The two bases cannot be separated; one naturally grows out of the other. Recognizing his body as the temple of God and the laws which govern it as of divine origin, the conscientious believer will seek to obey those laws, not alone from scientific reasons, but as well from the recognition of the right of his Creator to his best service, which is possible only by obedience to the laws of his being.

It is not best for a man under ordinary conditions to partake of flesh foods, not because this act in and of itself constitutes him a sinner, the same as lying or theft, but because flesh is not a wholesome article of diet. Physiologically it is not the best food for us to use. Its use is attended with grave danger. It is inadvisable for man to use flesh food when he can obtain something better, on the same basis that it is inadvisable for him to eat any food that would hurt him equally with the meat.

We know of some who refrain from eating meat, but partake of large quantities of milk and sugar, rich pastries, and richly preserved and pickled foods. It is possible that some may be physiologically so constituted that this class of food agrees with them. It is not for the writer to judge. He can say for himself that while he has not been in the habit of eating meat, it would be much better for him physiologically to do this than to partake of the richly seasoned foods which some of his fellows eat, for these would do him a greater injury than would the eating of meat. We do not believe that under ordinary conditions it would be necessary to do either. In this country, particularly, every one can obtain a nourishing dietary of wholesome foods without resorting to the use of flesh foods, or to foods so highly seasoned as to make them even more unhygienic than flesh.

Some time ago, at the home of a Seventh-day Adventist brother, we sat at a table loaded with rich viands of every kind, and saw him partake of an admixture and variety which would have incapacitated our poor, weak stomach for many days, while he criticized another Adventist brother because he ate beefsteak. It seemed to us that it was unnecessary that the minister under criticism should have eaten the beefsteak, and that he might, under the circumstances, have set a better example to his brethren. But we felt that the good brother who was offering the criticism was a greater physiological transgressor than was the eater of meat.

Some years ago we were privileged to spend several weeks in the home of a most devoted brother and sister. Both are now sleeping. A brother in the church, an old soldier, was the object of very severe criticism on the part of this sister. He drank tea, an unhealthful practice, which he had never overcome, and unfortunately, a practice over which many Seventh-day Adventists have not yet gained the victory, or if they have once obtained the victory, they have relapsed to their former practice. This sister felt that the soldier brother was a great sinner because he did this. At the same time she was one of the worst dyspeptics that we ever met, and her chief article of diet was fried doughnuts. We tried to show her the effect these were having upon her health. Now, we candidly feel that this good sister was probably doing herself quite as great an injury by her unhealthful cooking and wrong combinations of food as was the brother whom she criticized, in the practice which he followed. We believe that both needed to reform their habits of life, and a reform in these same particulars needs to be followed out in the homes of many Seventh-day Adventists.

In the question of healthful living, let us exercise good common sense. We may apply to ourselves the

principles as rigidly as we please, but let us be charitable in applying them to others. Let us make the same distinctions which the Scriptures make, and which Sister White makes in her teaching on this question. Following this rule, we shall be much happier in our own experience, and the principles of health reform which we are endeavoring to advocate will be furthered rather than hindered by the kindly, charitable spirit which possesses us in their advocacy.

F. M. W.

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### Blotting Out Sin

"I, EVEN I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me: for I have redeemed thee." Isa. 43: 25; 44: 22.

Are you troubled about your past? Do the sins you have committed haunt you daily? Is there a dark list constantly before you? If so, take this promise which the Lord makes, that He will "blot out thy transgressions." That which is blotted out does not exist.

The story is told of a boy who ran in one day, after having read this promise of blotting out sin like a thick cloud, and asked his mother what God meant by that. The mother, who is always the best theologian for a child, said to the boy:

"Did I not see you yesterday writing on your slate?"

"Yes," he said.

"Well, bring it to me."

He brought his slate. Holding it in front of him, the mother said, "Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know. I know it was there, and it is gone."

"Well," she said, "that is what God means when He says, 'I will blot out thy transgressions.'"

How simple and plain is the word of God, yet many, after having truly confessed their sins to God, are greatly troubled for fear they are not forgiven. But why are they troubled? Has not the Lord promised to forgive our sins when we ask Him? His word is more enduring than the everlasting hills, and Christ died to save sinners.

Notice, the Lord says that He blots out our sins "for Mine own sake." For His sake, not ours. How wonderful! He is on trial. So "let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." Rom. 3:4. God is on trial before the whole universe. Suppose in the judgment it should appear that one single sin that you had truly confessed was still on the books of record; it would there be seen that God had not told the truth. He said He would forgive sin when it was confessed, and then He did not do so, and before the whole assembled universe, angels and unfallen worlds, the Creator would stand condemned. So He forgives sin for *His own sake*.

Have you confessed your sins? Then rejoice, and thank God that they are all forgiven through the blood of Christ. He has blotted them out.

"You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you, through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will*

to serve Him. Just as surely as you do this, God will fulfil His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."—"Steps to Christ," pp. 62, 63.

Then, too, the Lord says He will not "remember thy sins." There are some things the Lord forgets; they are the sins He has forgiven. He does not hold them in His mind against us, thank His holy name! This is the promise of the new covenant.

"If that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 7-12.

Great peace indeed would reign in the hearts of God's people if they would only believe the words of God when He says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

G. B. T.

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### Mr. Lloyd George's Appeal to the Churches

A SHORT time before his resignation as prime minister of Great Britain, Mr. Lloyd George addressed, by invitation, a convention of Free Churchmen in London. The special burden of his address was an appeal to the churches so to educate the people in the principles of right and righteousness that national and international differences might be composed and future war avoided. The following statement from his address, particularly as relates to preparations for warfare, is of special interest:

"But what I mainly wanted to talk about is this,—the urgent need for all the churches to combine to make war impossible. I speak as one who had something to do with the war, and who had to make a close study of it. I have had to make a close study of peace, of its prospects, of its perils—perils not of peace, but the perils to peace. The earth is strewn with these perils, some manifest, some open, some revealed, many hidden.

"During the war the cry was, 'Never again!' Watch! There is a growing assumption that the conflict is coming again sooner or later.

"That is the business of the churches. What do I mean by that? Nations are building up armaments—nations, I will not say that did not exist, but nations that have been submerged, buried, are building up new armaments. You have national animosities, national fears, suspicions, dislike, ambition fostered and exaggerated. You have more than that.

"Keep your eye on what is happening. They are constructing more terrible machines than even the late war ever saw. What for? Not for peace. What are they for? They are not even to disperse armies. They are to attack cities, unarmed, where you have defenseless populations, to kill, to maim, to poison, to mutilate, to burn helpless women and children.

"If the churches of Christ throughout Europe and America allow that to fructify, they had better close their doors. The next war, if it ever came, would be a war on civilization itself. We have reduced our armaments—army, navy, and air. We have reduced them beyond what they were before the war, and if all the nations on earth did the same, there would be no peril to peace. But it is difficult for one nation to remain defenseless when others construct machinery which may be used for its destruction.



"Everything depends on the temper, the spirit which is created throughout the world, and it would be a sad thing, a sad day, if the people of the world came to the conclusion that Christianity, in spite of all its principles, in spite of all its ideals, was perfectly impotent to prevent mischief of that kind."

In what way can the church contribute to this much-desired result expressed by Mr. Lloyd George? Only by the power and influence which it is able to bring to bear upon the hearts and lives of the individual units of society. War springs from the human heart. The apostle inquires, "Whence come wars and fightings among you?" He answers this question by another, "Come they not hence, even of your lusts that war in your members?" James 4:1.

The wars of the centuries have sprung from the unregenerate heart of man. The love of supremacy, the thirst for power, the lust for gold, racial animosity, commercial rivalry,—these and similar motives have moved men through the ages to deadly conflict; and just as long as the hearts of the human family remain unchanged, just so long will these evil propensities find expression in the life. This change of heart cannot be wrought by legislation nor by resolution. The change must come from within and work outwardly, and the change can be wrought only by the transforming grace and power of the Lord Jesus Christ. When Christ, the Prince of Peace, abides in the heart, the love for strife, supremacy, and war will be forever vanquished.

It is difficult for many in the great Christian church at the present time to recognize these underlying principles. Their minds are set upon the achievement of their purposes through mass movements, through legislation; and it is to be feared that the appeal of Mr. Lloyd George will be understood in this way, and hence will fail of the accomplishment of actual results. Humanity's mass can be leavened and the great heart of the world changed only as individuals making up the mass are changed in their viewpoint and purposes. The gospel of Jesus Christ is a gospel of individual and personal salvation.

F. M. W.

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### Satan's Devices

"We are not ignorant of his devices." 2 Cor. 2:11.

Satan, through the six millenniums of time since Adam and Eve were driven from Eden, has invented many devices with which to deceive and beguile the souls of men. He has increased his deceptive power a hundredfold, while man, through the destructive power of sin, has weakened his power of resistance a hundredfold.

Now in these last days, when the end of all things is approaching, the enemy comes down with all the fury he can muster, in a last effort to destroy those for whom the Son of God died on Calvary.

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

We read that in some places in China, when men wish to capture ducks, big gourds are placed in the water. The ducks, finding them harmless, are not afraid of them. Then the hunter prepares one that may be put over his head, with holes cut for eyes; and submerging all but his head, he creeps up and catches the ducks by the feet, draws them under, and fastens them to a belt. What a startling illustration is this of some of the devices of the enemy! It explains why some once faithful and loyal children of the

Lord disappear from the ranks of God's people, and later are found fastened in the clutches of the enemy.

Our only safety is in constant watchfulness and humble prayer. Off guard, we shall be deceived by Satan transformed into an angel of light.

"Satan conceals his temptations and his devices under a cover of light, as when he approached Christ in the wilderness." — *Testimonies*, Vol. III, p. 374.

"Satan has the same power and the same control over minds now [as when he rebelled in heaven], only it has increased a hundredfold by exercise and experience. Men and women today are deceived, blinded by his insinuations and devices, and know it not." — *Id.*, p. 328.

"It is alarming that so many are deceived by Satan, and their imaginations excited by their brilliant prospects of worldly gain." — *Id.*, p. 479.

"Satan has overcome his millions by tempting them to the indulgence of appetite." — *Id.*, Vol. IV, p. 44.

"Satan employs various means by which to accomplish his purposes; and if, under the guise of popular religion, he can lead off vacillating and unwary ones from the path of truth, he has accomplished much in dividing the strength of the people of God." — *Id.*, p. 74.

"Satan is constantly seeking the ruin of those who are ignorant concerning his devices, yet feel no special need of the prayers and counsel of experienced and godly friends." — *Id.*, p. 207.

Sin is capable of taking on a very high polish. Its deceptive power is very great. Satan would deceive if possible the very elect. Matt. 24:24. Our only safety against his deceptions in this time of peril is the infallible word of God. Satan well knows this, and he is doing all in his power to discount in the minds of the people the word of Jehovah. It is discounted by so-called science, in the universities and colleges of the land. It has been bowed out of many pulpits, and higher criticism enthroned instead. The Papacy has taken the Word from millions, and left her blind votaries in the dark.

Pleasures of the most enticing character are prepared on every hand to lead the feet of the youth into strange paths. Our only safety is in the word of God and prayer.

"Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks." — *The Great Controversy*, p. 519.

"Temptations often appear irresistible because through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons." — *Id.*, p. 600.

The world is in great trouble. It has all but collapsed. The nations are indeed angry. Men have lost control of themselves. Wicked spirits are gaining control. Powerful organizations are working their way in the dark to destroy government and substitute anarchy and mob rule. Selfishness bears sway. There is no safety in the plans of men. God's people should hide beneath the pavilion of God. There is a place of safety for all who will through prayer and a consecrated life find this hiding place.

G. B. T.

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### An Interesting Trip

BURTON CASTLE

THE needs of the hour call for strenuous and constant attention to the established goal for missions. Let us think of our annual mission quota of \$31.20 per member in terms of miles. Why not think of it as a journey of 3,120 miles for the year? Ten cents, or ten miles, for each working day will bring us successfully to the close of the year. To put off starting on this trip until the year is nearing its close, will be disastrous. When we arrive at the last day of 1923, we need not be overworked, tired, and breathless, if each day finds us ten miles farther on our way.

# 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."

## *Faithfulness of Our Colporteurs*

T. A. SHAW

OUR Hunan Province fall institute opened Sept. 15, 1922, and continued until the 22d. The daily program was so arranged that each colporteur conducted a morning devotional period, after which the day was freighted with good instruction, intensive drills, and book-study periods. Brother M. E. Mullinex led out in the studies on salesmanship. We feel confident that as a result of this meeting many among the millions of Hunan will hear the last warning call in clarion tones.

It is truly remarkable how faithful these men have proved to be under the most trying circumstances. Three of them have been robbed, two of all they had. One, a brother over fifty years of age, while out on a trip selling our good literature, had his wife stolen. With the exception of a few weeks spent in a futile attempt to find her, his whole time for the last six years has been devoted to the sale of our periodicals.

One of the most encouraging facts connected with the men shown in the accompanying picture is that all of them, with the exception of three, have been in this work for some time, in the majority of cases for years; and they plan to continue in it. By organization, instruction, example, and prayer we are trying to overcome evil agencies, prejudice, and obstacles in this benighted field. Pray for us in Hunan.

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## *Man's Devisings and God's Disposings*

E. H. WILCOX

DURING the first part of the year 1922 the Lake Titicaca Mission was visited by a special delegate from the Pope, sent for the purpose of investigating the work of Seventh-day Adventists here in Peru. Returning from Lima on the same boat and train on

which this delegate rode, I had the privilege of seeing the man several days before his arrival at Puno, the headquarters of our mission field. At each town where he stopped, great banquets were held, and a gala time enjoyed. At each station our train passed, many people received him as their spiritual father, and practically all kissed his hand. We felt sorry for some of the small girls and school children, who would turn their heads away because they did not wish to kiss his hand. In turn he would place his hand in front of their lips, as if to say, You must not refuse.

On arriving at Puno, the nuncio was entertained at great banquets, and speeches were made against us and our work. Then this special delegate visited in person the capital of each province in which our work is established. In each place we were denounced, and crowds thronged to receive the man. He stated several times that the plans he was going to put in operation would drive us from the field in a short time.

It is true that the false accusations made by him and his friends before the government authorities, caused us to wonder at times what might come next. We realized that our only defense was the true God. Many special prayers ascended to the great Ruler above, that in the hour of trial our brethren might be spared.

Some of the most influential priests with whom I was personally acquainted, challenged us to a public discussion in the theater of Puno. As we did not care to accept, we told them that nothing but the Bible should be used as evidence by either side, and that their church would be painted just as the Bible paints it. This was enough; the discussion did not materialize.

The Pope's messenger, after having visited all the provinces in which we are operating mission stations,



Hunan, China, Colporteurs

returned to Lima. As best we could learn, he was greatly disappointed with the results of his visit.

For some time after the nuncio had left us, we were busy clearing up different false accusations made to the authorities. On several trips I found the Indians who had not accepted of Jesus so excited as to be almost ready to kill the missionaries. In one place these infuriated Indians tried to kill Brother L. L. Clark and me; but the Lord saved us. Mobs in other places were organized to destroy our mission station and the persons in charge.

Through all this time God was with us and protected our workers; not one has been injured. This same God helped us to clear up the false accusations before the government officials, though at one time we found it necessary to appeal to the minister of government for protection. Today we seemingly never had better friends among the authorities. The hostile Indians are now our friends, and even from the place where they tried to kill Brother Clark and me, an urgent call has come for a school. More calls than ever are coming for schools.

One of the best proofs of God's marvelous power lies in the fact that in the district where the greatest opposition was met, the largest baptism in the history of the Lake Titicaca Mission has recently been held, 267 being baptized at one time at that mission station. Surely the Lord is good, and true are the words of the psalmist, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

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### *What Is an Outschool?*

WARREN E. HOWELL

In reading reports from mission fields, we often find the term "outschool" used. This is especially true of those fields where the mission school is made the pioneer gospel agency. Since having the privilege of visiting ten or twelve schools of this kind in Central Africa, I will endeavor to make clear what is meant by the term.

A mission station is the main center of work in a new field. Its director is almost invariably a white man, who, with his family, resides at the station. As a rule, one or two other white workers are associated with him as soon as the work gets well under way, if not from the beginning. At the main station a school is conducted, usually providing facilities for boarding as well as day students. This school becomes the training center for teachers, evangelists, and other workers.

As soon as teachers are available, the work of locating and establishing outschools is begun. In Central Africa permission must be secured from the government to start an outschool. It is located on a native reserve, on government land, or on some large farm privately owned. The aim is to establish it in some central place where the native population is numerous. The consent of the tribal or community chief is also obtained, in order to facilitate pleasant relations with his people. As a rule, the government will not approve the location of a school where objection is raised by the chief. In the multiplication of missions and mission schools by a variety of denominations, it not infrequently happens that some society has obtained exclusive rights from the chief to carry on work among his people. He generally keeps his promise, though sometimes very much desiring to admit some other who comes along later.

In our work, we are frequently solicited by a chief to start school work for his people, because he has learned what our teaching and religion have done for others.

An outschool is taught by a native teacher, who builds a dwelling for himself and his family near the school, has his own garden, and gives his time to serving the school and the community. If his wife has had training in our schools, she often assists in the teaching. It is gratifying indeed to see how neat the dwelling and premises are usually kept by these Christian families — a real model and uplift to the community. The school and its surroundings are also kept clean and in good repair.

The outschool is attended by natives only, but as a rule without age limit. It is common to see a bearded man, or a woman with a baby on her back, sitting in class with boys and girls just old enough to begin school. I have seen a grown man toil almost to perspiration to spell correctly a word out of his Bible lesson or to get his sums on his slate right. I have heard a woman repeat memory verses from the Bible in marvelous number and accuracy while carrying and perhaps coddling a baby on her back. The little folk are as a rule quicker to learn, but a spirit of real earnestness pervades the school, and the teacher has little difficulty with discipline.

If our faithful givers to missions in the homeland might only hear the spiritual and advent songs ring out in unison from the throats of these dusky children of nature, hear them read and recite extended passages of Scripture, with references, and see them bow reverently for prayer, always responding with a unanimous "Amen" at the close, and then see what a marvelous change is wrought in their lives and homes from such teaching, truly no gift of self-denial would be begrudged, but inspiration would be gathered rather to double it.

On Sabbath, and sometimes on other days, the teacher goes with his pupils into some native kraal near by, and holds services, speaking to the people on the wonderful truths of the gospel for this time. Often, too, one of our native evangelists comes along and joins the teacher in holding meetings in the neighborhood. Those who become interested are invited to the school to join the Bible class for further instruction.

As soon as any members of the school begin to keep the Sabbath and show a desire to become Christians, they are put into a baptismal class, in which special instruction is given them for one or two years in preparation for baptism and church membership. The teacher is aided in this work, and in fact in all his school activities, by the visits of an inspector sent out from the main station. By the end of the school year, the teacher and inspector have made up a list of persons whom they deem eligible to baptism. Then, generally, the teacher comes up to the annual camp-meeting, bringing his trophies for the kingdom with him. The candidates are there given a final examination in the presence of the teacher before acceptance for baptism.

At the Solusi camp-meeting the past season, I had the privilege of hearing the examination and acceptance of 120 candidates, and of being one of three to administer the rite in a pool on the mission farm. Again at the Malamulo camp-meeting in Nyasaland, 134 were accepted after thorough examination, and baptized by four of us administering at the same time in a shady nook of the stream on the mission farm.

Thus it is easy to see that our outschools are like a net thrown out into the sea of black humanity, to gather in those who shall be heirs of the kingdom with us. To see this large and substantial fruitage in the heart of Africa with my own eyes, and to feel the power of the Spirit's presence while these blood-bought souls were being buried with their Lord in baptism, was one of the greatest privileges of my life. I want to say to all who are helping in this blessed work with your prayers, your money, and the gift of sons and daughters, you have not received the grace of God in vain, nor are you giving in vain.

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### *A Trip on Lake Titicaca*

E. H. WILCOX

ON the night of the third of October, Mrs. Wilcox and I, with our luggage, went on board the little boat that plies the waters of the famous Lake Titicaca. At 11:30 that night our boat lifted anchor and sailed out of Puno bay. The next morning we were in the port of Moho, about three miles from our Umuchi Mission station.

Leaving the boat, we mounted mules and went out to the station. There we found Brother and Sister Clark and their family laboring hard to keep the work going and to attend to the needs of 776 members. Just recently the station had been attacked, and for a time their lives were in danger. The Indians who were enemies, a thousand strong, planned to march down the valley and destroy the mission and kill the missionaries. Their plan was frustrated by the prompt action of the authorities, who sent soldiers to protect the mission.

After spending the night there, we secured a little Indian boat made of reeds that grow at the edge of the lake. It was about two feet wide and eleven feet

long. Our "Evenrude" motor was placed at the back, another smaller boat was tied at the side, and with Brother Colburn we entered this little craft, and at two o'clock in the afternoon sailed out of Umuchi bay en route for our Piata, or Huancane, Mission.

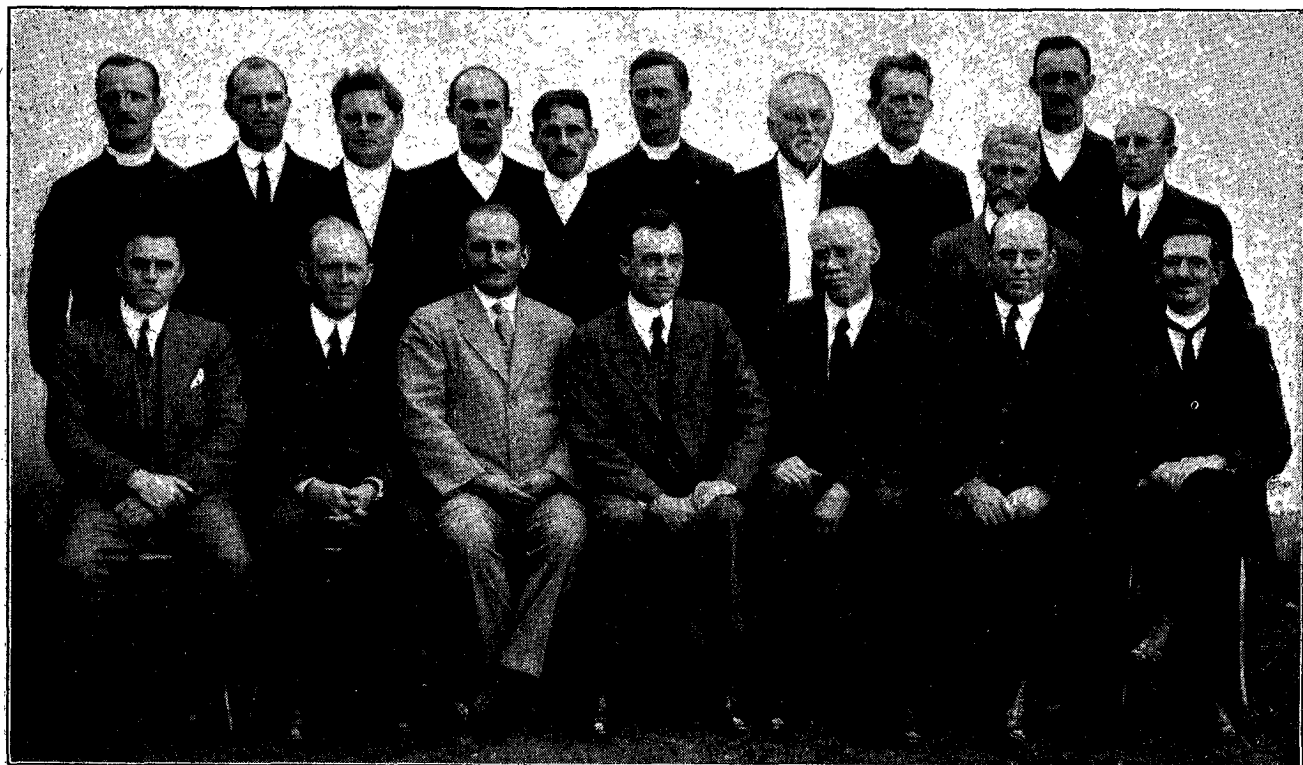
The afternoon is not the best time for boat riding on the lake. When we started, fairly large swells were rolling in, and by sunset the waves were high. Our little engine kept kicking away, but at times the water rolled clear across our boats and half covered the engine. It would sizzle and kick away. My wife was too sick to sit up, so we placed rubber ponchos around her, and even though the water came in and over her, she did not get very wet. Our luggage was soaked, of course.

At nine o'clock at night we landed in Piata bay, and our thirty-mile trip over Lake Titicaca in a little boat ended. We thanked the Lord for having protected us.

We thought many times of the song, "Rocked in the Cradle of the Deep," and of God's precious promise, "Lo, I am with you alway, even unto the end of the world."

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I AM determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me, if I can. I will see it gets exercise. I will feed it all I can, so that it shall not starve. I won't force it if I can avoid it, and make it weedy and weakling. It shall say no things it does not believe. When in real danger, if I can, I will go to some one stronger than I to help to keep it safe. But when that necessity arises, to whom shall I look for help? Surely, directly to Him who I believe gave it to me. For I know whom I have trusted, and I am persuaded that He is able to keep it against that day.  
— W. T. Grenfell.



GROUP OF LEADERS AT THE AFRICAN DIVISION COUNCIL

Sitting, left to right: W. B. Commin, division secretary-treasurer; T. M. French, division educational and Missionary Volunteer secretary; E. M. Howard, superintendent Zambesi Union; B. E. Beddoe, president South African Union; G. B. Thompson, General Conference field secretary; W. H. Branson, vice-president Africa; G. Joseph, division field missionary secretary.  
Standing: G. R. E. McNay, president Cape Conference; E. C. Boger, superintendent Congo Mission; J. W. MacNeill, union evangelist; J. J. Birkenstock, president Natal-Transvaal Conference; J. R. Campbell, superintendent Basuto Mission field; John de Beer, president Orange Free State Conference; W. S. Hyatt, superintendent Bechuana Mission field; G. W. Shone, superintendent Zulu Mission field; W. H. Anderson, pioneer missionary to Nabwes; W. Hodgson, superintendent Kafirland Mission field; W. C. Flaiz, educational and Missionary Volunteer secretary Zambesi Union. (Read the report of this meeting on page 19.)



# 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.

## For Their Dear Sake

EUGENE ROWELL

"For their sakes I sanctify Myself." John 17:19.

For mother, whose great heart of love to me  
Set true my course toward the years to be;  
Who guided each uncertain step with care,  
And hedged me round by day and night with prayer;  
Who taught me love's high precepts to obey,  
And by God's word to cleanse and keep my way —  
For her dear sake I sanctify myself.

For her whose life at some sweet time, I know,  
Shall blend with mine in intermingled flow —  
Her life, high-sourced in crystal springs divine,  
Meeting and merging with the stream of mine;  
So that they twain be one peace-bosomed river,  
Clear-flowing, pure, and heavenly-sunged forever —  
For her dear sake I sanctify myself.

For little hands that in my hands shall rest;  
For hearts that then shall snuggle to my breast;  
And for the deep soul-gaze in trustful eyes  
Whose innocence would all but heaven surprise;  
For lips that shall speak mine their father's name,  
Ordained to be like that from which they came —  
For their dear sake I sanctify myself.

For friends who give me daily love and trust;  
For duty's sake who ever says I must;  
For inner aspirations, hopes, and dreams;  
For high achievement's sun and starlight gleams;  
For all that makes me more than beast or clod;  
For all that I dare ask of men or God —  
For their dear sake I sanctify myself.

Broadview College, La Grange, Ill.

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## The Influence of a Mother

MRS. CARRIE R. KING-MOON

IN a picturesque spot in New Hampshire, partially surrounded by green trees, was a humble home where a widowed mother lived with her family of children. At the foot of the lawn a clear, sparkling brook danced and rippled over the stones with a pleasant, musical sound. Though deprived of the expensive pleasures enjoyed by many other children, few had a happier life than the little members of this household, as they hunted out the fragrant blossoms of trailing arbutus, played housekeeping among the grand old trees, walked with bare feet upon the stones in the brook, and vied with the busy squirrels in gathering nuts from the woods.

Although she had to work and economize to support and care for her family, this mother was not too busy to attend to the moral and spiritual education of her children. Every morning and evening the family gathered for worship. All were provided with Bibles, and all took part in the reading, the two younger ones sitting beside the mother, who helped them with the hard words. Then the mother committed to her heavenly Father the temporal and spiritual needs of her family for the day, and trusted Him to supply all their necessities.

When the burdens and worries pressed too heavily, this mother had a habit of slipping away for a little

time. On one such occasion, one of the little girls happened to go near the hiding place of her mother. There she heard the low, earnest voice pleading for patience and strength to set a right example, and praying that God would save her little ones from the snares and pitfalls that Satan sets for unwary feet.

This was a family of isolated Sabbath keepers. No one of like faith was with them, except when one of our ministers and his wife passed through the place and stopped to visit the family.

The children attended the public school, and of course were made the butt of ridicule and unkind remarks because of their peculiar faith. But the dear mother was always the comforter. She tried to make her children realize that the approbation of God was the one great blessing to be sought. When the hearts of the children were especially sore because of some cruel taunt, the patient mother reminded them of Moses, who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." They were rich in being accounted worthy to bear His reproach.

The brightest part of the week was the Sabbath, when mother had time for a whole quiet day with her children. One of the most precious and sacred memories which remained throughout the life of these children was that of the Sabbath evenings. The mother and children would gather around the fire and spend the twilight hour repeating Bible verses. Then the children would listen to the sweet voice of the mother as she repeated hymns from memory, which was a favorite custom of hers. The prayers offered in the gathering darkness seemed more sweet and sacred than those offered at any other time. This prayer hour had a wonderful influence upon the children, and its memory held them back from sin in many times of temptation in after-years, when they were far from the shelter of their childhood home.

Then on Sabbath afternoon their little family Sabbath school was held. This was never neglected, and was conducted with the promptness and regularity that should be given to any larger school. The love of Sabbath school which was thus implanted has never left the members of that family. Regular Sabbath school attendance became a habit of their lives.

From that humble home seven daughters and one son went forth to labor in some capacity in the cause of God. After having spent some years in faithful service in a heathen land, and as he neared the close of a life of strenuous labor, this son was heard to say, "If God has been able to accomplish any good through me, the credit is all due to the influence of my godly mother."

Mothers, did it pay? Were the results worth the effort and sacrifice which they cost? The name of this humble woman will never be inscribed in the halls of fame, the records of earth will never tell of great things accomplished by her; but in heaven her name will shine with refulgent brightness, and the Father will say of her, "She hath done what she could."



### The Tally

It isn't the job we intend to do,  
Or the labor we've just begun,  
That puts us right on the ledger sheet;  
It's the work we have really done.

Our credit is built upon things we do,  
Our debit on things we shirk;  
The man who totals the biggest plus  
Is the man who completes his work.

Good intentions do not pay bills;  
It is easy enough to plan;  
To wish is the play of an office boy;  
To do is the job of a man.

—Richard Lord.

\* \* \*

### The National Bread War

E. R. NUMBERS

For the last few years there has been a growing sentiment in favor of a reform in diet on the part of many of our most intelligent citizens. This sentiment seems to be increasing, and is sweeping like a wave from coast to coast. America is awakening to the fact that she has been spending her money for that which is not food, and her labor for that which satisfieth not. This is especially true of the demineralized, devitalized foods that are occupying so large a place on the average American table, and an honest effort is being made to remedy the evil by substituting whole-wheat bread, whole grains, and natural foods for the white bread, devitalized cereals, and artificial and harmful food preparations that have been consumed so generally and at such great cost.

This marked interest in the problem of securing better food is doubtless due to the labors of such men as Dr. Harvey Wiley, Mr. Alfred McCann, and others of that stamp, as well as to the influence of our own sanitariums and publications. It could hardly be expected that such a movement could be started without serious opposition from those whose fortunes depend upon the manufacture of these objectionable foods.

It seems only reasonable that every leader in this movement should inform himself as to the principles of health reform, that he may be able to lead the people to higher ground in those matters which pertain to their physical health, and which influence to such a large extent the development of Christian character.

\* \* \*

### Wasted Lives

J. BRUSH ANDERSON

THE quiet and peaceful life of the country has lost its charms to the coming generation. They are not satisfied. There is not enough excitement. They long for the moving-picture show, the dance, the thrill that speculation carries with it, hoping to make a fortune in a hurry. Country life is too slow. It is all right for the old folks who have had their day, they say, but they choose the city.

The average country young person today is looking for the time when he can break away from the home ties, and get an intimate look at city life.

What a sad disappointment comes to many of them in later years, when they have played the game to a finish, and have "burnt the candle at both ends" until there is nothing left but a flimsy piece of charred wick, ready to be cast aside! Once it gave heat and light, cheering hearts and driving the darkness away. We say it has had its day, and is no longer useful.

And so has the one who has wasted his life in the pursuit of pleasure. One cannot touch fire without being burned. Sin stings like an adder, and leaves marks upon the body and soul which can be removed only by the blood of Jesus Christ which "cleanseth us from all sin," and by the change that will come over His faithful ones when He comes.

Cities are like fiery furnaces, beautiful to look upon, but in their glory they consume those who play with their fire. Young and old they treat alike. Then why let Satan tempt you with the glitter and gold that vanishes at a touch? Why not take the advice of the one who said, "All is vanity and vexation of spirit"? Eccl. 2: 17. Who has ever traveled the gilded way so swiftly as did King Solomon? There was nothing under the sun that he did not investigate. He said,

"I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. Then I looked on all the works that my hands had wrought and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done." Eccl. 2: 7-12.

If we would be wise and shine as the stars, we must seek wisdom from those who have gone before us. They have traveled the path of sorrow; their failures should help us to avoid the same pitfalls. Let us trust in the Lord with all our heart, and lean not unto our own understanding. In all our ways let us acknowledge Him, and He will direct our paths.

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### A Kind Word

WILLIAM and Henry were clerks in a large wholesale establishment. They met one morning on their way to the store, and proceeded together. After talking a while on various subjects, the following dialogue took place:

"By the way, William," said Henry, "I understand you were last evening at —'s," naming a fashionable billiard saloon.

"A mistake, Henry. I was never in a billiard saloon."

"Well, I thought it very strange when I heard it."

"Why so?"

"Why?" said Henry in astonishment. "Why, because you are a religious young man and a church member."

"Do you ever visit such places, Henry?"

"Oh, yes; but that is quite a different matter. I don't profess to be a Christian, you know."

"You would think it wrong for me to be there?"

"Of course I should."

"And right for yourself?"

"Well, yes; there's no harm in my being there."

"Why not?"

"Why, because — because I do not profess to be bound by the same obligations that you are."

"And who has released you from those same obligations and imposed them upon me?"

"Oh, well, now, there's no use in talking, William; you know that Christians do not and ought not to

engage in what they consider pernicious amusements."

"I certainly do know that they ought not; but I wish to know why it is wrong for them and right for others."

"You know the fact that it is so."

"No, I do not know that it is; and I wish to call your attention to the truth that the obligation to refrain from evil rests upon every rational human being. God has commanded all men to love and obey Him. The difference between the Christian and the sinner is that one acknowledges the obligation, while the other denies it; but the denial does not remove the obligation. I have the right, if you have, to engage in any kind of amusement, and to follow my inclinations in all things; and it is your duty, equally with mine, to honor our Master's law by shunning every wicked way. Think of this, Henry, and acknowledge the responsibility which you cannot remove; and from which, after accepting, you would not desire to be released."

They had arrived at the store, and each went to his own department. These young men had entered the employment of A. B. & Sons at the same time, about two years before the above conversation occurred. William had gained the confidence of his employers, and had risen in position. The senior partner intended retiring from business, and was looking about for a Christian young man of ability and energy to propose as a partner for his sons; and had lately been thinking of William as a suitable person. He had observed him closely, and thought he saw in him the habits and qualifications necessary to make a successful business man.

He had also been watching Henry's course. He had heard of him at places where a young man who aspires to positions of truth and honor will never be seen, and was about proposing his discharge to the other members of the firm. He knew that a clerk whose style of living requires more money than his salary gives him will be very likely, indeed almost sure, to resort to dishonest practices to make up the deficiency. Instances of this kind are every day occurring in our cities; and as long as we meet, as we may every morning and evening in the Broadway stages, dainty-looking young men, dressed in finer and fresher broadcloth than their employers wear, with heavy gold chains, fine chronometers, and diamond pins and rings, we may expect to hear of a great many more.

That morning's conversation made a deep impression upon Henry's mind. The subject had never been presented to him in that light before. He had imagined, as young persons are apt to suppose, that no moral responsibility rested upon him till he assumed it publicly by uniting with the church. Henry did not mean to die a sinner. Oh, no; he fully intended, after he had enjoyed what he considered the pleasures of youth, to settle down into Christian manhood. After this talk with William he could not get rid of the idea of accountability to his God. His wicked amusements and extravagant habits appeared to him as they never had before, and he began to see their inevitable tendency. The result was an entire change in his aims and conduct. This was so marked that it very soon became known to all his associates, and, of course, to his employers.

He remained in that house, gradually rising to the highest clerkship, and finally becoming the junior partner of the firm of which William had for some time been a member. His happiness and prosperity he always attributed to the word kindly spoken at the

right time by his fellow clerk. He has been successful, not only as a merchant, but as a Christian, exerting a powerful influence for good upon all about him, but particularly upon the young men employed in his house.—*Sabbath Readings for the Home Circle.*

\* \* \*

### In Our Own Hands

"You can't imagine how wretched I feel," remarked a friend who was calling on me the other day.

"Is your appetite good?" I inquired.

"No." Her gesture was expressive. Her eyes were dull, her skin sallow. She moved as if it were an effort. "I don't eat a thing except cookies." She laughed half apologetically at my dismay. "I crave them," she explained. "Everything else goes against me. One has to eat something to live."

After quite a bit of persuasion she agreed to drop the cookies and substitute malted milk and fresh eggs for at least a week. The change when I next saw her seemed almost a miracle. She was on her way to work, and her eyes were as bright and her color as fresh as a child's. Her step was full of elasticity and life.

"I'd never have believed it," she cried, waving a happy greeting. "I feel ten years younger than I did the other day."

Most of us who are normal like to eat, and when the clock points to our usual mealtime, we eat, regardless as to whether we are hungry or not. Also, generally speaking, we pay far too little heed to what is really required for the upbuilding of the body, eating instead those foods that chance to appeal to the palate. Would we but select intelligently foods which build rather than destroy the body, purify rather than clog it, we would be healthier and happier physically, more alert mentally. We also would reach a higher degree of efficiency in our work, whether in office, factory, field, or home, whether employer or employee.

Two or three quarts of water should be taken daily; and vegetables, fruits, and milk ought to enter largely into the daily menu of the normal person; although if any food, however good in itself, does not agree with one, it is the part of wisdom to leave it entirely alone, remembering that more food than the body can properly care for becomes a deposit which, in time, causes colds, rheumatism, defective vision, and hundreds of other disorders.

Many adults cannot digest milk; to others, eggs are an actual poison, often causing attacks of asthma; fruit does not agree with all. In all such cases it does no good to attempt to force oneself to eat that which he does not want. Each individual, by intelligent practice and observation, should determine what his or her system requires. The cure of many, in fact most, of our ills, I believe, lies in our own hands, did we but realize it, the one point to be determined being whether we desire health enough to practise self-control in those lines along which health lies. Don't forget that bad teeth are at the root of a multitude of ills.—*E. D. Stearns.*

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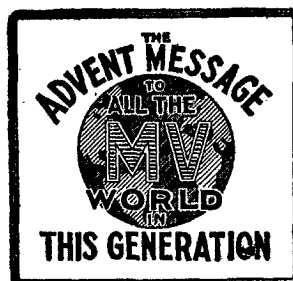
WHAT I aspired to be  
And was not, comforts me.

—*Browning.*

\* \* \*

Oh, when shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the land!

—*Tennyson.*



# YOUNG MEN and YOUNG WOMEN



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

## A Clean Life Record from Youth

MRS. J. W. MACE

PAUL's record as a youth was above reproach. There had been no sowing of "wild oats" for which charitable leniency must be asked. Without the least apology, Paul states, "My manner of life from my youth . . . know all the Jews; which knew me from the beginning;" and the testimony of all such would be, that after the strictest sect of the Jews' religion he had lived.

\* \* \*

## Day by Day for Him

HELEN G. SANDERS

LONG before Christ came into this world, the prophet gave a description of His coming, and just what His ministry would be while here. When the time was fulfilled, Christ came, and we find Him faithfully carrying out the plan God intended He should.

Christ's life was one of unselfish ministry for others. We find Him constantly ministering to those about Him, healing the sick, restoring sight to the blind, raising the dead, and helping in whatever way He could.

While He was only a carpenter, toiling all through the day, fulfilling His duty to His earthly father, He did not forget His duty to His heavenly Father, but as He went to and from His work, He cheered, comforted, and encouraged those who had toiled all through the day as He had. He did not wait for some great opportunity to present itself, but took advantage of the opportunities presented to Him every day.

So we, amid the humblest duties of life, can minister to those about us, thus entering into the same work which Jesus rejoiced in doing while here upon earth. He wants you and me to be coworkers with Him, doing the work He planned for us to do, going about day by day seeking those who need our help. By so doing we realize more and more our need of divine help, and we are more careful in our own walks of life, are made happier, becoming more Christlike each day.

Thus we see that true happiness really lies in unselfish ministry for others, in always seeking to help and make happy those about us.

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## Unequally Yoked Together

MRS. L. F. BLUE

We had grown up together in the church, from childhood to youth, along with a number of other young people. In later years our ways drifted apart. After twelve years we met at camp-meeting, where she related the following experience:

"I married a young man who was not an Adventist, and I have regretted it many times. We are separated now, and my little boy and I are making our way alone. Our home was not a happy one with such divided interests."

In response to the question as to where she met this young man, she replied, "My mother took me to a social, where we met, and our friendship began from that time."

She then went on to say, "How I wish that our young people could see before it is too late what it means to marry out of the truth; but it is hard to profit by other people's experiences. I am a living example to the other young people in our church of what marrying an outsider means. I hope they will profit by my experience."

When Paul wrote, "Be ye not unequally yoked together," he knew that divided homes meant unhappiness; he foresaw just such experiences as many of our young people have had. His testimony is the same as this young woman gave. It pays to give heed to this earnest admonition, for eternal interests are at stake.

## The Object of Personality

J. WILLIAM OSBORN

PERSONALITY is the result of the fusing together of the natural qualities that are heritages to us, and those we acquire by education.

Personality is constructed after a pattern. Its draft lies in the ideals. Ideals pass judgment upon the natural qualities; and decide what shall remain and what shall be eliminated. They also select those desirable qualities that are to be added by acquirement. They become the foremen of the processes of personality.

We too often think of personality as if it were only the façade of the temple, forgetting that the beautiful exterior exists but to house the sanctuary of holiness within. Passing through life, we often admire the outward excellence of many temples of personality, only to be disappointed at finding no shekinah there. We may, then, state the object of personality thus: To build that satisfactory individuality, beautiful, noble, inspiring, within which shall glow the lamp of His abiding presence.

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## For Those Who Dare

GRACE WILCOX

"In front of those who dare, lie a thousand and one things that can be conquered; but in front of those who are indifferent lie a thousand and one stumblingblocks."

The one who dares must have moral courage to perform real tasks. To the one who dares it makes little difference whether the path be clear, or filled with difficulties.

To the business man, to dare means the promotion of plans which will bring prosperity, not only to himself, but to his community, his state, his country. To the scientist it means searching out things that will benefit others. To the educator it means the perfecting of plans for the advancement of students.

Moral courage means to go forward, to push out in untried ways, to surmount obstacles. Indifference can mean but one thing,—lying down on the job.

When one sees others forging ahead and filling places of greater responsibility than he himself is capable of filling, he is allowing indifference to creep in if he makes no effort to forge ahead also. The one who fails to take advantage of the many different opportunities for advancement in life, is allowing indifference to hold him back.

It is for you to decide whether to go on and on, overcoming obstacles and following in the path of the real conquerors. Are you one who dares?

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## How to Overcome Difficulties

J. D. SNIDER

OUR last census spreads before us some very disturbing facts as to the ignorance of the people of our country. The time was when in an educational way we ranked second among the great nations, but it seems that years ago we fell back to the third place, the fourth place, the fifth, the sixth, the seventh, the eighth, until we now stand ninth among the educated peoples of the world. Some European countries report that only one person out of five thousand is unable to read and write, while in our country seven million voters confessed to the census takers that they were unable to read and write. The illiterate among our foreigners and those not old enough to vote bring the aggregate up to twenty million, say the experts.

There are now one hundred and fifteen million people in the United States. When we went into the recent war, we raised an

army by the draft. According to the report of the military committee which examined these men, only six and a half million of our people are ranked as very superior, nine and a half million as superior, and sixteen million as a high average. Then come fifty-five million who are described as average or low average. All the rest are minus or defective, or both.

About twenty years ago a Frenchman named Binet devised an intelligence test which is designed to tell what a man can do. This test was applied to nearly two million of the drafted men, and some tremendous discoveries were made. Seventy per cent were found to be under fifteen years in their mental age, 60 per cent under thirteen years, while only 30 per cent were of high average intelligence, and but  $4\frac{1}{2}$  per cent were of very superior intelligence.

These statistics do more than reveal bare facts. They help us to understand many things in our life of today. For years ministers and lecturers have declared that the average audience has neither appetite nor mental digestive apparatus for strong meat. Small wonder—most of them are but thirteen years of age! We have wondered why twenty million persons attend the movies every day. That is clear now. All children like pictures. I never could understand why our Katzenjammer press should do such a flourishing business until I found out that 60 per cent of our grown-ups are only thirteen years of age mentally. Of course they must have the comic sheet.

The Federal Department of Education made a survey of the nation, and came back with a statement that 67 per cent of the people of this country never finish the eighth grade, that only 3 per cent get into high school, and  $1\frac{1}{2}$  per cent get into college. The Department of Labor then made an investigation, and came forward with the assertion that 63 per cent of our workers get less than \$15 a week.

Dr. Goddard, one of the great psychologists of the world, put these three sets of figures side by side:

63 per cent getting less than \$15 a week.  
67 per cent not finishing the eighth grade.  
70 per cent under fifteen years of age, mentally.

He raises the question if the last condition may not be the cause of the first two, if the majority of our adults may never have surmounted the difficulties that stood between them and success, educational and financial, because they stopped growing mentally at fifteen.

If we are content to take our places among the 70 per cent, we shall not make much of life. If we possess, or will take the pains to develop, a  $4\frac{1}{2}$  per cent type of intelligence, we can excel. Our ability to overcome difficulties will depend upon the position we take on the ladder that reaches from the 70 per cent of the fifteen-year-old type to the  $4\frac{1}{2}$  per cent of superior intelligence. Call it what we may, by soft names or hard, in the end it comes to this: we shall not habitually and permanently succeed in life's battles until our education, in school or out, has developed a mind that can think its problems through, and that can grasp a vision of the world's needs that will set us to work, and lift us above that supine inertia which is to human nature as gravity is to matter. We pay our own price for the jewel of success, and we can buy just as brilliant a gem as we are willing to purchase by personal effort.

South Bend, Ind.

## The Touch of the Master

ERNEST LLOYD

AN auction sale was on in a London curio shop. The auctioneer brought forth an old, battered violin. He said, "It is worth its weight in gold, a genuine Cremona, made by Stradivarius himself." But the crowd doubted. The Stradivarius was not marked by the maker's name. Only five guineas were bid for it. The auctioneer said, "It is ridiculous to sell such a rare violin for such a small sum!"

Just then a rather prepossessing man entered the shop, edged his way through the crowd, picked up the violin, tightened its strings, took the bow, and gently drew it over the strings; and, lo! a soft and entrancing harmony poured forth. Involuntarily the people exclaimed, "Paganini!"

When he stopped playing, the bidding became spirited, and the violin was finally sold to Paganini himself for one hundred guineas. That very evening he held an audience entranced by the matchless harmonies he drew forth from the old, battered violin. Yes, the instrument needed the touch of the master to bring forth its hidden power.

It is just so with the human life that is soiled and marred and broken. Let the great Master touch it by His Spirit of regeneration, and new life will possess the dormant powers,

and hidden glories will be revealed. It is this touch of our Lord that is so vital to the winning power of His messengers, and real growth of His work,—the living touch of the King, the daily experience that may be ours, and that would make our lives glow with radiant helpfulness. What an honor! May it be yours and mine during the present year.

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## The Deacon and the Preacher

IN an account which John Ashworth gives of John Kershan, a godly old deacon whom he knew, he tells the following story of his faithful dealing with an inexperienced young man:

The old deacon was very direct and pointed in his observations, and knew nothing of circumlocution. He was loving, honest, straightforward, and wished to do every one good. I had called to take tea with him one Sunday. During the repast he was silent, and seemed a little troubled. A young man sat at the table who had been preaching that afternoon, what he thought to be a most magnificent sermon, from the text, "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." He opened out his discourse in a grandiloquent style, quoting from Young, "Morning stars exulting, shouting o'er the rising ball;" from Shakespeare, "Cloud-capp'd towers, the gorgeous palaces;" and that sublime piece from Pollok's "Course of Time," beginning,

"Whose garments were the clouds,  
Whose minstrels, brooks; whose lamps, the moon and stars;  
Whose organ choir, the voice of many waters;  
Whose banquets, morning dews; whose heroes, storms;  
Whose warriors, mighty winds; whose lovers, flowers;  
Whose orators, the thunderbolts of God;  
Whose palaces, the everlasting hills;  
Whose ceiling, heaven's unfathomable blue."

Mounting up still among what he called the "stellar worlds," he expatiated on the satellites of Herschel, Uranus, and Jupiter, and finished his aerial flight in the Milky Way. After tea, the old deacon requested the young preacher to go with him into the front parlor. When both were seated, he said,

"My young man, thou hast been flying thy kite high this afternoon, very high, and if thou does not mind, the string will break, and it will come wibble wobble down; thou hast been walking over the stars in stilts, cloud-capped towers shouting o'er the rising ball, satellites, Jupiter, and Milky Way indeed. It is thin milk in the pulpit. Thou got so high up, thou never saw Calvary where the Maker of all died for those gospel-hardened sinners that were staring at thee; thou never told us that the work of God that praises Him most was the work of redemption, shedding His blood for a guilty world. My dear young friend, do come down, before thou tumble down; keep at the foot of the cross; it is he and only he that humbleth himself that shall be exalted, either in the pulpit or out."

Few can conceive the agony of the young preacher, while the deacon was so tenderly crushing him. He had to preach again that same evening, and preach to this terrible old man. He was in great fear, and trembled as he walked up the pulpit steps. In his sermon he never touched the lowest star. During prayer he wept, and the people wept with him. Christ crucified to save perishing mortals was his theme, and God blessed His own word, as He ever will. The old deacon met him at the church gate, saying:

"Thou wilt have to pass my house, and must call to take as much supper as ever thou likes; let me take hold of thy arm, for thou art younger than I. And now, my dear young brother, God has blessed us all tonight: I have been with Peter, James, and John on the mount and with the Master, for we never get on the mount without the Master. The Lord will make thee a very useful preacher, when He has cured thee of cloud-capped towers."

That young minister never forgot the old deacon's theological lecture, nor ever will, but he counts him as one of his truest and best friends, for he felt his reproof ever after that day. — *The Christian*.

\* \* \*

WHETHER doing, suffering, or forbearing,  
You may do miracles by persevering.

— *Burns*.

\* \* \*

"SPEAK a shade more kindly than the year before,  
Pray a little oftener, love a little more,  
Cling a little closer to the Father's love;  
Then life below shall liker grow to the life above."



# THE WORLD-WIDE FIELD



## THE NASHVILLE CONVENTION

A CONVENTION of the field missionary and tract society secretaries was held at the publishing house in Nashville, Tenn., from January 28 to February 4. Ninety-two delegates were listed in attendance. We were privileged to have with us Brother E. H. Meyers, field missionary secretary of the Austral Union, South America; also G. C. Jenks, who spent several years as field missionary secretary in the South African Union.

The devotional meetings of the convention were in charge of Elder G. W. Wells, president of the Southern Union Conference. His studies emphasized the great need of a revival and reformation as a preparation for the finishing of the work and for meeting Jesus when He comes. The Lord greatly blessed Elder Wells in these services. Those present were led to hate sin as never before, and to make a new surrender to God for victory in personal experience and for the finishing of the work.

The convention agenda emphasized especially the spiritual phase of the colporteur work, so that in all our discussions, as well as in the devotional meetings, we were led to see the importance of a daily consecration to God, that He may use us as He desires in this department of soul-winning endeavor. All present entered very heartily and enthusiastically into the discussion, and every one felt that it was one of the best conventions that had ever been held in the Southern field.

### The Constituency Meeting

On the last day of the convention the Southern Publishing Association held its regular biennial constituency meeting. During the period of reconstruction and financial depression which the country has been passing through, the Southern Publishing Association had its struggles. But we were glad to hear this good word from the treasurer, Brother M. F. Knox, when he presented his report:

"The years 1921 and 1922 have been trying, these having been the years of the serious business depression which was common to all lines of business. Finan-

cial reports and statistics from reliable sources have recorded tens of thousands of business failures, many of them of large and heretofore prosperous concerns.

"The Southern Publishing Association was not one of the number which were unable to stand the financial strain caused by this depression, but stands today with its high commercial credit unimpaired. During this period, which I assure you was not without its anxious days, your treasurer walked into the office of the vice-president and manager of the American Trust Company, our bankers in this city, and said, 'Mr. Burr, I want \$50,000 on our association note today.' 'All right, Mr. Knox,' was his reply, without a question or a moment's hesitation. We do not owe the bank a dollar today, but if we needed to do so, I am sure we could get \$100,000 on our straight note."

In addition to this, Brother Knox told us that during 1922 they were able to reduce their bills payable to the amount of \$35,600.

### In the Factory

Brother W. A. Harvey, superintendent of the institution, gave us the following interesting information in his report:

"At the beginning of 1921, we were employing in the factory fifty-eight workers; at the present time our factory force numbers thirty-six, as small a force as we can have and still take care of the work which we are called on to handle.

"During the years 1921 and 1922 we printed and bound a total of 237,200 copies of our books, classified as follows: Busy Man's Library, 174,000 copies; 'Best Stories' and 'Christ Our Saviour,' cloth, 28,000 copies; Reading Course and trade books, 15,000 copies; subscription books of all kinds, 20,200 copies.

"We also printed 1,107,350 copies of the *Watchman Magazine* during the last two years, and in addition to this we have printed 3,900,000 copies of the Harvest Ingathering issue of the *Watchman*, making a total of over 5,000,000 copies printed during the two years.

"It might be interesting at this time to you to know that we used twenty-six

carloads, or nearly five hundred tons, of paper, to produce these 5,000,000 magazines.

"To mail out these magazines requires 100,000 packages of fifty each, and as we ship quite a quantity in small packages, we had to wrap over 125,000 packages, requiring 125,000 labels.

### Harvest Ingathering

"On the Harvest Ingathering issue this year we printed six colors on the covers, requiring the sheet to pass through the two-color press three times, making a total of 1,500,000 impressions. Each inside sheet passed through the press twice, making a total of 3,850,000 impressions; and in order to put through one year's edition, the paper has come in contact with the type and illustrations 5,850,000 times, which means that many impressions.

"Just a few items of expense. We used nine carloads of paper, costing \$31,338.24; we also used 1,400 pounds of colored inks,—nearly three fourths of a ton,—and two tons of black ink. Our ink bill was \$2,946.16. Total cost of manufacturing Harvest Ingathering was \$59,590.46; mailing, \$5,575.52; promotion expense, \$2,521.02, or a total of \$67,687.01. The cost was \$0.03563 cents a copy, delivered.

"Planning for the Harvest Ingathering means not only planning on our type matter and illustrations for the English edition, but we must take into consideration the many editions published in foreign languages. We must furnish illustrations and cover plates to South America, both Spanish and Portuguese; to the Canal Zone, Spanish; to Canada, French; to Europe, a number of complete sets of photographs of all inside as well as cover illustrations. Galley and page proofs are also sent out at the earliest possible moment in order to enable our brethren all over the world to get out their various editions by the date set for distributing."

In closing his report, Brother Harvey says:

"Our interdepartment relations are splendid. The foreman of each depart-



Southern Publishing Association Convention, Held at Nashville, Tenn., Jan. 28 to Feb. 4, 1923



ment is planning his part so that the next department can take it up and pass it on through the plant with the least delay possible. We are thankful for this. It has been disheartening to many of us to see our machines standing idle when we knew that they should be running overtime, turning out our literature filled with the third angel's message, and we are thankful that the outlook is brightening. Every indication points to the time just ahead when every machine we have will be busy turning out this literature. We are longing for the time when the work will be done and we can all go home together."

Careful consideration was given to the future of the *Watchman*. Many reports were rendered, showing how the Lord is blessing the circulation of this magazine in the harvest of souls. Both the field leaders and the publishing house men are greatly encouraged over the success which the colporteurs are having in taking yearly subscriptions for the *Watchman* in connection with their book work.

Brother W. P. Dougherty reported that four colporteurs in the Southeastern Union during recent months had taken 685 subscriptions for the magazine in connection with their canvassing work.

Brother R. R. Brooks, field leader in the Tennessee River Conference, received a letter from a colporteur who stated that in twenty-six and one-half hours he took twenty-two orders for "Bible Readings" and twenty-one subscriptions in combination with these orders.

Another brother from the Southeast reported that in 138 hours he took 170 yearly subscriptions for the *Watchman* in connection with his book work, with total sales amounting to \$550.

In view of the success which these colporteurs have had in taking subscriptions for the *Watchman* in connection with their book work, the convention unanimously voted the following action:

"WHEREAS, For years, the spirit of prophecy has repeatedly urged upon our attention the securing of subscriptions to our magazines; and,

"WHEREAS, The book and *Watchman* combination has now been demonstrated to be a success; therefore,

"We recommend, That we give our hearty support to this plan, and that in developing it, our field secretaries select qualified colporteurs and give them proper instruction and training to fit them for efficient work in this line.

"We further recommend, That we set a goal of 5,000 yearly subscriptions for each of our three Southern unions for the year 1923; this goal to be reached by the combination plan, the direct subscription plan, or the scholarship plan, in addition to the single copy sales."

In the constituency meeting following the convention this action was unanimously endorsed.

Inasmuch as the *Watchman* suffered a financial loss during 1922, and believing that an increase in the price would not in any way hinder its circulation, it was unanimously voted to raise the price of the *Watchman* from 15 cents to 20 cents for single copies, and from \$1.25 to \$1.50 for yearly subscriptions.

For 1922 the Southeastern Union was given the task of raising sufficient funds on the Big Day of the Big Week to buy a press for Brazil, and the other two unions were to provide a place for this press. Although they did not reach the

entire goal, they are rejoicing in the fact that their combined receipts are more than sufficient to buy a new Miehle press for the Brazil Publishing House, and the following recommendation, which was enthusiastically voted in the constituency meeting, showed that their enthusiasm and interest in the Missions Publishing Fund has in no wise abated:

"WHEREAS, The South American fields that are assigned to the Southern Publishing Association call for \$18,500 in their budget for 1923; and,

"WHEREAS, May 27 to June 2 has been recommended by the General Conference for Big Week for our colporteurs, institutional and conference workers, and the laity, in which the Biggest Day's earnings of the colporteurs and both earnings and wages of those working on salary are to be contributed to the Publishing Extension Fund; therefore,

"Resolved, That we heartily endorse and support this plan, and hereby pledge ourselves individually and collectively to put forth a most earnest effort in our respective fields to reach the goal that has been set for the territory of the Southern Publishing Association."

#### The Outlook

Brother R. L. Pierce, the manager, sounded this note of courage in his report:

"It will be of interest to note that already our sales are beginning to show an increase. For 1922 the home office book department sales amounted to \$255,985, a gain of practically \$50,000 over 1921.

"To the Atlanta branch we shipped \$72,392 worth of books, or \$22,575 more than were shipped to that office during 1921. Brother Randall has the pleasure of reporting a financial gain for the past year, while both the home office and the Fort Worth branch must report losses.

"Our sales to the Southwest were not quite so large as they were the year before, inasmuch as the Fort Worth office had a large stock of books on hand at the beginning of the year.

"In view of the splendid convention we have just had, and the revival movement that has been begun, we believe the outlook is the most encouraging and hopeful that it has been at any time within the past two years. God is only waiting to accomplish wonderful things for those whose lives are wholly consecrated to Him and to His service. But we must not expect Him to do what we can do for ourselves. When the publishing work was going forward by leaps and bounds, we fear many of our conference officials, heavily burdened with other lines of work, almost allowed themselves to believe the publishing work had come to a place where it could run itself. But the experience of the last two years has fully demonstrated that it greatly needs the constant help of all the conferences.

"On the other hand, it has been a cause of genuine thankfulness to God and to our conference committees, that during the financial depression our book organization was held intact; and that, so far as we know, no other departments were placed upon any of our field missionary secretaries. This has been a source of great encouragement, and is no doubt one very vital reason for the revival that we are now beginning to see in our colporteur work."

N. Z. Towns.

#### AFRICAN DIVISION COUNCIL

THE African Division of the General Conference was organized in 1920, and began functioning on New Year's Day, 1921, with W. H. Branson in charge of the field. It is made up of the South African Union Conference (embracing the territory now known politically as the Union of South Africa), the Zambesi Union Mission, and certain local mission fields where the work is just beginning. The division has a present membership of about 1,200 European and 2,500 native believers.

The first biennial council for the division has just been held in Bloemfontein, the capital of the Orange Free State, Nov. 14-17, 1922. Its work consisted chiefly of reviewing policies, revising the budget for 1923, and laying plans for aggressive future development. The work was carried on in a marked spirit of unity in discussion and a remarkable unanimity in decisions made.

It was a small but tried and courageous company who faced the great problems of this continent that is still dark. The Spirit of the Lord was present in power and understanding to carry us over the hard places, and we unitedly praise and honor His great name.

The report of the secretary-treasurer, W. B. Commis, showed an increase in membership for the eighteen months ending June 30, of 199 white and 776 native, though some 350 more have been baptized since that date, making a total increase of 1,325. The total tithe receipts for eighteen months were £16,959, of which £1,806 was from native believers. The mission offerings totaled £6,269, with £628 from native members. These offerings represent 64 per cent of the white goal of 60 cents, and 50 per cent of the average native goal of five cents. The total offerings also represent slightly under 37 per cent of the total tithes received. The division carries a total of 357 workers, about one-sixth white and the rest native or colored. The schools of the division carry 104 white and 3,239 native or colored pupils, there being one white church school and one white training school.

The business accomplished by the council can be told briefly by recording conclusions reached. The principal items are:

1. A strong program for decidedly increasing Harvest Ingathering funds to aid the world-wide work, every conference and mission worker devoting full time where possible during the eight-week period set apart for this work. A division goal of \$15,000 was set.

2. A continuance of the general mission goal of 60 cents a member for Europeans, but an individual goal of \$1.20 for all workers and for such lay members as can be encouraged to adopt it. All native goals were increased 50 to 100 per cent.

3. An aggressive soul-winning campaign for 1923, all ministers in administrative work to conduct at least one effort during the year, and all other ministers to spend most of their time in labor for those not of our faith. In conducting efforts, meetings are to be held six times a week. Mission station workers will hold efforts in neighboring villages, setting a pace for native evangelists. For European ministers a goal of twenty-five or more souls each was set, and for each local field an increase of one third or more in its membership.

4. A special effort by all institutions and fields to clear themselves of debt, and a new pledge to adhere to the cash policy.

5. A provision for administrative economy in the South African Union Conference:

a. By placing the white and native work in the local fields under a single administration.

b. By so reorganizing the territory as to reduce the number of administrative areas from nine to five. It was reckoned that these two measures would effect a saving of about \$9,000 a year in costs without loss of efficiency.

6. The setting off of the Belgian Congo from the Zambesi Union, to be operated as a local mission field by the division until it is ready for union organization; the appointment of two white families to open work in Southwest and Portuguese West Africa, looking toward uniting these two fields into a union; the division of Portuguese East Africa between the Zambesi Union and the Transvaal Mission; administering of French Equatorial Africa as a local field until it is ready for a union; that these new fields be entered as fast as workers and means are available.

7. A supreme endeavor to develop Spion Kop College strongly and speedily as a fourteen-grade school, to train the promising young men and women of South Africa to fill the rapidly expanding needs for workers in new fields.

8. The taking of immediate steps to develop, from funds already in hand, the Bethel Mission school as the native training center for the South African Union; and the Solusi and Malamulo schools in like manner for the Zambesi Union.

9. The working out of a progressive plan for placing our mission boarding schools and outschools on a self-supporting basis, some at once, and all within two years, with possible exceptions in new fields at the beginning.

10. The adoption of complete elementary, preparatory, and training courses for all classes of schools, white and black, from the substandard to the fourteenth year.

11. The formulation of up-to-date plans for the Sabbath school, home missionary, publishing, field missionary, and Missionary Volunteer lines of endeavor in conference and mission fields.

12. The recognition, often expressed by leaders and workers, that Africa is on the eve of a great advance movement to finish the work.

The educational and division councils for Africa will long be remembered by those present as occasions of signal outpouring of God's blessing for advancement in personal experience, and for solid co-operation in united endeavor to move forward into the many openings of God's providence in the continent that is still dark.

W. E. HOWELL.

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### GLEANINGS FROM THE FIELD

A SHORT time ago a baptismal service was held at South Bend, Ind., three persons being baptized.

THE company of believers at Cheboygan, Mich., was recently organized into a church with a membership of sixteen. They are working hard to finish their new church building.

### COLPORTEURS' SUMMARY FOR DECEMBER, 1922

UNION	Agents	Hours	BOOKS		PERIODICALS	
			Val. 1922	Val. 1921	Copies	Val. 1922
<b>Atlantic</b>						
Bermuda	--	--	\$ --	\$ 235.00	--	\$ --
Gr. New York	11	601	1871.28	1717.10	6650	1555.00
Maine	10	279	269.65	2058.00	920	180.00
Massachusetts	12	482	1156.20	1508.90	1171	244.75
New York	19	921	1945.35	4420.10	1507	299.95
N. New England	5	465	933.80	955.80	832	54.80
S. New England	8	203	339.60	570.50	945	145.25
	<b>60</b>	<b>2951</b>	<b>6015.88</b>	<b>11460.40</b>	<b>11425</b>	<b>2479.75</b>
<b>Central</b>						
Colorado	10	516	974.90	504.80	215	33.25
Inter-Mountain	5	380	1676.65	231.60	80	12.00
Kansas	6	344	848.80	532.00	409	62.85
Missouri	9	556	752.07	1381.40	71	13.95
Nebraska	4	181	419.28	250.50	252	42.40
Wyoming	5	--	513.50	--	80	13.00
	<b>39</b>	<b>1977</b>	<b>5185.20</b>	<b>2900.30</b>	<b>1107</b>	<b>177.45</b>
<b>Columbia</b>						
Chesapeake	11	485	878.75	425.80	140	21.50
District of Columbia	4	266	765.70	--	400	70.00
E. Pennsylvania	14	884	1050.60	2440.27	1155	185.30
New Jersey	13	794	1682.17	1243.79	1100	202.50
Ohio	19	885	1483.50	2124.95	1384	204.60
Virginia	12	797	1886.45	1176.10	60	14.00
W. Pennsylvania	7	512	1165.35	4944.92	1018	161.70
West Virginia	19	1165	2318.81	2603.40	265	45.25
	<b>99</b>	<b>5788</b>	<b>11281.33</b>	<b>14959.23</b>	<b>5472</b>	<b>904.85</b>
<b>Eastern Canadian</b>						
Maritime	1	25	40.00	260.10	496	124.00
Newfoundland	--	--	--	200.00	38	9.50
Ontario	5	285	621.55	493.80	1430	347.50
Quebec	1	20	28.50	320.70	1341	335.25
	<b>7</b>	<b>330</b>	<b>690.05</b>	<b>1274.10</b>	<b>3305</b>	<b>816.25</b>
<b>Lake</b>						
Chicago	9	572	969.45	952.00	4398	766.30
E. Michigan	9	286	795.31	865.95	2116	333.95
Illinois	11	652	1241.85	1352.65	576	95.20
Indiana	18	706	2712.90	--	486	93.50
N. Michigan	15	607	633.00	57.05	163	24.45
N. Wisconsin	3	195	304.50	374.90	80	14.50
S. Wisconsin	7	689	1225.20	609.60	1393	223.45
W. Michigan	8	274	1057.05	--	848	123.80
	<b>80</b>	<b>3981</b>	<b>8939.26</b>	<b>4712.15</b>	<b>10060</b>	<b>1680.15</b>
<b>Northern</b>						
Iowa	7	553	998.11	980.23	1485	226.25
Minnesota	7	302	438.90	403.10	502	79.30
North Dakota	--	--	--	--	335	51.25
South Dakota	15	519	766.80	--	6	.90
	<b>29</b>	<b>1374</b>	<b>2203.81</b>	<b>1383.33</b>	<b>2328</b>	<b>357.70</b>
<b>North Pacific</b>						
Idaho	--	--	--	--	626	94.90
Montana	5	185	1499.00	--	1301	196.05
S. Oregon	6	200	332.65	--	70	13.00
Upper Columbia	7	259	439.90	365.10	265	42.25
W. Oregon	24	519	1341.75	318.35	881	167.75
W. Washington	20	1428	2489.17	101.65	1196	213.00
	<b>62</b>	<b>2591</b>	<b>6102.47</b>	<b>785.10</b>	<b>4339</b>	<b>726.95</b>
<b>Pacific</b>						
Arizona	1	38	27.25	37.75	135	21.25
California	12	321	770.10	960.23	1596	263.80
C. California	3	56	116.50	747.40	175	33.75
Nevada	--	--	--	--	--	--
N. California	1	20	98.50	1037.90	200	31.50
S. California	13	588	1342.75	744.40	2321	432.35
S. E. California	9	610	1078.00	438.20	331	55.15
Utah	--	--	--	87.45	--	3.75
	<b>44</b>	<b>1633</b>	<b>3428.10</b>	<b>4048.33</b>	<b>4753</b>	<b>837.90</b>
<b>Southeastern</b>						
Carolina	11	853	1829.90	2485.30	370	56.50
Cumberland	12	1099	1402.95	1338.55	1250	137.50
Florida	7	793	2172.70	661.45	214	38.10
Georgia	12	1412	1991.30	1032.59	440	66.00
	<b>42</b>	<b>4157</b>	<b>7396.35</b>	<b>5517.39</b>	<b>2274</b>	<b>348.10</b>
<b>Southern</b>						
Alabama	15	1460	1319.00	569.50	245	36.75
Kentucky	24	1807	3093.55	3111.60	215	38.25
Louisiana-Mississippi	20	1506	3014.50	707.25	160	35.80
Tennessee River	16	1112	1982.10	917.25	1487	228.05
	<b>75</b>	<b>5885</b>	<b>9409.15</b>	<b>5305.60</b>	<b>2107</b>	<b>338.05</b>
<b>Southwestern</b>						
Arkansas	6	343	537.60	1773.25	87	18.40
N. Texas	16	827	2251.60	1230.30	1053	194.95
Oklahoma	14	1387	7220.10	1199.10	1795	269.25
S. Texas	17	777	3182.35	1533.00	850	132.50
Texico	10	534	2254.94	1016.75	48	9.00
	<b>63</b>	<b>3868</b>	<b>15447.09</b>	<b>6752.40</b>	<b>3833</b>	<b>619.10</b>
<b>Western Canadian</b>						
Alberta	12	371	538.30	70.45	496	124.00
British Columbia	8	214	310.05	--	174	43.00
Manitoba	--	--	--	156.90	491	122.75
Saskatchewan	15	173	386.30	--	390	97.50
	<b>35</b>	<b>763</b>	<b>1284.65</b>	<b>227.35</b>	<b>1551</b>	<b>337.25</b>
<b>Foreign and Miscel.</b>						
Mailing lists	--	--	--	--	2543	473.00
	--	--	--	--	10127	1918.25
	<b>635</b>	<b>34284</b>	<b>\$77333.84</b>	<b>\$59326.18</b>	<b>65234</b>	<b>\$12064.75</b>
						<b>\$15766.70</b>

## Foreign Union Conferences and Missions

	Agents	Hours	Val. 1922	Val. 1921	Copies	Val. 1922	Val. 1921
African	25	1434	\$ 3534.98	\$ 9221.88	-----	\$ -----	\$ -----
Austral	---	---	---	---	---	110.29	---
Australasian	102	5877	18863.28	18013.58	84050	3044.76	3097.52
Cuban	12	748	2705.65	2242.10	974	142.41	8.00
Czecho-Slovakian	---	---	---	4650.42	---	---	2868.03
Chosen	17	1936	500.91	109.00	---	248.30	459.65
Gen. China †	18	1184	769.50	18.25	1746	1167.08	74.80
Gen. European *	96	12046	1638.00	16413.24	17691	25.00	2411.61
E. Brazil	42	4694	2080.52	1833.94	3303	525.77	509.27
E. German *	28	5872	565.00	13959.72	31521	82.00	2651.50
Guatemala	4	441	1121.65	1326.50	---	---	---
Haitien	---	---	---	47.20	---	---	46.92
Hungarian	28	5872	363.00	3105.77	---	---	---
Honduras	4	216	514.60	---	---	20.00	---
Inca	4	258	1014.00	---	---	120.70	---
Jamaica *	13	1120	2088.94	---	---	---	---
Japan	15	1524	222.42	---	6233	599.10	---
Latin *	42	4790	3224.40	1191.60	2308	226.68	147.46
Manchurian *	2	---	631.66	73.16	595	297.50	283.50
Malaysian	---	---	---	2095.22	---	---	1684.35
Mexican *	13	1465	4886.50	6031.00	---	---	---
Philippines	44	3326	5170.25	8314.88	---	---	---
Rumanian	36	2131	928.92	668.02	3004	128.14	301.59
S. Asia *	27	5552	1028.27	---	---	---	---
S. Brazil	37	2924	1978.77	5204.40	4232	654.70	790.69
S. China	61	---	153.54	---	234	214.35	---
S. Caribbean	7	223	2309.22	---	---	---	---
Scandinavian	170	15488	9825.36	6290.52	1536	692.88	1998.36
Venezuela	1	52	626.00	1297.30	---	250.00	---
W. German *	152	2564	1593.41	15939.23	54472	104.09	4189.16
North Amer. totals	1000	81737	\$68338.75	\$118101.88	211899	\$ 8545.46	\$21582.70
	635	34234	77333.84	59326.18	65234	12064.75	15766.70
	1635	116021	\$145672.59	\$177428.06	277133	\$20610.21	\$37349.40

\* Two months' report.

† Three months' report.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1921			1922	
	Copies	Value		Copies	Value
January	219236	\$17458.35	January	19113	\$ 3495.48
February	323131	28201.90	February	555769	32032.17
March	165851	15692.58	March	444001	54263.90
April	435553	32437.26	April	409053	44709.11
May	309170	27407.98	May	252198	15127.97
June	256511	18303.63	June	224485	23035.57
July	184110	15471.26	July	296076	18951.07
August	190509	17324.12	August	240016	16742.91
September	345933	34426.49	September	111550	54186.43
October	186590	20169.39	October	186334	10744.86
November	280615	18097.12	November	276077	15716.03
December	215371	21582.70	December	211899	8545.46

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1920	1921	1922		1920	1921	1922
January	131934	190441	84369	July	227130	181389	90704
February	86037	1605595	112742	August	109354	113586	86239
March	154887	112229	71205	September	306443	87063	107823
April	191598	273376	106788	October	117291	125981	28836
May	120491	197606	33291	November	96033	79376	79452
June	143914	135614	178751	December	99722	64150	65234

## COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 63276.77	\$111467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	82346.89	74560.50	114848.54	138199.16	246104.17	269480.88
March	100551.86	112583.10	171496.11	196766.41	229220.64	335216.82
April	103042.73	128480.24	251307.66	255974.97	261388.96	253342.04
May	136453.74	160112.53	244584.54	245806.24	242377.33	241475.39
June	237914.24	276413.96	331166.18	489368.75	385315.49	315302.10
July	265004.04	336262.65	531232.95	718972.53	356481.93	321879.95
August	203010.27	207615.34	343737.50	437338.18	246749.54	229762.18
September	172355.15	137462.98	231475.12	349418.19	331932.39	225721.42
October	116501.72	138893.11	199530.88	400422.05	165869.44	112044.39
November	107545.23	101093.49	173967.04	237793.80	178215.72	209852.79
December	87121.50	117592.42	131193.54	215795.56	177428.46	145672.59
	\$1675431.56	\$1854477.09	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97

## INCOME TAX FACTS—NO. 2

IN making out his income return for the year 1922, the taxpayer is required to include all items of gross income. In the case of a storekeeper, the gross income consists usually of the gross profits on sales, together with income from other sources. The returns must show the gross sales, purchases, and cost of goods sold. To reflect net income correctly, and to ascertain gross income, inventories are ordinarily required as of the beginning and end of each taxable year. The professional man, doctor, lawyer, dentist, must include all fees and other compensation for professional services.

The farmer is required to report as gross income all profits derived from the sale or exchange of farm products, including crops and live stock, whether raised on the farm or purchased and re-

sold. A farmer who rents his farm on the crop-sharing basis must report such income for the years in which the crops are sold. Profit obtained from the sale or rental of farm lands also must be reported.

In order that they may obtain full advantage of the deductions from gross income to which they are entitled, taxpayers are advised by collectors of internal revenue to study carefully the instructions on the forms for making returns, under the head, "Income from Business or Profession."

Liability to file an income tax return for the year 1922 is determined by a person's status on the last day of the taxable year, December 31, if the return is made on the calendar year basis, as most are. If on that date he was single, he must file a return if his net income

for 1922 was \$1,000 or more, and he is allowed an exemption of only \$1,000. If he was married on December 31, he is granted the exemption allowed a married person for the full year,—\$2,500 if his net income was \$5,000 or less, and \$2,000 if his net income exceeded \$5,000. The bride's income, however, must be considered with that of her husband, the larger exemptions being allowed married couples living together. A widow or widower whose spouse died before the end of the year is classed as a single person. Divorcees and persons separated by mutual consent are also classed as single persons. Similar conditions exist with respect to the head of a family. If, during the year, his support of relatives ceased, he is entitled only to the \$1,000 exemption. A man who has a dependent child, not mentally or physically defective, that attains the age of eighteen years just before the close of the taxable year, cannot claim the \$400 credit for a dependent.

To avoid penalty, income tax returns must be filed with the collector of internal revenue for the district in which the taxpayer lives or has principal place of business on or before midnight of March 15, 1923.

Where additional time is required because of illness or absence of the taxpayer from home, the collector may grant, upon application before the return is due, March 15, an extension of not to exceed 30 days. If an accurate return cannot be made within the 30 days' extension period, a request for a further extension must be made to the Commissioner of Internal Revenue, Washington, D. C. Collectors have not authority to grant an extension exceeding 30 days.

Failure to make a return on time subjects the delinquent to a penalty of \$1,000 and an additional penalty of 25 per cent of the amount of tax due. If the failure is wilful, however, or an attempt is made to evade the tax by filing a false return, the offender is liable to imprisonment and to a fine of not more than \$10,000 and costs, in addition to a penalty of 50 per cent of the amount of tax evaded.—*Internal Revenue Bureau Bulletin.*

\* \* \*

## SOME HARVEST INGATHERING EXPERIENCES

AFTER reading the article entitled, "Fed by Ravens," by Ernest Lloyd, I thought I would give the experience that I had during the Harvest Ingathering period last autumn.

I live on a farm, and am in my seventieth year. When the time came to order what papers we wanted to use, I was suffering with sciatic rheumatism, so I ordered only ten, what I thought I could use among my neighbors. I began to go out with them Sept. 17, 1922. As time passed, my rheumatism got better, and I distributed papers during the best weather until Jan. 2, 1923, disposing of one hundred papers and receiving \$30.50.

As the year was drawing to a close, I was in need of \$100 to settle up my accounts, and there was no money in sight. October 18 the first snow came, and a cattle dealer in town three miles away had fifteen head of cattle on hand and no place to shelter them. He said that he thought of me and my empty stable, and so he engaged me to keep them on hay. But the snow melted away directly, and for six weeks the cattle lived on grass

in the fields, which otherwise would have gone to waste.

Unexpectedly money came from another source which, added to the keeping of the cattle, made just \$100. Thus, as I view it, the Lord gave me one dollar for every paper I disposed of for Him, which enabled me to settle all my current expenses for the year.

On October 21 our conference president, Elder D. U. Hale, visited our church at West Burke, Vt., and among other things prayed that the members might have an increase in their business, so that they might have more tithe. It seems that in my case his prayer was answered.

G. H. QUIMBY.

## OBITUARIES

### ELDER D. D. LAKE

D. Delos Lake was born in Livingston County, Michigan, Sept. 3, 1869. While living in the State of Kansas, he was converted and joined the Baptist church. Soon after this, he with his parents moved to California, where in the year 1887 he accepted the truths of the third angel's message. He immediately set about securing an education to fit him for a part in the work of God.

He spent six years in Healdsburg College. After his graduation from the scientific and ministerial courses, he was called to teach Bible and history in the South Lancaster Academy, where he remained for five years. He was then sent to the Samoan Islands, and labored there as a missionary for five years. On returning from the islands he served as a teacher in Healdsburg College for two years. Following this he took up ministerial work in the State of California. For ten years he had charge of the work in the Imperial Valley. While many different workers labored for a time in that trying field, but were unable to remain for any length of time on account of the heat, Brother Lake remained by the work year after year. Unsparingly he toiled and labored for the upbuilding of the work in that region.

In 1920 he was called to the principalship of the Lodi Academy. For two years he carried this work, winning a warm place in the hearts of patrons and students. About the close of the school year in 1922, failing health compelled him to lay down the work that he loved so dearly.

It soon became evident that his illness was of a very critical nature. Everything that human skill could suggest was done to aid him. Many earnest prayers were offered for his restoration. While the Lord graciously manifested His presence and blessing upon these occasions, it was evident that his work was done.

He bore his sufferings patiently, and was of good courage in the Lord until the hour of his death, which occurred in the St. Helena Sanitarium, Jan. 24, 1923. We laid him to rest in the Lodi cemetery, with assurance of his acceptance by the Lord, to whose service he had dedicated all his best years. He is survived by his wife and son, his parents, one sister, and one brother.

J. L. McElhany.

### ELDER H. H. BURKHOLDER

Elder H. H. Burkholder was born near Bellville, Ohio, Oct. 3, 1857; and died Jan. 23, 1923.

In 1882 Elder Burkholder and Addie Fisher, of Hamler, Ohio, were united in marriage. To this union were born six children, four sons and two daughters, three of whom survive: Mrs. Bertha Holton and Miss Evelyn and Harold Burkholder, all of Mount Vernon, Ohio. One grandchild, Grace Holton, two brothers, and one sister also survive him.

In 1878 at the age of nineteen, Elder Burkholder taught district school. He began keeping the Sabbath April 12, 1879, and was baptized at Bellville, Ohio, May 15, 1880, by Elder A. M. Mann. He then acted in the capacity of tent master in an effort conducted by O. F. Gilford at Hamler, Ohio.

He had his first experience in sharing the responsibility of proclaiming the third an-

gel's message in an effort held at Independence in 1885, associated with F. M. Shepard and J. S. Iles. He was ordained to the gospel ministry April 14, 1887. Those officiating in the ordination were Elders E. W. Farnsworth, R. A. Underwood, and E. H. Gates.

At the annual conference held in Coshoc-ton, Ohio, in August, 1902, Elder Burkholder was elected to the presidency of the Ohio Conference, in which capacity he served for nine years, being then transferred to the East Michigan Conference presidency. During this time he was called home by the sickness of his mother. His health since that time held him from active labor in the cause.

N. S. Ashton.

Patch.—C. Clayton Patch, M. D., was born at Esdale, Wis., Jan. 12, 1873; and died Jan. 23, 1923, at the Columbus Hospital, Chicago, Ill., following an operation. Dr. Patch was the son of O. R. and Mary I. Patch. His boyhood was spent in Minneapolis. When about eighteen years of age, he went to Union College, where he was converted. He afterward canvassed for our books, and later had charge of the St. Paul Mission. He took the nurses' course at Battle Creek, and in 1901 he entered the medical school in Chicago from which he was graduated in 1905. He was married to Lenora A. Bolles, of Pennsylvania, in 1906. In 1912 Dr. Patch entered the University of Tennessee, from which he received his degree in 1918. He reopened the Graysville, Tenn., Sanitarium, and also the Chattanooga Sanitarium. After three years of hard work, his health was impaired, and he gave up the Graysville work, and gave his energies to the Chattanooga field. In 1919 he left Tennessee, on the advice of medical men, practicing when able among the needy people in Oklahoma and Texas. A longing for a clearer and brighter Christian experience and a complete consecration to God, led him to be rebaptized at the Keene, Tex., camp-meeting in August, 1920. He was a member of the Dallas, Tex., church. He leaves to mourn his death his devoted wife, one sister, one brother, and an adopted daughter, Mrs. Willis Skinner, of Oswego, N. Y.

Mrs. C. C. Patch.

Veeder.—Charles S. Veeder was born in Fonda, N. Y., Jan. 19, 1844; and died in Hillsdale, Mich., Jan. 19, 1923. He served in the army during the Civil War. In 1869 he was married to Nettie M. Lauder, and accepted the truth in 1872. He leaves to mourn his faithful companion, one son, one daughter, three granddaughters, and one great-grandson.

W. D. Parkhurst.

Tryon.—Lettie B. Shelly White-Tryon was born May 16, 1856, at Green Bay, Wis.; and died near Wood Lake, Nebr., Jan. 25, 1923. In 1877 she was married to George H. White, who later died, and she was then married to Edmond D. Tryon. She leaves to mourn her husband and nine children, twenty grandchildren, and five great-grandchildren.

Lettie F. White.

Reynolds.—Mrs. Elva Currey Reynolds was born in Ontario, Canada, in 1851; and died at the Nichols Hospital in Battle Creek, Mich., Jan. 27, 1923. She was married in 1871 to John A. Reynolds. About forty years ago she accepted the teachings of the Seventh-day Adventists.

Arthur E. Serns.

Ross.—Mrs. Sarepta Ann Turner-Ross was born in Missouri, Oct. 10, 1848; and died at Sebastopol, Calif., Feb. 5, 1923. Fifty-three years ago she accepted the truth. She is survived by seven children, twenty-seven grandchildren, and nineteen great-grandchildren.

H. W. Reed.

Fisher.—Gertrude May Barber Fisher was born in New York State, Aug. 2, 1854; and died at the home of her son in Battle Creek, Mich., Dec. 23, 1922. In 1874 she was united in marriage to James F. Fisher. Of her six children, three sons are left to mourn.

Arthur E. Serns.

Boone.—Mrs. Katharine G. Boone, wife of Wilson S. Boone, of New Straitsville, Ohio, died at the home of her niece at Leesburg, Ohio, Feb. 7, 1923. She had almost reached eighty years of age. Her husband survives her.

Mrs. Margaret B. Wright,  
Mrs. Katherine E. Weaver.

Price.—Dr. G. Willis Price, a dentist of Los Angeles, Calif., died in that city Nov. 24, 1922, aged almost seventy-three years.

B. E. Fullmer.

Shuff.—Barbara S. R. Shuff was born in Battle Creek, Mich., Oct. 20, 1858; and died at her home in that city Dec. 25, 1922.

Arthur E. Serns.

McConnell.—David G. McConnell died in Holly, Mich., Sept. 18, 1922, at the age of thirty-eight. His mother and two brothers survive him.

Larsen.—Christen Larsen was born in Zealand, Denmark, July 4, 1852; and died at the home of his son, J. C. Larsen, at Shaw, Colo., Jan. 12, 1923.

A. G. Wearner.

McDowell.—Emma J. McDowell was born in Columbus, Ohio, Jan. 6, 1861; and died in the same city Jan. 19, 1923. She leaves three sisters to mourn.

Charles F. Ulrich.

Langdon.—Martin Luther Langdon was born at Mendon, Mich., June 2, 1840; and died Feb. 2, 1923. He leaves to mourn his faithful wife and foster daughter.

Robert L. Boothby.

Nelson.—Soren Nelson was born in Denmark, Oct. 25, 1838; and died at Albert Lea, Minn., Jan. 25, 1923. He was a faithful believer for fifty years. His two sons survive him.

N. R. Nelson.

Newman.—Mrs. Rose Newman was born in Germany in 1845; and died Jan. 25, 1923, at the home of her son in Los Angeles, Calif. One son and two daughters mourn the loss of their mother.

C. J. Kunkel.

Faust.—Margaret Kemp Faust died at Braddock, Pa., Feb. 4, 1923, in the sixty-ninth year of her life. She was a faithful member of the Seventh-day Adventist church for thirty years.

M. A. Altman.

Ward.—Mrs. Ethel Rose Breed Ward was born at Charlestown, N. H., Aug. 7, 1876; and died Feb. 4, 1923, in Wilmington, Vt. She leaves a husband, one son, and one daughter to mourn their loss.

D. U. Hale.

Jasperson.—Anna Maree Jasperson, née Olson, was born Aug. 19, 1844; and died at her home in Neenah, Wis., Jan. 3, 1923. Sister Jasperson was one of the early members of the Neenah church.

I. J. Woodman.

Jacobs.—Libbie Irene Jacobs was born in 1872, and died in Louisville, Ky., Feb. 1, 1923. In 1919 and 1920 she was employed by the Kentucky Conference as a Bible worker. She leaves a husband and three children to mourn their loss.

E. H. Huntley.

Riedy.—Len F. Riedy was born in Lynn Township, Pennsylvania, Feb. 14, 1836; and died in Allentown, Pa., Jan. 31, 1923. He was identified with this movement for over thirty years. He leaves his children and other relatives to mourn their loss.

D. D. Ehrhardt.

## Appointments and Notices

### PUBLICATIONS WANTED

Ben H. Palmer, Greaney, Minn. Papers for missionary work in English, Norwegian, Swedish, Italian, Finnish, and Slovenian.

\* \* \*

### REQUESTS FOR PRAYER

From California comes the request for prayer that a child be healed of epilepsy.

A sister in Alabama earnestly solicits prayer for the reclamation of her husband from the tobacco and drink habits.

A request comes from a sister in Oklahoma that both she and her husband may be restored to health through the prayers of God's people.

An isolated sister in Quebec desires the united prayers of God's people that she may be healed and that her husband may be led into the truth. She also desires prayers for a brother who is given to drink.

# "Gleanings"

A New Book of Poems by Mrs. Avery-Stuttle

## Forgiven

O God, the waves beat high,  
The waves of sin and grief;  
My Father, art Thou nigh?  
And canst Thou send relief?  
That Thou art mighty, well I know,  
But oh, the cruel waves beat so!  
They dash me from Thy side.  
Bid me, like Peter, come to Thee,  
Reach Thou Thy helping hand to me  
Across the swelling tide.

— From page 31.

**T**HE author brings to the ear of the plodding Christian, words of cheer and hope by the soothing rhythm of poetry. The poems seem to have been written as words of courage to meet the many perplexing situations incident to mortal man.

For quiet reflection and spiritual devotion, let us recommend this attractive volume of beautiful poems.

The mottled board cover is in quiet keeping with the contents of the volume.

128 Pages ; price, 75 cts.

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## The De Luxe Morning Watch Calendar for 1923

Price, Only 15 cts.

One for Yourself  
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Order of your tract society

Review & Herald Publishing Association  
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**T**HOSE who have not seen and used the Morning Watch Calendar — especially the De Luxe Edition — are missing a little gem and a great spiritual blessing.

The De Luxe Edition is bound in a beautiful brown loadstone cover, tied with silk cord, protecting the contents from soil and injury.

The contents furnish a scripture promise for every morning of the year — just what is needed to start and keep the day right.

The year has just begun. Order one for yourself, and you don't know how your friends will appreciate them. Here is what one lady writes:

"I have seen a little book published by you, called, 'The Morning Watch for 1923.' I am anxious to get three of these little books to comfort suffering ones. Can you tell me if you furnish them, or to whom should I write to get them? I shall be greatly obliged for the information."





WASHINGTON, D. C., MARCH 8, 1923

EDITOR FRANCIS MCLELLAN WILCOX

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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.

## NURSES' INSTITUTE

March 15 to April 15, 1923

THE reports from the field promise a good attendance at the Eastern Nurses' Institute to be held in Washington March 15 to April 15, 1923.

It becomes necessary for all nurses, including field, institutional, school, and private nurses, who plan to attend, to notify this department before arriving, in order that suitable accommodations may be provided. We strongly urge all nurses who desire a month of organized study in advanced methods of work, to take advantage of the opportunity for inspiration and improvement that this institute offers.

Further information may be had upon request from the Medical Department, General Conference, Takoma Park, D. C.

\* \*

## THE MINISTERIAL READING COURSE BOOKS FOR 1923

AT the session of the General Conference held in San Francisco in May, 1922, action was taken creating a department to be known as the Ministerial Commission.

In view of this action, it was subsequently decided by the General Conference Committee to place the management of the Ministerial Reading Course in the hands of the committee in charge of the Ministerial Commission.

A few days ago a few members of this committee conferred with members of the General Conference Committee for the purpose of selecting the Reading Course books for 1923. Final decision was made on two books, and two others were favorably referred to a committee of three to make final decision.

The two books accepted by the committee were Volume II of the "Testimonies for the Church," and "Will the Old Book Stand?" by H. L. Hastings. This is Volume II of the old nine-volume set of "Testimonies," including numbers 15 to 20. These numbers are found in Volume I of the new four-volume set, as now published.

It was recommended that this Volume of the "Testimonies" be the first book of the course to be read during the year 1923.

We are sorry to be so late in reaching this decision, but it could not very well have been avoided. However, if all the workers will begin at once, and put in a little extra time, we can make up the lost time.

In a future number of the REVIEW some suggestions will be made regarding the very valuable contents of these six numbers of the "Testimonies," and how to select and preserve the choicest gems. I am sure we shall obtain great help from this reading.

A. G. DANIELLS,  
Sec. Ministerial Commission.

\* \*

## MISSIONS RALLY SABBATH

How is the Missions "Squaring-Up" idea working in your church? One brother writes he fears the Square-Up Chart is too difficult for our church members to understand. Think of it as a thermometer, for that is what it is. The per cents—five, ten, fifteen, etc.—on the edges of the chart correspond to degrees. 100 per cent, or 100 degrees, represents the goal at any time during the year. To know how much your church is to raise each week, multiply the church membership by sixty cents. To get the goal for the year, multiply the amount for one week by fifty-two. To get the per cent which your church has reached at any time during the year, divide the amount received by the amount of the goal for the number of weeks desired, and the result will be the per cent the church has raised. This can be quickly indicated on the chart.

Elder Bryan Robinson, pastor of the St. Louis church, writes of the first Missions Rally Sabbath:

"We had a good response on the first Missions Rally Sabbath. Cash and quickly maturing pledges totaled for the first seven Sabbaths an average of just sixty cents. We feel that we have a good start. The brethren all took a good look at the white space behind the red 'All Square' on the General Conference Goal Chart, for they intend never to see that white space again until the goal card comes down, Dec. 31, 1923."

Brother Robinson tells of one gift by a brother of some means, that raised the average percentage from 60 to 82 cents a member. This church has lifted its average for missions from 22 cents a week per member last September to where it is now.

J. L. SHAW.

\* \*

## THE WORK IN JAPAN

IN a personal letter, under date of January 23, Elder V. T. Armstrong gives the following interesting items regarding the work in the Sunrise Kingdom:

"The workers in Japan have read the reports with interest, which tell of the revival spirit that is sweeping over our churches in the homeland. Our hearts take courage as we hear of the Thanksgiving offering that has been made by our people and the interest manifested in the Harvest Ingathering work. We are glad to report back to you the good word that the spirit of revival has also entered our churches in this field. With the beginning of 1923 every worker here at headquarters, both foreign and native, joined in a week of special prayer and seeking after God. Our workers who were attending the union committee meeting led out in this special revival. The students of the training school, the workers in the publishing house, together with the church

membership here and in Tokio, responded most heartily to this call for a reconsecration of our lives to the finishing of the work. We believe this spirit of revival will continue to spread until it reaches every church and company in the field.

"When our workers heard that we could not count on more than seventy per cent of the 1923 budget, they began at once to plan to carry forward the work in a strong way with the reduced budget. Rather than see any laborers discontinue their work, all agreed, as far as possible, to give one month's salary during 1923. Some will be able to sell literature to help make up this sacrifice in wages, but in Japan, where prices are approximately where they were during the war, you can readily see that it will mean doing without necessities. But the love for the work leads to this willing offering.

"The year 1923 opens with many opportunities for our message in Japan. Our evangelists are receiving more calls for work than they can answer. Many are seeking for the truth. The attendance in our Japan Union training school is increasing month by month. Our literature sales for 1922 show a healthy growth in this department. Fifty-four baptisms were reported for 1922. Our hearts are cheered as we hear of the willingness on the part of those at home to sustain the work in distant lands."

The spirit possessing our missionaries is indicated in the willingness of the Japan workers to give one month's salary rather than reduce their working force. How thankful we are that as a result of the liberal response from the brethren and sisters in the homeland to the appeal for missions, it has been possible to make up the cut in the mission budget. May God give us liberal hearts to sustain our brethren and sisters who have gone out from us into the great fields beyond.

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## GENERAL CONFERENCE OFFICE NOTES

ON February 22, Elder F. C. Gilbert, one of the field secretaries of the General Conference, sailed for Shanghai, China, on the "Empress of Asia." Elder Gilbert will be absent six months or more, attending the biennial meetings in the Far Eastern Division.

On the same ship Brother and Sister O. B. Kuhn and their children returned to China after a furlough in America.

Dr. H. W. MILLER is back at his post in the Washington Sanitarium, after an absence of four months in China, where he was called to counsel with the brethren in the Far East over medical interests, and particularly with reference to the sanitarium which it is proposed to erect near Shanghai. The doctor reports a deepening interest in our medical work on the part of a good class in China.

DURING the last week Elder E. E. Andross, vice-president of the General Conference for the Inter-American Division, returned to Washington. He reports a general awakening all through the Inter-American field. At Santo Domingo, Cuba, a general meeting for that field was held, and so many of the townspeople attended that the city theater had to close for lack of patronage. The proprietor then offered the building to our people for five nights in the week. This sounds like some of the experiences of apostolic days.

M. N. CAMPBELL.