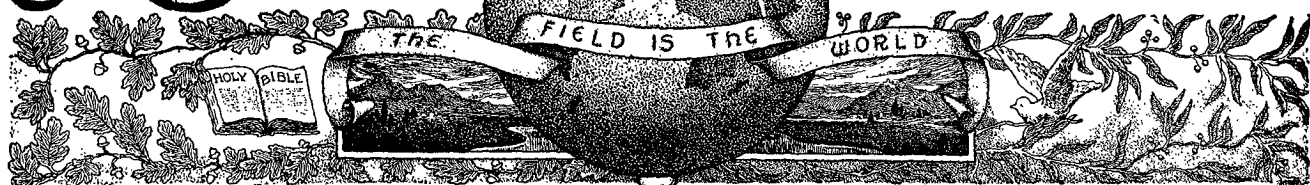


The Advent Review and Sabbath Herald



Vol. 100

Takoma Park, Washington, D. C., April 5, 1923

No. 14

THE GOSPEL TO ALL NATIONS

A Dream of Home

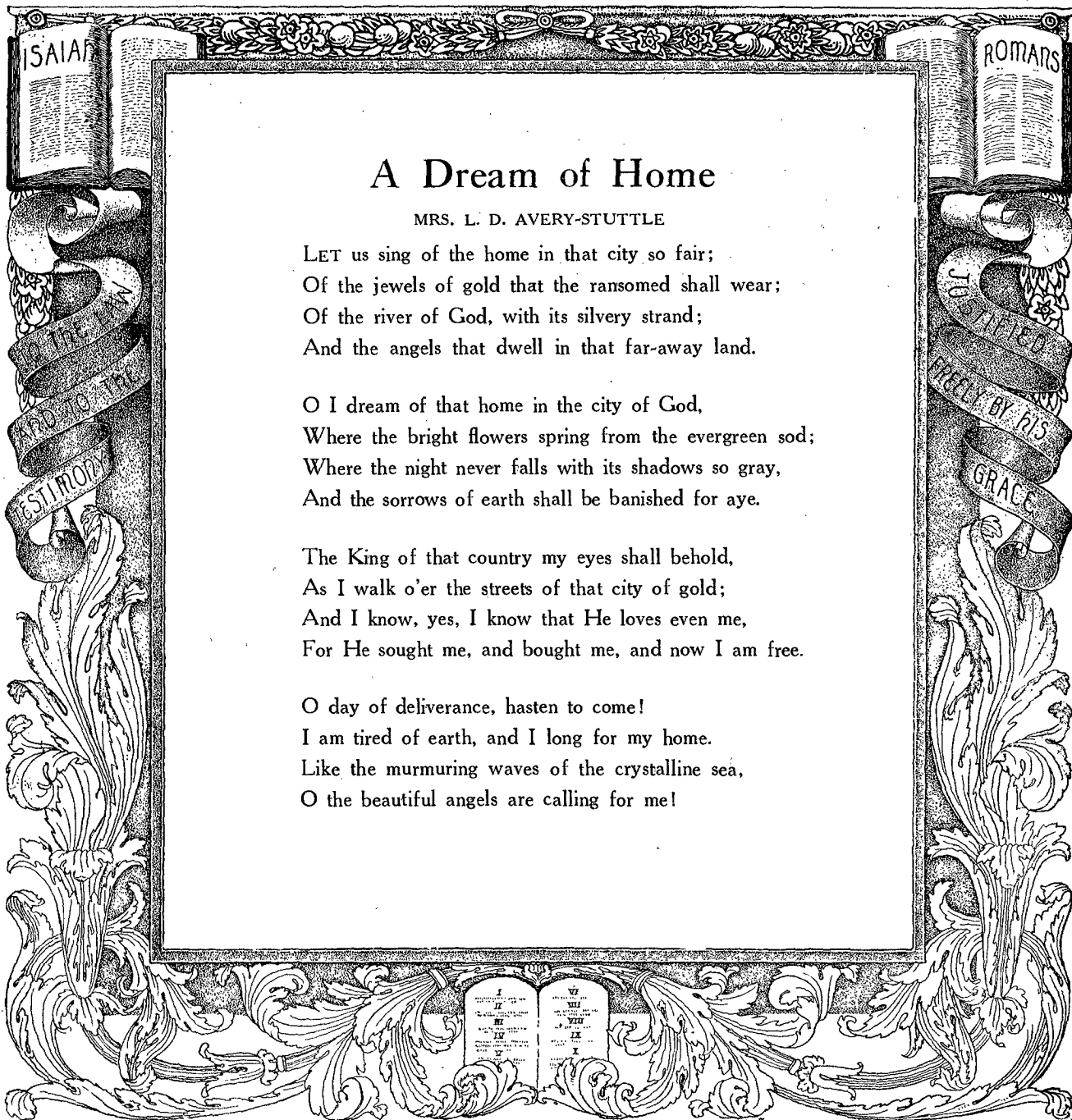
MRS. L. D. AVERY-STUTTLE

LET us sing of the home in that city so fair;
Of the jewels of gold that the ransomed shall wear;
Of the river of God, with its silvery strand;
And the angels that dwell in that far-away land.

O I dream of that home in the city of God,
Where the bright flowers spring from the evergreen sod;
Where the night never falls with its shadows so gray,
And the sorrows of earth shall be banished for aye.

The King of that country my eyes shall behold,
As I walk o'er the streets of that city of gold;
And I know, yes, I know that He loves even me,
For He sought me, and bought me, and now I am free.

O day of deliverance, hasten to come!
I am tired of earth, and I long for my home.
Like the murmuring waves of the crystalline sea,
O the beautiful angels are calling for me!



Comment on Current Events

"FRANCE and Germany are stranded in the quicksands of the Ruhr occupation. The policy of each becomes more violent as time goes on, and the end is still far away."

Thus does one paper summarize the situation which above any other is perplexing Europe at the present time. France and Belgium acting together assert that their object in continuing the occupation is to speed up coal deliveries. This seems to convey an admission that the venture has not been conspicuously fruitful up to the present time. As a matter of fact, the elements of the problem are economic, and do not center in the Ruhr at all. Rather than speeding up mining and manufacture in the occupied territory, the presence of foreign troops has practically paralyzed industry, and the coal produced is below normal. There is a strict embargo on all raw and manufactured products from the Ruhr into unoccupied Germany. The direct cost of occupation to France and Belgium is about \$100,000 daily, and with the Germans forced to buy coal and other necessities in England and elsewhere, the problem seems to be one of determining which of the contestants will sink first under the accumulating liabilities. Affairs may take some turn by which the present death grip will be loosened before one or all three nations are bled white economically, but no factor capable of bringing this about is at present apparent.

* * *

THREE million rifles, 125,000 machine guns, and forty aeroplanes have been ordered by the Bolshevik government from Germany, Sweden, and Czechoslovakia, according to a writer in *Time*. To quote: "Russia, with her finger on the trigger, observes the writhing struggles of all Europe. The Soviet government is watching, waiting, preparing."

In addition to what appears to be a gradual increase of strength, the present Russian government is undergoing other significant changes. "The old Bolshevism is dead," says one observer. Communism is being modified in favor of a capitalistic system. Foreign commercial treaties are being entered into, and a host of foreigners are penetrating Russia in search of industrial concessions of one sort and another.

These overtures to capitalistic nations give the present government an appearance of permanency which was lacking in the absence of any constructive program. Russia with an eye to the future is very different as a factor in world affairs from Russia the opportunist, the seeker of momentary advantage. Although the Bolshevik number only about 410,000 out of a population of more than 100,000,000 people, the apathy and inertia of the Russian masses make the men now at the head as truly rulers of their country as were the czars, and with the development of a forward-looking policy, their government becomes an international factor more and more to be reckoned with.

* * *

ANOTHER international factor of growing strength is the Little Entente, comprising Czechoslovakia, Rumania, Jugo-Slavia, and soon, according to present intentions, Poland. These powers form an almost solid bloc in Central Europe, and their more than 60,000,000 people are in position to dominate that portion of the continent. Old alignments have given way in the stressful times following the war, and new powerful groups are forming.

THE present policy of the Chinese government looks toward greater unity and quieter times. President Li Yuan Hung says, "It is the Tuchuns [war lords] who are supporting the [opium] traffic, and that is one reason why the Tuchuns must go, and go they shall!" Much of the brigandage and other violence in China has been due to the feudal conditions prevailing there. Our own workers have lived and performed their duties in peril of the lawless men who sometimes have pillaged in the name of some military chief, but more often as a frank taking of license from the unquiet times. It is to be hoped that President Li will succeed in restoring order to the republic.

* * *

PROHIBITION is still a live issue. If that fact needs authentication, it may be found in the acts of eleven States relative to the question. Four States have enacted laws making it murder to sell or give away intoxicants that cause death. Other States have taken steps to tighten prohibition enforcement. In some sections judges have announced that they would send to jail every bootlegger convicted in their courts. Fines have not proved very effective deterrents, but even the most hardened venders of illicit wet goods have a healthy respect for jail sentences.

Notwithstanding these measures, the alcoholic flood continues to pour in over Uncle Sam's boundaries. Some seven or eight miles off the New Jersey coast a fleet of rum runners lie waiting for bootlegger launches to come and transport their cargoes of liquor to New York or Jersey. Under cover of fog or darkness, dozens of swift launches are said to ply the waters between the fleet and shore. The freightage charge is \$5 a case, and boats usually make one trip a day with fifty cases a trip. The boats cost from \$1,400 to \$2,000, and their owners form their own insurance pool. If one of the boats is seized by the Coast Guard, the pool reimburses the owner. This is according to information given out by one of the men engaged in the business.

The crews of the rum ships do not trust the bootleggers. They are armed with .45 caliber automatics, and many of the ships are protected with machine guns. This is because rum piracy is common.

C. A. H.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 100

APRIL 5, 1923

No. 14

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association
at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.



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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., APRIL 5, 1923

No. 14

Pseudo-Tests of Orthodoxy

Shibboleths Versus Sibboleths

BY THE EDITOR

ON one occasion in the history of ancient Israel, one's particular nationality was determined by his pronunciation of a single word. It was in the days of Jephthah. He had led the Israelites, particularly those of Gilead, against the king of Ammon and his hosts, and achieved a wonderful victory. The Ephraimites were greatly offended because Jephthah had not called them to participate in this conflict against the Ammonites. As a result, civil war broke out between the men of Gilead and the Ephraimites. The following is a part of the record as given in the Scriptures:

"The Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand." Judges 12: 5, 6.

Since those days many shibboleths have been adopted by sections of the human family. Men and nations have been made offenders for a word. Some of the greatest wars of the ages and some of the most bitter controversies in the church of Christ have been occasioned by some little detail of difference in belief or practice.

How strange it is that we who live today, with all the centuries of the past looking down upon us, have not profited by the history of the human family! We find men and women in every phase of human experience making a shibboleth out of some detail of belief or practice, gathering around them a little coterie of men and women, and thus creating class distinctions and differences, and sad to say, the church of Christ is not immune to the evil workings of these wrong principles.

Modern Shibboleths

We have been greatly impressed with this during the last few years in letters which we have received from various parts of the field. We are glad that not all of these communications have come from members of the Seventh-day Adventist Church; but whatever their source, they illustrate the lesson.

We received only a few days ago a very zealous letter from one of this class. His burden was over the question of men wearing long hair. He felt that this was taught in the Scriptures, and that those who cut their hair violate the plain Scripture injunction. He discounted what the apostle Paul said, that it is

a shame for a man to have long hair, and felt that this instruction was designed for the unregenerate, but the spiritual minded would permit their locks to grow according to the designs of nature. Long hair was the shibboleth of this writer, by which he judged every man's religion and Christian experience.

We have received through the months numerous letters,—so numerous, indeed, that we have long since ceased to peruse their contents,—decrying the present practice of shaving, and advocating that every man should let his beard grow, that to shave made him effeminate and sinful. Long beards in this case, as long hair in the other, have become the shibboleth of this misguided mind—one of the tests by which he judges the religion of his fellows.

We have received repeated communications from one writer who believes that he has discovered what the seven thunders uttered. He writes that the message of the seven thunders is a message for Seventh-day Adventists at the present time. He feels no hesitancy in arguing that he is wise above what is written or revealed in the Sacred Word, and that he has information which the apostle John was commanded of the Lord to seal up.

Other writers, while not advocating freak ideas, have a great burden over some detail of doctrine, such as the personnel of the 144,000, the identity of Melchizedek, the question of "the daily," or some particular date in prophecy. These, they feel, should have special attention in the great chain of fundamental truths constituting the message. They would take one detail and magnify it as of greater importance than the whole, of which it might form a part. These are examples of the shibboleths which are urged upon us at the present time.

Health Reform Shibboleths

When we come to the question of healthful living and its application, the shibboleths are legion. There are those who, instead of studying this question in its broad application and recognizing that in the violation of physical law, the same as in the violation of the ten commandments, one departure from the right standard is as evil as another, fasten their eyes upon some one little detail, and make that the standard by which they judge their own experience and the experience of their brethren.

We received, several weeks ago, a very earnest letter from a devoted sister,—and we know from our personal acquaintance with her that she is a

truly earnest soul,—in which she argued that we had reached a time in our experience when our dietary should be confined wholly to nuts and fruits. She felt that we should discard not only all food products of the animal kingdom, but even vegetables.

A correspondent writes us that he has found a wonderful panacea for his physical ills in the use of raw food. He thinks it is a great departure from God's plan to prepare foods by cooking in any form, that all food products should be taken in their natural state. This he considers true health reform. In this he takes direct issue with others who contend very earnestly that unless grains are cooked a certain length of time, say, several hours, they are wholly unfit for food, and that to partake of them with less cooking is a gross violation of health reform principles.

Some take one detail of health reform which is right, and in its proper setting well worthy of consideration, and magnify it in a manner to make it appear to comprise the sum total of the health reform message. In doing this they cultivate an unbalanced viewpoint until their whole vision of health reform is confused and distorted. God would have us emphasize every detail of truth with proper regard to every other detail, and with a sense of its relative and proportionate value in the general chain of Bible doctrine.

Underlying Principles

We believe with all our heart that the question of healthful living needs serious agitation and consideration in the remnant church. In our observation there has been a great departure from the principles which have been set before the church in years gone by. But this departure involves much more than a few details. The details are included, but when we fix our minds upon one or two details and fail to recognize the greater and broader principles involved, we do ourselves and the church of Christ a great injustice. We believe there should be a return to God's original plan. A careful observation of the instruction which has been given to the church through the spirit of prophecy, will involve among other things the following great principles:

1. The use of wholesome and nourishing food, containing the necessary food elements in proper proportion, eaten at seasonable hours.
2. Abstinence from the use of alcohol and tobacco, tea and coffee, flesh meats, rich and highly seasoned foods, and all irritating spices and condiments.
3. The limited use of sugar, confections like candy and ice cream, and pastry foods.
4. Simplicity in variety and amount of food, and its hygienic preparation.
5. The proper clothing of the body as relates to physical comfort, warmth, simplicity, and modesty, and freedom of movement.
6. Sufficient and appropriate exercise, especially for those whose work is sedentary.
7. Abstinence from the use of poisonous drugs, particularly patent medicines.
8. The intelligent application of the principles of rational treatment as represented in the proper use of water, food, and air, and other natural stimuli and physiological therapeutics.
9. Strict cleanliness of person and premises.
10. Proper and sufficient hours of sleep and relaxation.
11. Proper and sufficient ventilation of churches, schools, dwelling-houses, and especially sleeping-rooms.

12. A happy, contented mind, at peace with God and man.

Revelation and Science

Much instruction has come to us from the servant of the Lord with reference to the principles involved in healthful living. She urges that on the part of parents and ministers and teachers these questions should be carefully studied, so that in every home and school intelligent application of these principles can be made. If Seventh-day Adventists had followed the instruction which has come to us through the spirit of prophecy, we would have reaped great benefits physically and spiritually. Many lives needlessly sacrificed would have been saved, and many who have turned from the path of obedience through indulgence and carelessness in their physical habits, would be walking with this people today in the light of the message.

Years ago, when this instruction was given to the church, it was in advance of all scientific research. Had the people of God heeded this instruction, it would have placed them in the very advance of reform in the world. They would have become, indeed, the head, and not the tail. Our health principles would have proved the entering wedge for the truth of God for this time. They have, indeed, proved this, we are glad to believe, in very many instances, but how much more might have been done if we had accepted this instruction as from the Lord and acted upon it! Slowly, and little by little, scientific research is demonstrating the truthfulness of the positions which came to us through divine revelation long years ago. We can reject this instruction only at our peril.

Spiritual Revival and Reformation

We are saying much today about spiritual revival and reformation in the church, and we greatly rejoice in the quickening which is coming to thousands as they respond to the efforts that are being put forth; but we believe with all our heart that a true revival and reformation must embrace in its scope a return to the instruction which has been given to this church in every line. It will embrace a reformation in the physical life. It will lead the believers to study, as they have been admonished, the laws of their being, and make an intelligent application of the principles of healthful living in their own person and in their homes. It will lead to a reform in dress and a reform in diet. It will lead some Seventh-day Adventists, if they share in the blessing, to leave off the use of pork, and just as far as possible, of all flesh meats. It will lead some to discontinue the use of tea and coffee. It will lead the mothers in Israel to a careful study of hygienic cookery, so that they may be able to place before their families a proper dietary. It will lead many householders to clean up their premises, to make proper disposal from day to day of their garbage and disease-laden refuse. All this and more, we believe, is embraced in the work of genuine reform and reformation.

The Basis of Appeal

The instruction which has come to us from the servant of the Lord with reference to the principles of healthful living, should be received as the message of God. On this basis it should make strong and definite appeal. We may not in all details see its importance nor understand how we can apply it in our experience. Let us accept it in faith, plant our feet firmly upon its principles, and believe that the divine Author of the instruction will give us wisdom

to work out the principles in our lives. Accepting with willing minds and glad hearts the light we have received will materially aid us in following the light. By this light as a part of the great system of truth we shall be judged at last. We can ignore it only at our own soul's peril.

The Lord in His infinite love and mercy calls us to take upon ourselves no trying burden. He only asks us to leave that which is injurious for that which is health giving. His restrictions and requirements are not arbitrary. He asks us to leave off unhealthful food, to discard stimulants, and flesh meats under normal conditions, because in the very nature of the case they work us harm, injuring our bodies and so beclouding our minds, and make us less capable of entering into His great plan and purpose.

We feel that it is incumbent upon those occupying the position of leaders and teachers, to take their stand upon this question. For their own sake and for the sake of those looking to them for direction, they cannot afford to ignore it. Our ministers and church elders should set the example to the church in their own lives and in their teaching. But let the subject of healthful living be presented in a positive, constructive manner. Let us keep clear of fads and fancies. Let us not take one detail, even though it is truth of itself, and magnify it out of its proper setting.

Sanctified Common Sense

These are days of peril to the church. The future will see many men arise speaking perverse things to draw away disciples after them. They may have in their teaching a substratum of truth, but that will be so intermingled with specious error that it will be hard to distinguish between the two.

We need today, as never before, to pull in even lines. Our constant prayer to God should be that He will give us the spirit of discretion, of wisdom, of a sound mind, that He will keep us from fanaticism and from extremism. But let us not have a conservatism which leans backward, which fails to respond when God speaks, which refuses recognition of the message of reform, not alone in a general way, but in its details.

And while we seek the Lord to keep us from shibboleths which restrict our vision and narrow our conceptions, and set us up as judges of other men's consciences, may we seek for grace to obey Christ's command not to judge others, not to set up our own standards and conceptions of truth as a gauge of other men's beliefs and practices. If we must have a shibboleth, let it be one that is all-comprehensive. The apostle Paul had one shibboleth, one great truth which possessed his whole being and inspired his life, and that was Jesus Christ and Him crucified (1 Cor. 2:2); but this great truth was so broad and comprehensive that it took in every other truth and included every detail of physical and spiritual life.

May the greatness of God's truth possess our hearts so fully that we shall be able to comprehend with clear vision its several settings and the many and varied details which make up the sum total.

* * *

The Secret of Overcoming

I was reading some time ago about a man who fell from a pier into the water. Some women who saw him fall and witnessed his struggles, screamed for help. A sailor who was near came up and stood watching him. He paid no heed to the frantic appeals of the women to plunge in, but stood with his

hands in his pockets, watching the man. But as he was going down for the third and last time, the sailor threw off his coat and plunged in, bringing him to shore. When asked why he did not try to rescue him sooner, he said, "I could do nothing until he quit trying to save himself. Had I tried sooner, in his efforts to save himself he might have drowned me. It was when his efforts ceased that I could rescue him."

This illustrates to some extent how it is in our salvation. So long as we are struggling, seeking by our own efforts to bring victory into our hearts, the Lord cannot save us. We cannot overcome our sins by trying to overcome. Not until we unconditionally and wholly surrender ourselves into His hand, can salvation come into the life.

You say, "I have been struggling with a bad temper, a wicked, unconsecrated tongue, for years, and I do not have the victory."

That is the trouble. *You* have been struggling. What you want to do is to stop seeking to overcome by your own efforts, and by faith hand the work over to Christ, surrender wholly to Him, and allow Him to be patient for you. Remember, He is the "God of patience." Rom. 15:5. When on earth, He did not become impatient, even when they spat upon Him and scourged Him. And Jesus is "the same yesterday, and today, and forever." Heb. 13:8. If you will open the heart and let Him in, and let Him be patient in you, He will live in you a life of patience. It is your struggle with self that keeps Him out. Surrender, and thus stop struggling in your own strength. You cannot grow more Christlike by human effort. Self-salvation is an utter impossibility. If saved, we must let Christ do the saving. He must supply the spiritual life. If we will open the heart, He will by His Spirit dwell in us.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

The apostle prays, "That Christ may dwell in your hearts by faith." Eph. 3:17.

Then when Christ comes in, patience, kindness, pure thoughts, temperance, gentleness, forgiveness, peace, and joy will be ours, not as the result of self-effort, but as the fruits of the Spirit, the life of an indwelling Christ. Then we can truly say, "I also labor, striving according to His working, which worketh in me mightily." Col. 1:29. The life we live is "according to the working of His mighty power." Eph. 1:19. The key to a victorious experience is surrender. Do you ask how? Listen:

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice.

"Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him." — "Steps to Christ."

When we wholly hand over to Christ the question of living a victorious life, we will have it. This is done by faith. It is righteousness by faith. The apostle says, "The just shall live by faith." Rom. 1:17. Weymouth's translation reads, "The *righteous man* shall live by faith." Live what? The life of victory! The life of victory is a daily work, and it is not lived by works, by anything we do; it is *lived by faith*, moment by moment, hour by hour, and day by day. We can never enjoy this glorious experience until we believe that the Lord can and will keep us. Do you believe this?

Be careful that you do not substitute feeling for faith. Many say, "I do not feel as if God would keep me; I do not feel as if I were growing in grace." We grow by faith, through surrender. Did you ever go out into the field and dig around to see if some corn or beans you had planted were growing, and in digging around, break off the sprout? Do not dig up your experience to see if you are growing. Do not measure your growth in grace by your feeling. Like Paul, exclaim, "I believe God!"

The Lord says, "My grace is sufficient for thee." 2 Cor. 12:9. We are not told that God's grace was or will be sufficient, but it "is sufficient." Speaking on this, the editor of the *Sunday School Times* says:

"That little two-letter verb 'is' in our Lord's wonderful word to Paul and through him to every member of the body of Christ, 'My grace is sufficient for thee,' is a veritable rock of ages. The writer of this editorial, finding marvelous strength and safety and deliverance in it, was turning it over in his mind one day, and thinking of the sufficiency of Christ. He was clinging to, or rather resting on, that word 'is,'—and then he thought to himself: 'But have I any right to make so prominent that meaningless little verb "is," and depend so much upon it, when it seems as if I ought to think rather of some more important word, like the name of Christ?'

"Instantly there flashed into his mind what it seems must have been the reply of the Holy Spirit Himself: 'But the verb "is" is the same verb as that which God says is His own name, "I AM." And if that little word "is" is part of the very name of God Himself, you need not fear to think a great deal of it and rest confidently and wholly upon it.'

"Praise God for His wonderful name! Praise God that He *is*! The man of victorious faith simply believes that God is, and that all that God says is so, *is* so. To believe this, pleases God; for 'without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He *is*, and that He is a rewarder of them that seek after Him.' Heb. 11:6, R. V."

Here is present salvation, help for us now, sufficient for the mother in the home, for the mechanic, the farmer, the business man, daily, as they face life's temptations and trials. Let us by faith accept of salvation through Christ.

G. B. T.

* * *

Praying for the Home Folks

WRITING from Hankow, Central China, where members of the Central China Union Committee were in session, Elder C. C. Crisler, secretary of the Far Eastern Division, reports:

"It is now evening. We had spent the day in going over possibilities in Central China. The brethren had determined that the workers in each province—Hunan, Hunan, Hupeh, Kiangsi, and Shensi—should be encouraged to labor in faith, with prayer and quiet assurance, as did Gideon's band of old. We had recounted the slender resources possessed by that little band, and how mightily God wrought through a few men with but small resources save their faith in God and their determination to triumph in the name of the Lord.

"Tonight we were to have met to begin the disheartening process of cutting from the current budget every item possible. We have had in mind to recommend all workers, foreign and native, to spend from one to two months or more in self-supporting colporteur work to make up in part the cut which the Autumn Council had made in the appropriations. But just at this juncture we received from our Shanghai headquarters a copy of the cable from the General Conference announcing the restoration of that cut in appropriations. We thank God and take courage, and we feel as if we must labor as never before to make the year fruitful in soul-winning. We shall continue to plan to effect every possible economy to increase the tithes and offerings materially.

"Our brethren have not met since the message reached us, but already I hear them in little groups here and there, rejoicing and praising God and expressing gratitude over the faithfulness of our brethren and sisters in the homelands who have made supreme sacrifices in behalf of the work so dear to us."

Later the same evening Elder Crisler adds:

"Tonight we had met by previous appointment to go over the budget to see what part of our living work could be cut out of the year's labor. Meanwhile the cable came in, and the little gathering was turned into a time of thanksgiving to God and of reconsecration.

"A dear brother whom we all love, and who has braved many perils of robbers the past few months, and who this morning expressed determination to labor with more diligence than ever before, offered this evening a most earnest prayer in behalf of the fathers and mothers and all the dear brethren and sisters in the homelands who have sacrificed so heavily in our behalf. He prayed that we might reveal the loyalty and devotion and love that our church members in America have revealed, by giving ourselves as never before to service for the heathen. 'Give us a new determination,' he prayed, 'to prove worthy of our trust, even as our fathers and mothers and all the others have proved worthy in this time of need. Help us to remember our consecration of the morning. Help us to work as we have never worked before for the souls of those whom we see on every hand unwarned and unsaved. Give us new faith and hope and courage. Help us to use this money wisely and well. Give us wisdom, judgment, discernment. And give us one purpose,—to warn this great field quickly.'

"Thus he prayed. I thought you would like to know that the sons and daughters of our brethren and sisters who are sacrificing, are praying to God in behalf of their fathers and mothers back home, out of the great gratitude of their hearts for the relief that has come to our work. How true it is that we are all one in the work of the Lord, and that it will take the whole of us—all the church members of every land—to finish His work in the earth! And how good the Lord is to bring deliverance when we cling to Him in faith! We do desire to prove worthy of the trust being placed upon us out here in the mission fields; and we will do our very best by the help of the Lord."

Thus the blessed tie of the love of the truth and the work for souls binds closely the hearts of home believers and far-away laborers.

W. A. S.

* * *

"WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Lessons from Recent Events --- No. 4

L. H. CHRISTIAN

THOSE who have studied the "Testimonies" cannot fail to notice how earnestly they exhort us to become well established in the faith. They warn us that prominent leaders among us will depart from the faith. They state that some who once were shining lights will become bodies of darkness, and that leaders who once earnestly defended the faith, will stand as the most bitter opposers. The "Testimonies" emphasize repeatedly that unless we and our children are deeply grounded in present truth, many of us will be swept off our feet by apostasies and errors. They do not say what particular delusions or false doctrines are to be made prominent, though one phase of the cause of such falling away is repeatedly pointed out,—the danger of taking fanatical or extreme positions.

The experiences of our brethren in Europe give force to the truthfulness of these solemn warnings. We have received some letters in regard to a certain few in Central and Eastern Europe who left the faith during and after the war. We should not write of this except for the lessons we may learn from the sad experiences of those who have fallen into the darkness and sin of apostasy.

The enemy of this cause would like to make it appear that the church in Europe has been split in two, but this is not the case at all. Only a small number have gone away, and many more have come in. In fact, the efforts of those who have left have tended to advance the cause of God, rather than to hinder. Our conferences and churches have held together wonderfully in Europe during these years of stress and strain. Not one conference has left us. Not a single worker of influence and of good spiritual experience and standing has cast in his lot with those who have chosen to separate from us. Through the mercy of God, His people have come through this trial of apostasy in a remarkable manner. Our membership in Europe is growing faster than ever in our history, but it is a sad experience to see some of our poor members losing their way, even though this has brought our faithful brethren closer to one another and to God.

There is no concerted movement away from this denomination anywhere in Europe. Some have asked us about the so-called "Reform Movement,"—who they are, what they believe, and how they are getting on. These questions are difficult to answer. These folks change so often, and differ so among themselves, that a reply given today would not fit tomorrow. Before coming to Europe three years ago, we were asked by the General Conference to look up these people and help them. We have faithfully tried to do so, but we are compelled to say that we know of no such movement. We have met some who are no longer with us; but they are not united in one party, but split up, according to our latest information, into eighteen different branches. In 1922 we attended some meetings in a city where some of these people labor. They came to us for an interview. There were only a few of them, but they said that in that city alone they were divided into twelve factions, all agreeing to disagree. In one of our large fields they claimed to have a union and several local conferences. In looking into the matter, we found they did not have one minister in the whole field. The number of members in the entire "union" was less than fifty, while

the largest "conference" had just thirteen. These people live on misstatements and false accusations of their brethren. Working on such a negative program, they, aside from tearing down a little here and there, naturally accomplish nothing and count for nothing.

Within less than six weeks after the war was declared in 1914, a certain church member claimed to have visions in which the Lord told him that that war would be the last, and that the end of the world would come before Dec. 31, 1914. In the excitement of those strenuous weeks, some people seemed to believe his message. When the time passed, and 1915 was ushered in, he began to have new visions, setting new times and giving other light.

A number of members who had made more or less trouble, joined these extremists. They were just such persons as have tried to trouble this Advent Movement during these last sixty years. They took fanatical positions regarding health reform. They claimed to have new light on the sanctuary question, and stirred up some dissension regarding the military question, though they themselves later went to war.

Our brethren in America, when the Civil War broke out in 1861, passed through a similar experience with extremists on the question of militarism. Some of the brethren back there made mistakes, giving occasion to unruly spirits of this kind to complain, and this, too, may have been the case in the last war.

During our first visit to Switzerland in 1920, we met one of these members. His burden seemed to be that it was wrong to pay any more taxes now than in 1914, since all increase in taxes was due to the war, and if we paid such higher taxes, we supported the war.

That same summer we met some of these disaffected members in the Balkan States. They came to see us. They demanded that we discharge every ordained minister in that field, and elect one of their men as president. Through deceit they had taken a large sum of money from the treasury. We asked them to return this, and they promised to do so, though it was never done. In one of the countries of Southern Europe where our people have suffered much from the authorities and several have been killed, the persecutions were started through some accusations made by these people to the government. We have had similar experiences in other countries. We did meet, in the summer of 1920, an apparently thoughtful and respectable man who claimed to be the leader of these people. He said his purpose was to unite them all in an international body of true Adventists, though he himself had never been a member of our church. A few months after our meeting with this man, he was disfellowshipped by these folks because they claimed that he had stolen some of their money, and was too domineering. We felt sorry for the man, and the others, but we have no way of knowing whether the charges were true.

We could give many similar first-hand observations, but we wish to call attention to another fact in closing. It is not to be wondered at that some of the brethren, in the confusion and affliction of the war, were troubled. Weak members, who were not having a good experience with the Lord, found themselves in great perplexity. It is a joy to report in this way to the General Conference that by the grace of God practically every faithful member who had become

confused has returned. We do not reckon at all with any other party.

There is, however, in this experience two lessons which need to be emphasized. The first is the great value of our organization as given to us through the Bible and the spirit of prophecy; the second is that our members need to be well established in the present truth, and to have a close walk with the Lord. We should take warning from those who have been deluded, and should cling together in true brotherly love, and stand loyal to the principles of this message. Extremists, faddists, fanatics, boastful agitators, people with untrue visions and dreams, would now, as in the days of the Reformation, mar the work of God; but they have no part with us in this blessed gospel message of peace and love.

Berne, Switzerland.

* * *

Dead, and Yet Alive

J. N. LOUGHBOROUGH

THIS cannot be what we call, "natural death," for of this we read:

"To him that is joined to the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 4-9.

In our youthful days the religious denominations taught the immortality of the human soul. On funeral occasions, they sometimes sang,

"Why should we start, and fear to die?
What timorous worms we mortals are.
Death is the gate to endless joy;
And yet we dread to enter there."

In their words of consolation to the mourners, ministers sometimes quoted, "There is no death; what seems so, is transition. This life of mortal breath is but a suburb of the life Elysian, whose portals we call death."

After the Second Advent Movement of 1843-44, George Storrs began to teach with great force and to print what he called "Storrs' Six Sermons," and in Philadelphia, Pa., a monthly journal entitled the *Bible Examiner*. The sentiment of these publications was, "No immortality out of Christ, and no future life, except by a resurrection from the dead." This made a stir among the people who read. The ministers warned their members against "that yellow-covered pamphlet of George Storrs," for it was against the doctrine of eternal misery, the preaching of which had led so many sinners to Christ. But their warnings served only to arouse the people to wish to see the book for themselves.

This "life and death" conflict, as it was called, went on until the winter of 1848, when in Hydesville, N. Y., Satan began his work with rapping spirits, which in a short time claimed to be the immortal souls of departed friends. The result of that small beginning is the multitude of spiritists who accept the modern cult.

In California there is an organization called "The Long Life League." Their great claim is, "There is no death." There is a branch of this league in Los Angeles. They had arranged for a festival to be held on March 23, 1922, the birthday of Dr. J. M. Peebles, one of their members. It was to be his one hundredth birthday. In February his health failed

so rapidly it was feared he might die before his birthday. But he advised them to "hold the festival just the same," even if he did die. He would meet with them, and give them an address, he said.

For several years he had been a resident of Los Angeles. He died on February 15. In his will it was specified that on his birthday the ashes of his cremated body should be scattered on some rose garden, the location not reported. On the evening of the festival, March 23, 1922, Dr. Guy Bogart, 102 years of age, president of the Los Angeles branch of the Long Life League, presided. Standing by the chair set for Dr. Peebles, he announced, "Dr. Peebles' spirit is sitting in the chair." It was not stated in the Los Angeles paper report that any one saw anything in the chair. Dr. Bogart stated: "Owing to Dr. Peebles' short time in the life beyond, he is not prepared to make a speech." There was, however, a communication read, professing to have been made by Dr. Peebles to a person in Chicago, Ill., which said, "There is no death. What I taught in the world is true."

But while the immortal-soul theory is false, the Bible does speak of being dead and yet alive. Paul said, in his letter to the Romans: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God." Rom. 6: 12, 13. Of this work he had said in the previous chapter: "If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life [the present life] by one, Jesus Christ." Chap. 5: 17.

To the Corinthians he said: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

Paul had previously said to the Romans, "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5: 10. And again he said: "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Chap. 3: 10.

To the Galatian converts from heathenism, Paul said of his own experience: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

May the Lord grant that such a death and life may be continually manifest in us, in response to a living faith in Christ.

Sanitarium, Calif.

* * *

In good books is one of the best safeguards from evil. Life's first danger has been said to be an empty mind, which, like an unoccupied room, is open for base spirits to enter. The taste for reading provides an elevating preoccupation.—H. W. Grout.

* * *

WHAT we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline, under the grace of Christ or the absence of it.—H. P. Liddon.

* * *

"SHOULD you, after many years of labor, be instrumental in the conversion of only one soul, it would be worth the work of a whole lifetime."

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."

General Meeting at Caracas, Venezuela

E. E. ANDROSS

AFTER a pleasant passage of thirty-six hours from Port of Spain, Trinidad, Brother Raff and I arrived at La Guaira, Venezuela, the morning of Nov. 27, 1922. Carácas is situated twenty-three miles from La Guaira, on an elevation of about three thousand feet; and the drive up the mountain from the coast is one of the most beautiful that I have ever had the pleasure of taking. The road, built at great cost, is excellent, and the constantly changing view of sea and land, of overhanging mountain above and precipitous cañon or beautiful tropical valley beneath, is very fascinating.

The scenery possesses a rare beauty that holds the observer spellbound. After ascending the mountain to an altitude of 4,000 feet or more, one descends several hundred feet to the beautiful capital city of Carácas.

This Spanish city of 73,000 is discovered nestling among mountains as if an effort had been made by its founders to hide it away in a valley luxuriant with tropical vegetation. The first intimation of approach to a modern city was our being stopped at the entrance by a policeman, who, before permitting us to pass, registered our names and addresses. The same process was repeated when we left.

In its sanitary arrangements the city is quite up to date. Although most of the streets are narrow,

court is entirely surrounded by the house, and high walls that are practically insurmountable. The windows opening on the street are protected by iron bars. There is little danger of a house being entered for unlawful purposes. In the suburbs in the more wealthy quarters, there are many beautiful modern homes.

We arrived at the mission home in Carácas about noon, and were welcomed by several of the faithful workers connected with the headquarters of this mission. Elder W. E. Baxter had driven into the interior to bring some of the delegates to the general meeting, but returned the following day. The brethren have purchased a very suitable building in a good part of the city, large enough to accommodate one family, besides furnishing room for a chapel with seating capacity for one hundred fifty, and sufficient room for office and tract society.

While it is possible to rent homes that are quite pleasant, we should either build or purchase two more homes in this center. This seems advisable on account of the excessively high rent, also that our workers may get away from the very congested center of population by securing homes in the suburbs.

Our meeting began the evening of November 29 and closed December 10. The attendance was not large, as our work in this intensely Catholic field has not yet grown to large proportions; but that there was a heavenly Guest present in our assemblies, speak-

ing to hearts and warming them into new life, admonishing, comforting, encouraging, and imparting new power for holy living and more effective service, was quite apparent. The fragrance of His presence became more and more manifest as the meeting progressed.

Some twelve years ago Brother and Sister R. E. Greenidge, who were graduate nurses, and had been connected with Dr. Cave's sanitarium in Barbados, came to Venezuela and began doing medical missionary work. Later they were joined by others, Brother and Sister Baxter coming to the field about six years ago. The work became well established in the capital,

but it seemed almost if not quite impossible to get it started outside. Our colporteurs did faithful service in placing many books in the homes of the people, though in many instances it was done amid bitter opposition.

The seed that through the years has been faithfully sown is now springing up in various places, and gives promise of bearing an abundant harvest. Already some of the precious fruit is being gathered. Although as yet we see only the first fruits, the story of these experiences related by those newly come to the faith from the interior of Venezuela, sounds quite like the experiences related in the book of Acts. Beyond all question we are in the loud cry, and the power of God's Holy Spirit is being revealed.



Believers at the General Meeting, Carácas, Venezuela

the traffic is so regulated as to make possible the free use of large numbers of automobiles. The homes are built largely after the Spanish style, with the front walls standing even with the sidewalk and containing only one entrance. When entering a house, one passes through the outer door into a narrow passage, and some twelve or fifteen feet farther he passes a second door. One or both of these doors are nearly always kept closed and locked. On passing through the second door, an open court is entered. If the house is a spacious one, this court contains, perhaps, a fountain with goldfish, surrounded by flowers and plants with variegated foliage. From this open court one enters the various rooms of the house, which may be found on one, two, or three sides of the court. The

The influence of the books placed in the homes by our colporteurs, together with the power of the truth made manifest in the lives of those recently come to the faith at Camaguan and San Fernando on the Orinoco River, has awakened an interest in the doctrines of Adventism in many places and in hundreds of hearts. The numerous calls that are coming to our workers from many parts of that field for the living teacher, must soon be answered.

Surely no greater evidence of the fact that the Spirit of God is being poured out upon all flesh could be sought than that which is now apparent in these opening providences. The command, "Move forward and occupy these ripening fields," is sounding ever louder in our ears, and we must obey. The blood of souls will surely be upon our garments if we do not do all in our power to feed these famishing ones with the bread of life.

It was decided to locate Brother and Sister L. J. Borrowdale at San Fernando, with Brother and Sister Greenidge and Brother Hulio Garcia Diaz, of Camaguan, to assist them. The other laborers will continue the work they have been doing.

We solicit the prayers of our people in behalf of the work in Venezuela.

* * *

Paying Tithe and Eating Third-Quality Bread

C. C. CRISLER

YESTERDAY afternoon Sister W. I. Hilliard, in charge of the industrial department of the girls' school in Yencheng, Honan, took me into a room where ten girls were making embroidered garments for children, knitting sweater suits and socks, and preparing linen for use in the hospital.

"How much do these girls earn?" I inquired.

"Three cents (Mex.) an hour—the equivalent of a cent and a half, American money. They labor four hours a day, earning twelve cents (Mex.)."

"And how far does this go toward meeting their school expenses?"

"Their expenses are fully met. They earn on an average \$3.12 (Mex.) a month. With this they pay for food and tuition; besides, they have a little left for Sabbath school offerings."

"But how can they do all this, with so small an amount?"

"Oh, the Lord blesses the money they earn! The girls have agreed among themselves, on their own volition, to pay a tithe of all earnings. They tithe to the last fraction of a cent, paying monthly thirty-one cents and four 'cash.' (A 'cash' is an ancient coin worth one fortieth of an American cent.)"

"When I learned of their paying tithe," Sister Hilliard continued, "I told them that if they would make sure of paying a full tithe, the Lord would bless, not only what they received, but the industrial department as well, and that He would help us find a good market for what we made."

It was difficult for me to understand how the girls could get sufficient food on this small wage; and this morning, while at the breakfast table, I asked Principal D. S. Williams and his wife to tell me how it is done.

"The girls manage their own boarding department," Sister Williams responded; "and the other day the woman in charge told me they have arranged to have three kinds of bread, their staple diet. The first quality is called 'good bread;' the second, 'bread;' and

the third, 'exceedingly bad bread,' made as it is of *gao-liang*, a coarse millet. By using the third quality of bread on occasion, the girls manage to avoid deficits, and yet pay tithe and also make offerings."

"Yes! we must remember the offerings also," Professor Williams added; "for in addition to their regular gifts in Sabbath school, at the time of our last Week of Prayer, upon learning of the inability of the brethren and sisters in America to give sufficient to pay for work in progress in mission lands, these self-supporting girls each gave either fifty cents or a dollar, none giving less. This means that they must eat third-quality millet bread much of the time for weeks to come."

Surely Heaven's blessing rests richly on these girls won from heathenism, as they continue to act a warm-hearted part in the support of the cause they have learned to love.

Yencheng, Honan, China.

* * *

Healed by Prayer

MRS. DIAMOND ASHOD

My old mother, who is now sixty-five years old, had been since eight years suffering from asthma, a chronic disorder of the organs of respiration. From year to year it was getting worse. We consulted different physicians, but it was of no avail. When she climbed the stairs or she walked up a street which might be even slightly steep, she used to get so short of breath that at times I thought she would be suffocated.

Two years ago, in winter, my mother contracted also the Spanish fever. Her case was very grave. The doctor came very often, but no improvement was seen, until he revealed to us that there was not much hope of her recovery. We used to watch and pray whole nights. Specially one night it was very critical. She was unconscious nearly the whole time; but once she opened her eyes, and seemed to understand a little when we spoke to her. Just then I asked her if she believes that God could heal her, and that, if she desire that we also pray that, together with the present sickness, God may deliver her also from her old trouble, the asthma. She said, "Amen," and I saw there was strong faith in what she said. Oh, we prayed fervently, as we had never done before!

When the doctor came next evening and examined her, he looked so surprised and uncertain. He took once more the pulse and the temperature, and then asked us if we had done something special.

"Yes," we answered, "we have made a special prayer that God may heal her."

It took her several weeks till she regained her strength and was able to go to the Sabbath meeting. On coming back from the meeting, we had to climb that little steep way to our house, where formerly I had to take her arm and bring her up slowly, stopping at four or five places that she may take rest and free breath. Now she was coming all by herself and I had hard time to follow her. There was no sign of asthma which tormented her so much in the past. In a few minutes we were at home. Oh, how grateful we felt, and how we bowed down and thanked God for His delivery.

Ever since, my mother has had no trouble of asthma, and she feels healthier and stronger than she was before this sickness and the miraculous healing. Praised be the name of God!

Constantinople.



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.

"He Cares"

WHAT can it mean? Is it aught to Him
That the days are long, and the nights are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife,—
What can He care for my little life?

And yet I want Him to care for me
While I live in a world where trials be;
When the lights die down on the paths I take,
When strength is feeble, and friends forsake,
And my life song changes to sobbing prayers,
Then my heart cries out for a God who cares.

O wonderful story of deathless love,
Each child is dear to the heart above;
He fights for me when I cannot fight,
He strengthens me in the gloom of night,
The sorrow that bows me down He bears,
And loves and pardons because He cares.

All ye who are sad, take heart again,
We are not alone in our hours of pain.
The Father stoops from His home above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble that He does share?
O rest in peace, for the Lord does care.

— *Selected.*

* * *

Diet and Health

MRS. E. G. WHITE

Diet on the Sabbath

WE should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many do more than they think, to unfit themselves for receiving the benefit of its sacred opportunities.

Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.

Reform in Diet

Where wrong habits of diet have been indulged, there should be no delay in reform. When dyspepsia has resulted from abuse of the stomach, efforts should be made carefully to preserve the remaining strength of the vital forces, by removing every overtaxing burden. The stomach may never entirely recover health after long abuse; but a proper course of diet

will save further debility, and many will recover more or less fully. It is not easy to prescribe rules that will meet every case; but with attention to right principles in eating, great reforms may be made, and the cook need not be continually toiling to tempt the appetite.

Abstemiousness in diet is rewarded with mental and moral vigor; it also aids in the control of the passions. Overeating is especially harmful to those who are sluggish in temperament; these should eat sparingly, and take plenty of physical exercise. There are men and women of excellent natural ability who do not accomplish half what they might if they would exercise self-control in the denial of appetite.

Many writers and speakers fail here. After eating heartily, they give themselves to sedentary occupations, reading, study, or writing, allowing no time for physical exercise. As a consequence, the free flow of thought and words is checked. They cannot write or speak with the force and intensity necessary in order to reach the heart; their efforts are tame and fruitless.

Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.

Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practise strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.

Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.

Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practise self-control in eating and drinking.

Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Every one should

exercise reason and self-control and should act from principle.

Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws, which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"—*"The Ministry of Healing."*

* * *

Deportment at Family Worship

MRS. D. A. FITCH

EVERY day the Christian family invite the presence of the Holy Ones as they assemble in the home to render praise to the Most High. All household work has been so arranged that there will be no interruptions unless it be from the outside, and as far as possible these should be foreseen so that they will be infrequent.

No doubt the very early morning, even before breakfast,—thus giving the Lord the precedence,—is the best time for morning worship, and the early evening in many families is less exposed to interruptions than a later hour.

Having invited the Master to meet with us, it is appropriate that only such conversation be engaged in as pertains to His work and kingdom. To give expression to some secular project which it is hoped may be carried out during the day, seems very inappropriate, and to leave the room to attend to some household duty is equally so.

That program should be marked out which will bring the most spiritual benefit and real enjoyment. It is a delicate point on which to make a suggestion; but it seems to some more reverent that, at the time of prayer, the kneeling posture be with faces toward a common center than in an opposite direction.

The program should not be too long continued nor too formal. It is well to introduce variety, especially where there are children.

No one of a kindly disposition will criticize the prayer of another. All are familiar with the Scriptural teaching in regard to vain repetitions, etc., and will put forth an effort to correct every improper practice. The "Testimonies" are a valuable guide in correct deportment in all religious services, and should be diligently studied.

* * *

When the Trees Wore Jewels

MRS. MARION E. CADY

WHEN I looked out from my upper window this morning, on the wooded hills of the Sligo, I gazed on a transformed world, a gloriously beautiful world, for all the trees were wearing jewels. Blue-white diamonds, fire opals, emeralds, rubies, were flashing from every tall tree, from every shrub and vine.

During the night the gently falling rain and the whispering wind had worked the miracle of transformation. When the sun burst forth at dawn, a million sparkling gems shone from every swaying tree, on every lowly shrub. The wood was a great scintillating diamond "sunburst," produced by the alchemy

of nature in her own jewel shop, to further adorn the earth, already clad in a robe of ermine.

God does things on such a grand scale! He is so lavish in the magnificence of His offerings.

A wind moved among the trees. The tall pines, with their jeweled sprays, swept in graceful arcs, as their bending tops yielded to the weight of their precious burden. Precious, did I say? I should have said *priceless*. Though all the wealth of the world were available for the effort, where is the one who could reproduce the wondrous spectacle, with every tiniest twig on the oak trees incased in sparkling crystal and beaded with gems, with every slender needle on the swaying pines holding its own pendant pearl?

This is the lesson the morning's glory spoke to my soul: Ye are "trees of righteousness, the planting of the Lord." If God so adorn the trees of the wood with beauty indescribable, which today is and tomorrow is not, shall He not much more adorn you, O ye of little faith, with His own priceless gem of wisdom, which "cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire? The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." Job 28:16-18.

"Wisdom . . . shall give to thine head an ornament of grace: a crown of glory." Prov. 4:7-9.

Takoma Park, D. C.

* * *

He Flew Before Aeroplanes Did

No, we are not referring to birds. We mean that shy creature, the flying squirrel. He was the first aerialist, and was the forerunner of the parachute and the flying machine. It is probable that he taught early experimenters as much about flying as did birds. Do you know any other four-footed animal that flies? This squirrel is by nature a fly-by-night, as he does most of his flying after dark, although he will fly in the daytime if occasion arises. Woodsmen sawing down trees have seen him appear from a hole in a dead limb and fly out to safety before the tree fell. This little animal uses his tail as a rudder to guide him in his flight. He is able to fly because of the membrane connecting feet and legs on either side. Some flying squirrels are reddish colored, while others are gray. They are said to make good pets.—*Our Dumb Animals*.

* * *

Be Courageous

THESE are days when courage counts as in the days of the World War.

Trials may confront you, but if you march valiantly forward, they will retreat before you.

Marcus Aurelius said: "Do not be whirled about, but in every movement have respect to justice, and on every occasion of every impression, maintain the faculty of understanding."

This is sound advice at any time, but never more so than now when agitation and unrest everywhere require cool heads.

We must know ourselves. We must banish from ourselves the thought of failure.

Some discouragements? Sure! But if you believe in yourself, then gird yourself, and go after that which you seek, and in nine cases out of ten you will have renewed courage and will win.

Talk success. Think of achievement. Be courageous.—*Western Farmer*.



YOUNG MEN and YOUNG WOMEN



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

Music for Diversion

J. W. OSBORN

THE poet has given us these lines about music:

"Music wakes the soul and lifts it high,
And wings it with sublime desire,
And fits it to bespeak the Deity."

Here with fidelity and beautiful symbolism the power of music is stated. To live in its atmosphere and imbibe its spirit will mean a refining factor in character forming, giving smoothness, culture, and polish.

Of course this is true only of good music. There is an ever-increasing abundance of cheap music which is coarse, offensive, and vulgar. Of such music no sublime sentiment like the above could ever be uttered, and those who insist upon keeping company with it will experience its demoralizing effect.

Ruskin has said, "Music, when healthy, is the teacher of perfect order; also, when depraved, the teacher of perfect disorder." The truth of this aphorism ought to be sufficient guide for every well-meaning person.

But returning to good music, let us analyze it and find out what it is in it that we enjoy, what we listen for and expect from it, and what are its aspects.

Its Aspects

From the composer's angle, musical tones are to him exactly what paint is to the artist. And in exactly the same way he goes about selecting from the keys just the right combinations of tones, or chords, that will harmonize his melodies with the elements of feeling and emotion that he desires to express. He brings his work to completion by developing it rhythmically, dynamically, and emotionally; and, lo, it stands a tone poem, or tone picture, expressing human life and feeling, with its emotions, its sentiments, its experiences.

Literature, painting, music, and sculpture all seek to portray life. The *littérateur*, the artist, and the composer have seen and experienced life from effervescent gayety, gladness, contentment, repose, and meditation, on through the moods of seriousness, awe, fear, and anguish, to tragic despair; and then back again through hope, fortitude, victory, and exultation, to triumph. All these they have woven into the fabric of their work as expressions of the great human experience; and by searching their works we may review these moods, these pictures, these episodes, which they have left us. It is an artistic heritage bestowed to enrich our lives.

From the interpreter's viewpoint it is a reversal of the process, a recreation, giving in audible form the music characters, and delivering them so they may be received and felt just as the composer desired. Here is demanded of both performer and listener a studious mind, and an appreciative ear, that insight into the work may be guided by their own experiences and reflections as the work is produced.

It is stimulating to enter into some work by Mozart, or Beethoven, or Schumann, and endeavor to build up its effects; to put in the required shading and refinements, and to discover and reveal the hidden beauties it contains. To spend some time each day in this kind of study will reward one with an increased ability to give pleasure to others through the medium of music.

What Music Shall I Select?

If you play the piano and are only a beginner, try the "Minuet in F" by Mozart, the "Happy Farmer" by Schumann, or the "Cavatine" by Reinecke. If you are not just a beginner, get Beethoven's "Minuet from Opus 49," No. 2, and the "Will o' the Wisp" by Jungmann, or the "Song of the Lark" by Tscháikowsky. If you need harder music, get the "Gypsy Rondo" by Haydn, or the "lovely" "Nocturne in E-flat" by Chopin, and the "Hunting Song" by Mendelssohn. These

suggestions may guide you in your choice of other music of like grade.

If you sing, try these songs:

"When the Roses Bloom"	Reichardt
"Sunrise and Sunset"	Sproso
"Living Long" (Stevenson)	Francis Moore
"The Woodpecker"	Nevin
"Mighty Lak' a Rose"	Nevin
"Daisies"	Hawley
"Break, O Sea"	John Metcalf
"Faith in Spring"	Schubert
"In Faith I Shall Arise"	Vernon Eville
"There Is a Land Mine Eye Hath Seen"	Mary Crowninshield
"O Saviour, Hear Me"	Dudley Buck
"Spirit of God"	Neidlinger

Love Songs

You may ask, "Is it right to sing a love song?" A reasonable answer would be, It is right to sing or speak anything that is noble, pure, and wholesome. Always choose your songs by examining the text, and never permit yourself to sing anything unrefined, coarse, or cheaply sentimental.

If we make our choice of music, books, and friends in harmony with the high ideals we profess, we shall not go astray. Our aim should be to live close to the beautiful in religion, in art, in literature, and in humanity, so that in our earthly sojourn we may take on those ennobling graces and refinements that will fit us not only to reflect and "bespeak the Deity," but to enjoy the social sphere of heaven.

* * *

Are You a Real Pilot?

LYNDON L. SKINNER

A GOOD many years ago, so we are told, a little boy came in from his play on the seashore with great tales of the nice man who told him about the birds, and the flowers, and the fish, and the sea. As the days passed, his stories increased in enthusiasm until his father became so interested that he decided he must meet the man who had done so much for his boy.

Years later the scientist, the "nice man" of the story, received a letter asking him to meet a man at a certain place. On his arrival at the appointed time, he was asked if he remembered amusing a small boy on the seashore years before. Then he was told that the boy, long since grown to manhood, had died, and had left a provision in his will for the establishment of a great university, and that he wanted his boyhood pilot to become its first president. So it was that David Starr Jordan became the first president of Leland Stanford Jr. University.

Not every man can show his gratitude in such a wonderful manner as did the millionaire Leland Stanford, Jr., but the service rendered will always meet its reward beyond the skies, and will be more than doubled as it grows and blossoms in the character of the one to whom it is given.

"Discretion in speech is more mighty than eloquence," is but another way of saying that tactful words have more power when spoken directly to the heart, than eloquent orations. Little do we realize the vast extent of the influence of only a few words.

The Encouraging Word Tactfully Given

It was a great many years ago in a small schoolroom in a town in New York State. That day the trustee was expected to make his visit, and every child had studied hard that he might do his best. At last the trustee came. All recited beautifully with the exception of one poor small boy. He could not learn the lesson. His eyes looked aimless, his face a blank. He was the dullest child in school. After the lesson was over, the great man arose, and walked across the room with every

eye watching him. But instead of talking to the school, instead of praising the brightest pupil, he walked over to where the "dull boy" sat, and placing his hand on the boy's head, he turned to the teacher and said, "Here is a boy who will some day be a great man."

That was all. But it awakened in the boy latent energy and ambition. He began to make better grades, and soon was far from being the "dull boy" of that winter afternoon. That boy died recently in a northern Ohio city, occupying a very high and responsible position with the Pennsylvania Railroad. It was only the few words of a knowing "pilot" that changed the whole course of his life.

Each day there comes to each of us an opportunity to say the word, to do the act, which will give some one a new desire to make his life worth while. A sentence spoken with tact and genuine interest will be all that is needed to start some one who has never before cared for a life that counts.

The Christian world is constantly lamenting the deplorable condition of the young people of the present day. But holding one's hands up in horror will never bring about the desired change. What we need is more pilots, more true Christian young men and women, who will hold out their hands to their companions and say, "This is the better way."

We need more older men and women who will take time now and then to speak a friendly word to the young people of their acquaintance.

Could the spirit of Christ—the spirit of comradeship—pervade the lives of those who profess to be His followers, we would gain much toward the kingdom of God. Christ is the Master Pilot. His whole life on earth was a ministry of comradeship, and could we only feel that same spirit, we, too, might be able to do much through His power.

Are you a true pilot? Are you doing what you can to keep the ship of Christian comradeship in clear view, and in the lighted way to the harbor of rest?

The Master Pilot has sent you a chart and compass for your ship. The question is now, What kind of pilot are you?

* * *

Qualifying for Service Today

WALTER L. BURGAN

THERE is nothing that should be more attractive to youth than the privilege of qualifying for eternal life. Perhaps the most profound question that the Saviour of men ever asked was, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Eccl. 12: 1.

In striking words, the wise man urges us, "Remember now thy Creator in the days of thy youth." He also gives a warning that should be pondered and pondered. He says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." Eccl. 11: 9, 10.

Young men, and young women, too, may engage in various species of hilarity, but God warns them of the impending judgment. There are many signs in the world today that tell us that the judgment is hastening on, when every knee shall bow and every tongue confess that God is just.

While the world is in general turmoil and perplexity, and the great men are having their mental resources severely taxed to find a panacea for the many ills confronting the human race, it is refreshing to listen to the still small voice, and understand that "wisdom is better than strength," and also "better than weapons of war."

There are many warnings in the Bible that should be looked upon by the youth of today with more than ordinary significance. With the world distraught, with many living in utter bewilderment, with millions homeless and penniless and suffering from the deepest woe and misery, all of us who are living under more favorable circumstances should lift our voices in thanksgiving to God, that in spite of evil men and seducers waxing worse and worse, we are blessed with a knowledge of His word, and have the assurance of His keeping power if we remain faithful to Him. The poet has said:

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

Even though the world is slipping and we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 26), the youth whose characters are untarnished, unfaltering, and unfinching, can do a mighty work for God. They can show their associates that there is a divine influence still working in the hearts of men, which is able to rescue them from the degradation of sin and despair, to transform their lives from the thralldom of wickedness and make them new creatures in Christ Jesus.

The science of redemption is the greatest of all sciences; and when the youth aspire to become soul-winners, they are choosing the profession that God most graciously blesses. What is more noble than to choose for a life career the work of saving men? The Bible says, "He that winneth souls is wise," and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Prov. 11: 30; Dan. 12: 3.

* * *

Appreciation of the Fine Arts

LAURA FOSTER RATHBUN

DURING our school and college days we are encouraged to study and enjoy the fine arts,—good music and good poetry; but do we keep up the acquaintance after graduation? And afterward do we ever go out of our way to see a great painting, or to spend an occasional hour in an art gallery?

When we have a leisure hour for music, do we select "popular" compositions or something from "the grand old masters"? We may have what we will. Have we a "taste" for the good and true, for the enduring? Whether we play an instrument or sing, or invite our friends to do so, or even express our choice of "records," we may show an appreciation of the best things. Such an appreciation may be cultivated, with increasing enjoyment year by year, and is a part of real culture, of refinement.

Says a famous preacher, "Next to religion, poetry is the most vital, and at the same time the most far-reaching, of those movements of the human soul by which it declares its depths of feeling and its heights of aspiration." Sometimes, indeed,

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."

I often wonder how many read the carefully selected poems in our denominational papers. Poetry is more intense and more concise than prose; and if it be true that "truth shines the brighter clad in verse," then we are losers when we neglect poetry.

The poets give us "nobler loves and nobler cares," and "have made us heirs of truth and pure delight by heavenly lays." If I may venture one instance of this ministry of poetry, I shall choose four lines from a little poem by A. W. Spalding in his "Songs of the Kingdom." It expresses a very common experience in such a striking way that we are not likely to forget it. In our too busy days,

"We crowd our lives with anxious cares;
Our thoughts are born unfree;
We crucify our hurried prayers
Upon a service tree."

Like music, poetry may first be enjoyed in its simpler, more elementary forms. If we cannot appreciate Emerson's "Days," we can at least get something worth while from Edgar A. Guest.

Of the other fine arts, I shall mention only painting. The inspiration of even an inexpensive print of a fine picture may be just what we need in a trying hour. There is one truly great painting I wish all who read these words might see. It is "The Man of Galilee," by the Danish artist, Carl Thomtø, who is said to rank first today as a painter of Biblical subjects. The canvas is 8½ x 10 feet, and has been exhibited in many of our large cities. The artist's skill and insight have enabled him to portray prayer in the kneeling figure of Christ with His face buried. The longer we gaze at it, the more its beauty and spiritual significance impress us, and the more the artist's sublime reverence is communicated to us.

Next to being a great poet, musician, or painter, is the power to understand one.

* * *

WHEN thou hast shut thy door and darkened thy room, say not to thyself that thou art alone. God is in thy room.—*Epictetus*.



Readings for Rural School Day



SABBATH, APRIL 14, 1923

[NOTE.—Scripture lesson suggested, Isaiah 58:1-12. Let the leader select suitable songs and appoint good readers, giving them sufficient time beforehand to familiarize themselves with the selections they are to render.

Since this is the only offering during the year which this work receives, it is the hope of the Educational Department that a very substantial amount may be contributed at this time. All funds go through the regular channels.]

✱ ✱ ✱

THE MISSION OF THE RURAL SCHOOLS

IN the spring of 1909, Mrs. E. G. White attended a conference of workers from the rural schools of the South, held at Madison, Tenn., and she addressed this group with wonderful words of encouragement. In talking of the needs of the South, among other things she said:

"As I meditate upon these things, my heart goes out in deep longing to see the truth carried in its simplicity to the homes of these people along the highways and places far removed from the crowded centers of population."

Here is given the mission of the system of rural schools of the South. They are established and conducted by men and women who through them want to carry the truth in its simplicity to the multitudes "along the highways and the places far removed from the crowded centers of population." And some of them are able also to carry the message by means of their city workers into the crowded centers as well.

"God bids us establish schools away from the cities," says "Counsels to Teachers," pages 532, 533, where "we can carry on the education of students upon plans that are in harmony with the solemn message committed to us for the world. Such an education as this can best be worked out where there is land to cultivate,"—that is, in a school on a farm.

These farm schools must be operated by men who are lovers of the soil and prepared to make the cultivation of the soil a vital part of the education of students. (See "Testimonies," Vol. VI, p. 178.) Other industries closely related to farming must be a part of the training, and these industries are to make the school largely self-supporting, and to prepare the students to teach farming and other industries in schools they may conduct in this and foreign fields, for "the usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."—"Counsels to Teachers," p. 534.

This outlines another mission of the rural schools. While carrying truth in its simplicity to the people of the community in which they live, they are also educating men and women to go to foreign fields with this same ability to conduct rural schools, and through them to teach the gospel in its simplicity.

The history of the rural school is something like this: Two or three families settle on a farm; they establish a school for the children; they give the message of health through proper food and rational treatments, which often results in the opening of treatment-rooms or a small, simple sanitarium. The farmers in this group are educators of the community in right living and the production of proper foods. The housewife is, or should be, cook and diet director. The teachers are directors of classroom work and practical activities, so that the children carry principles of right living and working and believing into their homes. The medical missionary of the group is a teacher in the homes as well as a nurse of the sick and afflicted.

The rural school, with all its activities, offers laymen of the church one of the broadest fields for usefulness to be found anywhere. It has a place and work for every member of the family—for every consecrated Christian man and woman. For years, the spirit of prophecy has been calling upon families to come South for this work. "The most successful methods are to encourage families who have a missionary spirit to settle in the Southern States and work with the people."

"In the South there is much that could be done by lay members of the church. . . . Let Sabbath-keeping families move to the South, and live out the truth before those who know it not. . . . Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons."—*Id.*, p. 227.

This outlines a splendid work for families of farmers, mechanics, teachers, and medical missionaries,—the typical group for a rural school community work.

A number of schools are mentioned by name as doing a good work, and we are also told by the spirit of prophecy that "we need many more such schools." "Men and women should now be offering themselves to carry the truth into the highways and byways of this field. There are thousands who might give themselves to God for service."—*Id.*, p. 220.

Madison as a Training Center

As men and women come South to do the work called for by the Lord, it becomes necessary to have training centers where they may gain experience and greater efficiency for the work they are to do in rural communities. Madison is one of these training centers. It is a school of many activities, where students have opportunity to do the very things they will be called upon to do when they take up work in some more isolated rural community.

Madison has its farm and gardens for educating food producers. It has its shops; its food factory for the manufacture of health foods; its sanitarium and city treatment-rooms and a cafeteria,—all enterprises that may be conducted on a large or a small scale in other rural centers by trained students.

The Lord has told us that this type of school work gives students a preparation for foreign countries, and to this some experiences at Madison bear witness. When a representative from the state educational department of Mexico visited schools in this country, he was advised by the United States Commissioner of Education to look into the work of Madison and the rural schools of the South, because, he said, "they are doing a work that most nearly meets the conditions you want to meet in your country."

The Chinese government sent a commission to the United States to visit schools. A part of that commission came South, and on advice of the Commissioner of Education in Washington, these Chinese educators came out to Madison. They went through the school, over the farm, into the shops, the sanitarium, the food department. They investigated the methods of teaching, and were deeply interested in the opportunities for student self-support. They studied the close association of school and sanitarium and the message of health, diet, rational treatment, and the training of students to meet life in all its varied aspects. And these men from China said, "We want to know more of your religion; we want to know what faith it is in the hearts of these workers that makes them do the things we see going on here."

Here was a demonstration of the instruction that our rural schools are to be "a spectacle to the world, to angels, and to men."

"Throughout the Southern field just such object lessons are needed. Such schools would prove of the highest advantage to the people, demonstrating that education embraces more than the mere study of books, that it also includes useful employment in any line. And one of the most useful employments for the people of the South is the cultivation of the land that has run to waste for lack of care and attention. This is the kind of education that will recommend students if they should be called to work in foreign fields."

The rural school work of the South offers a great, broad, inspirational work for men and women of consecration who want to respond to the Master's call for workers in the vineyard. It affords opportunity to use their time, talents, money, property,—all for humanity, in ways similar to the life the Master Himself lived. To the workers in rural schools the message was given, "As you try to extend the influence of this school into the needy places beyond, you are doing the very work that God wants you to do." And again:

"Men may say that it is a waste of valuable time and money for young men and young women to go out into these hills and out-of-the-way places to labor. Some may contend that we cannot afford to allow young persons of talent to engage in this kind of work. 'Cannot afford it?' If there is but one soul to be saved, that soul is more precious than all the combined wealth of this world. What! Cannot afford it? You cannot

afford not to work in these isolated places. And if you neglect such fields, the time will come when you will wish that you had afforded it."—*"Words of Encouragement to Self-supporting Workers."*

For these reasons men of means are counseled to assist in starting and equipping rural schools; and many, many families are advised to give themselves to this work. M. BESSIE DEGRAW.

* * *

PISGAH AND ITS PRODUCTS

Two years have passed since a report from the Pisgah school appeared in the rural school day program. The time intervening has been a period of busy activity in the development of the school and the sanitarium work. There has been a gradual increase in the attendance of the school from year to year, and the present year the enrollment in all grades is eighty. Some of the students are day pupils from the community, but the majority are boarding students, coming not only from North Carolina, but from adjacent States. The most of these students are in very limited circumstances, and must work their way through school. Thirty-eight are working to pay all their expenses, and the remainder are paying a large part of their way by their labor.

From the fact that the cash receipts from students are less than two hundred dollars a month, it will be seen that this work is a missionary proposition. In fact, the most of these students would be without the advantages of a Christian education were it not for the opportunities the school offers them.

The question will probably arise in the minds of our readers as to how it is possible to maintain a school of this size on so small an amount of cash from the students themselves.

In explanation we will say that the farm of 165 acres furnishes a considerable amount of work in the production of general farm crops, such as corn, wheat, oats, clover, soy beans, potatoes (both sweet and Irish), besides a large amount of vegetables and fruits. These, together with the products of the dairy and the poultry yard, largely meet the living expenses of the family during the winter months. Last year we canned about five thousand quarts of fruits and vegetables. In the winter the wood for fuel has to be cut from the timber on the place. The erection of cottages and other buildings also furnishes work for the students. We have a shop provided with machinery for the manufacture of flooring and other kinds of finished lumber, which, in addition to providing work for the boys, greatly lessens our building costs, as rough lumber can be bought very cheaply in these mountains. The sanitarium requires the services of a large number of students, and for this labor, through the receipts from patients, the school receives most of the cash necessary to meet the current bills.

During the last two years we have been busy in the erection of the new main

sanitarium building. This building, which is in the form of an H, contains parlor, kitchen, treatment and operating rooms, a small ward, and four private guest-rooms. It was built almost entirely by student labor. The sanitarium is steam heated, and has all the modern conveniences except electricity, and this is to be furnished soon by the Asheville Power and Light Company. The treatment-room is equipped with the usual facilities for giving massage, and hydrotherapy treatments, including sprays, Russian baths, etc. As the altitude is nearly a half mile, the climate is healthful and invigorating.

Since the formal opening of the new building last April, the sanitarium has enjoyed a fair patronage, having as many as fifteen patients at one time. A two years' course in nursing is given in connection with the sanitarium. In addition to the experience gained in the institution, our nurses are given opportunities to work in the community, and also in Asheville and the near-by towns. During the influenza epidemic this winter, we had as many as a half dozen nurses out at once.

Experience has shown us that the work the nurses do in the community is one of the best means of removing prejudice. Last winter we had the privilege of ear-

for missions. This, with the Sabbath school donations and other offerings, enabled the church here to average 64 cents a week per member. We are thus not only able to carry on self-supporting missionary work all about us, but also to have a part in the work in foreign fields.

I was requested, in this article, to describe the work of other schools in this section. Unfortunately, I have visited only one or two of these schools in the last few months. I shall endeavor to give an idea of the activities of the one located at Culberson, N. C., in the very southwest corner of the State, a very isolated and backward community. Three former Pisgah students are leading out in this rural center. The school, which has an attendance of about twenty-five pupils, mostly not of our faith, is taught by Miss Hilda Rockey and Miss Evelyn Beers. Mrs. W. A. Slawson gives her time almost entirely to the medical missionary work in the neighborhood. During the last winter they have done a great deal of visiting and nursing among the people, and some of those who were formerly bitterly opposed to our people, are now sending their children to the school.

Besides these workers there are located at this place two or three earnest Sab-



The Pisgah Institution

ing for a woman from a near-by mountain home, who was in a very critical condition when brought to the sanitarium. She was unable to pay for the three weeks' care she had received, but we felt repaid when, upon leaving, she remarked to the nurse who had cared for her, "You all have sure been kind to me. I reckon this place is the nearest to heaven of any I'll ever see on this earth."

The Harvest Ingathering work is an interesting part of the year's program. Since our students are unable to give very much to missions from their own resources, we are glad to be able to raise our quota largely by the Harvest Ingathering work. Elder V. B. Watts, our Bible teacher, led out in the work of this campaign, and this has given the students a valuable experience. Since most of the city of Asheville is worked by the Asheville church, it has been necessary for us to find territory at quite a distance from the school. Sunday has been the most profitable time to solicit among the people of the cotton mill towns in the Piedmont section, from fifty to seventy-five miles away. As a result of the campaign, \$1,094.42 was collected

bath-keeping families who are nobly assisting them. A few items from their missionary report for two weeks in January might be of interest: Hours of Christian help work, 116; articles of clothing given away, 82; meals provided, 2; treatments given, 16; missionary visits, 15; Bible readings, 1; papers given away, 55; books lent, 10; missionary letters written, 4. On account of their limited means these workers do not have clothing of their own to distribute, but the large amount given away was contributed by friends in the North.

The work of these self-sacrificing people is an illustration of what ought to be done in many counties all about us. In fact, there are two hundred unentered counties in the adjoining rural sections of North Carolina, South Carolina, Tennessee, and Georgia. There ought to be a rural community center in every one of these. In the providence of God, this large mission field has been placed near our large conferences and churches.

"We have a great work to do in this field. Its condition is a condemnation of our professed Christianity. Look at its destitution of ministers, teachers, and

medical missionaries. Consider the ignorance, the poverty, the misery, the distress, of many of the people. And yet this field lies close at our doors. How selfish, how inattentive, we have been to our neighbors! We have heartlessly passed them by, doing little to relieve their sufferings." — *Testimonies*, Vol. VII, p. 56.

Shall we wait until persecution drives us from our comfortable homes before we take up this work, or shall we give ourselves willingly for service in this long-neglected field? While, as in Canaan of old, there are some giants to be overcome, yet we can say from experience that it is a goodly land. Let us be Calebs and Joshuas, and go up and possess it.
E. C. WALLER.

* * *

NOTES FROM MY DIARY

ELEVEN years ago among our school children was a bright-faced lad of eleven. He was much interested in all his studies and did good work for several years. Dear to his heart was the daily carpentry class, and he learned to make many useful things.

Finally the age came, as it does to many, when school loses its attractiveness in the appeal of the city to the country boy.

Our prayers and letters followed him, and a year ago he entered one of our training schools. Three months later he was converted and baptized. His one aim at once became to have his people see the truth for this time.

For many weeks cottage meetings were conducted by Mr. Ard at the home of this young man's grandparents, with his uncles and aunts. As the time drew near for the opening of our school, he desired his four younger brothers and sisters to attend. He presented the matter to his father, who rather felt the public school teacher would not understand if they discontinued there. Finally the father said it should be left with the children. Earnestly we prayed that those children might decide aright.

The two little girls were on hand for the first day, and we prayed for the boys, who were older. One of the boys was a player in the basket ball team of the public school, and it would mean a lot to him to give it up. The second day one of the boys came, but not the ball player. And I am sure it was directly in answer to prayer that on the third day both boys were here, and not grudgingly but wholeheartedly ready to take hold of everything.

It is interesting to us that both the father and the brother went to the public school teacher and explained why they felt that they should send the children to our school.

Almost as soon as school opened, these children came to our Sabbath school alone each week, with no encouragement from older members of their family.

The father began to keep the Sabbath the last of December, and since then the whole family have met with us from week to week.

An older sister, a girl of nineteen, is the homekeeper, as the mother is dead. In January this dear girl gave her heart to God to keep His commandments, and is developing into an earnest Christian anxious to learn all she can of this truth. One day she made the remark, "I have

no time for foolishness, there is so much I must know."

Just a week after her conversion, her youngest aunt, a girl of eighteen, decided she must be a Christian and obey this truth. It was wonderful to us to see this girl take her stand, knowing as we did what she must meet. Her mother is prejudiced, and will not let her come here when she can help it. Sometimes she can scarcely read her Bible in peace at home, yet she is keeping up with the Bible Year and the Morning Watch, and is reading our books one after another. She said, "I know it will be hard, but it is right."

We feel that the Lord is preparing these young people for a work in His vineyard.

The young man mentioned is still at school, and is happy now to have a seventeen-year-old sister with him, both fitting themselves for service. Their father was asked one day if his son was studying to be a "preacher." He answered, "No, but he has two Bible lessons a day and three on Sabbath, so I guess he ought to know something about it." He meant, morning and evening chapel.

Our school has been very satisfactory this year. Every child is in earnest,—and why shouldn't they be when they came in the face of opposition?

Much interest centers around their Bible lessons. The big boys say it is their favorite study. They love the drills on finding texts. One feature of our Christmas program was a regular review recitation of the first and second grade Bible. The children told their stories with the greatest interest. They have learned by heart more than thirty Bible verses, and are able to tell where each is found.

The great difficulty with our Bible studies is that only one in the class has a whole Bible, and its print is so small it can hardly be seen on cloudy, dark days. It is almost pitiful to see a child hunting for Isaiah when parts of it may be mixed in with Deuteronomy or over in Hebrews. It takes patience on the part of both teacher and pupil. But we are very thankful we have any to use, some are from California, some from Massachusetts, and some from States between. God has promised that His word shall not return to Him void, and so even apparently worn-out pages still speak.

I had hoped at the close of school this year to give to each child a cheap Bible for his very own, but the dream will have to wait until another year.

We see much to encourage us in many ways, interest awakening in some places, and at the same time opposition and prejudice deepening in others. But we believe God's hand is beginning to work, and seed is bearing fruit, and we hope to see many souls gathered into His soon-coming kingdom. We believe these young people are being led to step out, that they may help to finish the work for their own people.
SUSAN WALLEN ARD.

Fountain Head, Tenn.

TWELVE persons were baptized at Silvertown, Oreg., January 20.

* * *

As the result of work done by students of Emmanuel Missionary College at Baroda, Mich., four persons have taken their stand for the truth and have been baptized.

ENGLISH SUBSCRIPTION BOOK WORK IN INDIA

THERE is quite a scope for the development of the English subscription book work in the Southern Asia Division (India, Burma, and Ceylon). Brother F. O. Raymond has canvassed steadily here for about ten years, confining his efforts chiefly to the securing of subscriptions for our English periodicals and the sale of books for cash. In all this time, I understand, he has not yet covered all the available territory. He has had good success, and has made a good steady record through all these years.

In the latter part of 1922, three colporteurs from Australia came to our division to engage in self-supporting work with our English subscription books. The first few weeks of work involve getting accustomed to the climate and conditions, and learning the best way to meet the people successfully. Even so, the brethren have done well. The following is the record of their sales from the time of arrival to the end of December:

	Hours	
C. E. Renfelt -----	185 (gold)	\$303.60
H. G. Scarfe -----	132 "	336.88
S. J. Johnson -----	360 "	885.92
Totals -----	677	\$1,526.40

Brother Johnson is selling "The Great Controversy" in Calcutta. Brethren Renfelt and Scarfe are selling "Daniel and the Revelation," the former in Rangoon and the latter in the cities of northwest India.

We hope to see the development of this work continued and a larger number of men engaged in it. This is an invaluable means of bringing the truth before the many different peoples in this division, and is bound to yield results in the salvation of souls.
W. W. FLETCHER.

* * *

SOW BESIDE ALL WATERS

WHILE engaged in home missionary work in Rockford, Ill., I was impressed to visit the unfrequented portions of the city. In one home I found two interested young men, whom I supplied with our good reading matter. A few others purchased some of our small books.

As I proceeded, I felt impressed that I would meet one whom I ought to see. I was on a footpath in a manufacturing district, a high board fence on one side, a stream of water on the other. As I saw no one, after a time I was about to retrace my steps, when a gate opened, and I was confronted by a man of foreign birth who seemed surprised at my being in that place (I am eighty-one years of age and not very strong).

I felt this was the person I should meet, and managed to make him understand the nature of my work. He seemed to grasp the meaning of the things I told him, although he had never heard of them before. Fortunately, I had reading matter in his language, featuring scenes in his own native land, which he accepted eagerly, asking me many questions.

The outcome I cannot know, but I felt in my soul that here was a chosen vessel whom the Lord would use to do a good work for Him. We must sow beside all waters, and the Lord will give the increase.
MRS. S. M. BENNETT.



REVIVAL IN THE SOUTHLAND

Ministerial Council Held in Nashville, Tenn.,
January 18-22

THE latter part of the month of January there was held in Nashville, Tenn., the most unique, the most remarkable, and altogether the most wonderful meeting ever held by this denomination in the Southland. Nearly all the ministers and leading workers in the two Southern unions were present.

Speaking of this meeting, ministering brethren who have been in the work for over thirty years, said that while they had attended nearly every special meeting held by this people during that time, they had never experienced such a deeply spiritual feast as this one. We were not gathered there as ministers and leaders, but as individuals who keenly sensed our great human weakness and the need of a revival and a reformation in our ranks.

Elders A. G. Daniells and C. H. Watson were in charge of these meetings. There was no pulpit oratory, no long and studied sermons; but as the Holy Spirit lead and impressed the brethren, we read, studied, and searched the Scriptures and "Testimonies" together. No effort was made to play upon the emotions, but under the mighty working of the Holy Spirit, our lives were mirrored before us, hearts were broken, confessions made, and every heart was lifted in agonized pleading that the Lord would come into our lives and cleanse, and make us fit and holy vessels to do His bidding.

A month has now passed since that wonderful meeting, and it is most gratifying and encouraging to receive the reports which are coming in from different parts of the field, telling of the results of similar meetings held among our churches. This movement which has been started is of God, and it is the means by which He is going to cleanse His remnant church from its dross and purify unto Himself a peculiar people without "spot, or wrinkle, or any such thing."

I would like to quote from all the letters I have received, but each one contains the same encouraging word of revival, reformation, and renewed consecration among our churches. This report from the pastor of one of our larger churches in Carolina gives the purport of them all:

"I am still enjoying the blessings received while at the Nashville meeting. In order that others might enjoy them with me, I have held revival services for ten days in our church here, and I can truly say that we have indeed had a spiritual feast. The Lord came very near to His people, and many sins were confessed and wrongs made right between brethren. Many things that I knew nothing about were brought to light by the Holy Spirit.

"This church is in a better spiritual condition now than it has ever been before. A number of backsliders have been reclaimed, while others have taken their stand for the truth for the first time. We will have a baptismal service on communion day, at which time six persons, and perhaps more, will be baptized.

"Last Sunday night we had the largest attendance that this church has ever had. It made me think of the great work this people might do if they were only right with the Lord. Surely, when His people are really right with Him, in tune with Him, He will send the people to hear the message. We are of good courage, and our greatest desire is to be right with the Lord."

We just closed the best and most profitable church officers' conventions ever held in Florida—one for the white, and one for the colored. In connection with topics taken up in church official and business lines, revival services were held. We found this combination worked well, and by correlating the spiritual with other lines of church work, we reached results beyond anticipation. Our church officers and workers returned to their post of labor fired with a new zeal for the Lord.

May God help us, not only to retain the blessings we are receiving to build us up in the Christian life, but to continue to study God's word, and pray, and work as never before. Our work on earth is nearly finished. "Let us therefore," in the words of the apostle, "cast off the works of darkness, and let us put on the armor of light." W. H. HECKMAN.



COLUMBIA UNION CONFERENCE

DURING the last year the churches of the Columbia Union have done much to advance the cause of Christ. Well-organized plans were followed, and as a result, light and truth were imparted to the people. The providences of God were seen in soul-saving, and in the healing of the sick. While endeavoring to raise funds for the mission fields, it has been our constant purpose to promote spirituality in the home and in the church.

At the last Fall Council, held in Kansas City, Mo., it was a perplexing question to know how to plan to maintain all the foreign missionaries in the fields, since the funds which were then coming into the mission treasury were entirely insufficient. We returned home from the Council, and told our brethren and sisters the situation, and made known to them the plan to ask the conference workers and members in all the churches to donate one week's salary. This call for funds met with a hearty response over the entire union. Some even borrowed money to give.

The loyalty of our people brought the total amount for missions by the end of the year up to \$267,894. Of this amount, \$90,678 was raised through the Harvest Ingathering work. The tithe for the year was \$461,459. The words of the psalmist were fulfilled, "Thy people shall be willing in the day of Thy power."

The large amount of funds raised was due to the earnestness of our people and the efficient leadership of the conference workers. In God's providence some of these workers have been called to other fields of service, as calls came from the General Conference for their release. Prof. C. C. Pulver, secretary-treasurer of the union conference, accepted a call to

act as business manager of the Washington Sanitarium. Brother Pulver has rendered valuable service to the union during the last six years. Brother E. J. Stipeck, secretary-treasurer of the New Jersey Conference, now fills Brother Pulver's place in the union conference.

Elder J. A. Leland, president of the East Pennsylvania Conference, was called to take the presidency of a union conference in the Inter-American Division. Elder Leland's work in East Pennsylvania was much appreciated, and the conference made excellent progress while he was there. Elder B. G. Wilkinson has accepted the presidency of the East Pennsylvania Conference, and is now laying plans for aggressive work. The people of eastern Pennsylvania gave Elder Wilkinson a hearty welcome, and the churches in Philadelphia are enthusiastic over plans for an evangelistic effort, which Elder Wilkinson will conduct in the Garrick Theater. Twelve thousand copies of *Present Truth* have been ordered for the campaign, and the churches are being organized into bands to push forward the work.

The spirit of the brethren and sisters in Philadelphia reflects the earnest desire of our devoted people throughout the union to inaugurate more aggressive evangelistic campaigns in every part of the field. The conferences have been spending considerable time in revival meetings and soul-winning work. At our last union conference committee meeting, held February 19, the following resolutions were passed:

"WHEREAS, present conditions indicate that there should be a great forward movement of a most deeply spiritual character among our people; therefore,

"We recommend, 1. That the conferences of the Columbia Union, in concert with its officers and secretaries, lay immediate plans for a strong revival and reformatory movement among the members of the union.

"2. That the officers of the union assist the fields in arranging for dates and speakers.

"3. That we join in the work already begun in the conferences.

"4. That we make special effort for the conversion of the youth and children, and that we begin immediately with an effort in behalf of the young people of the college, the academies, and the church schools. The special Week of Prayer for the youth, we suggest as a good time to begin.

"5. That earnest efforts be made to get all our people to take up systematic Bible study, and to join the Bible Year.

"6. We also recommend that earnest efforts be put forth in our conferences to take up systematic study of the 'Testimonies;' and that we encourage our people to render perfect obedience to this Heaven-inspired counsel.

"7. That the Home Missionary and Missionary Volunteer Department workers endeavor to make permanent the results obtained by putting the churches to work.

"8. That we urge the youth to secure a training in our schools for the work of

the Lord; and that we seek to have our members everywhere sense and fulfil their responsibility toward the youth, to the end that they may become interested in securing a Christian education; and that we aid them financially, when it is necessary, to meet their expenses; also that our people make a special effort to carry out the instruction of the spirit of prophecy with reference to church schools."

We are glad to report that through the efforts of the Missionary Volunteer societies, 419 young people were converted last year. We hope every one of this number will stand true to the message, and that many of them will be found in training for the Master's service.

Our book and magazine sales amounted to \$210,466 last year. We believe many more of our young people will in the future find the sale of our publications an effective method of paying their way through school. Never before have we seen so many people interested in our literature. Many inquiries are coming in from individuals who are wanting to know more about our faith.

We realize that the end is drawing near, and we know it is not by might nor by power, but only by the Spirit of God, that we shall be able to carry into effect the resolutions which we have made. We therefore earnestly request the united prayers of all our people in behalf of the success of the movement which we are undertaking, that together we may share in the anointing of which Jesus spoke when He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

F. H. ROBBINS.

* * *

DEDICATION OF NEW GERMAN NEW YORK CHURCH

ON Friday and Sabbath, March 2 and 3, meetings were held at the new German New York church, at which time a fitting dedicatory service was held. The erection of this building has been in progress since last spring. It occupies an excellent location at 330 East 156th Street, New York City, in the midst of a large German settlement.

The surroundings are such that it would have been inappropriate to erect a building inferior and unsuited to such conditions. Of course it is very expensive to secure ground and erect a building in New York City. We feel very thankful that such an excellent building has been provided for this church at the expense of about \$63,000. It has a seating capacity of 400. It is neat, attractive, and commodious, and well fitted in every way to serve this growing congregation. The interior is even more attractive than the exterior, as indicated by the accompanying picture.

Elder M. H. Schuster, the pastor of this church, is carrying forward a successful effort in this community, and he expects to continue his public efforts in this new church building.

The present membership is something over one hundred fifty, and quite large baptismal classes are waiting to be admitted to the church.

On Sabbath afternoon the regular dedicatory service was held. Many of the Greater New York workers were present, and a large attendance from the various churches taxed the capacity of the new auditorium to its utmost. This service, with other meetings that were held during these days, constituted a very fitting occasion, as this new building is set apart to the worship of God, and to serve in this important center for the finishing of the message. It means more than we can easily realize to provide such a church home in this great center, and we feel certain that it will give a fresh impetus to the German work in New York City.

We congratulate the church on the results of its earnest endeavors, results which have been made possible through assistance given by the General Conference and in other ways.

E. K. SLADE.



New York City German Church Building

THE SOUTHWESTERN UNION WORKERS' MEETING

Dallas, Texas, February 26 to March 3

"THOSE who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." — "Testimonies," Vol. I, pp. 187, 188.

At the appointed hour Monday night, February 26, all the laborers in the Southwestern Union Conference assembled in the Dallas church to join with Elders A. G. Daniells and G. B. Thompson in a real revival meeting. For the keynote, the above statement given through the spirit of prophecy was daily sounded in our hearing. The supreme purpose of this occasion, its main objective, was to seek God earnestly for the return of our "first love," the cleansing of our own individual hearts, and the needed fitness for service which would enable us to finish quickly our God-given task in this generation. From the very beginning, the meetings were marked with unusual power and spiritual blessing, and we feel that our time was profitably spent together.

Elder Daniells took the leading part in giving the instruction. During his opening remarks, he stated that it brought to

him special joy to be with us in Dallas at this time, because looking back over the forty-five years of his ministry, he readily recalled the fact that it was in 1878 that he stepped from the train in Dallas to act as tent-master for Elder R. M. Kilgore, who was then conducting a meeting at Terrell, Tex., just a few miles out from the city of Dallas. This bit of news, of course, made it all the more interesting to have Elder Daniells with us here where he began his career of faithful ministry in this great world-wide movement. Since those early days, the work in Texas, as well as the union, has gone rapidly forward, and our dear brother was happy to meet so many workers here and to greet such a large church in Dallas. Indeed, it was a pleasure to all to be present.

The meetings continued five days. They were altogether out of the ordinary. There was no preaching, loud talking, nor strong appeals made to work upon the emotions. They took the form of quiet, informal sittings together to "learn of Him." Never have we witnessed many seasons before where the Spirit of God seemed to have so full control and move more deeply upon the hearts. Each one present manifested perfect freedom in contributing his little part, thus helping to make the meetings highly beneficial. Every moment possible was given to earnest consideration of the call from God for "a revival and a reformation," as presented to us through the messages contained in the Bible and the spirit of prophecy.

We looked well into the "victorious life." "Righteousness by faith" was given the old-time setting. Sins that have brought so much failure to our work were pointed out. We saw as never before the loss sustained in the neglect of Bible study, prayer, and the daily perusal of the "Testimonies." We were led to see that much rubbish in the form of joking, jesting, unkind criticism, evil temper, selfishness, envy, and hard feelings toward one another had been piled up so high against the heart's door that it could not be opened wide to let the Saviour in. The conviction brought to each the true realization that we were not prepared for the latter rain, the finishing of the work, nor for translation day.

So we set about to clear the King's highway and open the heart's door. The statement from the Spirit of God referred to above, was ever kept uppermost before us daily, and with one accord we gave expression to our acceptance of this counsel of the True Witness, and to our determination to appropriate its true worth to ourselves, making a practical application of it to our own individual life, in order that we "may come up on every point, stand every test, and overcome" by the grace of God, "be the price what it may."

From the very outset we were led by the Holy Spirit to believe that here in the Southwest "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." And, too, we learned that a "revival need be expected only in answer to earnest prayer;" therefore, much time was spent upon our knees, as well as in the secret chamber, earnestly appealing to Heaven for help.

From hour to hour, as we perused our study, it was forcibly revealed that

"Christ's followers have no right to stand on the ground of neutrality. There is more hope for an open enemy than for one who is neutral." We with undimmed vision could see that it was our duty, as well as a blessed privilege, "by confession, humiliation, repentance, and earnest prayer, to fulfil the condition upon which God has promised to give us His blessing, and not longer stand upon the enchanted ground of neutrality."

All were brought to realize that "if we have any regard for our souls' salvation, we must make a decided change." For this experience of deliverance from lukewarmness, we unitedly sought heaven. As the still small voice answered back, pointing out the way of escape, our hearts were humbled and subdued; confessions were made, wrongs righted; brother was bound by the cords of love to brother; and a shout of victory mingled with praise and thanksgiving for deliverance was heard in the assembly.

On the Sabbath, the last day of the meeting, it was indeed encouraging to listen to the ringing testimonies borne, giving evidence that God had truly revived hearts, that Christ, the one "altogether lovely," had been exalted within, and that we together stood with Him upon a higher plane. The blessed season was altogether too short, and remembering Peter upon the mount of transfiguration when he said, "Lord, it is good for us to be here," we bade each other farewell with feelings of regret as we returned to our different fields of labor. However, we went back stronger than when we came.

To the Lord be all the praise for this wonderful season of refreshing and for this heavenly sitting together. The courage of the laborers throughout the union was never brighter. God has put a new song in our mouth, and we, as workers together with Him, move forward to join in this great revival and reformation movement to bring to our dear people in this part of the vineyard the call of the Master through His servant,—"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." We sincerely pray that as the result, God will enable us to perform well our part, "to come up on every point, stand every test, and overcome, be the price what it may, heed the counsel of the True Witness," "receive the latter rain, and thus be fitted for translation," the glorious event soon to dawn. May it be even so!

J. F. WRIGHT.

✻ ✻ ✻

THE SUMMARY

At the Publishing Department conventions that were held during the winter in North America, many of the leaders expressed the conviction that we had turned the corner, and that 1923 would be a much better year for this department of the work than 1922 had been. Our January report shows that these brethren were not mistaken in their convictions. This summary shows that ten unions out of the twelve in North America made substantial gains over the same month last year, the total gains in North America in orders taken being over \$22,000, or 46 per cent.

The gains in the foreign fields are even greater than in the homeland. Last year we were able to report only \$16,500 worth

COLPORTEURS' SUMMARY FOR JANUARY, 1923

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Atlantic							
Bermuda	--	----	\$ -----	\$ 170.75	62	\$ 8.79	\$ -----
Greater New York	10	471	1259.17	1402.71	17925	1830.00	1326.25
Maine	5	111	276.74	1233.34	1693	244.00	187.50
Massachusetts	8	425	497.55	1766.15	8472	553.38	1103.25
New York	15	948	2122.50	3331.22	2618	386.85	170.60
N. New England	6	366	774.57	1768.15	2057	210.64	154.20
S. New England	1	163	499.75	762.95	1360	238.17	145.85
	45	2484	5430.28	10435.27	34187	3471.83	3087.65
Central							
Colorado	8	303	584.70	299.00	2810	304.45	64.50
Inter-Mountain	6	284	518.80	449.30	486	74.44	-----
Kansas	--	----	-----	-----	3544	287.98	106.95
Missouri	7	481	624.65	815.15	4764	279.53	171.10
Nebraska	6	67	183.25	210.55	5526	329.96	44.25
Wyoming	2	107	252.80	-----	1792	115.11	71.80
	29	1242	2164.20	1774.00	18922	1391.47	458.10
Columbia							
Chesapeake	12	556	1245.25	271.35	7879	316.63	288.50
District of Columbia	5	225	593.25	-----	4776	418.60	526.10
E. Pennsylvania	15	757	1144.75	2495.10	33774	1123.44	95.00
New Jersey	12	642	842.81	1053.83	8630	697.28	318.00
Ohio	22	1920	3987.40	2852.05	7264	588.14	287.30
Virginia	10	606	1086.50	870.85	2876	118.10	60.25
W. Pennsylvania	10	485	1221.40	1344.45	1408	191.25	180.75
West Virginia	15	1246	3525.82	1418.20	1705	130.92	247.00
	101	6437	13647.18	10305.83	68312	3584.36	2002.90
Eastern Canadian							
Maritime	2	175	229.50	300.00	1372	50.99	-----
Newfoundland	--	----	-----	-----	59	10.43	-----
Ontario	5	397	543.16	937.45	817	147.07	52.50
Quebec	2	-----	19.30	679.00	140	20.35	18.75
	9	572	791.96	1916.45	2388	228.84	71.25
Lake							
Chicago	7	611	1011.95	381.80	38503	1490.14	1967.15
E. Michigan	9	569	1266.95	997.75	41821	1277.35	419.00
Illinois	12	1136	1629.60	1618.40	4272	285.33	237.40
Indiana	21	1027	3238.85	2207.20	5300	448.23	90.00
N. Michigan	10	720	1572.48	282.25	5980	232.78	5.70
N. Wisconsin	7	97	882.55	1765.55	1137	120.40	37.40
S. Wisconsin	10	690	1229.00	1023.35	11992	567.58	101.55
W. Michigan	8	320	1206.90	-----	13047	600.20	251.85
	84	5170	12038.28	8276.80	122052	5022.01	3110.05
Northern							
Iowa	7	432	657.41	841.32	3432	405.16	198.20
Minnesota	7	459	737.77	165.70	2265	341.61	93.20
N. Dakota	--	----	-----	-----	920	91.01	11.75
S. Dakota	1	89	153.00	341.80	1005	104.60	45.00
	15	980	1548.18	1348.82	7622	942.38	353.15
North Pacific							
Alaska	--	----	-----	-----	5	.87	-----
Montana	--	----	-----	-----	5004	375.75	38.20
S. Idaho	--	----	-----	-----	1070	162.66	143.05
S. Oregon	--	----	-----	-----	569	87.00	6.95
Upper Columbia	5	371	1008.70	914.15	20501	654.61	120.50
W. Oregon	6	306	439.90	702.60	6077	523.90	220.05
W. Washington	10	1263	1858.77	-----	2581	405.95	298.15
	21	1940	3307.37	1616.75	35807	2210.74	826.90
Pacific							
Arizona	--	----	-----	117.50	1185	116.73	65.00
California	8	420	749.30	1037.10	11461	935.33	395.45
C. California	2	23	168.00	26.50	1795	231.26	54.40
N. California	5	186	379.35	98.40	1971	293.55	151.30
Nevada	1	95	307.60	-----	162	23.53	-----
S. E. California	2	153	417.18	422.00	6861	554.79	127.65
S. California	12	545	1251.40	286.25	7137	1113.49	457.90
Utah	3	188	490.65	433.75	120	18.17	16.75
	33	1610	3763.48	2421.50	30692	3287.35	1268.45
Southeastern							
Carolina	13	504	984.95	3838.30	3430	205.59	74.75
Cumberland	17	1996	3586.80	1521.00	13407	469.67	87.10
Florida	13	772	1860.00	595.75	2366	209.01	45.00
Georgia	13	1091	1935.50	1472.35	842	73.86	24.75
	56	4363	8367.25	7427.40	20045	958.13	231.60
Southern							
Alabama	13	1100	1915.75	-----	1559	89.20	61.35
Kentucky	20	1522	3658.15	-----	1297	167.53	68.60
Louisiana-Mississippi	19	1886	3579.45	-----	4814	216.73	142.90
Tennessee River	12	928	1857.60	-----	1792	242.85	76.70
	64	5436	11010.95	-----	9462	716.31	349.55
Southwestern							
Arkansas	7	893	2548.25	908.40	614	85.86	1.25
N. Texas	4	218	283.15	361.70	1636	188.16	46.75
Oklahoma	13	1357	1765.10	397.35	5353	462.24	278.60
S. Texas	8	617	1454.80	555.90	1089	149.44	13.30
Texico	5	442	551.75	365.40	1454	220.81	47.50
	37	3527	6602.55	2588.75	10146	1106.51	337.40
Western Canadian							
Alberta	7	754	1137.20	-----	522	82.17	6.25
British Columbia	2	131	192.60	-----	5641	172.92	10.75
Manitoba	3	183	242.55	-----	306	56.78	3.70
Saskatchewan	5	98	144.00	99.00	518	52.26	83.50
	17	1166	1716.35	99.00	6987	364.13	104.20
Foreign and Miscel.							
Mailing lists	--	----	-----	-----	67930	2508.80	470.75
	--	----	-----	-----	51973	10430.35	6436.55
	511	34927	\$70383.03	\$48210.57	486525	\$36223.21	\$19151.59

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
African	27	1880	\$ 5990.26	\$ -----		\$ 638.76	\$ -----
Austral *	46	7793	12314.06	-----	13177	1770.24	-----
Australasian	95	6198	18876.91	-----	76450	2890.55	-----
Gen. European	94	12159	13018.00	-----			-----
Chosen	18	1778	1028.50	136.65			539.75
Czecho-Slovakian	56	4685	1362.10	3205.84	3818	618.05	1275.09
Cuban	11	629	2629.27	509.50			-----
E. German	135	12560	9395.00	-----	13895	238.00	-----
E. Brazil	47	3829	1639.64	-----	2417	361.37	-----
E. China	---	---	-----	144.20	---	---	408.55
E. Siberian	---	---	-----	152.05	---	---	19.05
Guatemala	3	245	793.00	309.30	---	---	-----
Hawaiian	---	---	-----	274.00	---	---	8.25
Honduras	5	246	1272.20	-----			-----
Japan	15	1588	386.21	-----	7633	701.30	-----
Jamaican	7	472	620.90	-----			-----
Jugo-Slavia †	34	91785	4878.08	-----	5684	262.51	-----
Latin	42	3467	2058.48	-----	373	217.85	-----
Malaysian	12	608	980.19	-----		312.81	-----
Manchurian	---	---	-----	177.41	---	---	432.00
Mexican	12	799	4437.30	1253.50	---	---	-----
N. E. India	11	1840	123.95	-----	1727	24.65	-----
Philippines	44	2540	4662.00	4310.05	---	---	-----
Porto Rican	16	249	2978.45	-----			-----
Rumanian	37	2821	1161.16	2582.35	3702	155.00	812.79
S. Asia	---	---	-----	2008.26	---	---	-----
S. Brazil	23	2525	1478.42	-----	1890	233.50	-----
S. China	---	---	422.99	-----	1196	250.30	-----
S. Caribbean	8	457	847.80	855.94	---	---	-----
Scandinavian	151	14323	3305.80	-----	8232	1254.11	-----
Venezuela *	2	275	567.00	593.30	---	---	-----
W. Caribbean	8	707	1238.90	-----			-----
W. China	2	638	332.57	-----	992	279.55	-----
W. German *	109	18684	17834.00	-----	22370	298.26	-----
North Amer. totals	1070	195730	\$121628.14	\$16512.85	168061	\$10556.81	\$ 3495.48
	511	34927	70388.03	28210.57	486525	36222.21	19151.50
	1581	230657	\$192016.17	\$44723.42	654586	\$46780.02	\$22646.98

* Two months.

† Three months.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1922	Value		1923	Value
January	19113	\$ 3495.48	January	163061	\$10556.81
February	555769	32032.17			
March	444001	54263.90			
April	409053	44709.11			
May	252198	15127.97			
June	224485	23035.57			
July	296076	18951.07			
August	240016	16742.91			
September	111550	54186.43			
October	186334	10744.86			
November	276077	15716.03			
December	211899	8545.46			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1921	1922	1923		1921	1922	1923
January	190441	84369	486525	July	181389	90704	
February	1605595	112742		August	113586	86239	
March	112220	71205		September	87063	107823	
April	273376	106783		October	125981	28336	
May	197606	38291		November	79876	79452	
June	135614	178751		December	64150	65234	

COMPARATIVE BOOK SUMMARY

	1918	1919	1920	1921	1922	1923
January	\$ 78276.77	\$111467.25	\$141929.40	\$234508.59	\$64723.42	\$192016.17
February	64560.50	114848.54	138199.16	246104.17	269480.88	
March	112583.10	171496.11	196766.41	229220.64	335216.32	
April	128480.24	251307.66	255974.97	261338.96	253342.04	
May	160112.53	244584.54	245806.24	242377.33	241475.39	
June	276413.96	331166.18	480868.75	385315.49	315302.10	
July	336262.65	531282.95	718972.53	356481.93	321879.95	
August	207615.34	343787.50	437858.18	246749.54	229792.18	
September	137462.98	231475.12	349418.19	331932.39	225721.42	
October	133593.11	199530.88	400422.05	168669.44	112044.39	
November	101093.49	173967.04	237793.80	173215.72	209852.79	
December	117592.42	131193.54	215795.56	177428.46	145672.59	

\$1854347.09 \$2886059.62 \$3819785.24 \$3075842.26 \$2724473.97.

of books sold in January, while this year our report shows \$121,600,—over seven times as much as during January last year. The foreign periodicals show a gain from \$3,400 to \$10,500.

The increase in periodical sales in the homeland is due largely to the fact that beginning with this year we are including the sales of all periodicals instead of simply the magazines.

We believe that every reader of the REVIEW will rejoice with us over the splendid gain which our colporteur work shows for the first month of the new year. We are sorry that this summary is so late in being published, but there have been reasons which made this delay necessary. Let us unite in praying that the colpor-

teurs may keep up and increase these good records throughout the year.

N. Z. TOWN.

* * *

A NURSE A FRIEND INDEED

WELL may we revise an old, time-worn maxim to read, "A nurse in need is a friend indeed," at such times as when the "flu," measles, and other epidemics force their intrusive presence into a school dormitory. This has been the experience at Oshawa Missionary College this winter, and we have the Washington Sanitarium to thank for the services of Miss Pansy Palmer, R. N., who has rendered such faithful service, even beyond her strength at times.

In the first place, just after the Christmas vacation, we had an epidemic of influenza which kept the nurse and her class in practical nursing busy night and day, there being as many as twenty-five down at one time. Then, just as we were recovering from this malady, came an unusually hard epidemic of measles. As soon as we knew it to be measles, we improvised an isolation hospital out of an old house formerly used as the print shop, before the Canadian Watchman Press was established. Soon Miss Palmer had twelve to take care of, so had to call on members of the class to assist. I am glad to say that all have recovered without any complications from either the influenza or the measles. I cannot say this without feeling exceedingly thankful to God for His watchful care and healing power, and for giving us as a people such a wonderful gospel of health. I hardly know what we would have done this winter if it had not been for the sanitarium's help in giving us the services of a graduate nurse.

Right in the midst of our epidemics we received calls from town to furnish practical nurses from our class, but we were unable to spare any of the students, even though the demand was urgent. We are glad, however, that we are becoming recognized in such lines. Truly Canada is a great field for medical missionary endeavor. In all of Eastern Canada we have no representative of our medical work, save the nurse here at the college and two or three private nurses. We are looking forward to the time when more emphasis can be placed on this phase of the message.

K. L. GANT.

* * *

WAKE UP, MOTHERS!

I AM writing this from the Pacific Coast, where I am engaged in holding a series of home institutes. A very deep interest has been displayed in these institutes by fathers, mothers, young people, and children. The studying together of some of the questions that arise in home-making and child training has been recognized by all as valuable and helpful in the Christian home life. Any reform upon the principles of our faith, whether in physical or spiritual or social life, must first of all be evidenced in the home; for "out of the heart 'are the issues of life,' and the heart of the community, of the church, and of the nation, is the household."—"The Ministry of Healing," p. 349.

Said a pastor: "This home institute has gone to the foundation of our needs. It is a revival that will last." One of our veteran educators said: "We began the educational work of our church by establishing colleges; then we made academies and church schools; and at last we have come down to the foundation and propose to build the home. It is the most important step we have taken."

No Aimless Thing

One of the most effective means the Home Commission has of fostering the home work is the Young Mothers' Society, which was inaugurated at the beginning of this year. The society is not an aimless thing; it is the medium of a regular, systematic, progressive education in home-making. Every member of the society subscribes for the Mothers' Lessons, which are sent out each month by the Home Commission, and which are to be

studied privately and in the society. The lessons are upon story-telling (Bible largely), nature study, health, and home culture, which includes child training.

The reports from the societies at work are enthusiastic. One mother says: "I have dreamed of this kind of work, and longed for it, ever since I became an Adventist. It is the fulfilment of my deepest hopes." Says another: "I have wanted so much to be in the work of the Lord. And while I have realized in a way that I had an important field in my home and the training of my children, I have not realized its possibilities as I am now beginning to. I rejoice in the conviction that I have the most important place in the work of God that I can fill, and I am going forward joyfully in the study of how better to fill it."

Pleased with the Lessons

One mother who has aroused interest and organized societies in eight different churches, wrote upon receipt of the first lessons: "I think I never did anything in my life in church work that met with the response this work does. Almost without exception the young mothers want to study, and they are wonderfully pleased with the first lesson. These lessons are so far ahead of anything I even dreamed of in my wildest imaginations, that I am enthusiastic." And three thousand miles away from her, another mother wrote later: "The January lessons were wonderful, but the February are better." Well, March comes next.

The Young Mothers' Society is but one phase of the work of the Home Commission; but with our slender force it is taking a very great part of our time and energy. There ought to be results commensurate with the effort. There should be a Young Mothers' Society in every church and every community where there are mothers of young children. So far, Mrs. Williams writes me, there have been organized 60 societies, besides 53 isolated subscribers, making in all 678 mothers who are taking the course. That is good; but it is not good enough. We ought to make it a thousand within the next month. And before we have finished, we want to make it ten thousand. The whole English-speaking world should be included this year; and we shall look hereafter to extending it into other languages.

What are you doing about it? If you are where you cannot form a society, you can subscribe for the lessons alone; though one or two of our sisters so situated have formed societies of interested non-Adventist young mothers, as we are glad to have them do; for the lessons will equally benefit them, and give besides a common meeting ground which may have other and splendid results. There is no better form of missionary work. But if there are mothers in your church who should unite, will you not take an interest in forming a society?

Not Too Late

It is not too late. Subscriptions, whenever taken, date from the beginning of the year, and you will receive the first and all succeeding lessons. The later you are, the more you will have to make up, and we should scarcely recommend the formation of a society after the middle of the year. You have from now till June; but don't wait any longer. Wake up, mothers! Let us see the motherhood of the church arouse to active interest, study, and performance. Send for an

Outline of the Young Mother's Society to the Home Commission, Takoma Park, Washington, D. C.; study it, follow its directions, and fall into step. Parents have more responsibility than any others in finishing the work of God soon.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"The Ministry of Healing,"* p. 349.

ARTHUR W. SPALDING,
Sec. Home Commission.



HISTORIC PLACES

TIME makes history of present experiences. The passing of time also makes certain places historic. The early home of Mrs. E. G. White, at one time of no special interest outside of her family, is now visited by our people with pleasure and a sort of veneration. The place which Elder James White bargained to mow by the acre with a scythe to obtain means to advance the publishing work, receives attention.

Under peculiar circumstances the third and fourth church buildings erected by Seventh-day Adventists in Battle Creek have been destroyed by fire, but it is a matter of special interest to all who have ever seen them to know that the first and second buildings erected by our people in that city as places of worship still stand, with some changes, of course. In the first of these was held the noted conference of 1855.

A few years ago a touring party on a trip through many States stopped at the conference office in Rome, N. Y., to see the church building next door. One remarked that he attended the General Conference held in that building in 1882. The other, who was born years after that date, said he had never heard that a conference had been held in that place.

About five miles north of Allegan, Mich., at Monterey, is another place that now receives attention from all of a reminiscent nature. Here is found the old home of Elder Joseph Bates, on Poplar Hill, close by, is the old, well-kept cemetery where this distinguished pioneer and his companion are buried. Many names of other families connected with this movement are also to be seen.

Speaking of cemeteries, mention should be made of well-filled Oak Hill in the east end of Battle Creek. Many of our earlier workers here await the Life-giver's call. Among them are Elder James and Mrs. E. G. White, several members of their family, and Elder B. L. Whitney, who was here laid to rest on his return from Switzerland in 1887.

Most of these places are more or less known now, but as time goes on, other places come to notice by reason of events that have taken place in connection with the rise of our work. One of these is a large farm two miles east of Wellsville, N. Y. It lies on the south side of the Trapping Brook Road. In the earlier days of our work, this place was owned by a good brother named Edward Witter and his wife. The place is very hilly, and their home at that time was in a little cottage on the hill a half mile back from the road, near a fine spring. A barn

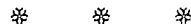
stood near. They were very hospitable people, and all Adventists who came that way, received a royal welcome to their hillside home.

Elder J. N. Andrews came to Wellsville to visit the old "Niles Hill" church, probably the first Seventh-day Adventist church building in western New York. He was then writing his "History of the Sabbath," and a quiet retreat was very acceptable. He found it in the old house on the hill, and stayed there nearly all one winter. During this time much of that sound book was written.

Years afterward, the writer, as a small boy, enjoyed the same hospitality in the same place; and still later, after a new home had been built on the road, helped year after year to gather hay and store it in the old house.

Many years later the idea occurred to obtain a photograph of the old house, which it was recognized would be of much interest to readers of the REVIEW. But a visit to the place last autumn showed that time had now done its work. The old barn still stands, but only the stone foundations of the house remain. Members of the family of a later generation had forgotten, or never had known of, Elder Andrews' work at this place.

H. E. SIMPKIN.



BLASTING AT THE ROCK OF AGES

When Dr. Percy Stickney Grant, a prominent Protestant Episcopal clergyman in New York, recently declared from his pulpit that it is superstition unworthy of right-thinking people to regard the church edifice as a place of consecration; that Jesus Christ, according to his belief, did not have the power of God, and that His miracles could be explained by scientists today, there fell upon his own ministerial circle grave consternation.

There began a wave of publicity and discussion of evolution, higher criticism, and the Bible, that has reached everywhere. The issue is clearly drawn about the Bible itself; is it true, or is it not? Leaders claiming loyalty to God's word are alarmed as they awaken to the truth that their churches, Sunday schools, and educational institutions are permeated with the teachings of infidelity. They and others are speaking, many are writing; and the whole situation is being reviewed in the leading magazines and newspapers from one end of the country to the other.

One prominent Methodist minister has declared in his own magazine that if the Bible is to be thrown overboard by his church, then he with thousands of others loyal to it will be found joining themselves with some body of Christians that still cling to it for their faith and practice. What a wonderful opportunity such a discussion gives a church that does stand for the Bible, and all of the Bible, to let its light shine forth!

To meet the needs of this situation, the *Signs of the Times* will devote its special April two-color number to these recent developments, and give a ringing message in behalf of the inspiration of the Bible and its power to guide through the times of spiritual darkness settling upon the world. The articles in hand for this number show that the writers have caught the vision, and have written under a mighty conviction that men and women are deciding for eternity.

This will be a wonderful paper, different from any other particular piece of literature the denomination has ever issued. It will deal with the very fundamentals of the whole Christian religion. The faith of professed Christians will be strengthened; and it is hoped that the strong appeal to evolutionists, atheists, skeptics, the uninformed, and the indifferent, will bear fruit. We believe our people will appreciate it, and use it in large quantities, reaching hundreds of thousands of families with it.

Your tract society is ready to receive orders for this April number. Quantities are furnished at \$4 a hundred (10 copies and upwards, 4 cents each). Retail price is 10 cents.

J. R. Ferren.

NOW READY!

Denominational YEAR BOOK



BECAUSE this is a growing work, and the statistics of it are not only interesting but truly inspiring, the Year Book becomes more important every year. By studying the 1923 edition we become familiar with the advance of the message in the whole world, and can locate our workers who are holding up the light in the regions beyond.

EVERY YEAR IT IS MORE INTERESTING

The growing statistics take on a new aspect and give wonderful inspiration in view of finishing the work in this generation. Buy it, study it, pray for the workers, keep abreast of the message. Don't forget. Order today. Your tract society has a supply.

The Price is Only 50 cts., Postpaid

A little higher in
Canada

Steps to Christ

**A Little
Pocket
Edition of
this Won-
derful Book**

(5 1/4 x 3 3/4 inches)

**Light and
Easy to Carry**

DO you know of a young man or a young woman who needs help? Are there any of your friends who are not acquainted with the Saviour? Give them a copy of this little book, and ask them to carry it with them and read it as they have opportunity. There are 128 pages, with the wonderful frontispiece, "Christ in the Garden." The reading of this book has helped thousands to live the Christ-life. Reach a dozen people this year in this way.

Only 25 cents each

Higher in Canada

Order of your tract society



WASHINGTON, D. C., APRIL 5, 1923

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

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

CIRCULATION MANAGER L. W. GRAHAM

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

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

FROM THE BELGIAN CONGO

AMONG these untutored natives progress is slow. It is impossible to obtain good interpreters. Then we have practically no literature in the vernacular. Four of the Gospels are provided in the language, and we understand soon the entire New Testament will be provided. This will be a great help.

We are learning the language, and our presence here is accomplishing something. Much of the fear of the white man on the part of these wild natives is wearing off, and we are able to get nearer to them. On account of scarcity in mission funds, we have been obliged to reduce our school work somewhat.

During the dry season, Elder C. Robinson made a three weeks' tour of the surrounding villages, showing the Picture Roll and singing to the people. I also made a tour of one hundred miles to the northeast, doing what I could to help the people in the villages.

A foundation for a strong work is being laid here in the Congo, and we are of good courage.

R. P. ROBINSON.

Songa Mission, near Bulama.

* *

THE PACIFIC COAST CONVENTION

THE first of a series of sectional Home Missionary Conventions, authorized for North America by the Fall Council, was held at Mountain View, Calif., Jan. 8-15, 1923.

This meeting immediately preceded the Bookmen's Convention for the territory served by the Pacific Press, the last two days of the convention being devoted to a joint discussion of problems of mutual interest to field missionary, tract society, and home missionary secretaries.

In harmony with the counsel of the General Conference Committee, Elders Montgomery and McElhany gave a series of studies on "Revival and Reformation." The early morning hour and the evening services were devoted to a prayerful consideration of the Laodicean message and the call to a victorious life. Elder Spicer's Sabbath morning sermon was a stirring appeal to "be ready," and greatly deepened the determination of all to live "the life that wins."

The convention throughout was most helpful. The round-table form of the topical discussions, enabled all the delegates to add the benefits of their study and experience, and all voted that it was the best convention they had ever attended.

The great Pacific Coast territory holds an army of loyal and energetic Seventh-day Adventists, and with the earnest and capable leadership we now have at the head of our home missionary work there, we may confidently expect advancement in every phase of missionary endeavor, with a consequent harvest of souls for the coming kingdom.

J. A. STEVENS.

* *

WEST GERMANY AND THE RUHR

THE eyes of the whole world are now directed toward the Ruhr Valley, the scene of the political struggle between Germany and France. It will no doubt interest our brethren to hear something about God's work and people in this territory.

The West German Union extends from the metropolis of Hamburg in the northeast to the commercial center of Cologne in the southwest. Near the conflux of the borders of Holland, Belgium, and France, lies this densely populated industrial territory with more large cities than any other part of the country. It was here that some fifty years ago the advent message was first given in Germany; here, in the beautiful art and commercial city of Düsseldorf, the union has its headquarters; here also, in the idyllic Neandertal Valley, our union school is situated. From this region the Separatists, suffering religious oppression, emigrated to America, and today, the Pietists, who are closely related to the Quakers of England, have their home in this neighborhood. With these Rhinelanders and Westphalians, each distinctly characterized by his provincial peculiarities, hundreds of thousands of strangers of all sorts, brought here by trade and industry, form a multicolored picture. It is a sea of humanity which invites the gospel fisherman to cast out his net.

In the territory occupied by the French, which extends to Dortmund in Westphalia, we have a membership of 3,000. Cologne is the center of the English army of occupation. The great existing difficulties are, no doubt, known through the daily newspapers. Deeds of violence and unrest are daily dangers. The discontinuance of the railroad service is very inconvenient to the ministry, especially since many preachers must hold lectures in from two to three cities. These lectures are attended by thousands of hungry, searching souls; more than 400 converts were gained in this territory alone in 1922.

The danger of starvation is threatening these cities, which must depend upon the daily importation of supplies. When on one day the trains are intercepted, thousands of infants and children must be without milk. When in January the French troops entered these cities and confiscated school buildings and dwelling-houses, and requisitioned food and provender supplies, the prices went up with leaps and bounds, so that the old and already undernourished renters, widows, and poor people were not able to buy fats, milk, or flour. The relief donations of our beloved brethren in America allevi-

ated the distress of our churches, which are very thankful for the same. Herewith I should like to say a hearty "God bless you!" to our faithful benefactors in the United States who have not become weary under the burden of their sacrifices.

In Essen, the well-known former city of munitions and war implements, we have about 300 members; in Dortmund, 200; in Bochum, Mülheim, and Hamborn, each 100; in Düsseldorf and Cologne, each more than 300. In the entire occupied territory there are about fifty churches, of which about twenty are in the Ruhr Valley. Of the 9,300 members of the whole union, 1,243 were added by baptism in 1922. Through the faithfulness of our brethren, all of our 130 laborers could be maintained, even through the very hardest time. Our brethren raised 6,000,000 marks alone during the Week of Prayer.

The great lack of sufficient meeting places causes us great concern. In Essen, Dortmund, and Düsseldorf the halls are much too small, and only half of the members can be seated. In Cologne 200 members can occupy a concert hall for only two hours a week and that at a very high rentage. The same condition obtains in many other places. The assistance of the General Conference has already helped to a considerable extent, and the faithful Shepherd will tend His flock and lead it to its destination. Our brethren are loyal and of good courage. Dangers of war surround us here, but the Lord our God controls the wars in all the world.

With fraternal greetings,

P. DRINHAUS.

* *

HARVEST INGATHERING IN CENTRAL AFRICA

UNTIL recently, most of the Ingathering work in the Zambesi Union was done in Bulawayo. A few weeks ago, Mrs. U. Bender and Mrs. E. M. Howard were invited to visit the towns of Livingstone, Wankies, Salisbury, Gwelo, and some of the mines in Southern Rhodesia.

Accordingly, these two sisters left Bulawayo one Saturday evening for Livingstone, where a beginning was to be made in this campaign. They found many people very much prejudiced against mission work for natives, yet this did not deter them from their purpose.

A number of interested persons were discovered on this trip. Personal talks on the blessed hope impelled one lady to remark, "It is people like you going about, who make us think of better things."

Tourists were solicited at the foot of the Victoria Falls. Numbers of people became interested, and literature is being forwarded regularly to them.

At each of the above-mentioned towns successful work was done, and as a result £234 were added to our Harvest Ingathering funds. When we think there are not more than 40,000 Europeans in our union, and these are scattered over a large country, we feel that in raising over £400 through the Ingathering campaign our members have done very well.

In this time of financial stringency, we who are in the midst of heathenism desire to do our part in assisting in the raising of funds, that the great mission program which we as a people have undertaken, may not be held back.

E. M. HOWARD.