

# The Advent Review and Sabbath Herald



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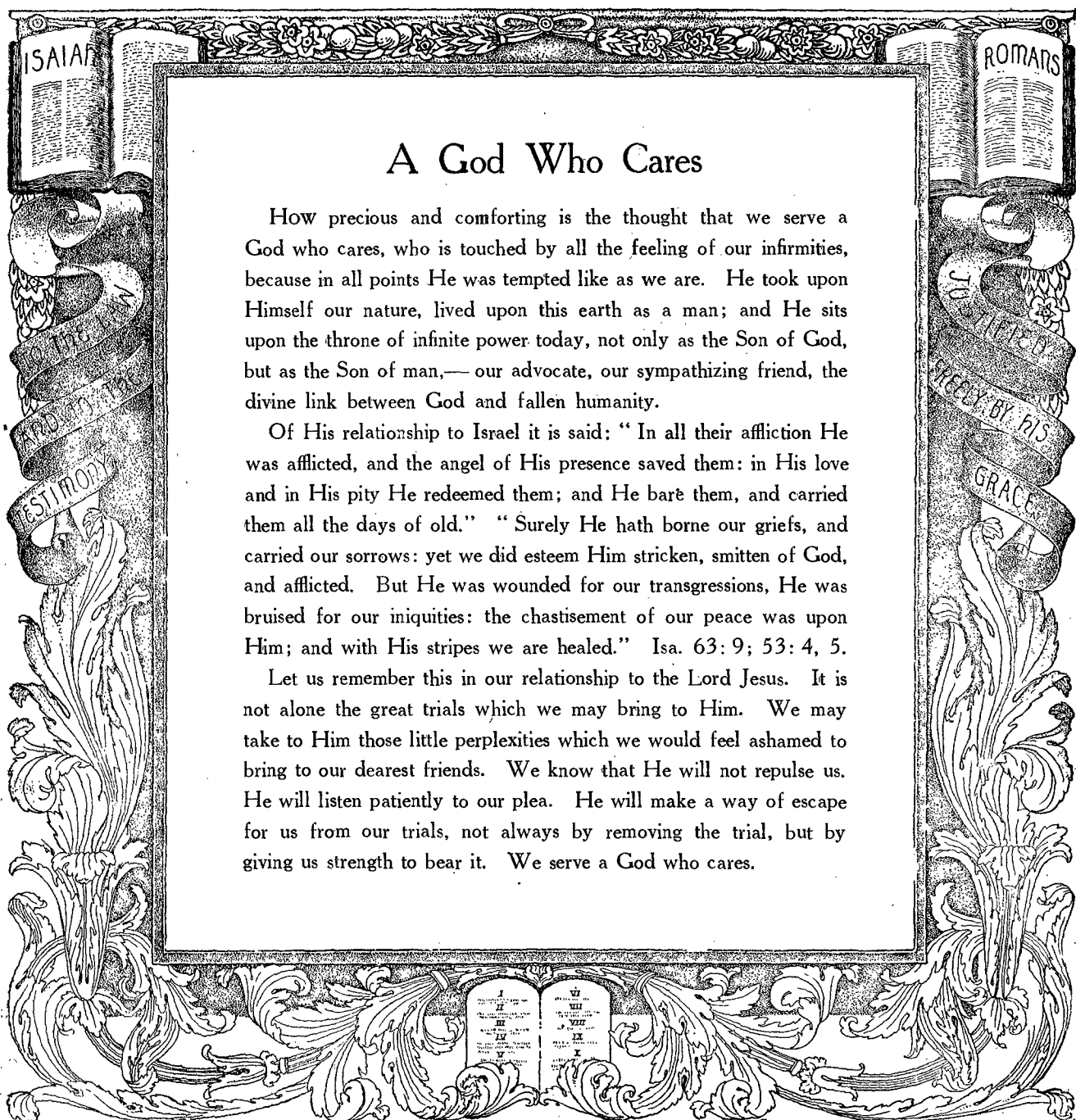
THE GOSPEL TO ALL NATIONS

## A God Who Cares

How precious and comforting is the thought that we serve a God who cares, who is touched by all the feeling of our infirmities, because in all points He was tempted like as we are. He took upon Himself our nature, lived upon this earth as a man; and He sits upon the throne of infinite power today, not only as the Son of God, but as the Son of man,—our advocate, our sympathizing friend, the divine link between God and fallen humanity.

Of His relationship to Israel it is said: "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 63: 9; 53: 4, 5.

Let us remember this in our relationship to the Lord Jesus. It is not alone the great trials which we may bring to Him. We may take to Him those little perplexities which we would feel ashamed to bring to our dearest friends. We know that He will not repulse us. He will listen patiently to our plea. He will make a way of escape for us from our trials, not always by removing the trial, but by giving us strength to bear it. We serve a God who cares.



# Comment on Current Events

WITH verdicts of "Not guilty" returned in the second Herrin trial, the press of the country gave itself over to bitter observations on the triumph of lawlessness in sections of the United States where mob sentiment has been allowed to override all considerations of justice. To make its own situation clear, the prosecution issued a statement to the effect that justice could not be had under the conditions existing in Williamson County, Illinois, and accepted defeat by a *nolle prosequi* of the remaining cases. In reply to criticism of this action, Edward J. Brundage, attorney general of the State of Illinois, said:

"Williamson County is exclusively devoted to coal mining, and fully 90 per cent of the population are affiliated with the United Mine Workers of America. It is probably the stronghold of the union miners of the United States.

"Under the laws of Illinois, the trials must be conducted in the county where the crime was committed.

"In Williamson County it has been absolutely impossible to obtain a jury to convict. I personally conducted the grand jury inquiry, and obtained the indictments.

"Before the trials were commenced, an assessment of 1 per cent upon the wages of all union miners in this central district was levied and deducted from their pay, under the check-off system. This yielded practically \$125,000 a month, which has been collected since last July. Every lawyer of prominence in southern Illinois was retained by the defense, and an army of propagandists was put to work upon the inhabitants to create an atmosphere favorable to the defense. The witnesses for the State were threatened with bodily injury, and even the prosecuting attorneys, including myself, were constant recipients of threatening communications. Such threats, however, have no influence upon myself and assistants, but the witnesses absolutely rebelled against testifying further after two futile efforts to convict."

Lawlessness is most dangerous when it captures the courts and takes for its weapons the agencies of justice; just as infidelity is most menacing when it operates from within the church. Even a vast increase in crime may be viewed with some equanimity if the forces of law and order are arrayed sharply against it; but when criminals are brought to judgment before those of their own kind, and considerations of avarice, class loyalty, and class hatred are allowed to determine the character of verdicts and penalties, the resulting state of affairs is exactly that described in Isaiah 59:4-8, 14:

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . Their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

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GEORGE ROTHWELL BROWN, special writer for the Washington Post, throws an interesting side-light on the growth of the automobile industry and other agencies of transportation, by the following observations on transportation in the District of Columbia:

"It is only a little over two decades ago that the Washington street car systems were completely electrified; and about the same time the automobile was challenging the supremacy of the 'safety,' as this type of bicycle had only a little before challenged that of the old-fashioned nickel-plated 'Star,' with a little wheel in front, like a soup plate, and a big wheel, like the driver on a power plant motor, in back. . . . The appearance of one of these contraptions on Pennsylvania Avenue today would cause a riot; yet they are really so recent that more than one woodshed in the city could produce a copy of one of these early ancestors of the limousine. . . .

"Hardly more than twenty years have passed since the District authorities were giving their first consideration to the question of requiring automobiles to bear numbered tags, for reasons of identification. What an uproar there was! Dr. French, in East Capitol Street, was the first man in Washington, as I recall it, to own a car,—horseless carriage, they called it then,—and when all the motorists organized an indignation meeting, they held it in his drawing-room! This must have been about 1902. Where could such a meeting as that be held today?"

\* \* \*

THE stimulating effect upon the heart of adrenalin, an extract from the adrenal glands located near the kidneys, has been known for a score of years, but improved methods of administering it have been discovered by Dr. Dennis W. Crile, of Chicago, and by other physicians working independently. By direct injection into the heart, adrenalin sometimes brings back to life persons who have died. Cases have been known where the heart has stopped beating; been revived, stopped a second time, been revived again, and the patient finally recovered. To bring about these results, the cause of death must be removed, and for this reason the injection of adrenalin is especially effective in death from anesthesia, asphyxiation, etc., where the agent that poisons or smothers may be thrown off in a short time.

It cannot now be said that no one ever died and came back to tell us about it. Spiritists who have the courage of their convictions can venture across the Styx with a rope tied to the ferry so that they may be pulled back again. They may explore a few of the landing places along the "unknown shore," and return with a report of the land they are so confident is there. It is noteworthy that the field is still wide open for this kind of exploration. No one who has had the experience of dying and being brought to life again, has any light on any such land of the hereafter. The mind is as void of impressions as if it had awakened from dreamless sleep. That is what the student of the Bible would expect, for the Scriptures clearly teach that the thoughts perish in death, and Jesus likened the cessation of life to slumber. But the spiritist would hardly be expected to accept this testimony of the returned dead, and it would seem logical that he should try out the experience for himself.

C. A. H.

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

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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., MAY 3, 1923

No. 18

## The Spring Council

WILLIAM A. SPICER

THE Spring Council of the General Conference Committee, which recently closed in Takoma Park, was a good one. All the union conference presidents of North America were present, with a good proportion of the other members of the committee in this country. We were glad to have with us Elder B. E. Beddoe, representing Africa; O. H. Maxson, representing South America; while Elders E. E. Andross and S. E. Kellman represented the new Inter-American Division. A number of local conference presidents were in from the Eastern unions, their help in the counsels and work of the session being greatly appreciated.

The business done will be reported by the secretaries. Ours is a growing, expanding work, every month bringing us the call to new endeavors; and whenever the brethren get together in Council, it is remarkable how much work comes pressing in, to be attended to. Many items of distribution of labor will be reported in due time. It was a joy to all to be able again to renew the sending forth of fresh recruits for the mission fields.

Special attention was given to the two great features of our work,—more aggressive evangelism for the winning of new souls, and yet more earnest efforts to shepherd and save the flock already gathered in. These two features must ever be upon the hearts of the believers. We are called to push the message far and near, and to win souls to Christ. We must at the same time seek God for a warmer, deeper, stronger spiritual power in all the churches, in order to save the losses that come year by year as the pull of the world draws away those who are not fully grounded in Christian experience. Pray and work for the wavering, brethren and sisters, in all the churches. Strengthen the feeble knees. Let us do our utmost to keep the flock that God has given to us, while we cheer on the workers to enter new fields, preaching the message that has power to gather out true hearts to join us in the work.

Attention was given to the work of spiritual revival which has been going forward. The Lord has surely poured out the spirit of intercession upon His children, and there is a seeking after a deeper experience in all the conferences. Most cheering reports were presented from all the unions. Continue to pray, continue to seek the Lord, brethren and sisters, and take time to feed upon His word. Events are moving swiftly toward the end, and in our own experience we must not let go for an instant, or waver on the upward way.

We were glad to have with us, in fair health and

strength, two of our veteran workers whose health had not permitted them to attend the Autumn Council,—Elders R. A. Underwood and H. W. Cottrell, the latter, president of the North Pacific Union. Elder Cottrell's health made it necessary last summer for him to retire for a time from active service. While he is getting back to a good degree of vigor again, it has seemed wise to him to accept the medical counsel that he retire from the strenuous work that he has carried these many years in union conference service. Elder Cottrell, therefore, has submitted his resignation to his union committee, and will join the staff of a number of veteran workers associated with the General Conference who, while not continuing in direct official responsibilities, are nevertheless ready to respond to general calls to special service and counsel, where most needed. The services of these brethren in camp-meetings and other work are always in demand up to the full measure of their strength. We thank God for the experienced counselors that His providence gives us in these veterans of long administrative service.

All the workers separated to go back to the unions and the conferences with renewed courage and consecration. The Lord surely meets with the brethren according to His promise, as they gather in these councils. Hearts were drawn together in unity more closely than ever, and we felt that the Lord guided in the plans laid for the work. The members of the council believe that the coming camp-meeting season will be a most blessed occasion for all. We hope that those who always attend these annual feasts will be there, and that many others in the churches, even though pressed by business, may attend the camp-meetings this coming season.

May I close this word from the Spring Council with the suggestion that correspondence regarding the regular administrative work in the North American Division be addressed to Elder O. Montgomery, the vice-president for North America? As I am to be with our brethren in Europe the coming season, Elder C. H. Watson, the general vice-president, will be in charge at the General Conference office, keeping up the contact with all the world field without a break.

\* \* \*

OPEN your hands, ye whose hands are full! The world is waiting for you. The whole machinery of the divine beneficence is clogged by your hard hearts and rigid fingers. Give and spend, and be sure that God will send; for only in giving and spending do you fulfil the object of His sending.—J. G. Holland.

# Under the Ministration of the Holy Spirit

A. G. DANIELLS

In the messages of the spirit of prophecy calling for a spiritual revival and reformation, we are told, "A revival and a reformation must take place under the ministration of the Holy Spirit."

The ministration of the Holy Spirit has been the great, imperative need of the church through the ages. Today the church needs the vitalizing power of the Spirit of God as never before in its history. Under His ministration we shall witness marvelous changes in churches and conferences. A new order of things will set in, a wonderful transformation will take place everywhere.

The ministration of the Holy Spirit in the life of the individual is a most blessed experience. His first work is to convict of sin. "When He is come, He will reprove ["convince," margin] the world of sin." John 16:8. The hard heart is quickened; the dead conscience is revived, and becomes tender, and it more readily discerns right from wrong. We at once become more careful in regard to the proper observance of the Sabbath, paying of tithes, etc. This unseen though potent power leads to a complete repentance of all known sin, works the death of self, and converts the heart through and through.

In the terrible struggle with the evil passions of the heart, which none but ourselves and God can ever know, the Holy Spirit does not leave us to fight alone. He comes with heavenly power to our rescue.

"They [Christians] are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle."—*The Desire of Ages*, p. 352.

## The Conditions

Like all other proffered blessings of the gospel, there are conditions to be complied with, in order to receive and retain the Holy Spirit in all His fulness. These conditions are clearly expressed in the Scriptures. Note the following:

### Obedience

In his defense before the Jewish council, the apostle Peter said: "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32, A. R. V. Obedience is, therefore, a condition upon which the Holy Spirit is given. This is the first, the most comprehensive, and all-inclusive condition. Taken in its fullest and broadest sense, it might be said to be the only one, though the emphasis given to some of the varied phases of obedience seems to place them before us as separate and specific requisites. There can be no baptism of the Holy Spirit when obedience to known duty is refused.

### Righteousness

That Spirit, which is holy, must have a holy dwelling-place. He cannot, and will not, abide in a sin-polluted heart. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" "If any man defile the temple of God, him shall God destroy." 1 Cor. 6:19; 3:17. In order to be filled with the Spirit, the heart must be emptied of sin. It is the glory of the religion of Christ that it provides complete and continued victory over sin. The believer in Jesus must know that each day he is washed from his sins. One sin cherished will

hinder the Holy Spirit in His operations, and ultimately exclude Him from the heart. Because Christ loved righteousness and hated iniquity as no one else did, He was anointed with the Holy Spirit above all His fellows. Heb. 1:9. To Him the Spirit was given without measure.

### The Denial and Crucifixion of Self

Perhaps the most searching and testing of all the requisites to a Spirit-filled church is the denial and crucifixion of self. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

Self and the flesh are the same thing. Self must be denied, the flesh must be crucified, "that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. 6:6, R. V.); and this "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The fact that self, the flesh, the carnal mind, is at enmity with God, and cannot be brought into subjection to His law, is the reason why it must be surrendered, denied, crucified. The "old man" must die.

### Grieve Him Not

The Holy Spirit does not come as a sovereign, but in the humble form of a helper, to teach, guide, remind, prompt, and assist. The Spirit does not take His rightful place by force, but by hearty, cheerful invitation. If the Spirit is to be retained as a constant, abiding helper, the blessed presence of that Spirit must be recognized and cherished constantly. Every day we must ask anew His presence in our hearts. His divine teaching must be received, His safe guidance followed, His most tender promptings obeyed, and His proffered help made use of by earnest co-operation.

Unless this is done, to what purpose is His presence? Of what service can He be? Why should He remain? This is a vital consideration. It is just here that many professed Christians grieve the Holy Spirit, and lose His abiding presence. When the Spirit's kindly, gentle help in the way of teaching, guiding, prompting, and serving, is either not appreciated or is positively disregarded, He quietly departs. Then comes blindness, confusion, a seared conscience, and bondage to sin.

### Consecration to Service

One of the highest and most important purposes of the church of Christ is service. "Follow Me, and I will make you fishers of men." Matt. 4:19. "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. *Saved to serve* is the divine arrangement. It is thus that the church is "the light of the world," "the salt of the earth."

It is the Holy Spirit that enables Christ's followers to render effectual service. He first gives them victory over their sins. He then uses them as witnesses for Christ to those who have not experienced what they have. No other phase of the Spirit's ministry in the church is made so prominent in the Word as this. In

His parting instruction to the church, Jesus said: "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses." Acts 1:8, R. V. (See also Luke 24:47-49.)

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world, to finish His work. The church is the Spirit's visible medium through which He is to bear witness for Christ to all men, to win them to Him.

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### **God's Healing Power**

HELEN ORR OLSEN

MORE than a year ago, at the birth of our little boy, his right eye received a bruise. This was apparently an external bruise only, and after several weeks was healed on the outside, but continued a running sore from within. We gave it constant attention, with all the care medical help could afford, and at the same time prayed for its healing. The condition, nevertheless, steadily grew worse, until when the baby was three months old we began to fear for the sight of his eye. At this time it was highly inflamed, and swollen almost shut, while the discharge was so heavy it had to be washed out every few minutes.

We then saw clearly that we, doctors and all, were helpless, and all our best efforts were fruitless to save the little eye. I felt strongly impressed that God wanted me to ask, definitely, for its immediate healing. Taking the Bible one morning, I turned to John 14:14, "If ye shall ask anything in My name, I will do it;" and I asked the Saviour, whose powerful touch gave instant healing to the sufferers here long ago, to fulfil that promise to us. He knew the nature of the trouble. I thanked Him that He had granted this prayer, and reconsecrated my life to Him for better service in the future.

From that moment, a year and a half ago, the little eye has been as strong and normal as any child's. O if we would only ask Him oftener to fulfil to us the promises which are as true as life and as faithful as God Himself!

\* \* \*

### **Manner of Christ's Coming**

F. W. VOORHEIS

THE words found in Matthew 24:40, 41, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left," are almost the sole foundation of the erroneous doctrine of a secret coming of our Lord to take the church out of the world.

A little comparison of these verses with other scriptures will show the fallacy of such a doctrine. In the first place, these verses do not state which class of people shall be taken and which left. In Matthew 13:30 the words, "Gather ye together first the tares, and bind them in bundles to burn them," indicate that the first-mentioned class are not the righteous, but the wicked. This is made still more plain by the statement in the forty-first verse, "They shall gather out of His kingdom all things that offend;" and in

Psalms 91:8, "Only with thine eyes shalt thou behold and see the reward of the wicked." In these instances the wicked are taken and the righteous are left.

We might also notice 2 Peter 2:12, "These, as natural brute beasts, made to be taken and destroyed;" and 1 Thess. 4:17, "Then we which are alive and are left" (A. R. V.). In Luke 17:37 is recorded the question of the disciples, "Where, Lord?" and Jesus' answer, "Wheresoever the body is, thither will the eagles be gathered together," which immediately brings to our mind the scene described in Revelation 19:17, 18, 21: "I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh."

In the foregoing scripture the ones who are taken are the wicked. They are taken and destroyed, while the righteous "shine forth as the sun in the kingdom of their Father." Matt. 13:43.

May we all heed the Master's words, "Therefore be ye also ready." Matt. 24:44.

\* \* \*

### **How One Sister Found a Way**

MRS. R. B. OWEN

MANY years ago a woman embraced the truth. She was a widow, in poor health, and lived alone in a small city. She was much troubled because she had so little to give to help spread the message.

One day while she was lying on a couch in her sitting-room, her eyes rested upon one of her fine paintings hanging on the wall. The thought came to her that if she could sell that picture, she would have money to buy tracts and papers to send out. So she took the picture to a merchant, and he readily bought it. She was happy, and one after another of her pictures was taken down and sold, until her walls were nearly bare. She continued to send out the papers and tracts and to correspond with the ones she was sending them to.

One lady in California became so much interested that she took the literature sent to her and gave it to her neighbors. Such an interest was created that a minister was sent for, who raised up a church.

Then came a time when the widow's funds were low, and she grieved because she had nothing to give on Sabbath. She finally decided to purchase a few hens. It was nearly winter, and she was told that it was no time to buy hens. But feeling the Lord was leading her, she bought a number. They laid eggs every day all winter, and as eggs were dear at that time of year, she had a liberal offering every Sabbath.

I think opposite her name will be written, "She hath done what she could." May this inspire others to like generosity.

\* \* \*

"THERE is no mean work save that which is sordidly selfish and morally wrong. In every sphere of life the post of duty is the post of honor!"

## Walking with God

C. H. KESLAKE

It is blessedly true that Christ receives sinful men. He is able to save to the uttermost all who come to Him. He will not turn the vilest away.

But while this is true, there is a social phase involved, and in respect to that, God is particular as to the society He keeps. For instance, He has no sort of use for the proud. Such cannot walk with Him for a day. Pride is most distasteful to Him, He cannot endure it.

Through the prophet Micah (chap. 6: 8), God says: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The margin reads: "Humble thyself to walk with God." To walk with God, then, there must be a humbling of self. The reason for this is very plain. God is the most humble being in the universe. No one can be as lowly as He. Christ was a true representative of the Father, and He said, "I am meek and lowly in heart." The apostle Peter (1 Peter 5: 5) exhorts: "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." That is to say, God is against, or is opposed to, the proud.

Then, too, in this social compact, if I may so express it, there must be perfect agreement. "Can two walk together, except they be agreed?" Of course not. This is true in our relations one with another, but how much more so in our relations with God! It ill becomes us to attempt to argue with God. Zacharias once tried to argue over a certain matter with an angel. As a result he was struck dumb, and remained so for nearly a year. Far better for him had he done as Mary did, when a similar promise was made her. She said, "Be it unto me according to thy word."

In our walking with God it is perfectly proper to ask questions of Him, for information, for knowledge; not for argument or debate. The latter implies that we know something. But "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." So in a way, when walking with Him, the best thing for us to do is to keep our mouths shut and our ears open.

And by all means, when God speaks, agree with Him. It may mean sometimes a painful experience for us, but we may be certain that it will tend to our happiness and peace of mind, to say nothing of our salvation. David realized this when, through a parable, a grievous sin was brought home to his consciousness, and he was told, "Thou art the man." Silence for him then was golden, excepting to say, "I have sinned." He agreed with God, and God forgave him his iniquity.

Nowadays, men, instead of agreeing with God, are picking His word to pieces. They know, for instance, ever so much better than He regarding creation; the story of the flood is a myth, they say; the incarnation and the vicarious atonement are a dream; and a thousand and one things are all falderal. But to those of us who believe, what rapturous joy these blessed truths bring! Not for anything would we exchange our belief for their unbelief. Yes, to walk with Him we must agree with Him. There is no other way.

Then again, if we would walk with Him we must be perfect. Not necessarily perfect in character,—that will be attained by continuing to walk with Him, for by beholding we become changed,—but we are to be

perfect in the sense of being sincere. This is what God had in mind when He said to Abraham, "I am the Almighty God; walk before Me, and be thou perfect." The margin reads, "upright, or sincere." Gen. 17: 1.

To be anything else than sincere would be hypocritical. And God has no use for a hypocrite. In fact, we are told that "the hypocrite's hope shall perish." Job 8: 13.

Whatever our station in life, be our names among the exalted of earth, or of those poor and unknown, we can yet be sincere. Sincerity is a quality not only pleasing to God, but absolutely essential if we would truly walk with Him.

All the foregoing features were summed up in Enoch, of whom it is written that he "walked with God: and he was not; for God took him." Gen. 5: 24. He did this for three hundred years after Methuselah was born to him. And just what this meant for Enoch is made plain in Hebrews 11: 5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

So let us walk, so let us pray,  
That when shall come the crowning day,  
We shall translated be,  
To walk with Him in robes of white,  
And by His side find sweet delight  
Throughout eternity.

Mandeville, Jamaica.

✱ ✱ ✱

## How to Behave in the Church of God — No. 1

R. A. UNDERWOOD

"BUT if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.

To know how to behave in the church, family, and community is a great accomplishment. But to behave as a son of God in the home church, and in the world, is a greater accomplishment.

I well remember when a child our dear mother saying to us, "Dear children, mamma is going away for a little time, and I expect that in my absence you will all behave like good children." Mother knew that a hint would place us on our honor, to do in her absence as we would do in her presence.

The church is a large family composed of children adopted from many nationalities, having varied temperaments, temptations, and weaknesses, such as enter into the human family. The "house of God" in this connection refers to the members of the organized church of Christ. The organized church is in many scriptures spoken of as the house, or household, of God. As examples, see Isa. 8: 14; 1 Peter 2: 5; Eph. 2: 19-22; 3: 14, 15.

As the child in the home passes through various experiences of development in its growth into maturity, so in God's great family we are to grow into the character and perfection of God and Jesus Christ. Eph. 4: 15. To be adopted into the royal family of God and to become heir to all the riches and blessings of God, imposes obligations upon every member of this great family to behave as becomes children of the household of God. This family is represented as students in a great school, with our Father and Jesus Christ as teachers.

The instruction is of the highest character, giving the origin of man, and the purpose of the Creator in

man's existence. The clearest instruction is given as to man's possibilities, and how he may prove to be an honored member of the royal family and attain to the perfection of the character of God.

We will study these necessary progressive steps in connection with proper behavior in the church, or family, of the living God. This study will begin with the elementary principles of God's government of his household, and will carry us to the place where our commencement exercises will introduce the household of God into the immortal glory of the world to come.

In articles following we will study the necessary advance courses or steps in connection with our proper behavior in the church, or family, of God. This will make clear the necessity of being born, or adopted, into this family, and the relation each child sustains to all members of the family; also the need of well-regulated courses in this, the greatest university of knowledge and human experience.

In closing this article I will give a brief outline of the subjects to be studied in this series: Universal conviction of sin; repentance; justification or adoption by a new birth; consecration and its meaning; sanctification, when and how; baptism of the Spirit, and what stands in the way of this promised blessing; the glorification of the family, or church, of God.

God expects more of the present generation and the remnant church than of any other people that have ever lived on the earth.

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### *God's Standard of Attainment*

J. M. HOPKINS

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

"Perfection" is God's standard of attainment, and nothing below that will pass in the school of Christ. Does the standard appear too exalted for attainment? Does the thought discourage and stagger you? Do you ask: "How can I ever attain to that high degree—perfect as God is perfect, 100 per cent in His sight, 100 per cent in the judgment?"

The Lord never requires an impossibility of His creatures. This is made clear to us. "Christ is the greatest teacher that the world has ever known." And what is the standard that He holds before all who believe in Him? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. "As God is perfect in His sphere, so man may be perfect in his sphere."—*Testimonies*, Vol. VIII, p. 64.

"In his sphere." Perhaps we may illustrate it thus: In educational institutions there are grades from the lower to the higher. Each grade has its standard of attainment, and one reaching 100 per cent, when measured by that standard, is "perfect" in his grade, or "sphere," be it the third, fourth, or one of the college grades. To be 100 per cent is the best; he could do no more.

Again, this lesson is taught in the parable of the talents. Matt. 25:14-31. "Five," "two," and "one,"— "to every man according to his several ability,"— were bestowed. Those receiving the "five" and the "two" each doubled the amount, and each received the "Well done, thou good and faithful servant;" each, in his grade, or "sphere," was 100 per cent, or "perfect." Had the servant with but one talent done likewise, he too, in his "sphere," would have reached God's standard of attainment for him; "for unto

whomsoever much is given, of him shall be much required." Luke 12:48. This is God's plan for all.

Of one redeemed from the depths of heathenism is not so much required as of him who all his life has had the light and blessing of civilization. Yet the heathen who has received Jesus as his personal Saviour, and is living up to all the knowledge he has, and increasingly so as light comes to him, when weighed in God's balance of mercy and justice, will measure up to 100 per cent—"perfect in his sphere."

Such is God's standard of attainment for you and for me. Because but one little talent has been intrusted to me, I must not bury it in the earth. Each one in his "corner," the Lord will hold us responsible for the best we are and have. And we may be assured that the Great Teacher will give to all a correct grading.

In the character-building school of Christ there are beginnings and developments, as in secular schools. There is the kindergarten, then the primary. Jesus said to Nicodemus, "Ye must be born again." John 3:7. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. At whatever time in one's life this new birth occurs, be he young in years or aged, a new spiritual life begins. He is then a child in that new life experience. Of such a one Peter again says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:1, 2.

The death of the old life, the "old man of sin," and the birth into the new life, the "new man" of God, and his growth and development into continually higher spheres, marks higher standards of attainment. Thus Peter continues: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Also in chapter 1, speaking of those who are "partakers of the divine nature," he writes: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance;" and so proceed by the continually adding process, reaching upward toward the goal—perfection of Christian character.

And then the wonderful satisfaction in ever growing! "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. "They go from strength to strength, every one of them in Zion appeareth before God." Ps. 84:7. The margin reads, "They go from company to company." And isn't that just the thought of our subject—"from company to company," from "sphere" to "sphere," from grade to grade, in the school of Christ? Paul adds his wonderful testimony: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. O what glorious opportunities are before the student in the school of Christ!

We must not omit mentioning Paul's appealing tribute. After recounting his accomplishments, truly great from the human viewpoint, he says:

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14.

"Either were already perfect." By this we understand that Paul had not yet attained to the final goal of perfection, though all along in his Christian ministry he had "fully preached the gospel of Christ." Rom. 15:19. He was "pure from the blood of all men." Acts 20:26.

"Enoch walked with God" three hundred years. Gen. 5:21-24.

"Noah was a just man and perfect in his generations." Gen. 6:9. In his "sphere," God counted him as being "perfect."

The Lord said to Abram: "I am the Almighty God; walk before Me, and be thou perfect." Gen. 17:1.

Job "was perfect and upright." Job 1:1, 8; 2:3.

"The heart of Asa was perfect all his days." 2 Chron. 15:17.

Of Nathanael, Jesus said: "Behold an Israelite indeed, in whom is no guile." John 1:47.

Of Zacharias and Elizabeth it is recorded: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

These are really encouraging testimonies for you and me, aren't they? If others have thus measured up to God's standard of attainment, each in his lot and "sphere," all along down the stream of time, why not we, by the same divine grace imparted to us? And indeed we can, for listen to the promise of God: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

"The whole earth!" How comforting to know this! I do not know your toils, and tears, and temptations, and earnest longings for purity of soul and life, but your Lord knows all about you, in whatever place or condition you may be "throughout the whole earth." He knows just how you long, and pray, and struggle to reach His high standard of attainment—100 per cent. Do not become discouraged and disheartened.

And then, when you come to the close of the term, and you find written on your diploma of graduation, "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37), all the trials and toils will be forgotten as you enter upon the great experiences of your "commencement" work in the school of God above.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. . . . An education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."—"Education," pp. 18, 19.

Praise God, there is power in the gospel of Christ that will enable all who will, to reach God's standard of attainment, each one in his "sphere."

Roseberg, Oreg.

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HE who of life makes sport  
Can prosper never;  
Who rules himself in naught,  
Is a slave ever.

—Goethe.

\* \* \*

THE letter falls, the systems fall,  
And every symbol wanes;  
The spirit overbrooding all,  
Eternal love remains.

—Whittier.

## Found the Peace of Jesus

MRS. LULU DARNELL NELSON

My husband was conducting Bible studies in a home with the husband and father of the family, but the mother, being very much prejudiced, did not attend.

Little by little, as we were at different times called to treat the sick in her family, this prejudice was overcome, and when we held public meetings, she attended whenever she could.

Being accustomed to *reading* prayers, she had not learned to call upon Jesus in a simple, humble way. She bought a hymn book, and often read the beautiful hymns, finding great pleasure and comfort in them.

One day I was hastily called to the bedside of this lady, who had suddenly become ill. On arriving, I found her in a serious condition, and a physician was summoned. Twice each day I went over to assist in administering the treatments prescribed. One morning before the hour came to go, her son came, saying, "Mamma asked if you could come over right away and pray for her."

I went, and after a season of prayer she became more quiet and slept for a time. During her illness of five days I held several seasons of prayer with her. As I was with her constantly during the last twenty-four hours of her life, we often had the privilege of calling upon the Great Physician. She said in her last hours she was trusting in Jesus, and all was well with her soul. We are hoping to see her in the glad resurrection morning.

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## God's Ownership

E. M. ADAMS

SOME of the blessings of tithe paying, a reminder to us that God is the owner of all things, may be mentioned as follows:

1. It inspires gratitude. Gratitude will die without expression. While the tithe is not a gift to God, no one is forced to pay it; but those who do, are ever more and more grateful as they realize that all they have comes from God.

2. It leads us to behold Him, and thus we are changed. There is a certain feeling of inferiority on the part of the tenant and a respect for the landlord. The benefit of this feeling in regard to our relationship to God, though multiplied a thousand times more than any relationship between men, is beyond computation. It is uplifting, dignifying, ennobling. Yes, it is even our salvation. John 17:3.

3. It leads us to submit more willingly to Him as the rightful owner of all things. The will of the Lord is the way of life, peace, and prosperity, "but the way of transgressors is hard." "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

4. It leads us to hate sin because it is an intruder. The more vivid our realization of God's ownership of all things, the more intense will be our hatred of sin; for "sin is the transgression of the law" of God. "Ye that love the Lord, hate evil." This hatred of sin, or "enmity," which God has promised to give us, is an essential. The very first steps toward salvation cannot be taken without it, much less can we live the victorious life.

Manila, P. I.



# EDITORIAL



## *From Sabbath to Sunday*

ALL God-fearing people once observed the last day of the week as holy time. Now, however, all but a few keep the first day of the week. How did the change come about? In other words, how, when, and by whom was the change made from Sabbath to Sunday?

We search the pages of the Bible in vain for evidence of any divine authority for a change in the weekly day of rest. In the Old Testament we find very definite and clear statements concerning the institution of the Sabbath, and the reasons for its observance, but no intimation that it was any part of the divine plan that it should ever be changed.

Genesis 2: 1-3 tells us of the institution of the Sabbath; we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day-God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Commenting upon these verses, Dr. Adam Clarke says that the original word here translated "blessed" is frequently used in the Scripture in the sense of speaking good of or to a person. "So God has spoken well of the Sabbath, and good to them who conscientiously observe it."

God not only blessed the Sabbath, in the sense indicated by Dr. Clarke, but He "sanctified it." Now to sanctify is (1) "to make holy;" and (2) "to set apart for a sacred or holy use." As applied to the Sabbath it obviously includes both; for not only is the Sabbath holy, made so by the Creator's rest upon it, but it was set apart to be observed by man, as we learn from Exodus 20: 8-11 and Mark 2: 27.

The first of these scriptures is the fourth commandment, wherein we are commanded to keep the Sabbath because of God's rest upon it. The second tells us that it "was made for man,"—that is, for the whole race. Therefore we must believe that not only did God speak well of the Sabbath, but that He set it apart to be observed by man as the memorial of creation.

But as stated in the outset, we now find nearly the whole Christian world honoring, not the seventh day of the week, the day upon which the Creator rested, but the first day of the week, a day upon which the Creator worked; and again the question arises, How did this change come about?

The most that is generally claimed in the way of Bible warrant for the change from Sabbath to Sunday is that a number of texts show that Christ, the apostles, and the early church generally honored the first day of the week, though it is admitted that neither Christ nor the apostles ever enjoined the observance of that day or intimated in any way that it had taken or ever would take the place of the original Sabbath.

There are only nine texts in all the Bible that speak of the "first day," meaning clearly the first day of the week. The first of these is Genesis 1: 5, where we are told that "the evening and the morning were the first day,"—that is, the first day of earth's history and of creation week, from which comes our familiar

cycle of seven days. In every other occurrence of the term "first day" in the Old Testament, it refers not to the first day of the weekly cycle, but to the particular period of time under consideration; as for instance, Leviticus 23: 35, where it means the first day of the Feast of Tabernacles, which was always the fifteenth day of the seventh month, without regard to the day of the week, and which consequently fell upon different days of the week from year to year, as does our Fourth of July.

Six of the eight occurrences of the phrase, "first day of the week," found in the New Testament, refer to the same first day, namely, the day of the resurrection of our Lord. The eight texts are: Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 19; Acts 20: 7, and 1 Corinthians 16: 2. There is another text which is claimed by some to refer to the first day of the week, but which not only does not mention that day, but when interpreted by the time-honored Bible rule of explaining scripture by scripture, refers clearly to the Sabbath. The text in question is Revelation 1: 10, which reads in part, "I was in the Spirit on the Lord's day." In no place in all the Sacred Writings does it appear that the Lord even claimed the first day as His. That distinction clearly belongs to the Sabbath. In the fourth commandment we find the declaration, "The seventh day is the Sabbath of the Lord thy God." Again in Isaiah 58: 13, 14, the Divine Being promises certain blessings conditional upon the observance of the seventh day, thus:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

And finally, in Mark 2: 28, it is declared that "the Son of man is Lord also of the Sabbath day."

After citing all the texts usually appealed to in support of Sunday observance, Dr. William Smith, in his "Dictionary of the Bible," article, "Lord's Day," says:

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purpose above mentioned [that is, to worship], was a matter of apostolic institution, or even of apostolic practice."

And these are the passages to which we have referred, and they are all which anybody can cite as having even the most remote bearing upon the subject of a possible change of the Sabbath. If they do not show any authority for such a change, and clearly they do not, there is no such authority within the covers of the Bible.

This brings us again to the question, Who changed the Sabbath? or, How was the change from Sabbath keeping to Sunday observance brought about?

The change, it should be understood, was not made suddenly, but was a growth, covering centuries. In his "History of the Christian Religion and Church," translated by Henry John Rose, and printed in Philadelphia in 1843, Dr. Augustus Neander said this:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of

the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

In his book, "The Voice from Sinai," Archdeacon F. W. Farrar gives a similar testimony, in these words:

"The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."

Similarly, William B. Dana, of New York, a first-day advocate, says in "A Day of Rest and Worship," published by the Fleming H. Revell Company:

"Bear in mind that the substitution [of the first for the seventh day] was not a coerced happening; it could not be a sudden, but only a very slow development, probably never anticipated, never even designed or put into shape, by those chiefly interested, but creeping almost unconsciously into being."

It would seem that at first, and even for a long time, the only Sunday observance known among Christians was an early morning meeting upon the first day of the week, after which the worshipers engaged in their accustomed employments. It was a wholly voluntary tribute they paid to their Lord, and could in no sense be regarded as a change of the Sabbath. That came later, and we get some clue as to when it was brought about by this statement by Eusebius, the father of church history and flatterer of Constantine:

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."

Long before this time (the fourth century) the apostles, who were all Jews, had passed away, and Gentile influences were predominant in the church. The prevailing feeling, as expressed by one of the early popes, was:

"Let us have nothing in common with that most hostile rabble, the Jews."

The law of Constantine, A. D. 321, prohibiting all ordinary employments, excepting agriculture, "on the venerable day of the sun," contributed much to the change. A large majority of the Christian converts were found in the cities. Numbers of them could ill afford to give two days out of each week to the offices of religion, though down until A. D. 364 many observed both Sabbath and Sunday. In that year the Council, or Synod, of Laodicea adopted a canon reading in part as follows:

"Christians shall not Judaize and be idle on Saturday [Sabbath, in the original], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing [observing the Bible Sabbath], they shall be shut out from Christ."—*A History of the Councils*, by Hefele, Vol. II, p. 316.

And it is here that we find the official change from Sabbath to Sunday. It is significant also that in such official pronouncement as well as in the matter of first-day observance, the Western churches led. In Sozomen's "Ecclesiastical History," covering the years from A. D. 324-440, book 7, chap. 19, p. 355, we find this statement:

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome or at Alexandria."

It was only natural that such should be the case, since by the people of both Rome and Alexandria "the day of the sun" had long been regarded, not indeed as a Sabbath, but as "venerable," and is so described in Constantine's Sunday law of 321.

It is sometimes said that Constantine changed the Sabbath, but he did not. His Sunday law, however,

contributed to that end. It associated with that day in the popular mind the idea of rest, something to which the day had not previously been dedicated.

Again it has been said loosely that the Pope changed the Sabbath, but that is true only in the sense that the ecclesiastical system of which the Pope is the head, affixed the seal of its official sanction to such a change, thus giving to Sunday in the minds of many thousands the prestige of divine authority, something it had not before possessed. The Roman Church claims power to command men under the guilt and penalty of sin. This is exactly what was done for Sunday. Any well-informed Roman Catholic will tell you that there is in the Bible no command for Sunday observance, and that it rests wholly upon the authority of the church.

In the Reformation of the sixteenth century, one of the earliest and most annoying taunts flung in the face of Protestants by Roman Catholics, was that the only warrant they had for observing Sunday was the authority of the Catholic Church.

The charge was true then, and remains true today. We quote the following from standard Roman Catholic catechisms:

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, transferred the solemnity from Saturday to Sunday."—*The Convert's Catechism of Catholic Doctrine*, by Rev. Peter Geiermann, C. S.S.R., p. 50, 2d edition, 1910. (This work received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.)

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*A Doctrinal Catechism*, by Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D. D., Archbishop of New York, p. 174.

It will be observed that the first of these quotations refers to the Council of Laodicea as the authority which changed the Sabbath, and we may therefore with all confidence say that that council was the body which officially made the change from Sabbath to Sunday, that Laodicea was the place where the change was made, and that the time was practically the year 364, though as to the exact year authorities differ. That, however, is unimportant. The great fact is that in observing Sunday instead of keeping the Sabbath, men are following, not the example and teaching of our Lord Jesus Christ and His apostles, but an ordinance of the Roman Catholic Church. It was Rome that officially and authoritatively made the change from Sabbath to Sunday.

C. P. B.

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A WAVE of silly competition seems to have hit the world. The endurance dance is one of the latest manifestations. More than ninety hours of continuous performance is the record of a young woman in Ohio. The editor of the *Washington News* reminds us that "Europe in 1374 had a dancing craze that wound up with people dancing in the streets until they fell screaming and foaming at the mouth." It is not likely that officials of various cities fear a recurrence of that dementia, but they have issued restrictive orders in the belief that the competitions may be carried to the point of injuring health. It is regrettable that the energy of youth cannot be turned into better channels.

# 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."

## *An Inspiring Occasion in Bechuanaland*

GEORGE R. E. MC NAY

For some months Elder and Mrs. W. H. Anderson, with native helpers, had been holding evangelistic meetings in Mafeking for the Bechuana. The services were conducted in a large tent, and a very encouraging interest was manifest throughout. The presence of God with His workers was shown in several overruling providences when men set their hands to hinder the presentation of the truth. As a result of these public meetings, about twenty took their stand on the principles of God's word, and have enjoyed striking proofs of His care for them.

One day in October a very neat and substantial church and school building was to be dedicated to the service of God. As we passed through the village of about three thousand, we could see the new building in the distance, with a large number waiting outside, and many lines of natives directing their steps toward it. Just outside, a brass band of six or eight instruments were tuning up preparatory to opening the services. Soon they were playing lustily, and the line of visitors quickened its pace toward the place of meeting. The church was by this time crowded with native believers and friends, and several families of white friends. Soon Elder and Mrs. W. H. Branson and Elder and Mrs. W. H. Anderson arrived in a Cape cart, and were greeted with a familiar air by the band.

The order of service having been arranged, we slowly made our way through the crowded building to the platform. The service was opened with song and prayer. An impressive dedicatory sermon was preached by Elder Branson, followed by prayer by Brother E. Thompson. A trio was sung by Sister Anderson, a young woman native teacher, and a young man who has been doing some interpreting for Elder Anderson. Altogether the service was truly impressive, and appreciated by all in attendance.

In the congregation were the paramount chief's secretary, and personal representative, the influential Chief Molemo and his family, as well as other persons of influence in native affairs.

Any one having gone to Africa from the homeland and seeing these results of the offerings of our brethren and sisters in the States, and the faithfulness of those supported by these offerings of sacrifice blessed by the Spirit of God, could not help being deeply moved at the scene presented by this dedicatory service. During the progress of the meeting, the writer's heart was frequently moved as he saw those dark-skinned men, women, and children singing in their native tongues the glad news of salvation. Right then and there was answered the oft-repeated question, "Does it pay?" Is it worth while for us to deprive ourselves of the comforts and necessities of life, to send men and money across to Africa to preach this message? How I wished then that those who had made so many offerings by sacrifice could see the fruits of their giving! And how I wished that fathers and mothers who had given their sons and daughters to God's work in mission fields, could see that sea of

black but shining faces, and hear their songs of deliverance and thanksgiving!

During our visit to Mafeking, Brother Anderson made us acquainted with the paramount chief and others of influence. Truly God has in a special way helped Brother Anderson to obtain the favor of those in high places. Those who have lately taken their stand for the truth in and around Mafeking are mostly teachers and lay preachers. These should soon be bringing many more into the faith. Among these new believers are several examples of how God changes the very features and personal appearance of those who experience the new birth. Old men and women, with established habits, have been delivered by God from practices that have held them in bondage for years.

The church school teacher is a young woman who for ten or twelve years was in charge of a large Catholic school. She was, in fact, principal of the school, and is highly talented. This sister is one of the new converts. The day following the dedication, the visiting brethren were entertained by the school children with a very interesting program.

With this new, neat, and well-built church and school building as a memorial to God in this part of His vineyard, we believe that the work will make material and spiritual progress in Bechuanaland. Brother Anderson enjoys the confidence of the leading men in these parts, and Sister Anderson, by her faithful ministry in medical missionary work, has also gained the complete confidence of the natives in this area. Let us ever pray that the beacon now established may shed its beams to all the country, and bring light and blessing to many hearts and homes now enshrouded in ignorance, superstition, and despair.

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## *The Work in Salvador*

LESLIE B. WARD

Our needs are legion, but they can soon be supplied through schools where workers can be trained to meet the better class of people. Thus far our efforts have been confined to the poorer classes, but others are interested. Scarcely a day passes that I do not meet some prominent lawyer or business man who takes me into his private office to inquire personally into these truths. If we had even one capable Bible worker to follow up these interests, I believe surprising results would be seen.

The president of one of the most influential banks in the republic, the owner of one of the largest wholesale and retail houses, carrying on exporting and importing, a prominent lawyer, a judge of the supreme court, and many others are among those who would like to study the Bible with us. There are a few native workers scattered in different parts, but they have not been educated. Some have never spent a day in school in their lives; and they cannot meet the need for workers to labor for the better class of people, the most of whom have received their education abroad.

True, there might be some "rich young rulers" among these influential people, but I believe just as fully that there would be some Nicodemuses and Pauls there too. I hope that through our mission gifts something toward strengthening our educational work may be accomplished, so that we may have efficient native workers. The work would soon become self-supporting. There is money enough and to spare in these countries, and some who have it are already interested.

These Spanish-speaking people have been neglected. Our little school in Siguatepeque is struggling along under unbelievable difficulties. The other schools are practically confined to English work.

At the school in Siguatepeque, the men are working early and late trying to cut logs, saw lumber, build houses for students, carry on the farm, and conduct a school, all at the same time. Every time I visit there I wonder how long they will be able to stand the strain. Often they saw lumber all night, then teach the following day. They rarely retire before midnight, and are up before break of day, and the day breaks early in the tropics.

One or two good strong schools with a few church schools would solve our problem quicker than anything else.

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### **Levant Mission School**

AARON H. LARSON

For several years our believers in the Near East, and especially in Turkey, have been waiting for the establishment of a Seventh-day Adventist school. One or two attempts to carry on school work proved abortive because of the World War, lack of means, and other difficulties.

After the war it was decided to start a school in Constantinople or its vicinity, in order to provide educational facilities for our young people, and to care for our orphans whose parents had died because of war and persecution. Toward the close of 1921 the writer and his wife came to Constantinople from America to connect with the orphan relief and school work in this place. With the help of the Levant Union Mission committee, the task of finding a suitable location was begun almost immediately. After an extensive search, a place was found overlooking the Bosphorus. This property had formerly belonged to a pasha, given him by Sultan Abdul Hamid, but its former splendor had given way to disrepair and neglect. Although this property consists of a large house surrounded by a beautiful garden,—in them-

selves desirable features,—its chief attraction is its comparatively low rental price.

The task of collecting the orphans proved very difficult, because in many cases it was impossible to find them. Several were found in Near East Relief orphanages, and others in the care of relatives and friends. Now they are practically all here in our orphanage school. Some of these children have a mother but no father living. These are regarded as orphans also, because their widowed mothers are in every case destitute, and dependent to a greater or less extent on relief from the mission.

School work was begun on Oct. 4, 1922, when in addition to the orphans, a few children of our members resident in Constantinople attended, making the enrolment forty-six. The series of crises through which Constantinople has passed this winter has caused the dispersion of a large number of our members. This has affected the enrolment of our school to some extent, so that at present we have only forty in attendance. Many requests for admission to our school have come to us from those not of our faith, in behalf of their children or orphan relatives. Unfortunately, we have had to refuse these requests because of lack of means and facilities.

Our needs are very great. We are in dire need of adequate teaching help and necessary equipment. The greatest need, however, is that of suitable grounds and buildings. We are looking to our young people in America to help us in this matter, and surely they will respond liberally in behalf of their less fortunate brothers and sisters in the Near East. Many of these boys and girls have had experiences the recounting of which causes wonder as to how they possibly could have endured them. These sufferings were borne for the sake of Christ. Personal freedom and respite from suffering could have been purchased simply by naming Mohammed as the prophet of God. The firmness with which even young children stood up for their religious convictions under the most trying circumstances, evokes the greatest sympathy and admiration of all. Now we are trying to bring them a few of the advantages that our children and young people in America enjoy, and we are confident that our appeal will be heard and answered.

As regards prospects for the future, if it were not for the promises of God, the outlook would indeed be dark. As this article is being written, the news comes of the break-up of the Lausanne Conference, where we had hoped and prayed that peace would be signed. Now it appears as far off as ever. In any event, we know that peace could not be of long dura-



OUR LEVANT MISSION SCHOOL IN CONSTANTINOPLE

tion. This is a country of uncertainties and surprises. One day does not know what the next day may bring forth. We desire, however, to look beyond the stormy, perilous times just before us, to the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We feel deeply grateful for the kind help that has been extended to us in the past, and for the promise of help for the future. May our brethren and sisters in America and everywhere, pray for the blessing of God to rest upon the means given for the advancement of His work here, as well as in other places, in order that it may soon be finished throughout the earth.

*Constantinople.*

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### ***Finding the Koiaris***

G. F. JONES

THE Koiaris are a cause of great fear to other tribes on Papua, but they themselves live also in constant fear; and because of that they keep moving to different places in the bush. Having such a wandering nature, they keep us at our wits' end to know where to find them. Not even their neighboring villagers can tell where they are. One of their fears is that the government may call them for carriers while on patrol.

They always are in mourning, smeared with a sooty, greasy substance, and some of the men have parts of their faces tinged with various colors. The men are exceedingly vain, but not so the women, for they are the burden-bearers, and always wear an anxious, careworn look. But the men, lazy, gluttonous, and shameless, carry nothing but a spear, without which they will not move anywhere. They strut about in paint and feathers and ornaments, and expect one, of course, to admire their fantastic adornment. They may be persons whom you know very well, but you cannot possibly distinguish them through all the paint and soot and clay and headgear.

To induce a desire for something higher and more noble, I show them, from the Picture Rolls, pictures of beautiful angels, and explain how they may become as one of these if they will only be willing to give up their vain decorations and practices. They reply, "Suppos'n I no wear him, girl him he no like me." The women wear grass skirts a little below the knees; but the men, unless they have been among the whites, wear not a stitch to cover their nakedness. To teach them better manners, I send back their own village boys from our school, with clean bodies and faces, and their eyes brightening with the beginning of intelligence. These boys may have been with us only a few weeks or a few months, but they are clothed with clean loin cloths. These boys will never appear absolutely naked any more; and they are God's object lessons of the reclaiming power of His word.

We have come to some villages while they were having their feasts to the dead. At these times the villagers are exceedingly dressy, wearing ornaments about their heads and necks, their breasts, backs, and arms, and are frightful in appearance. They often think it unfortunate when we arrive at such a time, for they lose caste with the spirits when we preach, "The dead know not anything." As among the natives of the islands, when they once receive us without prejudice, and we preach the gospel and pray, they certainly lose contact with their familiar

spirits. On account of this, some villages are hostile to us, while they are being tyrannized over and threatened by the spirits. But when the people are friendly, and persevere, the spirits leave them with an angry demonstration or a huffiness that seems much like a human being.

Their village dances are wild, and are danced around a platform supported on carved poles, something after the idea of Baal worship of ancient days. By no human device can these customs and superstitions be overthrown. The gospel alone, proved over and over again, "is the power of God unto salvation to every one that believeth." The Koiari is no exception in receiving this heavenly gift.

Upon our suddenly entering a Koiari village, pigs grunt and rush about madly; dogs emerge excitedly from every house, barking and snarling, and keep us rather busy for a while driving them away from our legs. Even the tame cockatoos know that something new and strange has arrived, and they join the din with deafening screeches. To add to the noise, men and women begin shouting at the dogs. Children scream in terror, and like the pigs, run hither and thither. Women get excited and know not what to do, while the men, pretending to be calm, are not so brave as they look. And we, the intruders, in the midst of the clatter and noise, endeavor to still the troubled storm by shouting, "We are not government officials, but peaceful missionaries." Then there is a great calm, and the people are greatly relieved. They know the missionary is not there for any mischief.

If it is evening, the head man of the village will offer us his hut for the night, and will start a fire in the middle of the room on a patch of earth for a fireplace. If at mealtime, he will bring us a cooked yam, or bananas; and so we are made welcome. But no sleep comes to our eyes, not even a wink, and we toss from side to side like a ship at sea. Uneven sticks are our mattress, while fleas, seemingly from every house in the village, pay us an excited visit, and we sigh and long for the day to dawn to release us from our tormentors. After a rousing parting meeting, we renew our experiences in the next village.

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### ***How a Tamil Family Found the Truth***

MRS. BEATRICE LEEDY

ALTHOUGH we have no worker for the Tamil people in all the Federated Malay States, some precious jewels have been found.

Recently a family came to our Sabbath school. They had already begun to keep the Sabbath, though we had never before seen them. The husband had been ill for some months, and had lost his position. This gave him time to read. A copy of "Daniel and the Revelation" fell into his hands, and soon he obtained other books. We began studying with this family, and found them quite fully established in all points of the truth.

Times are very hard here, and we feared that this man could not get a position where he could keep the Sabbath. But we prayed together over it, and he showed remarkable faith. He was successful, and at the end of the first month sent in his tithe of \$15, and an offering of \$8, and a special offering of \$40. He desires to take up work in the Lord's vineyard. This, we feel, is in answer to our prayers. We thank God for such evidences of His leading in this great work.



# 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.

## Criticism

LOUISE SCHAAF

"THEN gently scan your brother man,  
Still gentler sister woman;  
Though they may gang a kennin' wrang,  
To step aside is human:  
One point must still be greatly dark,  
The moving *why* they do it;  
And just as lamely can ye mark  
How far perhaps they rue it."

Bobby Burns puts his finger unerringly on the spot! He knew why God said, "Judge not." It is because man has not the spiritual insight to read a human heart. He sees only results and effects, but cannot know the motives and struggles of a human soul. Often in God's sight a man's motives and struggles may overwhelmingly counterbalance his failures and shortcomings. In man's sight he may be a dismal failure, but in God's, worthy of a crown. Man does not know this, therefore God wisely said, "Judge not."

Criticism is nothing else than judging. The words may be substituted, "Criticize not, lest ye be criticized."

It is so easy to sit back and criticize some one else. Blunders are the easiest things to perceive — in others. They have a trick of assuming balloon-like proportions, swelling up so they obstruct a man's true vision, till he sees nothing but the balloon.

When men look at the mistakes of others, they are inclined to see them through the wrong end of the glass, which magnifies. When they look at their own, they use the small end of the glass, making allowances for their own motives and struggles. They are not using the same measure, and therefore their verdict is not fair. What they need is more perspective. The nearer you poke your nose to a fault, the larger it appears.

We criticize a brother because his Christian walk seems not as straight as our own; he reels like a drunken man. Brother, he may not be reeling from surfeiting, but staggering under a load of care such as you would never carry. And then you may be reeling a little yourself, and seeing him through unsteady eyes.

A sister may be criticized for her self-sufficiency and her aloofness. Sister, her overburdened heart may be too full for utterance. Not every smiling face is a true index of a light heart. God knows about these burdens, but we cannot; so, brother and sister, in mercy stop criticizing. Not only stop criticizing, but start encouraging; it helps so much. Don't be afraid to praise a brother for some faithful service for fear of "swelling his head." It may swell his heart and fit him for still higher service. Even God says, "Well done," to His faithful servants.

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"THERE is no middle ground as regards influence. Your influence either helps or hinders, lifts up or pushes down."

## The Happy Habit

WHO is there of us who does not long for a number of friends,— friends who will not only share our successes, but who will help us over the rough places of life?

It isn't necessary to be clever, or talented, or wealthy, to acquire friends. Radiating sunshine wherever we go will attract more friends than wealth or talent.

Did you ever see a pessimist or a grouch or a crank who had a host of friends?

The most popular people are the happy people, not those who seem to have the most to be happy about, but simply those who have the happy habit, who always can see things about which to be happy.

One day cannot be an entire failure and another a complete success. Each day is a mixture of both, and how much better it is to smile at the thing that went right than it is to have a grouch about the thing that went wrong.

That is what it means to have the happy habit: to think pleasant thoughts and dismiss the unpleasant, to speak cheerful words and suppress the gloomy ones, to do kindly acts and omit the unkindly.

There is an old saying, "Honey catches more flies than vinegar." So happiness will win more friends than pessimism and gloom and criticism.

Form the happy habit. It will pay large dividends.  
— *Marguerite Faust.*

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## Sabbath School Investment Day

W. H. HOLDEN

WHEN I was told by our Sabbath school secretary that our first Sabbath school investment day for East Michigan, which was conducted in thirty-four of our churches last year, brought to the cause of God \$1,354.57, I saw for the first time in my life the great possibilities of this investment plan. It reminds me that we have talked of a great many plans which might prove a wonderful success for the cause of God, if only put into operation.

I rejoice that thirty-four of our churches took part in this investment program last year, and that they brought such large returns to the cause. With this experience, these thirty-four churches should do much better during 1923, and we trust through their example that the rest of our churches will join the ranks.

"Our great adversary is constantly working with power to allure the youth to self-indulgence, pride, and extravagance, that their minds and hearts may be so fully taken up with these things that there will be no place for God in their affections. He is by these means warping the character and dwarfing the intellect of the youth of this generation. It is the duty of parents to counteract his working. . . .

"One of the most effective barricades against the incoming tide of evil is the cultivation of habits of self-denial and benevolence. Children should be educated to look with disgust upon habits of selfishness and covetousness. God has sacred claims upon them, and they need to be instructed, line upon line, precept upon precept, to recognize and conscientiously regard these claims. . . .

"If they were encouraged to do so, the children would earn means to devote to benevolent purposes, and to the advancement of the cause of God; and their interest would be increased by the fact that they had invested something in these enterprises. Their small donations would be a material aid, and the children themselves would be far better, physically, mentally, and morally, for the effort they had made. Through their diligence and self-denial they would gain a valuable experience, which would help them in making a success of this life as well as in securing the life to come."—*Testimonies on Sabbath School Work*, pp. 98-100.

Let us, therefore, unite with the children in their investments. Let us show an interest in their gardens, their chickens, their sale of literature, and their personal sacrifices. And let us not leave the investment program to be carried out alone by the children, but let the older members of the church dedicate to the Lord an acre of ground, a calf, a colt, or a portion of time. By concerted action swell the returns from our 1923 investments higher and higher toward the million-dollar mark.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6: 19, 20, 21.

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### **"I'll Hunt You Up in the Crowd"**

INEZ HOILAND STEVENS

DURING our recent trip to the States, we were made to appreciate more than ever the hope we cherish of some day being in the land where we shall never say "good-by." All the way from New York to San Francisco our hearts were constantly being made glad and sad almost at the same time; for hardly had we greeted long-lost friends than it was time to say good-by, accompanied by the sad thought, "Shall we ever meet again?"

Partings became so numerous and painful that we finally endeavored, as far as possible, to avoid the final good-by, slipping away, whenever practicable, with the thought of seeing our friends again soon. It seemed such a pity that the great joy of our home-coming should be so continually darkened by the shadow of partings. How different will be that last home-coming, when the fear of having to say good-by will no longer chill our hearts!

But in connection with the many farewells, there is one incident which is still very vivid, and which I shall probably cherish to the day when it meets its fulfilment. At the Oakland camp-meeting, among the hundreds of old friends, former playmates, and associates whom I had the rare privilege of meeting after so many years of separation, was one of our pioneer canvassers whom I had known in years past. We talked of old times,—canvassing days in particular,—and then of present and future plans and work. When we parted, he said, shaking my hand, "Well, Sister Stevens, I don't suppose we shall meet again until we get over on the other shore. Then we'll have a longer visit. And, remember, I'll hunt you up in the crowd."

I cannot tell you how that touched my heart. Heaven was a very real place to him. There was no doubt about that. And it seemed nearer to me then, and more real, too, than it had ever been before. I seemed to picture him working his way through the multitude, hunting me up. I felt that I had an appointment with him over there, and I must not fail to meet it. I must be in that "crowd."

As the days go by, and every month adds its ever-increasing toll to a weary world's load of sorrow, famine, pestilence, and war, we cannot but see that that great reunion is certainly growing nearer. Aren't you getting homesick for it? Don't you long to see this work finished, so we can all go home together and stay there?

At that "general meeting" there will be time—an eternity of it—to see our friends and talk over past experiences without the haunting dread of a future farewell. And, remember, our friends will expect to find us there. They will hunt us up in the crowd. Shall they look in vain?

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### **Useful Hints**

SALT and vinegar will remove stains from discolored teacups.

Moths will not come near clothes sprinkled with turpentine.

Hot milk added to potatoes when mashing will keep them from being soggy.

For mending small breaks in hot water bottles, try a piece of adhesive plaster.

Good furniture polish is made of one-third turpentine and two-thirds sweet oil.

Silver allowed to stand overnight in sour milk will come out in the morning bright and shining.

The best remedy for ants is Cayenne pepper. Spread it on the pantry shelves, and they will leave.

Rub the furniture with a cloth dampened with kerosene. It takes up the dust and polishes the wood.

Raisins may be easily stoned if boiling water is poured on them and they are left in it for a short time.

Jelly will be clearer and finer if the fruit is allowed to simmer gently and not stirred during the cooking.

A piece of fine sandpaper should be kept on every desk. Neater erasures are made with it than with an ink eraser.—*Selected*.

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### **Three Kinds of Workers**

THERE are three kinds of Christian workers,—canal barges, sailing ships, and Atlantic liners.

The canal barges need to be dragged to the work. Often they do wonderfully well, but on the whole one volunteer is better than three pressed men.

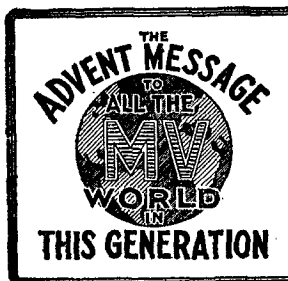
The sailing ships make fine going so long as wind and tide are with them; but when things get hard, when "the winds are contrary," when the work is discouraging, they turn tail and sail away.

But give me the Atlantic liner type of worker, the man who can fight his way through wind and tempest, because within there burns the hot throb of the mighty furnace of the love of Christ.—*Onward*.

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### **Save Your Rug**

HARD beating on the back of rugs with carpet beaters breaks the sizing, causing the rug to lose its stiffness. The cleaning may be accomplished just as well, or even better, by beating the back of the rug lightly all over with a beater, then turning it over and sweeping off the dirt. Repeat this operation several times, and the rug will be cleaned just as effectively and will last longer. Of course the use of a good vacuum cleaner saves even this wear and tear.—*Mrs. Julia K. Paul*.



# YOUNG MEN and YOUNG WOMEN



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

## Ireland at Last Free

GEORGE W. RINE

EVERY person who has read European history knows that there has been an "Irish Question" to vex British politics ever since the reign of Henry II in the twelfth century. The Irish are a Celtic people, while the English are Saxon,—a family of the great Teutonic peoples. It has been said by an eminent historian that Ireland has cost the British government, especially during the last century, more trouble than all the other parts of her empire put together. The Irish question has been the thorn *par excellence* in the flesh of English politics since the day of Henry VIII in the early sixteenth century.

The reader is doubtless conversant with the story of the Home Rule movement for Ireland in recent British history. Ever since Canada, Australia, South Africa, and New Zealand were accorded their own representatives in various international bodies, and began to be regularly consulted by the mother country regarding general and foreign policies, the British Empire has been known as the British Commonwealth of Nations. It was this recognition of the power and dignity of the British family of nations that gradually culminated in the Irish Free State. Ireland is now as free and independent as any dominion in the British Commonwealth.

This new dignity and rank in the empire has been given permanence by a treaty concluded between her and England, and by the adoption of a constitution which has been ratified by both countries. The veteran Irish Nationalist leader, Timothy M. Healy, was appointed the first governor-general, and took the oath of office Dec. 6, 1922, when the Irish Free State was inaugurated at Dublin. The new Irish flag of orange, white, and green promptly made its appearance over all public buildings. The Irish parliament, called the Dail, met on the same day, and elected William Cosgrave president of the cabinet (virtually prime minister). In his initial address Mr. Cosgrave declared that the Irish Free State is another nation, admitted to take her place in what was formerly an empire, but is now a free partnership. After centuries of waiting, marked by bloody strife, the aspirations of the great majority of the Irish people have been fulfilled.

It should be remembered, however, that the nine northernmost counties of the island, collectively called Ulster, are not included in the Free State. This is owing to the fact that the majority of the people of Ulster are Protestants, while the overwhelming majority of the people of the rest of Ireland are Catholics. The Protestant Ulsterites felt that they would assume a dangerous risk in placing themselves under Catholic domination.

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## Choosing One's Life-Work

LYDIA G. STICKLE

You are inquiring, "Which shall I choose? What shall I do?" You have dreamed dreams heretofore of the great things you hoped to do by and by. One after another you have known your ideals to shape themselves in your mind, linger a while, and then fall into the background as others would rise and take their places.

Dreams! Yes, but not worthless dreams if your life is worth anything. Gone, yet not gone, for you are and will be what these dreams and ideals make you,—perhaps in this sense more truly than is meant in the quotations, "We are such stuff as dreams are made on." "That which comes to you in your visions by day and your dreams by night, the ideal you set before you, the things which you approve as excellent, what you seek after and have given your heart to,—these are the measure of the man."

The important question for you to consider now is, Have you been dreaming right dreams? Have you been seeking true

ends? Have they been dreams of worldly ambition, of wealth, of self-gratification, which might be summed up in the words, "the lust of the flesh, and the lust of the eyes, and the pride of life"? Or have they taken account of God and His will for you, and how the world will be the richer for your presence in it?

### Seeing the Vision

"At bottom every ideal is an inspiration," said Martineau. If you have had your Bethel dream of the ladder and the angels, or your Gideon dream of God's wonderful offer to you, then you have been inspired with lofty ideals. And may you now and always be able to say with Paul, "I was not disobedient unto the heavenly vision."

It is well, then, that you have dreamed your worth-while dreams, have cherished lofty ideals, and have aimed high. "Each should aim just as high as the union of human with divine power makes it possible for him to reach."—"Education," p. 267.

The allurements of the world are bidding for you, and the enemy of your soul seeks to have you look upon such aims as being high which really are not high. God has given us each the power of choice. To us, as well as to Solomon, He says, "Ask what I shall give thee." Satan would have us choose that which would gratify self for a time. But God is near to help us in our choice. He is very eager that we should choose only the best gifts.

We must let God help us in our choice, we must let Him plan for us. None of us are capable of planning our own lives, nor can we shape our future. Our own wisdom often leads us astray. We are told that Jesus in His life on earth made no plans for Himself, but accepted His Father's plans as they were unfolded to Him. We, too, must let our heavenly Father plan the details of our lives. And how assuring it is to know that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning."—"The Ministry of Healing," p. 479.

God has a plan for each one. It is for us to learn what His appointment for us is, and to carry it out as He bids. Our success lies in following out in the smallest details His directions.

### How Can I Know?

"But," says one, "I should be glad to follow out God's plans and specifications for me, could I but know what they are. But how can I know?" Do you know that God wants to make the details of your day's duty clear if you will let Him? He desires to have you lay your plans daily before Him, and assures you that He will guide and direct you just as truly as He did His children of old.

"Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—"Steps to Christ," pp. 74, 75.

God's appointment for us may not always harmonize with our natural desires, nor seem to us best. But again we must acknowledge that we are unable to decide what work is great or what is small. If God calls you to a work which in your sight appears humble, know that that work is the work which you best can do. If He calls you to a work which seems beyond your capabilities, know that He wants you to lay hold on divine strength and accomplish His bidding.

Are you tempted to seek for position or power? Then pray that God may touch your heart with His love, and make you loyal to Him. His love in your heart will soon beget or strengthen in you the desire to be a winner of souls. Than this, there is no greater work in the earth.

Now, even after we have wisely chosen to use all our talents in God's service, it is still possible to seek selfishly the grati-

fication of some pet ambition even in this work. Then, in His mercy, God may cause our plans to fail, even though our intentions are the very best. This He does only because our plans are not best for ourselves or for some one else. He will never deny us anything which is for our good; of that we can be assured. Then some day these disappointments will be made plain, and we shall be glad for them.

"We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indication of His providence,—these are rules that insure safe guidance in the choice of an occupation."—*"Education," p. 267.*

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## When You Read and Study

UTHAI V. WILCOX

### Interested in Juniors?

ARE you interested in the Juniors? Want to be a big brother or a big sister to some one? Do you feel sorry that some of your younger friends are doing and saying and acting in very strange ways? There is a little book published that will help you better to understand the boy and girl of ten to sixteen, and will give you valuable hints and suggestions as to how you can help them. "The Psychology of the Early Adolescent," by E. Leigh Mudge, is a small book, but it has a number of big helps and suggestions. It is not technical, is most sensible in its conclusions, and seems to be free from much of the false science that has grown up around the term "psychology." If you are interested in boys and girls, your brother or sister, your son or daughter, a careful study of this little text will be found of real interest.

### Enjoy Nature?

Professor Bralliar, of Madison, Tenn., has written another of his most interesting books on nature subjects, "Knowing Birds Through Stories." This is a good companion volume to the book that was in a recent Missionary Volunteer Reading Course, "Knowing Insects Through Stories." This new book on birds tells in a most interesting way the habits and customs of various birds, and will reveal to you some things that you can notice and enjoy in the very birds of your own back yard. Professor Bralliar has long taught in our school at Madison.

### India and Its Problems

India, the land of mystery, the land where problems abound and sometimes seem well-nigh impossible of solution. "Building with India" is a book by Daniel Johnson Fleming, which tells something of these problems and of the efforts of Christian people to meet and conquer them. The methods of meeting them, as related, brings into high relief something of the difficulty of the problems and their obtuseness. Students of mission work will enjoy this small volume.

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## Prayer — The Power Behind the Throne

LYNDON L. SKINNER

MEN do not relate themselves to great crises in life on the spur of the moment. Within the limits of human responsibility, the attitude they take is the work of a lifetime, and is influenced by the way each minor situation is met daily.

An engineer on a certain Western railroad ran a train daily over a mountainous section. At one point where the train came around a curve, there was a bridge just beyond, under which, far below, the water flowed in a constant torrent. One day as the train came thundering around the curve, the engineer saw that the bridge was out. He automatically, quickly and accurately, shut off the throttle and applied the brakes. The train stopped within a few feet of the chasm.

Later the engineer was asked how he could have the presence of mind, in the face of so great danger, to know what to do at instant notice.

"I have been preparing for such an accident for ten years," he replied. "Every day as we came around the curve, I went through the mental process of seeing the bridge out and stopping the train. When the crisis came, I did it from force of habit."

Habit was the power that saved the train and many lives. The engineer recognized the power of habit, and had been using it in preparing for the crisis.

This same power, rightly used, will aid us in moments of crisis that threaten to plunge us into some chaos of disaster in our daily lives.

### A Habit to Form

"God has given us intellectual and moral power; but to a great extent every one is the architect of his own character. Every day the structure more nearly approaches completion. The word of God warns us to take heed how we build, to see that our building is founded upon the eternal rock. The time is coming when our work will stand revealed just as it is. Now is the time for all to cultivate the powers that God has given them, that they may form characters for usefulness here and for a higher life hereafter."—*"Counsels to Teachers," pp. 222, 223.*

To do this we must form good habits. We build the structure of our character edifice brick by brick. Habits are the bricks which go to make up the building. This is one of the chief aims of education,—to form habits of usefulness for a higher after-life.

One of the foremost of these is the habit of prayer. Joseph and Daniel became powerful men in the civilizations of their times because they believed God and formed the habit of communion with Him. Probably the one habit which did more for Daniel than any other, was the one of opening the window of his room toward Jerusalem, and kneeling there three times a day to petition and praise his God.

It is this same habit of prayer which should actuate the life of every Christian young man. There is no limit to the height of character and personal experience which Christian young people may attain when once they have formed the habit of talking with their Master. The lives of Joseph and Daniel are notable examples of this fact.

"Higher than the highest human thought can reach, is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*"Education," p. 18.*

It is the habit of prayer which will make it possible to reach this goal. Here lies the basis of all Christian progress. Here lies the source of the living freshness of Christian life.

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## Are You a Time Killer?

WESLEY AMUNDSEN

"A MAN is either made or marred for life by the use he makes of his leisure time." How true these words are, and what an impression they should make on our hearts! At what time is it that you are tempted and most easily yield to the cajoling of the serpent? Is it not at the time when the mind and the hands are unoccupied?

Jesus said, "No man can serve two masters;" and so it is. We cannot spend our leisure time pleasing the devil, and expect to receive the approval of God upon our actions. In exhorting the believers, Paul said, "Let this mind be in you that was also in Christ Jesus;" so if we have in us the mind of the Divine One, our leisure time will not be spent in perusing light literature, nor in frivolity and questionable amusements, but rather we shall be striving to please Him who said, "No man that warreth entangleth himself with the affairs of this life; that He may please Him who hath chosen him to be a soldier."

Sometimes the question is asked, Why take time to read this? And generally the answer is, "Oh, I read it just to kill time!" Or perhaps the question is on going to the movies, or playing cards, or some such pastime. But the answer is usually the same,—*"To kill time."*

God holds us accountable for the way in which we spend our time. In the day when every man shall be rewarded "according as his work shall be," what reward can we expect to receive for those things which we have done during our leisure time? What about the time we have killed? If that time has been used to glorify God, then have we "confidence toward God;" but if it has been squandered, then of a truth we need to tremble before the Master when He comes and asks for that which is His, with usury.

Let us redeem the time while it is yet day, for soon "the night cometh, when no man can work." "Yet a little while, and He that shall come will come, and will not tarry." Remember the Divine Exemplar came not to do His own will, but the will of Him who sent Him. So let us be pure in all our manner of life, and through the grace given by the blessed Saviour, say with the apostle Paul: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;" therefore, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

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CHARACTER is higher than intellect. A great soul will be strong to live as well as to think.—*Emerson.*



## AMONG THE HEATHEN IN BURMA

At the last conference session of the Burma Union Mission it was voted to begin work among the Taungthu people who live in the hills of the Southern Shan States. Up to now, these people have had no one especially delegated to teach them of Christ. They do not even have the Bible printed in their language.

Brother H. A. Skinner has been stationed at Taung-gyi for some months, with the object of completing his second examination of the Burmese language, also doing some itinerating among the Taungthus.

On Tuesday evening, in company with Brethren Skinner and A. J. Denoyer, also Sister Denoyer, who accompanied us as far as Taung-gyi, I started from Kalaw in search of what promises to be a veritable land of Canaan. The first forty-four miles of our journey were covered fast, being made by train and motor car. At Taung-gyi we halted for the night, and Mrs. Skinner did all she possibly could to make our journey a success by filling our lunch baskets with homemade bread and many other good things.

Early the following morning the carts and our interpreter arrived. Our main direction was south. As the weather was good, we left the main road and took a short cut, thus saving about six miles' distance. After traveling fifteen miles through the mountains, we entered a beautiful valley, with low, rolling hills and large banyan trees. That evening about five o'clock we reached the village of Nam Hkok. This village is noted for its gambling, and people were there from the surrounding villages, men, women, and boys, all eager to spend their last cent in the hope of getting a good haul.

At Nam Hkok we again struck the main road, and two o'clock in the morning found us once more on the way. That day we continued down the valley, passing some very high mountains (8,200 feet), and camped that night in a little wayside store near Loi Hsuan Hsip. After the proprietor took his wares to the village, the place was just large enough for us to put up our cots for the night. The people of this village could not understand Burmese, so we were forced to depend on our interpreter.

The following day at noon we reached Hsi Hseng, the village where the Myoza of Thaton state lives. In the afternoon we looked over the prospective sites for the mission station, and called on the native chief. He is a very nice man, and speaks Burmese well. We found him to be much interested in the work we plan to establish. He told us that he would give us any amount of land that we required, and that we could choose our site.

The following day being Sabbath, we spent the time in reading, and walking about the surrounding country. We talked with many of the people whom we met, and found that all were anxious for a school and a dispensary. Sunday morning the necessary business was transacted for securing the land, and by noon we were able to return to our homes.

We ask an interest in the prayers of the REVIEW family, that God may bless

the efforts of Brother and Sister Skinner in presenting the third angel's message to these people. D. C. LUDINGTON.

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## A HINDU EDITOR PUBLISHING ADVENT MESSAGE IN INDIA

ELDER GEORGE F. ENOCH, who has been doing evangelistic work in some of the large cities of India, is meeting with remarkable success in his efforts to spread the message through the newspapers. Elder Enoch is now engaged in an evangelistic effort in Lucknow, one of the largest cities in North India, preaching every Saturday and Sunday night; and not only is he attracting large audiences to hear the message, but is getting very comprehensive reports of his sermons published in the leading daily newspaper of North India.

In a letter just received from Elder Enoch, he says:

"With some fear and trembling, I went to the daily paper, the editor of which is a Hindu, as is his entire staff, with my request for the publication of the Sunday services. He was delighted with the idea, and promised to publish at least one column each week free of charge. The ninth sermon has now been published. We are having remarkable experiences. The attendance at our meetings in the hall is keeping up, so that we are having a full house, and we hear that people of all religious persuasions, especially Hindus and Mohammedans, as well as Christians, are reading the sermons with interest. A number of the most wealthy and influential Indian citizens of Lucknow have come to me to talk about these matters."

Should not the hands of Elder Enoch be held up by prayer, that this editor may continue to look upon his sermon reports with favor? Will not the public press of India yet play an important part in hastening the advent truth to the unnumbered millions in that darkened land? Surely God has answered the prayers of his faithful servant in giving him favor among the people there, after these many years of trying, perplexing ordeals, in beating back the clouds of darkness and despair that are almost covering the people. Let us hope the Spirit will not only breathe sweet influences on the editor, that he may continue the publication of the sermons, but that the editor himself may be convinced of the truth and become converted to it. Editors, in the hands of God, can be mighty factors in heralding the truth to the world. W. L. BURGAN.

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## HOME MISSIONARY WORK IN EUROPE

### Conventions in Gland and Munich

THE conference of all the home missionary secretaries of the European Division in Gland, marks a decided move forward in the organization of the home missionary department of the division. The resolutions passed at the convention at the close of last year were presented to the leading brethren who attended the council which followed immediately after-

ward. Many only then gained real insight into the endeavors and aims of the department. A spirit of co-operation prevailed.

While in some countries valuable work has already been done for years in the home missionary department, there is still much opportunity for constructive work in the newly entered fields. The home missionary secretary of the division plans to hold a number of district meetings in Czecho-Slovakia during the month of March, where with the friendly co-operation of the union and conference presidents, a very interesting program has been worked out.

### In the Three German Unions

It was very encouraging to see that every one was willing to give his full support to the home missionary department. We especially appreciated the support we received from Elder L. H. Christian and many other leading brethren. Elder L. R. Conradi, who also was present, was able, owing to his long experience, to support in a very distinct manner the plans we had laid for the work of this department. The main points were:

### The Harvest Ingathering Work

This year we hope to distribute 1,250,000 Harvest Ingathering papers in the division. According to the resolutions adopted in the three union committee meetings, 755,000 of these will fall to Germany. Besides that there will be a large number printed in the German language for use in some other fields. The Scandinavian Union will probably print 125,000 copies; the Latin, 90,000; England, 150,000; Czecho-Slovakia, 30,000; Poland, 17,000; Hungary, 27,000; and Jugo-Slavia, 12,000. It is wonderful to see to what an extensive work this has grown in the world, how the money comes in, how the papers find their way into homes, how the people get acquainted with our work and finally accept the message. It certainly is a remarkable fact that a year after we had introduced our Harvest Ingathering papers into more than a million homes in Germany, the great Roman Catholic Church thought it advisable to give out a similar paper with the same title as ours, and distribute it too. Small cards were sold for five marks on the same occasion, to help the Catholic missions. On the back cover was a brief sketch giving the amount of work done by the Adventists, and a challenge to all Catholics to do likewise. These are all encouraging experiences, which show us clearly that we are on the right road as far as our Harvest Ingathering work is concerned.

Plans were laid at the different meetings for the distribution of the Harvest Ingathering number to be a real financial and spiritual blessing for every church member and all the workers. We have great hopes for the year 1923.

### Self-Denial Week (April 1-7)

This new plan was the central point of all our interest. Its introduction means a new phase in our work in Europe. The Self-Denial Week is calling for special

and heavy sacrifices on the part of our workers and members in those countries where money matters are in chaos. But never have I heard such encouraging testimonies as those of the different presidents in the union committee meetings. Every one voted in favor of the plan. Each individual seemed convinced that great events would follow its adoption. No doubt the greater number of our church members will gladly follow the example of the workers in this matter.

#### The "Big Week" (June 24-30)

This plan was also hailed with the greatest enthusiasm. The three German unions are to raise \$2,000 for the publishing work in Russia. This is a gigantic sum for these unions, under the present conditions. But our brethren are all used to missionary work. During the whole year they sell papers for the mission funds, and would not understand it if some one told them they might keep the gains for themselves. Although they are already used to a Big Year, the sale of literature has in no way suffered, when compared with other countries where a different policy is followed. A study of the statistics would be very instructive. In the Big Week they will be particularly zealous, and the profits will go to Russia instead of flowing into the mission funds as at other times. All these things were talked over in the committee meetings, and the greatest interest was manifested on the part of all present, sufficient time being allowed our department by the respective union presidents, G. W. Schubert, J. H. Schilling, and P. Drinhaus, who all realized the importance of these matters.

#### Convention in Munich

On Sabbath, February 24, we had a very good meeting in the church of West Munich, and in the afternoon more than 400 members of three different churches gathered in the church at North Munich. With the greatest interest they listened to the report regarding the progress of the work in the whole world. We had just received the encouraging news from Brother Spicer, telling of the sacrifices and successes of our dear brethren and sisters in America. Their eyes glistened when they heard that the treasurer of the General Conference had been able to inform the mission fields that the 30-percent cut in their budget would not go into effect. Such messages made the feeling of fellowship grow stronger in the hearts of the members.

Then came the test: Are you also willing to make sacrifices? Is the Self-

Denial Week asking too much? How many will rely on the Lord for help while they endeavor to bring such a sacrifice? The answer of the 400 members was proof of the working of the Holy Spirit in their hearts. A perfect sea of hands, and faces all beaming! That really was not a vow of sacrifice then, but rather a promise to the Lord to prepare Him a feast. What a privilege to belong to such a people! It was a blessed experience for me personally, and I hardly remember anything to equal it. I have always had a warm spot in my heart for the foreign missions. Now I saw great possibilities to work for the foreign missions through the home missions.

We are facing a gigantic task in this department of the European Division. May we prove ourselves fit to carry the burden the Lord has given us.

E. KOTZ, *Home Mis. Sec.*  
for European Div.

Berne, Switzerland.

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#### SINGAPORE, STRAITS SETTLEMENTS

We are doing evangelistic work in three different places: Pontianak, Borneo; Kuching, Sarawak, Borneo; and Singapore. Our Asiatic working force consists of four evangelists and one teacher.

The work in Singapore has been very difficult, but the seed sown is beginning to show results. Most of the people who have settled here have come for only one purpose,—to make as much money as possible in a few years, and then return to their native lands. In this city, called the "melting pot of the nations," are spoken nearly all the Oriental languages and many of the European.

On Sabbath we have three services,—Hakka Chinese, Malay, and English. Several Tamil people have accepted the truth, and are calling for meetings in their vernacular. We also have Hokkien, Techiu, Cantonese, Hylam, and Mandarin believers. Most of these can understand some Hakka and attend the Hakka services. On Sabbath, September 30, twenty-five went forward in baptism, and on October 7, three more were buried with their Lord. Eighteen of these were from the Singapore Training School, and ten were from the city. It was a hard battle for some to surrender the things that were holding them to this world, but God gave them the victory, and they are rejoicing in the Lord. The enemy makes it appear hard to keep the Sabbath, especially for those who are shopkeepers;

but we are thankful that we can point them to a God who has promised to give them the things necessary to sustain this life and keep them for the life to come.

On a recent visit to Sarawak, I baptized nine, which makes the membership of our Kuching church forty-eight. Most of these people live on small rubber gardens from three to five miles from town. They depend largely on the rubber industry for a livelihood, and since the rubber slump, are finding it very difficult to earn enough money to purchase food. They are very faithful in attending Sabbath services. When they do not have sufficient means to pay railway fare, they walk all the way to church, the women carrying the babies on their backs. Land has been purchased for a chapel and school at Third Mile station. We hope soon to be able to erect the building. These dear people are anxiously looking forward to the time when they will have a building that they can call their own. Interests are springing up all along the railway that runs ten miles into the country, and we are praying that soon many more will be rejoicing in the truth.

In the city of Kuching, where before little progress had been made, some are beginning to call for Bible studies. One family, who were members of another mission but who had stopped attending their church, are keeping the Sabbath and preparing to unite with us. Others are regular in coming to Sabbath school and church.

One day while I was out visiting in the country, one of the brethren requested that I speak in his home to the believers. In less than an hour more than forty had gathered. Some of these were children from the church school, who sang six of the gospel hymns they had committed to memory. The parents are too poor to buy song books, so the teacher writes the songs on the blackboard, and the children commit them to memory. Some of the little ones could repeat their memory verses for each Sabbath since they had started to school.

The outlook before us is bright for a rich harvest of souls. Some well-educated and influential men are attending services and studying the message. We are holding up before our new members the importance of being faithful in giving their tithes and offerings, which has resulted in a steady increase of funds in the Lord's treasury.

We give God the glory for the results seen so far in this field, and are petitioning Him daily for a greater measure of



OUR CHURCH COMPANY OF SEVENTH-DAY ADVENTISTS IN BATAVIA, WHICH IS MADE UP OF FIFTEEN RACES

the Holy Spirit, that the work of the third angel's message may be speedily finished in this part of the East Indies.

GEO. J. APPEL.

### CANADIAN BOOKMEN'S CONVENTION

THE bookmen's convention at Oshawa, February 27 to March 7, in connection with the annual meeting of the constituency of the Canadian Watchman Press, marked a new era in the development of the work in Canada. It was the first time that representatives of the message from Eastern and Western Canada had ever met in Canada for the study of distinctly Canadian problems.

The first step in the establishment of the work in Canada on a permanent basis was taken with the organization of the Eastern Canadian Union Conference. Next came the organization of the Western Canadian Union, and now the third step has been taken in the establishment of the Canadian printing plant and the bringing together in council of the field workers from all the Canadian field, from the Atlantic to the Pacific.

The first meeting was not large in numbers, but there were present the union field secretaries, the local field secretaries, and the tract society secretaries from all the conferences, east and west. In addition, there was a good representation of conference laborers from near-by fields, and the president of the Eastern Canadian Union, all the local conference presidents from Eastern Canada, and a good corps of counselors from the General Conference and the Review and Herald Publishing Association. It was the first time that many of those who attended had ever seen our new publishing plant. All seemed pleased with both the equipment and the product of the Canadian Watchman Press.

A portion of each day was spent in devotional meeting, and a spirit of earnestness and consecration pervaded all the session. Plans were formulated for an aggressive field campaign in every conference. The circulation of the *Canadian Watchman Magazine* was carefully considered, and plans for guaranteeing it a larger and more stable circulation were unanimously approved. In response to urgent requests, it was decided to publish a Canadian edition of *Present Truth* for general missionary work by our churches, and for use in connection with all our public evangelistic efforts. A new and somewhat thicker edition of "Best Stories" was also decided upon, and every one was enthusiastic over the beautiful, popular edition of "The Marked Bible" in English and French, just off the press. One of the benefits of the meeting was the practical contact between the factory and the field.

It is our earnest desire to produce in Oshawa as much as possible of the literature required by our Canadian field. We are sorry that it is necessary to reduce somewhat our force of workers in the publishing plant, in order to lessen the deficit in operating. We have facilities to produce a much larger volume of literature than our constituency is now using. It is our hope, however, that there will soon be such an increased demand from the field as will require the full use of all our splendid facilities, and the employment of a larger force in the factory.

C. F. McVAGH.

### COLPORTEURS' SUMMARY FOR FEBRUARY, 1923

UNION	Agents	Hours	BOOKS		Copies	PERIODICALS	
			Val. 1923	Val. 1922		Val. 1923	Val. 1922
<b>Atlantic</b>							
Bermuda	---	---	\$ -----	\$ -----	64	\$ 9.07	\$ -----
Gr. New York	---	492	802.60	1210.22	18918	2549.61	4246.40
Maine	---	22	263.30	837.80	2784	230.09	146.25
Massachusetts	---	494	809.95	2657.55	149034	3288.49	3473.90
New York	---	1373	2703.55	2246.00	4063	412.59	207.25
N. New England	---	427	919.30	589.00	2052	142.80	292.50
S. New England	---	145	293.00	762.49	2468	215.91	701.25
	---	2953	5791.70	8303.06	179383	6343.56	9067.55
<b>Central</b>							
Colorado	9	454	757.75	310.20	3173	314.87	29.75
Inter-Mountain	2	114	218.25	584.70	431	66.21	1.75
Kansas	6	279	508.25	764.73	2000	277.98	79.00
Missouri	19	761	1271.70	2379.95	6113	319.13	133.50
Nebraska	11	138	291.50	66.64	5132	313.04	20.75
Wyoming	4	231	326.40	-----	615	74.14	5.00
	51	1977	3373.85	4106.22	17464	1365.37	269.75
<b>Columbia</b>							
Chesapeake	15	1077	2121.80	888.58	4076	200.04	231.65
District of Columbia	6	262	522.00	-----	10898	438.29	332.50
E. Pennsylvania	17	964	1286.70	2378.23	8398	546.12	102.00
New Jersey	13	961	1633.94	1915.67	6622	614.49	350.50
Ohio	18	1974	3931.98	3741.85	8923	644.97	244.95
Virginia	14	389	2430.00	2387.85	2663	135.64	23.00
W. Pennsylvania	5	300	496.60	994.70	2570	209.17	127.75
West Virginia	10	676	1059.70	3040.95	990	141.66	96.25
	103	7103	13602.72	15347.83	45145	2930.38	1564.60
<b>Eastern Canadian</b>							
Maritime	---	---	-----	434.00	132	29.33	677.25
Newfoundland	---	---	-----	-----	57	9.05	11.75
Ontario	---	---	-----	793.75	707	105.56	818.75
Quebec	---	---	-----	-----	190	30.01	524.00
	---	---	-----	1227.75	1136	173.95	2031.75
<b>Lake</b>							
Chicago	7	234	1200.95	972.85	7962	843.21	2786.40
E. Michigan	17	914	1747.25	436.55	5832	433.60	336.15
Illinois	16	1100	1673.45	2324.00	1314	210.80	61.65
Indiana	16	835	2042.25	2079.20	5426	445.41	111.00
N. Michigan	11	515	844.20	378.40	1149	146.36	.25
N. Wisconsin	11	909	1348.15	1476.80	2331	153.35	15.50
S. Wisconsin	16	1051	2333.91	2463.20	4607	467.96	106.25
W. Wisconsin	8	385	1253.70	-----	6298	491.48	143.75
	102	5943	12493.86	10181.00	35469	3192.17	3560.95
<b>Northern</b>							
Iowa	---	---	-----	834.25	2903	451.88	127.50
Minnesota	---	---	-----	528.60	4054	332.10	137.75
North Dakota	---	---	-----	-----	599	87.85	9.55
South Dakota	---	---	-----	-----	870	88.18	11.25
	---	---	-----	1362.85	8426	960.01	336.05
<b>North Pacific</b>							
Alaska	---	---	-----	-----	6	1.07	-----
Montana	5	22	400.00	-----	2879	187.63	20.00
Idaho	---	---	-----	77.75	934	116.06	86.25
S. Oregon	---	---	-----	-----	564	85.42	13.25
Upper Columbia	4	305	430.25	-----	2530	321.72	57.50
W. Oregon	7	569	928.00	1024.33	4346	470.90	147.50
W. Washington	12	521	942.17	748.60	7131	403.77	139.15
	28	1417	2700.42	1850.68	18390	1586.62	513.65
<b>Pacific</b>							
Arizona	---	---	-----	13.50	715	110.07	43.25
California	11	730	1272.40	865.41	4197	671.27	201.50
C. California	1	19	16.00	394.45	2218	228.37	40.00
N. California	6	323	848.50	171.00	7147	378.19	25.00
Nevada	1	97	318.75	-----	167	25.64	-----
S. E. California	4	204	428.85	177.30	18415	753.31	68.75
S. California	9	577	1439.45	153.00	7393	1003.32	661.05
Utah	4	354	586.15	502.50	140	21.89	-----
	36	2304	4910.10	2277.16	40392	3192.56	1039.55
<b>Southeastern</b>							
Carolina	16	1441	3409.55	5963.33	1225	153.35	16.25
Cumberland	15	1731	3278.25	1733.70	2018	307.17	85.00
Florida	12	690	1284.70	1263.05	3459	255.81	88.50
Georgia	12	595	802.15	2231.05	831	70.41	240.00
	55	4457	8774.65	11221.13	7533	786.74	409.75
<b>Southern</b>							
Alabama	11	1639	2137.45	2191.70	3264	165.38	111.00
Kentucky	20	1823	3969.20	3724.25	1530	114.12	97.50
Louisiana-Mississippi	17	1757	2678.21	5217.00	1032	180.32	159.50
Tennessee River	14	1944	5045.30	3715.95	1658	215.45	25.00
	62	7163	13830.16	14848.90	7534	675.27	393.00
<b>Southwestern</b>							
Arkansas	5	564	1032.20	499.21	514	61.20	3.50
N. Texas	6	350	557.20	439.65	4525	272.09	141.25
Oklahoma	11	431	618.00	2438.85	4019	339.93	135.15
S. Texas	10	541	1360.33	1534.40	2434	241.25	90.00
Texico	6	509	731.00	1003.25	326	53.07	170.00
	38	2395	4298.73	5965.36	11818	967.54	589.90
<b>Western Canadian</b>							
Alberta	6	480	673.25	-----	2546	127.66	148.25
British Columbia	4	190	409.95	-----	2907	126.43	272.00
Manitoba	2	67	118.00	-----	265	49.26	362.20
Saskatchewan	5	48	79.20	-----	363	58.47	277.50
	17	785	1280.40	-----	6031	361.82	1059.95
<b>Foreign and Miscel.</b>							
Mailing Lists	---	---	-----	-----	83867	2791.64	1115.50
	---	---	-----	-----	12700	2289.35	1568.50
	492	36497	\$71056.59	\$76691.94	475388	\$28116.98	\$23520.45

## Foreign Union Conferences and Missions

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
African	34	1758	\$ 7289.67	\$ 49339.17	-----	\$ 436.80	\$ 7521.66
Australasian	---	---	---	12090.38	6598	1445.06	381.88
Austral	60	6010	7906.44	919.49	---	---	947.98
British	---	---	---	2847.06	---	---	75.72
Cuban	---	---	---	1911.19	---	---	762.08
C. China	---	---	---	24132.68	---	---	1665.14
C. European	110	10575	18547.00	3382.87	6905	448.30	1346.73
Czecho-Slovakia *	52	9530	1353.33	3457.91	2928	398.70	614.62
E. Brazil	48	4913	2069.46	1215.43	7825	1326.87	190.02
E. China	31	1362	2560.34	18264.93	---	---	3321.80
E. German	122	11094	11261.00	257.35	---	---	122.10
E. Siberian	---	---	---	434.96	---	---	---
Guatemala	3	574	1254.70	1206.95	---	---	33.00
Hawaiian	---	---	---	1136.59	---	31.00	---
Honduras	4	292	476.15	3770.74	---	---	---
Hungarian	41	3359	4238.00	1381.30	---	183.04	106.54
Inca	4	305	1319.46	---	---	---	---
Jamaica *	8	1006	2430.81	405.32	3911	370.20	1380.60
Japan	13	763	203.80	6262.60	---	---	479.71
Jugo-Slavia	---	---	---	3006.95	---	---	543.72
Latin	---	---	---	7505.58	---	---	4021.94
Malaysian	---	---	---	68.87	12	6.00	87.90
Manchurian	2	---	31.89	6078.18	---	---	---
Mexican	13	669	3541.45	3277.00	---	---	---
Philippine	40	3504	5745.88	195.83	---	---	4.98
Poland	---	---	---	761.02	4000	600.00	128.00
Porto Rican *	10	961	2367.82	9834.64	3252	1047.54	2297.40
Scandinavian	152	12563	9719.40	1005.39	1892	2912.01	---
S. Asia *	34	6046	382.71	1149.07	---	---	737.97
S. Caribbean *	10	931	2027.49	1090.24	---	---	---
S. China	---	---	---	3475.85	1610	241.50	917.85
S. Brazil	27	2844	2687.59	22923.50	---	---	4343.33
W. Caribbean	---	---	---	---	---	---	---
W. German	178	12920	18351.00	---	---	---	---
Venezuela	2	98	427.50	---	---	---	---
Foreign Totals	1008	92077	\$106192.39	\$192789.04	33933	\$ 9447.02	\$32032.17
North Amer. Totals	492	36497	71056.59	76691.94	475388	28116.98	23520.45
Grand Totals	1500	128574	\$177248.98	\$269480.98	514321	\$37564.00	\$55552.62

\* Two months' report.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1922	Value		1923	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32032.17	February	38933	9447.02
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	475388	August	113586	86239	
March	112229	71205		September	87063	107523	
April	273376	106788		October	125981	28836	
May	197606	38291		November	79876	79452	
June	135614	178751		December	64150	65234	

## COMPARATIVE BOOK SUMMARY

	1918	1919	1920	1921	1922	1923
January	\$ 68276.77	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42	\$192016.17
February	74560.50	114848.54	138199.16	246104.17	269480.88	177248.98
March	112583.10	171496.11	196766.41	229220.64	335216.82	
April	128480.24	251807.66	255974.97	261838.96	253342.04	
May	160112.53	244584.54	245806.24	242377.33	241475.39	
June	276413.96	381166.18	480868.75	385315.49	315302.10	
July	336262.65	531282.95	718972.53	356481.93	321879.95	
August	207615.34	343737.50	437888.18	246749.54	229762.18	
September	187462.98	231475.12	349418.19	331932.39	225721.42	
October	133893.11	199530.88	400422.05	165869.44	112044.39	
November	101093.49	173967.04	237793.80	178215.72	209852.79	
December	117592.42	181193.54	215795.56	177428.46	146672.59	

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

## THE PUBLISHING WORK IN EUROPE

ACCORDING to the prophecies in Revelation 14: 6 and Isaiah 32: 20, not only is the message of Christ's second coming to be proclaimed through preaching, but also a great work is to be done through the circulation of literature among the nations of earth.

The publishing work of this denomination began in the year 1845. In Europe a beginning was made in 1880-84 in Switzerland, Germany, and Scandinavia. As in other places, so here, the beginning was small, but today we find in Europe twenty-one publishing houses in the following countries:

Czecho-Slovakia	Denmark
Esthonia	Finland
Hungary	Iceland
Lettonia	Austria
Rumania	Sweden
Turkey	England
Germany	Holland
France	Jugo-Slavia
Italy	Poland
Norway	Spain
Switzerland	

Notwithstanding the large number of publishing houses, very few of them are equipped to publish the literature that is needed.

The average number of colporteurs at work in each country during 1922, and

the value, in the national currency, of literature sold, makes an interesting summary. Here it is:

Country	No. Colporteurs
Value in National Currency	
Germany	420
25,000,000 marks	
Holland	22
40,000 florins	
German Switzerland	31
150,000 Swiss francs	
Austria	25
150,000,000 Austrian kroner	
Denmark	25
135,000 Danish kroner	
Norway	35
363,121 Norwegian kroner	
Sweden	30
136,187 Swedish kroner	
Finland	35
660,457 Finnish marks	
Esthonia	28
3,000,000 Esthonian marks	
Poland	12
9,000,000 Polish marks	
Rumania	62
684,824 Lei	
France	22
154,715 French francs	
Italy	6
15,343 Lire	
French Switzerland	12
44,000 Swiss francs	
Belgium	7
70,000 Belgian francs	
Czecho-Slovakia	56
614,418 kroner	
Great Britain	82
25,000 pounds	

In every part of Europe we find people who are longing for salvation. The Bible societies are unable to supply the Bibles that are asked for. Several persons have related how they had seen the colporteur in dreams before he called on them. Our colporteurs also receive good recommendations for our books and periodicals from the pastors of the churches, as the following testimonials show:

"We can recommend the literature of Seventh-day Adventists as a means of strengthening one's faith."

"I can heartily recommend the literature of the International Tract Society, as I find that it is in harmony with and based upon the Bible."

"I have read the book, 'Steps to Christ,' by E. G. White, with great joy, and I can heartily recommend it."

"The book, 'The Ministry of Healing,' contains much that is valuable, and whoever gets one and reads it will be benefited by it."

A large number of persons have found the way of life through reading our books. The colporteur work is of primary importance at this time. We here in Europe thank God that He has so wonderfully blessed us in giving us means to establish publishing houses, and has given us so large a number of workers who are willing to give themselves to this branch of the work.

H. Boex.

ANOTHER Seventh-day Adventist church has been organized at Little River in Oklahoma. Several years ago there was an organized church here, but the members all moved away except one or two families. Twelve years ago a family moved here, and have held up the light of this truth, with the result that the church was reorganized with a membership of thirteen.

### WHAT IS A CALIPH?

POLITICS and religion are inseparable in the Near East, a fact that Western observers, far from the many cross-currents of the region, do not always realize.

Some prevalent misconceptions about the Mohammedan faith seem to add confusion to many discussions about recent developments in Turkey. The easiest way to dispel some of these illusions is by pointing to several striking likenesses between the world's two newest among the major religions.

#### Both Religions Nicknamed

The term "Mohammedan," like the term "Christian," is a nickname. Both names were given with contemptuous intent, it is believed, by enemies of the religions.

The term "Christian" was quickly adopted by followers of the Nazarene. The term "Mohammedan" never has been adopted by the followers of the prophet. He sought to avoid the employment of his own name by supplying one—the name "Islam"—by which he hoped Mohammedanism would be known. He further sought to make this word, meaning "resignation," imply the five cardinal points of the new faith. The first of these points was the brief creed, "There is no God but Allah, and Mohammed is his prophet." The other four enjoined prayer, giving of alms, the fast of Ramadan, and pilgrimage to Mecca.

Another significant parallel between Christianity and Mohammedanism is that both are the religions of millions of people of races alien to those of their founders. Christ was a Jew; Mohammed was an Arab. It is the Mohammedanism modified by the Turkish temperament and nationality that has clashed with Western civilization in recent centuries.

#### Islam Not a Religious Unit

Most misleading of all the illusions about Mohammedanism, however, is the tacit assumption that the Mohammedan world is a religious unit. Seen a long way off, the sects and groups fade away. In reality there are two great branches of Mohammedanism, the Sunnites and the Shiites. Among both these branches, and also outside them, there are sharply drawn cleavages.

Recent caliphs, who have been the sultans of Turkey, have claimed spiritual supremacy over the Mohammedan world of some 300,000,000 souls. But in actual fact, the sultan of Turkey had little more spiritual ascendancy over the Mohammedans outside Turkey than the king of England has over the Episcopalians in the United States. In fact, there would be no urgent Near East problem at this moment had his leadership been recognized on the other side of the Bosphorus in Asia Minor.

#### Caliphs Have Always Ruled

A very important difference between the Western mind and the Mohammedan viewpoint has, hitherto, precluded a spiritual ascendancy in Islam which would cut across all lines of temporal power and include even warring nations. The Mohammedan has no priests. Islam is one of the most pragmatic of religions. Heretofore, if a caliph did not rule, he was not a caliph. A spiritual ruler, up to now, has been incomprehensible to the Moslem mind. And it remains to be seen whether the radical step taken by

the Turkish Nationalists in setting up a caliph shorn of temporal power, will accomplish a permanent change. Being temporal rulers primarily, caliphs naturally have sought to rule by the sword.

The Mohammedan's religion and his law go hand in hand. Mohammed was a lawgiver, not only in the Mosaic, but also in the Justinian sense. There are as many codes of law among Mohammedans as there are sects; and as many kinds of lawyers as there are codes. Among the Sunnites, the orthodox major division of Islam, there are four schools of law. A Hanafite would as soon engage a Malakite lawyer as a Presbyterian congregation would be likely to employ a Unitarian preacher.

#### The Early "Successors"

When Mohammed died, his counselor, Abu Bekr, the companion of his flight, or hegira, became caliph, meaning, literally, "successor." Abu Bekr means "father of the virgin." He was Mohammed's father-in-law. The second caliph, or successor, was Omar, another father-in-law of the prophet, who started organizing armies and began spreading Islam over the map in a very literal sense. Omar was the first to bear the title, "Emir al Moumenin" (Prince of the Faithful).

From the first, Ali, husband of Mohammed's daughter, Fatima, considered himself the logical successor to the caliphate. Not until Abu Bekr and Omar had ruled, and another caliph, Othman, had had his day, and had been murdered as was Omar before him, did Ali become caliph.

Certainly Mohammedanism can be termed emphatically a "man's religion." Yet at this early date two women were the moving spirits in splitting it into the Sunnite and Shiite divisions, which have prevailed ever since. Ayesha, favorite wife of the prophet, had always been jealous of his daughter, Fatima, and the succession of Fatima's husband directed all Ayesha's efforts upon an anti-Ali party. Meantime the group which, all along, had regarded Ali as the legitimate successor, gained strength during his rule, but were kept busy fighting to hold the sway Omar had established.

When Ali's son and successor, Hassan, was murdered, probably by the hand of his wife at the behest of Mo'wiya, this Mo'wiya assumed the caliphate, removed its seat to Damascus, and began the series of rulers known as Omniads. Henceforth the Shiites were alienated from the Sunnites, or orthodox Mohammedans, because of their reverence for Ali and Hassan, and their belief that the first of the Omniads and his successors were usurpers and pretenders. Arabian and Persian Mohammedans inclined toward the Shiite faction.

The story of the caliphate would fill—has filled—volumes. The assumption of the title by the sultans of Turkey is a modern and perhaps a minor chapter in the struggle to be "the successor," and thus to hold sway over this mighty force of Islam. Points of special interest are, that force often has played a major part in assumption of the rôle, that there have been several caliphs both by mutual agreement and also by rivalry, and that acquiring the title of caliph by no means guarantees its recognition by the Moslem world.—*National Geographic Society Bulletin.*

### OUR BELIEVING, BUT NONCONFORMING RELATIVES

THERE are, in round numbers, one hundred thousand Seventh-day Adventists in the United States. No doubt the large majority of these have one or more relatives who have read our tracts, books, and missionary papers, and who are fully convinced of the truths of this message. If there is an average of three such for every Seventh-day Adventist, there is certainly a very large field for personal evangelistic effort before us.

As soon as one of these relatives accepts the truth, we at once endeavor to place the Review in his hands. This is a natural and logical thing to do. These three hundred thousand persons in this country who are convinced of the truth, but have not yet taken their stand, though they agree to all the doctrines, and no doubt would argue for them, may be in special need of something to warm their hearts toward the Saviour, and to bring them over the line. Perhaps many of them are held back by some inconsistencies, or seeming inconsistencies, in the life of some Seventh-day Adventists with whom they are acquainted. Their picture of this denomination is perhaps formed from their knowledge of these few; whereas, no doubt if they could have a knowledge of the actual work of the denomination,—the sacrifices made in mission fields, and the great self-sacrificing evangelism that the whole denomination is engaged in,—they would have a broad vision that would overshadow the incorrect picture they have formed in their minds because of their present narrow vision. The REVIEW AND HERALD placed in the hands of these people will give them just that picture of this denomination, and of the work of the Lord in the earth.

In the past we have considered the REVIEW to be almost exclusively for the members of our denomination, and a number of years ago it contained matter that would be interesting chiefly to such; but today the REVIEW has its various departments, and there is so much matter of a helpful nature that will appeal to all classes,—home-makers, educators, health seekers, young men and women, etc.—that it can be circulated to a much wider extent, and will be read with interest and appreciation.

Shall we not each do our part in making a strong mission endeavor for all the relatives of believers who we know to be convinced of the doctrines, by sending them the REVIEW AND HERALD for six months? Since the REVIEW follows the missionary literature as soon as one accepts the truth, why not anticipate and send it before? The same stirring messages that warm our hearts will warm the hearts of others who believe. The REVIEW in the hands of your believing relatives, with earnest prayer ascending daily to God on their behalf, will no doubt prove the largest possible factor in winning them to the truth.

G. A. ROBERTS.

\* \* \*

"DURING the past decade the Bible has appeared in a new language on an average of every six months. It has now been translated into 770 languages and dialects. In the last century some 550,000,000 copies of the Scriptures have been circulated."

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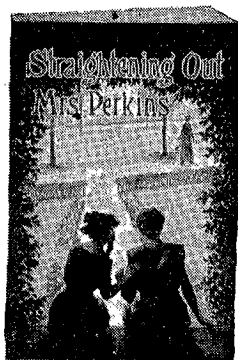
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WASHINGTON, D. C., MAY 3, 1923

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

On April 21 Elders W. A. Spicer and J. S. James sailed from New York for Southampton, England. Elder Spicer will spend three months in Europe, attending important meetings and counseling with the brethren on that side of the water regarding their problems. Brother James goes over at the request of the European Division to help in the Sabbath school work. Our brethren in Europe will appreciate the help these brethren can render.

\* \*

### ARE THE CASES OF THE LIVING BEING CONSIDERED IN THE JUDGMENT?

AN unfortunate expression in a recent number of the REVIEW would seem to carry this impression. It was an unguarded statement which we regret slipped the vigilance of the editors. We know of no instruction in the Bible or in the "Testimonies" by which we shall be able to determine when the cases of the living are reached in the work of the investigative judgment. Speculation in reference to this is quite useless, and can be productive of no good. We cannot be wise above what is written.

We do know this, however, that the coming of the Lord is very near, and how soon the investigative judgment may reach the cases of those who read these words, no one can tell. Because of this uncertainty it behooves us to be ready, realizing that "in such an hour as ye think not the Son of man cometh." Be ready! This is the message for today.

\* \*

### MISSIONS RALLY DAY

THE next Missions Rally Day is May 19, and before this number of the REVIEW reaches its readers, the program for this occasion will be in the hands of the church elders. We sincerely trust that this program will be heartily endorsed, and faithful use made of it in every church throughout North America. Even though the program for the first Missions Rally Day on February 17, was hastily prepared, and barely reached the churches in time for use, yet we have had many letters stating how wonderfully the program helped. In many of the large city

churches, when the matter was presented to the members, before the meeting closed, the offering taken and the short-time pledges made more than covered the deficit on the church goal.

My purpose in writing, however, is to record my own experience for the encouragement of others. I spent the month of March on behalf of the foreign mission interests in the Lake Union Conference. We moved from church to church, explaining the Missions Rally plan. In one church the local conference president and I decided to make our visit on Missions Rally Day. It was a small country church, and the deficit on the missions goal was between twenty and thirty dollars. After a talk on missions, we made an appeal to the members, and as a result they raised about thirty-five dollars over their deficit, giving them that much in hand for their next quarter's work.

Let us firmly believe that we can make this Missions Rally Day a success, and then go into it with whole-heartedness, placing before the membership the facts concerning the mission needs, and we are sure that with these facts in mind the brethren and sisters everywhere will give of their means, and will be more than anxious to link hands in making the church goal even.

Let me appeal to the isolated members also, for a program has been sent to every isolated member in every conference. As the stories of providential openings are read, may the Lord touch and tender the individual heart, even though you are denied church privileges, and in response may there be a ready giving. Send your offering along to your local church treasurer, stating that it is an offering for foreign missions, given in connection with the Missions Rally Sabbath, May 19.

C. K. MEYERS,  
Assoc. Sec. General Conference.

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### EDUCATIONAL AND MISSIONARY VOLUNTEER CONVENTION

#### Notice to Delegates and Others Who Expect to Attend

EVERY delegate and every other person who expects to attend this convention should pay particular attention to this notice.

We shall live in tents. The tents are 12 x 14 feet in size. The furniture provided with the tent will be: a canvas floor, a double bedstead, double springs and mattress, two chairs, and a lamp. This will cost \$14, or \$7 each for two occupants for the full time of the convention. If four wish to occupy one tent, an extra bed, with springs and mattress and two extra chairs, will be provided. The rent will be \$20 for the tent, or \$5 each for the four occupants. If a wooden floor is required, it will be provided at an extra cost of \$3 a tent. Each person, without exception, will be expected to provide his own bedding, towels, etc.

Purchase your ticket to Colorado Springs, Colo. Excursion rates will be available. On arriving in Colorado Springs, take the street car line to Stratton Park, where the convention will be held. The date is June 5-19.

Please write today to Elder M. B. Van Kirk, 1112 Kalamath St., Denver, Colo., and place your order for the accommodation you need. We urge you to be very explicit in stating your requirements, the number and names of

those who will occupy the tent with you, and the kind of floor you require.

C. W. IRWIN,  
H. T. ELLIOTT.

\* \*

### HEALTH SYMPOSIUM NUMBER OF THE "REVIEW"

We are pleased to announce that our next issue will be a health symposium number. It will present articles on various phases of healthful living and medical missionary work from a number of leading workers.

These writers will discuss the relation of our health work to the second advent movement, and the responsibility thrown upon us to whom such great light has been given in making an application of health principles in our own lives. We believe this number of the REVIEW will be appreciated by our readers, and that they will wish to preserve it for future reference.

\* \*

### FAITHFUL IN SUFFERING

RECENTLY while visiting among the English churches in the Bay Islands, I came to Coxen Hole, Ruatán, where lives an afflicted sister by the name of Joanna Brooks. So far as I know, she has been afflicted all her life. She has suffered greatly, not only in the flesh, but for the truth's sake. Yet God has sustained her, and she has remained faithful through it all.

She has been helped for many years by the church and by her friends. This being true, her income has been very small. She lives alone, about one mile from the little town. And yet she is not alone, for the divine presence is always with her. Although her face is black, her form and features badly disfigured by disease, one can see in her "the beautiful life." Her faithfulness at camp-meeting and other places has been a great inspiration to many. She is now getting old, and is so badly afflicted that she may not attend any more camp-meetings. How we shall miss her!

At the time I went to see her, as my custom is, I gave her a little present to help her get the needed things of life. After we had had prayer together, she said that she had some money for the mission, which she wished me to take to the treasury. She went to her little trunk and took out a small tin box. She handed me over six dollars for various phases of our work and for literature. I knew that she was not financially able to give this, so I asked her, "Sister Brooks, are you able to do this?" She replied, "I want to give it." I could but take it, though it seemed almost like the price of blood, as David said when his soldiers risked their lives to bring him the water that he so much craved.

We then talked of her experience, and the blessings of the Lord. She said to me, "Brother Lanier, the Lord is getting better and better to me." Then she added, "I am trying to live the victorious life, of which I have read in the REVIEW." It took no argument to convince me that she was doing so. Her life in general, and the sacrifice that she was then making for the cause so dear to her heart, gave evidence of her profession. Doubtless she had been months in saving up this money to which I have referred, and which she was so anxious that I should take.

W. E. LANIER.