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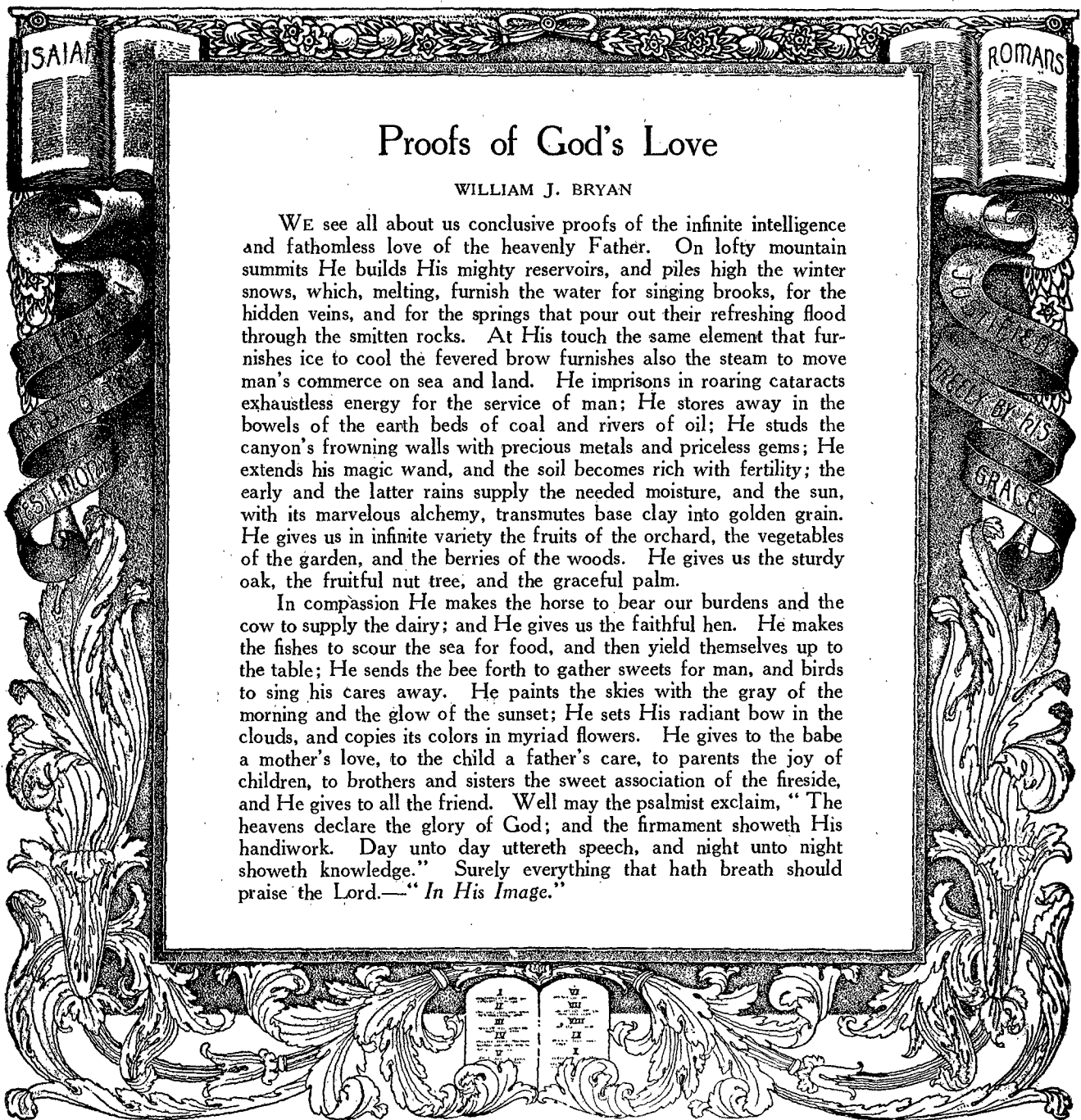
THE GOSPEL TO ALL NATIONS

Proofs of God's Love

WILLIAM J. BRYAN

WE see all about us conclusive proofs of the infinite intelligence and fathomless love of the heavenly Father. On lofty mountain summits He builds His mighty reservoirs, and piles high the winter snows, which, melting, furnish the water for singing brooks, for the hidden veins, and for the springs that pour out their refreshing flood through the smitten rocks. At His touch the same element that furnishes ice to cool the fevered brow furnishes also the steam to move man's commerce on sea and land. He imprisons in roaring cataracts exhaustless energy for the service of man; He stores away in the bowels of the earth beds of coal and rivers of oil; He studs the canyon's frowning walls with precious metals and priceless gems; He extends his magic wand, and the soil becomes rich with fertility; the early and the latter rains supply the needed moisture, and the sun, with its marvelous alchemy, transmutes base clay into golden grain. He gives us in infinite variety the fruits of the orchard, the vegetables of the garden, and the berries of the woods. He gives us the sturdy oak, the fruitful nut tree, and the graceful palm.

In compassion He makes the horse to bear our burdens and the cow to supply the dairy; and He gives us the faithful hen. He makes the fishes to scour the sea for food, and then yield themselves up to the table; He sends the bee forth to gather sweets for man, and birds to sing his cares away. He paints the skies with the gray of the morning and the glow of the sunset; He sets His radiant bow in the clouds, and copies its colors in myriad flowers. He gives to the babe a mother's love, to the child a father's care, to parents the joy of children, to brothers and sisters the sweet association of the fireside, and He gives to all the friend. Well may the psalmist exclaim, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Surely everything that hath breath should praise the Lord.—"In His Image."



Comment on Current Events

ROME-WARD the nations take their way. Englishmen, who broke over the barriers of four centuries by sending an envoy to the Vatican during the war, take another step in the person of their king. On May 9, King George and Queen Mary visited the Vatican, and were received with the most solemn court etiquette and formality by Pius XI in the private papal chamber. It was the general understanding in Rome that this was an important overture toward the reconciliation of the English and Roman churches, and the leading newspapers so interpreted it. A prelate referred to the occasion as a "historic day, the beginning of a general reconciliation of the church of Christ." Which, of course, means that England is believed to be turning toward the papal fold, since Catholic conciliation never means surrender or compromise on the part of Rome. The church of Rome never changes, but whether there be suppliants, they shall change.

Of course, there is a chance of attaching too much significance to the royal visit. King George is a famous fraternizer. When the English labor party assumed a threatening attitude recently, he made friends with its leader by dining with him, an unprecedented thing for a king to do. His trip to Italy apparently was for the purpose of showing that, violent and irregular as was the rise of the Fascisti to power under Mussolini, England accepts the present government in good faith and with friendliness. To Mussolini, as to the other strange companions these stressful times have given him, King George seems to say, "We may annoy and irritate one another, but there is no need of being disagreeable about it. Since we are all in the kettle together, we may as well make the best of the situation." And it may have been in some such spirit that he visited the Vatican, though it is notable that the Vatican did not think so.

* * *

CRIMES against life are not all committed by outlaws and bandits. It has come to light that in certain of the Southern States a brutal system of convict peonage has placed hundreds of men in camps where many of them have literally been worked and beaten to death. This has been done in the name of law, by officials operating in collusion with private concerns, who are thus supplied with cheap labor.

If there is in our times an outstanding exhibition of the selfish, treacherous, ruthless spirit of capital described in James, this would appear to be it. The whole system appears to have been developed for the convenience of lumbermen and others whose enterprises are carried on under conditions that make the securing of labor by normal methods difficult and expensive. Men do not care to work in fever-infested swamps, with water and mud to their waists, and with danger of serious infection from even slight abrasions of the skin, without commensurate remuneration. A convict, though, in the grip of the law, has no choice. He can be bought from the authorities for a small sum, driven into the swamps, and lashed to his task like a slave. If he rebels or attempts to escape, he can be killed with impunity, the same as if he resisted arrest or broke jail, although his actual position in the social economy is that of a laborer making profits for his employer, rather than of an offender suffering for his crimes.

And this practice of convict slavery is not of late and sudden growth. More than twenty years ago in-

vestigation revealed conditions as bad as those which have lately shocked the reading public. But instead of reform following these exposures, the matter was hushed up, supposedly because convict labor was too profitable to be dispensed with. It is this element of private gain that makes the whole picture so sordid, and that adds point to the protest of such conservative sheets as the *Washington Star* against "the spectacle of men who have been caught in petty offenses farmed out to private individuals and concerns for their labor; of men and boys, regardless of color or condition, beaten into helplessness and even to death; of public officials hushed into silence; of influential citizens contriving ways and means of continuing the abominable practices, with a thin disguise and a show of reform."

And the *Star* adds that there is nothing but evil in "the system of renting out those who have been taken in the net of the law, a net that, it is evident, has been flung unduly far and wide in order to catch the greatest possible number of potential laborers for the contract bosses."

It is this spirit of callous indifference toward the rights of other men, where personal gain is involved, that gives rise to the capital and labor problem.

* * *

PAUL RADER says that jazz music is an asset to the missionary. Gospel words are set to ragtime, and the savage, with his tom-tom education, is attracted by the familiar rhythm; listening to the jig-saw tune, he hears the words, and comes finally to accept the gospel. If the beat of jazz on the savage ear produces the same emotional state that it does in civilized lands, the gospel words might as well be the multiplication table, for all the salvation the heathen will get out of them. When will ministers of the gospel learn that in such devices the sensual, and not the spiritual appeal predominates?

* * *

YALE men prefer the old literary masters to the bob-veal products of the modern Dells, Lewises, and Fitzgeralds. A writer in the *Syracuse Post-Standard* wants to know who of healthy mind wouldn't. Morons, and the dissipated who have burned the candle of life in riotous living, might wallow through this literature of decadence in search of one more low thrill, but one would think that even they must feel an impulse to wash their minds after doing so. C. A. H.

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

VOL. 100

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No. 22

Finishing God's Work

A. G. DANIELLS

THERE is a work being done in the world which the Bible calls "the work of the Lord." Of this work the prophet Jeremiah says, "Come, and let us declare in Zion the work of the Lord;" again, "Cursed be he that doeth the work of the Lord negligently." Jer. 51: 10; 48: 10, R. V. Writing of the work Timothy was doing, the apostle Paul said, "He worketh the work of the Lord, as I also do." 1 Cor. 16: 10.

Let the fact be well understood, and ever kept fresh in the mind, that the work of the Lord is God's work, and not man's. It originated in the mind of God. It was planned and inaugurated by Him. It has been under His constant supervision, and praise be to His name, it will be gloriously finished by Him. Man's part in this work is co-operation with God in carrying it forward.

The work of the Lord is the proclamation of the gospel to the world. It embraces all that is involved in making known and applying the gospel to sinners. It is represented by the infinite sacrifice of Christ, the unwearied ministry of the holy angels, and the loving service of His followers here below. This is a great work. It is, by all means, the most important work in the world. Man's greatest projects and achievements can bear no comparison, in meaning and importance to the well-being of men, with God's work. Man's works are confined to this world, while God's include the world to come.

The life of Christ on earth was the truest and clearest revelation we have of what constitutes God's work among men. When He began His work, He said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4: 18. While engaged in this blessed ministry, He said to His disciples, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." "My meat is to do the will of Him that sent Me, and to finish His work." John 9: 4; 4: 34. At the close of His ministry on earth, Jesus said to His Father, "I have finished the work which Thou gavest Me to do." John 17: 4. Thus it is plain that God's work among men is ministering to them the gospel of His grace.

God's work began in Eden, when the gospel was first revealed to Adam. It spans the whole history of the world. It has passed through many conflicts and crises, such as those connected with the flood, the deliverance from Egypt, the captivity in Babylon, the first advent, the Dark Ages, and the Reforma-

tion. Through all these long centuries God's work has never ceased, nor even stood still a single day. And it is still a living, vitalizing movement, accomplishing His eternal purpose.

But that work will not continue forever. God has declared that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28. At different points along the way the workmen have finished certain definite parts of the work committed to them. Paul said, "I have finished my course." Jesus said, "I have finished the work which Thou gavest Me to do." 2 Tim. 4: 7; John 17: 4. But the day is coming when the work itself—the whole work—will be finished.

The finishing of a work is its most important phase. It is well to begin a good work, and to carry it forward successfully; but it is the finishing, the full consummation, that reveals its highest point of excellence. The finishing of the gospel will be the grand climax of the greatest movement in the universe. Well may we inquire *when* and *how* the work of God is to be finished. The answer of God's word to these inquiries is plain and positive:

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10: 7.

Here we have a positive statement as to when and how the work of God will be finished. The important facts of this statement are these: (1) "The days of the voice of the seventh angel, when he shall begin to sound;" (2) "the mystery of God should be finished;" (3) "as He hath declared to His servants the prophets." The primary point of these three is this, "the mystery of God should be finished."

What is the mystery of God that is to be finished? It is the gospel. This is clearly demonstrated by many passages of Scripture. In his epistle to the Romans, chapter 16, verse 25, Paul speaks of the gospel, the preaching of Jesus Christ, and the revelation of the mystery, as all being the same thing. In the epistle to the Ephesians, the same apostle states that by revelation God made known to him the mystery of Christ. Eph. 3: 3, 4. To the Galatians he says that that which was made known to him by revelation was the gospel. Gal. 1: 11, 12.

Thus it is proved beyond all question that the mystery of God is the gospel of Christ. And this further proves that it is the gospel which the angel declared to John should be finished at a certain time.

When is that time? "In the days of the voice of the seventh angel, when he shall begin to sound."

That is when the gospel is to be finished. What is the seventh angel? When is he to begin to sound? How long is he to sound?

The seventh angel here referred to is the seventh of the seven trumpet angels brought to view in the eighth chapter of Revelation.

Great events are to take place under the sounding of the seventh angel. Here are some events mentioned in the prophecy:

1. "The nations were angry, and Thy wrath is come."

2. "And the time of the dead, that they should be judged."

3. "The mystery of God should be finished."

4. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." (See Rev. 10:7; 11:15-19.)

When the seventh angel began to sound, the time came to judge the dead. This statement definitely locates the time when the seventh angel began to sound. It was in the autumn of 1844, at the termination of the twenty-three hundred years, that the time came to judge the dead. This we know from the prophecy of Daniel, chapters 8, 9. That prophecy locates that year as the time when Christ was to enter the most holy place of the heavenly sanctuary, to make an atonement for His people. The atoning service is the cleansing of the sanctuary, and that includes the judging of the dead. In full harmony with all this, John says that when the seventh angel sounded, "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19. This reveals to the people of God the most holy place of the heavenly sanctuary, where Christ ministers while the judgment proceeds before the law of God, by which all shall be judged.

Now it is when the seventh angel begins to sound, that the mystery of God—the gospel—is to be finished. That was in the autumn of 1844. We have, therefore, been living almost seventy-nine years under the sounding of the seventh angel, and in the finishing, closing work of the gospel. This is still the beginning of the period during which the seventh trumpet is to sound. It will not cease until the kingdoms of this world become the kingdoms of our Lord and of His Christ, till the wicked are destroyed, and the full reward is given to the saints. The wicked will not be destroyed, nor the saints rewarded, in the new earth, until a thousand years after the second coming of Christ. Thus it is plain that we are only in the beginning of the days of the voice of the seventh angel.

But what a tremendous fact—that for nearly seventy-nine years God has been carrying on the closing, finishing work of the gospel!

This leads us to the consideration of the question. How, by what means, will the gospel be finished? There are two very important phases to this finishing work: one is the ministry of Christ in the most holy place in the heavenly sanctuary; the other is the proclamation, by the church, of God's final, closing message to the world.

As we have already seen, Christ entered the most holy place of the heavenly sanctuary in 1844. His ministry in that apartment is to cleanse the sanctuary, or to make an atonement for God's people—the overcomers. This requires an investigation and a final decision, and that is a work of judgment. The cleansing of the earthly sanctuary was the closing, finishing work of the year, and completed the year's

round of service. The cleansing of the heavenly sanctuary will be the closing work of Christ as high priest for a lost world. When that work is completed, the mystery of God will be finished, and that will be the finishing of the gospel.

When Christ entered upon that solemn work in 1844, the hour came to give the great threefold message of Revelation 14:6-14. This message opens with this statement, "Fear God, and give glory to Him; for the hour of His judgment is come." It closes with this event, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

This threefold message, it is declared, is the "everlasting gospel." It is to be preached to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This is the gospel of the kingdom, which Christ says shall be preached in all the world for a witness unto all nations; "and then," it is emphatically declared, "shall the end come." Matt. 24:14.

Thus it is plain that while Christ performs the cleansing work in heaven, His followers perform the closing work on this earth. This is the fulfilment of what "He hath declared to His servants the prophets."

At the precise time when Christ began His finishing work, God raised up a people to tell it to the world. He had wonderfully prepared the way for it to be told to the uttermost parts of the earth. He had brought to Western, civilized, Christian lands, a knowledge of the peoples in the uttermost parts of the earth. He had sent devoted missionaries ahead to learn the languages of these peoples, and translate His word into their tongues. He had provided every facility for the rapid publication and dissemination of knowledge. And He had provided means for safe, quick transportation of messengers to all the world. All this was *preparation* on God's part to finish His work. Then He raised up a people to *finish* it.

We—let us say it reverently—are that people. And the finishing of God's work is the tremendous task assigned us. It is a fearful responsibility, and yet it is glorious. The very thought of it should cause our hearts to burn with zeal and enthusiasm. It is different from all that has been before. In the past, men have done what they could for God, and handed the results to their successors; today, God's people are to finish the work, and hand it over, not to successors, but to the Master, at His coming.

This work is direct, definite, specific. It has a great, well-defined aim. We can work to a point. There need be no aimless efforts, and no wasted energies and means. There is no other movement like this in all the world.

God's work will be finished in this generation. He has declared that it will, and He cannot lie. The Scripture cannot be broken. "Heaven and earth shall pass away, but My words shall not pass away." We must count on this. We must make every calculation on seeing the end. "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it [may seem to] tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3.

The finishing work calls for all that we have. It is worthy of our whole-hearted love, our best talents, our highest energies. It deserves more than it is receiving. Let us pray God to help us to repent of our half-heartedness in this, the grandest of all

movements. Let us earnestly pray to be washed from our sins, to be filled with the Holy Spirit, and to have a full measure of God's love shed abroad in our hearts. Let us seek to see things as God sees them; to be willing to go, and to let our children go, to sinning, dying humanity in mission fields. Let us esteem it a great pleasure to return to God a full tithe of all that He gives us, to be eager to give every dollar that we can spare for the advancement of God's cause, and to do all we can where we are to give to others the light that so greatly rejoices our hearts.

"Who then is willing to consecrate his service this day unto the Lord?"

* * *

How to Behave in the Church of God — No. 4

R. A. UNDERWOOD

"KNOW that the Lord hath set apart him that is godly for Himself." Ps. 4:3.

The agencies by which we are to be sanctified and made holy are obedience to the word of God and the work of the Holy Spirit. The word of God is the great rule of Christian living. The word and the Spirit are the great revealers of unknown sins. In justification, many of our sins are simply covered (Ps. 32:1) by the robe of Christ's righteousness; while sanctification goes farther, and searches out all sin and impart's Christ's righteousness. The Christian experience is a walk with God, with Christ and His word as teachers.

Enoch is given as an example. The record says that Enoch walked with God three hundred years. Gen. 5:22. At one time I supposed that Enoch was absolutely perfect and holy all those three hundred years; but that was not so. It took all those years of close communion and companionship with God to develop a perfect character. Note the apostle's comment on Enoch's experience:

"By faith Enoch was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God." Heb. 11:5.

Enoch is a type of those who will be translated at the coming of Christ; therefore I conclude that this old world has many today who are walking with God as did Enoch of old. This is the highway of sanctification.

"If we walk in the light, as He [Christ] is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

"The path of the just [or justified] is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

As we walk with Christ and He shows us our sins, and as these are confessed and put away, the blood cleanses from all sin. Praise His name! All along the way God brings tests to His children. In these last days God is bringing about a reformation which is a test to many of His people bearing upon the law of God, especially upon the Sabbath and kindred truths. As the result of this reformation, we find a people brought to view in Revelation 14:12 who keep the commandments of God, possess the patience of the saints, and have the faith of Jesus. Here are brought to view three distinctive qualities of perfect Christians. Those walking with Christ in the experience of Revelation 14:12, reach the place of being without fault before the throne of God. Rev. 14:5. Have you reached this blessed experience? If not, be not discouraged, for the assurance is given, "He which

hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

If the work has not been finished in us, we need not be discouraged, but apply the tests of entire sanctification, and move on. We will note a few of these:

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. This grace and Christian excellence is set forth as the high standard of Christian perfection. Let us look into God's mirror, and see if we have reached this standard.

A second test of complete sanctification is given in James: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. This strikes a very important question, which is vital to the attainment of a holy life. The tongue is the unruly member, and it "defileth the whole body." The tongue can cause a world of iniquity in the home, in the community, and in the church. No man has been able to tame the tongue, but thank God, through the word, the Spirit of God, and prayer, it has been tamed, and may be tamed. The wrong use of the tongue is very common, but it is a great sin that will shut many a soul out of heaven.

In answer to David's question, "Who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" comes the positive statement, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1, 3. Heaven excludes all such, and the church on earth ought to do the same. A backbiter is one that strikes you in the back with his tongue. He insinuates evil things against you in your absence. He repeats evil reports. Such a person is brutal; he is a coward. No wonder God says he can have no part in the kingdom. How should we behave in the presence of one who has this habit, or sin, fastened upon him, and revels in this wicked work?

I met a man at one of our camp-meetings this last summer who had a great burden to say some things to me about his wife. I asked him if they were good things he wished to say. He admitted they were not. I replied, "I do not want to hear your story, then."

He seemed to be offended because I did not care to hear his tale, and insisted that it was my duty.

"Is your wife here at the camp-meeting?" I asked. He said, "Yes."

I remarked, "I must not be a party to backbiting, therefore if I must hear your complaint against your wife, I will hear it only on the condition that you bring your wife with you to hear what you say to me."

He went away, but did not bring his wife to me.

Talebearing and accusing are the greatest sins among God's people. The cure for these evils is given to the remnant church, and is found in 1 Peter 4:7, 8:

"The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

Complete sanctification in the remnant church, the sealing of God's people, and the latter rain, or the pouring out of God's Spirit in a marvelous manner, are very closely associated together.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—"Testimonies," Vol. V, p. 214.



EDITORIAL



Backsliding — Why?

BACKSLIDING to a greater or less degree is common, and in many lives is a source of great discouragement. Many lose their first love for God and for the truth, and become careless and indifferent to religious things. Some drift entirely away from God, lose their faith and confidence in the Bible and the precious light for these last days, become unbelieving and critical, give up their hope, and finally drift into the world.

Why this backsliding, and departure from God? Various reasons are sometimes assigned for this cold spiritual condition: "Some one else has done wrong," "I have seen evil in some member of the church," "I have not been treated just as I should have been," and so on. But the real reason does not lie in these things. It is deeper than this, even in our own experience. Backsliding is a gradual work. We do not depart from a living Christian experience into a cold, dead formality, all at one step. Imperceptibly we drift downstream into the ocean of doubt and uncertainty.

But why do we drift into the dark? We cannot lay the blame for this sad condition upon the Lord. His Holy Spirit ever pleads with us, seeking to draw us away from sin, and nearer to the Lord.

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages*, pp. 669, 670.

Angels of God are sent to help all, especially the needy and discouraged. Read carefully these precious words:

"We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God."—*Christ's Object Lessons*, p. 176.

Concerning their care we read further:

"Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels. Celestial beings have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. They have accepted the hospitalities of human homes; they have acted as guides to benighted travelers. They have thwarted the spoiler's purpose, and turned aside the stroke of the destroyer."—*Education*, pp. 304, 305.

Our backsliding, therefore, is our own fault, and comes from our neglect to feed the spiritual man. One backslider said, "My spiritual life began to ravel out when I began neglecting secret prayer." The same is true of many others. Secret prayer is the life of the soul, and when neglected, we lose the breath of spiritual life. Backsliding begins at the closet door.

Another reason for backsliding is a neglect to read and study the word of God.

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

When once we neglect the means of grace placed within our reach, the heart grows cold, and the cares of the world enter in, choking the word. Faultfinding, one of the surest marks of a backslider, develops. When there is no grace in the heart, complaints fill the mouth, and the dark, muttering, sullen clouds of suspicion and discontent overcast our sky, and shut out the sunlight of God's presence.

Another reason for backsliding is a failure to grow in grace. Some professed Christians make no progress in the spiritual life. We have read of some intoxicated men who sought to cross a river in a boat. They rowed for hours, but made no progress, for they had failed to untie the rope which held them to the shore. Many professed church members are like this. They tug at the spiritual oars, do some missionary work, pay some tithe, and make some offerings; but they make no spiritual progress, for some sin, some darling indulgence, holds them fast to the world; they refuse to surrender and go forward in the Christian life. It is easy for such to backslide.

A little girl was asked why she fell out of bed, and she said it was because she went to sleep too near the place where she got into bed. So in the Christian life; unless we grow in grace by surrendering the life fully to the Lord, we shall become weak, and having no root of spiritual growth, will in time of trial fall away. But God is able to keep us from falling. If we believe on Him who has saved us from sin, believe in His keeping power, feed the spiritual man through prayer and the study of the Word, and walk in the light which falls on our pathway, we shall never fall, but be kept blameless through Christ until the day of His appearing.

G. B. T.

* * *

The Growing Power of Rome

THE Papacy is winning prestige and power in the councils of the nations in these times of world change. We know what the sure word of prophecy foretells as to the development of this power just before the end. While the signs of the times in all directions indicate that the end of all things is swiftly coming upon us, the predicted signs of the revival of the power of the Papacy are likewise fulfilling before our eyes.

In a recent issue of the *Current History* magazine is a review of post-war developments, in which it is written:

"The Pope is an international figure, whether he wills it or no. The Great War did not make him so. It did, however, open the eyes of the powers to the necessity of closer contact with this other power which, possessing no territory, no army, no navy, wielding no influence on the markets of the world, yet holds in its hand a force which no army or navy can give. It is the moral force which the Papacy exerts today that has drawn to the Vatican representatives from practically every nation in the world. . . .

"Twenty-seven nations are officially represented, by either ambassadors or ministers, at the Vatican. Semiofficial relations are maintained with China, Japan, Turkey, and Lithuania. Diplomats anticipate that in the near future the Japanese Empire will be represented by a duly accredited diplomat agent. The countries that maintain embassies, according to the latest number of the *Annuario Pontificio*, are France, Germany, Spain,

Belgium, Brazil, Chile, and Peru. The following countries maintain legations: Argentina, Austria, Bavaria, Bolivia, Colombia, Costa Rica, England, Haiti, Holland, Hungary, Morocco, Nicaragua, Poland, Portugal, Rumania, Russia, Czecho-Slovakia, Venezuela, Jugo-Slavia, and Luxemburg.

"The growing power of the Vatican in international affairs is one of the marvels of the war. The Vatican diplomacy is supreme in the Balkans, in the new republics carved out of Russia and the old Hapsburg Empire, and in South America. Even France has resumed full diplomatic relations."—*December, 1922.*

Thus we see that in this respect, also, events are shaping for the final scenes. We have a message to bear, plain and direct, against the papal apostasy and its terrible history of perversion of the truth of God. Let us tell it out in no uncertain terms, keeping in mind that we are to be courteous to all, and that we denounce no man in delivering the message of God against error. In love for men, however, we must bear the Bible witness against error.

It is fairly startling to see how, here and there, we come face to face with Rome in these days. Recently the authorities in Rome itself commissioned a nuncio to visit the scenes of our work in South America, to advise as to plans to counteract our soul-winning efforts. Our brethren there have been meeting a new and fiercer attack since that time.

Small, comparatively, as our relief measures for Europe have necessarily been, yet the European correspondent of the Jesuit organ, *America*, includes us in what he terms "the Y. M. C. A. - Methodist - Seventh-day Adventist combination," which he thinks aims at using relief measures in times of distress as a means of "converting Europe to Protestantism." The fact that we are thus classified with bodies doing immensely more in such work than we could think of doing, seems to indicate how the power of the truth causes observers to multiply our numbers and our resources.

In other directions we have had intimations that the pressing forward of our work in Catholic lands is drawing the attention of the highest Catholic authorities. We have the message that the world must hear regarding the place of the Roman Papacy in history and prophecy; and events are certainly shaping to give greater emphasis than ever before to these truths.

W. A. S.

* * *

Antiochus or Rome — Which?

EVER since the solemn lessons of the heavenly sanctuary have been pressed home upon the hearts and consciences of men from the standpoint of Daniel 8:14, Seventh-day Adventists have been called upon frequently to defend the prevailing Protestant interpretation of Daniel 8:8, 9, namely, that the little horn that comes out of one of the four horns of the rough goat was not Antiochus Epiphanes, but Rome in both its pagan and papal phases.

As showing the prevailing Protestant view, we quote Dr. Clarke as follows:

"Verse 9. 'Out of one of them came forth a little horn.' Some think that Antiochus Epiphanes is meant; but Bishop Newton contends that it is the Roman government that is intended; and although very great at its zenith, yet very little in its rising.

"'Waxed — great toward the south.' The Romans made Egypt a province of their empire, and it continued such for some centuries.

"'Toward the east.' They conquered Syria, and made it a province.

"'Toward the pleasant land.' Judea, so called (Ps. 106:24; Jer. 3:19; Dan. 11:16, 41). It is well known that they

took Judea, and made it a province; and afterward burnt the city and the temple, and scattered the Jews over the face of the earth."

That this is the proper application of the prophecy of Daniel 8:9-12, 23-25, will appear from the following considerations:

William Harris Rule remarks:

"His [Alexander's] lineage became extinct, and neither kingdom nor succession remained to represent the fruit of his conquests in Asia under one crown, for they were divided toward the four winds of heaven; namely, (1) Macedonia and Greece, westward, to Cassander; (2) Thrace, Bithynia, etc., northward, to Lysimachus; (3) Egypt, southward, to Ptolemy; (4) Syria and the lands eastward, to Seleucus."—*An Historical Exposition of Daniel*, London, 1869, p. 221.

Macedon and Greece were the root, so to speak, of the "notable," or original, horn of the goat; for Alexander was the son of Philip of Macedon. He first united under him all Greece, and then enlarged his empire by conquest. When Alexander died, the added portions of his kingdom simply broke away again, and set up political establishments of their own, leaving the original territory to give birth to another world power that should eventually become greater than all that had preceded it. The ram (Medo-Persia) "became great" (Dan. 8:4); the "he-goat [Grecia] waxed very great" (verse 8); while "out of one of them [one of the four horns of the goat] came forth a little horn, which waxed exceeding great" (verse 9).

This was literally fulfilled by Rome, and by Rome only. Instead of waxing "exceeding great" as compared with Medo-Persia and Grecia, Antiochus Epiphanes was only one of a line of twenty-six Syrian kings, and though terribly cruel and wicked, instead of being exceeding great, was comparatively contemptible.

But Rome meets the specifications of the prophecy in every respect. Not only did Rome become "exceeding great," as compared with Medo-Persia and Grecia, but Rome came out of the Macedonian-Greco horn of the "he-goat," truly and literally. Four so-called universal empires have ruled the world,—Babylon, Medo-Persia, Grecia, and Rome. None of these was in reality world-wide, or truly universal, except in its potentialities, but each in its turn ruled the world as it was then known to civilization. Rome was known to Alexander. Eight hundred years before his time, Greek colonies had settled in southern Italy, and the strength of their influence in molding the thought and institutions of their adopted country is shown by the many points of similarity between the Greek and Latin languages. Every schoolboy has heard that Alexander wept because there was no other world for him to conquer. The story, whether true or not, serves to emphasize the popular conception of the universality of Alexander's rule. The point of this is that the little horn that came out of one of the four horns of the goat must of necessity come from some actual or potential part of Alexander's empire. As a matter of fact, it did come forth from the Macedon horn, the most western division of Grecia.

Rome, in its inception, as Vergil testifies (opening lines of the *Æneid*), was colonized by Greeks, reaching the Tiber by way of Troy. Thus, ethnologically, the Romans sprang from the same parent stock as the Greeks. As before noted, the many points of similarity between the Greek and Latin languages prove this beyond any reasonable question.

Again, from the standpoint of the prophecy, Rome was also closely related to Greece politically and

geographically. Lying to the west, and peopled largely by descendants of the original Greek colonists, Rome had much in common with Greece, with which it was long on the most friendly terms. Dr. Eduard Meyer, professor of ancient history in the University of Berlin, referring to the relations of Greece and Rome, says:

"As a matter of fact, the West [or in other words, the Greek part of Italy] was left [by the mother country] to its own devices. But it presently became evident that the development which there took place, untroubled by interference from without, was fraught with consequences of the utmost moment to the Hellenistic political system. By abstaining from peremptory interference, while such interference was yet possible, the Macedonian kingdoms permitted a power to arise in Italy so strong that in a very short time it proceeded to aim a fatal blow at their own existence."—*The Historians' History of the World*, Vol. V, p. 1.

Greece might have reasonably assumed active control of Italy, but it seems she did not, and thus in the course of centuries there grew up there a distinct empire. From currying favor with Alexander by sending an embassy to him at Babylon, about 320 B. C., the people on the Tiber, a century and three quarters later, conquered the very state that had in a measure fostered them in their infancy.

On page 2 of the volume last quoted, Dr. Meyer adds:

"As early as the sixth century [B. C.], during the Etruscan period, the city of Rome on the Tiber had grown into a large and important community. . . . With the Greeks it was on friendly terms; from of old, Greek civilization had found almost as ready acceptance among the Latins as among the Etruscans, and in the struggle with the latter people, Latins and Greeks had fought side by side."

On page 12 of the same volume, Dr. Wilhelm Soltau, professor of ancient history in Zabern, says:

"A steady stream of Greek colonists had been occupying the coast of southern Italy ever since the eighth century B. C., their first settlements dating from two centuries earlier. . . . The population of southern Italy adopted the language, manners, and customs of the Greeks, and in the north the Etruscans served both as exponents of their own peculiar civilization and as intermediaries between the Greeks and the mountain tribes."

Thus does the historian emphasize the importance of the part played by the Greeks in molding the destinies of Rome.

But there is another sense in which Rome came out of the Macedonian horn of the goat of Daniel 8. It was by the conquest of Macedon, B. C. 168, that Rome entered the field of prophecy. Here it was that she became a full-fledged candidate for the crown of world power, a crown which became unmistakably hers upon the collapse of the Achaean League, B. C. 146, which was closely followed by the destruction of Corinth, the enslavement of her inhabitants, and the reorganization of Greece as a Roman dependency.

It was "in the latter time of their kingdom," that is, of the divided state of Alexander's empire, that this new power is seen issuing forth from the Macedonian horn of the goat. It was then that this kingdom, or "king of fierce countenance, and understanding dark sentences," or as Moses expresses it in Deuteronomy 28:49, 50, a nation "from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance," etc., first appears.

True, these verses refer primarily to a different phase of the work of the Roman power, but that only serves to emphasize the striking parallelism between the words of Moses and the words of the angel recorded by Daniel. Surely both are describing the

same people, the same power. Again, in each case, the power described destroys "the mighty and the holy people." This was true of Rome, both as applied to the Jewish people, whose nationality was taken away by the Romans A. D. 70, and to the true Israel, the saints of God so cruelly persecuted by pagan Rome during the first three centuries of the history of the Christian church.

Moreover, it was Rome in its pagan phase that stood up against the Prince of princes, putting to death the Son of God; and it is Rome in its papal phase, Rome in the sense of the Papacy and the whole papal system, that according to 2 Thessalonians 2:8 is to be "broken without hand," being consumed "with the spirit of His mouth," and destroyed "with the brightness of His coming." Surely we make no mistake in holding that the little horn of Daniel 8:9-12, 23-25, is the Roman power in both its pagan and papal phases, whereas the little horn of the seventh chapter is wholly papal.

C. P. B.

* * *

The Old Ship Zion

STRANGE indeed must have been the feelings of Columbus and his men as they waved farewell to their native shore in those days of long ago, and started out upon their ocean voyage across uncharted seas. Their course was ever westward, though they plowed through unknown waters and knew not the perils that were before them. Nothing could swerve Columbus from his purpose. He would not turn back. His men became disheartened, but he cheered them on. They would ridicule and threaten him, but he would not change his course. He was fixed in his purpose, and would not yield.

At length with his keen eye he noticed some omens indicating that they were nearing land, and he became even more determined, if possible, to continue his course. Nor was he disappointed. Little can we realize his feelings that October morning when the cry of "Land ahead!" was sounded from ship to ship. It must have been a great day for him and his men. The land, though unknown, was there before them, and their long search was almost over.

This interesting voyage, four hundred years ago, may faintly illustrate the experience of the church of God on the trackless ocean of time. For six thousand years, almost, the church has been sailing across unknown seas toward the heavenly shore. Varied has been its experience, but its course has ever been onward. The good ship Zion has never turned back nor changed its course. True, there have been some who have tried to discourage their brethren, have urged them to turn back; others have left the ship and been lost in the darkness of unbelief; but still the course of the church has ever been unswervingly forward. It has encountered many storms from without and some mutinies from within, but it has weathered every blast and mastered every obstacle.

Like Columbus, we shall not be disappointed! Thank God, we shall not always be sailing and never reach home! We, too, see omens thickening about us, indicating that we are nearing the eternal shore. The cry of "Land ahead!" has reached our ears, and a thrill of rapture fills our hearts as we pass the good word along. Cheer up, discouraged heart; be strong, thou fainting soul; our ship is nearing home! A few more struggles, a few more storms, and we shall anchor in the haven of eternal rest.

N. P. NEILSEN.

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."

Impressions of a Missionary on Furlough

O. B. KUHN

THERE are one hundred seventy-four Protestant missionary societies and Christian organizations, and twenty-one Roman Catholic societies conducting work in China. There are regularly assigned to China seven thousand Protestant missionaries, representing fourteen nationalities; and two thousand Roman Catholic priests, representing nine nationalities. Of the seven thousand Protestant missionaries, there are on furlough every year in the homelands one thousand or more. The objects of the missionary's furlough are to recover health and strength; to pursue postgraduate studies which will increase their usefulness in the mission field; to itinerate among churches and institutions; and to visit the home folks as may be consistent.

While the missionary is accomplishing these objects, he is also being impressed by the character of the work and of the believers in the homeland. On my recent furlough to the United States it was my privilege to visit large church centers, colleges, academies, sanitariums, and homes of believers. I was impressed with the great interest that our people everywhere have in foreign missions. I believe that this interest is greater now than it ever has been before.

I was impressed with the prosperity of our people generally, and with their willingness to use their means for the furtherance of the gospel of Christ in heathen lands. No less marked is the self-denial and sacrifice of the brethren and sisters not so well off in this world's goods. After listening to the talk on missions, a young man said to me that he had been spending money foolishly and for unnecessary things, enough to support a native Bible worker; and that from now on he was going to put into the church treasury sufficient money, month by month, to pay the salary of a worker. As the brethren and sisters realize the great need of the mission fields, doubtless many luxuries, pleasures, and even comforts will be given up, and more of their means will be given to the cause of God. I believe that the people of God possess means, and ability to raise funds, enough to finish the work.

Closely associated with the increased interest in foreign missions is the revival of interest in home missions. Indeed, these two must go together, and their connection is seen in the earnest, enthusiastic work of the brethren and sisters in the Harvest Ingathering campaigns, as well as in other lines of church work. I hope the spiritual revival and spiritual reformation now sweeping over our churches in America is the beginning of a great reformation foretold in volume nine of the "Testimonies," and is a sign to us that the work of God will soon be finished in the earth.

I was impressed with the efforts of our young people's societies. We have thousands of promising young men and women in our schools and churches, and surely they will be used of God in the finishing of His work on earth. We are returning to China with

a new vision of what our young people there can do.

I was impressed with the evidence of a growing Christian experience on the part of both leaders and people. Old acquaintances show a sweetening up, ripening, and mellowing for the harvest; they manifest the graces and virtues of Christ, and true humility before Him. This all encourages us to continue in our efforts to follow on to know the Lord and become like Him.

The saddest of all our experiences while on furlough was to learn of some who had given up this truth. Formerly these brethren had been seemingly earnest and enthusiastic in the message, and rejoicing in the Lord. Some, because they could not run things as they wished, fell into the error of criticizing, judging, and condemning the leaders of the work, and in their self-will departed from us. Others, through love of this present world and its attractions and pleasures, have united with it. Some because of the cares of this life and its worries, and in some cases perhaps yielding to the appetites and passions, have become overcharged and discouraged, and have given up.

As we again turn our faces toward the mission field, we have confidence in the believers in the homeland, and in the leaders of God's work at our denominational headquarters, and in the fields. We return to China with renewed strength, increased faith, and encouraged in the Lord. We are thankful for the benefits and privileges of our furlough, and look forward to another term of service in a heathen land with joy and hope and trust in the Lord.

* * *

Guatemala

F. M. OWEN

As the next Thirteenth Sabbath Offering is to go to the Inter-American Division, of which we are a part, I am wondering if you would not like to read a story showing the change made in the lives of some of these Indians by the truth. The folks at home sometimes wonder if it is worth while to send their money to convert these people, and whether they really make Christians at all. This little story will show that some of them are even more conscientious than are some of our good people at home.

In the Guatemala church there is an old native woman by the name of Viviana, who has come out of the darkest heathenism into marvelous experiences of the gospel. One day I was talking to her about her life before she accepted the third angel's message, and she told me that she had been a great sinner. Especially was she intemperate, and a great liar, which is common among the natives. But now she has overcome these vices.

Not long after this conversation, my daughter met her on the street in a fierce shower such as only the tropics know. The old lady was trying to make her way in the direction opposite to that being taken by my daughter. She said she was on her way to a friend's house, with whom she had promised to spend the night. She has no home of her own. Margaret

told her that she must not think of going so far as the home of this friend in the storm, and finally, after much persuasion, induced her to come to our home to pass the night. We are always glad to have her in our home, and we made her as comfortable as we could.

In the morning I asked her how she had spent the night, and she responded, "Very sadly, sir, very sadly." Very much surprised, I asked her if she had been cold, or had suffered for any reason, and she told me that she could not sleep because she had told a lie, and that she must hasten to confess it. She had promised her friend that she would spend the night with her, and she had not done so, and felt very sad about it.

I tried to console her by telling her that her friend no doubt did not expect her to come in the storm, and that I was sure the Lord would not hold her responsible for her word under the circumstances. But she felt so unhappy about it that she would not eat breakfast, but hastened to her friend's house, and confessed her fault.

Evidently a real work of grace has been wrought in this dear sister's heart. It would be a splendid thing to have the same work done in every heart that professes the third angel's message.

* * *

Hunting the Koiaris

G. F. JONES

THE Koiari's propensity of frequent flitting has sanitary advantages, and is commendable, although he has not considered its scientific results. When an epidemic comes and carries away many victims, then it is time to quit the old home, and to look for a new one, letting the spiteful spirits that have done the evil deed possess the entire old village to themselves. A string is tied across the path to warn the spirit not to wander beyond.

But the natives have not much faith in their barrier; for instead of building a new village near by, as there are abundant opportunities to do, they walk, and climb, and cross rivers and mountains, passing by and through magnificent lands, safe, and well watered, and suitable for gardens. In following the track, if one can see it, all imagination is exhausted in wondering what reasonable argument can be given for such strange circuits as they have taken to get somewhere. Are they led by an evil spirit? or perchance, are they demented? or is it their superior knowledge of New Guinea? or are they trying to escape the spirit of disease, by making a trail so crooked it cannot follow?

I have not yet discovered which of these reasons guides them, although I am interested to know. Yet after a long, wearisome journey through forests and glens, and up and down several mountains, we at last come suddenly upon our quarry. They seem not truly pleased at being discovered, but they hide their feelings under a pleasant face, while we exclaim, "And why have you settled in this place above all places?" But only an evasive response comes, and we continue imagining why.

However, I feel more and more convinced that in this kind of mission work we are treading on holy paths of prophecy.

"After will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways:

and they are not hid from My face, neither is their iniquity hid from Mine eyes." Jer. 16: 16, 17.

And this knowledge, that I am treading prophetic ways, is ample compensation for all the weariness, the disappointments, the discomforts, and even the burning fevers. Following the text given, are these words of comfort and assurance:

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Verse 19.

Time after time we have called at some village, but never a soul could we find. Having heard our voices in the distance, or caught a glimpse of us on some distant hill, they had all scampered away into the bush, for fear that we were government patrol officers, ready to take them off to jail for some murderous deed done by some unknown person; and they have reason to fear, for their guilty consciences talk loudly of past deeds of darkness, even if they are not responsible for the one immediately on hand.

We may travel far to visit them, and miss them after all. So we have been obliged actually to adopt the methods of a hunter, approaching a village stealthily, crouching down as we pass through the tall grass, and whispering to each other instead of talking aloud. I have had to say to the boys, "Hush, don't talk, or they will all be gone." Sometimes we cannot get in without being seen, because the village purposely commands a view of the approaches. And sometimes in the forests, while we are quietly walking, with not even the noise of a breaking twig, all at once the cockatoos will give us away by screeching madly, as they do when some one passes under their trees; or the village pigs, burrowing just a little outside, hear the tread of strangers, and begin to grunt and rush about, again telling the natives that some one or something unusual is drawing in upon their village. We have, however, reached many villages unseen and unheard, but only by the stealth of the hunter. "After will I send for many hunters, and they shall hunt them." Where are these coming from? And will they come soon?

* * *

The Bihar Annual Meeting

L. J. BURGESS

THE annual meeting of the Bihar Mission was held at Karmatar, our oldest station in India, from February 28 to March 3.

The Bihar Mission embraces part of the provinces of Bihar and Orissa, in northeast India. Its population is made up largely of aboriginal tribes, who must have migrated to this part of the world not long after the flood. Christian missions have found this a fruitful field, and there are now about seventy Christians to every ten thousand of the population.

Very little work has been done by our mission in this part of India, except in the Santal Perganas, where our Karmatar station is situated. But recently a favorable opening was found in Ranchi, the present home of the writer; and at Patna, Brethren H. E. McWhinny and J. E. Saunders have taken up their residence while studying the language, and seeking to find an entrance for the message among the people. Our little company of foreign missionaries, with about a dozen Indian workers and a number of lay members and interested ones, gathered at Karmatar, where Brother and Sister R. J. Borrowdale

had made arrangements for the comfortable entertainment of all. The meetings were conducted mostly in English and Santali. There were a number of Hindi-speaking brethren present, but as they have a fair knowledge of English, it was not necessary to have the studies translated into that language.

A good spirit was manifested throughout, and our Indian brethren seemed to respond to the instruction given. This was especially evident on the last day of the meeting, when the principle of self-sacrifice was dwelt upon, and the present need of funds explained. Their hearts were touched by the story of the poor widow who gave her two mites—all her living—to the cause of God, and they determined to do what they could. Several pledged a week's wage, which to some meant depriving themselves of the real necessities of life; while others promised certain amounts to be paid in monthly instalments. We trust that these donations, though not so great in figures, may encourage our brethren and sisters in the homeland to greater sacrifice, and thus result in their gifts being many times multiplied.

Two young women who have been attending our Karmatar boarding school for several years, decided to give themselves fully to the Lord; and before the little company separated on Sunday morning, we gathered about the baptistry near the well, and witnessed their public confession of faith in Christ and their desire to walk in newness of life.

We then returned to our respective stations with a strong desire to live a more nearly victorious life, that we may share fully in the refreshing that is to come upon God's people for the finishing of the work "not many days hence."

* * *

Beginning of Medical Missionary Work in Bechuanaland Protectorate

ARTHUR H. KRETCHMAR

IN order that the situation may be clearly understood, I will review a few of the essential facts which led up to the establishment of our work at Kanya, Bechuanaland protectorate.

Elder and Mrs. W. H. Anderson have been laboring for some three years on the borders of the protectorate. Mrs. Anderson has labored untiringly in the medical missionary work for the natives around Mafeking. The Lord has greatly blessed her efforts there. As a result, when Elders Anderson and W. S. Hyatt held some tent-meetings, they reaped a harvest of souls.

To the north of Mafeking lies a land of immense native stadts, or villages. This is the British protectorate of Bechuanaland. The largest native stadt in this territory is Serowe, governed by the old Chief Khama, ruler of the Bangwato tribe. Kanya, where we are located, is second in size, numbering about 18,000; and is the center of the Bangwaketse. In this protectorate, which is as large as France, and has a population of more than 200,000, no work has ever been done by our people.

Recently it was found by Elder Anderson that the doors of all this country were closed against our missionaries. In times past the native chiefs had invited our workers to come in. Owing to lack of men and means, we could not respond to these calls. Must "too late" be written against us in this great territory?

Then Elder Anderson found that it would be possible to get a doctor into this country. He put

in a call for a physician, and it was this call to which I responded.

On arriving at Mafeking, more than a year later, and after investigating conditions in conjunction with Elder and Mrs. Anderson, we soon found that the prince of darkness was ready to contest our entrance at every point. Our negotiations with the government officials, the chief of Kanya and his council, covered a period of several weeks. Twice we were given permission to enter the country, and twice this permission was canceled. The last time the answer seemed final.

However, the whole matter was again reconsidered, due to the timely intervention of Mrs. Anderson. This time we were given permission, though enjoined not to hold church services or conduct a mission school.

This entrance into Kanya, handicapped though we were, has proved most providential. Here we were able to lease a trader's place for two years at a very low rental. The store part of the building we use for dispensary and hospital. The dwelling portion we have repaired, and find quite comfortable. Thus at very low initial cost we have been able to start medical missionary work in Bechuanaland protectorate.

We find considerable fear of the white doctor on the part of the natives; especially are they afraid of the knife and the general anesthetic. Then, too, there are more than two hundred native doctors who play upon the superstitions and imaginations of the people. Here is an illustration of how they work:

The mother of a sick native girl called me to see her daughter. I found the witch doctors assembled just outside the house. They opened a sack of goat-skin, and a collection of bones—mostly from the baboon—tumbled to the ground. They mumbled incantations over these, and told the girl's folks that some one was bewitching her, but she would get better. I found out from my interpreter, who is very faithful to me, what they said. I saw the girl a little later. She was dying of typhus fever and was unconscious. I called her husband aside, and told him that the girl was dying, and that she could not live until sunset. Strange to say, this acted as a considerable advertisement for me. One of the witch doctors came to me as a patient. The natives say, "He can even tell when we're going to die."

We are gradually winning the confidence of the natives, and they are of the type who think that if a white man's medicine is good enough for them, his religion is too. At the time of writing, we have had more than six hundred medical visits, and have performed ten operations. We use hydrotherapy whenever possible, and find that the natives respond to it remarkably well.

Africa is waiting for the missionary doctor. We ought to have a medical man at every large mission station to care for the missionaries, and to carry on the dual work which the Master has committed to us. I see a great future for medical missionary work in Africa.

* * *

DR. EZEKIEL ROBINSON once said to a class of young ministers: "Gentlemen, it is good work that tells; it is good work only which can bring you the only fame you can ever find. Put your hand to good work, and though you have a parish on the nether side of Kamchatka, the world will hear of it, and you will be wanted. The world is hungry for good work."—*Watchman-Examiner*.



OUR HOMES



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

Tea, Coffee, and Soft Drinks

Should These Caffeine Beverages Be Used by Seventh-day Adventists?

ARCHIBALD W. TRUMAN, M. D.

Secretary General Conference Medical Department

"Five years from now, if there is any virtue in advertising, the people of the United States are going to drink many times the amount of tea that is consumed now."

This is the opening declaration in an article appearing in the *American Food Journal*, and the author informs us that the Tea Association of the United States is planning an extensive advertising campaign "that will extend over a period of perhaps five years, and will cost all the way from one million to two million dollars."

This author further informs us that "the coffee people plan to spend \$250,000 per year, for four consecutive years, to increase the consumption of coffee. This money will be invested in face of the fact that the people of the United States already drink more coffee than any other nation."

It is further stated that "the publicity efforts in behalf of tea will go much deeper than the mere use of space in public mediums that will reach the people. There will be educational work attempted through women's clubs, domestic science departments in high schools and colleges, and even in the grade schools."

The motive prompting these huge expenditures to increase the consumption of these caffeine beverages is clearly stated in the following words:

"More tea is being produced right along, and the consumption does not in any way keep pace. The result is that there are huge overstocks of tea, representing just that much loss in worth-while profits."

The world's annual production of coffee totals near three billion pounds, two and one-half billion of which are grown in Brazil. Of this huge amount the people of the United States consume one billion pounds yearly, or about one third the entire coffee crop of the world. Only in Holland is there greater per capita consumption of coffee. The people of the United States annually consume twelve pounds of coffee per capita. In Germany the yearly consumption is seven pounds, and in Great Britain the quantity used annually per capita does not exceed two pounds. Seven hundred fifty million pounds represents the world's yearly output of tea. Of this amount, about one hundred million pounds are annually consumed in the United States.

The Cost of Caffeine Beverages

The prophet Isaiah exclaims, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" One hundred seventy-five million dollars represents the amount spent annually in the United States for caffeine beverages. Tea and coffee are not bread. Bread satis-

fies. It furnishes material for making blood, for body building. It provides heat for body warmth, and energy for muscular work. Tea and coffee are not foods, but narcotic drugs. They should be dispensed only by druggists, the same as other habit-forming drugs. They impart no energy or strength to the body.

Since these popular caffeine beverages do not contain an atom of food except that which may be added in the form of cream and sugar, they cannot satisfy any nutritive requirement of the body; but when their use is continued, they create an appetite which bread, or any true food, will not satisfy. This is because they are stimulants. The short-lived exhilaration produced by tea and coffee is not a manifestation of strength, but only a nervous excitement, due to the stimulating effect of caffeine. This is the alkaloid, or active principle, which they contain. An ordinary cup of tea contains one and a half grains of caffeine. An average cup of coffee contains two and one-half grains of this alkaloid. The natural tendency of all stimulants is to demand either an increase of dosage or a change to a stronger, more stimulating drug, if the same degree of effect is to be maintained.

As a part of the advertising propaganda already mentioned, it is stated that "physicians realize and recognize that something must be substituted for the saloon." This is significant. Tea and coffee, like whisky and brandy, act as a whip, a spur to the nervous system, and may to a considerable degree be a "substitute for the saloon," but they can never be substituted for any true food. It is also stated that "excessive use, that is abuse, of coffee is not only exceedingly uncommon, but also productive of no really serious effects. At the worst, abuse of coffee is claimed—not shown—to produce nervousness, or sleeplessness, or palpitation."

A Nerve Irritant

Caffeine is a decided irritant to the brain and nervous system. The sense of fatigue which warns us of needed rest, is a valuable servant, a kind of danger signal. Coffee and tea blunt the sense of fatigue, paralyze the warning sentinel, and while crying peace, spur on to exhaustion. Sir William Broadbent, M. D., says:

"A falsehood that dies hard is the idea that stimulants, of whatever kind, actually give strength, and are necessary for the maintenance of health and vigor. Such is not the case, and the well-worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and if frequently repeated, at the expense of the constitution."

The continued use of these beverages causes nervous irritability, trembling and unsteadiness of the hands, headache, and insomnia. In some cases there is deterioration of the brain cells, with serious organic changes.

Dr. W. A. Evans, former health commissioner of Chicago, says:

"Coffee is a drug. Those who are addicted to its use are drug addicts. . . . Another test was to determine whether

coffee made the hands tremble. One to four grains of caffeine caused a slight tremor. Six grains caused an appreciable unsteadiness of the hands. . . . I should say that physiologists regard coffee, tea, tobacco, and whisky as drugs in the same sense that opium and cocaine are. The craving for tea and that for whisky, the hunger for a cigarette and that for a dose of morphine, are of the same kind. Each comes of an inborn willingness to cheat in playing the game of life."

Prof. W. A. Basstado, Ph. D., M. D., of Columbia University, New York, says:

"The drinking of tea and coffee is so common, and their harmful effects are so evident, that physicians are prone to proscribe these beverages rather than prescribe them. An excessive amount of coffee will only make one nervous and unable to think clearly."

Dr. Armand Gautier, the eminent French dietitian, has this to say:

"Coffee, as every one knows, produces a nervous excitement which, if abused, may lead to insomnia, hallucinations, troubles of the circulation, and muscular enervation, to precordial [heart] distress, and to dyspnea [difficult breathing]. One may be caffeic just as one may become alcoholic or a morphia maniac."

The following testimony by Dr. W. G. Thompson, professor of medicine in Cornell University Medical College, is to the point:

"By drinking two or three cups of strong black coffee at every meal, muscular tremors sometimes are developed, especially in the hands, with 'nervousness,' anxiety, dread of impending ill, with palpitation and feeling of precordial oppression, dizziness, heartburn, dyspepsia, constipation, and insomnia. Extreme cases suggest the condition resulting from some drug habits, and there is irritability of the whole system and mental excitement. The effect of the tea habit on the nervous system is to overstimulate, and then depress it, first producing restlessness, worry, and insomnia, and finally muscular tremors, sensory disturbances, and palpitation."

A Hindrance to Digestion

Good digestion is essential to a good quality of blood, without which good health cannot be maintained. Scientific investigation has repeatedly demonstrated the harmful effects of tea and coffee upon the organs of digestion. They irritate the delicate lining of the stomach, causing catarrh. By their high content of tannic acid they retard digestion and precipitate digestive ferments. Tannic acid is also an astringent, and causes constipation. Dr. Thompson says:

"Tea precipitates the digestive ferments, retards the activity of digestion, and may occasion gastric irritation and catarrh. Constipation usually results, and more or less flatulence [gas]."

He also says that strong coffee taken after a meal, tends to retard the digestive processes, and to cause dyspepsia and constipation.

Effect on the Heart

Perfect health is dependent upon perfect circulation of the blood. The circulatory requirements of the different organs of the body fluctuate within wide limits, due to variations in their functional activity — exercise, rest, etc. These varying circulatory needs are met by means of a marvelous regulating mechanism, which can vary the caliber of the blood vessels, and change the rate and force of the heartbeat, thus temporarily increasing or decreasing the amount of blood to the part. The rate and force of the heartbeat and the caliber of the blood vessels are controlled by the brain and the nervous system. Caffeine is a brain and nerve poison, and also acts directly upon the heart muscle. Thus the nicety of the delicate adjustment of the circulation is thrown out of balance. This is manifested by an irregular, independable heart action. The patient suffers from attacks of palpita-

tion, complains of shortness of breath and of a feeling of oppression and distress around the heart.

Injury to the Kidneys

The burden of eliminating caffeine from the body falls mainly upon the kidneys. One cannot ignore the influence of tea and coffee as an irritant to these excretory organs, and a contributing cause of the prevalence and increasing frequency of Bright's disease. Dr. Harvey W. Wiley, former chief of the Bureau of Chemistry of the United States, says:

"The most common drug in this country is caffeine. . . . Caffeine has a direct tendency to create Bright's disease."

From the report of the committee on social betterment, published by the President's Homes Commission, Washington, D. C., under the heading, "Soft Drinks Containing Caffeine and Extracts of Coca Leaf," by Dr. Lyman F. Kebler, chief of the Division of Drugs, U. S. Department of Agriculture, we quote the following:

"During the past decade, soda-fountain specialties containing caffeine, extract of kola nut, and extract of coca leaf, the active principle of which is cocaine, have been offered in considerable quantities, and due to extensive and attractive advertising, both as beverages and as headache remedies and nerve tonics, their sale has assumed large proportions. The carbonated goods in bottled form are offered on the trains. People of all classes, young and old, delicate women and even little children, consume these beverages indiscriminately, and no warning is ever given of the baneful effect of the powerful habit-forming drugs concealed therein.

"It is therefore small wonder that the prevalence of the so-called 'coca-cola fiend' is becoming a matter of grave importance and concern. In most cases the caffeine has been added as the alkaloid caffeine obtained from refuse tea sweepings, or made artificially from uric acid, occurring in the guano deposits of South America, or in the citrated form, and the sirup colored with caramel. The cocaine found is usually added in the form of extract of coca leaf. Some of the manufacturers claim that the extract used is from a de-cocainized coca leaf, the refuse product discarded in the manufacture of cocaine."

The following clear statement is made by the servant of the Lord, concerning the effects of these stimulating beverages:

"Tea acts as a stimulant, and to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. Fatigue is forgotten; and strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.

"Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility.

"The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork."—"The Ministry of Healing," p. 326.

* * *

WHEN any sort of team is stuck — man-team or mule-team — it's much more creditable to put your shoulder to the wheel and push than to stand on the curbing and criticize the driver, and tell him how much better you would have done if you had had his job.— *Our Dumb Animals.*

* * *

HAVING thus chosen our course, let us renew our trust in God, and go forward without fear, and with manly hearts.— *Lincoln.*



YOUNG MEN and YOUNG WOMEN



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

The Give and Take of Camp-Meeting

C. A. RUSSELL

THE mathematics of Christian experience, as paradoxical as it may seem, is that of addition by subtraction. The more you give, the more you get.

Nowhere is the truthfulness of this mathematical paradox more keenly observable than at camp-meeting. To get the full benefits of such a Feast of Tabernacles, one must practise the principle of give and take.

And you notice the "give" precedes the "take." One cannot give that which he does not possess, and yet in order to possess, one must give.

A sponge is not a fountain. The sponge simply absorbs. Another must come along and give it a vigorous squeeze before it will give up its moisture. And then it is but lifeless, stagnant water.

Not so the fountain. Its never-failing supply of living water refreshes the earth, and its very giving makes room for its ceaseless infilling.

Why is the Dead Sea "dead"? It is constantly receiving, but never giving. The same principle will make a dead Christian. Pardon the misnomer. A dead Christian in real life is an impossibility.

Go to camp-meeting. By all means go. Make every necessary sacrifice to go. You need it. It needs you. Go prepared to give and take. You are a Missionary Volunteer. Volunteers, volunteer.

Prayer band leaders are needed. Volunteer. You will get more than you give. Workers for the children are needed. Volunteer. Be a Big Brother; a Big Sister.

Leaders are needed to direct the juniors between meeting activities. Volunteer. You can hike; you can play wholesome games; you can swim. You know birds, trees, flowers. If you don't, you ought to. Learn. Helpful, wholesome recreation will sharpen your wits, and put dulness on the run. You will get as much as you give.

Sabbath school teachers are needed. Don't refuse. Do your best. You will get as you give.

Go to the camp-meeting with this purpose in your mind, this prayer in your heart: "Lord, make me a help and a blessing to somebody at the camp-meeting every day."

Keep Busy

Don't wait for formal introductions. Make yourself acquainted in a cordial, Christlike way with the young people on the grounds. Especially watch for new faces as they appear from day to day. Welcome these strangers to the camp. Invite them to attend the young people's meetings and other meetings. Accompany them. See that they are invited to join a prayer band. Interest yourself in the juniors especially. Greet them, if with no more than a smile every time you pass them on the grounds, if it is a dozen times a day. That smile will react upon your own heart. And you will catch the awakened smile which lights up the other face. That makes two smiles. If every one will do just that, presently there'll be "miles and miles of smiles." Smiles are contagious.

Get a burden. Pray for some one. Work for some one. Don't be abstract. Don't be just good—be good for something. Some folks seem to be good, but are good for nothing. Be concrete. Go to the meeting with a settled determination to

"Do all the good you can
In all the ways you can
To all the people you can,
So long as ever you can."

Here is a concrete illustration of what I mean by a burden: At camp-meeting one of our prayer band leaders at the leaders'

meeting told us of having such a burden for two of her girl friends that she could scarcely sleep. She asked that all our leaders pray definitely that the girls might be impressed to come to the meeting. They were so worldly, so totally indifferent to spiritual things, that they had no thought of spending time or money to go to camp-meeting.

Tuesday, Wednesday, Thursday we prayed. Friday they came. Sabbath they were converted. Sunday they were baptized. Monday they returned home happy. Soon both were teaching in our church schools. The joy which filled the heart of that prayer band leader must be experienced to be realized.

If your camp-meeting is still in the future, go. Be willing to "spend and be spent for God." Give and take. And remember, the more you give the more you can take. See if the solving of the mathematical paradox doesn't bring to you personally the greatest camp-meeting blessings you have ever known.

* * *

Courtship and Marriage — No. 1

MRS. E. G. WHITE

IN these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need an unerring counselor, an infallible guide. This they will find in the word of God. Unless they are diligent students of that word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life.

There is a disposition with many to be impetuous and headstrong. They have not heeded the wise counsel of the word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience.

Look back over your past life, young friends, and faithfully consider your course in the light of God's word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and subdued your will? If not, you have close work to do to make past wrongs right.

The Bible presents a perfect standard of character. This sacred book, inspired by God and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart.

But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord: for this is right."

One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The word of God abounds in precepts and counsels enjoining re-

spect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded.

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church.

A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.—*Review*, Jan. 26, 1886.

* * *

*If I Were Twenty-one Again*¹

J. H. HAUGHEY

IF I were twenty-one again, I would go to my good father and loving mother, and say to them, This is August 5; today I reach my majority; I am going to ask of you a favor. I know you will grant it. I want you to give me a vacation, not to call in my friends and have a pleasure party, which of course would give me much joy and happiness, but simply to go by myself alone, which I think will be more profitable. This granted, I would take my Bible and notebook, and go out into some retired spot, as a wood or thicket, and there sit down upon a stump or log to read and meditate and pray.

First, I would humbly bow before my Maker, and ask Him who is the great searcher of hearts, who tries the reins, who knows our thoughts afar off, even before we think them, who knows the way that I take, the plan of my life, the end from the beginning—I would ask Him to cleanse my heart from every stain of sin, to try me, and see if there be any evil in me, and to lead me in the way everlasting; I would ask Him to give me a clear mind, a good memory, the power of spiritual discernment, the ability to distinguish between truth and error, between right and wrong, between good and evil; and I would ask Him to give me the will to choose the right and to refuse the wrong.

I would ask Him to help me to see and to adopt His plan for me as a little factor in carrying out His infinite and eternal plan for the universe, to give me a sense of the sacredness and solemnity of this message which is being given to the world, and of my relation to it; I would ask Him to hew and square and polish me, that I might become a lively stone in the temple of the Lord. I would ask Him to teach me to walk in the straight and narrow way cast up for the ransomed of the Lord to walk in, which leads always to the Highest.

I would give myself to Him, body, soul, and spirit, for service. I would ask Him to help me to keep this gift continually upon the altar, that I might die daily to self and sin. I would ask Him not to let me be tempted above that which I am able to bear, and to keep my feet from falling, to fulfil to me every promise which He has made in His word, to make me a conqueror, and more than a conqueror, through Jesus Christ, who has loved me and given Himself for me. This fulfilled, I am sure that to His name I would ascribe all the honor and the glory forever.

Arising from a petition something like this, I would expect to have a broader, higher outlook upon my future course in life. I would take both a retrospective and a prospective view. I would let the left foot tread softly upon the past, and at the same time plant my right foot firmly upon the future. I would endeavor to gather up all the experiences of the pre-

vious years for the benefit of the future, and would try to warn my youthful friends, and others, to avoid the pitfalls by the way.

My idea would be to cultivate every virtue and to repress every vice, and I would adopt the principle in teaching that in order to correct any wrong trait, cultivate the opposite right one; or, as the Bible puts it, "Cease to do evil; learn to do well;" "overcome evil with good."

I would urge what the servant of the Lord has said, "The two virtues which God loves most in the young, are purity and piety;" and again in another place, "The attributes which God prizes most are charity and purity;" for I am sure that if these qualities are cherished and practised, then whether one's talents be many or few, "he may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we cannot conceive what they may become, nor what great work they may do."—*Testimonies*, Vol. IV, p. 93. "I am sure that God would also fulfil this other statement by the same author. God 'has made provision for man, . . . that he may be a little less than the angels of God while in the performance of his duties on earth.'"—*Gospel Workers* (old edition), pp. 170, 171.

I Would Not Pose

Notwithstanding these possibilities, or rather in view of them, I certainly would not pose as being at all learned. I would cultivate association with seniors, especially the old men of experience and culture, whose lives under God have proved a success. This would not be in order to instruct them, but to learn of them knowledge and wisdom, and to obtain a broader view.

To illustrate what I mean, and to show the lightning-like activity of an old, but trained and educated man, I will give you two quotations, one from Daniel Webster and the other from Henry Ward Beecher. Webster: "It seemed to me that everything I ever thought, I ever read, I ever heard, I ever saw was spread out before me in one vast panorama, and I just picked it out here and there to suit the occasion." And Beecher at the age of seventy said, "If the thoughts that pass through my mind in one hour today, had passed through it at the age of twenty-one, it would literally have burned my brain up."

My desire, and the most earnest prayer, would not be for silver and gold, honor and power, but for sanctified common sense. I agree with Horace Mann when he said, "Give me two young men of equal ability at the age of twenty-one, and let me put one into a Christian college, and the other into any business of life, and at the age of thirty the one who entered college will be superior in every way." So if I had not taken a college course, I would enter upon it at the age of twenty-one.

It would be my endeavor constantly to keep in mind that "goodness is the only true greatness," and seek association with the good. I would read the best books; but before reading any book I would know the biography of the author, physically, mentally, morally, religiously; and if this was not of an elevating nature, the book would not be read, or at most, read guardedly, nor would it find a place on my library shelves.

As to my occupation, it no doubt would be, as it has been, the teacher's profession; but even in this work I would not be too positive in my statements of what I thought or believed to be true.

I was greatly amused at the statement of a gospel minister to the teachers gathered at a convention some years ago, "A school-teacher ought to know everything about everything." I thought to myself, I never saw any minister or school-teacher or any one else who knew *everything* about *anything*, not even an atom, the smallest of all imaginary things. We should all keep in mind that the larger one's sphere of knowledge, the larger the sphere of the unknown appears. This causes the greatest finite mind really to be the most humble. This is what gives the Christian in this world an insatiable desire to live not merely for the time, but for eternity.

One should learn to extract the very best out of this life, to probe everything he meets, that it may give forth its secret. In doing this, one will find in everything which God has made, some quality or attribute that is strange and mysterious, and worthy of the deepest study. This will cause him to think a little of his own attainments, and lead him to keep his eyes upon the Highest as he studies the books of nature, experience, and the divine Word.

¹ Abstract of a talk by Prof. J. H. Haughey before the Missionary Volunteer Society of Emmanuel Missionary College.

THE BIG WEEK --- May 27 to June 2, 1923

Nothing So Important Since the Deluge

WE sometimes wonder whether God's people realize the urgency of the need in heathen and non-Protestant lands. So many services and sermons and lectures for the people at home, and so very few who are hearing or reading of God's glorious message of salvation and truth in lands afar off!

The missionaries who come from the far ends of the earth are sometimes with us. Their souls are burdened and their hearts are aching for power to cause us to understand. But as they measure their eloquence and skill in marshaling the terrible facts, words fail, and they cry, "How shall the message be given? How shall the need be met?"

They see the handful of workers battling against tremendous odds. They hear the cry of the heathen living and dying in the dark, without God and without hope—hopeless—helpless!

And God's people, who are helping as far as they understand the need, but little informed of its urgency! Many who long to help but feel unprepared for the service, are asking, "What can I do to cause the light to shine in the darkness and bring help to the helpless ones?"

To no other people since the deluge has been given so extensive and important a work to do. Within the limits of one generation the whole world is to be warned and the way of the Lord to be prepared. Such a task demands the full use of every proper means by every member of the church working not only in his own locality or land, but in all the world. And one of the most effective means that God has given us by which such a work shall be accomplished is the publication of the message through the printed page.

Definite instruction has come to us from the Lord that facilities are to be provided for printing the message in foreign lands. This we are endeavoring to do, by the means secured in the Big Week effort; and every one who takes part in the effort may know that he is definitely helping to give the light to the heavy hearted, and to bring joy and hope to the joyless and hopeless.

Already much has been accomplished. Since the Big Week plan was inaugurated, publishing houses have been established in many parts of the world, other printing plants, already struggling for existence, have been greatly strengthened, and people who as recently as five years ago were able neither to read nor write, and whose language had not previously been reduced to writing, are now reading the message in their own tongue as it comes from the press in their own land.

The pressing need of the work and of the hour is for much more literature of the message in many more languages of the people. May God encourage and enable each one of us to meet this need by doing all we can in this Big Week effort to scatter the light-laden literature as the leaves of autumn in every place of great need. C. H. WATSON.

* * *

The Opportunities and Our Responsibilities

THE people of God today need not fail in understanding the message or the manner in which it is to be borne to the world. How the multiplied millions of earth are to be reached is clearly indicated.

"Our publications should go everywhere. Let them be issued in many languages." The printing press, aided by the faithful colporteur, as on the day of Pentecost, is heralding the message to all the world. Though the agency of reaching many tongues today is different from that of the first century, it is no less divine and the results are no less amazing.

In 1901 the Lord's servant said:

"Years ago the Lord gave me special directions that buildings should be erected in various places in America, Europe, and other lands, for the publication of literature containing the light of present truth. He gave instruction that every effort should be made to send forth to the world from the press the messages of invitation and warning. Some will be reached by our literature who would not be reached in any other way. From our books and papers bright beams of light are to shine forth to enlighten the world in regard to present truth."—*Testimonies*, Vol. VIII, p. 87.

The purpose of the Big Week is to carry out the Lord's instruction that buildings be erected in other lands for the pub-

lication of literature containing the light of present truth.

When the Publishing Extension Plan was started, in 1921, the writer was in South America. To our brethren in that field it brought new courage. Lack of means was baffling them. For years, in both Brazil and Argentina, the publishing work had been carried on in small quarters with very limited equipment. Anticipating help, plans were then set on foot to place the publishing houses in both these fields on vantage ground.

The Big Week plan has done something for South American publishing houses. An important need has not, however, yet been met. Only \$19,846.43 has come to South America through the Big Week plan in previous years. Brother W. H. Williams, treasurer of the South American Division, writing of the publishing house at Buenos Aires, Argentina, says:

"The plan for this publishing house to build its own plant and fully equip on proceeds from the Big Week, cannot be accomplished for ten years to come, and this allows for considerable spring on Big Week funds. On the present basis of funds it would take us twenty years to work out our plans. We do not want to wait six or eight years to put this plant on vantage ground. Some of our brethren are determined to borrow, but this we cannot countenance at the present time. If we cannot look for help from the Publishing Extension Fund, due to shortage, can we have some hope of getting special consideration from mission funds? If we had \$20,000, we would go to work and make the brick on our own ground and begin improvements, such as fencing, installation of water, sewer, etc. Cannot you effect some plan whereby we can secure this money?"

"We are certainly grateful to the Review and Herald for their consideration in releasing Brethren M. V. Tucker and H. Fisher for the Brazil publishing house. The Brazilian brethren were happy to know that they could go ahead and purchase a new press. Such news as this gives new heart and life to those struggling with such meager facilities."

In India we face the gigantic problem of getting the truth into many languages. The various peoples of India, living side by side, yet speaking and reading different tongues, have little or nothing of the message in their languages. A great work in publishing is before us. From the hot plains of Lucknow our brethren are now undertaking to transfer their publishing house to Poona, a semihill station in western India, where the heat is less intense and where there is a better opportunity to build up the work. If they succeed in the undertaking and a well-equipped little publishing house is established in India, it will be through the earnest labors and generous gifts of our people in the homeland, added to the splendid gifts already made.

To those who cannot go to these neglected lands of need, yet who can give of their service and their means, the Big Day plan offers another means of making the truth known in less favored lands in a way especially indicated by the spirit of prophecy. It should also be understood by all that the Big Day receipts count on the Sixty-cent-a-week Fund.

J. L. SHAW.

The Wonderful Influence of a Tract

EARLY in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their rest.

Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scudders—have given 529 years to India missions.—*Moody's Monthly*.



OUR WORK IN INDIANA

ABOUT the year 1906 the Indiana Conference began work at Beechwood Academy in Boggs town. The birth of this endeavor was followed by many perplexities. The equipment and building program never materialized beyond the first building. Little progress was made in establishing a strong center at this location.

For different reasons, the Beechwood Academy never received the full co-operation and support of the Indiana constituency, and some years ago it became evident that the time must come when the academy should be moved to a location upon which the whole conference could be united. In the spring of 1918 several meetings were held, having a representative of each church present when this question was being discussed pro and con. Finally, at the annual camp-meeting of the same year, it was unanimously decided by the delegates present to move the school. A committee of fifteen was appointed, with full authority to transact business. The place secured was a 100-acre farm at the edge of the town of Cicero, which is twenty-seven miles north of Indianapolis. The interurban passes the school every hour. Also the Lake Erie and Western Railroad passes through the farm.

The breaking of the ground for the first building, which was to be the girls' dormitory, with dining-room and kitchen, took place Aug. 24, 1918. School opened that fall in a tent and two shacks. The boys' dormitory was built in 1919. The same year we erected an excellent modern barn, and purchased a good herd of Holstein cattle. One of these cows has given thirty-six quarts of milk in one day. The farm is well adapted for a school.

We are preparing to raise everything possible for the maintenance of the boarding students. The farm, the dairy, the raising of vegetables, the henery, and the nursery give opportunity for a number of students to work their way through school. It is also the purpose to establish a few industries, such as wood-work, to give the students employment.

The building program has been retarded for the last two years, for lack of funds. A special campaign is now being inaugurated to raise sufficient money for the erection of the administration building, which is the third and last of the large buildings planned for. Several thousand dollars have been raised, and the cry prevails everywhere to arise and finish our educational program. The committee has decided to build just as far as money will permit. We now have in sight sufficient funds to inclose the building, with the hope that the people will say by their donations, "Go ahead and finish it." We have thus far raised the sum of \$70,000. The whole plant, when completed, will cost something over \$100,000.

The Conference

The prospects for the year 1923 are indeed very encouraging. The year 1922

created rather a depressing condition. The tithe was lower than for several years past. The mission funds were also low. The financial depression was felt all over the State. However, conditions are changing, and our people are responding financially. Our mission offerings have more than doubled for the same length of time in the year 1922. The tithe has also greatly increased. The month of March has brought us the largest amount of tithe we have had for more than two years. It reached \$7,495. Then, too, there seems to be a greater desire among the people to get right with God. We have many calls for ministerial service.

We are looking for a large harvest of souls during the year 1923.

C. S. WIEST.



ROCHESTER, N. Y.

THE readers of the REVIEW will be interested to learn that the work of the Lord is moving forward in the city of Rochester. Since my last report, twenty-five or more have been baptized, and joined the church. On Sabbath, April 28, twelve were baptized, and have started to walk in newness of life. We are very grateful to our heavenly Father for these new members, and we trust, during the evangelistic effort that will be held in this large city this summer, that many more will find the light of God's truth.

We earnestly solicit the prayers of God's people in behalf of the work in this city.

O. D. CARDEY.



LOS ANGELES, CALIF.

THERE is a spirit of courage and unity prevailing in the Mexican Seventh-day Adventist church in this city. During the month of March one was added to its number by confession of faith and two by baptism.

The Sabbath school offerings amounted to thirty-one and one-half cents a week per member during the first quarter of this year. The general mission offerings have also increased, as compared with the first quarter of last year.

Sister Ana Hansen is doing a good work in the church, and giving Bible readings among new members. I appreciate her help very much. Some have lately accepted the message, for which we rejoice.

F. H. WESTPHAL.



GOD'S PLAN OF EDUCATION IN INDIA

IN order to understand somewhat the problem of evangelizing India, and to follow this report intelligently, it will be profitable to review briefly the present plan of organization operating in the Southern Asia Division of the General Conference. The entire field is divided into four union missions,—Northwest India, Northeast India, Southern India, and Burma. Since this division was effected three years ago, the effort has been toward developing each union into a complete working unit of its own,

with the division staff serving as a committee of counsel, of unification, and as a connecting link with the General Conference.

The general aggressive effort is carried on in English for Europeans, and in the various languages for the vernacular peoples. The European constituency is now about two hundred, not counting the workers; and the income of tithe and offerings is sufficient to make the field self-supporting on the present scale of work. The great problem of India lies in evangelizing the Indians themselves, our present membership being about 1,300 among more than 300,000,000.

Our most successful method among the Indians has proved to be a combination of evangelistic and school work. These dovetail into each other perfectly. Every station has its school and its outschools (more commonly called village schools, in India). The evangelist lives at or near the station or main school. As he wins or interests people in the truth, he brings them into the school for further instruction and Christian training. The teacher in the school is also an evangelist, going out part of his time into the highways and hedges near by, and bringing in recruits to his school. In the Punjab, Brother Frank Loasby has developed his work largely on the plan of letting his wife do most of the teaching, while he spends most of his time in the field. In other places the teacher spends half time in the school and half time outside each day.

Too much cannot be said in favor of this general plan in any field. If the preacher, in raising up new companies, will always instruct the believers thoroughly in God's plan of education, then follow the instruction in the spirit of prophecy, not to leave the new company till he has made all arrangements for the establishment of a permanent school (see "Testimonies," Vol. VI, p. 108), he will have done much to consolidate what he has won, and to avoid losses that usually come sooner or later if it is not done. If, on the other hand, the teachers in our schools will spend part of their time in aggressive soul-winning work, they will keep closer to God's plan of education and of training workers, than is otherwise possible.

Our Schools in India

We have had school work in India from the beginning. Among the earlier schools that have survived, may be mentioned those at Karmatar and Garhwal in the north, Nazareth in the south, Meiktila in Burma, and the Annfield school, now Vincent Hill School, at the foot of the Himalayas. The first training school was conducted by I. F. Blue in Lucknow, from 1915 to 1918, the students being gathered in from all parts of India and instructed in English. Though this work was not without good results, it became plain that schools and training must be provided as fully as possible in each language area, in the native environment of the students, and mainly in the vernacular.

South India.—Before the unions were organized, South India had a training school, first at Coimbatore, then at Bangalore. But now it is established in its own permanent quarters at Krishnarajapuram, a few miles out of Bangalore, in one of the most healthful parts of India. It was started by Brother G. G. Lowry, and is now under the efficient management of Brother E. M. Meleen. It has a main building, a school home, and a principal's house, all substantially built of brick and tile, with wooden finishings, and a credit to our work. Here are gathered promising young men from the Tamil, Telugu, Malayalam, and Kanarese districts, with one representative from the Singhalese of Ceylon. The instruction is at present in English, although, the disadvantages of this being recognized, early solution of the problem of teaching in the vernacular will be sought. Two young men of this school earned a scholarship each,—the first to be won in India,—in the colporteur work during the past season. This summer Brother L. C. Shepard will take out a number of students for the same purpose. While I was at this school, Brother Meleen counted up thirty workers now in the field who have been trained in this school.

Supporting and feeding this institution are two schools of the first importance, with a third just starting, and a fourth on the horizon. First, is the Neyyattinkara school, in the native state of Travancore, on the Malabar coast, not far from the southern tip of India. This school is conducted by Brother and Sister H. G. Woodward, for the Malayalam people. Land has been secured for its permanent location, and in this land of coconut palms, pineapples, and bananas, the spirit of the people is responding well to consecrated effort, and the Malayalam believers are sure to keep up their quota in the training school for workers.

Next is the Nazareth school, the oldest in South India, and one of the best in India. It has the unique advantage of being conducted by a full-blooded Tamil, Brother E. D. Thomas, who has well proved his devoted loyalty and efficiency as a leader. On his faculty is an Indian sister who has been a faithful teacher almost from the beginning. The school and the home are well built, and together with the grounds, are kept clean and tidy. This school enjoys the distinction also of having built the first church building to be owned by Seventh-day Adventists in India. Truly, India may expect much good to come out of Nazareth.

Then there is Brother T. R. Flaiz, laying well his foundations for the Telugu work at Narsapur on the east coast. For lack of time I did not visit this place, but on meeting Brother Flaiz at the Poona council, it was easy to see how fully that work is on his heart, and that of his brave little wife, whom he left entirely alone with their two little ones while he attended the meeting.

Last of all is Ceylon, with its growing need and early prospect of a school in Colombo. I found Brother and Sister H. A. Hansen of the firm conviction that their next forward move must be to establish a school. Quarters for the present can be provided in the mission home, and a school will help much to stabilize the center we are building up there. In time, Ceylon must train its own workers,

as the Singhalese are quite distinct from the Indians in some respects.

South India is one of the most promising sections of India, owing in part, no doubt, to the work of early missionaries, and to the migration of Syrian Christians thither in centuries gone by. Brother Thomas is conducting his school at Nazareth on the coeducational plan, a rare thing in India. The marriageable age for girls is advancing well toward Christian standards. The English language is more widely used than elsewhere. The climate and elevation are such that our workers can have their own rest-home for annual leave. Now is the time to push our work vigorously, and the workers are all minded so to do, and to stand by till the work is done.

W. E. HOWELL.

*En route Colombo to Singapore,
March 15.*

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RESULTS OF READING A NEWS-PAPER CLIPPING

IN 1836, nine-year-old Ellen G. Harmon, while on her way to school, picked up a scrap of paper containing an account of a man in England who was preaching that the earth would be consumed soon, at the coming of the Lord. What that little news item in the newspaper aroused in her soul is best told in her own words, as related by Elder F. C. Gilbert:

"I took this paper home and read it to the family. . . . Such a deep impression was made upon my mind by the little paragraph on the scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came."

It is peculiarly interesting in these days, when the closing message is going more and more through that commonest medium of publicity, the daily press, to remember that Mrs. Ellen G. White's attention to the truths of the second advent, was first secured through reading a "little paragraph" in a newspaper. Her interest being aroused, she eagerly listened four years later to a series of meetings conducted by William Miller, was baptized, and gave her life to this closing work.

How the facilities for world-wide publicity through the press have multiplied since 1836! How many of our fellow ministers are regularly reporting the gist of their sermons as news matter for the press? Not until we meet in the world to come will the full results of such faithful work be known. The masses, high and low, rich and poor, read the newspapers. Many people make clippings, and send on to friends all over the world. I know this by experience. Brother worker, regularly pass on *your* "little paragraph"!

STEMPLE WHITE.

* * *

NEGRO DEPARTMENT

"THEY that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

The prophet of God, with clear vision sweeping through the centuries, saw the final conflict and triumph of the Lord's true followers.

In spite of the present unsettled conditions among men, in church and state,

our people are setting themselves to the full task of finishing the message that is soon to decide the issue of eternity for themselves and all mankind, by instructing many. "They that understand among the people shall instruct many: . . . and some of them of understanding shall fall, to try them, and to purge, and to make white, even to the time of the end." Dan. 11: 33-35. The foregoing expressions of the prophet surely are fitting words for our times, and should give us courage for the mightiest conflict of the ages, through which we are now passing. We must fight with strength and wisdom from on high, if we would win.

In this time of peril the message is making progress among our people. In the United States last year (1922) many were added to the truth through the churches and the tent efforts, making the membership a little more than 7,000. The tithes amounted to more than \$157,000, the offerings to missions went beyond \$90,000, while all other offerings were \$55,000, making a total of \$302,000 for the year. It should be stated, however, that four conferences have not been heard from, and that I have had to estimate their funds from their previous report (1921), but I am quite sure that my estimate is fairly accurate.

We are truly hoping, working, and praying to the end that the Lord will cleanse our souls and help us to purge our camp, so that we may have the Gideon faith and strength for the part we are to do in the finishing of the work.

Let all remember this part of the work, and not forget the Negro collection to be taken the tenth of November next, concerning which future notice will be given.

W. H. GREEN, Sec.

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THE BELGIAN SABBATH SCHOOL CONVENTION

ONE of the most interesting conventions that it has been my privilege to attend was held in Bruxelles, March 23-25. It was the first meeting of the kind ever held in the Belgian Conference. This is a small field, with a membership of 325. There are two Flemish churches, one at Antwerp and one at Bruxelles; three French churches, one at Bruxelles, one at Liège, and one at Verviers; and a group at Jumet. The officers of every Sabbath school in the conference were present, besides the church members of the Bruxelles churches and a few from other churches; so there were more than two hundred in attendance at the convention.

The sermon Friday night was on the subject, "The Rôle of the Sabbath School in Our Message." By comparing Mark 16: 15 and Matthew 28: 19, 20, it was shown that it is not enough to preach, we must teach the message. It was pointed out that the Sabbath school is really an Adventist Bible university, with over 200,000 pupils enrolled. The development of this line of our work was then traced.

Sabbath morning there was a union Sabbath school, followed by a sermon on "The Importance of Bible Study." This theme was presented with Matthew 4: 4 as text: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The afternoon was given over to the presentation of papers and discussion.

The following subjects were considered:
The qualifications of a Sabbath school superintendent.

The best way of conducting the review.
A good teacher.
The need for daily study.
The home department.
The teaching of children.
The cradle roll.

Saturday evening was devoted to a question-box exercise. The persons present had the opportunity of writing down on a slip of paper any question concerning the Sabbath school work. These questions were then read and considered, any one who desired being given the opportunity to answer. When one question was satisfactorily answered, the next one was considered.

Sunday morning was largely given to the consideration of the resolutions drawn up by a committee chosen the evening before. One of the most striking was the raising of the membership goal to 400, the previous goal of 375 having been already reached and passed.

The convention ended with song and prayer, leaving each one who had the privilege of attending, with the feeling that it had been good to be there and with new courage for his work.

L. L. CAVINESS.

REACHING THE ORIENTALS THROUGH THEIR NEWSPAPERS

ELDER B. P. HOFFMAN, who for many years was a missionary in Japan, and is now working among the Japanese in the United States, has recently had some encouraging experiences in getting articles on the advent message into Japanese newspapers of the Northwest. In speaking of his newspaper activities, he says:

"We have had a number of articles published in Japanese dailies, and I am glad to say that we have some very definite evidences that our efforts have not been in vain. In fact, after the publication of reports of sermons, our meetings have been better attended, strangers coming as the result of reading about us. I have met people in other cities who have read the sermon reports, and been favorably impressed. I am encouraging our Japanese workers in Seattle and in California to use the press as much as possible."

Not only are the Orientals in this country being made acquainted with our message and work through the newspapers, but over in Korea, Brother J. C. Klose, appreciating the importance of writing for the press, is meeting with success. When Dr. H. W. Miller, medical superintendent of the Washington Sanitarium, was there on a recent visit, Brother Klose wrote an interesting account for the Seoul papers. In telling of this experience, Brother Klose says:

"Doctor Miller made a visit through here last week, and spoke to our publishing house men and missionaries. As he talked concerning the progress of the publishing work, I gave a write-up to the press about our work, and it was printed in both English and Korean daily newspapers. I think there are great possibilities of preaching the message through the press in these fields, as the Korean newspapers will reach the largest per cent of the reading public in the field. We plan to make greater endeavors along this line in the future. It ought

to be a help in preparing the way for the colporteurs and evangelists."

The opportunities to reach the multitudes through the newspaper are limitless, and much good can be accomplished by giving the message and telling of the progress of the cause through this agency.

W. L. BURGAN.

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THE NORTH AMERICAN INDIAN

THE report of the commissioner of Indian affairs ending fiscal year 1922 reveals some interesting facts regarding the educational and medical missionary opportunities among the North American Indians. The following are some extracts from his report:

"There are in round numbers 90,000 Indian children between five and eighteen years of age. Approximately 65,000 of them have been enrolled in schools during the school year 1921-22, leaving 25,000 out of school. Of that number, approximately 7,000 are ineligible to attend schools for normal children because of ill health, defective eyesight, early marriage, and other reasons. These unfortunate ones, however, should not be neglected. Eliminating the ineligible, there are still approximately 18,000 Indian children of school age to be provided for in some way.

"I desire to call special attention to the States that have large numbers of Indian children out of school, growing up without an English education, and without industrial training of any kind to prepare them for independent living. In other words, following in the footsteps of their parents, and soon to become another generation of non-English-speaking people, a dependent group, unfit for American citizenship, who if given equal opportunities with other nationalities in this country to go to school, will become an economic asset instead of a liability."

Then the report gives the following table:

Not in School (Approximately)

Arizona	7,500
North Dakota	1,500
Minnesota	1,900
South Dakota	1,100
Nevada	800
Washington	1,000
California	2,500
Montana	1,100
New Mexico	4,000
Oklahoma	6,000
Utah	400

In reviewing this report, we could not help thinking of the young people we have met, some of them with training in Government Indian schools, who are waiting a call, and would be willing to work at a sacrifice if opportunities were provided to enter this needy and neglected mission field.

Referring to the Navajo industrial life, the report calls attention to the custom of having little boys and girls, six to eight years of age, with the help of their mothers, herd their flocks of sheep and goats. Vast areas of country must be covered in order to secure pasture, because of the arid lands upon which this reservation is located. This makes the Navajos a roving people. Last year there was a general drouth, which was felt keenly by the Indians; but as an illustration of their industry, they gathered and

marketed \$550,000 worth of piñon nuts, — a small nut resembling the beechnut. These nuts were bought by the traders, and sold in Eastern markets at a good price.

During the nutting season their living quarters are made of brush, with no roof except the trees under which they are temporarily built. These crude homes are moved from place to place in order to find a fresh supply of nuts or new pasture for the flocks. It can easily be seen that only a boarding school would be feasible among such a roving people, and it is encouraging to know that we are doing something among them.

Brother Orno Follett is in Thoreau, N. Mex., and is working hard. While the work is going slowly, it is encouraging to see the superstition gradually breaking down before the light of the gospel as it enters the darkened minds of these pagans. A number of converts have recently been baptized, and a church has been organized. Says the report: "In the education of the youth lies the hope of the future generation of the American Indians."

The health work of the Government now functions through a corps of 150 physicians, 81 nurses, and 70 field matrons. It is felt that a good matron or field nurse is almost indispensable in the practice of preventive medicine. So far as our own work is concerned, it is encouraging to see the interest that is manifested on the part of the conferences having large Indian populations, and we are sincerely hoping that the near future may see a greater work done among the red men on whose original home, with its marvelous resources, we are living in luxury and amassing fortunes.

E. R. NUMBERS.

* * *

USING THE PRESS IN ATLANTA

WE have been holding theater meetings now for some time. The place seats 1,000, and a number of times it has been packed. The newspapers of Atlanta have printed free quite a number of articles on the message, perhaps forty or more.

We paid for the publication of a long article on the change of the Sabbath. In connection with my advertisements of the subject of sermons, I have advertised that free literature would be sent to all who requested it, and we have received requests from persons in Alabama, Pennsylvania, North and South Carolina, Tennessee, Florida, and different parts of Georgia. We have about 500 names on our mailing list, secured from audiences in the theater, and sent in answer to the advertising.

I have always been a firm believer in the use of the press. Even should the editors not give us much space, whatever is published keeps our work and message before the people, and they know something is going on.

We are held responsible, not only to teach those who come to meetings, but to give an opportunity of learning the message to those who never would attend services. There is no better way than to get the message published in the newspapers.

A. S. BOOTH.

* * *

ELDER M. A. ALTMAN recently baptized nine young people in Pittsburgh, Pa.

Publishing Department

HOW WE MIGHT HAVE INCREASED OUR SUMMARY

By comparing the number of colporteurs reported in the accompanying summary with the hours worked, we find that the average number of hours for the month for each colporteur in North America is only 80, and for those outside of North America, 77. The average sales in North America amount to \$1.94, while in other countries the general average is \$1.04. These hourly averages are fairly good. But we wish that the average number of hours per colporteur could have been better. In any worldly business one would hardly expect to succeed on a twenty-hour-a-week basis. In most industries the working day is eight hours, or 48 hours a week.

If we could have reached the standard to which we have tried to attain,—40 hours a week,—our summary for the month would have been more than double what it is. If the average could have been raised to 30 hours a week, we would have done approximately as well as during the same month last year, but as it is we are obliged to report over \$130,000 less in book sales for the month than during March, 1922. We are glad for what was done, but as the days are now longer in these Northern countries, making it easier for the colporteurs to put in fuller days, shall we not make a special effort to raise our average number of hours to at least 30 a week? Let all who are in favor say, "I will do it."

N. Z. TOWN.

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THE NEW COLOMBIAN MISSION

OUR work in Colombia has heretofore been reported by the West Caribbean Conference, but with the opening of 1923 this field entered upon a career of its own. In this republic, in common with all our mission fields, the colporteur-evangelist has been the pioneer, having distributed more than \$25,000 worth of literature during the last five years. This literature has awakened interest in many places.

A program for thoroughness in a field like this is quite a laborious one, since the majority of the people can be reached only with the small books and the missionary paper. Then, too, the high mountain ranges forbid the construction of railways, generally, and the transportation of our literature in caravans is very expensive. For the same reason our colporteurs lose one third of their time, which limits their income materially. Yet notwithstanding all this, there is no better way to sow the field with the good seed preparatory to a bountiful harvest.

The organization of Colombia into a mission at this time is quite providential, as it is recognized that the republic is entering upon a new life commercially. The new treaty with the United States has given a vital impetus to business in general. This, with the extensive export of coffee, cattle, and minerals, has

COLPORTEURS' SUMMARY FOR MARCH, 1923

UNION	Agents	Hours	BOOKS		PERIODICALS		
			Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Atlantic							
Bermuda	1	114	\$ 50.38	\$ -----	64	\$ 9.07	\$ -----
Gr. New York	31	506	1190.24	4866.28	16536	1633.52	542.75
Maine	4	194	384.35	1697.34	3277	311.77	80.75
Massachusetts	8	485	761.48	3145.15	150130	3405.71	2111.55
New York	12	1184	1956.05	5141.75	5871	653.48	432.70
N. New England	6	236	537.60	971.80	2342	169.04	57.05
S. New England	3	141	297.50	1132.29	3279	345.73	188.50
	65	2860	5177.60	16454.61	181499	6528.27	3363.30
Central							
Colorado	11	285	567.90	357.45	4623	459.00	3.90
Inter-Mountain	8	212	480.90	427.40	686	92.42	3.20
Kansas	13	2118	1896.00	1316.80	3036	386.40	8.00
Missouri	15	949	1411.42	3476.10	7497	469.78	56.00
Nebraska	—	—	—	269.95	6475	466.17	35.60
Wyoming	3	192	337.50	411.50	1080	129.69	24.50
	50	3756	4193.72	6259.20	23897	2003.61	131.20
Columbia							
Chesapeake	15	1090	2345.25	1631.75	4984	305.75	86.50
District of Columbia	5	346	816.25	241.50	12605	700.36	438.00
E. Pennsylvania	11	816	1261.85	3370.95	10610	832.48	113.80
New Jersey	19	696	1450.85	2821.59	8049	832.48	237.25
Ohio	23	1657	2833.70	4813.75	10801	873.10	42.80
Virginia	17	1589	3901.45	3339.55	3455	221.00	44.50
W. Pennsylvania	4	360	675.10	1331.20	3739	368.51	36.45
W. Virginia	14	780	1800.25	2362.10	1194	151.52	45.50
	108	7334	15084.70	19918.39	55417	4280.10	1044.80
Eastern Canada							
Maritime	2	—	20.60	539.25	2574	604.06	617.75
Newfoundland	—	—	—	—	480	101.31	17.50
Ontario	4	930	958.20	1029.10	3941	867.38	649.25
Quebec	1	30	154.50	487.33	2429	540.18	264.70
	7	960	1133.30	2056.18	9424	2112.93	1549.20
Lake							
Chicago	9	469	1417.50	1033.30	10378	1285.90	561.80
E. Michigan	15	329	2008.80	1270.51	7917	777.19	72.35
Illinois	14	958	1469.80	2054.75	2727	394.54	49.00
Indiana	14	1049	2528.85	2448.30	6697	566.53	89.75
N. Michigan	10	725	1592.00	251.95	1927	243.38	11.50
N. Wisconsin	7	373	1643.80	1641.45	3610	254.42	11.25
S. Wisconsin	14	879	1966.75	—	6281	684.48	30.55
W. Michigan	9	705	1607.65	—	8453	813.41	5.70
	92	6487	14235.15	8700.26	47996	5019.85	831.90
Northern *							
Iowa	3	785	836.71	693.90	4759	666.96	245.05
Minnesota	5	1179	2103.70	331.20	6737	668.92	36.40
N. Dakota	—	—	—	—	1215	151.57	57.50
S. Dakota	1	—	541.50	—	1580	167.44	25.40
	9	2161	3481.91	1065.10	14291	1654.89	364.35
North Pacific							
Alaska	—	—	—	—	5	87	—
Montana	4	136	501.75	195.60	3616	294.43	48.25
S. Idaho	3	361	442.15	99.00	1982	239.19	6.40
S. Oregon	—	—	—	137.10	1441	185.52	4.45
Upper Columbia	4	220	342.55	928.75	4662	553.33	49.05
W. Oregon	7	357	603.00	887.34	8408	1002.83	52.60
W. Washington	11	640	1003.63	917.29	9569	722.25	259.70
	29	1714	2893.08	3165.08	29633	2998.42	415.45
Pacific							
Arizona	—	—	—	—	1190	165.60	1.25
California	12	680	1377.80	1737.62	11389	1552.34	124.30
C. California	7	181	231.75	209.75	5723	760.82	68.25
N. California	7	179	464.50	427.46	10292	761.17	59.95
Nevada	1	49	231.25	—	368	49.17	—
S. E. California	1	111	231.50	544.60	19715	895.36	195.45
S. California	15	320	2057.80	1001.70	12360	1670.34	597.05
Utah	4	282	605.90	457.00	473	78.38	—
	47	2302	5200.50	4428.13	61510	5933.18	1046.25
Southeastern							
Carolina	17	1664	3958.20	6236.40	1700	216.77	7.50
Cumberland	13	1759	3639.30	1910.60	2567	369.97	27.60
Florida	10	1419	2732.80	1305.15	5025	429.50	13.00
Georgia	16	2374	3466.75	3533.92	1123	97.96	33.50
	56	7216	13907.05	12986.07	10415	1114.20	81.60
Southern							
Alabama	16	1068	1462.75	2131.95	3708	221.42	18.35
Kentucky	19	2111	4316.50	6086.75	2150	195.75	30.85
Louisiana-Mississippi	22	2774	6355.50	4185.80	1033	149.76	5.25
Tennessee River	12	1291	3696.50	2589.95	2023	243.32	3.75
	69	7244	16331.25	14944.45	8979	810.75	58.20
Southwestern							
Arkansas	5	351	657.44	2186.46	786	86.64	3.20
N. Texas	6	310	1784.00	702.65	4978	336.61	40.50
Oklahoma	17	2013	3199.93	2961.50	5271	500.94	52.75
S. Texas	9	539	1537.80	3964.78	2318	204.08	58.75
Texico	11	603	1191.00	1407.35	868	123.62	—
	48	4316	8420.17	11222.72	14221	1251.39	155.20
Western Canada							
Alberta	3	749	1373.20	—	4016	404.95	69.45
British Columbia	3	164	245.00	72.10	5356	664.41	259.25
Manitoba	2	195	186.10	—	1798	405.58	179.75
Saskatchewan	—	—	—	—	1792	377.98	315.00
	13	1108	1804.30	72.10	12962	1852.92	823.45
Foreign and Miscel.							
Mailing Lists	—	—	—	—	98522	4369.74	78.75
	—	—	—	—	68905	10478.52	5329.50
	593	47458	\$91862.73	\$101272.29	637221	\$50409.27	\$15273.15

* Two months' report.

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
African	31	1601	\$ 4648.69	\$ -----	-----	\$ 38.96	\$ -----
Austral	60	5643	10688.43	-----	1195	1715.91	-----
Australasian	93	5255	14481.72	14158.33	80125	2518.70	2167.04
British	73	5700	4352.92	6827.03	-----	3125.62	9678.15
Can. China *	30	1950	263.00	638.11	1222	715.24	910.83
Can. European	94	10260	12830.52	19415.04	10674	651.32	1750.72
Chosen	22	5000	356.45	-----	-----	946.27	-----
Cuban	-----	-----	-----	3122.08	-----	-----	67.35
Czecho-Slovakian	57	5540	1685.65	37631.50	4452	694.04	18898.60
E. Brazil	39	3213	1771.20	1476.38	1240	283.92	276.20
E. China	-----	-----	-----	727.45	-----	-----	34.80
E. German	152	11822	4932.59	16476.32	-----	582.48	3183.61
Guatemala	-----	-----	-----	211.00	-----	-----	-----
Hawaiian	-----	-----	-----	233.75	-----	-----	8.25
Haitien	-----	-----	-----	103.70	-----	-----	-----
Honduras	2	250	285.00	-----	-----	61.60	-----
Hungarian	40	4009	2274.37	4815.59	-----	1040.34	-----
Inca	4	132	97.08	-----	-----	145.49	-----
Jamaica	8	488	371.54	1220.66	-----	-----	-----
Japan	10	826	236.03	148.90	3894	355.00	517.80
Jugo-Slavia	-----	-----	-----	23594.05	-----	-----	3527.99
Latin	32	2038	1851.81	1890.86	686	86.70	317.48
Malaysian	-----	-----	-----	2779.90	-----	-----	524.00
Manchurian	-----	-----	-----	32.07	-----	-----	18.50
Mexican	15	771	4024.99	4024.55	-----	-----	-----
Philippines	39	3007	4699.19	-----	-----	-----	-----
Porto Rican	14	546	1837.40	2018.63	2000	300.00	383.08
Rumanian	33	2345	954.76	55656.95	3638	122.73	9994.45
Scandinavian	159	15062	18833.06	14184.97	-----	-----	2028.46
S. Asia	74	3234	2544.44	149.57	-----	-----	78.00
S. Brazil	32	2551	1428.10	-----	2888	398.55	-----
S. China	26	-----	138.88	-----	918	242.15	-----
S. Caribbean	-----	-----	-----	1537.96	-----	-----	-----
Polish	15	3060	1624.29	-----	3968	410.68	-----
Venezuela	2	115	500.80	-----	-----	40.00	-----
W. China	-----	-----	-----	304.22	-----	-----	321.50
W. German	111	11549	12278.61	19461.36	24829	1069.78	4236.24
W. Caribbean	-----	-----	-----	1008.60	-----	-----	345.85
Foreign Totals	1367	105467	\$109491.52	\$233944.53	232611	\$15545.48	\$54263.90
North Amer. totals	593	47458	91862.73	101272.29	637221	50409.27	15273.15
Grand Totals	1960	152925	\$201354.25	\$335216.82	869832	\$65954.75	\$69537.05
* Two months' report.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

1922			1923		
	Copies	Value		Copies	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32032.17	February	38933	9447.02
March	444001	54263.90	March	232611	15545.48
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		
	Copies	Value		Copies	Value		Copies	Value
January	190441	34369	436525	July	181389	90704		
February	1605595	112742	475383	August	113586	86239		
March	112229	71205	637221	September	87063	107823		
April	273376	106733		October	125931	23836		
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	74580.50	114848.54	138199.16	246104.17	269430.88	177248.93
March	112583.10	171496.11	196766.41	229220.64	335216.82	201354.25
April	123480.24	251307.66	255974.97	261833.96	253342.04	
May	160112.53	244584.54	245306.24	242377.33	241475.39	
June	276413.96	331166.18	480868.75	35315.49	315802.10	
July	336262.65	531282.95	718972.53	356481.93	321879.95	
August	207615.34	343737.50	437338.18	246749.54	229762.18	
September	137462.98	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	131193.54	215795.56	177428.46	145672.59	
\$1854347.09 \$2886059.62 \$3819785.24 \$3075842.26 \$2724473.97						

placed this republic among the first of peat the apostolic achievements in our those whose money unit is nearly at par time.

with the American gold dollar. The oil industry, though only in its embryo state, promises a bright future. What is needed now is the re-enforcement of workers to grasp these opportunities for the advancement of God's work. This republic is the last one in South America to see the work of present truth organized, and we certainly need to arouse and address ourselves to our task in earnest. The responsibility rests upon all of us, and the experience of Peter with Cornelius should be an example to us, since we are to re-

Upon arriving in our field, we were obliged to wait several days for a boat up the river, during which time we decided to occupy ourselves in Harvest In-gathering. Our hearts were made glad as we saw the willingness of the people to respond to God's work. We received \$365 for missions during these three days. At this time the request came to us for a nurse. It is hoped that we may have the same success with our medical and educational work in Colombia that we are having in other parts of Latin Amer-

ica. There is certainly no better way to break down prejudice and to make friends for the message with the best class of people. How soon might we not have a strong foundation for our work if a number of our brethren would come here to carry on their medical practice! Also if some Sabbath-keeping families with means would move to Colombia with the view of creating missionary centers, what an impetus this would be to the cause!

E. M. TRUMMER.

Apartado 599, Bogotá.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

Massachusetts, South Lancaster	June 21 to July 1
New York	June 28 to July 8
S. New England	June 28 to July 8
N. New England	Aug. 16-26
Maine	Aug. 23 to Sept. 2

Central Union

Colorado, Stratton Park, Colorado Springs	June 21 to July 1
Wyoming, Douglas	June 21 to July 1
Inter-Mountain	June 28 to July 8
Nebraska	Aug. 16-26
Kansas	Aug. 23 to Sept. 2
Missouri	Aug. 23 to Sept. 2

Columbia Union

Virginia, Newport News	May 25-31
E. Pennsylvania, Allentown	-----
-----	June 21 to July 1
New Jersey, Mt. Holly	July 5-15
West Virginia, Clarksburg	Aug. 2-12
Ohio	Aug. 9-19
W. Pennsylvania, New Castle	Aug. 16-26
Chesapeake	Aug. 23 to Sept. 2
District of Columbia	-----

Eastern Canadian Union

Quebec	-----
Ontario	-----
Maritime	-----

Lake Union

E. Michigan, Jackson	June 21 to July 1
N. Wisconsin, Spooner	June 21 to July 1
S. Wisconsin	June 28 to July 8
Illinois	Aug. 16-26
N. Michigan	Aug. 23 to Sept. 2
Indiana	Aug. 23 to Sept. 2
W. Michigan	Aug. 30 to Sept. 9
Chicago	Sept. 13-23

Northern Union

South Dakota	June 14-24
Minnesota, Anoka	June 21 to July 1
North Dakota, Fessenden	June 21 to July 1
Iowa	Aug. 23 to Sept. 2

North Pacific Union

S. Oregon, Sutherlin	June 7-17
U. Columbia	June 14-24
Montana, Mt. Ellis Academy, Bozeman	-----
-----	June 14-24
S. Idaho	June 21 to July 1
W. Oregon	June 21 to July 1
W. Washington	Aug. 16-26

Pacific Union

Utah, Salt Lake City	May 16-20
C. California, Fresno	May 24 to June 3
N. California, Stockton	June 21 to July 1
Nevada	July 9-15
California	Aug. 9-19
S. California	Aug. 23 to Sept. 2
S. E. California	Sept. 6-16
Arizona	Sept. 6-16

Southeastern Union

Cumberland	Aug. 23 to Sept. 2
Carolina	Aug. 30 to Sept. 9
Georgia	Sept. 6-16
Florida	Nov. 1-11
Colored meetings on same dates.	

Southern Union

Kentucky.....Aug. 9-19
 Tennessee.....Aug. 16-26
 Alabama.....Aug. 23 to Sept. 2
 La.-Miss.....Aug. 30 to Sept. 9

Colored

Kentucky.....July 19-29
 La.-Miss.....Aug. 30 to Sept. 9

Southwestern Union

S. Texas.....July 19-29
 Arkansas, Little Rock.....Sept. 5-15
 N. Texas.....Aug. 2-12
 Oklahoma, Oklahoma City.....Aug. 16-26
 Texico.....Aug. 23 to Sept. 2

Colored

Oklahoma.....Aug. 16-26

Western Canadian Union

British Columbia.....June 7-17
 Saskatchewan.....June 28 to July 8
 Manitoba.....June 28 to July 8
 Alberta.....July 5-15

* * *

COLORADO CONFERENCE

Notice is hereby given that the thirty-ninth annual session of the Colorado Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Stratton Park, Colorado Springs, Colo., June 21 to July 1, 1923. The first meeting will be called June 22, 1923, at 10:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

M. B. Van Kirk, Pres.
 G. T. Burgess, Sec.

* * *

COLORADO CONFERENCE ASSOCIATION

Notice is hereby given that the regular annual session of the Seventh-day Adventist Association of Colorado is called to convene June 26, 1923, at 10:30 a. m., at Stratton Park, Colorado Springs, Colo., in connection with our annual camp-meeting, at which time trustees will be elected for the ensuing year, and such other business considered as should properly come before the constituency.

M. B. Van Kirk, Pres.
 G. T. Burgess, Sec.

* * *

REQUESTS FOR PRAYER

In Indiana the parents of a small boy who is seriously ill desire prayer for his healing.

From New York comes the request of a sister for prayer that she may be healed, and be delivered from the power of Satan.

A sister in Iowa requests prayers for the conversion of her two sons, her sister, and a friend whom she is trying to bring into the truth. She also requests prayers that she may be healed, and that her mother may keep in good health.

* * *

ADDRESSES WANTED

The address of Miss Clara Holderman, recently of Moline, Ill., is desired by Mrs. C. O. Lynn, of Joy, Ill.

Sarah J. Drummond, Box 113, Keene, Tex., desires the address of Mrs. E. F. Drummond, who, when last heard from, was in Glendale, Calif.

* * *

PUBLICATIONS WANTED

G. P. Tripp, Wilkesboro, N. C. Continuous supply of Signs, Life and Health, Instructor, and Present Truth.

Mrs. Lola Evans, 822 Pearl St., Emporia, Kans. Supply of our denominational literature for use by the missionary society.

C. A. Johnson, 1815 No. 30, Lincoln, Nebr. Continuous supply of Signs, Watchman, Instructor, Life and Health, tracts, and small books.

Ben H. Palmer, principal Silverdale Consolidated School, Greaney, Minn. Missionary literature in Croatian, Italian, Finnish, and Slovakian.

Geneva Bogard, 809 N. Grand St., Enid, Okla. The Enid Missionary Volunteer Society desires a continuous supply of our literature to use in reading racks.

Mrs. Elizabeth Graham, 329 East Franklin St., Duquoin, Ill. Continuous supply of Signs, Watchman, Liberty, Present Truth, tracts, also foreign papers, especially Yiddish.

OBITUARIES

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

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

Milsted.—Emily Frances Milsted was born at St. Paul, Minn., Feb. 4, 1865; and died at Oregon City, Oreg., March 10, 1923. Alex R. Bell.

White.—Mrs. Caroline C. White was born in Ontario, Canada, Oct. 4, 1858; and died at Tacoma, Wash., March 15, 1923. She was a devoted Christian woman, and leaves one son, two daughters, and a sister. F. M. Oliver.

Young.—William Lawrence Young was born in Missoula, Mont., Feb. 28, 1916; and died April 14, 1923. As the result of the work of his godly mother, little William loved Jesus, and tried hard to serve Him. A. W. Wennerberg.

Gray.—Mrs. Lucretia Blackesley Gray was born in Decatur County, Iowa, Jan. 30, 1855; and died at Keokuk, Iowa, March 26, 1923. She accepted the truth in 1905. She is survived by her husband, four children, and six grandchildren. F. F. Schwindt.

Alderman.—Harriet E. Alderman died at her home in Youngstown, Ohio, April 18, 1923, at the age of 66 years. She had been a member of the Seventh-day Adventist church of Youngstown for about forty years, being one of the charter members. L. O. Gordon.

Snyder.—J. J. Snyder was born in Erie County, Pennsylvania, April 2, 1834; and died at Orting, Wash., March 17, 1923. He leaves his wife, one son, and one daughter. Brother Snyder was a veteran of the Civil War. He accepted present truth about fifty-five years ago. C. L. Lingenfelter.

Swartz.—Harriet Campbell was born Dec. 20, 1870, at Allenwood, N. J.; and succumbed at Clinton, Mont., April 15, 1923, at the age of fifty-two years. Together with her husband she accepted the third angel's message in 1904. She is survived by her faithful companion, five sons, one daughter, three grandchildren, and other relatives. A. W. Wennerberg.

Richardson.—Fannie Bertrand Richardson was born in Hattiesburg, Miss., Oct. 14, 1890; and died at the Washington Sanitarium, March 15, 1923, and was buried at Hattiesburg. She became a Seventh-day Adventist a number of years ago. Since then she has been connected with the work in the Iowa Conference, Southern Publishing Association, and at the time of her death, was with the General Conference Treasury Department. She died assured that when the Lifegiver calls, she will come forth. She is survived by a daughter, Marguerite.

Prosper.—Mrs. Sarah Prosper was born in Antwerp, N. Y., May 2, 1832; and died in Watertown, N. Y., April 27, 1923. Had she lived just five days more, she would have reached her ninety-first birthday. She had been engaged in the colporteur work for a number of years, selling "Bible Readings." In later years she sold the smaller books and periodicals. Sister Prosper accepted the third angel's message in the town of Pitcairn, N. Y., about fifty years ago, under the labors of H. H. Wilcox, and was baptized by Elder Taylor. She had been a faithful member of the Watertown church for thirty-five years. One son, five grandchildren, and five great-grandchildren survive her. J. C. Oswald.

Haskell.—Mrs. Mary Wright Haskell, wife of Elder Charles P. Haskell, died very suddenly at Fruitland Park, Fla., having just celebrated her seventy-second birthday. Brother and Sister Haskell, accepted the present truth through the labors of Elder C. L. Boyd in Nebraska more than forty-five years ago.

When her daughter, with her husband, Dr. C. H. Hayton, was at the head of the Claremont College at Cape Town, South Africa, she went to Africa to help care for their firstborn. She returned by way of the East Coast, and stopped at most of our institutions in France, Germany, and Switzerland.

She was a devoted Christian wife and mother, and made friends wherever she went. She rests from her labors, leaving her husband, one son, Dr. Pliny Haskell of Los Angeles, and two daughters, Mrs. Charles Hayton of London, and Mrs. Robert Ryan of Painesville, Ohio, to mourn their loss.

Charles P. Haskell.

Rue.—Lucinda Berry Rue was born in Canada, Dec. 26, 1830; and died in Hillsboro, Oreg., April 16, 1923. At the age of twenty years she was married to William Rue. One son, four grandchildren, and eight great-grandchildren survive her; also two brothers. She accepted the message under the preaching of Elders James White and Joseph Bates. Alex R. Bell.

Oviatt.—Frances Dean Oviatt died at Laramie, Wyo., April 10, 1923, at the age of seventy-six years; and was buried at Alden, Mich. Sister Oviatt was born in New York State, and was for some years Sabbath school secretary of the Pennsylvania Conference; and her husband was conference president for a time. A. P. Petersen.

Ingle.—Nellie Fern Ingle, wife of Arthur G. Ingle, of Stony Plain, Alberta, Canada, died at Edmonton, Alberta, Canada, April 22, 1923, at the age of forty-three years. She leaves to mourn their loss, her husband and one son. She was a believer in the third angel's message for many years. F. W. Johnston.

Marable.—Mrs. Fannie Marable died April 20, 1923, at the age of sixty years. She leaves to mourn her loss, her husband, two daughters, two sons, besides other relatives and friends. She was a member of the News Ferry church, Va. W. H. Sebastian.

Taylor.—Mrs. Mary A. Taylor was born in Bridgeport, Ohio; and died in East Liverpool, Ohio, April 23, 1923, at the age of sixty-three years. She had been a member of the Seventh-day Adventist church for twenty-five years. L. O. Gordon.

Johnston.—Hanna U. Johnston was born Oct. 23, 1843; and died April 21, 1923. She is survived by her husband, three sons, and eleven grandchildren. She was one of our first believers in Sigourney, Iowa. F. F. Schwindt.

Beamer.—Benton B. Beamer was born in Appanoose County, Iowa, Oct. 14, 1857; and died at Eddyville, Iowa, April 22, 1923. In 1901 he accepted the third angel's message. His wife, one son, and one daughter survive. A. L. Miller.

Knudson.—Uriah Nathaniel Knudson was born at Caldwell, Tex., April 13, 1903; and was killed in a gas explosion at Corsicana, Tex., April 22, 1923. He leaves his mother, one brother, and four sisters. Olive Wilson.

Zuicker.—Caroline Zuicker, of Indian Harbor, Nova Scotia, died at Seabright, Nova Scotia, Feb. 15, 1923, at the age of seventy-nine years. She accepted the message about thirty years ago. Levi Longard.

Wilson.—Rachel Eunice Wilson was born in Wichita, Kans., Aug. 2, 1904; and died in Modesto, Calif., April 26, 1923. Her mother, brother, and sister survive her. A. J. Osborne.

Snook.—William H. Snook was born near Binghamton, N. Y., March 7, 1857; and died at Ottumwa, Iowa, April 21, 1923. His wife, two sons, and a niece survive him. A. L. Miller.

Lowery.—Mrs. Mary Lowery, aged eighty-one years, died near Houston, Tex., March 25, 1923. Two daughters survive her. I. F. Blue.

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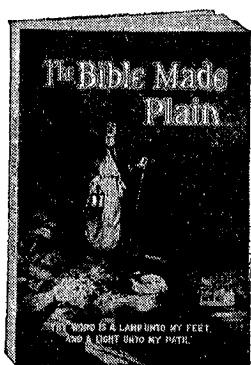
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WASHINGTON, D. C., MAY 31, 1923

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PRESIDENT HARDING ATTENDS COLLEGE COMMENCEMENT

COMMENCEMENT WEEK, ending May 20, marked the close of another busy year of the Washington Missionary College. Elder M. H. St. John preached the baccalaureate sermon May 19, a plain, practical setting forth of the doors of opportunity awaiting Christ's disciples. Elder C. S. Longacre gave the graduating address Sunday evening, May 20. His theme was that of service, the same generous-hearted, unselfish service which characterized the life of Christ. Following this address, President Morrison conferred degrees and certificates upon a graduating class of forty-six students. Of these, one received the degree of Master of Arts, twenty-three the degree of Bachelor of Arts, and one the degree of Bachelor of Science; five completed the Premedical Course; seven the Normal Course; two the Business Course; and one the Shorthand Course. Six received Academic certificates.

This large graduating class is made up of a fine company of young men and women, all of whom, we believe, are earnest, devoted Seventh-day Adventists, and the large majority of whom will find a place in our organized work. A number are definitely planning to enter the foreign field, and several are already under appointment to go forward at an early date. It is a satisfaction to know that this class of graduates is duplicated in our other schools, and that quite a little army will go out from our denominational colleges this year to do loyal service for the Master. In such earnest young soldiers of the cross we see the hope of our work in coming days. May God make their hearts loyal and true for earnest, rugged service.

Added interest was attached to the Commencement Exercises in that President and Mrs. Warren G. Harding were the guests of honor. They were accompanied by the President's sister and her husband, Elder and Mrs. H. H. Votaw. The special occasion enlisting President Harding's interest in the exercises was the graduation of his nephew, the son and namesake of Dr. G. T. Harding, of Columbus, Ohio. It occasioned much pleasure to all present to welcome the

Chief Executive and his estimable companion. His loyalty to the Holy Scriptures in these days of subtle skepticism, and his interest in Christian service are well known by all who have made note of his public utterances. He stands at the head of one of the greatest nations in the world, and in these days of stress and storm his duties are particularly exacting, calling for clear vision, firm conviction, and unswerving integrity. Regardless of church or political affiliation, he and his cabinet should have the prayers of every true disciple, even as we are exhorted by the apostle to pray for those in authority, that God may give them wisdom that they may know how to rule in His fear.

It was a source of gratification to see Mrs. Harding, whose recent serious illness has been a cause of such deep concern to her husband and to the nation, able to accompany him on the occasion of his visit.

F. M. W.

ENCOURAGING REPORTS FROM PUBLISHING HOUSES

We are sure the friends of the cause will rejoice to know that the circulation of our literature bearing the third angel's message to the world is again showing an encouraging increase. This is clearly indicated in the April reports received from our publishing houses and branches in North America.

Big Week, May 27 to June 2, 1923

This is to be a big rally for the sale of literature, and the raising of funds to provide publishing facilities for foreign fields.

1. Let all who can do so, sell literature during Big Week, and dedicate the profits of one Big Day's work to the Publishing Extension Fund.

2. Let all who cannot take part in the sale of literature, dedicate their salary or profits from one day's work to this mission enterprise.

One day in a year set apart by God's people in this way will furnish the means to build a publishing house in a foreign field.

The Review and Herald, the mother publishing house, shows a gain for April, 1922, of \$15,324, or 33 per cent. The Pacific Press, the second institution of the kind established among us, shows a total gain for the first four months of the year of \$34,837; while the Southern Publishing Association has increased sales for the first four months of 1923 over the same period of 1922 by \$32,845. Up to May 1 the International Branch of the Pacific Press at Brookfield, Ill., shows a gain of \$5,284 in the sale of foreign literature as produced by that house in more than twenty languages.

Thus it is apparent that the decline in literature sales during the last year or more was only temporary, and that again the Lord has turned the tide, and the stream of literature is swelling.

W. W. EASTMAN.

CHURCH SCHOOL OFFERING

THE General Conference Committee has designated Sabbath, June 9, as the day in the second quarter for receiving the offering for the church schools in the local conferences. We are told, and we

believe, that "nothing is of greater importance than the education of our children and young people." Since this is true, we trust our churches will not neglect this important offering, and that the money will be sent promptly through the regular channels to the conference treasurer, to swell the educational fund in the local conference.

GENERAL CONFERENCE EDUCATIONAL DEPARTMENT.

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BIG WEEK

Among the Germans in Oklahoma

IN company with Elder G. F. Eichman, home missionary secretary of the Southwestern Union Conference, and Carl Riffel, the home missionary secretary of the Oklahoma Conference, I visited the German churches in Oklahoma. After a good spiritual sermon, the subject of the Big Week was taken up. Our country churches are limited in territory, so we told the brethren of the plan that they might give as much as they thought would be right. One brother gave \$500, another \$100, others \$10, \$5, and \$2. The nine churches where we held meetings gave nearly \$1,000. Last year the entire Oklahoma Conference raised only \$300.

God is making His people willing to help in the finishing of this work. Our German people love to respond to this great call to bring the printed page into the homes of the people of other lands.

J. T. BOETTCHER.

A LETTER from Elder M. B. Van Kirk of the Colorado Conference tells us that the colporteur work in that State is showing a marked increase over 1922. The following increases are recorded: January, 95 per cent; February, 144 per cent; March, 58 per cent; April, 92 per cent; the total average gain, 97 per cent. Brother Van Kirk adds, "This seems splendid to us." Recently an ordained minister who is teaching school in the southern part of Colorado baptized ten into the fellowship as the result of his efforts during the winter while teaching school. More than 150 persons have been baptized in the Colorado Conference since the close of camp-meeting last year.

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MANY of our readers who have known Elder A. T. Jones in past years, when he was associated with our organized work, will regret to learn of his death, which occurred at the Battle Creek Sanitarium, May 12. We extend our sincere sympathy to his afflicted wife and other relatives. Even in their sorrow may they find that joy that comes from the God of all comfort.