

The Advent Review and Sabbath Herald



Vol. 100

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

No. 27

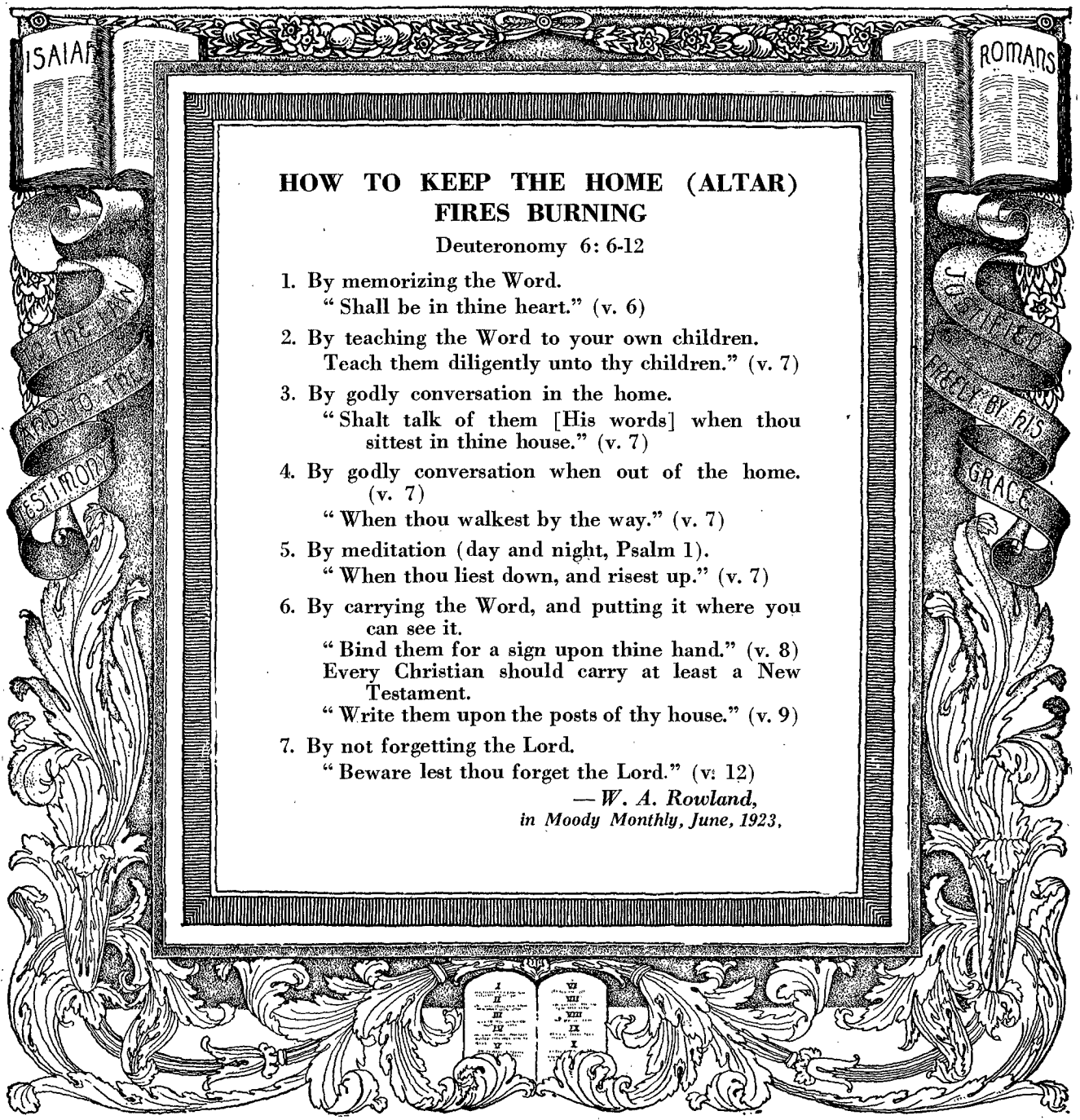
THE GOSPEL TO ALL NATIONS

HOW TO KEEP THE HOME (ALTAR) FIRES BURNING

Deuteronomy 6: 6-12

1. By memorizing the Word.
"Shall be in thine heart." (v. 6)
2. By teaching the Word to your own children.
Teach them diligently unto thy children." (v. 7)
3. By godly conversation in the home.
"Shalt talk of them [His words] when thou sittest in thine house." (v. 7)
4. By godly conversation when out of the home.
(v. 7)
"When thou walkest by the way." (v. 7)
5. By meditation (day and night, Psalm 1).
"When thou liest down, and risest up." (v. 7)
6. By carrying the Word, and putting it where you can see it.
"Bind them for a sign upon thine hand." (v. 8)
Every Christian should carry at least a New Testament.
"Write them upon the posts of thy house." (v. 9)
7. By not forgetting the Lord.
"Beware lest thou forget the Lord." (v. 12)

— W. A. Rowland,
in *Moody Monthly*, June, 1923.



Comment on Current Events

IN the United States during 1922, 10,000 murders were committed, it is estimated. The same paper that carries this item has in it a statement attributed to Secretary of State Charles Evans Hughes, to the effect that a world court would aid in bringing the millennium. In view of America's murder record, it is clear that more than an international court is needed to bring a reign of peace and good will.

* * *

BOOTLEGGERS and gunmen on Long Island held deputy sheriffs at bay, and transported 600 cases of intoxicants to Broadway under convoy. Chinese, Mexican, and American bandits are brothers under the skin. No race has a monopoly on lawlessness.

* * *

ADVENTISTS need not be alarmed by the bogey of advanced school standards insisted upon by the world. While the Rockefeller educational trust is enforcing these as widely as it can by subsidies to such colleges as follow the lead of the University of Chicago, there is no real unanimity of sentiment with regard to the value of these standards among educators themselves. Even the leaders of academic thought admit that they are feeling their way, and that higher education may be missing the mark. Among practical business and professional men there is open distrust of the present system.

Thomas A. Edison is notably outspoken against college methods and products. He says that it was necessary to cull over 2,000 college graduates in order to find sixty men suitable for employment in his West Orange, N. J., plant. His complaint is against the lack of practical training in the advanced schools, and against what he calls the tendency to stifle original thought. The only free thinking in which a student may indulge without embarrassment must be exercised in a direction indicated by what is in vogue at the university. Any departure from this brands one as uninformed and intellectually inferior. This, Mr. Edison thinks, is fatal to initiative and practical, productive thinking. His advice is to attend technical schools rather than academic.

An unusual will recently filed for probate in Buffalo, N. Y., contains the following provision:

"I have arrived at a definite conclusion that it is by no means a safe plan of education to send a son to any of the large colleges, and it is my wish that my sons be not sent to such a college, believing that there are other means of obtaining an education as good and at the same time safer as to the quality of the man produced."

The maker of this will goes to the crux of the whole educational question—"the quality of the man produced." The only way to produce real men is to recognize the fact of their threefold nature, and give them a harmonious training. The academic schools stress the intellectual and social at the expense of the spiritual and physical. In substituting sports for industries they partly make up for the lack of physical training, but by doing so they sacrifice the ideals and fiber of character that come from work. The technical schools emphasize vocational training, but frequently at the expense of the higher type of mental culture and moral instruction.

If by following the light given us in the Bible and the spirit of prophecy, Adventists succeed in achieving that balance in education which will develop men of trained minds, of skilled, healthy bodies, and of sound moral and spiritual ideals, they will get the

highest kind of recognition from right-thinking men of the world. Our schools have had the experience over and over again of receiving the flattering endorsement of business and professional men who have come to understand our methods and aims. Although we should not seek this as an end in itself, it will come to us more and more as we approach in practice the standards we accept in theory.

* * *

"DISEASED Nature oftentimes breaks forth
In strange eruptions."

Old Mother Earth is desperately ill, and the strange eruptions at Etna continue, but as yet without loss of life. From the flaming mountain a flood of fire a mile and a half wide pours down into the valleys, almost reaching the sea, wiping out villages in its pathway, obliterating verdant fields and smiling vineyards, filling the air with suffocating fumes and clouds of ashes. The most pathetic exodus of a distracted population since the flight from Belgium.—*G. R. B., in the Washington Post, June 20, 1923.*

* * *

PRESIDENT HIBBEN, of Princeton University, speaks of Harry Emerson Fosdick as "a great teacher and prophet of righteousness," who is feared by those who do not "speak his language or understand his thought." Dr. Fosdick makes himself understood all right, as do the other "liberal" theologians. There is no need of calling men intellectually incompetent who disagree with him.

* * *

If the evils of free love and similar doctrines propounded by selfish sensualists ever needed demonstration, they have it. In Moscow there are said to be 15,000 homeless children who have either been orphaned by war or pestilence or abandoned by their parents. They find shelter in cellars and other holes about the city, and swarm the streets like rats, living by nimbleness of wit and of fingers. The picture of these child footpads and pickpockets, some of whose parents are "living their own lives" free from family care, emphasizes the fact that the sacredness of home ties is not based on sentiment, but on urgent social necessity.

C. A. H.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 100

JULY 5, 1923

No. 27

Issued every Thursday

Printed and published by the

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918

The Advent HOLY BIBLE IS THE FIELD OF THE WORLD And Sabbath **REVIEW** **HERALD**

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

VOL. 100

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

No. 27

An Effective Pioneer Missionary Agency

O. MONTGOMERY

MANY and varied are the pioneer missionary agencies used for the advancement of the cross of Christ. Experience has led some mission boards to favor one line of service as being the most advantageous, while other mission boards have used as an entering wedge some other phase of missionary activity, emphasizing that particular thing to win the confidence of the people and break down prejudice. In many parts of South America the Methodist Mission Board has used the educational work in this way, establishing what are known as North American schools, providing general and technical education to the youth of the country, thus winning favor with the people.

In parts of South America the printed page has been the pioneering agency in opening the way for our own work; while in other sections, especially among the Inca Indians, the medical work has been the strong advance guard. Of all the different means used, it is safe to say that the medical missionary work is indeed the right arm of the message. We have seen demonstrated in many of the fields afar the value of the medical work as a pioneer missionary agency. There is nothing that will so quickly touch the hearts of the people and win their confidence, breaking down their prejudice and bringing them into warm, cordial friendship and favor with our work, as ministry to their physical needs.

I suppose that in no field in the world has this phase of our work meant more to our cause than among the Inca Indians in the Lake Titicaca region already referred to. From the very beginning it has stood as the strong, leading feature of our work. Through it rich blessing has come to hundreds of sufferers, and it has opened the hearts and minds of thousands to the blessed message of God's tender and compassionate love. As we have accompanied some of our workers on mission trips visiting different stations, and have watched them in their medical work, we have especially noticed the marked change in the mental attitude of the people toward our workers. Where prejudice and hatred have existed, in a few brief hours a cordial, friendly spirit has come in that has opened the way for the blessed message.

I well remember one visit which I made to a certain tribe, with Brother Stahl and one or two of his co-workers. We were met about a half mile from the chief's home by a delegation of more than two hundred. They formed into a hollow square as we came near. As we rode into their midst, five young women stepped forward with their outer skirts filled with flower blossoms, and began to shower us with the blossoms, indicating the cordiality of their welcome to us. Then with their native bands of music we

were escorted to the chief's home, where we were received by the chief and his counselors.

After a few formalities, including speeches, Brother Stahl spread out his medical instruments and supplies, and the Indians began to crowd around for treatment. Each one who had toothache came forward with a finger on the aching tooth, and in a few moments Brother Stahl had pulled from one to three teeth for each of fourteen persons. In one hour, by my watch, he had treated more than fifty of those Indians, and some of the treatments were of a major character. One poor old fellow was treated whose foot was swollen beyond all human form. After making an incision, opening it up and letting out more than a quart of pus, Brother Stahl thoroughly cleansed it, and bandaged it up carefully.

When he had finished treating the last one, without stopping to gather up his instruments or to cleanse them or put away his medicines, he reached into a saddle bag and pulled out the Bible, and standing just a little above the people, began to pour out from a heart filled with love and compassion and sympathy for those poor benighted heathen people the wonderful and precious story of Jesus. Some had never heard it before. Many had never attended one of our meetings, and knew nothing about the gospel. This old Indian whom I have just described, sitting on a big stone and suffering intensely, at first was entirely uninterested and unmoved. But after a few moments he fastened his eyes on the face of Brother Stahl, and the look of pain and suffering gradually changed to one of interest and eagerness, and he never took his eyes off the face of the speaker until Brother Stahl had finished his earnest talk.

Knowing the life of the Indians as he did, Brother Stahl was able to couch the gospel story in language well adapted to their ear and understanding, using the most common things of their everyday life to illustrate the gospel truth. What a joy it must have been to their hearts, and how gladly and eagerly they listened to the man who had reached their hearts and touched their lives by his skilled and sympathetic ministry to their physical needs!

This is but one of hundreds of experiences that might be related, but it illustrates the value of the medical work as a pioneer missionary agency. It is a joy to our hearts to know that a Medical Extension Fund has been created, and that a campaign has been arranged. This fund will mean untold blessing to the different mission fields, in supplying medical missionaries and facilities with which to work, and we trust that all our people everywhere will rally to make this fund an assured success.

An Appeal in Behalf of Medical Work in the Far East

H. W. MILLER

MORE than half the earth's population resides in Asia, and nearly a fourth of the people of this world are found in China, Japan, and Korea. The peoples of these lands are intelligent, and for the most part peace loving. They have for centuries borne their sufferings patiently, are a religiously inclined people, and today are craving for the ministry of love and healing to soothe their troubled and distressed spirits, and quiet the pains and aches of their diseased bodies. The average length of life in China today is estimated to be twenty-five years, and the infant mortality is beyond computation. It is no uncommon thing to find a middle-aged woman the mother of twelve or fifteen children, with only two or three that have survived the struggles of childhood.

The great mass of people of these lands as yet have no conception of the progress of medical science by which remarkable cures are effected, disease processes checked, and pain and suffering soothed. One third of the adult population of these lands die of tuberculosis, which is today regarded as a preventable illness; and it is decidedly rare to find any that can be said to enjoy good health and have a sound body. There is an appalling ignorance of even the simplest hygienic rules. The people know only the superstitions practised for the relief of pain, and the remedy often results in greater suffering and fatalities than the original disease.

Some may say the task is too great, the situation hopeless; why struggle against such obstacles to bring relief at best to only a few? Let us remember our message is world-wide. We cannot limit the hand of God, which has outlined to us a work that will go to all peoples of the earth. A solution of the problem can never be found without making a beginning.

The health message is to be as world-wide in its scope as any other phase of this work, and not only so, but is expressly stated to be the opening door to the people in difficult fields. Nearly all the early pioneers to mission fields were medical men,—Swington, J. Hudson Taylor, etc.

And there is another angle from which we must view our medical work in relation to evangelization,—the stability of our foreign mission work greatly depends on the question of health. Our workers—both the natives of these lands and the missionaries we send to them—must live in the environment of disease and insanitary conditions. We are therefore compelled to interest ourselves in medical missions, in order to carry on our work successfully in these fields. The amount of sickness among our workers abroad, and the deaths from living under unhealthy conditions, without adequate provision for the care of the sick in the early days of their illness, can be appreciated only by the taking of actual statistics.

To one field, and that a more favorable land than many we have been working in, we have sent nineteen families since 1905; today only nine of those families are represented in the field. Three of the families had sickness requiring their early return to a place where they could have medical help and care; three of the families have been in the field less than two years; nine children and four adults in the foregoing list have died from illnesses contracted while in the

mission field. These figures are typical of the situation as it stands in nearly all our world fields.

Then again, among our church members, who number about 10,500 for the Far Eastern Division, are many sick, and not a few are seeking help from native quacks,—since it is the only available help,—who have no conception regarding the cause of disease or its treatment. They will close up a sore eye having a purulent discharge, with a large gummy plaster that seals up the secretion, resulting not only in the destruction of the eye, but ulceration and deformity of the eyelids. We have lost and are losing many of our members through sickness, and several of our leading workers in China, Japan, and Korea have died of tuberculosis and kindred troubles.

We are known as a medical missionary people in America; why not have this distinction in the Orient, where it will annually save us scores whom the pioneers to these fields have labored to bring to a knowledge of this saving truth? We have been slow in improving the opportunities in these fields, in getting our medical work established. As yet we have little that is representative of our health work in all Asia. We have had sufficient evidence to make us feel that abundant resources will come to our aid when once we have made a start, and given the Oriental a demonstration of what our health message is, and of our ability to care for and deal with sickness. The appropriations for medical work in these lands have been so meager, and the physicians and nurses so few, that we have not as yet touched the situation.

If these fields were ever ready to welcome medical aid, they are now. On every hand are calls for medical workers. If we had but one good medical center in the Orient, well staffed and equipped, which could represent the kind of care we give the sick in this and other fields, it would be of untold benefit. While providing a place where our workers could go at the beginning of illness, and where our native workers could have careful and scientific restorative measures applied, it would also stand in these lands as a memorial of the great truths of this message, attracting to us the leaders in these countries. Without such a work, we are not half living up to our opportunities in these fields. We need immediately ten or twelve physicians, and double the number of trained nurses, and facilities and equipment to go with them, to meet the need of these fields at once.

On our recent visit to the countries of the Far East, we found gathered in one of the large hotels of Shanghai, nearly one hundred of China's leading statesmen, bankers, and business men, who had come to express their interest in our medical work, and invite to their land a representative medical institution. At another meeting held the same week, the editors of the leading newspapers of Shanghai met to express their interest in health education for China, and to welcome a health institution in Shanghai. They offered freely the columns of their papers to us for promotion purposes, and to publish articles on health educational topics.

When the fields are white already for the harvest, we are told to *look*. We should give ready response to the earnest pleading of our workers, foreign and

native, for medical work to be established in these fields. It will net us all that we are calling for this year, and more.

Our Medical Extension Fund for 1923 includes

\$25,000 for establishing medical work in countries of the Far East. Every dollar allotted the different fields is sorely needed. Don't fail to add yours and get as many more as possible.

Second Advent Experience --- No. 5

J. N. LOUGHBOROUGH

AFTER the disappointment of Oct. 22, 1844, George Storrs, who had been one of the earnest workers in the midnight cry movement, instead of seeking for some explanation for the disappointment, was powerfully moved by the Lord to preach and write against the popular doctrine of the immortality of the human soul and the teaching of eternal fire for the finally impenitent. He published a pamphlet of about one hundred pages, entitled, "Storrs' Six Sermons." In this he showed from plain Bible testimony that there is no future life for the dead, except by a resurrection from the dead; no immortality for mankind but that which will be bestowed upon the faithful by Christ at His second coming; and that from fulfilled and fulfilling signs and prophecies, it was evident that His coming was near, "even at the doors."

That pamphlet raised a stir in the popular churches, for it was destructive to their eternal hell-fire doctrine, by which they were gaining converts. The ministers warned their members and the public not to buy or read "that yellow-covered book by George Storrs." That warning led thousands to get the book and read it, and to accept the doctrines taught in it.

In connection with his work Mr. Storrs printed a monthly journal entitled, *The Bible Examiner*. His work met with favor among the disappointed Adventists. Also many persons possessing means accepted the advent faith. They finally took the name of "First Day Adventists."

Joseph Marsh, of Rochester, N. Y., with his paper, *The Advent Harbinger*, formerly *The Voice of Truth*, joined the movement. In his paper were accounts of the progress of the movement, with the names of the places where their members lived. Of this Brother Bates made a record, hoping to be able to visit those companies with his message. He saw an account of a general gathering at Jackson, Mich., and said, "There are a goodly number in that place. I must visit them soon."

In the month of August, 1846, Elder James White was married to Sister Ellen G. Harmon, and they went at once to visit Brother Bates at Fair Haven, Mass., to study with him the third angel's message and the Sabbath question. After a few days' study, they accepted the message, and began the observance of the seventh-day Sabbath, as taught by the fourth commandment of the decalogue. They invited him to go up to Topsham, Maine, where they made their home, to teach the message to that company. This he did, and they all accepted it.

Previous to this, Brother Bates had found in talking with Sister Harmon about the stars, that she did not know their names, and had never looked into an astronomy. He afterward told me his knowledge of the planets was such that on a clear night he could find his latitude and longitude by the position of certain planets.

In one of the meetings at Topsham, Mrs. White had a vision, and in the vision she began to describe planets, not by name, but by counting the moons or talking of beautiful stripes across the planet, and

of rings around the planet. As she described them, Elder Bates in ecstasy gave the name of the planet she was viewing. Soon she began to talk about "that gap in the sky, that glorious opening in the heavens." He sprang to his feet and said, "She is describing Orion! I wish Lord John Ross were here tonight. Her description goes ahead of anything I ever read on the subject." That vision forever settled him in the belief that her visions were a genuine manifestation of the true gift of prophecy.

Brother and Sister White took Brother Bates with them to Poland, Maine, thirty-five miles distant, where there was a company of Adventists, and where Sister White had a sister living. They had the use of a partly broken colt, which a man living in Poland had left there, with a two-seated spring wagon. He had said, "Any one is welcome to the use of these, if he will drive over with them to Poland." They found it to be a very serious undertaking to drive the colt. If anything touched his hip, he would immediately kick furiously. The reins had to be held taut to keep him in the road.

As they were riding along, Sister White was describing the glories of the new-earth state and the condition of the animals there. Then she gave a shout, and was immediately in vision. When she shouted, the colt stopped, and stood as quiet as an old horse. Still in vision, she arose and stepped over the front of the wagon, which had no dashboard, down onto the shaft, with her hand on the hip of the colt, which made no resistance, and then down to the ground. After walking awhile and talking in the vision, she returned to her seat in the wagon in the same manner as she got out. As she sat down, she came out of vision, and the colt immediately started on, completely tamed, and there was no more trouble in driving him.

The company in Poland accepted the message, and Brother Bates returned to Fair Haven.

Now Brother Bates was moved upon to publish a pamphlet on "The Opening Heavens, and the True Gift of Prophecy." This he wrote, but he had no money for its printing. In the little company about seven miles from Fair Haven, a poor sister had made a fine striped rag carpet. As she laid it on the floor, and her rich worldly neighbors saw it, they wanted to buy it. It was the first carpet she had ever owned. When she heard of Brother Bates' need of money for the printing, she sold the carpet, and gave him the money.

Not long after this Elder Bates wrote another pamphlet, treating on other features developing in the message. Another sister, a widow with two little children, who owned a two-room cottage and a little garden spot, sold her home, and she and the children made their home with her brother. She had earned her support by house cleaning, and washing and ironing for her rich, worldly neighbors; but when she sold her cottage, she gave Brother Bates half the money for his printing.

Fear

N. D. ANDERSON

"FEAR God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13. (See also Deut. 6:2; Ps. 111:10.)

"But the fearful . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. (See also Acts 24:25; 1 John 4:18.)

There is, then, a fear that saves, and another that destroys. If I am afraid I am not doing right, that will lead me to seek more diligently after righteousness, and so I will grow more and more into the fullness of the stature of Jesus Christ; that is a godly and a wholesome fear. But if I am afraid to do right, that is another matter; and if I continue in that fear, I shall be destroyed.

The first fear is that which makes the martyr fearless in the face of wild beasts and at the stake; the other fear is that which makes a man give up the Sabbath rather than his job, because he is afraid that should he lose his position, he might have to go ragged or starve. The first fear will bring us, repentant in sackcloth and ashes, to the feet of Christ, braving any and all ridicule and scorn; the other kind makes us afraid, like Felix, to take our stand with God's people, because of what relatives and friends and worldly acquaintances may say and do.

Perfect love that casteth out the fear that destroys, is begotten of the fear that draws us nearer to God.

* * *

Happy by Spells

LOUIS HALSVICK

THE "average" Christian is not a happy man. He has hours of gladness and peace, but these come between commotion and turmoil. He has days of comfort, but they are followed by days of despondency. He drinks a mixed cup. There are clouds and sunshine, bitter and sweet.

Who is responsible for this unhappiness of many Christians? Has Christ provided nothing better for us? Pagan religions are religions of gloom and torture, but Christianity is a religion of happiness. The whole Bible is as rich as a gold mine with promises of joy and gladness. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. "The glorious Lord will be unto us a place of broad rivers and streams." Isa. 33:21. The Lord has provided for us rivers of ever-flowing happiness.

Some time ago a sister told her experience. She had been converted, and knew her sins had been forgiven. That gave her a sense of relief, and the peace of reconciliation. But still she had no rest. Discontent was in her mind, an unsatisfied want was in her heart. She had not that peace which "casteth out fear." Is not this a common experience? What is worse than an agitated soul, full of pining want?

Where and how do we find happiness? When Christ came to this world, He preached a most wonderful sermon. He opened the book of the prophecies, and read:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:1-3.

There is no intimation in this that Christians must go through life drooping and sad. How may we have this abiding happiness? In order to impart supreme happiness, Christ transfuses the joy of His own being into His followers. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15:11. This is not an evanescent joy, but an abiding happiness; it remains in us. "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16:24.

Where, then, is the ground, or what the excuse, for this desolate emptiness of soul? The only reason for lack of peace and gladness is sin and unbelief. When Christ takes full control of our heart, and we give up everything to Him, holding nothing back, then He will impart of His own blessed self to us, and it will be Christ in us. Col. 1:27. His life will be our life, and His joy and happiness will be our joy and happiness.

Christ has provided this for us. He wants to give us a greater fulness of His own blessed self.

* * *

The Besetting Sin

WE are commanded to lay aside every weight, and the sin that doth so easily beset us. It is not difficult to determine the besetting sin of every one. It is the sin we think most upon, first in the morning and last at night, when we lie down to sleep and when we rise up to labor, when we are alone and when we are surrounded by others, when we are sick and when we are well, when we are weary and when we are strong; that sin which is oftenest presented to our thoughts, is the besetting sin.

It is the sin which oftenest and easiest leads us captive; the sin which we cannot deny; which lays hold on us and will not be refused. It is the sin which we most usually excuse and palliate and defend, which we think least heinous, and look most charitably toward. It is the sin which we are most unwilling to forsake, giving up everything else, but holding fast to that.

It is the sin which most afflicts our conscience when in trouble, or sickness, or misfortune, or distress. It is the sin against which our resolutions have been in vain. It is this sin, much as we may love it, innocent as we may regard it, excusable as we may believe it, — it is this sin which God commands us to "lay aside."

It is this which clogs us in the heavenly race, which makes our course uncertain, and turns our steps away. It is this which beguiles our hearts, and charms our eyes, and leads us from the narrow path. It is this which we must lay aside. The race is before us. If we loiter and halt, we shall miss the great and glorious crown. In the ancient races, golden balls were dropped along the course; but those who stopped to grasp them lost the prize. The sins that so easily beset us are like the golden balls, and must be forsaken and passed by; and the one only cure for their strong and dire enchantment is found in the mightier attraction of Him who lived and died for us. We are to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." He, for the joy set before Him, endured the cross and despised the shame, and He now sitteth at the right hand of God; and the sight of Christ, exalted and enthroned, is the antidote for every earthly attraction, the cure for every sinful spell.—*The Christian, February, 1871.*



EDITORIAL



The Wet Menace

RECENT events, and the changing trend of sentiment on the part of many, show very clearly that the fight for universal prohibition of the liquor traffic in this country is far from being won. Any law, to be effective, must have the support of public opinion; and public opinion, like conscience, is largely a creature of education. The people must be taught the evil effects of alcohol, no matter in what form it is sold or what name it bears.

When, a few years ago, the Secretary of State proclaimed the Eighteenth Amendment legally adopted, the feeling seemed to prevail among the friends of prohibition that their work was done, the country had gone dry, and it would be simply a matter of routine to keep it dry. A few months sufficed, however, to show even the most sanguine their mistake. In fact, the fight, as it now appears, has only fairly begun. The campaign for the Eighteenth Amendment was only a series of skirmishes, so to speak; the real battle is yet to be fought.

Following closely the adoption of the Eighteenth Amendment, and the passage of the Volstead Act, many of the States enacted legislation providing for close co-operation of their officers with the Federal forces in making prohibition effective, and for a time it appeared that the liquor traffic was dead. But in a little while a reaction set in. Already the great and influential State of New York has repealed its enforcement act, throwing the door open as far as the State laws are concerned, for the traffic in all kinds of intoxicants. Other States seem likely to take similar action, and no one knows how many members of the Union will follow the bad example of the Empire State.

The whole question of prohibition and regulation seems destined to cut a very prominent figure in the next Presidential election. Strong influences are at work, bringing political pressure to bear upon members of Congress, both Senate and House, for some modification of the Volstead Act. That act defines an intoxicating drink as any liquor used for beverage purposes, that contains more than one half of one per cent of alcohol by volume. This of course bans, and was intended to ban, not only distilled liquors, but what are commonly known as "light wines and beers."

The most common beer in the heyday of the saloon was lager, which contains about 4 per cent of alcohol by volume. Natural or unfortified wines contain from 7 to 15 per cent of alcohol by volume. The alcoholic content of strong, or fortified, wines ranges from 16 to 35 per cent.

As light, or "natural," wines and beers are used very freely, it must be apparent to any one that they are capable of much mischief, and that any people using them are likely to become a besotted, alcohol-soaked people.

Among the newspapers which champion the cause of "light wines and beers" are the Hearst papers, the foremost editorial writer of which is wont to claim that an intoxicated man or woman is seldom seen on the streets of Paris or in Germany. But in the issue of the *Washington Herald*, one of the Hearst

papers, dated June 15, Dr. Charles J. Brand, of the United States Department of Agriculture, just returned from "a long trip abroad," is quoted as estimating that "England, France, and Italy spend between \$4,000,000,000 and \$5,000,000,000 annually for drink." The doctor is also credited with the following statement:

"The unsteady steps, red faces, and redder noses that one sees everywhere, leave no doubt that alcohol is one of the most threatening dangers of all Europe."

And it is one of the greatest dangers that confront the United States. There is great peril in the campaign for "light wines and beers." The general use of these intoxicating drinks is not now simply a possibility, but a probability in this country; and with these sold and extensively used, the task of making the prohibition of stronger drinks effective will be many-fold more difficult than it is now.

Ex-Senator Fall, of New Mexico, until recently Secretary of the Interior, has been quoted in the newspapers as believing that some kind of amendment will be adopted which will permit the manufacture and sale of wine and beer. "New York's anti-prohibition declaration," said Mr. Fall, "shows that the United States desires to amend the Volstead Act."

Not only has there been a letting down of effort on the part of political prohibitionists, but the same has been and is true today in our own ranks, touching our educational temperance propaganda. We have felt, perhaps, that with State and National prohibition, the necessity for a continued educational campaign no longer existed, and that we could well turn our attention to other and more needy lines of Christian endeavor. But never in all the history of the educational campaign against the use of intoxicants was there more imperative need of vigilance and energy than just now.

As a denomination, our adult people are not in danger, but youth everywhere are in danger. Not only are the strongest and most poisonous liquors clandestinely sold in the most unexpected quarters and ways, but a regular campaign of wine and beer propaganda is being conducted for the purpose of making this a wine-bibbing and beer-guzzling country, like some extensive districts in Europe. The result of the free or general use of even the so-called light wines, containing from 7 to 15 per cent of alcohol, and of beers with an alcoholic content of from 4 to 12 per cent, would be most disastrous. It must not be, and to the end that it shall not be, it behooves us as Seventh-day Adventists to continue with unabated energy our campaign of education, making young and old familiar with the evils attending the use of alcohol as a beverage in any form and to any extent.

The so-called light wines and the beers are especially dangerous, as they are falsely but persistently represented as being not only harmless, but even beneficial. Do we not still owe it as a duty to our neighbors and the community generally to testify, as we have ever done, against the use of intoxicants in any form and to any extent? Surely we do. C. P. B.

Pagan Intellectuals

THAT a subtle skepticism in regard to God and the Holy Scriptures is permeating American colleges and universities, has been long claimed by many prominent leaders of religious thought. They charge that the student in his classroom is confronted with a philosophy which discredits the faith of his childhood and fills his mind with doubt, and that at the end of his college course he comes out despoiled of his one-time religious faith, with nothing comforting and satisfying to take its place.

One of the latest charges of this character is made by John J. Queally, rector of the Church of the Transfiguration, Episcopal, Washington, D. C. According to the *Washington Post* of April 2, Dr. Queally charged, in his pulpit utterance the preceding day, that the higher educational institutions of the United States created pagans; that there is a "movement in this country that is substituting a science for conscience"—a substitute "that denies the Bible, God, and Christ."

"A strange poison of decay has made its way into the American life, whose venom has eaten into every root of society, broken up families, leaving parental authority generally forgotten, causing master and servants to view each other with distrust and even hatred, bringing a disregard of conjugal bonds and a disrespect for civil authority.

"Under the pretense of new philosophies and progressiveness, our colleges and universities are sending out young men and women—pagan intellectuals—who, smarting under restraint of any kind, cannot rest until they have sent out to the world their immature ideas on how to set the world in order. The old philosophers used to mature their ideas for years, but our intercollegiate forums fill the air with ideas and drivel of a visionary altruism and social uplift that must grate upon normal and experienced ears.

"New laws, new morals, must take the place of those handed down from wise, true, and experienced minds. Every radical and revolutionary idea must be acclaimed, and all the accumulated wisdom of centuries submerged under their theories of destruction and desecration.

"How can the soul of our country have any peace or stability when powerful movements are on foot, characterized by irreverence, unlimited arrogance, reckless audacity, and the most egotistic contempt for all precedents, traditions, and naturally established methods? How can we retain rest or peace when numerous influential leagues, societies, and educational institutions are pouring out doctrines of defiance of authority, repudiation of all fixed principles, and open rebellion against the standards of country, home, and God; rejecting all fundamental facts of religion, history, and humanity, and spreading nothing but negation and denial?"

These strong charges against American schools were the subject of considerable discussion among the clergy of Washington. Some denounced Dr. Queally's charges as unfounded, and others agreed that they were too sadly true.

That a spirit of subtle antagonism against divine revelation is being fostered in many of the higher educational institutions, is attested by too many faithful witnesses to be discredited.

It is because of these evil influences at work in the world, making it unsafe for us to send our own young people to institutions of this character, that our denominational schools have been established. The young man who turns from the advantages which he is able to secure in our own colleges, and willingly places himself in the midst of such temptations as he will meet in attending the schools of the world, does so at great risk to his soul.

We believe that Seventh-day Adventist parents, in their older experience, should recognize these dangers. We have been warned of them faithfully and repeatedly by the spirit of prophecy. How dare we assume

the fearful responsibility of encouraging our boys and girls to go into the world to obtain their education, when in the providence of God facilities have been afforded in connection with our own denominational work to provide them with a liberal education?

May God give us wisdom, that we may know how rightly to relate ourselves to these issues that are arising. We need indeed to pray daily the prayer Christ taught His disciples, "Lead us not into temptation," and we need daily to heed this spiritual admonition, to avoid temptation as far as lies within our power, and by co-operation with divine agencies and with God's providences and instrumentalities, to place ourselves in that position where we can ask with confidence the divine blessing upon our choice and our experience.

F. M. W.

* * *

The Buddhist Woman's Request

THE following experience was related to me by Dr. Ollie Tornblad, of Burma. Dr. Tornblad was engaged in Bible work in Rangoon. One day she met a Buddhist woman. It must be recalled that the Buddhists know nothing of a personal God. They say prayers, but do not pray to a personal being.

"Does your God answer prayer?" asked the woman.

"Yes," said Dr. Tornblad.

"Does He do it?" she said. "Can He do anything that He will?"

"Yes," was the reply.

"Well," said the Buddhist woman, "my husband is a good man, but he drinks, and when he is drunk he beats me, and breaks up the household things. Could your God keep him from doing this way?"

Our sister explained to the woman the Lord's power to turn hearts when it is to His glory, and how we can turn to Him and pray, knowing that He hears. So the poor woman asked prayer for her husband. Sister Tornblad prayed, and the woman prayed, and they kept on praying.

Soon afterward the doctor was called to that home. She found the husband at home in agony. While in his drinking bouts he had eaten something indigestible, and seemed seriously ill. While working for him, the doctor talked with him earnestly. She warned him of the course he was taking, and of its sure end in ruin. The man was a lawyer, and spoke English well. Our sister spoke of God's power to help and deliver.

As a result of the ministry to his suffering and the appeal to his heart, the man gave his hand and his word that he would leave off drink. And the Lord surely did help him to keep his word, greatly to the joy of his wife.

Some time later the wife fell very ill, and again Dr. Tornblad was called. She says:

"I found the woman so ill that it appeared, as it indeed turned out, that her life could not be saved. But she told me a story that showed how God had been working in her heart. She had had a dream of falling over a great abyss, but that the missionary had caught her and saved her.

"I believe," the woman said, "that it means that your God is the true God. Buddhism has nothing for us. There is no hope in it for our hearts. When we face the end of this life, it is just like falling into an abyss, with no hope. But I believe that your God is the true God, and the one to worship. My heart looks to Him."

"A little later the poor woman died, and I believe she knew the saving grace of Christ in those last hours."

Thus in a dark land the voice of the Spirit evidently spoke directly to one poor soul. W. A. S.

IN MISSION LANDS

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

A Tamil Campaign in Madras

P. C. POLEY

THE Tamil work in the city of Madras was never more encouraging than at the present time. I am sure some of our friends in the homeland would like, if it were possible, to step into the meetings which Elder A. Asirvatham is now conducting. He is a Tamil preacher, and delivers his message to Tamil audiences. Foreigners, not knowing the language, would easily follow the drift of our brother's discourses by the movements of the cane with which he points to different objects on the prophetic charts—these symbolic representations being an effective aid to a preacher when standing before an Indian congregation.

An evening meeting is held six days a week, and last evening a ten commandment chart, written in the Tamil characters, was hung up before an excellent congregation. They listened very attentively while the Sabbath question was being presented.

In connection with the effort, Brother Asirvatham has conducted Bible studies on the veranda of the preaching hall, and in his private abode. Of the interested people who attended the studies in his home, two have signified their intention of keeping the Sabbath, and it is hoped that the public presentation of the Sabbath question will lead others to this worthy decision.

The foreign visitor would notice that Indians were in charge of every part of the service and all the arrangements. An Indian presided at the organ, and another who was at last night's meeting—a brother who is rejoicing in truth newly found—took his station at the door in readiness to meet arrivals, and show them where to be seated in harmony with Indian etiquette; for, be it observed, Indian women never sit with men in church. The sexes are always allotted their respective rows of chairs, and even husbands and wives have to go different ways.

Madras is a large city, with many attractions both religious and secular, and it is the more pleasing that an outside attendance can be secured on week evenings to hear the special truths which God has committed to us. There are Hindu lecturers who announce through the medium of the press a variety of religious subjects on which they propose to speak. Here is one taken from a recent issue of a Madras newspaper:

"Mr. Sundararaja Iyer will deliver a public lecture on 'The Coming of a Great World Teacher,' in Tamil, at 6:15 P. M., tomorrow, the 21st instant, in the Hindu Girls' School, Komaleswaranpet, near the Harris Bridge."

Such lectures of course create a spirit of expectation in the minds of the Indian people, and very

likely prepare them to listen more readily to our truth respecting the soon coming of Christ. While the Hindus are vaguely looking for the coming of a great "world teacher," should we not make haste to give the far more definite and glorious message for which we as a people stand?

Madras, May 3, 1923.

* * *

Pushing into Mesopotamia

W. K. ISING

EN route through northern Syria, I stopped over at Hamah, where I was met at the station by a native brother, an inspector of the Singer Sewing Machine Company, who had connected with us in the early days of our work at Beirut. We were both happy for the opportunity of spending a Sabbath together



A Tamil Bible Study in Madras

The brother standing by the prophetic chart is Elder A. Asirvatham, a Tamil preacher.

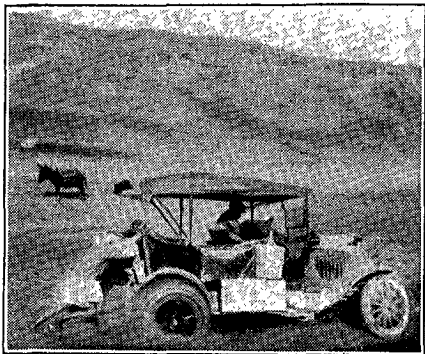
again, after so many years when there was no one in the field to look after the little scattered flock.

Like every one else, he had his story to tell of the experience he had during the war. Having been able to provide a substitute three times, by paying 60, 80, and 200 gold liras,—the last being the equivalent of eight tons of wheat,—which he was under obligation to supply to the military authorities for his exemption from service, when the situation took a critical turn, he was eventually drafted, and taken to Constantinople. From here he later found his way back, with some thirty others, marching all the way on foot through Anatolia, until they safely reached the Syrian coast.

Having arrived at Aleppo, the important junction in this northern section, I had reached the place whence I was about to make the plunge into the uncertainties of the Syrian desert, and onward into the heart of Mesopotamia. Previous to my coming here, I had made inquiries as to the best and safest route, at a multitude of private and official sources, who could possibly offer some suggestion in the matter of my finally reaching Mosul, the main objective of my itinerary.

Practically all attempted to dissuade me from undertaking such a hazardous journey at a time of political tension, when national feeling ran high, and the wildest rumors abroad tended to enhance this restless situation. The outlook appeared rather gloomy, and yet Providence seemed to impress me with the necessity of proceeding with my plans.

From friends, to whom I had been directed by wire from Brother Bashir of Mosul, I learned that the motor car he had sent to bring me by the direct route, had broken down soon after starting out. This,



Pushing into Mesopotamia

perhaps, was fortunate, for it strengthened my conviction to choose the way by Badgad, which was considered safer, comparatively speaking. Another thing that complicated understanding, was the fact that telegrams were very expensive, as they travel the long distance over India and Egypt, whence they are transmitted into Syria, instead of being communicated across the French and English frontiers.

When presenting my letter of recommendation from some business men of Beirut, I was delighted at experiencing again one of those happy coincidences that had accompanied me on my previous travels in Syria, for on this first visit I was introduced to a Swiss gentleman who was just engaged in making preparations for a journey to Bagdad, and had been anxiously looking for some companion.

Business in these northern regions being transacted only in specie, we first had to cash at the bank our travelers' cheques into Syrian paper notes, and then at the money changers into gold and silver, which generally entails considerable loss, especially to one not initiated into the intricacies of handling paper, silver and gold piasters, and good and bad money, as they call it—a very perplexing problem.

With our luggage, and eight tins of petrol to last for the whole trip, packed on the footboards of our Ford car, and the necessary provisions, we set out alone rather than lose time by waiting until perchance some more cars collected, so that we might travel in a caravan. The rainy season was still on, a very heavy shower overtaking me on the evening of my arrival at Aleppo, so that I had to wade through one of the streets with the water running into the tops of my shoes. The next few days the weather brightened up, and this was a chance we improved while the roads were fairly dry.

The first delay befell us within sight of the city of Aleppo, and conditions looked very much as if we should be obliged to return. The car got stuck in the deep mud, compelling us to unload, give a lift, and push it onto drier ground, then to carry our burdens a considerable distance through the mire. This experience was repeated many times a day. Fortunately, we often found some Arabs around who, for a few baksheesh, would help us out in our efforts, lasting sometimes several hours, when chains were put around the hind wheels, and every imaginable thing placed under them to carry them across the

slippery spaces. In course of time we had acquired such dexterity in climbing in and out of our car, that for safety's sake we would jump out when our trained eyes espied a possible difficulty, rather than unpack and be encumbered with our luggage.

At Meskene, which was not very far, we made our first stop for the night, and had the privilege of sleeping in the wooden barracks of a man who had spent some years in America, and spoke some English. I had a comparatively good place on his wooden couch, enshrouded by huge sacks of onions, which filled the whole room with the odor so familiar to the Orient. The only thing that troubled our minds was the suspicion that rats might disturb our peace, but we were satisfied at the reassurance of the innkeeper, that they found nothing to eat about his place, the truth of which we had just tested ourselves. However, when we happened to mention next morning, that we had seen and felt them around us, and heard them making no little noise among the bottles, he supported our statement, replying with a knowing air, "Yes, there's a lot of 'em."

As we proceeded on our journey, we often marveled at the sagacity of our Greek chauffeur in finding his way through the apparently pathless plains, every trace of a road seeming to have been wiped away by the recent heavy rains. He would stick up his nose as if to sniff the air, look around a little as we reached a critical point where we saw no clue as to the possible direction, and would generally be sure to hit upon the right route. I was later surprised on learning from several officials that he was suspected of being a spy, and would no longer be allowed to cross the frontier,—an apprehension perhaps well founded, for he certainly possessed astonishing linguistic qualities.

On the fifth day of our travels we reached Anah rather late, just after sunset, and as we called upon the director of police, a native officer, to look over our passports so that we might have these formalities attended to that evening, we had the pleasure of enjoying the hospitality in which Orientals certainly excel. It was here that we had our first warm meal, and we could not refuse the comfort of his field bed, and that of his companion, the captain of the gendarmery, while they slept on the floor.

Anah is a beautiful city of some 20,000 inhabitants, located on a narrow strip, and stretching about nine miles along the right bank of the Euphrates, with luxuriant vegetation, green pastures, cultivated fields, and an abundance of the stately date palm, giving it the appearance of a veritable oasis, and indicative of how this whole country along the river banks could, with a little industry and irrigation works, be turned into a productive paradise.

Here also we met the captain of the military post of El Gaim, where we had entered Iraq territory. He had just brought in two Arabs who had been wounded in a raid they with a band of robbers had made on a party a few days before, stripping them of all their belongings and a considerable amount of gold. It gave us great satisfaction when we understood that the safest moment to slip through such danger zones was immediately after a raid had been accomplished.

The method employed in recovering the stolen goods, or compensation therefor, is certainly as simple as it is ingenious. If it can be ascertained which tribe has committed the crime, some individuals are seized at random and retained as hostages until the sheik has atoned for the loss.

The method employed in recovering the stolen goods, or compensation therefor, is certainly as simple as it is ingenious. If it can be ascertained which tribe has committed the crime, some individuals are seized at random and retained as hostages until the sheik has atoned for the loss.

Usually we were up by four o'clock in the morning, ready to start out at break of dawn. Though the mornings were chilly, and the frost was on the plains, we started early so as to be sure of reaching the next station before nightfall. This often took close calculating, lest we be obliged, by some unforeseen difficulty, to stay overnight in the open desert.

It took us fully six days to make the trip. At the first British military post of El Gaim, we were cordially invited into the tents of the native police, who treated us with a hot drink while we supplied the biscuits. On the whole it was a tiresome journey at this season of the year, when the roads were bad. Often, as we dashed across the rough places on our way, our heads would strike against the braces at the top, and then again we bounced down upon the seat in a fashion that gave a thorough shaking up to our whole system, making us feel happy when the day's travel was done.

We were glad to meet a variety of living creatures that diverted our attention, and formed an interesting change in the monotony of our journey, such as partridges, millions of birds evidently collecting for a northward flight, multitudes of ducks as we came near the river, huge buzzards, gazelles, foxes, and a surprisingly large number of wolves, which seemed to follow roving Bedouins with their herds of camels, sheep, and goats.

Only a few hours before reaching Bagdad we passed two wolves watching their opportunity, as they peeped over the top of a ridge of earth thrown up from an irrigation canal, to pounce on a flock of sheep only a hundred yards distant, in the keeping of a little boy who was playing on his flute. We stopped at the bend, and informed him of the impending danger, when he immediately climbed to an elevated point, and communicated the intelligence by various signs to the other shepherds in this neighborhood.

Leaving Ramadie early the last morning of the journey, we sped along at a rapid rate, on a comparatively good road in the open plain, and were glad that our apprehensions of meeting with disaster so near our goal were not borne out. Being weary with the long run, we sympathized with our driver who, like the horse when homeward bound, evidently scented the stable, and was anxious to get to rest.

Slowing down as we crossed the Euphrates on the wooden pontoon bridge at El Felluga, we were happy indeed when, at about eleven in the forenoon, we turned into the main street of Bagdad, and again

found ourselves surrounded by the pulsating activities of civilization.

Our first call was on the director of police, to whom we were advised to report immediately upon our arrival. I was pleased to learn from the ensuing conversation that the gentleman seemed well acquainted with our work in Rangoon, Burma, due to his having been in government service in that country.

Having telephoned to the Hasso Brothers from the hotel where I had stopped, I was given a hearty welcome by Mr. Kamil and Mr. Nasif. Most gladly did I accept the kind invitation to enjoy the hospitality of these friends, as I stayed over for a few days in this city of the ancient caliphs.

Bagdad, Iraq.



Native Gendarmery at El Gaim

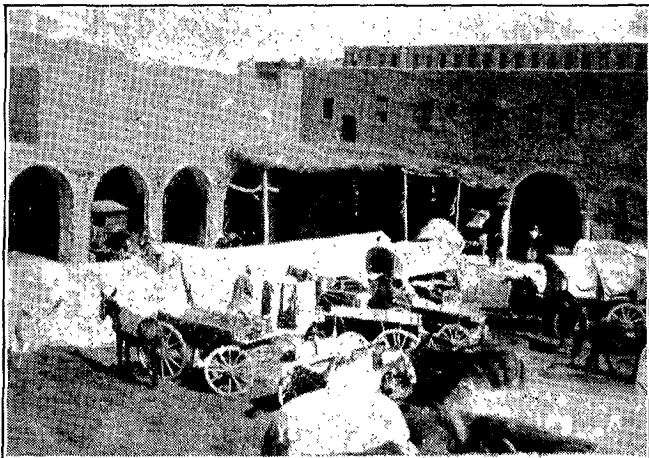
Tidings from Greece

W. E. READ

GREECE! What interesting memories crowd into the mind of the student of history! Here are to be found many reminders of the days of ancient mythology. On every side are to be seen ruins of temples and places of renown which belong to the old, old days of ancient civilization. As you visit these places of historical interest, you can see the archeologist with his camera and notebook, securing information which will doubtless enable us to understand better the details of some of the historical incidents of past generations. The artist, the architect, and the sculptor all find much to interest them amid the broken pillars, the debris, and the old walls that are found in a number of places in this land of Hellas.

These things are of interest also to the Bible student, particularly, however, from a historical viewpoint. The thing which really thrills his soul, as he visits such places as Corinth, Thessalonica, and Athens, is the thought that here the apostle Paul and other early Christian workers first raised the banner of Prince Emmanuel, and preached the message of a Saviour's love to lost mankind. As he stands on Mars' Hill, which is now nothing but a huge heap covered with stones, the story recorded in the seventeenth chapter of the book of Acts comes vividly before his mind. It was here that the apostle Paul preached to the Athenian philosophers. It was here that some, hearing the word of life, allowed that living word to work salvation in their hearts. Not many yielded, it is true, but some did accept the offer of mercy. To visit Corinth, Thessalonica, Berea, and the traditional site of Philippi, is to be forcibly reminded of the diligent and self-sacrificing efforts of the apostle as he went from place to place, and declared the love of God, preaching the gospel of Christ and Him crucified.

Some of these places are now centers where large numbers of refugees are gathered. Greece has been called upon to provide for practically one million refugees, all of whom poured into her country from Asia Minor and Thrace. Really it is wonderful how



A Khan, or Inn, at Deir ez Zor, the Best One on the Road,
Our Motor at Left

this country has been able to absorb such a large influx. Great credit is due to the arduous labors of the various relief organizations. The Near East Relief, the International Red Cross, the British and Swiss authorities, and other organizations have certainly done noble work in extending the hand of sympathy and help to the unfortunate people who have experienced such hardships and persecution.

We have all read in the newspapers of the deportations from Turkish territory. We have read of the appalling situation of the masses of these people, but it is almost impossible to realize to the full the horror of it all, unless one actually sees the situation. The children and young people are now gathered together in orphanages, mainly under the direction of the Near East Relief, and they are not only provided with the necessities of life, but are also being educated, and taught some useful trade, so that soon they will be able to care for themselves. Almost every available place has been secured for the accommodation of these thousands of incomers. They are located in different parts all over Greece and on many of the islands to the south.

Saloniki, the Thessalonica of Bible days, has received about one hundred thousand men, women, and children who came on crowded ships from the Asia Minor coast. This city was particularly unprepared to receive such a number of visitors, in view of the fact that but a little while before a large part of the city had been swept by a devastating fire. Now amid the ruins there are several streets of wooden huts erected for the refugees. Most of these have been put up by kind-hearted friends, who have purchased the material and given those unfortunate people a new start in life.

The political situation that has obtained during the last year or two, coupled with the strained financial situation and the grave refugee problem, has left its mark upon many of the people. In all parts there are many honest seekers after truth. The representative of the British and Foreign Bible Society passed on the word that never in his experience of eighteen years had there been such a call for copies of the Sacred Scriptures as now. As fast as a consignment is received, it is sold. There is also a gradual breaking away from the traditions of the past. Even in the established church there are small groups of people here and there, dissatisfied with their present condition, and longing for a deeper experience with God. Everything points to the fact that now is the time when very careful planning and earnest effort should be put forth to make the message of the coming Saviour known in the cities and villages of Greece.

Owing to the uncertain situation on the Bosphorus, we have deemed it advisable to move our own Armenian orphanage to Saloniki. It is now in temporary quarters to the east of that city, about a half hour's walk from the car terminus. Here we are seeking to train the young people we have under our care, and plans are being laid so that certain lines of industrial work may be undertaken. Prof. A. H. Larson and his staff of helpers are doing splendid work for these young people. In this school they are receiving a Christian education, and are also being provided with some useful occupation that will enable them to care for themselves as soon as they leave the school. It is very necessary, however, that permanent quarters be established at a very early date. This will entail quite heavy expense. There is a call also for another teacher to connect with the school.

This will necessarily increase the operating expenses.

These young people are taught the Christian grace of giving also. Deprived as they have been in their earlier days of many of the comforts of life, they respond freely when the call is made. Last Christmas one of the teachers at the school managed to collect a little money to provide them with some simple pleasures over the holiday time. Before Christmas came, however, a special offering was taken up in all our churches throughout the world on behalf of foreign missions. These needs were presented to the children of the school, and they were asked if they would be willing to let all that had been gathered on their behalf go into the Annual Offering. Without any hesitation they all rose to their feet, and expressed their desire to do this. These are experiences that bring hope and courage to the hearts of those who labor for the young people. To see this grace developing in their lives, to watch them growing up to be true Christians, is the best compensation the gospel worker receives.

Then again we are very anxious to press into the cities of that country, and sound the warning message of the soon coming of Jesus. The time is short in which to work. Elder R. S. Greaves, who has charge of our work there, has been busily engaged in recent months, not only in evangelistic effort, but also in caring for many of the refugees. Day after day they come to his home to receive their allotted portion of food. On every side there are promising openings for service, and the people are hungry for the bread of life. It was certainly encouraging to meet with our believers in both Saloniki and Cockinia, near Athens. Notwithstanding the conditions in which they have been living, they were all of good courage in the Lord. Now is the time to press in with men and means, and break the life-giving word to the masses of the people.

The call from this land, as from other parts, is for ministers and Bible workers—more men to teach the message of saving grace. The signs all around us indicate clearly that the end of all things is at hand. What is done in missionary effort must be done quickly. Let us pray for the work and workers in this land, which in ancient times heard the message from the lips of the apostle Paul himself.

* * *

The Missionary Movement

EDWARD J. URQUHART

THE missionary movement was inaugurated when the Son of God, the great missionary, left His beloved Father and His true companions in the courts of the eternal heavens, and went forth to a foreign world, bearing the good news of salvation; and it has been strengthened and enlarged through the years by those who have chosen to follow in His footsteps, among whom shine out the names of Paul, Carey, Morrison, and thousands of others, who were faithful to their Leader, and were imbued with His deep, universal love, and whose names are written in the book of life. The marching orders, "Go ye into all the world," has gripped the hearts of Christians in every age; and thus, as one has said,

"The whole history of the Christian church has become mission history, and if now and then there have been periods of quiescence, that marching order has nevertheless always produced a renewal of missionary work."—*The New Schaff-Herzog Religious Encyclopedia*, Vol. VII, p. 403.

The book of Acts is the beginning of that history of the missionary movement; while the reports today, coming in from the far-flung battle line, constitute the closing chapters of a volume filled with heroism, adventure, and battle, yet withal of consecration and patient toil, which is dear to the heart of every one who loves the truth and whose heart is in the movement.

The primary motive of the missionary movement is a declaration of the good news of salvation, its inspiration is love and the companionship of Christ, while its hope of ultimate success rests in Him of whom it is written, "He shall not fail nor be discouraged, till He have set judgment in the earth," and who has promised to be with the movement even unto the end of the world.

In this missionary movement God's people become a church militant waging wars afar, whose aim is conquest for Christ in all lands, and the planting of the snow-white banner on the battlements of every stronghold of sin. It comprehends a scheme so gigantic that it means nothing less than the propagation of a message world-wide in its scope, reformatory to the degree of changing manners and customs, uplifting to the extent of civilizing the heathen and the cannibal, and powerful to the degree of raising men and women, whatever their caste or nationality, to heavenly places in Christ Jesus.

The missionary movement demands an army trained in all the tactics of spiritual warfare, firm in resolution, determined in purpose, hopeful under apparent defeat, and strengthened for hard campaigning, who dare say farewell to a favored land, to home and loved ones, to become a little unit in the far-flung battle line, to be engulfed amid the throngs of humanity, almost lost to the world, and sometimes seemingly forgotten by home and loved ones, to live where heathenism holds fortress, where filth contaminates, where burdens are heavy, where problems are perplexing, and where daily cares almost sweep the soul from its moorings.

On the one hand this is not a very inviting picture to the recruit; on the other hand it is more than inviting,—it is compelling. The immensity of the task, the appalling need of the cause, and the urgent demands of the hour constitute a cry plaintive in the extreme—a cry that is reaching the hearts of our young people, and that will continue to reach them till the demand is met, the task is assumed, and the work is finished.

The last few years of the missionary movement have carried their lessons,—lessons, like most lessons worth while, costly in the extreme, and yet worth even this. Our ranks have been thinned by the breaking down of many whose physical strength was insufficient to the demands of the hour in the stress of battle. Just as our national government picked its men during the recent war, so we are forced to use more care and discretion in the selection of men and women for foreign campaigning. The mission fields, with their relentless pressure and strain, are no place for weaklings or those suffering from physical unfitness, for even the strong find the situation trying in the extreme, and they at times go under.

Thus whether we would have it so or not, the question of the care of missionaries is forcibly thrust upon us, and in this general question of the care of missionaries are wrapped up many minor questions, such as spiritual help, suitable housing conditions, medical attention, wages, vacations, and furloughs. The For-

eign Mission Board has considered the housing question for years, and has dealt with it vigorously, with the result that suitable houses have been or are being built wherever our missionaries are asked to sojourn. The other questions are claiming careful thought, and will without doubt be met in a satisfactory and efficient way.

For the benefit of our people in general, though, I wish to speak somewhat of furloughs. Furloughs are expensive, speaking in terms of dollars and cents, and no doubt many of our people, taxed as they are almost to the maximum in order to maintain our ever-advancing work, are sometimes dismayed at the increasing number of furloughs. However, other missionary agencies that have had longer and larger experience than we, are adjusting their furlough periods to more frequent intervals, having found this to be more judicious and less expensive in the long run.

Just why this is true is a little hard for the home body to grasp. It can be wholly understood and appreciated only by those who have given the matter careful and critical study, or by those who, through visits to the fields, have grasped the missionary's outlook on life, and sensed the conditions under which he labors. The mission field begins to tug at a man's physical, mental, and spiritual strength the day he lands at his station, and never ceases till he leaves the field through sickness or on furlough. It is a continual drag, which the stoutest body, the strongest mind, the most spiritual nature, can resist only by painstaking care and determined effort. To the body fagged out through its overload, to the mind run dry by overexertion, and to the spiritual vitality weakened through continually having to draw on itself under unfavorable environment, the furlough becomes as a fountain of life, in which the missionary receives enough to more than balance the expense of the undertaking. During the recent war the morale and strength of the allied armies were maintained by frequent leaves of absence, and if this was so there, how much more so is it where the individual is exiled from those influences which have followed him from childhood.

But these questions will all find an answer, our problems will all be settled, and that in a manner that will meet the approbation of our church in general; for we have come to the time of the consummation of the missionary movement, and such a result can come only through a united people's pulling together in a united purpose. For such things we pray, and for such things we confidently look. A united effort, a hard battle, a few days at our guns, and the warfare will close in victory, and we shall be ushered home. Let us press forward to this glorious end.

Seoul, Korea.

* * *

THEN pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

— *Longfellow.*

* * *

THERE are books that heal and books that hurt. Books are keen-edged tools for good or ill. Scarcely anything has greater power to soil the mind and soul than an evil book or periodical. Happy the person who puts a good book into circulation.— *Samuel W. Purvis.*



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.

Thoughts for the Day's Beginning

I THANK God for sunshine and bird song, for the sweet morning light upon the hilltops, and the tender eyes of my loved ones. The great world is awake and a-throb with life. I, too, am awake, and life is pulsing through my veins.

I have a part in the great world, in its work, its joy, and its sorrow. Today I can be a little center from which shall radiate peace, kindness, and good will.

I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window, and awakened me to the gladness and beauty of the morning.

May my spirit be wakened and kindled by the divine Spirit, so that all this day it may be warm and gladden the hearts it touches.—*Anonymous.*

* * *

Helping the Discouraged

F. G. ASHBAUGH

It was near the close of the Week of Prayer. "I don't know whether I ought even to think of being baptized," the little fellow said. "I have not tried to be a Christian for over eight months." "Last year," he continued, "I was a Christian, and tried hard for three months, then I gave up, and haven't tried again until this Week of Prayer. I do want to do right. Do you think I could be baptized?"

A pathetic little story, was it not? He knew just when he began to be a Christian. He knew just when he gave up. Did father and mother know when these momentous changes came? Did they know why he gave up the fight in despair? Was there no one in the church inside the sacred inner circle of that little lad's life who could have helped him when the load was heavy? Apparently not. What a picture the mind conjures up—a discouraged boy in the church, going to Sabbath school (he may have been the one who whispered so much, I don't know) and church and church school, but he is discouraged. Did you scold him, Mr. Sabbath School Teacher, and humiliate him before the class, until he did not care? Mr. Church Elder, did you soundly berate him for being so careless and worldly? Father and mother, do you have the habit of quarreling and arguing in the presence of your children? Whatever may have been done, no one really helped him until that Week of Prayer.

Let us imagine a medical case for the sake of illustration: The doctor opens his door to the waiting-room, and calls, "Next." A very thin, pale woman steps inside. The doctor views her in astonishment. "Why, madam, don't you know you ought to have a good complexion?"

"Yes, doctor, but—"

"Really, I am ashamed of you. Why are you not robust and good-looking like other people? This is disgraceful, when you might just as well—"

"But, doctor—"

A poor illustration, you say, for doctors don't talk that way. A good illustration, for church people often do talk that way. Did the doctor's talk help the sick woman? Neither will the elder's talk help the sick soul. Find and apply the remedy. Discover the cause of the disease.

"Last year I was a Christian, and tried hard for three months, then I gave up." Are there discouraged boys and girls in your church who think every one "has it in for them," and would "give them a kick" if they could? Come close to them in the spirit of Christ. You will find aching, tender hearts under the crust of indifference which has been thrown up to keep mistreatment from hurting too much.

We were talking after the meeting. She had not surrendered yet; no one knew why. After a few sympathetic words were spoken, a tear silently started from its hiding place. Just a tear, but it showed that love wins where scolding hardens. "My whole life has been a failure," she said, as other tears joined the first one. She, too, gave her heart to Jesus—the girl's best Friend.

Do you not think the Holy Spirit would help us love our way into these hearts if we were earnest enough in prayer and personal endeavor?

Riverside, Calif.

* * *

Dolly Wants a Story

WALTER HART HALL

THE little lady drew her rocker up close to mine, and looked up at me pleadingly. The cold November evening made the cheery, ruddy glow of the grate very attractive, and its warmth was very cozy and comfortable to one coming in from the outside, where the north winds moaned drearily about the house and through the bare tree tops, swirling the leaves about in a mad frenzy.

Mother had been reading to Dolly from the book, "The Hand That Intervenes." She had just finished the story of "The Clock That Struck Thirteen." For a few minutes we were silent, awed by the wonderful recital of God's marvelous ways, which are indeed past finding out. And then the ten-year-old maiden snuggled up a little closer, and begged for a story, "One that you never, never have told," she insisted.

"That is a hard request, little girl," I said, "because my best stories are the ones I like to tell the oftenest."

"Then tell the one you like to tell the best," said she.

So I settled back in my comfy chair, put my feet on the hassock which she hastened to bring for me, and closed my eyes.

What do I see, little girl, what do I see? I see the years slipping by, year after year; faster and faster they go, like the telegraph poles that flash by the railroad train; now they go slower, and now they stop still.

Where am I? Why, I am a young man again, in the San Joaquin Valley.

Ah, now I know. I was at Fresno then, just after I had been converted. I had been working through the summer in the vineyards picking grapes. Great crowds of men, women, and children were scattered everywhere, picking the sweet muscats, spreading them out on board trays about three feet long, then leaning the trays against the vine, so that the direct rays of the blistering sun would turn them into sugared raisins in the shortest possible time. In a few weeks the crop was harvested, the pickers were no longer needed, and gradually they disappeared. Those who remained were little needed then, as work was scarce.

I had been hunting for work one day among the big vineyards without success, and on my way back to town, a man offered me a ride; and as I rode with him, I found that he wanted some one to work for him hauling grapes.

"Meet me at three o'clock at the freight car where we are loading, and we will make definite arrangements," he said, as we reached the city.

So at three I was there at the siding, where he had appointed, but he was not there. I waited for over an hour, and still he did not come. It was Friday, the preparation day. The sun was getting low in the west, and soon the Sabbath would begin. I wanted to be at my room when the Sabbath began, so I went home.

After the Sabbath was over the next evening, I complained to some friends that I had lost the job because I kept the Sabbath of the Lord; for I might have met the man had it not been for that. Rather gloomily I decided to leave the next morning for San Jose, where my mother was living. I packed my trunk, and a friend took me to the station early so that I could take the first train. The train was late, so my friend bade me good-by, and left me.

I was the only one at the station, and as I wandered out on the platform, I saw the sun, large and ruddy, just beginning to show through the fog bank that hid the mountains. As I stood there in the chilly morning, I was aware of a voice speaking to me, not audibly, but still plainly.

"Go over to the post office."

I wondered what it could mean. What would I go over to the post office for? I asked myself. Then again came the words, "Go over to the post office."

I questioned no more, but started. It was several blocks away, at the corner of Tulare and I streets. I entered the big lobby, and it was bare and deserted, as I expected it would be, and being rather disgusted with myself for obeying what I thought a foolish impulse, I started to leave. Just then a man came in. It was the man who wanted me to work for him.

"Say, are you going to do that work for me?" he said.

"I thought you had engaged some one else by this time," I replied.

"No, I haven't," he said, "and I want you to do it."

So I went back to my room, and prepared for work. And that is my story, little girl, my best true story; because it taught me that God was caring for me, and He would be my guide.

"But what did the man come to the post office for?" said Dolly.

"To get his mail."

"But the place was closed, papa."

"He had a key to his private box, my dear."

"Oh," said Dolly.

Pasadena, Calif.

The Secret of Beauty

Do I think it is wrong and vain for you to want to be beautiful? Not a bit of it, my dear. On the other hand, I think it is the duty of every woman to be as sweet and dainty as she can be, to keep comely and youthful as long as she can. Beauty is a valuable asset. But beauty is something beside regular features and pink cheeks. The French doll in the store window possesses both these qualities, and she can talk in monosyllables too. But I don't call her an ideal of beauty, do you?

The woman who spreads a complexion powder over her face as thick and evenly as the small boy plasters the butter on his bread, and then adds to her cheeks a few dabs of invisible (?) rouge, which she flatters herself you cannot detect, but which never deceives any one, may think she is beautifying herself. But she does not know the first principle of beauty culture.

Now draw your chair up closer, and I'll tell you a real beauty secret. You can never make a success of the beautifying process unless you begin right inside your mind. Beauty is just as much a condition of mind as of complexion. You cannot be really beautiful if your mind is filled with snarly, grumpy thoughts.

Look in the mirror. Are there any little insidious fret lines on your face? Any little worry wrinkles there? They don't look nice, do they? Have you ever thought that the fret lines in your mind are a whole lot worse than those in your face?

Now here's the secret. The first step toward beauty is to get those lines right out of your mind.

Stop fretting and worrying! What's the use? Worry will not pay the month's rent or buy a new dress. Fretting will not win you a friend or keep the admiration of your own family. It just puts ugly little lines on your face, pulls down the corners of your mouth into a doleful pucker, and makes those snarly lines at the sides of your nose.

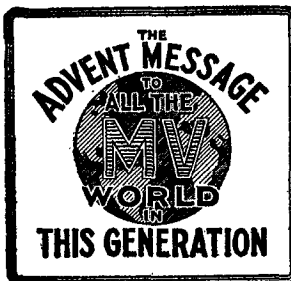
If you want to be beautiful, try mental as well as facial massage. Smooth all the thought wrinkles out of your mind, and then start on the external.

Remember that the mind needs to be fed on thoughts that are pure, helpful, and brave. Try it. If you have good features and complexion, this method will accentuate your good points; and it will lend a charm to unattractive features which will make people wonder how they ever could have called you plain.

I know a girl who was discontented because she thought she was not pretty. She thought about it so much that her face took on a grouchy look. But one day she awakened to the fact that she was losing a good deal out of life, and she decided not to worry any more over her lack of beauty. A light of gladness came into her eyes, her mouth got real perky and smiley at the corners, she lost her self-consciousness, and everybody said, "What a pretty, dainty girl!" She had not changed her features; it was not due to any artificial help, but solely to her changed mental attitude.—*Selected.*

* * *

"THE whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels."



YOUNG MEN and YOUNG WOMEN



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

Sowing

ROBERT HARE

HELP me to cast a smile across the way,
For weary travelers passing day by day,
For tired feet that otherwise might stray

Within the gloom.

And help me speak some words of holy cheer
Where downcast eyes are wet with sorrow's tear,
Where trembling footsteps walk the path in fear

Beside the tomb.

Not mine to question now the how or why,
The seed may grow with autumn furrows dry,
The rain of life descending from on high

Will make the desert bloom.

Not mine to linger, whether morn or night,
To question or to wait for visioned sight,
Since heaven must give the dew and send the light
To kiss the clod.

The springtime glories ever hidden rest,
Snow clad or may be all undressed,
Till warmer suns smile in the distant west,
And charm the sod.

But it must come — the harvest home at last,
When all earth's spring and autumn days are past,
Bringing a hundredfold for seeds we cast
Within the field of God!

* * *

One Quality We May All Possess

IRMA HALLADAY

No one ever attained success in any given line without perseverance. This statement has been often proved. We find it true in so many things which we may not think of as being great, but which are, nevertheless, successes. A child does not learn to walk all in a day. More than likely he has fallen many times before the final success. We are continually reading or hearing about those we call great men — men who have persevered and succeeded in something.

There was Charles Goodyear, who was born in New Haven, Conn., Dec. 29, 1800. His father wanted him to study for the ministry, but Charles thought he should help his father in the hardware business. When the business collapsed, Charles assumed all the debts.

He believed he was called to solve the problems of making rubber into useful articles, and he carried on his experiments regardless of a dependent family, disbelief of friends, and chronic dyspepsia. One of the chief troubles with the rubber articles he made was that they seemed to be all right in the winter, but melted to a paste in the summer's heat. He experimented with all kinds of mixtures, trying to get them to stand the heat. This caused him to be the object of ridicule by every one. One friend, being asked how Mr. Goodyear could be recognized on the street, replied: "If you see a man with an India-rubber collar and coat on, an India-rubber cap, and in his pocket an India-rubber purse without a cent in it, that is he."

Mr. Goodyear wore rubber goods for both advertising and testing purposes. He tried repeatedly to perfect his rubber goods. Time after time the solution seemed to be within his grasp, then it would vanish. He was swamped with debts, because he always put all his money into his work. He believed in his idea, and proposed to perfect it. He baked, steamed, roasted, and boiled his rubber; mixed different proportions of chemicals with it, until after ten years he found the secret of vulcanizing rubber by the aid of sulphur.

The small income from patents sold enabled him to do more experimenting. People took advantage of his lack of business ability, and infringed upon his patents, leaving him to die as an insolvent. Nevertheless he succeeded in giving us many of the comforts we now have. He was a man with a mission and a responsibility, and it was only by untiring efforts that he accomplished his desires.

While there are so many advantages around us in these days, we often neglect to grasp them. What if we do have to work a part or all of our way through school? The more we have to work for an education, the more we appreciate it when we get it. Failures should not keep us from reaching the top of the ladder. Let one failure lift us to a higher step, and let us keep on climbing. The very habit of continuing to work is certain to bring rewards.

* * *

Manual Education Often Needed

FREDERICK A. MOTE

IN the first book of the Bible we read of the work which God gave Adam to do. Adam had to care for the garden of Eden. He was the husbandman. He also had all the animals to name and care for, so we can readily see that our father Adam had quite a task.

Noah, another of those early workmen for God, was also able to do efficient physical labor. For one hundred twenty years he was engaged in building the ark, completing one of the best specimens of workmanship that the world has ever seen, because God was the architect.

We read of the work which Abraham, Isaac, and Jacob did in the days of Israel. Indeed they were men of skill and wisdom, knowing what it meant to work. They could farm, raise sheep and cattle, and do many other things; yet they were the servants of the Most High. Just a little later we read of Elisha, and how he was called to his work from the field. In those days it was the duty of the parents to teach their children some vocation. Among the children of Israel were goldsmiths, carpenters, needleworkers, builders, and many others.

Then we come to the days of our Saviour. While He was on this earth, we read of His work with His father Joseph in the carpenter's shop. He had a purpose in view in doing this, and it seems that He wishes us to understand that we should work for our bread and fare. He, the humblest yet greatest of all men, was not afraid to work. He was very particular in choosing His disciples, to see that they were "busy men." Some of the early apostles were tentmakers, shipbuilders, and fishermen, and so, as a whole, each had a vocation.

Today, just as we see it has been thus far in the world's history, the people of God should be taught to do things. All should have a vocation.

There are many things that we can do today, but we should be taught how to do at least one thing well. Many a worker would find it much easier to meet expenses if he only understood some vocation which he could engage in as a side line. A knowledge of gardening is worth while. It helps in providing food for family use, as well as being a source of income. Many a person who is struggling under heavy financial burdens, would be blessed abundantly in the raising of poultry in a proper way. We should follow up-to-date methods in vocational lines, as well as in others, and astonishing results will follow.

In our schools more stress should be placed on the teaching of vocations. Many students slip along through their course of schooling, making good grades, as far as that is concerned, but failing in the practical lines. We should teach vocations which will make our youth all-round missionaries.

In the home the parents should have more of a burden to train to work, and co-operate with the schools in their endeavors.

Vocations in our schools not only afford a means of financially aiding the student to meet his expenses, but at the same time give a training which prepares for efficient service in this great work with which we are connected.

Even workers may be brought into places where they will be forced to meet their expenses without aid from the conference or any other source, excepting the help which God gives them. They should be thoroughly prepared to do some kind of manual labor, so that, like William Carey, they can preach the gospel as a business, but work at some vocation to pay expenses.

* * *

Dogmatism in Evolution — No. 3

J. P. NEFF

AN attempt is being made all over the world to discredit faith. Systematic, continuous, persistent efforts are being made with the young people through the schools,—from the primary grades to the universities,—to enlist them with the supporters of the theory of evolution. Professor Morgan, of Columbia University, states on page 9 of the "Critique:"

"But we try to convince our students of the truth of the theory of evolution, not so much by calling their attention to this relation, as by tracing each organ from a simple to a complex structure."

Why is the professor at Columbia so eager to have the students believe in this theory?

A professor of organic chemistry in one of the oldest and most prominent universities, recently devoted the whole class period to presenting his theory of evolution. A professor of embryology in another university that enrolls several thousand students, spends a considerable proportion of his time lecturing in behalf of the theory of evolution. This same thing is going on almost everywhere in the colleges and universities, and even in the high schools.

President Faunce, of Brown University, in speaking of the action of the American Association for the Advancement of Science, which declared its undeviating belief in evolution, says: "Probably every teacher of physical science in every college or high school in the Northern States agrees with this declaration of the American Association for the Advancement of Science. Every boy or girl attending a high school north of Mason and Dixon's line is now being taught some form of the doctrine of evolution." It is not quite so universally prevalent, perhaps, as Dr. Faunce thinks, but nearly all the schools and higher institutions are saturated with it.

The professors in the colleges and universities are generally specialists in their departments, and the students soon realize that these men have extensive knowledge of their specialties. When they speak on evolution, the students naturally have confidence in their opinion. The judgment of the students is immature, and their knowledge is limited. They are not able to weigh the evidence in a broad way. Hence it is an unfair advantage that these educators take in presenting this irrelevant philosophical theory to immature students.

The worst feature of it all is the dogmatic, authoritative manner in which it is taught. Take as a fair example of the spirit in which evolution is enforced, the article by President Faunce in the *World's Work* for March. We find in that article epithets applied or implied toward those who do not believe the theory, such as "sincere enthusiasts;" "Uncle Jasper;" "Dowie and Voliva;" "the closed mind;" "mistaken;" "sincerely wrong;" "he needs not violent abjuration, nor condescending pity; but simply continuous education." That is, those who do not believe in evolution are sincere but ignorant, they need more education; they are enthusiasts, like Uncle Jasper, Dowie, and Voliva; they are interesting curiosities. It is supposed that those who believe in evolution are the only scientists, the only scholars; they are the intelligent people, the well-informed, the broad-minded, the open-minded seekers after truth, the builders, the optimists, the constructionists.

The evolutionists try to make the young men and women and the public generally believe it is a mark of culture, scholarship, and learning to believe in the theory. They take the condescending attitude of pitying those who do not know enough to agree with them. They try to discredit Mr. Bryan because he is not more scientific, and puts evolution in such ridiculous situations. They tell us Mr. Bryan offers no reasons; he just ridicules. What are they doing when they apply such epithets as the above to anti-evolutionists, and such encomiums upon themselves?

Such pressure in the form of ridicule, pitying condescension, and even lowered scholastic marks, is brought to bear upon the

students that the effect is irresistible. The student who does not fall in line with the theory, has the finger of scorn pointed at him, and even social and scholastic ostracism is felt. Those who have no deep convictions, whose knowledge is limited and whose judgment is immature, easily place themselves on the popular side, and accept the theory. Only the few who are informed and independent thinkers, with careful judgment and deep convictions, are brave enough to take their stand against the tide. Most students, and in fact most professors, do not discern evolution as a philosophical theory; they accept it because it is popular.

This is one of the greatest deceptions that has ever been foisted upon the world. The youth are ensnared and taken by it. They are blinded, but they imagine they are enlightened. "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23. They have accepted, in place of the Bible, an empty hypothesis adopted by heathen philosophy thousands of years ago. These young people in the colleges and universities once knew God, back in their homes and churches, but they are becoming vain in their imagination, and their foolish heart is being darkened. "Professing themselves to be wise," they are becoming fools, and God is giving them over to a mind that is void of judgment. A person would better pass through the world in comparative ignorance than obtain the learning of the schools at the expense of his faith in God.

* * *

A Prayer

THIS prayer of Thomas á Kempis' has expressed the feelings of thousands of devout Christians since it was written, nearly five hundred years ago. It is one of the finest utterances of the prayerful heart to be found in all literature:

"Grant me, O most loving Lord, to rest in Thee above all creatures, above all health and beauty, above all glory and honor, above all riches and dignity, above all knowledge and subtlety, above all riches and art, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all gift and favors that Thou canst give and impart to us, above all jubilee that the mind of man can receive and feel; finally, above all things visible and invisible, and above all that Thou art not, O my God. It is too small and unsatisfying, whatsoever Thou bestowest on me apart from Thee, or revealest to me, or promisest, whilst Thou art not seen, and not fully obtained. For surely my heart cannot truly rest, nor be entirely contented, unless it rest in Thee. Amen."

* * *

The Need of Big Brothers

GLEN B. PURDHAM

WHILE at one of the camp-meetings last summer, I became interested in a number of young boys who were attending without their parents. I learned that two or three had recently identified themselves with one of our churches. I felt impressed as I thought how tender they were in their Christian experience. I also knew that there were boys on the campground who made no profession, so I felt deeply concerned over the situation.

Would these boys form acquaintances with those who were strong spiritually, or would they mingle with those who were interested in worldly amusement and pleasure? What an opportunity for the older ones to help these younger boys! This would give them experience in working for others, besides strengthening their own connection with God.

There is among our youth a great lack of reverence for the house of God. If some of us older ones would set a better example, and solicit the co-operation of those who are younger, I believe that great good would follow.

He who claims to be a follower of Christ, has a responsibility in this very work. "Am I my brother's keeper?" This question should come to each of us as truly as it did to people years ago. When we learn the good news, our responsibility is increased. We should stretch forth our arms that we may assist those who are young.

Let us make them feel that we are interested in their welfare. They will enjoy our friendship, and learn that it is a manly thing to be a follower of Jesus. Lord Nelson said, "England expects every man to do his duty." Can we who profess to uphold the banner of Prince Emmanuel do less? Surely greater service is required to glorify our heavenly Father than could be expected by any earthly king.



THE WORLD-WIDE FIELD



MY FIRST IMPRESSIONS OF JAPAN

THE harbor of Yokohama is a lively place; at least it was on the day our ship made her way to her berth, docking at 1:30 P. M., and I placed my feet for the first time on real heathen soil, on my first visit to a heathen country. It was interesting to see the Japanese welcome their relatives and friends. The people do not shake hands with each other as we do in Western countries; they shake their own hands, and bow themselves till their heads almost touch the ground. They may repeat this from two to four times, the number of times depending upon the friends they are welcoming, or the length of time they have been absent from each other. With this performance over, they proceed on their journey. It was interesting to see this repeated courtesying going on, but it seemed singular to an Occidental.

The people all wear kimonas, men as well as women, and but few were seen with stockings. Many of the Japanese do not wear shoes like ours; they wear a sort of clogs, and surely they do clog as the people move along. This footwear is made of pieces of wood, a little broader than the sole of the foot. There are two strips of wood attached to the wooden sole, about four inches apart, which raise the sole from the ground. In this way the foot does not come in close contact with the ground.

The jinrickisha is a small edition of a two-wheel carriage, drawn by man power. It has shafts as the carriage does, but instead of a horse drawing the carriage, a man takes the place. Really, the man becomes the beast of burden.

As soon as the passenger is seated in the narrow seat, the man starts on a run, and he keeps up this pace for miles. Since I have been in Shanghai, China, and ridden in the jinrickisha, I have seen men keep trotting steadily for many miles. At first I feared my poor ricksha man would drop dead; I could not understand how it was possible for him to keep up such a pace continuously. From the moment he puts his hands on the shafts until he is through his journey, he keeps running all the time, except when he comes to a hill or an elevation, and then for a little he slackens his speed. He does exactly as a horse does. I have seen the coolie draw a passenger in the jinrickisha four miles in less than thirty minutes. Certainly that would not be a poor record for a fairly good horse. The horses in Japan are light in weight, and have somewhat the appearance of the Shetland pony.

The story is told that the jinrickisha originated with a missionary many years ago. For centuries the only method people had of traveling locally in the East was by walking. A missionary who came to Japan several decades ago saw that some kind of conveyance would be a great convenience for himself to get about with. It would save him time and effort. So he invented the jinrickisha. Now there are thousands of these vehicles in Japan and China. The jinrickisha gives labor to thousands of coolies, who other-

wise would have to seek different employment.

What impressed me most during the few hours I spent in these cities was the sight of the poor Japanese worshipping their idols. In several cities I saw the temples or shrines, but in the city of Kobe I saw the people worshipping the idols, bowing down to these gods. I had read in the Bible about the heathen bowing down to dumb idols, and had repeatedly heard sung the words, "bows down to wood and stone;" but when I saw men and women who seemed to be intelligent, actually do this, it brought to my soul a feeling of sadness. I came to see what it means not to know the true God, and Jesus Christ whom God has sent.

While in the city of Kobe, through the kindness of a resident I was enabled to see a great deal in a short time. I went to visit a mammoth temple, one of the largest in the city. The entrance to the temple is covered by an arch supported by two round, heavy pillars made of concrete. About five hundred feet beyond this arch one comes to a shrine. He will probably see a number of shrines in the same courtyard, as all the people do not worship the same gods, nor do they worship at the same form of shrine.

The shrine usually looks like a box, its size depending upon the size of the god it contains. The shrine which I have in mind while writing is a box five feet wide, four feet long, and eight feet high. The god is locked within this box. It is protected from close approach by a gate, that the worshipers may not thron the shrine, and perhaps injure or disturb the god.

In front of the shrine is a small chest. Into this the worshiper casts a few grains of rice and one or two pieces of money. If the devotee is wealthy, he casts in more; but most of the worshipers are of the poorer or middle class; hence they do not cast in much of either rice or money. Suspended from a beam about eight feet above the ground is a thick piece of rope, close to the shrine. At the top of this rope hangs a bell. After the worshiper has deposited his money and rice in the small chest, he pulls the rope, and the bell rings. By so doing he announces his approach to his deity, and prepares the god for his reception, that he may listen to what he has to say. If the deity is awake, the sound of the bell tells the worshiper that his prayer will be answered. Having rung the bell, he kneels before the idol, and then he claps his hands. He repeats this performance several times, and then rises and goes his way. The whole round of his devotion may not have taken more than two or three minutes. This is the way he worships his idols. The people come and go in this manner all day long.

There are different gods in the shrines, in the same plot or courtyard. Some gods are in the form of horses, dogs, cats, serpents, and some are images of Buddha. The cow, the horse, and other animals are all worshiped. It seemed to me so pitiful to see a man created in

God's image, fall down and go through such a performance to a dumb beast. My heart was drawn out in pity to one poor man I saw, and he was but a type of many, many millions in Japan and other heathen lands. The larger part of the Far East is devoted to the worship of idols.

How accurately does the Word of God picture this awful form of idolatry. The idols have eyes, but they see not; they have ears, but they hear not; they are deaf and dumb. Yet men and women, made in the likeness of our heavenly Father, fall down before them, and on bended knee worship them. May God help these poor people. When the light of truth shines into their darkened souls, how they rejoice for this blessed knowledge of the truth! What a change comes into their lives! They are transformed from idol worshipers to worshipers of the true and living God.

Let us, brethren and sisters, pray for these poor heathen. They have been held in the bondage of this awful evil for centuries. From father to son this system is passed on. We are glad that some are turning from these idols to the true God. May the Holy Spirit send deep conviction into the hearts of many of these poor people, and may the Lord give our workers greater power to reach these men and women. May He send forth more laborers into His harvest field, that the heathen in their blindness may be led to see the light of God, and to rejoice with all the redeemed at the coming of the Son of God. May God hasten that day.

F. C. GILBERT.

* * *

ITINERATING IN LUZON, PHILIPPINE ISLANDS

THE worker in a foreign field enjoys a variety of experiences during the course of a year. The teachers in our schools have about three months each year to devote to active field work. This affords a relaxation and change for the teachers themselves, and brings our training schools and the field into intimate relationship.

It has been my privilege, since the close of the school year in February, to spend two months itinerating throughout the island of Luzon. The longest of these trips was to the island of Polillo and the eastern coast of Luzon.

Our church in Polillo was organized less than two years ago, with an initial membership of twenty-eight. We found upon arrival a flourishing church of ninety-five members, and after a week's meetings in the place, we left a church of 115 members. Some of the leading people in the town are faithful Seventh-day Adventists, including a lawyer, a professor, the municipal secretary and vice-president, and the principal of the school. One of our most substantial native chapels has been built there. The class of twenty we baptized was exclusively the result of home missionary work. There is not a vehicle of any kind to be found among the four thousand people of the island of Polillo, as they

have no roads. Yet they possess a high type of culture, and their hospitality is not to be surpassed anywhere in the islands.

The small sailboat in which we endeavored to reach the mainland of Luzon, sprang a leak, and we were compelled to return to Polillo. Securing a larger boat, we set out again about 6 P. M., and succeeded in crossing those twelve miles of angry sea. The remainder of the night we spent on the sandy shore, with a camp fire at our heads and the pounding surf at our feet. About three o'clock in the morning it began to rain, and as there was no shelter to be found, we drew our blankets over our heads, and took what was coming to us.

Winding our way next day up a river flanked on both sides by mangrove forests, we reached the town of Infanta, where our work is just beginning. Learning that an American was in the town, the people urgently requested a meeting. So, taking one of the two native evangelists who were with me, for interpreter, I went out to a plaza in the evening, and spoke to several hundred people, who came together, I think, largely out of curiosity. On the Sabbath we held a baptismal service, and celebrated the ordinances with the small company of believers.

Unable to secure a boat for our return trip to Hondagua, we decided to cross the Sierra Madre on foot, to Laguna de Bay, a distance of forty miles or more. The Sierra Madre is the mountain range that rises tier on tier along the eastern half of Luzon, and has been crossed on foot by only one other missionary in the islands. There were three workers of us, with considerable baggage, so we arranged for three cargadors to accompany us and serve as guides. We traveled for some distance along the coast in a long, low native rowboat. As we attempted to land, our boat capsized with us, and practically everything we had was soaked.

It was necessary to spend two hours drying our things, before we could begin our journey over the mountains.

The crossing of the Sierras required two days and one night of continuous tramping in country wholly without roads or paths of any kind. Too fatigued to continue our journey, we slept one night in the heart of the mountains, twenty miles from another living soul. Our guides, expert with their bolos, built us a shelter of branches between a steep precipice and a roaring mountain stream. We kept a brisk camp fire going all night, as we did not know what visitors we might have. We were suddenly awakened during the night by severe pains in our feet. Some of our clothing, which we had hung over the fire the evening before, had fallen down. The burning clothing had set fire to our blankets, which served as a very effective fire alarm. When one of the brethren looked about for his shirt, all he could find was the collar buttons.

We crossed more than twenty streams in that forty miles of mountain travel. Deer, owls, hornbills, wild chickens, and wild pigs were among the game seen on the way. There were also thousands of little leeches which attach themselves to one's limbs, and fill themselves with blood. We warded off most of these lively fellows by keeping our lower clothing completely covered with soap-

suds. Late the second day we reached civilization on the west side of the mountains, within fifteen miles of the railway. Never did the habitations of man seem more pleasant.

My trips into the provinces since that time have been to places nearer Manila. Life among the native people is agreeable when you like the food and can speak the language. It was my privilege during the month between March 15 and April 15, to baptize 110 persons. These were largely the fruits of labor by our native evangelists. Our largest baptismal class was in the historic town of Malolos, where one afternoon we buried forty-four persons with their Lord in baptism. A few days later nine more were baptized in this place, and fifty-one were given the right hand of fellowship into the church. Most of these 110 candidates are from Tagalog-speaking territory, but a few are in the newly opened field of Pampanga.

I am writing these notes from our mountain compound in Baguio, where we are seeking a short respite from the heat. But I shall leave in a few days for a two weeks' trip through the Ilocano country, working for the young people and soliciting students for the Philippine Academy.

The message is advancing in many parts of the islands; but we need more consecrated workers to hold the ground already gained, and to answer the calls that are coming in from every side.

L. D. WARREN.

Baguio, P. I.

* * *

THE FRENCH TABERNACLE

"MANY of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19: 19.

There lie before me on my desk a crucifix, statues, beads, prayer books, a catechism, medals, and relics brought to me by Roman Catholics who have recently accepted the blessed truth as the result of the efforts in the French tabernacle.

Yesterday I visited a French sister who recently came out of the Roman Catholic Church. She said, "Elder Passeebois, I have something here that I wore upon my heart for twenty years, and I had promised never to open it. It is a relic, and I was told that if I opened it, some calamity would come to me; while if I kept it on my heart, it would be a great blessing and protection from evil."

The relic was a little cloth bag, about an inch square. On the cloth a cross was embroidered. Inside was a little tin box containing a little statue of St. Polycarp. Then there was a small package with many papers wrapped around it, and inside was the very sacred relic that was not to be opened. And what was it? A piece of cotton batting as large as a small lentil.

As the sister gave me this relic, she said, "O, how glad I am to have found my Saviour! He is everything to me. I have no more use for those relics, medals, and statues. I have the Saviour in my heart, and He is all to me."

We have seen some wonderful manifestations of the power of the message

among these people; to His holy name be the praise and the glory.

Recently five priests and two Protestant clergymen spoke from their pulpits, and lacking proof from the Bible to support their theories, they used very abusive language against us and our work; but this only served to advertise our work. Truly they can do nothing against the truth, but for the truth.

Yesterday I received a letter from a man who has recently bought a copy of the little French book, "Le Trésor Méconnu" ("The Despised Treasure"), it being a translation of "The Marked Bible." He says: "I bought the little book, and when I began to read it, I could not let it down until I had read it through. Now I want you to send me 'Notre Epoque' ["Our Day"], and I am going to read it, and also a Bible. Send me a Roman Catholic one if you can. I want to know for myself whether the church has changed the Sabbath or not."

This last letter illustrates once more how our literature finds its way to the hearts of the people, and every Seventh-day Adventist can have a part in working for foreigners, and can speak with tongues through the distribution of literature among them. Send your order through the tract society, and receive the blessing.

L. F. PASSEBOIS.

* * *

FRUIT FROM SEED-SOWING

AN interesting experience showing the results that oftentimes come from the use of our literature, has recently been reported to me.

Some time ago one of our faithful colporteurs sold a number of books to a man who lives at Villa Juarez, in the state of Puebla, Mexico. This man became deeply interested in reading the books, and shortly afterward began to keep the Sabbath. He is occupied in hauling merchandise back and forth across country where there is no railway. For this purpose he employs many drivers and pack mules. They tell me that he has ordered all his men to stop just where the Sabbath finds them, make their camp, and rest over the sacred day.

He also seems full of the missionary spirit. Knowing of a group of friends living in a place called Mecapalapa, he took his books over, and lent them to these people. As a result about forty began to keep the Sabbath, and sent in an earnest call for a pastor.

The brother from Villa Juarez brought the word to our Bible worker. As I was away in a distant part of the country, she, thinking that the King's business requires haste, set off immediately on mule back with two brethren to go and teach them the truth. This sister had never mounted a horse, and the three days' journey must have been a trying experience for her; but she arrived all right, spent a week with them, holding three meetings a day, organized a Sabbath school and group of believers, and came home. This little company are carrying on their worship alone, setting apart their tithes and collecting their Sabbath school offerings in a faithful manner. They want some one to come and teach them more fully the truth for these last days. They are about one day's journey from the company that I wrote about a short time ago, where even a larger

number are now keeping the Sabbath and looking for a teacher, as a result of the book work in that vicinity.

Another case: In the northern part of the state of Nuevo Leon a canvasser sold a small book to a woman living in the country. She laid the book away with scarcely a glance, and it was forgotten. After a time one of the children sickened and died. In their distress the family began to read a copy of the Bible which they had in their possession. Then the mother thought of the little book, and said to her daughter, "Hunt up that small book which I bought of the agent. Perhaps there is something in that which will help us."

So they found the "Hope of the World," and began to read. To their great joy they were told of the love of Jesus, and of the new earth that He is about to prepare as the eternal home of His children. They accepted readily the blessed truths they found, and were keeping the Sabbath some time before they learned of others who were doing so.

Later on, one of our faithful sisters started out to do some Harvest Ingathering work, and as undoubtedly directed by Providence, came to the country home of this lonely believer. There was a happy meeting and a glad surprise. As a result, the mother, a daughter who is a school-teacher with a state diploma, two sons, and a daughter-in-law are ready for baptism and for church fellowship.

Let us place the printed page containing God's saving truth in the hands of the people. The seed may lie dormant for a time, but there is life in it, and when the proper time comes, it will spring into rapid growth in the life of some waiting soul.

F. L. PERRY.

* * *

CHICAGO

SINCE coming to the West Side of Chicago we have been working to find a suitable location where a continuous effort might be conducted in behalf of the people in this large center. Our church home, in a temporary tabernacle at Springfield and Madison Streets, has been a place of real missionary activity since February, when we entered our new home for the first meeting.

Thousands of weekly announcements were placed in the hands of the people who live in the vicinity of the tabernacle, and from the first we had a fair attendance. Our people here in Chicago remarked many times that the attendance was excellent for this city. Our Sunday night meetings were well attended, with an average of 250 during the week. The members of the West Central Church have entered into the work in a most loyal way, and as a result of the effort we baptized twenty-one persons on Sabbath, June 2. We hope to have another baptism before long.

The Sabbath school is an interesting place in our church, and it has been growing week by week. The offerings have grown from \$17 a week, a year ago, to \$36, and at present to \$50. One man handed in \$1,000 tithes since the meetings started. The offerings at the tabernacle have just about covered the running expenses of the meetings.

The church is organized into bands for missionary work, and thousands of copies

of *Present Truth* are being systematically distributed in the neighborhood of the tabernacle, in preparation for a meeting this coming fall. Our people are of good courage, and by the help of God they mean to do all in their power to hasten that day when the Redeemer shall return to claim His own.

J. W. MCCOMAS.

* * *

IN THE FAR EAST

WHEN I left home last July, on my present visit to the mission fields, an educational convention for the Far Eastern Division had been appointed at Shanghai for the latter part of March. For reasons that have arisen since, chiefly financial, this meeting was postponed. My work in the division at this time was therefore limited to visits to Singapore, Hongkong, Shanghai, Nanking, and attendance at the spring council of the division committee. I have already reported on Singapore.

Hongkong

After my roughest passage so far, by Japanese ship on the China Sea, I was met at Hongkong by Elder F. H. DeVinney, superintendent of the South China Union Mission, and spent a very profitable thirty hours at this interesting center. The mission headquarters are in a three-terraced building in Kowloon city on the mainland, Hongkong city (officially, Victoria) being on the island of Hongkong, separated from the mainland by a beautiful landlocked harbor. Funds are available for the purchase and building of our own headquarters in the near future.

Through sickness, furloughs, and other causes, the laboring force for South China has been painfully reduced. It requires much faith and courage from our veteran missionary in the Far East, Elder DeVinney, to carry on the work till relief can arrive. Added to the shortage of workers and funds, are the disturbed political conditions, making it unsafe for me to venture up to Canton on limited time to visit our boys' school and girls' school there, which are under the direction of Brother A. L. Ham and Sister Ida Thompson, respectively. In spite of wars and rumors of wars in the Canton section, these schools have continued their work while earnestly looking and longing for re-enforcements. They are laying the foundation for what will probably some day become a training school for South China.

While in Hongkong, it was fitting that I should visit the graves of three missionary heroes in the Happy Valley Cemetery, namely, those of Brother A. La Rue, Gertrude Thompson, and Mrs. Roy Falconer. The first was of much personal interest to me, since Brother La Rue was our sole missionary in China while I was conducting our first mission boarding school for Chinese boys in Honolulu, from 1897 to 1901. While I was in England in 1921, I met two workers who, while stationed on a British man-of-war in Hongkong harbor, received the truth from Brother La Rue. One of them is now a minister and the other the home missionary secretary of the British Union. Our aged hero has been sleeping for twenty years, and his works do follow him. The promising work of Sister Thompson was cut short in her prime at thirty, and she has been wait-

ing for ten years the call of the Life-giver from the beautiful spot where she is at rest; while Sister Falconer laid down her life after the brief span of one year's service. In contrast, it is interesting to note eight workers still in the harness who have given to China twelve, thirteen, fourteen (two), fifteen, seventeen, and twenty years (two), respectively, while Elder and Mrs. I. H. Evans have now entered upon their eighth year.

Nanking

In company with Prof. D. E. Rebok, principal of Shanghai Missionary College, I spent one day of great interest in the ancient capital of China and its environments. Since it has become a necessity to move the college out of the cramped compound in Shanghai to give it a chance to grow out on the land where such schools ought to be, we spent the day investigating educational conditions within the Great Wall of twenty-three miles' circumference, and looking at prospective locations at a safe distance outside the wall. Our trip took us to the Yangtse River, some ten miles away, through a beautiful rolling country, well watered, and fertile in soil, with twenty or more villages scattered about. This, being Mandarin territory, it seems to afford nearly every condition one can think of in favor of a location for a training school.

Nanking is about 160 miles north of Shanghai, and is a much more typical Chinese city. Here I had the privilege of visiting the language school, where I met Brother and Sister Cameron Carter, Anna Johnson, and Brother George Appel, hard at work, and where so many of our young men and women have made fine records in recent years. Here, also, I was pleased to see the foundation of our first Seventh-day Adventist church in this city under construction, the three mission homes in a fine location inside the wall, and the commodious rented quarters of our elementary and middle school, with successful vocational work being carried on, especially weaving. The language students and the workers were all in fine spirits, and passed on cheering words to the home folks.

Shanghai

Passing up the yellow waters of the Hwang Poo River to Shanghai was strikingly like going up the Hugli to Calcutta and up the Rangoon to Rangoon, with much the same distance and conditions except the climate. I was met by Brother S. L. Frost, just completing his seventh year of efficient educational service in the Far East. It was truly a privilege to meet the leaders of this our largest grand division of the General Conference, assembled from far and near for the one meeting they are privileged to have in a year,—their spring council. For ten days I divided my time between the council and the college, and the very hospitable homes of the workers in the compound, giving two studies a day as a rule, listening to the stirring reports of leaders, and sitting in counsel on large and difficult problems. Brother F. C. Gilbert was present throughout the meeting, assisting in counsel and giving deeply spiritual studies. He will attend union meetings in the field till autumn. God's blessing was present in power.

The problems of this great field are many and vast, and cannot be recited

here at any length. The devotion of the workers is notable. Having no associate or field secretary, Elder Evans is almost continually "in the saddle," having spent only three of the last twenty-eight months at his home, while Sister Evans undergoes the hardships of travel with her husband about half the time. Brethren O. A. Hall, C. E. Weak, and W. E. Gillis have been working for some time, with their wives in America for a more or less indefinite period, owing to their condition of health. The field workers often spend from three to six months at a time away from their homes, carrying with them much of the time their bedding, food, medicine chest, and other needful things. They are real fishers of men, searching out honest souls in the congested cities, villages, and by-paths of this ancient empire, with its most primitive modes of living and travel. With it all, the workers have only words of cheer and love for their work, the faithful, hard-working wives along with them, and say they do not want to return to the homeland except for a visit at furlough time. It is such a spirit that makes our world-wide endeavor possible.

In the entire division 1,838 persons were baptized in 1922, making the total membership at the end of the year a little less than 11,000. The mission offerings totaled about \$23,500, of which the Sabbath school gave about \$18,500. The college registered a total of 217 students above the elementary grades, about four fifths being boys.

The workers were much encouraged by, and appreciative of, the addition to their budget, made possible by the increased gifts of our people. Although this large division is expending a million or more dollars a year on its far-flung lines, yet considering the vastness of the work to be done, the forces are altogether too meager, and must be substantially increased in the near future.

Together with Brethren W. E. Gillis and Albert Munson and family returning on furlough, I am now aboard the "Empress of Canada," en route to Vancouver, on the last lap of my long journey around the world, after an absence of about ten months. While working over two divisions of the General Conference, and spending a short time in a third, I have been wonderfully preserved from sickness, am returning in better health and weight than when I left home, and have been protected from danger and accident by land and sea (including a serious train wreck in Ceylon). I thank and praise God with all my heart for these mercies, and can truthfully say that though I have never worked harder, I have never enjoyed my work so well in my life.

W. E. HOWELL.

Inland Sea, Japan, April 11, 1923.

* * *

UTAH GENERAL MEETING

The annual meeting for the Utah Mission field was held in Salt Lake City, May 16-20. The meetings convened in the Liberty Park Methodist church, our church in the city not being large enough to accommodate those in attendance.

The Utah Mission embraces all of Utah west of the Wahsatch Mountains, and the two southern counties in Nevada. This territory contains a population of 450,000, and at least 70 per cent of these are Mormons.

There are six Seventh-day Adventist churches in the field, with 195 members. There are three church schools, employing four teachers. Fifty-two children attend these schools, about one half of them coming from families not of our faith. The Sabbath school membership is 206.

During 1922 the tithe was \$5,000, and the mission offerings were a little more than 60 cents a week per member. I am informed that at least 25 per cent of this amount came from efforts put forth during the Harvest Ingathering campaign.

Elder A. J. Neilsen is superintendent of the field. Elder William Lewsadder is pastor of the Salt Lake City church, and has the oversight of the work in Salt Lake City. These two brethren are the only ordained ministers in the field. There is one Bible worker. One young man was sent out to work in the ministry for the summer. He taught a church school last winter, and will teach again the coming season. These, with the field secretary, compose the working force regularly employed by the conference.

Utah is a difficult field, and more than that, the superintendent says that at least 25 per cent of those who embrace the faith soon move from the field.

The camp-meeting was good. A spirit of devotion and a determination to seek the Lord were present from the beginning.

Sunday forenoon the Methodist people held their Sunday school. Then, at the request of their pastor, I spoke to them on tithing. Never, I think, did I address a more appreciative audience. The Lord witnessed to the word, and hearts were impressed.

Elder Neilsen and his fellow workers are planning an aggressive evangelistic campaign for the summer, and hope to have a good ingathering of souls.

W. F. MARTIN.

* * *

GLEANINGS FROM THE FIELD

Six members have recently been added to the church at Vicksburg, Miss., by baptism.

As a result of home missionary work done in Atlanta, Ga., and the meetings that have been conducted there, six were baptized and added to the church.

UNDER instruction received from Elder Leach, the Bible teacher at the Madison, Tenn., school, six members of the school accepted the truth, and were baptized recently.

A REPORT from Massachusetts shows that nine have been added to the Boston church by baptism; and five have been added to the Worcester church. The colored church at Boston has also added fourteen new members.

APRIL 28, twenty-one young people of the Atlantic Union College at South Lancaster, Mass., were buried in baptism by Elder S. M. Butler. The work in and around Boston is growing. Recently thirteen persons were baptized in the Boston church, six of whom were from the New England Sanitarium. The work among the colored people in that city is also having results, as is shown by the fact that Elder H. D. Green recently baptized fourteen new members.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

New York, Union Springs...June 28 to July 8
S. New England, Hartford, Conn.
.....June 28 to July 8
N. New England and Maine,
Rochester, N. H.Aug. 16-26

Central Union

Inter-Mountain, Cedaredge, Colo.
.....June 28 to July 8
Nebraska, HastingsAug. 16-26
KansasAug. 30 to Sept. 9
Missouri.....Aug. 23 to Sept. 2

Columbia Union

New Jersey, Mt. Holly.....July 5-15
West Virginia, Clarksburg.....Aug. 2-12
OhioAug. 9-19
W. Pennsylvania, New Castle.....Aug. 16-26
Chesapeake, Baltimore, Md.
District of Columbia.....Aug. 23 to Sept. 2

Lake Union

S. Wisconsin, Fair Grounds, Fond du
LacJune 28 to July 8
N. Wisconsin (eastern part) Glad-
stone, Mich.Aug. 6-12
Illinois, Springfield.....Aug. 16-26
N. Michigan, Big Rapids...Aug. 23 to Sept. 2
Indiana.....Aug. 23 to Sept. 2
W. Michigan.....Aug. 30 to Sept. 9
ChicagoSept. 13-23

Northern Union

IowaAug. 16-26

North Pacific Union

W. Washington, Puyallup.....Aug. 9-19
W. Oregon, Hillsboro.....Aug. 16-26

Pacific Union

Nevada, RenoJuly 9-15
CaliforniaAug. 9-19
S. California, Los Angeles.....
.....Aug. 23 to Sept. 2
ArizonaSept. 6-16
S. E. California, Arlington.....
.....Sept. 28 to Oct. 7

Southern Union

La.-Miss., Baton Rouge.....Aug. 5-15
TennesseeAug. 16-26
AlabamaAug. 23 to Sept. 2
KentuckyAug. 30 to Sept. 9

Colored

La.-Miss., Baton Rouge.....Aug. 5-15
KentuckyAug. 30 to Sept. 9

Southeastern Union

CumberlandAug. 23 to Sept. 2
Carolina, Charlotte, N. C.....Aug. 30 to Sept. 9
GeorgiaSept. 6-16
FloridaNov. 1-11
Colored meetings on same dates.

Southwestern Union

S. Texas, HoustonJuly 9-19
N. Texas, N. Fort Worth.....Aug. 2-12
Oklahoma, Oklahoma City.....Aug. 16-26
Texico, Lubbock, Tex.Aug. 23 to Sept. 2
Arkansas, Little Rock.....Sept. 6-16

Colored

Oklahoma, Guthrie.....July 26 to Aug. 5
Arkansas, Little Rock.....Sept. 6-16
N. Texas

Eastern Canadian Union

Ontario, Oshawa.....June 28 to July 8
Maritime, Moncton.....July 5-15

Western Canadian Union

Saskatchewan.....June 28 to July 8
Manitoba, Winnipeg.....June 28 to July 8
Alberta, La CombeJuly 5-15

MISSISSIPPI CONFERENCE ASSOCIATION

The annual meeting of the Mississippi Conference Association of Seventh-day Adventists, a corporation, will be held at Baton Rouge, La., in connection with the camp-meeting, Aug. 5-15, 1923. The purpose of the meeting is to elect officers for the ensuing term, and to amend the constitution, and attend to such other business as may properly come before the delegates. The first meeting will be held at 11 a. m., Tuesday, Aug. 7, 1923. Delegates to the conference are members of the Association.

W. R. Elliott, Pres.
A. B. Schroader, Sec.



LOUISIANA-MISSISSIPPI CONFERENCE

The regular annual session of the Louisiana-Mississippi Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Baton Rouge, La., Aug. 5-15, 1923, for the purpose of electing officers for the ensuing term, and the transaction of such other business as may properly come before the delegates assembled. The first meeting will be held at 11:30 a. m., Monday, Aug. 6, 1923.

W. R. Elliott, Pres.
A. B. Schroader, Sec.



REQUESTS FOR PRAYER

One of our Review readers requests prayers that she and her children may live so close to the Lord that they may be saved, and she also desires prayers that she may hear from her son.

A sister in Oregon requests prayers for healing, according to the will of God.



CHANGE OF ADDRESS

The address of Alfred Bacon is now 17 Orford Road, Walthamstow, E. 17, England. The telegraphic address is "Escapement, Walt, London."

The Nebraska Conference and Tract Society have been moved from College View to 1115 West Charles St., Grand Island, Nebr. All communications to the officers of the conference and the tract society, and to all departmental officers, should be sent to the above address.

S. G. Haughey, Pres.

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.

Pinder.—Brother H. Pinder, formerly of Jersey City, N. J., died suddenly of heart failure in the city of Detroit, Mich., May 24, 1923.

J. C. Stevens.

Smith.—Maggie Possman Smith died in Acton, Ind., April 20, 1923. Her husband and one son survive her.

W. A. Young.

Johnson.—Mrs. Pennie Johnson was born in August, 1867; and died at her home in Greensboro, N. C., May 18, 1923. She leaves to mourn, three sons, two daughters, and one sister.

J. A. Bookhart.

Dybeck.—Sven A. Dybeck was born in Sweden, July 25, 1857; and died in Hartly, Md., May 28, 1923. His death is mourned by his wife, son, and daughter.

G. Medairy.

Billmire.—Mrs. Elizabeth Billmire was born in Coshocton County, Ohio, Feb. 24, 1841; and died at Longmont, Colo., April 1, 1923. When a child she heard the preaching of William Miller, and later became a member of the Seventh-day Adventist church. There are left to mourn, one son, four daughters, one brother, grandchildren, and great-grandchildren.

* * *

Affolter.—Mrs. Fiducia M. Bliss-Affolter was born near Princeville, Ill., April 15, 1851; and died near Cedar Rapids, Iowa, Jan. 25, 1923. She was married to W. H. Affolter, Dec. 23, 1882. She accepted present truth when nine years of age, and died triumphing in the blessed hope. Her husband and five daughters are left to mourn.

J. C. Clemens.

Robbins.—Mrs. Alida Robbins fell asleep at Clyde, Tex., March 17, 1923, aged seventy-nine years. She had been a faithful Sabbath keeper for over forty-five years. She, her husband, and five children, sleep, awaiting the resurrection. Two sons, two daughters, with a niece whom she reared, and other relatives and friends mourn her death.

Minnie Robbins.

Larimore.—Sarah Elizabeth Larimore, wife of Cornelius Larimore, was born March 28, 1844; and died at the home of her daughter in Chicago, Ill., May 24, 1923. She became a charter member of the first Indianapolis church. Her husband with seven of their twelve children survives.

W. A. Young.

Hollingsworth.—C. W. Hollingsworth was born in Sioux Rapids, Iowa, Aug. 17, 1865; and died near Ronan, Mont., May 22, 1923. In 1888 he was united in marriage with Miss Gussie Clark. He embraced the truth about the year 1891. He leaves to mourn, his companion, two daughters, three brothers, and three sisters, besides a wide circle of friends.

A. W. Wennerberg.

Fisher.—Charles Matthew Fisher was born near Louisville, Ky., Dec. 23, 1844; and died near the place of his birth, April 27, 1923. Brother Fisher was reared in the Catholic faith, but when a young man he became a Protestant through reading the Bible. In 1913 he and a daughter heard and accepted the truth. He is survived by one son and two daughters.

C. W. Curtis.

Splan.—Mrs. Isabell Patterson Splan was born in Stayner, Ontario, Canada, in the year 1848; and died at Superior, Wis., May 4, 1923. She was united in marriage with W. R. Splan in 1880. To this union six children were born, two of whom survive. She accepted the third angel's message about seven years ago.

J. J. Irwin.

Waite.—James Russell Waite was born in Wilcox County, Alabama, Dec. 19, 1840; and died at his home near Quitman, Miss., May 12, 1923. He with his family accepted present truth at Silas, Ala., in 1877. His wife and eight children have preceded him in death, and he is survived by only one son.

M. L. Wilson.

Bloodheart.—David Bloodheart died at his home in Crestline, Ohio, June 7, 1923, at the age of ninety-one years. He was a Sabbath keeper for more than thirty years. He is survived by his wife, nine children, eighteen grandchildren, twenty-six great-grandchildren, and one great-great-grandchild.

J. W. Watt.

Bunker.—Cyrena Elizabeth Bunker was born at Starksboro, Vt., Aug. 11, 1848; and died at Randolph, Vt., April 28, 1923. In 1864 she was married to Henry H. Perry. She accepted the truth about thirty years ago. Her four sons survive her.

D. U. Hale.

Waggoner.—George H. Waggoner died at his home in Orwell, N. Y., March 26, 1923, at the age of seventy-four years. He had been a member of the Seventh-day Adventist church for about forty years. His wife, two sons, and one daughter mourn their loss.

Mrs. Ellen Waggoner.

Huffaker.—Eveline Huffaker was born in Bowersville, Ohio April 7, 1847; and died at her home in Mount Vernon, Ohio, April 13, 1923. Sister Huffaker accepted the faith under the labors of I. D. Van Horn and George I. Butler. She is survived by five children.

H. J. Detwiler.

Phillips.—Stanley Phillips was born in Osseo, Mich., April 7, 1873; and died in Toledo, Ohio, May 27, 1923. He leaves to mourn, his invalid wife, father, mother, and three brothers.

R. E. French.

Knutson.—Mrs. Rachel Blom Knutson was born in Grorud, Norway, March 21, 1899; and died at Thief River Falls, Minn., June 4, 1923. Her husband, one child, father, mother, two brothers, and three sisters mourn their loss.

Anol Grundset.

Green.—Richard Green was born Dec. 20, 1846; and died in Nebo, Ky., May 12, 1923. Thirty-eight years ago he accepted the third angel's message. He is survived by his wife and seven children.

I. E. Bradley.

Bryant.—Herald Joseph Bryant, son of Elder Robert J. and Mary A. Bryant, was born in Kingston, Ontario, July 6, 1900; and died in Louisville, Ky., April 3, 1923. He is survived by his father, mother, one brother, and one sister.

C. W. Curtis.

Perry.—Mrs. F. L. Perry, née Courser, was born in Madison, S. Dak., June 26, 1879; and died in Mexico City, Mexico, June 7, 1923. Her death was due to smallpox, to which she thought she was immune, having been vaccinated many times with no effect.

She was educated in a normal school, and later went to Union College, Nebr. In 1898 she was married to Franklyn L. Perry, and with him entered conference work the following year, where they remained for six years. In 1905 they were asked to pioneer the work in Peru, where they remained four years. Returning on furlough, they labored in the Manitoba Conference, and in 1911 returned to South America, this time to take charge of the work in Uruguay. Four years later, Sister Perry accompanied her husband and son to Chile, where Elder Perry was elected to the presidency of the conference. In 1919 he was transferred to the presidency of the Argentine Conference. They attended the General Conference last year, and in December they arrived in Mexico, where Elder Perry has been superintendent of the mission.

Elder F. L. Perry, her husband, and Lloyd Perry, her son, together with her mother, brother, and three sisters, mourn their loss.

Henry F. Brown.

Heald.—Lucy Lillian Comstock was born Aug. 26, 1885, in the little town of Nauvoo, Pa. Early in life she prepared herself for work in God's cause by taking the nurses' course in the Battle Creek Sanitarium, where she graduated with honors. While there she was baptized, and became a member of the Seventh-day Adventist church.

In 1907 she was united in marriage to B. M. Heald. Immediately afterward they accepted a call to labor in the East Pennsylvania Conference, and have gone hand in hand in God's work ever since. They have labored in the Columbia, Pacific, South-eastern, East Canadian, and Atlantic Union Conferences, and in each field of labor our good sister has left behind her a host of true friends.

In the month of August, 1922, Brother and Sister Heald were called to the Maine Conference, Elder Heald being elected president of that field. Soon after arriving in Maine, Sister Heald contracted bronchitis, which finally resulted in heart trouble and other complications. She was taken to the New England Sanitarium at Melrose, Mass., where loving hands did all that could be done to bring her back to health, but to no avail. She was ready to go when God called her, and passed sweetly away to rest, May 25, 1923. Her husband and other loved ones were with her in her last hours.

Her mother, Mrs. Ellen M. Comstock, who for thirty-three years had been a faithful Seventh-day Adventist, was laid to rest three months previous to her daughter's death.

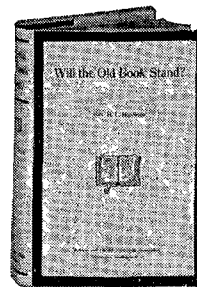
There are left to mourn their loss, her husband, Elder B. M. Heald, president of the Maine Conference, three brothers, and one sister. The body was taken for burial to the little town of her girlhood, Nauvoo, Pa., the funeral service being conducted in the little Union Chapel.

J. K. Jones.



TWO NEW BOOKS

Just from the Press



Providences of the Great War

By W. A. SPICER

Of all the books which have recently come from the press, perhaps none will appeal more to our people than this new book by Elder Spicer.

Many stories have been told in connection with the Great War, but none so grip the heart of the reader as the unquestionable providences of God in the protection of those who trusted in Him as they were confined in front-line trenches, in army camps, in prisons, etc.

Every Page Is Inspiring

The author has collected these incidents during his travels in the various countries of Europe and in other lands. They serve as examples of God's continuous care for His children.

Young and old will enjoy this new book.

235 pages, with illustrations, bound in cloth; price, \$1.25.

Order of your tract society

Will the Old Book Stand?

By H. L. HASTINGS

Experience in Meeting Infidelity

Few men are found today who write or speak upon the subject of this book with skill and power as did H. L. Hastings. His writings are welcomed by all lovers of the Bible. This selection is from his published works, which are now found only in great libraries or in private collections.

In the Library of Congress, at Washington, D. C., may still be found on file, copies of tracts and pamphlets issued by H. L. Hastings between the years 1860 and 1895, under the general title, Anti-Infidel Library.

A Valuable Addition to Any Library

This is not only a timely book to meet the present tendency to discredit the authenticity of the Scriptures, but it is brightened with striking examples which the author has used in meeting infidelity, and which are invaluable to every Bible student.

350 pages, cloth, with jacket cover; price, \$1.50.

Order of your tract society



WASHINGTON, D. C., JULY 5, 1923

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

A. G. DANIELS J. L. SHAW C. H. WATSON
I. H. EVANS L. H. CHRISTIAN J. E. FULTON
D. MONTGOMERY W. H. BRANSON E. E. ANDROSS
W. W. FLETCHER CHARLES THOMPSON
CIRCULATION MANAGER L. W. GRAHAM

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

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

BROTHER AND SISTER MELVIN OSS, who were recently graduated from Union College, sailed June 23 for England. After taking some special work in Livingstone Medical College, they will continue their journey to India, where they will engage in vernacular work.

* *

BROTHER W. R. LAKE and his wife, who for years have rendered acceptable service in connection with the medical work in India, arrived June 7 from England, on the "Olympic." Brother and Sister Lake expect to spend some time in this country, attending school, and acquainting themselves with methods of work here, after which they plan to return to India.

* *

We regret to learn, through letters from St. Helena, Calif., that Elder J. N. Loughborough was confined to his bed for several days in consequence of a fall which he had some two or three weeks ago. While descending the stairs, his cane gave way, and he fell, causing injuries to his back and elsewhere. He is so far recovered that he is able to be around in a wheel chair, but necessarily at his advanced age his recovery is slow. Let us pray that God will raise up His aged servant so that he may continue to bear his testimony as he has for so many years.

* *

A LETTER from Brother C. E. Rice, business manager of the St. Helena Sanitarium, informs us of their unfortunate loss by fire, which occurred the morning of June 18. The fire originated in the power house, resulting in its destruction, together with the carpenter shop, the paint shop, and the front of the laundry. Their boilers were uninjured, but the engines and generators were completely ruined. The total loss amounts to about \$20,000, with an insurance of \$6,000. Brother Rice feels that it was truly providential that other near-by buildings were not destroyed. With the exception of some minor burns and bruises, no one was injured. The sanitarium immediately secured a large traction steam engine from the Pacific Union College, and this will enable them to keep up their service

until they are able to rebuild. This they plan to do in the near future. The sanitarium is enjoying a good patronage, and this accident will not affect the service which they will be able to render during the summer months.

* *

THE COLORADO SPRINGS CONVENTION

It was the good fortune and great pleasure of the editor to be able to attend the Educational and Missionary Volunteer Convention at Colorado Springs, Colo., June 5-19. More than five hundred delegates and visitors were present. These embraced the presidents and principals of colleges, seminaries, and academies, field secretaries, several presidents of conferences, members of the General Conference Committee, and other visiting brethren and sisters.

An excellent spirit pervaded the gathering throughout. Personally, we never enjoyed such sweet communion and association with our brethren and sisters at any large meeting as we did at this convention. There was great freedom of discussion in the plans and methods which were adopted, but with all the discussion there was manifested a kindly spirit of consideration for the opinions of others. We believe that the decisions reached will go far in the promotion of these important departments of work in the future.

The keynote of the Educational Convention was struck in the opening addresses from Prof. W. E. Howell and Prof. C. W. Irwin. By a unanimous vote the convention requested that these be published in the columns of our church paper. They will appear in an early issue. We shall also place before our readers the more important decisions reached by the council, and some of the other excellent papers presented in the two departments of work.

* *

A GRACIOUS RESPONSE

THE General Conference Committee, in inviting the Australasian Union Conference to join in the Big Week campaign and devote the proceeds of its efforts during 1923 toward our publishing work in France, asked that that union raise at least \$10,000. And it was suggested that they endeavor to make up from their operating funds any amount which they might fall short of \$10,000. A letter just received from Brother T. W. Hammond, treasurer of the Australasian Union, states that the campaign did fall short, due perhaps to the fact that the Big Week idea is a new thing with our brethren in Australia. But he says further:

"We held a committee meeting here last week, and at that meeting it was unanimously voted by the brethren that the Australasian Union Conference make up the deficiency on the Big Week Fund, so as to enable us to send \$10,000 to the General Conference. We had, of course, made no provision for this in the budget. When the full returns are in from the Big Week campaign, I think we shall find we need to make up about £500 (\$2,400); but the brethren felt that the work in France should not go behind any on our account, and as you had asked

us to provide the \$10,000, we will meet your request in the matter. Our desire is that the Lord will add His blessing to this money."

This gracious and generous response on the part of our brethren in the Australasian Union is greatly appreciated by the General Conference Committee, and will prove a blessing to our brethren in France, who are laboring earnestly to build up the publishing work there.

H. H. COBBAN.

* *

UNION COLLEGE

It has seemed advisable for a few statements to be made relative to Union College through the columns of the REVIEW:

Letters have been coming to the Central Union Conference, asking if the college is to be continued. Some, it seems, have gathered the idea from newspaper reports that the school is to be discontinued. This is a mistake. There is some talk of selling Union College; but if the college is sold, it will not move from its present location for at least one year from the time of the sale. When it moves, the board expects it to move with all its present faculty and strength, and add to its usefulness by having more land and a larger number of industries by which students may learn a trade and help to pay some of their expenses in college.

No one need to be disturbed by rumors that Union College is to close its doors, for there has been no such intention on the part of the board or the faculty. We wish to assure our patrons in the Union College district that the school is to do the same good work as always. Its standards will not be lowered in the least. Those who have been planning to come to school may be assured of finding the school in College View, with its doors open to receive students.

We trust these statements will answer the questions that seem to be in the minds of prospective students.

S. E. WIGHT, *President*
Union College Board of Trustees.

* *

THE HISTORY OF SEVENTH-DAY ADVENTISTS

Not for a long time in our missionary literature have we had a connected and comprehensive history of our denomination. But Prof. M. E. Olsen, who has been at work for some years on the manuscript of a new denominational history in book form, has written a series of thirteen articles on the remarkable and fascinating story of the rise and growth of Seventh-day Adventists, which are to appear in the *Signs of the Times*, beginning with July 17. These contributions are profusely illustrated with rare photographs of our early pioneers and institutions, which will be of intense interest to every Seventh-day Adventist. His articles are written with those not of our faith in mind, so that your non-believing relatives, friends, and neighbors will receive a great amount of information and enlightenment on Seventh-day Adventism. Professor Olsen begins with Edward Irving and William Miller, and brings his story down to 1923.