

The Advent Review and Sabbath Herald



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No. 32

THE GOSPEL TO ALL NATIONS

How Much Shall I Give This Year to Missions?

A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All His soldiers are under marching orders always. They are commanded to "Go!"

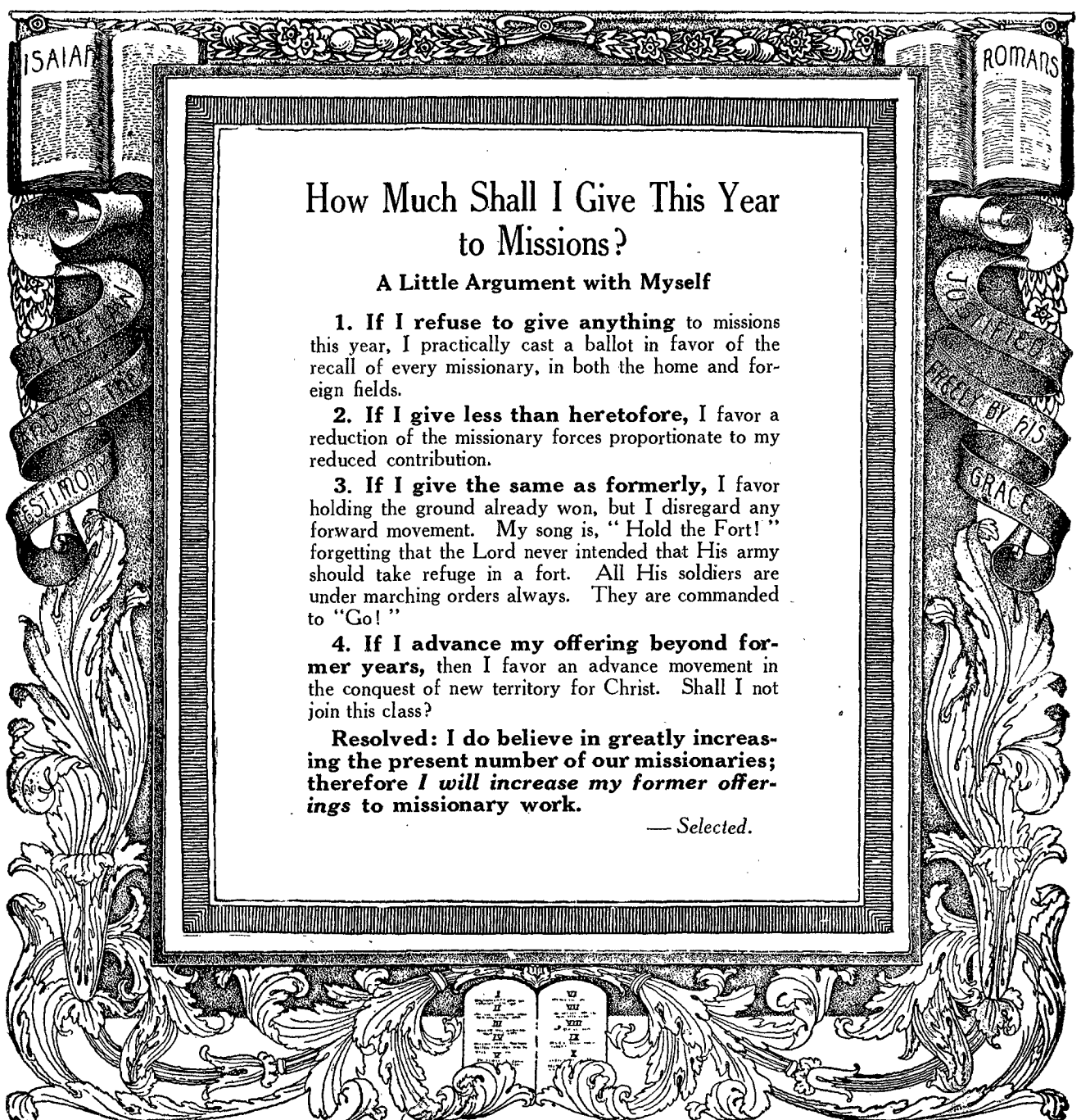
4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.

— Selected.

ISAIAH

ROMANS



Comment on Current Events

THERE is a great deal of misinformation abroad concerning prohibition. Without doubt more liquor is being consumed in certain circles than would be readily admitted by the offenders. Beyond question, too, this is frequently bad liquor as compared with the alcoholic beverages obtainable in wet countries. The mixtures of creosote and similar substances which the informed tell us go into the making of synthetic gin, are beyond all peradventure out of place in the human stomach, and may be even more out of place there than alcohol. That is a question of degree, and may be referred to some debating society as an interesting point for academic discussion. It has no practical bearing on the principles involved in prohibition, and probably will have very little influence in determining whether the national experiment in sobriety shall fail or succeed. The resort of wet propagandists to such arguments as the alleged failure of prohibition to prohibit and the fact that drinkers are imbibing worse substances than alcohol, is an admission of weakness. If prohibition does not prohibit, why be so bitter against it? And granting that there are more distressing poisons than alcohol and that men may be foolish enough to swallow them, just how does that indicate that the use of alcohol should be made easy and general?

The fact of the matter is that while the Atlantic coast may be cluttered up with the refuse of America's notorious rum fleet, and swift trucks with wet cargoes may be slipping southward over their "greased" routes from the Canadian border, and while it is the smart thing for the moment to pretend that prohibition is a joke, there is a lot of sound sense underneath all this, that is not expressing itself very loudly, but that believes thoroughly in prohibition and backs it passionately on occasion.

With all the sincerity and frankness boasted by the modern generation, there is a deceit of its own that it practices. It is not afraid to laugh, but it sometimes is afraid not to. Other generations may have been overly sentimental and furtive about some things, but some of them, at least, had the kind of candor that made them unashamed of sober thoughts. It may or may not have been to their credit, but it was the style of the times, and styles have changed. We have come now to an age when emancipation has hired a press agent, and is telling all the world what a wonderful thing is the new freedom from pretense. Yet the flimsiest pretense of all flourishes in the silly pretense that there is no pretense and in the effort to appear blasé. Life is one continuous performance of burlesque, mostly trite and tiresome, but frequently too absurd and deserving of loud, derisive laughter, according to the view that many people would like us to think they entertain. But if you scratch ever so little through this current style in veneer, you will find in a surprisingly high number of cases that the masqueraders do not feel at all as they pretend. And that is what is the matter with prohibition. It is suffering from the burlesquing tendency of the age of jazz. Sentiment appears to be against it. It is laughed at and ridiculed and flouted in jocular fashion, but an amazing number of votes are for it.

A lecturer recently invaded a certain section for the first time. Feeling a little dubious of his ability to strike the right note, he asked a gentleman he chanced to meet on the train what would take with the people.

"Talk religion, boost the dominant local party, and knock prohibition," said the gentleman.

"Why, I supposed this section favored prohibition," said the lecturer.

"They do," his companion replied, "but they like to laugh at it."

That comes nearer telling the story for America at large than many thirsty folks are disposed to believe.

* * *

THE Near East Conference has at last drafted a treaty that is acceptable to Turkey and the Allies, and that has the approval of America in points affecting her interests. This is the second treaty to be concluded as a basis for ending the technical state of war that has existed since Turkey became the ally of Germany in the recent world struggle. The former treaty, that of Sevres, was signed by the sultan, but rejected by the self-constituted National Assembly at Angora. In the ensuing war, Greeks and National Turks played the principal rôles, with Great Britain under the Lloyd George ministry backing Greece, and France at least giving comfort to the Nationalists. With the collapse of the Greek forces in Asia Minor the Turks were in a position to demand the rewriting of the treaty, and the protocol, concluded at Lausanne July 16, is the result of negotiations that have been dragging on for nearly a year.

"Little by little, by terrible tenacity, these Turks get more and more out of us," one of the Allied delegates at the conference is reported as saying. But tenacity was not the only asset of the Turk at Lausanne. His traditional shrewdness in manipulating one international element against another stood him in good stead. First the boggy of Red Russia was employed with considerable effect, and at the end America's stand on the open door was used to escape commitments on concessions. This is not the first Turkish step toward adopting America as a sort of guardian or foster parent, and if the advances end short of involving the United States inextricably in Near Eastern affairs, it will be a marvel. Not that America seems reluctant. The extension of the interests of big business into the Black Sea region has

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

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No. 32

The Message and Its Friends

An Introductory Study

JOHN ORR CORLISS

GOD has so ordained that no enterprise, even of heavenly origin, can prosper without the support of genuine friends. Avowed patrons of any undertaking, having but indifferent activity toward its maintenance, cannot impart life and potency to it, or give it standing among those who might add to its influence. Only positive, true associates, those who cannot be daunted by disaster-threatening difficulties, but will meet bristling barriers with obstinate persistence and conquering energy, can become sureties of success in any great endeavor. In short, nothing less than such qualifications can mark real friendship toward an adopted cause.

Salvation's purpose, the greatest ever known, must needs have such friends to insure its success. Although that project was launched in heaven, God, its author, never designed to carry it forward to its climax independently of man. Tracing this back to its inception, one learns that Jehovah's first act after speaking the material world into existence, was the creation of an associate bearing the divine image, through whom all human intelligences might receive the counsel of the Almighty. This was to establish a princely union of heavenly power with an earthly agent, for the purpose of accomplishing an eternal purpose.

But in such an arrangement, that one eternal principle had to be recognized: "Ye are My friends, if ye do whatsoever I command you." John 15: 14. It was the failure of the first pair to maintain this fundamental relationship that discredited their standing as friends of God's eternal plan.

The call of Abraham to leave his native land in search of a "better country," of which he knew nothing, may well illustrate the friendship required to have an earthly part in Heaven's co-operative plan of redemption. The covenant concluded with him not only anticipated the sacrificial work of Christ on man's behalf (John 8: 56; Heb. 2: 9), but it also considered prophetically the Lord's second coming to bestow upon that father of the faithful the fulfilment of that original promise made to him when on his way to a land which was to be reached only by following implicitly the daily leadings of a divine Director. (See Rom. 4: 11 and Gal. 3: 16, 29, in connection with Gen. 13: 14-17.)

So by faith alone, without ever having actual possession of the promised portion (Acts 7: 2-5), the patriarch looked beyond the temporal domain to a land having a capital city with imperishable foundations, the builder of which was to be his covenant-

keeping God. Heb. 11: 8-10. Being counted as the "father of all them that believe," Abraham's legitimate heirs would plainly be expected to view by faith the same objective which so strongly influenced his life. Especially should this be true of those who entertain the hope of an immediate appearing of the royal "Seed" of Abraham from heaven, to give to every one his due. Matt. 25: 31-34.

It is not likely that Abraham fully comprehended all that the covenant made with him implied. His faith probably would not have been so remarkable had he known all the details of the plan. God's method with men has ever seemed mysterious. His demand for Israel to borrow golden ornaments from the Egyptians, as they were starting on their wilderness journey, must have seemed strange to them, yet God knew why He required it. In a short time a "tabernacle of witness" was to be established, which would require much gold, so provision was made for the people to have material for its building. The early disciples of Christ, also, though called to live in the Master's very presence, were not given fully to know the meaning of His earthly mission. John 16: 12. Their faith in the divine Word alone maintained their friendship for the cause for which He stood, and so they followed on, not discerning what it all meant. Acts 1: 6.

It was the same with the first believers in the final message of preparation for the Lord's return to earth; for they had little conception of what their ardent utterances involved. It remained for a Seventh Day Baptist woman of western New York to light a torch of truth that gave the remnant of that early movement direction and purpose.

Late in 1844 this woman, Rachel D. Preston, went on a visit to Washington, N. H. Finding there a band of perplexed and bewildered Adventists, she zealously taught them that the seventh day of the week ought to be sacredly observed as the Sabbath. The result of this was that about forty of these people received her teaching, which established them as Seventh-day Adventists. Neither this woman nor those new converts had then any suspicion that the step they were taking was the beginning of a movement destined to call together, under a single banner of faith, people from every nation and tongue. Rev. 14: 6-12.

Yet from small beginnings God has ever brought together the tangled threads of His eternal purpose, and woven them anew in settings of testing faith. He has followed the same plan in the development of

His closing message to the world. The truth that began to shine in a small way in that New Hampshire village was not to be put under a bushel, for God Himself was directing.

One of that little company, T. M. Preble, quickly began preaching the Sabbath message in connection with the doctrine of the Lord's coming, and as a definite requirement of the time just preceding that great event. He also wrote a strong essay in its defense, which was published in the *Voice of Truth*, a paper issued from Rochester, N. Y., Aug. 27, 1845. This was in reply to an article from Joseph Marsh, in which was advocated the "no law" position. After the citation of some historical facts regarding the transference of Sabbath rest to Sunday observance, the article closed with the terse statement: "Thus we see Daniel 7:25 fulfilled, the 'little horn' changing 'times and laws'! May the Lord deliver us from being the Pope's Sunday keepers and God's Sabbath breakers."

Doubtless this man would have proved himself one of the most able friends of the Sabbath truth had his courage sustained the shock of opposition he met from his old Adventist associates. But strange to say, he at length turned to be one of its most rabid antagonists. The probable reason for this perverse course was that he failed to retain a sense of its importance as related to the closing work of the gospel.

But though the loss of Elder Preble to the message was thought quite material at the time, before he became its enemy he was the means of bringing it to the notice of Captain Joseph Bates, of Fairhaven, Mass. This man embraced the Sabbath as an important factor of truth for deciding one's courage and capacity to maintain gospel principles, and so at once began its propagation. Yet the good man had indistinct views, as did many others, as to the scope of the movement that was to become distinct because of the testing Sabbath truth. Indeed, he had so slight an idea of it that he thought the Master's return need not depend on international effort. He therefore maintained that representatives of the world's nations residing in America would fulfil the specifications of prophecy by writing letters on the subject of truth to relatives abroad. In fact, so far as I know, that was a generally accepted view of those early days, concerning the spread and close of the message. In other words, time was too short to think of going abroad with the message. So shortsighted was the human view of what God purposed for His closing work!

But my personal association with that delightful man, Joseph Bates, will be recounted in a following article.

Glendale, Calif.

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Worthy Examples

E. R. ALLEN

At a meeting held recently in one of our large schools, the speaker was a missionary from Korea. He is a man of long experience, and the faculty and students felt he would bring them a live message, warm from the field of action. Hence the president of the school informed the speaker that he could have all the time he wanted, that the audience would not become weary if he spoke at considerable length. But the missionary replied that he never spoke more than forty-five minutes, and he kept his word, stop-

ping when the interest in the subject of missions was at its height. Every one was pleased, and eager for the next opportunity to hear the same speaker.

A short time later the president of the General Conference made the school a visit, and in honor of the occasion, and that all might receive the benefit of his instructions, everything was laid aside and the time given to the visitor. He also was told to take as much time as he wished in speaking to the school. Again the reply came that he would not weary them with a long meeting, nor did he. He spoke twice to the school, and each time closed while the congregation was fresh and hungry for more.

These are worthy examples that we wish all our speakers would emulate. But they are the exception, rather than the rule. Occasionally some one calls attention to this failing,—of making long speeches,—but we fear it is not read by those who need it. How much more good would be done, how much valuable time saved, if the admonition of the Lord would be heeded on this point. In Volume VI of the "Testimonies" is found this quotation:

"Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point. Do not think when you have gone over a subject once, that you can pass right on to other points, and the hearers will retain all that has been presented. There is danger of passing too rapidly from point to point. Give short lessons, in plain, simple language, and let them be often repeated."—*Pages 55, 56.*

It seems that the greater the man, the less voluble he is. It is said that careful preparation permits a sermon to be delivered in thirty minutes, while lack of preparation necessitates an hour. Martin Luther was a man who realized the value of preaching, and really gave the sermon its present place in the heart of religious service. But he warns against the long and tiresome sermon. He wrote:

"A good sermon must be delivered slowly and without screaming or startling gestures. . . . Above all, a sermon must not be long. A preacher must cultivate the art of saying much in a few words. . . . A good preacher will stop when the people are anxious to hear more of him, and think the best is still coming. But if they are disgusted and unwilling to listen any longer, wishing that he might come to a close, it is a bad thing."

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The Work of Revival

PERCY BROCKNER

THE admonition is: "Quench not the Spirit. . . . Prove all things; hold fast that which is good." 2 Thess. 5:19-21.

"Prove me now," the Lord is saying. "Seek ye first the kingdom of God, and His righteousness," and I will "open you the windows of heaven, and pour you out a blessing," such as you will not be able to receive. That rain of righteousness will bring peace to the troubled heart, with quietness and assurance of deliverance from the sins that have in times past so easily beset us. The Lord has determined to preserve to Himself a people who will be blameless before Him at His coming. He is faithful, and will do it. In proving the Lord, one's faith will be strengthened, and spiritual feebleness will vanish.

The time has come for God's people to die to self altogether, and to seek earnestly, without wavering, to do the will of God; so shall we find that God is a God of peace and love, and a mighty Saviour.

Let us prove Him by holding fast to His promises until they are fulfilled in our lives, and we stand faultless and unspotted from the world.

The Remnant Church

An Outline Study of the Development of This Movement

J. F. PIPER

WHY are we not all Roman Catholics, or Episcopalians, or Presbyterians, or Methodists, or Baptists, or some other religious persuasion? Seventh-day Adventists believe that God has called this people into existence to fulfil His word; not that He wanted a different people, but an obedient people.

That there are definite reforms demanded of the professed religious world at this time, is very evident to the Bible student. The apostle declares:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . truce-breakers, false accusers, . . . despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. "Ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Paul's charge to Timothy was,

"Preach the word; . . . for the time will come when they will not endure sound doctrine; . . . and they shall turn away their ears from the truth." 2 Tim. 4:2-4.

Why So Many Denominations?

It never was, nor is it now, in the order of God that there should be so many isms. The Lord Jesus prayed that His followers might be one, as He and the Father are one. He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one." John 17:11, 20, 21. "There is one body, . . . one faith," says the apostle. Eph. 4:4, 5. But we see the religious world broken up into many fragments. There are many of God's children in these different denominations.

The Origin of the Church

In the early history of the world, God's people were grouped in families. The first-born son of the family succeeded the father as priest of the home. This order prevailed until the church was established. "The Lord said unto Moses, . . . Say unto him [Pharaoh], . . . Let My people go, that they may serve Me." Ex. 8:20. The divine comment on this scripture shows that God counted the Israelites the church in the wilderness. Acts 7:38. (Church means a called-out people.) The first church organized was a Jewish church, and they were the chosen people of God. His mighty power and His great mercy were manifested to them in their miraculous deliverance from the Egyptians, in the crossing of the Red Sea, in supplying their food and water in their wanderings in the wilderness, and in giving the cloud that protected them from the sun by day and gave them light at night. Yet with all these evidences, and many more, they were frequently murmuring and complaining, and at times rebelling against God, so much so that He allowed them to be taken into captivity by heathen nations, until they could learn obedience.

Eventually God told them He would allot to them only seventy weeks (prophetic time, Eze. 4:6), or 490 years (Dan. 9:24), in which He would prove them; but they failed in the test. They rejected Christ, and brought about His crucifixion. Just a few years later they stoned to death the Christian Stephen, and started a great persecution against the Jewish Christian church (Acts 8:1-4), eventually causing Paul

and Barnabas to turn to the Gentiles with the gospel.

The Gentile churches have not been loyal to their charge, for we find warnings from the apostle Paul that some were proving untrue even in his day. Acts 20:28-32. As the church began to drift from light and truth in the first century, it was not long until the sacredness of God's Word was lost sight of, and the professed religious world sank into error and superstition.

But there were honest seekers after God in those times, and many laid down their lives in martyrdom because they would not consent to the practices of a world-loving church. Eventually Huss, Luther, Knox, and Calvin were found, who proclaimed anew the gospel message. The Wesleys, Roger Williams, and others led out in reforms which were blessed of God.

But when a Christian body reaches the place where it is content with what it has achieved, and refuses to accept new light as God reveals it, the Lord leads out the honest-hearted ones in a reformation. The wise man once said that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18); consequently, when a Christian society bind themselves with a creed by which they govern themselves, thus refusing to walk in new revelations from God, He is compelled to lead honest-hearted persons out and away from their former associates. Thus it was that the Lutheran, the Baptist, and the Methodist churches came into existence.

Early in the last century, definite signs of the Lord's soon coming were shown in the heavens and in the earth. The time of His judgment had come. Rev. 14:6, 7. He then had a message for His people, and a great religious awakening swept the country, not only in America, but also in Europe. Ministers in different parts of the world began to proclaim the soon coming of Christ. Many world-loving Christians were not ready for His coming. They were unwilling to sacrifice the world, refusing to heed the call, and make diligent preparation of heart and soul.

Modern Reformers

Among those who were foremost in this reform movement in America was a devoted Bible student, a Baptist, by the name of William Miller, who through earnest study of the Scriptures was led to believe that God's judgment hour did not take place at death, as was taught from many pulpits, but rather that God had a specified time for the judgment.

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18.

"Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

Paul taught that the judgment was to come, but he did not look for it in his day. Acts 24:25. John tells us that the hour of His judgment is come. Rev. 14:6, 7.

Mr. Miller, after studying the prophecies of Jesus (Matthew 24), and those of Daniel 2, 7, 8, 9, 11,

and others in the Revelation, believed that the time of the judgment hour had come. Another minister, Josiah Litch, a Methodist, who also was a recognized Bible student, and Joshua V. Himes, of the Christian persuasion, preached and published the judgment hour message for several years prior to 1844, and great success followed their work. Revivals were held, and a great religious stir attended their preaching, so much so that soon the churches which were not preaching that message were deserted to a greater or less extent.

While these reformers were holding their meetings in the churches, jealousies began to arise, and eventually the church doors were closed against them. They, however, did not intend to build up a new organization, nor in fact did they do this, for Mr. Miller died a Baptist, and Mr. Litch remained a Methodist until the day of his death; and Mr. Himes remained a member and a preacher of one of the old established churches. But as a result of their work it is estimated that not less than fifty thousand persons in the United States alone were believers in the message of a soon-coming Saviour and the judgment-hour work.

In some places the ministry, in order to counteract the religious fervor manifested by the believers in that message, inaugurated the modern church socials, suppers, bazaars, ice cream and strawberry socials, in order to hold their members. When the professed Christian followers rejected the message of preparing to meet their God, and refused to heed the call of His judgment, then the second message of Revelation 14:8 was sounded, "Babylon is fallen." The Christian world had fallen from grace; it was confused (which is the meaning of the word "Babylon"). Gen. 11:9; 10:10, margin.

When the earnest, conscientious believers saw that they were ostracized from their former associates because of their belief, they more earnestly sought the Lord for His guidance. In their study of Revelation 14:6, 7, notice was taken of the fact that attention was called to Him who created the heavens and the earth. A similar thought is expressed in Exodus 20:8-11, the fourth commandment, which tells that the seventh day is the Sabbath. Isaiah 56:1-7, also Isaiah 58:13, 14, show that the Sabbath question is a last-day reform.

As these God-fearing men and women saw that there is no Bible authority for the observance of Sunday, and on the other hand, that God declares that the seventh day (Saturday) is the Sabbath of the Lord our God, some began to observe the seventh-day Sabbath.

The gospel prophet Isaiah declares:

"Blessed is the man that doeth this, . . . that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger [the Gentile], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:2-7.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

God says, "I am the Lord, I change not." Mal. 3:6.

Regardless of what attitude people may take toward what He says, God is not influenced; so when we read in Hebrews 6:18 that it is impossible for God to lie, we must conclude that the seventh day and not the first is the Sabbath.

This is a question that each person will have to decide.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

"Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and it fell not." Matt. 7:24, 25.

Some may say the church of today does not believe that the seventh day is the Sabbath; disbelief does not alter the word of the Lord. We read in Romans:

"What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." Rom. 3:3, 4.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Comment on Current Events

(Concluded from page 2)

made American participation in the recent conference, unofficial though it has been, seem natural and appropriate. And in all probability this semblance of things will continue until the fate of the United States is tied to the Bosphorus with that of the other great powers.

* * *

Forty-one German printing plants, working day and night, are disgorging paper marks at such a rate that national currency has no standing at home or in the markets of the world. Nothing under 1,000-mark notes are to be printed in the future, it is said. Students of arithmetic will find German financial statistics almost as good a drill in reading big numbers as are astronomical calculations. July 7 the paper currency in circulation was 20,241,782,966,000 marks, and the aluminum in circulation was 20,200,000,000 marks.

* * *

INSUBORDINATION in the ranks of labor is another indication of the unrest of the times. A high percentage of strikes are outlawed by labor officials themselves. July 17 such a strike in Nova Scotia led to revocation of the district union charter by President John L. Lewis, of the United Mine Workers of America. Society is bound in bundles, but they are uneasy bundles.

* * *

STRANGE disturbances are manifesting themselves in national politics. The Middle West, particularly the Dakotas, Wisconsin, and Minnesota, is developing a unique type of politician that is disquieting to both the old parties. The recent election of Mr. Magnus Johnson to the Senate from Minnesota is the latest addition to this group of so-called radicals in the national body. His entrance into the upper house deprives the Republicans of such precarious control as they before had.

C. A. H.



"Be Ye Also Ready"

OUR Saviour, after giving some of the signs of His coming, said to those who would be living at that time, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44. What does the solemn injunction to be "also ready" mean? How are we to be actually ready for the glorious appearing of the Son of man? Does it mean to renounce our business? to have none of the routine duties of the present life? to separate mechanically from the world, and shut ourselves away in a cloister? Hardly this.

Is it not rather to lay all we have on the altar of God? to have our hold on worldly things so loose that we can without a struggle let go when the Master appears? If that is in any sense our condition, we shall be loosing our hold now, and making God and His cause first, that home, cattle, money, automobiles, dress—everything will be held subject to the call of God and the needs of His work. We shall hold the nearest and dearest relationships subordinate to the call of the Spirit, shall be willing to leave father, mother, sister, brother, home, and children, and count them but loss in comparison to the glory and excellency of Him who is to come in supernal glory in an hour when we think not; willing,—yea, preferring,—to see our children, whom we have reared and educated, depart for some of the regions of the earth filled with the habitations of darkness and cruelty, rather than for them to purchase a home and settle down in business near where we live, where we can visit them often. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." Matt. 10: 37.

In other words, "also ready" means to be willing to forsake all for Christ, to leave this world, with all its cares, its troubles and anxieties, for a better. And after all, is there much here to attract us? Some of its brightest and most beautiful spots have been robbed of their beauty through the loss of those whose presence made them lovely. See the vacant chair by yonder fireside in the evening hour. See the little keepsakes in some secluded place, reminders of a little form whose gentle prattle is heard no more. The bud has been plucked by death. It requires but a brief look to remind us that this world is no fitting place of rest for God's people.

But to be ready means more than all this. It means to be rid of all sin. To have no dark shadows of sin resting upon the heart; to have a conscience upon which the weight of sin does not rest. To walk in all the light which the Holy Spirit brings into the life; to sacrifice every cherished idol, appetite, and possession. The only thing which hinders our being ready is *sin*. Works cannot save us. These are but filthy rags, and can never prepare us to stand before the Son of man. His righteousness alone, received by faith, can meet the test and standard of the Lord.

"We must all appear before the judgment seat of Christ." At this tribunal the sentence will be either eternal exile from God or an abundant admittance into the kingdom of bliss. What answer will be on your

tongue? Have you forsaken all known sin, or is there some pet indulgence retained in the life? Have you turned your back on the world with all its indulgence and vanity? By faith can you say from the depth of your heart, "He who knew no sin became sin for me, bore the curse of the law, fulfilled all righteousness, and I am saved through His life of righteousness imputed to me"? That perfect righteousness is a free gift of God. We take it by faith.

We are near the end. The troubles and commotions of the last days are on every hand. Surely we need to be ready, for those who are ready will enter in. Sin only can shut the door of the celestial inheritance against us. Be ye then ready, as a ship is ready to sail, her canvas in order, the engines in order, every sailor at his post,—ready like the eagle who, with her eye on the sun, stretches her wings and soars away,—ready to depart like the venerable Simon of old, having seen God's salvation. This should be our condition. The resources of the heavenly land are at our command. No time now to grow cold, to neglect prayer, to allow the cares of the world to choke the word, and so become unfruitful. There is no second chance. It is now or never. G. B. T.

* * *

The Power of Positive Testimony

It is everybody's duty not only to know what he believes religiously, but to know why he believes it. The apostle exhorts, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

But how many are there, comparatively, who can do this in any other than a dogmatic way? Very few indeed. It is not enough to be able to tell what we believe; to obey the exhortation of the apostle we must be able to tell the *why*, and the why should be more than a theory of Bible doctrine; it should have in it the inspiration of a living experience.

Sweets of Real Hope

Why do you, reader, believe in the Lord Jesus Christ? Is it because you were taught from childhood that you must so believe? or is it because at some time in your life a great longing sprang up in your heart for just what the gospel offers, and because you found that longing satisfied in the Lord Jesus and nowhere else? If you believe for the first reason, yours is probably a theoretical faith that has not really touched the springs of your life; but if, for the second reason, your faith has laid hold upon the Lord Jesus Christ, claiming Him as your personal Saviour, you have tasted some of the sweets of real hope, and have known at least the beginning of a genuine Christian experience.

A Great Longing

The promise is to those who hunger and thirst after righteousness. Matt. 5: 6. The writer once heard a poor man in a New York mission relate how his sins had been forgiven and he saved from the life of a drunkard. This man found his way into the mission in a hopeless, drunken condition. There he heard others tell how the Lord had saved them from

the drink habit and other sins. In relating his experience this man said: "As I listened, a great longing sprang up in my heart. I realized that there was something in the gospel that I needed. When the invitation was given, I went forward, and bowing there in prayer I said, 'Lord, you have saved others from this terrible appetite; and you must do it for me.' And He did."

Night after night that man went to the mission to tell his story, that others might be helped by it as he had been helped by the experiences which he had heard.

The Most Convincing Reason

There was a soul hungry for salvation, and the Saviour met his great need with a great supply of His grace. "Where sin abounded, grace did much more abound." This man had received something, and he knew it. He believed first because of the testimony of others; after his conversion he believed because of his own experience. When asked for the reason of his faith, the most convincing reason he could give was his own experience and his own daily life. Suppose he had been able to tell glibly what the Lord had done for others, but had had no experience of his own; how much weight would his testimony have had? Very little. But his testimony of what the Lord had done for him personally had convincing power. And just as a great hope sprang up in his heart when he heard the testimony of others, so his testimony caused a great hope to spring up in the hearts of many who heard him.

Such Witnesses Needed

It is well to be able to tell *about* the Lord and His matchless grace, but it is far better to be able to testify of His saving power from personal knowledge. We are too often weak because we cannot say with the psalmist, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." There is a power in a living experience backed up by a consistent life that nothing can resist. The Saviour needs more such witnesses today.

C. P. B.

* * *

The World's Estimate of Seventh-day Adventists

WHAT is the estimate of our fellow men of the movement in which we are engaged? What does the world think of Seventh-day Adventists? To be still more specific, what do your neighbors think of you? What reputation do you have for honesty and honorable dealing and consistent Christian living in your community? Are you showing by a well-ordered life that you believe the gospel you preach? Does your practice measure up to your profession? Do the clothes you wear, the house in which you live, the manner in which you conduct your business, your general deportment among men, show that you believe that the coming of the Lord is near?

These questions are suggested by an editorial which appeared in the *Rocky Mountain News* of Denver, Colo., for June 19, 1923. We are glad this editorial writer had received a favorable impression of this denomination. Possibly this impression came through his association with some honest, earnest, humble Seventh-day Adventist. Possibly it was the girl who did his housework, the sister who did his washing, possibly a carpenter who built his house. Perhaps the impression came through wider observation of this people. We appreciate his remarks, and only hope

that, as relates to our readers, we can measure up to his estimation.

"The Adventist"

"The Seventh-day Adventist is the inheritor of Plymouth Rock's independence and love of liberty. He stands for a principle, and is willing to make sacrifice for it as his forefathers were prepared to face what came to them for leave to worship God as they believed the fitting way. We take off our hat to the Adventist in the city who closes his place of business on Saturday to live up to his doctrine of faith. He is to be respected. He is of the salt of the earth, and a section of the backbone of the Republic. There is about him a straightforwardness that refuses to make terms with the god mammon. He believes that this day is the day to worship, and is willing to suffer financial loss for the faith that is in him.

"An interesting conference has been taking place at Colorado Springs of this family of religionists, and it is heartening in this age to read of what was said by its leaders. They are the real 'fundamentalists.' They go by the Good Book, not half way, or in so far as it suits their interests; they are thorough. They make that wonderfully written piece of the New Testament, 'Revelations,' a living reality today, and bring it home intimately to the United States. Faith in the second coming of Christ is renewed by recent world happenings. It is an organization that deserves to grow for the good it introduces into American life. The way of living of a great many of the believers is what the world will have to come to soon as a matter of self-preservation. The Adventist faith has no room for the Laodicean."

It is a great thing to profess to be a Seventh-day Adventist, to be looking for the coming of the Lord. Such a profession differentiates a man from all his neighbors. By a profession of this faith he says, "My hopes and purposes extend beyond this present life. I am expecting my Lord soon to appear. I am preparing to meet Him. I am getting ready to associate with Christ and the holy angels throughout eternity, and I am endeavoring as well to warn the world of this great event. All that I have and am and hope to be is staked on this issue. I have dedicated to this cause my life, my service, my property, my sons and daughters."

If your profession as a Seventh-day Adventist does not involve all this in your estimation, it does involve it in the estimation of the world. If you are not in this work for all there is of you, then why are you in it at all? You know that God cannot accept a half-hearted service, and a lukewarm profession is more odious in His sight than that of the open worldling.

It behooves every Seventh-day Adventist to be what he professes,—to be in fact, in heart, in life, what he professes outwardly. The one who is not that, is not living up to his high and holy privilege.

F. M. W.

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Make It Easy for Inquirers to Find Us

A FEW weeks ago a report in these columns told of a man who read some of our literature and at once became so interested that he "began to search for a Seventh-day Adventist church in the city." Evidently he readily found it, for the report tells how he came fully into the truth.

This suggests how our literature must often cause the reader to want to drop into one of our churches, and see what kind of people we are, who set forth these teachings. How essential, then, that our churches make it as easy as possible for strangers to find them! Where leaflets are regularly distributed locally, it might guide a searcher if the address and time of the church service were stamped at the bottom of the tract with a rubber stamp. Who knows how many who hear of this message are wishing they

knew where to find our people in their own town?

Then, too, many a church building has no notice board set up, telling the public that it is a Seventh-day Adventist church, with the hours of service. Strangers passing never see the name. Yet, just the name Seventh-day Adventist outside might awaken in many a passer-by a desire to know what the name stands for. It is good gospel advertising to have a notice board out.

This is an age when publicity counts. Every pushing business keeps itself as prominently as possible before the public. We are pushing the most important business of all. Let every church be a center of appropriate and yet effective publicity work. In the towns the church address should surely be in the city directory of churches.

A few years ago I spent a rainy Sabbath morning searching for one of our churches in a Western city. I had found it possible to break journey Friday evening at that point. The city was a conference headquarters. I found the conference office Sabbath morning through the telephone directory. The office, of course, was closed. Through the letter box in the door, I could see all the glad familiar furnishings of a busy conference office. I wished the door might have carried a Sabbath services card, telling where the church building would be found. The elevator man knew only that the Adventists had a church somewhere in the city. The Adventists were not listed in the church list in the city directory. Hotel church directories were searched in vain. Policemen, street-car conductors, merchants, and sundry other people about on a wet Christmas morning were unable to help. The final result was that I spent a really profitable Sabbath studying by the radiator in the railway station, but regretting that I could not meet with the brethren and sisters. And what if I had been a stranger, burdened of soul that day to find the people of this message?

The outpouring of the Holy Spirit is awakening new interest in many hearts. More people than we know about are wanting to know this way. Let us make it as easy as possible for them to find us. And whenever the stranger drops in, be sure he does not get away without a greeting and an invitation to come again. The other day I met a sister, now fully with us, who told me she attended meetings at a church for a year, as a watchful inquirer, before any one spoke with her. We want every seeking soul to find this blessed truth. Let us make use of every reasonable facility to draw them to us, and meet them with the happy warmth of Christian hospitality whenever they come into our congregations. W. A. S.

* * *

The Old Testament

PROBABLY few of us appreciate the Old Testament as we ought. It was from the Old Testament that the child Jesus received His religious training. It was by quotations from Deuteronomy 8:3; 6:16, and 10:20, that our Saviour met and overcame temptation. (See Matt. 4:1-10.) Throughout His ministry our Lord quoted from and enforced His doctrine by the law, the prophets, and the Psalms. It was to the Old Testament He made appeal when He said: "Had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46. All the preaching of the apostles was from the viewpoint of the Old Testament.

Years passed before the church had any of the writings which we now call the New Testament, and the proof texts of the apostles were necessarily drawn from the Old Testament. Writing to Timothy, his son in the gospel, the apostle Paul said: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:16.

But notwithstanding all this, and much more that might be said to the same end, there are some religious teachers who seem to take delight in heaping contempt upon the Old Testament, while professing great reverence for the New. But the words of our Lord are still true, and are just as applicable now as when spoken over eighteen hundred years ago: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. One has arisen from the dead; but the measure of reverence for His teaching is the reverence with which the testimony of Moses and the prophets is received. C. P. B.

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A Missionary Providence

THIS is a story from the Karen hills of Burma. It is told by Mr. Alonzo Bunker, of the American Baptist Mission, in his book, "Sketches from the Karen Hills:"

"Our youngest child was about six months old, and she had formed the habit of awaking about one or two o'clock at night for a drink of water. So habitual was this that her mother was accustomed to place a glass of water on a stand by her bed. The servant was also requested to fill the earthen cooler on the sideboard every day, and this he usually did.

"On the night in question the child awoke as usual, but by some oversight the glass of water was absent. I was asked to go to the cooler on the sideboard to supply the lack. There also I found no water. This was a surprise, and necessitated my going around the house on the veranda (we lived on the second story) to a filter. It was light enough to see clearly all objects near at hand. At the back of the house an ell projected, which was used for a bathroom. All the windows of the house were protected by wooden shutters, which we carefully barred at night.

"As I stooped to dip water from the filter, I happened (if anything happens by chance) to look across to the window in the ell, which I had barred that night. There I saw a Burman, stark naked, hanging across the window sill, with knife in hand, on the point of entering.

"He had pried open the window in some way, and the whole house was open to his will. It was, of course, impossible to know how many accomplices he might have. There was nothing to hinder him and his fellows, if he had any, from reaching every room in the house. Only this discovery at the crucial moment, occasioned by the circumstances above narrated, enabled us to defend our house and family.

"This providential interposition in our behalf made a strong impression upon our hearts in all subsequent years. If it can be proved that God watches over His children carefully at all times, what rest should come to the faith of those who trust in Him! We could not, in considering the events of that night, doubt that a loving intelligence had truly interposed for our protection. . . .

"First, the awakening of the child at the fixed time; second, the forgetting to place the water on the stand as usual; third, the failure of the servant to put water in the cooler, and hence the necessity of going to the filter on the back veranda; and these all so timed as to bring me to the danger spot just when needed. A minute earlier or later, and the robber would not have been discovered. Such a combination of events argued beyond reasonable doubt that a wise and benevolent mind had our welfare in charge."

W. A. S.

* * *

NIGHT brings out stars as sorrow shows us truths.
— P. J. Bailey.

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."

Making Maps as We Go

C. C. CRISLER

"THIS map is wholly inadequate," declared a prominent official of the British-American Tobacco Company, voyaging down the China coast with me as a fellow passenger to the treaty port of Wenchow, the headquarters of our South Chekiang Mission. I had spread upon the ship's dining-saloon table a map a yard wide and seven feet long, showing in much detail a considerable portion of the Chekiang Province, one of the most densely populated sections of all China.

"There is no map of Chekiang that shows properly the many cities and villages of this province," the representative of the Tobacco Trust continued. "We make our own maps as we go. Our men are constantly penetrating these valleys and going over the mountain passes; and at the close of each month, when they return to our Wenchow office, they add to a large map we have been perfecting for some years, and which has on it scores and scores of places not listed on any commercial map published."

As he talked, and pointed out place after place where the representatives of the Tobacco Trust go, I thought to myself that we as a denomination are surely being put to shame by the zeal of these propagandists whose slogan is, "A cigarette in the mouth of every man, woman, and child in China."

"Here is a district where foreigners dare not go," my shipmate continued, as he pointed out to me cities and villages at the head of a deep bay two days' journey north of Wenchow. "This district is infested with pirates and robbers, and men sent in there are liable to be kidnaped and held for ransom." As he talked, I wondered how the message of truth would be carried into that district.

Soon afterward we reached Wenchow. The next day Elder George L. Wilkinson, director of our South Chekiang Mission, started out with me to visit ten groups of believers in the lower portion of the province, near the Fukien border; and as we journeyed day by day through the populous valleys, he pointed out village after village where interests were springing up—places not named on my big map or on any other map published. Then it was that I began

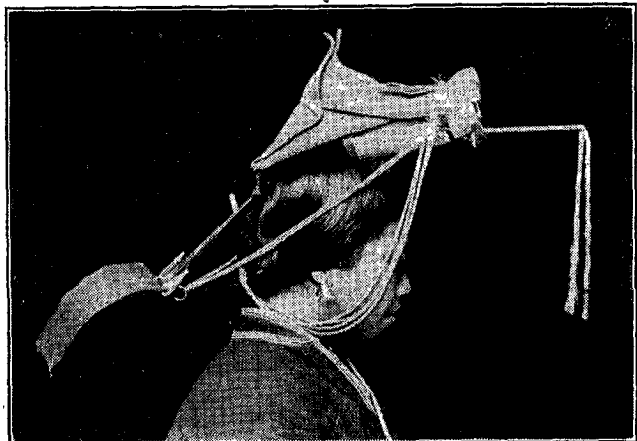
to realize that the tobacco men are not alone in the map-making business in south Chekiang. We, too, in our mission work, are making maps as we go. "No map shows more than a mere fraction of the places where we have been with our workers," Brother Wilkinson told me. "Of our twenty-six stations where there are groups of Sabbath-keeping believers, scarcely ten can be found on any map. Here in this very valley we are now traversing, are many, many villages, not one of which is shown on your map; yet in all these either our evangelists or our colporteurs have been itinerating."

Again and again, as we journeyed on, consulting the map the while, I failed of finding places where our workers had penetrated; and the more I learned of the limitations of my map, the more my heart rejoiced.

Three days after our general meeting in Wenchow was over, Brother Wilkinson said to me, "Now before you leave, we must visit six or eight of our outstations in the northern section of our field. There we have some of the most remarkable of all our interests."

Leaving Wenchow early the next morning, we traveled all day and all the following night up rivers and along canals, into a mountainous district where we had to leave the boats and take to a stone-flagged path. I had with me the same big map I had been carrying ever since entering the province, and as I consulted this, I found that we were going straight into the district characterized by my fellow passenger on the boat as dangerous territory. I asked Brother Wilkinson about this, and told him what I had learned while coming down on the steamer. He did not seem to take the information seriously. "We never had any hesitancy in coming up this way," he said. "We have three groups of believers in this district, with prospect of many more. It is in one of these places that we are planning to pitch our large tent, and hold a special evangelistic effort this summer."

A few hours later we reached one of the cities that had been mentioned as unsafe for foreigners. We saw naught to arouse suspicion or fear. Sabbath-keeping believers greeted us, and made us feel very much at home in their humble hall of worship; and



A Dog Worshiper of China with Her Peculiar Headdress



A Chinese Peddler

as we went from place to place by day, our luggage was carried by men who were not with us, and of whom we exacted no pledge of security.

The following Sabbath found us in another city where the tobacco men had said they dared not go. Here we met in our mission chapel a group of men and women who had had a series of remarkable experiences in the things of God. They had been going out in simple faith to pray for the sick, and several cases of healing had resulted. Those who had been raised up by the prayer of faith had become earnest inquirers after Bible truth, and had found Jesus, and were spreading abroad from house to house a knowledge of the things they had learned.

In our congregation sat a man formerly possessed of a demon, but now rejoicing in deliverance from his tormentor, though still weak in body. Early in the afternoon I accompanied our Chinese evangelist to the home of this poor believer, to have a season of prayer with him and his mother. As we traversed the streets to his home, and later walked back through the crowded thoroughfares to our chapel, I could not help thinking of what is being wrought of God in this heathen city so long held by Satan as one of the enemy's strongholds, but now being claimed by the Lord's representatives as a fruitful field of missionary endeavor.

Surely God is at work in many places. His arm has been made bare for the deliverance of the honest in heart, even in those places held in disrepute by men of the world. Today no district is so isolated or so dangerous as to lie beyond the sweet influences of the Holy Spirit abroad in the land. Today God is revealing Himself by His Spirit to many a heart long claimed by Satan; and as the messengers of present truth are led on and on by this selfsame Spirit into places where Heaven is at work, new trails are blazed.

Our workers must make their maps as they go. Never will this old world be mapped fully by professional cartographers, or by the tireless activities of men who are out for commercial gain. It is the world-wide propaganda of those who are bearers of God's last warning message of mercy to mankind that will lead to the speedy discovery of every vale and hamlet throughout the earth; for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" in our day. Let us rejoice in the privilege of making maps as we go.

Wenchow, Chekiang, March 19, 1923.

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Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee.

— John Hay.

Victories in the Singapore Training School

V. E. HENDERSHOT

THE school is closed for this term. The students are dispersed in many directions. Some are selling literature, others are in office work, and some few have remained at school for the vacation. It is just a training school that we have. We are not very large in numbers, only about one hundred forty attending. And now there is time for the reflective thought, the backward glance from March to November, 1922. What have we accomplished? What has been our achievement? Friends, I answer, our gain is victory in personal experiences. It is true that we have graduated a promising class of young ministers, nine in number. It is true that the school has received favorable commendation in the public press. It is true that we have doubled our numbers in one year.

But, dear brethren, these are not the things that water my soul. It is the victories that we gained; those wrestlings with God that we engaged in; those surrenders to God and a turning from sins!

The Chinese and Malay students in our school dormitory are very near to my heart. How vast the work to be accomplished in Malaysia! How few the workers! How short the time! I cite a few victories for the benefit and encouragement of those at home who sacrifice until "it hurts," to advance our Eastern schools. Perhaps you will appreciate the working of the God of Israel among the students in the Singapore school.

It was only a few Friday evenings from the beginning of the school year. There were many new students, and I felt that I must strike a note of consecration that very night. Some way I felt unusually impressed. I had just

that morning in the pastoral training class explained how God trains and prepares His servants. I had said that even in the bitter experiences of death, the Lord many times has taught the most precious lessons, that we ought to be ready to endure all for His sake. The thought of the evening service was also that whether we are called upon to live or to die, our experience ought to be in tune with the Infinite. Little did I realize how timely were my remarks. I pleaded earnestly with the wavering ones to surrender, and to testify to the Lord and His goodness. The testimony meeting proceeded.

Finally, in the Malay section, a sister arose to testify. She had just come from Java, desiring even yet in her middle age to be in the work, and I listened closely. She was near the rostrum, and I could clearly hear her Malay, although she was speaking low, and weeping. Her thoughts were these: "I am so glad for the good lesson from the Bible. I do not know how long I shall live, but I want to be faithful. I want all the brethren to pray for me, that when Jesus



Dyak Men, Borneo

comes I may be saved." The tears evidenced a deep sincerity. I was stirred to testify again. I voiced the same sentiments of the Malay sister, adding that what tests or trials the Lord had for me, I wanted to bear, that I might better serve Him. The evening meeting closed, and we all greeted each other at the door.

Two weeks later, what sadness! My own little babe had passed away after just a brief day's ailment. The cold hand of death had entered the sacred realm of my household. The bitterness of parting with the one whose little life was our own almost drove us to madness. But I recalled my statement in the meeting; and not this experience alone had come within a fortnight. The Malay sister, just referred to, had gone to the hospital about the time of my child's death. And there she passed away. It was a serious time for the school, but how their hearts were touched! A wonderful response was characteristic of the students throughout all subsequent Friday evening meetings. Their notes of sympathy to my wife and me came the nearest to making our loss endurable.

We felt later that we ought to have a week of prayer. I was selected to begin and to close the week in two Friday evening services. The first Friday night was one long to be remembered. Invitation was given for those who had sins over which they were not victorious, to come forward and occupy the front seats as we sang, "Just as I am without one plea." A few moments of silence followed, then the first stanza was sung through. No one responded. I urged a little more, and one of the students, whose conduct was not satisfactory, arose and while weeping walked down to a front seat. They came and they came, until all the seats were full, so we had to stand up. They pressed close around the pulpit, sobbing aloud. I looked, and there were just a few left in the seats behind. There was not a dry eye that I could see. My heart was too touched for further speaking, and we prayed only. To the very close of school, students mentioned that victorious night. I think these Eastern students are more profoundly religious than we Westerners. When they surrender, it is a genuine surrender, and when a tear is shed, it is a genuine tear.

It was the evening of our advertised entertainment. We had planned for it outdoors at 7:30 P. M. The students had artistically arranged the grounds for the program, and Japanese lanterns were already strung up and lighted. It was now about seven o'clock, and the rain began to descend. The people were coming in crowds, and the rain was becoming heavy. One by one our Japanese lanterns filled with water and fell to the ground. We could not have the gathering inside, for more than one hundred students had drills to perform. In dismay I went into a dark school-room to find some programs that had been printed, so as to hand to each a copy, and announce the following night as the time for giving it. But as I entered the dark room, I was startled by a voice. I stopped, and soon recognized the sound of a teacher's prayer, something like this: "If it is Thy will, O Lord who hast created the clouds, may this storm soon pass by, and our performance be given. We want the people to see the good work of Thy school in Singapore." Well, friends, what do you think happened? The rain stopped completely, and old rags were brought out, the benches wiped off, the water turned out of the Japanese lanterns, they were again

strung up,—and the entertainment was a grand success. Prominent Chinese editors and professors had come, and although we were dismayed for the moment, the teacher's prayer was answered. Next day there were quite lengthy articles in two English newspapers and the leading Chinese organ about the success of the training school entertainment.

It was near the close of school. We were selecting boys to go out into the field as colporteurs. Morality is quite low in this section, especially in Java, and sometimes our boys fall into sin. We determined to examine each one closely. Now I think we all admire frankness and honesty. There was one of our very best workers who wished to go. I had no idea that he had fallen in these sins. We asked him, expecting to hear the answer, "I have not done those things." But to our astonishment he said, "I have done them." I was amazed, and thought perhaps he did not understand the question, so I asked him in his own tongue. He confessed. Then he added: "Like David, I have spent nights in anguish; I have wept and wept, and prayed for forgiveness. I wanted to come to the principal of the school, but I could not. You have asked me. I cannot hide my terrible sins, for I remember that it says, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" I was greatly affected by his honesty, and together we agreed to pray for victory over these abominable temptations everywhere to be encountered in the tropics. Would you have forgiven him? I did, and added the words of Jesus, "Go, and sin no more."

The boys are leaving for the canvassing fields, and they must tell us good-by. Here they came by fours, threes, and ones. In every voice was one request, "Please remember us in your prayers every day, that we may have the power of resistance." We had talked so much about this need that it was active in their minds. It is a pleasure to pray for them daily, knowing that they earnestly request it.

Just today I received a great many letters from the boys. Some in Java now, some in Sumatra, some in Siam, some in Celebes, and a few in Burma. Do I enjoy them? One could never wish for better letters, and just to prove this I want to quote verbatim from a pupil who writes English, and is now in Atjeh, the northernmost province of Sumatra. It runs as follows:

"One hot day as I was walking along a road, words from the Holy Scriptures recalled to my remembrance, 'Thou must prophesy again before many peoples, and nations, and tongues, and *kings*.' Rev. 10:11. At the time I remembered this text, I was approaching the house of the sultan, and so I asked myself who should go there. For a few minutes I stopped on the roadside to think it over, and at last I decided in my heart that I should not wait for some one else to go, since the Lord had led me to that place, and certainly He wanted me to go there; and so I went."

He continues by saying that he was warmly received by the sultan's son. He adds, "I was impressed that the Lord was right behind me, leading me to this place to put one of our publications in this office of the king, which we hope by the Lord's blessing will be enough to convert the souls of many. Thanks be to God for this wonderful experience."

And so our publications are prophesying before kings.

Educational Work Among the Marathi People of India

R. E. LOASBY

AMONG the Marathi people of the Bombay presidency, we have established five centers where we are working to uplift the Indian. Our effort comprises schools, dispensary work, and manual training. Most of our work is among the very poor, the outcasts, whose outlook on life needs to be so very much broadened and elevated. And we have found that it is useless to expend time, money, and effort in training the mind, unless we also train the hand with it.

One of the most simple and effective means of manual labor for the Indian is that of spinning and weaving. We have hundreds of people under our care, who need to be taught. We also have numbers of their children in our schools. We have purchased some weaving and spinning machines, and the people have taken hold very enthusiastically, and are extremely appreciative of this small effort on our part.

Now it is our idea (and it has been proved most practicable) to teach these poor people, who in the best times are extremely poor, first to spin and weave, and then to help them to buy the country looms, costing about nine dollars, and establish them in their own little huts. Weaving on one of these looms, a man who before at most could earn only ten to twelve cents, can now earn thirty cents a day, and his wife can earn fourteen cents a day spinning the thread. As the work is regular, there being apparently unlimited scope for the sale of Indian cloth, you can readily see what a contrast of living standards will here be shown, as compared to the former odd-job existence.

And it is at this point that we would ask our friends to take notice, that we cannot properly establish nor allow any expansion of this very helpful work, unless you help us. You have the means in your hands; we have the material to work with. Give us the means, and we, by the blessing of God, will show results that will cause you to thank God that you are privileged to have a part in this work of uplift and mercy, and so help hundreds of outcaste Indians to the Christian's higher and nobler standard of living, and to the realization of Christian brotherhood and faith.

[Brother and Sister Loasby are now taking a well-earned short furlough in the United States and England, but they will soon return to their work in India.]

* * *

Strange Customs in Venezuela

MRS. D. A. FITCH

PERHAPS it is not so in all Spanish countries, but in Venezuela many of the customs are just the reverse of what they are in the United States. For example the new arrivals in a neighborhood are the ones to make the first call. On the street the turn in meeting another person is made to the left instead of the right. The majority of people are known by their first name. Ask the name of some one, and the answer may be Leopoldo. But what is his other name? It is not known.

In schools the studying is done aloud. There is an advantage in this, for one becomes accustomed to a multitude of voices, and so in later years may be able to carry on mental work amid confusion. As we meet an acquaintance on the street, there must be

a handshake, conversation for a moment, and another handshake at parting. Women usually greet each other by an affectionate patting on the shoulder.

It does not seem to be considered impolite to pass directly in front of even an elderly person who may be sitting in the room where there is abundant opportunity to do otherwise.

We seldom see a front yard, for the houses are built even with the sidewalk. There is usually a space in the court where potted plants can be placed, and sometimes it is a real flower garden. The houses are built compactly side by side, hence there can be no windows except at the front and into the court and rear, unless you are favored by living on a corner. A house built of wood instead of earth would not last very long, for the white ants are hungry creatures, and seem to be able to get their nutrition from wood, cloth, books, or leather.

While it may not be considered good form, yet it is quite customary for pedestrians to peer in at the windows even of private dwellings. As a family of missionaries we are glad for this custom, because our front room is dedicated as a free reading-room for the dissemination of knowledge by means of religious and scientific literature, health talks, and stereopticon illustrations. Looking in at the windows, they see the large prophetic chart on the opposite wall, various other charts and maps. In plain sight are easels well filled with denominational magazines, secular periodicals, and Sabbath School Picture Rolls. Racks abundantly filled with proper literature stand against the walls, and three tables are well supplied with Bibles, denominational books, and kindred matter. Perhaps as many people gain a knowledge of our work by standing at the windows and listening to the Bible studies and the conversation as by entering the room.

* * *

How They Dispose of the Dead in India

W. E. PERRIN

RECENTLY, a fellow laborer and I went back over the hills to the rear of the office here in Poona, India, and in returning, came down past the Towers of Silence. As we passed close to the towers, I was impressed anew with the gruesomeness of a religion which makes necessary these towers.

Believers in Zoroastrianism hold the earth sacred, and therefore cannot bury their dead. They worship water, and so cannot lay their departed beneath the waves of the sea, or in a river. They worship fire, and for this reason cannot place their deceased on the pile and dispose of them by burning.

At best, death has a sting. To lay away a loved one in the grave, is to suffer heartache; and yet one can return to the last resting-place, and meditate.

But to place loved ones upon the iron grates of a Tower of Silence, to be clawed and torn, and the flesh devoured by vultures of the air, which eat to the full, and then settle down, satiated and stupid, to await recovery from their gorging, is not only terrible, but repulsive; and this custom has not one compensating feature.

The world must be warned of its impending doom, and with other needy peoples in India those who follow Zoroastrianism must be directed to the plan of salvation and the reward awaiting those who worship, not the world or the things of the world, but God, whom to know is life eternal.



YOUNG MEN and YOUNG WOMEN



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

How to Read a Book

T. ROSE CURTIS

FIRST, of course, choose your book. This is a task worthy of a genius, for there are books to meet every mood and whim of human experience. There are so many books—good books—in the world today that it would take a lifetime to get a good start on them, even though no new ones were added. So, choose your book wisely, choose your book well.

The character of the book will determine to a certain extent the manner in which it should be read. One English writer has said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." In other words, one reading is sufficient for the average book; others are more valuable, and should be reread; while a few are like our best friends—the more we study and treasure them, the more interest and conscious thought we expend upon them, the more we see in them to help, inspire, and strengthen us.

A book that is really good should be treated as we would treat a really good friend. We should give it our undivided thought and attention, endeavoring to find in it all the good that it holds for us, and to receive all the inspiration it can give. A book of mine is never fully mine till I have read it and reread it, slowly, thoughtfully, painstakingly, and have underlined the parts which particularly appeal to me. At one time this part or phase of the book or chapter may attract my attention; and perhaps at the next reading a different phase of the subject may make a greater appeal to me. When I have read a book two or three times, each time underlining or otherwise marking its good points, the book is peculiarly and essentially mine.

Be sure that your book is really good and worth while, then make it your friend and companion, and you will find real enjoyment and satisfaction in reading and rereading it.

"The true, good books in all the world,
Are man's most precious treasure;
They make him wise, and bring to him,
His best, his choicest pleasure."

"Books are the greatest blessings,
The grandest things we sell;
Books bring more joy, books do more good,
Than mortal tongue can tell."

* * *

A Consecration for Victory

ERNEST LLOYD

It is a great thing to be connected with a victorious movement, with an enterprise that is going forward successfully, bringing joy and honor to those who are helping in it. The movement with which we, as Missionary Volunteers, are affiliated is a victorious one, because the Lord of victory is leading in its world-wide business of executing the great commission.

Today, with practically every field open, with tens of thousands holding out hands of appeal to the church to set before them the bread of life, the heralds of the advent go forth to meet the challenge of world opportunity by putting into the hands of the Lord their loaves and fishes, and by becoming His messengers to set the multiplied bounty before the world-girdling multitude. What a movement! What an opportunity for consecrated youth! It is the mightiest and most glorious program of all time, born of love in the heart of our Lord for the hungry and naked and lost.

That program calls for church-wide consecration of individual life. It demands Christian living at 100 per cent. It shames the one-day-in-seven religion and spare-change giving. It calls to a faith that falters at no sacrifice, a faith that

makes of sacrifice an opportunity. It calls for a threefold witness of tongue, time, and talent. Our Lord's call is not a call to a pink tea; it is a call to battle. But it is a battle that is glorious, and one that leads on to certain and absolute triumph through Jesus Christ our Lord. The hand of the Lord is the winning hand, and that hand is over His people. Let us not hesitate to invest our best with Him who cannot fail.

* * *

How Like a Great River!

WALTER E. MURRAY

THE sparkling waters of the Iguassú River begin near the city of Curitiba. They wend their winding way through the shallow valleys of the plains of the state of Paraná. The waters of this stream dash over boulders, spin in whirlpools, wearing finely sculptured holes in the great stones. Here and there is an abandoned bed of years ago, whose bare stones testify of the times when the good old river constantly washed their backs and kept them from a tropical sun. Age-laden trees draped with tropical moss bow in awed respect, dipping their leaves in the passing ripples.

This river flows along its course for hundreds of miles, widening almost imperceptibly, flowing over, around, or under stones, overcoming and passing all obstacles. Finally, it suddenly bursts into greatness, and its quiet waters leap from a precipice 167 feet high, and fall seven times before reaching the last level. Tropical verdure wreathes in majestic exuberance this prince of nature.

How like rivers are the lives of men and women! They flow along their humble course in their youth, only to widen out in stately usefulness in mature manhood or womanhood. The stones encountered in early life serve only to make the onward march more determined.

While he lay before the fireplace, studying by the flickering flames of the wood on the family hearth, Lincoln's character was being molded to weather the storm of a civil war. Rail splitting was the occupation that prepared the man that should declare that this government "of the people, by the people, and for the people" should not perish from the earth.

While on an Iowa farm, while a mining student in Leland Stanford University, while running a laundry to pay expenses, the man was being developed who was later to succor a hungry, native Europe in the direst need from the aftermath of battle. Herbert Hoover is his name.

In a cotton mill on the Clyde River, in the village of Blantyre, was where young Livingstone toiled. With a part of the first week's wages he bought a Latin grammar. Only a few years later he opened the interior of darkest Africa, and his heart is buried beneath its beloved soil as a fitting climax to a life devoted to Christian exploration and sincere missionary service. The comment of the noble life begun in a cotton mill is summed up by a news reporter:

"For four months and four days I lived with Livingstone in the same house, or in the same boat, or in the same tent, and I never found a fault in him. . . . Each day's life with him added to my admiration for him. His gentleness never forsakes him; his hopefulness never deserts him. His is the Spartan heroism, the inflexibility of the Roman, the enduring resolution of the Anglo-Saxon. The man has conquered me."

Those of our youth who "split rails" and study by poor lamplight in their homes; those who work in factories, putting their books on the machine, catching now and then a tense of a Latin verb; those who are working their way in school, will widen out like a river, and become the brave, sincere, diligent workers of the most comprehensive missionary movement in the history of this old world. Their hearts will be buried in foreign soil as silent witnesses of their devotion to the cause of a living and soon-coming Saviour.

Evolution Versus Evolution — No. 5

J. P. NEFF

It is always important to distinguish between the theory of evolution on the one hand, and all that body of scientific facts which seem to testify either for or against the theory on the other hand. The former is only a speculative hypothesis, unproved and unprovable; the latter, if really facts, are true and must be accepted as science.

The first question is whether these so-called facts are really proved, demonstrated, or established facts. If so, the second question is, What testimony do they bear to the theory of evolution? Do they testify favorably, or adversely? Whether the testimony be favorable or adverse, it is necessary to bear in mind that the testimony is only circumstantial, not positive, evidence.

Scholarly, intelligent, and eminent men have often concluded that certain scientific facts testified to, or all but proved, the theory of evolution; but in almost all instances, later scientific discoveries have shown the absurdity of their conclusions. Hence it is extremely important to distinguish the theory of evolution which belongs to the field of metaphysics, from the scientific facts testifying favorably or unfavorably to the theory, which facts belong to the field of science; and again, to distinguish the scientific facts from the conclusions which men draw from the facts, which conclusions belong to the field of logic, or psychology.

There has been no general agreement of testimony among evolutionists in support of the theory. That which was considered the strongest testimony to the theory in one decade or generation has been entirely contradicted and disproved by the evolutionists of the next. Today there is no uniformity or concord among evolutionists. The most eminent ones disagree. The only agreement that can be found is that all believe in one of the many varied and conflicting theories of evolution. Their testimony in support of evolution is as conflicting as are the theories.

Professor Fleischmann, of Erlangen, a zoologist of high standing, writes:

"The more deeply I pursued the alleged evidence for it [the theory], and sought to gain, through special investigations, some essential proof of the genetic relationships of animals, the more clearly I recognized that the theory is a seductive romance, which deceptively pretends to give results and explanations rather than a doctrine built upon positive foundations."

The following quotations from eminent evolutionists show how utterly they disagree upon the testimony which attempts to account for the theory. They believe one of the theories of evolution, but their agreement ends there. We quote from William Berryman Scott, professor of geology and paleontology in Princeton University:

"What, then, has led to the belief, mentioned at the outset, that naturalists have so largely grown skeptical and are inclined to abandon the theory? This belief is principally due to the fact that there is no agreement among men of science as to the manner in which evolution operates (modes), or as to its efficient causes (factors), and, further, to the often fierce controversies which long have been and still are held concerning these problems of modes and factors."

Again, from Professor Steinmann, of Freiburg:

"Only a few incorrigible and uncritically disposed optimists steadfastly proclaim, 'What glorious progress we have made!' otherwise, in scientific as in lay circles, there prevails a widespread feeling of uncertainty and doubt. Not as though the correctness of the principle of descent were seriously questioned; rather does the conviction steadily grow that it is indispensable for the comprehension of living nature, indeed self-evident. But never before has it become so notorious as in the last decade, how little there is in this theory that is universally accepted, as appears when the most obvious questions are asked regarding the course of development and its efficient causes. No one can supply simple and satisfactory answers. . . . For what to one is the corner-stone of the theory, is to another a factor of quite subordinate importance, while a third regards it as the greatest aberration of the past century."

William Bateson, one of the most eminent supporters of the Mendelian principle, makes this statement:

"As to almost all the essential features, whether of cause or of mode, by which specific diversity has become what we perceive it to be, we have to confess an ignorance nearly total. The transformation of masses of population by imperceptible steps guided by selection, is, as most of us now see, so inapplicable to the facts, whether of variation or specificity, that we can only marvel both at the want of penetration dis-

played by the advocates of such a proposition, and at the forensic skill by which it was made to appear acceptable even for a time."

Before modern science have fallen the great evolutionists of the past: Darwin, Spencer, Lamarck, Cuvier, d'Orbigny, Huxley, Haeckel, and others. The only point upon which all evolutionists agree is that there has been some kind of evolution. But as Professor Scott says, there is no agreement on the modes and factors that brought it about. There is no satisfactory explanation. The evidences adduced in its favor conflict with one another. To believe in evolution amid the conflicting theories and attempted explanations requires more faith than to believe the Bible.

There are evolutionists who are abject atheists; there are evolutionists who identify God with the world and universe — pantheists; there are evolutionists who admit God as a material or spiritual force within the process; there are evolutionists who admit God as external to the world and the process; there are evolutionists who admit God as an external Being possessing personality; there are evolutionists who even try to admit the Bible and find a place for Christ; and there are evolutionists, finally, who believe in miracles and Providence. Those who try to hold to the theory of evolution, and who try at the same time to admit a personal God, the Bible, Christ, and miracles, are not logical, not consistent. They either do not know the Bible or do not know evolution.

Professor Scott enumerates four different lines of speculation attempting to explain evolution since Buffon's day: That evolution has come about, (1) by adaptation to environment; (2) by the use and disuse of parts of the evolving organism; (3) by an inner driving force or principle; (4) by natural selection, which is Darwin's explanation. Professor Scott says on page 32 of his "Critique:"

"Lamarck's name is always associated with the application of the theory of the inheritance of acquired characters. Darwin fully endorsed this view, and made use of it as an explanation in all his writings about animals. Today the theory has few followers among trained investigators, but it still has a popular vogue that is widespread and vociferous."

In other words, the explanation given by Lamarck and Darwin is no longer held by expert scientists. Weismann showed that characters acquired during the lifetime of an individual cannot be transmitted to the offspring. According to Cuvier's theory, a series of terrible catastrophes visited the world many years apart. At each catastrophe animal and vegetable life was practically swept from the earth. After each catastrophe new and higher forms of life appeared. In contrast to this, Lyell held that agencies have been going on uniformly in their operation through all the millions of years, and evolution has come about through slow, imperceptible changes.

The above are a few of the many contradictory explanations that have revolved about the theory of evolution. They are enough to show that evolution rests upon an ever-changing basis. There are comparatively few of the general public who realize how unstable and variable the theory is. The way so-called learned and scientific people speak of it, one would suppose that the theory and its mode of operation were definite and well defined; but this is far from the truth.

When one professes to believe in the theory of evolution, the question is, Which theory of evolution does he believe? When one says that science agrees with the theory of evolution, supports it, or proves it, the first question is, Which theory? The second question is, Which of the many conflicting explanations, or lines of evidence, does he accept as supporting or agreeing with that particular theory?

Professor Scott, the eminent evolutionist of Princeton, says: "Some biologists maintain that these questions are unanswerable in the present state of knowledge, and have taken up other lines of investigation." This shows the despair of men who have given most consideration to the theory, and who know most about it. Evolution, both as to theory and scientific explanation, is a mass of heterogeneous, confused, contradictory, indefinite conceptions. He who accepts it must do so in blind belief, and in spite of the confusion that prevails throughout the ranks of its adherents, and notwithstanding its checkered history of contradictions.

The one who believes the Bible, interpreted according to the laws of language and thought, looks back upon the splendor of creation's dawn, upon the glorious and triumphant achievements of the Christian church, and looks forward to the eternal world, the blissful culmination of all God's plans in the coming of Him whose kingdom is everlasting. It is a matter of belief in both cases. Which will you choose, evolution and science falsely so called, or creation and true science?



THE WORLD-WIDE FIELD



ARIZONA ACADEMY

THE Arizona academy has completed another successful year. The total enrolment in all grades was 155. Twelve were graduated from the academic course. Opportunity was given for a number of students to work part of their way through school. Seventeen acres of winter wheat were planted, and a good harvest resulted. Seven acres of melons are now being put on the market. Some of our girls have received board and room and three or four dollars a week for doing housework and caring for children after school hours. Most of these girls have been working among the best families of Phoenix. We have more calls for our girls than we can fill, as these people have found that they can depend on our young ladies, and can trust them.

As the winter here is so mild and clear, garden produce can be raised during every school month, thus assuring a plentiful supply of vegetables, and affording work for young men. In fact, vegetables of some kind can be grown here twelve months in the year.

Any who may be interested in the facilities afforded by the Arizona Academy can secure an illustrated catalogue by writing to the principal. The address is 1352 North Fourteenth St., Phoenix, Ariz.

K. M. ADAMS.



BROADVIEW COLLEGE AND THEOLOGICAL SEMINARY

THE school year of 1922-23, like preceding years, witnessed a growth in enrolment and an increase in equipment. During the first school year, 1910-11, twenty-two students were enrolled; during the last school year, 222 students were enrolled, besides nineteen pupils in our church school.

It appears that each succeeding year is more crowded with missionary activities than the preceding year. A live interest was shown by the school family in the Harvest Ingathering and other of our regular campaigns. More than \$1,100 was raised among different nationalities, with the Harvest Ingathering papers. In addition to the annual campaigns, we enjoyed a share in the "Christ's Object Lessons" drive, launched by the Lake Union. These field days serve as a thermometer, showing the spiritual temperature of the church members.

A new industry, that of metal press work, was added a year ago. This has proved a great success, giving employment to an almost unlimited number of young men and women. Our records show that the large majority of our students earned their own way through school. Some who had earned enough for most of their school expenses by canvassing or other work during the summer vacation, earned enough for the balance during the school year; others earned all their expenses while attending school. Our records show that about seventy-five students earned enough during the school year to pay all their school expenses. About an equal number earned enough for a large part of their ex-

penses, while all were required to perform some manual labor.

In order to develop the agricultural work still further, and also to prevent the land near the school from being subdivided, the board of trustees, in consultation with the General Conference Committee, purchased a beautiful farm of 114 acres, adjoining the school farm on the south, just across Twenty-second Street. The school now owns land in every direction from the buildings, which makes it possible to insure the advantages of a quiet country home for the future, even though we are located just outside the great cosmopolitan city of Chicago, which offers so many advantages to an educational institution because of its libraries, museums, zoological gardens, and above all, because of the great field for missionary activities that it provides during the school year.

The fall Week of Prayer was, as usual, freighted with spiritual blessings. This was equally true of the spring Week of Prayer. A partial result of the work of these weeks, as well as of a similar work carried on during the school year, was the baptismal scene, witnessed by a large number of people, on the next to the last Sabbath afternoon of the school year. We gathered on the beautiful banks of a river, which meanders through the entire length of the farm recently purchased, and there in the flowing water buried those who thus desired to indicate to the world that they had renounced their old life of sin, to arise from the watery grave to live a new life in Christ Jesus.

As is well known by many of the readers of the REVIEW, the special mission of this institution is to prepare workers to labor among many nationalities in both home and foreign fields. That the college is fulfilling this mission is evidenced by the work its graduates enter. The class of 1923 is no exception to graduating classes of preceding years. There were thirty-six graduates: ten from the senior college course, four from the fourteen-grade courses, and twenty-two from the academic course. Of the fourteen from the college courses, six entered different branches of our Swedish work in this country; one has gone to Sweden; two entered the Russian work; another, after further preparation, plans on going to Russia; one will labor among the Hungarians; one goes to Italy as field secretary; one is canvassing, expecting to continue his studies next year; and one is visiting her home a short while before taking up permanent work. Some of the academic graduates are taking up work among several of the nationalities represented by the Bureau of Home Missions; others expect to return to continue their studies.

In addition to the graduates, a large number of the college students are, during the summer, engaged in tent work among different nationalities, and a large number, both academic and college students, are engaged in colporteur work. The total number who entered denominational work at the close of school was fifty-six.

"By their fruits ye shall know them," said the Saviour. This is true of an institution as well as of an individual. It is, we are sure, a matter of satisfaction to all who have sacrificed for the building up of this institution, to know that it is bearing the very fruit that it was designed to bear by its founders and promoters.

Prospects are bright for an increased enrolment for next year. With the many opportunities for earning one's expenses while attending school, there really exists no reason why any one who can leave home, should fail to obtain a Christian education.

Any one interested may have a catalogue by writing the Broadview College, La Grange, Ill.

H. O. OLSON.



THE ILOILO GENERAL MEETING

ANOTHER season of refreshing has been enjoyed by the brethren in the West Visayan Mission of the Philippine Union. In 1914 it was the writer's privilege, with Brother Floyd Ashbaugh, to open up the work in this field, and it was a pleasure again to meet the brethren whom we had known, as well as a much larger number who have come into the truth since we left the field.

God has abundantly blessed the work in this section. Going back nearly four years, to June, 1919, when Brother R. E. Stewart was left in charge of the work, we note there were then about one hundred fifty baptized believers. Early in 1920 Elder and Sister G. H. Murrin, newly from the States, settled in this district. Soon they took over the field, for Brother Stewart had to take his family back to the States for rest and treatment. There were thirty-eight baptized at the time of the last general meeting, which brought the membership of the mission up to 777. There are twenty organized churches and four companies, and the prospect is good for a large growth during the coming period. Now is the time to work in the Philippines. Tithes and Sabbath school offerings amounted to \$3,254 during 1922.

It is good to be able to count the believers by the hundreds, but that does not tell the whole story. In fact, if that were all, the host of darkness could render a better report than any of us. It is wonderful to see the change in the lives of these poor people who have for centuries been steeped in vice, groping in darkness, and through ignorance and superstition been duped by the exploiter. Instead of gambling, smoking, chewing, drinking, or indulging in some other vice, they now gather with their Bibles in hand in the place where God is worshiped. There must have been an average of 350 in attendance at the meetings. One of the daily meetings was at six o'clock in the morning. But notwithstanding the early hour, the attendance was almost as large as at the other meetings of the day. I could not help thinking of the early morning meetings at our camp-meetings in the States, and of how comparatively few attend them.

The Sabbath services were especially good. There were 665 present at the forenoon service, including 138 children. The Spirit of God came very near as the word was presented to the brethren. A large number came forward for special help. Some of their needs were for victory over an uncontrollable temper, grace to be faithful in Sabbath keeping and tithe paying, prayer for the sick and for unconverted relatives. A brother requested prayer for his wife who had been suffering from cancer of the mouth for quite a time, and whose case, from a human viewpoint, was hopeless. The following Sunday night this brother came to meeting with a happy face. He said that his wife was better, and could walk about a little, something that she had been too weak to do before that Sabbath service.

Just before the general meeting an excellent colporteurs' institute was held. M. F. Wiedemann, who has recently taken J. J. Strahle's place as union field missionary secretary, was in charge. Forty-four were present, preparing for that line of work. Some of these, however, were not sent out. The standard was held high, and all who were permitted to go out were required to pass a written test on our doctrines, to be able to repeat the ten commandments, as well as to give their memorized canvass. Thirty-two were accepted, among them several students who hope to earn scholarships in our academy.

Aside from the gift of the Holy Spirit, two of the outstanding needs of the West Visayan Mission are a central church building and an intermediate school.

It is too hot to hold day meetings in a tent, and it is almost impossible to find a building large enough to accommodate the brethren who would attend a general meeting. We had the largest room we could get for the last meeting. It was crowded, which made it hard to divide the congregation for prayer or testimony. The young people could not be attended to properly, for there was no place for them alone. Another year the situation will be worse. A church building will cost about \$5,000, and unless a very unusual bargain is found, the lot will cost about the same.

Church schools are being established. They cannot ordinarily carry more than four grades. Some of them have had to carry six. We have an academy for the union, but this school cannot accommodate a large number of our children here. It is either stop school or continue in the public school. Some of the fields are so far away that the expense to and from school would equal about two months' board and tuition in the academy. A number of young people—members of the church—came to me and wanted to attend our academy this coming year, but they had no money. Parents said, "What are we going to do? Our children have finished the church school, and we cannot send them to the academy." I did not know what to say. It does seem a serious situation. A good intermediate school would serve a great many that otherwise will be deprived of an education in our schools.

Brethren, we ask an interest in your unceasing prayers. We are meeting problems too difficult for us, and the work can never be finished without a baptism of the Holy Spirit. E. M. ADAMS.

NORTH CHINA UNION, BIENNIAL SESSION

THE biennial meeting of the North China Union Conference was held in Peking, China, May 4-12. While this meeting is the first of a series to be held this summer, two sessions in the Far Eastern Division field have already been held—in the Philippine and Malaysian Unions. The sessions of these two missions were held the latter part of the winter.

Services for the North China Union meeting were held in the court of the compound owned by the mission. The headquarters of this union are centrally located in a good section of the city, and they represent our work very well. This property had been leased by our people for several years, and lately the way opened for its purchase. The brethren feel that it was quite Providential that this property could be secured on such good terms.

The territory of the North China Union consists of three provinces,—Chihli, Shantung, and Shansi,—with a population of more than seventy-five million. This union mission has been operating



Those in Attendance at the North China Union Meeting

about four years, although parts of the field were entered prior to that time. Only two of the three provinces have laborers, as there are no workers to open up the third province. The province of Shansi can be opened up by colporteurs, but as soon as the colporteur delivers his books, there come calls for evangelists and for chapels; and there are no funds to carry on this advanced work. This province should be opened as soon as possible.

While the various lines of endeavor have been given attention during the biennial period, the superintendent stressed in his report that particular attention had been given to the evangelistic work in the provinces of Chihli and Shantung. The brethren have had the vision of the needs of evangelism in this great populous field; but it should be remembered that the entire working force of foreign evangelists for these seventy-five millions of people are the superintendent of the union, Elder Frederick Lee; Elder W. J. Harris, director of the Chihli Mission; and H. L. Graham, director of the Shantung Mission, who also is principal of the Shantung school and its business manager. Associated with these brethren in carrying forward their strenuous program are the wives of these workers, Brother J. H. White, who is secretary and treasurer of the union and local missions, and fifteen native evangelists, with about a dozen colporteurs selling our publications.

Brethren Herbert C. White and F. M. Larsen are attending the language school at Peking, and so are not able to do much aggressive work; yet their presence and influence are greatly appreciated.

In the fall of 1922 a tent effort was held in the city of Peking for one month. The tent was located in the Imperial City, at the very entrance to the Forbidden City. It was a pleasure to the writer to visit the place where this effort was held, and it was very interesting to him to see how God had opened the way for the tent to be pitched in so central a location.

The reader should remember that till within a few years, no foreigner was allowed to put his foot on the soil of the Forbidden City of Peking. While the officials of the government and the representatives of the foreign powers were allowed to come and go, in an official capacity, no person was allowed to enter the Forbidden City. This was especially true of the foreigner. Surely the Lord has broken down the hard and fast barriers of this most heathen of cities, and has opened the way for the rays of light to shine into this darkened section of heathenism. This part of the city is

now used as a public park, and hundreds and thousands of people visit here every day for recreation. The people who visit this place are among the finest class of the city's residents, and during those meetings thousands of officials and prominent persons visited the tent.

In speaking of this effort, Elder Lee, who conducted the meetings, in his report said:

"The average attendance during this period was 600 each evening; at a number of meetings the attendance was more than one thousand. Many of those present expressed themselves as desirous of knowing more of the truth, and with many of these we have since been studying the message."

Although the membership of this union mission is only 160, this number is almost double the constituency of two years ago. The workers feel that God has blessed them in this hard heathen field, and they look forward to an encouraging future. There are three organized churches, seven chapels, and nineteen workers, native and foreign, in this union. There are seven church schools, with an enrolment of 135. They have a growing Sabbath school, with a membership of 315.

We are glad to say that the Holy Spirit visited us during these meetings. The burden of the preaching services and Bible studies rested upon Elder I. H. Evans, vice-president of the General Conference for the Far Eastern Division, and the writer. The labors of Brethren Lee, Oss, and Graham as translators, were greatly appreciated. God helped His servants to give to the workers the meat in due season, and we all were refreshed as we saw the working of the Holy Spirit upon the hearts of the workers, foreign and native. The spirit of conviction and

confession was manifest on several occasions, and we were glad that the spirit of revival and reformation was present. We "thanked God and took courage" as we saw an unreserved consecration manifest upon the part of the workers, and we felt that there were encouraging prospects ahead of the work for the North China Union. Eleven persons were baptized during this meeting, one of them a eunuch who officiated for forty years to the emperors in the Forbidden City.

We wish to assure our brethren and sisters that the gifts of men and money, and the tears shed in behalf of the heathen bowed down by sin and evil, are not in vain. God is bringing the light to them. They thank God for the truth; and we thank God for the noble and faithful young men and women who have given themselves to this work for these people. Let us bear our sons and daughters every day in the arms of our faith to our heavenly Father. Let us ask God to give them health and strength. Let us seek the Lord in their behalf, that they may be given the Holy Spirit, and power to do the great work which must be done. Remember in your prayers the work of the North China Union.

F. C. GILBERT.

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A CHEERING ECHO OF THE HARVEST INGATHERING CAMPAIGN

WHEN the call was made last December for the workers to give a week's wage, owing to the lack in the mission treasury, my wife and I, having a heavy doctor's bill to meet, and being thereby unable to conform to the request, pledged that during December we would raise a further £10 in addition to the £30 we had already collected in the Harvest Ingathering, even though the campaign had officially closed.

One trip to Kidderminster brought in nearly half the amount in a few hours, but the next day I was taken down with severe chills, which incapacitated me from further work for more than a week. Then my wife was taken ill, and for nearly a fortnight we could do nothing.

With almost a feeling of desperation, as soon as I was well enough I made up my mind to call at the large houses in a country district within walking distance of my home. The first call I made was at the mansion of an estate. The woman was too ill to see me, but promised to look through the magazine, and if she felt impressed to do so, would send me a donation should I leave my name and address. I left the front door none too hopeful, and made other calls, receiving in all about £1 in three hours.

By Christmas Eve we had well passed our goal, and were thankful to God for the victory, but other fruits were yet to be seen.

Five months afterward the lady who was too ill to see me called at my home while I was holding a service in a neighboring town, and left word that if I would call on her she would give me something for our missions. I called at the mansion two days later, and was kindly received in the drawing-room. The lady said she had perused the magazine, and questioned me further about our work and doctrines, the Sabbath question in particular. Then she told me how her son—a barrister—had recently returned from the South

Sea Islands, and had given an extraordinary account of our work and missionaries, and added, "You, know, mother, they keep the right day."

Before the interview concluded, she gave me £1 for our foreign missions. I asked if she would like me to bring her some literature on the Sabbath question, and she replied, "I shall be pleased to read it."

The next week I made my promised call with the literature, and she told me she had not entered the Church of England for some time, owing to the high ritual of the local church, and had been studying the teachings of Swedenborg; but she had no one to talk with on the subject, and hardly any one she came in contact with seemed to enjoy a conversation on spiritual subjects.

As it seemed the only avenue to her soul, I promised to read Swedenborg, and discuss it with her from the Bible viewpoint. This at once gave me an opportunity for giving her studies on the message.

The following week I called again, and the first words that greeted me were, "I have read the literature on the Sabbath question, and have decided to keep next Saturday, though I do not know how it is going to be done." The domestic arrangements seemed very difficult to alter, but I endeavored to encourage her with the assurance that the Lord would surely help her through the many difficulties, and invited her to our Sabbath meetings, which she has attended regularly ever since, except when her delicate health prevented.

The woman is now circulating literature on the Sabbath truth among her acquaintances, and engaging a man to distribute it to every house throughout her immediate neighborhood. She is also studying further the advent message.

The Lord is working through the Harvest Ingathering campaign to interest others in our work at home and abroad, and is introducing us to new fields of labor.

F. C. BAILEY.

Worcester, England.

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TWO COUNTRIES COMPARED

THIRTY days in the saddle, and a hard one at that, with four months of frontier life among the fanatical Catholics of the Andes Mountains and the deserts of Venezuela, where life was threatened, and the physical discomforts arising from lack of proper food and lodging were small compared with the mental strain caused by the errand engaging my attention, proved too much for the already debilitated system of which I had been for some time aware I was possessed. Not being able to recuperate satisfactorily by simple rest, and being desirous of returning to the States, I requested of our mission committee a leave of absence for two months, that I might seek rest under conditions not quite so strenuous as they are in Venezuela. This was kindly granted, and leaving my mother with American friends in Caracas, Mrs. Fitch and I left Puerto Cabello, January 5, on a Dutch boat for Trinidad. Providentially I had a personal acquaintance with the agents of this line, and so secured a discount of 50 per cent on our trip, a thing the purser of the boat said he had never before known of having been done.

On Trinidad we were fortunate in securing accommodations in the pleasant home of Elder C. B. Sutton in Port of Spain, and we received a very cordial reception from the workers and church members located on the island, where there are about thirty companies of Sabbath keepers. Although we were there for rest, the privilege of visiting these companies and speaking in English to appreciative congregations where there was no danger of being interrupted by vicious shouts, and throwing of stones and street offal, was all so different from the Venezuelan field that we counted it as a part of our rest.

It was a special privilege to mingle again with so many young people. Their ready responses to the efforts made to encourage them in the study of the Bible and in other parts of our young people's work, made me wish to be in that line of work again.

In no place where I have been has it seemed more appropriate to apply the scripture, "The harvest truly is great, but the laborers are few," than in the island of Trinidad. Not that there are fewer workers than in other fields, but the people are of a receptive spirit, and with comparatively little effort many would accept the truth; in fact, they are doing so faster than the few laborers in the field can properly care for them. In Venezuela a soul gained to the message means many, many times the effort which would have to be put forth in Trinidad.

Part of Trinidad is so near to one portion of Venezuela that washings hung on the line can be seen across the water, but from this part of Venezuela we must sail some four hundred miles along the north coast of South America in order to reach the island. Conditions in the two countries are many of them as distinct as is day from night.

Trinidad being a British possession, the English language predominates, the Spanish in Venezuela. In Venezuela no meetings are allowed on the streets, either political or religious, while in Trinidad one listens to the music and preaching of the Salvation Army people and others who may desire so to congregate. As I sat on the porch listening to the singing of some of the good old gospel hymns, I asked Sister Sutton whether she was living in an Adventist neighborhood. "No," she replied, "there are none living near me." I learned that these were members of the Moravian, Baptist, and other Protestant bodies.

A company of us walked up the mountain from Tunapuna to the Catholic monastery, and had a visit with the abbot in charge. After he found we were followers of another faith, as it was easy for him to do, since we failed to kiss his hand as we greeted him, he told us of an interview with the Pope, and how he was instructed that when dealing with persons of another religion, he should do so with respect, as it might be found that he was talking with one who was nearer to God than he himself. In my field of labor it is just the reverse. It matters not how holy the life of a person may be, if he is not a baptized Catholic he is classed as a heretic, and the priests endeavor to boycott him. The fact that one is a Protestant makes it very difficult to secure a place in which to live; while in Trinidad it seems to make little difference.

I am asking which is the most needy field of missionary endeavor. The answer is plain. When we ask which is the most appreciative, that is another matter. In Trinidad it might be said the people stand with open arms to receive a knowledge of the truth, while in Venezuela they stand with clenched fists, so to speak, ready to expel all Protestant missionaries. Both countries need the efforts of consecrated missionaries.

D. D. FITCH.

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NOTES FROM EUROPE

WE are getting good reports from every field in the European Division. During the first quarter this year we gained more than 2,100 new members. Our tithe is increasing, but the offerings are falling short because of the fall of the German mark. The early summer meetings are now passed. We have had very large gatherings in Munich, Czechoslovakia, and Poland, in the East German Unions; in Riga, Reval, and other countries of the Scandinavian Union, as well as in other fields. We have never before seen our brethren so eager for spiritual food and instruction in mission work, or so willing to sacrifice for the cause. Our difficulty in these annual meetings has been to secure halls large enough to accommodate the many who attended. The spirit of general unrest and dread which one finds in nearly all countries in Europe leads our people to seek the Lord with more earnestness.

It is a great help in Europe that Brethren W. A. Spicer, J. S. James, and J. L. Shaw are with us. Their labors have been richly blessed of the Lord. Elder Spicer attended a number of meetings in Germany, and later in Czechoslovakia, Austria, and Hungary. Brother James was with us in three annual meetings in Germany, two in Scandinavia, and two in the British fields. Brother Shaw is now visiting some of our larger institutions and other centers. We are to have a very important committee meeting in Friedensau, Germany, early in July, with Brethren Spicer and Shaw present. It is difficult to conduct our Old People's Home, and yet more difficult properly to foster and keep going our advanced school for Germany located in that place. One year ago the mark was 450 to the dollar, now it is more than 200,000. We hope the Lord will show us how to plan so that His cause may not suffer loss in this time of distress.

On May 23 the Skodsborg Sanitarium in Denmark had its twenty-fifth anniversary. This was a joyous occasion. The gathering proved an inspiration to our brethren, and a great help in many ways to the institution.

Just now our laborers from here and there in Europe are getting ready to attend the summer meeting, which convenes in Zürich, Switzerland, July 13-21. Owing to the difficulty and expense of traveling, as well as the cost of living in Switzerland, the attendance will not be so large as we had hoped for, especially from the countries where the money values are so low. We have not had a meeting like this in Europe since 1913. Our brethren are not able to come over from Russia, as conditions in that field are still somewhat difficult. One of our leading brethren there who was imprisoned last fall is still in confinement.

Some societies have closed up their relief work, but the needs of our brethren in Russia for food and clothing are very urgent. We have just paid for the shipment of sixty large boxes of clothing to Moscow, and our Russian Relief Fund is almost exhausted.

In Poland our brethren are confronted with many perplexities, owing to the power of the Catholic Church and the lack of liberty. It seems strange that a country like Poland, which has recently itself become free, should hesitate to grant others liberty of conscience and worship. Our brethren in Spain, too, find the work hampered by the troubles that are on. Recently a prominent archbishop was murdered in the struggle over the question of freedom of worship. There are many strikes and other disorders in Spain, but the prospects are that things will turn out well. The Lord is blessing the labors of our workers in that country.

Among the many good reports which we receive is one that just came in from Holland. Our annual meeting in Holland this year was the largest they have had. Our membership is growing in that country, and our people are faithful. They have set a new record in their Big Week, having raised more than 1,300 florins. Like all the proceeds from the Big Week in the three German unions, this will be devoted to the publishing interests in Russia.

Many have written to inquire about conditions in Germany because of the present occupation of the Ruhr. We are glad to be able to say that in spite of these really very serious difficulties the work of the Lord prospers in that territory. Our people bring in their tithes and offerings. With one or two exceptions, our Sabbath meetings have not been disturbed. Our colporteur work and evangelistic efforts go on as usual. This is only further evidence showing that there is no power that can stop the onward march of the third angel's message.

The present disorder in Europe was truly described in an editorial of the London *Times* this week as a "steady drift of Germany toward something that can now be described as chaos, without realizing that not only Germany but the whole of Europe is passing into a condition for which there is no precedent in history." It is a joy to see the work of the Lord prosper, and hundreds of souls embracing the message, and happy, in spite of all these untoward conditions. Our workers and members in Europe are of good courage. L. H. CHRISTIAN.

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SOUTHERN BAVARIA

THE cause is making headway here in this southern part of Bavaria, and our efforts during the last quarter have enjoyed the signal blessings of the Lord, so that 105 souls have been received into church fellowship during this period. We have many evidences that the power of the message is asserting itself in this purely Catholic country. Forty-seven of these persons came from Munich, the stronghold of Catholicism, where, not so long ago, the Jesuit padre, Aman, held a series of lectures against us in all the churches; but, as is seen also in this case, nothing can be done against the truth. The meetings of our workers are well attended throughout the field, and the

people are very eager to learn the truth.

April 27-29 we had very encouraging and blessed district meetings at Kempen, where, after the testimony meeting on the Sabbath, sixteen persons stepped forward to join the church. At this place also a Jewish physician, after a long time of diligent study, has finally come to know the Messiah in the Word and has made the covenant with God. Among the number baptized was another doctor and dentist, who is having considerable difficulty with his relatives because of the truth.

June 1-3 we had a similar gathering at Passau, where our meetings were also well attended, although the police had removed our public notices. There are bright prospects for a good harvest for the next quarter and for the future in general, but we may truly say that the laborers are few. There is no telling how long we may enjoy this liberty for an aggressive work in a country flooded with churches, priests, and convents, and now is the time of opportunity that must be improved to its fullest extent.

C. A. MOTZER,

Pres. South Bavarian Conf.

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PROGRESS IN SOUTH AMERICA

THE last report from our publishing house in Argentina for the first five months of 1923 shows an encouraging gain. The total sales for this period amounted to \$47,089.97 as against \$28,063.65 during the corresponding period last year—a gain of 68 per cent. Their missionary paper, *El Atalaya*, shows a gain during that period of 46 per cent, and their subscription book business of 110 per cent. Speaking of the excellent success they are having in the circulation of *El Atalaya*, Brother E. W. Everest, manager of the publishing house, says:

"We are feeling rather good at the present time over the condition of our *El Atalaya* sales in the field. Our June issue has been entirely exhausted for more than a week. We printed 30,000 for July, and with the orders which we have in now and are sending out, the edition will be entirely exhausted. This means that for the first seven months of this year, we have sold out clean on every edition. Our printing order for this August number calls for 33,500. This is the best circulation that *El Atalaya* has ever had, during either the summer or the winter months, and usually during the winter our circulation has been rather low. A few years ago it went down as low as about 11,000 or perhaps 12,000.

"Another thing which is particularly gratifying to us at present is the fact that with a circulation such as this, *El Atalaya* is self-supporting at the price of ten cents (gold) a copy."

The circulation of this paper is bringing very encouraging results in the field. Here is one experience which Brother Everest sends:

"Last Sunday I received a letter from a young lady at Goya, Corrientes, in which she said she had been reading *El Atalaya* for some time, and was fully convinced that the Adventists have the truth; but her father was a strong Roman Catholic, and he opposed her. She did not know what to do, and was almost on the point of leaving home, only did not know where to go. She wrote

to us, asking for advice, and twice in her letter, once at the close, she put the question to us straight, 'What shall I do?' This is just a sample of the many instances which are coming to us of the results of *El Atalaya* in our field. I am placing a copy of this letter in the hands of our union conference president, and he assures me that they are going to take care of this interest." N. Z. TOWN.

* * *

CAPE TOWN, AFRICA

On the seventh of January last, the writer, assisted by Elder W. L. Hyatt, opened a series of meetings in the Cape Town opera house. The meetings were held every Sunday night for some ten weeks, and every week night in the Railway Institute for a period of eight weeks. Since that time the Sunday night meetings have been continued in the Railway Institute, where they are still going forward.

Others assisting in this effort were Sisters Fortner and Tarr, who did Bible work; the music was under the direction of Brother Hurlow, and the local members of the Cape Town and Claremont churches furnished very efficient help in this capacity. A volunteer corps of young ladies did efficient work as ushers.

The meetings opened the first Sunday night with about eight hundred present, and the Sunday night attendance for the first ten weeks averaged from 800 to 1,200. The week night attendance was from 200 to 400. At the present time the Sunday night meetings being held in the Railway Institute are attended by from 350 to 400.

We are glad to report that up to the present time forty persons have been taken into the church by baptism, and several others are keeping the Sabbath and attending the Sabbath meetings regularly, some of whom are to be baptized during the next few weeks.

The writer is now leaving the city for an extended trip into the Belgian Congo, and Elder Hyatt will continue the meetings on Sunday nights. The whole theory of the truth is being presented the second time, and from the deep interest manifested on the part of those who are attending, it seems certain that many others will shortly take their stand.

The running expenses of the effort have been £478, of which amount £259 12s. was for rent. We have found rent charges very high indeed, but it is the best that can be done if representative halls are to be secured. The total collection from the meetings, plus contributions, amounted to £377 14s. 8d., leaving a deficit in the expenses of the meeting of £100 5s. 7d. W. H. BRANSON.

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EDUCATING AND PUBLISHING

WHILE visiting Europe with Brother N. Z. Town in 1921, I got a better insight into the close relationship between the educational and the publishing work in a practical way. Since then I have been privileged to visit Africa, Southern Asia, and a sample of the Far East. In these fields I find these two fundamental lines of our denominational endeavor marching along together in the best of comradeship.

In Africa

Here I found Brother G. S. Joseph, of Australia, field missionary secretary for

the division, winning the confidence of the workers, and inducing the young people to launch out into the deep of Christian salesmanship. I do not have any complete facts concerning the work of students, since the summer vacation was not yet far along; but at our last meeting held at Bloemfontein early in December, Brother Joseph gave me information on what the students had already done in two or three weeks' time, by way of earning scholarships. Their goal was £100. At the end of two weeks one student had made 120 per cent of his goal, one 112 per cent, and others 53, 34, 27, 24, 37, and 31 per cent respectively, while another had made 109 per cent in three weeks, some of them being hindered by heavy rains. Brother Joseph himself had gone out during Big Week, and delivered more than £110 worth of books, thus setting a good pace for the young people, as well as a worthy example.

I could not help thinking how well Brother Joseph had illustrated in his work a principle that is commended to our teachers, namely, that they should not regard their work as done when they have given instruction in the schoolroom, but that it is their duty to go out with the students and unite with them in manual labor and in their missionary activities. The greatest thing next to the Word of God that any teacher can give to his students, or any leader to those under his direction, is the gift of himself. This was the plan of Jesus, and it can never be improved upon by any kind of substitute.

In Southern Asia

In South India I met the first two young men in the division to earn a scholarship. Their names are John Moses and Laban, both Telugu Indians, one earning two and the other one and a half scholarships in Ceylon, working among Buddhists, Catholics, and Mohammedans. These two boys are in tenth grade work, and John Moses is planning to follow up book work after two more years of schooling. Brother L. C. Shepard, the union field secretary, is behind this work, with strong support from Brother E. M. Meleen, of the training school. At the close of our educational council in Poona, Brother Shepard left for the field, to spend some weeks with ten or more of the boys who are going out from the school to earn scholarships for next year.

In Burma, after our workers' meeting at the Meiktila school, Brother Wilson remained to instruct and lead into the field about twelve of the students to earn scholarships. Two of the boys from the Singapore school had been over into Burma the previous vacation, and had earned two scholarships each, and this helped to wake up the Meiktila boys, as did also the report from South India.

In northeast India, after our workers' meeting at Brother L. G. Mookerjee's school at Gopalganj, Brother J. Dean, of the union, remained to prepare eleven colporteurs to go into the field and sell message-filled literature in the great jungle and delta of the Ganges in East Bengal, with its many canals and rice fields.

In northwest India I had barely opportunity to greet Brother A. E. Nelson at a railway station, but he seemed ready for business, and will do his part in drawing students into the field.

In Malaysia

At Singapore I was very fortunate in meeting Brother V. L. Beecham, who is hard at work training the boys of the seminary to sell literature in that field of difficult travel. The past season, ten boys earned thirteen scholarships, and three earned half a scholarship each. These boys—about an equal number of Malay and Chinese—did their work in Siam, the Malay States, Sumatra, Java, Borneo, Celebes, and the Moluccas, selling on an average \$2.50 worth an hour for the time of actual work. Brother Beecham spent all his time in the field with the boys, being absent from home three months to do it, and requiring twenty days to get back home from his last place.

Observations

It seems almost needless for me to add that as a school man I greatly value this work of co-operation from several viewpoints: This field work is a vital and inseparable part of true Christian education. Some of the book study might be left out, but not this work; it has in it the principle of learning to do by doing, the only one that will hold good in spiritual effort. It teaches the student self-dependence in getting an education. It is a strong factor in making our schools self-supporting, a thing we have been too slow to work at. The practice of our field leaders in going out with the students, points the way to what all our teachers should be doing in principle. This work is an effective aid in clearing the shelves of the publishing house, its very object in making books.

God bless the educational and publishing work. W. E. HOWELL.

* * *

POOR, YET FAITHFUL

THE north of Brazil is noted for its poverty, yet we have members there whose faithfulness might be taken for an example by many in the homeland. A few concrete examples will suffice to show the extent of poverty that exists.

Lately I was forced to ride on a freight train for a few miles, and while in conversation with the conductor, learned that he receives only about the equivalent of 65 cents American money a day. What would a conductor in the United States think if he got only 65 cents a day? The secretary of the mission had occasion to speak with one of the men of the sanitary department of the city of Recife (Pernambuco) recently, and was told that the man was receiving only about \$9 a month,—not a day nor a week, but a month. Could you pay house rent and supply your family with food and clothing on \$9 a month?

Possibly you are saying that living is cheaper here; but you must not be deceived about that. Just a respectable suit of clothes costs \$25 or more. A pair of decent shoes costs \$4. A very modest hat for a man costs \$3. In the currency in which the workers are paid these things cost just twice as much. Flour costs seven cents a pound. So you can see that living is no cheaper here than it is in many other parts of the world.

Would you be faithful in paying tithe and offerings if you got no more for your labor and had to pay such prices for the necessities of life? Are these people faithful? Many of them are very exact

and faithful. I believe as great a per cent are faithful as are those in the United States. We have men in the church in Recife who pay their tithe every week, and the amount is from 8 cents to 25 cents. This truly represents their gain, which is from 80 cents to \$2.50 a week. (This is counting the exchange as it is today and has been for months.) Some weeks they receive a bit more, but it is only a little bit more.

You ask how it is possible to live under such circumstances. Brethren, they cannot live a decent life. Bread they may see once a week in their homes, and they may pass six months or more without it. Many of the children go naked until from four to eight years of age. It is misery. One of the deacons of the Recife church has remarked that he has spent many days without enough to eat, and it is true. Yet that very man faithfully pays his tithe every week. We are right now at the time of the Week of Sacrifice in Brazil. How can you talk to that people about a week of sacrifice when they have fifty-two of them every year? But you can depend on their responding to the best of their ability.

Brethren, they are poor people, and they are uneducated people; but I am sure that if you and I are faithful to our duties and privileges now, in a short time from this we shall meet many of these souls in the kingdom of God, where their rest and their joy will be unlimited forever.

E. M. DAVIS.

Pernambuco, Brazil.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

N. New England and Maine,
Rochester, N. H. -----Aug. 16-26

Central Union

Nebraska, Hastings -----Aug. 16-26
Kansas, Winfield -----Aug. 23 to Sept. 2
Missouri, Boonville -----Aug. 23 to Sept. 2

Columbia Union

West Virginia, City Park, Parkersburg -----Aug. 2-12
Ohio, Mount Vernon -----Aug. 9-19
W. Pennsylvania, New Castle -----Aug. 16-26
Chesapeake, Baltimore, Md -----Aug. 23 to Sept. 2

Lake Union

N. Wisconsin (eastern part) Gladstone, Mich. -----Aug. 6-12
Illinois, Springfield -----Aug. 16-26
N. Mich., Big Rapids -----Aug. 23 to Sept. 2
Indiana, Bethany Park -----Aug. 23 to Sept. 2
W. Michigan, Berrien Springs -----Aug. 30 to Sept. 9
Chicago -----Sept. 13-23

Northern Union

Iowa, Nevada -----Aug. 16-26

North Pacific Union

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

Pacific Union

California, Oakland -----Aug. 9-19
S. California, Los Angeles -----Aug. 23 to Sept. 2
S. E. California, Arlington -----Aug. 2-12
Arizona, Phoenix -----Sept. 6-16

Southern Union

La.-Miss., Baton Rouge, La. -----Aug. 5-15
Tennessee River, Nashville -----Aug. 16-26
Alabama, Gilbertown -----Aug. 23 to Sept. 2
Kentucky, Louisville -----Aug. 30 to Sept. 9

Colored

Kentucky, Louisville -----Aug. 30 to Sept. 9
La.-Miss., Brookhaven, Miss. -----Sept. 6-16

Southeastern Union

Cumberland, Knoxville, Tenn.

-----Aug. 23 to Sept. 2
Carolina, Charlotte, N. C. -----Aug. 30 to Sept. 9
Georgia, Atlanta -----Sept. 6-16
Florida, Fairgrounds, Orlando -----Nov. 1-11

Colored meetings on same dates.

Southwestern Union

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

Arkansas, Little Rock -----Sept. 6-16
N. Texas, Dallas -----

WESTERN OREGON CONFERENCE ASSOCIATION

The annual meeting of the Western Oregon Conference Association of Seventh-day Adventists, a legal corporation, will convene at Hillsboro, Oreg., in connection with the nineteenth session of the Western Oregon Conference, Aug. 16-26, 1923. The first meeting is called for 10 a. m., Monday, Aug. 20, 1923. A board of trustees will be elected, and any other necessary business transacted. The delegates to the conference session constitute the constituency of the Association.

J. W. Norwood, Pres.
C. E. Olcott, Sec.

WESTERN OREGON CONFERENCE

The nineteenth annual session of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Hillsboro, Oreg., Aug. 16-26, 1923, for the purpose of electing officers for the ensuing year, and for transacting such other business as may properly come before the delegates assembled. The first meeting will be held at 11 a. m., Aug. 17, 1923.

J. W. Norwood, Pres.
J. F. Beatty, Sec.

MAINE CONFERENCE

A special session of the Maine Conference is hereby called to convene in connection with the annual camp-meeting in Rochester, N. H., Aug. 16-26, 1923. The proposed plan to combine Maine and Northern New England into one conference will be considered, and such other business transacted as may properly come before the delegates. Each church is entitled to one delegate and one additional delegate for every ten members or fraction thereof. The first meeting is called for Aug. 17, 1923, at 11.30 a. m.

B. M. Heald, Pres.
V. H. Hanscom, Sec.

OKLAHOMA CONFERENCE CORPORATION

Notice is hereby given that the Oklahoma Conference Corporation is called to convene in conjunction with the annual conference and camp-meeting Aug. 16-26, 1923, in Oklahoma City, Okla. The first meeting of the corporation will be held Aug. 21, 1923, at 3 p. m. This meeting is called for the purpose of electing officers for the ensuing year and of transacting such other corporation business as may demand attention. All accredited delegates to the conference are delegates to the corporation.

E. R. Potter, Pres.
Lowell Estes, Sec.

CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INCORPORATED

The annual meeting of the Carolina Conference Association of Seventh-day Adventists, Incorporated, will be held at Charlotte, N. C., in connection with the camp-meeting, Aug. 30 to Sept. 9, 1923. The purpose of the meeting is to elect officers for the ensuing term, and to attend to such other business as may properly come before the delegates. The first meeting will be held at 11 a. m., Tuesday, Sept. 4, 1923.

NORTH CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular annual meeting of the North Carolina Conference Association of Seventh-day Adventists, a corporation, will convene in connection with the annual conference and camp-meeting of the Carolina Conference of Seventh-day Adventists, at Charlotte, N. C., Aug. 30 to Sept. 9, 1923, for the election of officers for the ensuing term, and for the transaction of any other business that should properly come before the delegates at that time. The first meeting will be called at 11 a. m., Tuesday, Sept. 4, 1923.

R. I. Keate, Pres.
H. W. Klaser, Sec.

SEVENTH-DAY ADVENTIST BOOK SOCIETY OF WEST VIRGINIA

Notice is hereby given that the eleventh annual meeting of the stockholders of the Seventh-day Adventist Book Society of West Virginia, will convene Wednesday, Aug. 15, 1923, at 9 a. m., at our office in Parkersburg, W. Va. The object of this meeting is to elect officers for the coming term, and to transact such other business as may properly come before this body at that time.

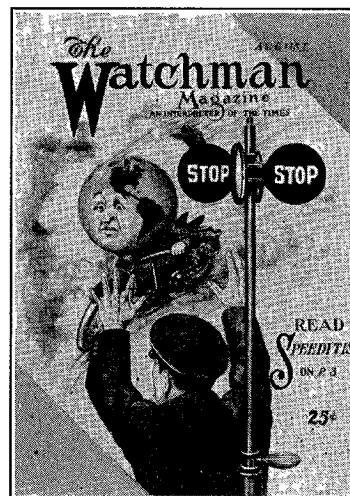
W. M. Robbins, Pres.
C. M. Paden, Sec.

REQUEST FOR PRAYER

A sister in Michigan earnestly desires prayer for her husband, who is sick and despondent, and in this state of mind left home, and his present whereabouts are not known. Pray that she may hear from him soon, and that he may give his heart to the Lord.

HERALDING THE TRUTH

During the last nine months every consecutive issue of the *Watchman Magazine* has been oversold by a wide margin, even though printing orders have been increased from month to month. Extracts and articles entire from the *Watchman* have been printed in newspapers and secular magazines through the country. To the publishers, this is an



indication that the way God's last message of warning is presented in the *Watchman* is making its appeal.

The August number is now ready for circulation, and is one of the best issues that has been published. It is the purpose of the editors to make the *Watchman* as appealing as possible, by having a range of articles so that some one article, in addition to the departments, will appeal to every purchaser.

Orva Lee Ice contributes an interesting article entitled, "Speeditis," that will doubtless make every reader stop and consider the pace at which he is traveling with the world. Benjamin G. Wilkinson contributes another worth-while article entitled, "Shall It Be Militarism or Millennium?" Multitudes are interested in what the immediate future holds in store for the world, and this article, with the "Flashlights on World Events," and the "News Interpreted" items, contains matter of vital interest to thinking people.

Uthai Vincent Wilcox represented the *Watchman* at the recent National Anti-

Narcotic Conference at Washington, D. C., and in addition to writing this up in an interesting and instructive way, also obtained statements for *Watchman* readers from prominent delegates.

Mrs. Clara R. Winterton holds the mirror up to society, and tells us what we can do about "Bringing Up Mother."

Another article of interest is the one by Leon A. Smith, "The United States in the Bible;" while Belle Wood-Comstock, M. D., writes on the "Food Quartet." There is nothing commonplace about this very readable health article. Its advice is understandable, usable, and persuasive. It is indeed the "Health Hit of the Season."

Frederick Lee contributes, "The Lie That Belts the Globe." He shows how the devil's lie to Eve, "Ye shall not surely die," has become incorporated in the customs, phraseology, and creeds of all religions—Christianity not excepted.

In this number appears Harry Tippet's article, "The Devil in the Fine Arts." It tells what leads people to call a daub a picture, a noise music, and profane slang literature.

Did you ever hear "Ingersoll's Fish Story"? It is fishy because he told it, but there is a fish story—Lucas Albert Reed points out the difference between man's story and God's.

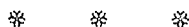
Earle Albert Rowell writes pointedly on "Striking the Christ out of Christianity." Every Christian should read it and consider carefully.

"Is the World Getting Better?" Five men of high standing in their respective callings—teacher, jurist, scientist, preacher, and doctor—give the answer. Thus an opinion is given by representative professions from their respective viewpoints.

"The Watchman Service Department" answers such questions as "The Efficacy of Christ's Death," "Sabbaths of Colossians 2," "The Problem of Sin," and so on. Six important questions are answered for *Watchman* readers who have requested answers through this department.

The August number should be circulated widely. Give your neighbors and relatives an opportunity to get interested in God's last message of warning through this full-message magazine. It is obtainable in quantities of ten or more from your tract society at 10 cents a copy; \$1.75 by the year; in clubs of four or more to one or separate addresses, \$1.05 each.

R. F. Woods,
Circulation Manager.



STRIKE SPIRITUALISM AGAIN

Three years ago, on the occasion of a visit of Sir Oliver Lodge to this country, a widespread interest in spiritism was aroused. Our churches took advantage of the opportunity to let the truth be known, and circulated more than a million copies of a special *Signs of the Times* devoted to the subject. It had a wonderful influence.

The recent lecture tour by Sir Arthur Conan Doyle has revived the interest in spirit manifestations. To large audiences in the leading cities he has lectured and shown many pictures declared to be photographs of the dead. It has made a profound impression.

In New York City, Elder L. K. Dickson, pastor of the Temple church, heard Mr. Doyle and saw his pictures. He met him personally, and secured from his manager and from the publishers of Doyle's latest book a number of very unique and rare photographs purporting to be those of the deceased.

Elder Dickson has furnished a very strong article, to be illustrated with these photographs, for the August color number of the *Signs of the Times*. This our people will find a wonderfully interesting explanation concerning the development of Spiritualism today, and a clear setting forth of its source as shown by the Word of God. Featuring this highly illustrated article, entitled, "Doyle Dickers with Death," this August number will have a tremendous influence in saving people from the deceptions of Spiritualism. It should be placed in the hands of hundreds of thousands of people. Our churches can use large quantities in general distribution, as they did of the spiritism special. It will meet a ready sale also at its price of 10 cents each. Send orders early to your tract society—quantity price, \$4 a hundred. (Any quantity of ten and upward, 4 cents each.)

MORE THAN A QUARTER OF A MILLION A MONTH

A report has just been made of the circulation of the *Signs of the Times* for the first six months of 1923, and it shows that the circulation of our pioneer missionary paper is increasing by leaps and bounds. Whereas on January 1 the average weekly circulation was 42,000, during the six months following that date to June 30, the average circulation per week has amounted to more than 60,000 copies, or an increase of 18,000 copies a week.

During the six-month period about 1,510,700 copies of the regular issues of the *Signs* have been sent out on their errand of soul-winning, besides more than 45,000 copies of the camp-meeting special. This means that more than a quarter of a million *Signs* are mailed each month. Surely this quarter of a million *Signs* each month will bring hundreds and thousands to a knowledge of this precious truth.

OBITUARIES

Decker.—Nancy Jane Babcock Decker was born in Indiana, Sept. 24, 1844; and died in College Place, Wash., June 20, 1923. In 1858 she embraced the views of Seventh-day Adventists, and three years later was united in marriage with H. W. Decker. She faithfully stood by her husband through the many years of his ministry and official connection with this work. With advancing years she became almost blind. In 1919 she moved with her husband to Long Beach, Calif., returning to College Place just one month before her death. On Sabbath, June 16, she suffered a stroke of paralysis, from which she never regained consciousness. She leaves to mourn, her devoted husband, Elder H. W. Decker, one sister, and an adopted daughter, besides a host of friends.
A. Delos Westcott.

Downs.—Anna Ollenbeck Downs was born in Milwaukee, Wis., Sept. 27, 1848; and died in Portland, Oreg., July 1, 1923. At the age of seventeen she accepted the faith and doctrines held by Seventh-day Adventists. In 1868 she was united in marriage with Charles M. Downs. To this union were born three daughters, all of whom survive her, and one of whom, Clara Downs Pettit, spent several years in India as a missionary. She was a true mother in Israel, and a Dorcas in service.
H. W. Cottrell.

Pike.—Calvin Newton Pike was born in Stratton, Vt., Feb. 6, 1832; and died at his daughter's home in South Londonderry, Vt., June 21, 1923. He was married June 2, 1862, to Emeline R. Wilder. This union was blessed with one son and four daughters. Three of the daughters are still living. He and his wife were charter members of the Jamaica church, of which he remained a faithful associate until the time of his death.
D. U. Hale.

Hayward.—Willington Arthur Hayward was born in Ohio, Aug. 14, 1853; and died at Shelton, Wash., July 5, 1923. He leaves to mourn their loss his wife, three sons, one daughter, one brother, and one sister. For some years he had been the elder of the Shelton church, by whom, with his grieving relatives, he will be greatly missed.
F. M. Oliver.

Allen.—Avis Viola Allen was born in Midland, Mich., in February, 1869; and died in Tacoma, Wash., June 28, 1923. She was the wife of Dr. T. J. Allen, of Tacoma, who survives her. She is also survived by her son and one brother, Dr. W. R. Simmons, of La Fayette, Ind., who with her many friends look forward to the resurrection day for a happy meeting.
F. M. Oliver.

Jenkins.—Frank D. Jenkins was born in Jacksonville, Ill., May 26, 1855; and died in Los Angeles, Calif., May 19, 1923. In 1879 he was married to Miss Ada French. To Brother and Sister Jenkins four children were born three of whom are living. These three children, his wife, and his sister survive him.
J. W. Hofstar.

Ormiston.—William Austin Ormiston was born in Ohio, Dec. 25, 1841; and died at his home near Mabton, Wash., June 28, 1923. Thirty-three years ago our brother accepted present truth.
C. F. Cole.

Marr.—John T. Marr was born in Warrensburg, Mo., Aug. 29, 1841; and died in Sterling, Kans., July 1, 1923. His wife, one son, and one daughter are left to mourn.
J. T. Spriggs.

Fasanko.—John Fasanko, Jr., was accidentally killed by a milk truck, June 30, 1923, aged 2 years, 1 month, and 5 days. He is survived by his parents and numerous relatives.
R. D. Hottel.

Small.—Mary Grace Small was born in Camelford, England, March 30, 1867; and died in Owen Sound, Ontario, Canada, July 2, 1923. She leaves to mourn a son and two daughters.
Joseph Capman.

Haines.—Mary Haines was born in the province of Quebec, Canada, Jan. 27, 1836; and died at Island Mountain, Calif., June 15, 1923. She leaves her son and daughter to mourn their loss.
I. P. Dillon.

Hurlock.—Mary Catherine Hurlock was born in Queen Annes County, Maryland, Jan. 2, 1856; and died at Church Hill, Md., July 7, 1923. Words of comfort were spoken from 1 Thessalonians 4:13-18.
G. R. Apsley.

Hunteny.—Eunice Wilbur Hunteny was born at Leslie, Mich., April 13, 1844; and died at the home of her son in Saginaw County, Michigan, July 1, 1923. She leaves to mourn, her two sons, one daughter, six grandchildren, one sister, and other relatives and friends.
E. I. Beebe.

Seaward.—Ebenezer H. Seaward was born in Coshocton County, Ohio, Feb. 22, 1837; and died in Wichita, Kans., July 4, 1923. He was united in marriage with Martha Hall, of Howard County, Indiana, April 21, 1861. He leaves five children to mourn their loss.
A. S. Bringle.

ELDER LEWIS HENRY ELLS

Lewis Henry Ells was born at Conneautville, Pa., March 21, 1836; and died at College Place, Wash., May 22, 1923. His early childhood was spent in the State of New York, but at the age of eleven he with his parents moved to Wisconsin, where he grew to manhood. New Year's Day, 1861, he was united in marriage with Miss Mary A. Farrar, of Kingston, Wis. The year following he moved to Minnesota, and settled near the town of Kenyon. Soon after this he heard the third angel's message, and embraced it with all his heart, casting in his lot with the advent people.

The advent message so filled his heart that he felt he must be doing something to warn the people of the soon coming of the Lord. In 1867 he raised up a company of Sabbath keepers, and was ordained as their elder. He soon felt called to preach the gospel, and in May, 1872, received his first license to preach. A short time after this he was ordained to the gospel ministry, and was always true and faithful to the charge.

He was one of that company of staunch and true ministers who suffered hardships and privations while pioneering for the truth in the great State of Minnesota. By 1901, the rigorous climate of those Northern States had so affected his constitution that his health failed, and he found it necessary to seek another climate; so he came west to Idaho, where he rested from active labor for a time. About fifteen years ago the Lord graciously healed His servant, and with health restored, he again took up active labor, and spent several years in the field.

In 1912 he was called upon to part with his companion, who had so nobly stood by his side in all his labors, encouraging him by her faithful and earnest life. Her death was the greatest sorrow of his life. The years that passed were very lonely, although his children did all in their power to make his life pleasant and happy. When his summons came, he was ready and waiting, and fell peacefully asleep without a struggle. It could be said of him, "A sheaf of wheat fully ripe, ready for the garner of God."

A. J. Breed.

Exceeds Any Issue

A merchant writing to Elder C. S. Longacre, editor of **LIBERTY**, says :

"I note my subscription to *Liberty* expired with the third quarter, 1923. I have been a subscriber for some time, and have not burned a copy, but instead have handed them or mailed them out where I thought some good might be done.

"The issue for third quarter, 1923, seems to exceed any issue I have been privileged to read, in good readable matter; so I would like you to mail me a bundle of sample copies, which I promise you will be placed where I think the most good can be done. I also want to know what would be the bill for 20 yearly subscriptions to myself for gratuitous distribution."

Yes, **LIBERTY**, third quarter, is a good issue. It brings clearly before the reader the vital principles of church and state alliance.

A partial list of contents:

The Dangers Which Threaten America's Peace
Civil Independence and Constitutional Rights
Religion and the World Occupy Different Spheres
Opinions on the Blue Laws
National Reform Aims and Methods
Sunday Bills Religious in Character
An Answer to Our Critics
An Exhibition of Fanatical Intolerance
Tribute to Justice Sanford
Is Sunday a Day for Physical Rest?
American Liberties in Grave Danger
"Indefensible Act of a Tyrannical Minority"
Religious Rows Scored by Secretary Denby
The Church Out of Her Sphere
Dr. Nicholas Murray Butler on Intolerance in America

LIBERTY is appreciated by men in leading positions. A newly elected United States Senator writes the following to the editor of **LIBERTY**:

"The *Liberty* magazine is on my library table. As I anticipated, I have read many numbers of your valuable magazine. Rest assured that I shall never vote for a bill compelling everybody to observe Sunday in the District of Columbia, or in any other territory of the United States. Nor will they ever succeed in getting me to vote for a 'Christian religion with all its usages and customs as a part of the fundamental law of the land,' etc.

"I believe in religion. The religion I accept has freedom for one of its dominating elements. With best wishes, I am —"

Every man and woman who is a leader in any community ought to have the privilege of reading **LIBERTY**. Will YOU see that those in your locality have the opportunity?

In bulk (10 or more copies of any issue), *Liberty* costs 8 cents a copy. Yearly subscriptions, 35 cents. Five or more subscriptions sent in at one time, 25 cents each.

Send orders to your conference tract society



WASHINGTON, D. C., AUGUST 9, 1923

EDITOR FRANCIS MCLELLAN WILCOX

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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.

MR. AND MRS. ALBERT MUNSON and three children, returning to Malaysia from furlough, sailed from San Francisco July 20, on the S. S. "Tahiti." We understand Brother Munson expects, on his return to the Malaysian field, to take up work in the Celebes Islands.

* *

ELDER J. E. FULTON, vice-president for the Australasian Division, has been in this country for several weeks, endeavoring to secure needed assistance in the way of workers for the Australasian field. He has spoken in several of our churches and at various general gatherings, and his messages have been greatly appreciated.

* *

THIRTY-FIVE deaths from automobile accidents in one day is the country's record for July 29. One railroad train in an endeavor to make up lost time, struck two automobiles within a few hours, killing in the aggregate thirteen persons. The speed mania is reaping a fearful toll in killed and maimed. The spirit is symptomatic of the times. The same spirit of reckless living is seen in every phase of human existence.

* *

WE begin next week a series of articles from Elder J. O. Corliss, under the heading, "The Message and Its Friends." In these articles Elder Corliss will tell of a number of the pioneers in this movement as he knew them personally. He will not attempt to give a biographical sketch of their lives, but will only record such incidents as came within his knowledge and recollection.

* *

ELDER J. N. LOUGHBOROUGH calls our attention to a mistake which occurred in the second article of the excellent series which we have concluded from his pen, in which Brother Rhoads is represented as preaching in Oswego, Mich., instead of Oswego, New York. At that time, 1844, Michigan was a new State, mostly government land, with no public roads and no towns. We are sure that our readers have greatly appreciated the reminiscences of the past which Elder Loughborough has given in these articles.

THE "REVIEW" IN COLLEGE HOMES

LAST year, through the efforts of Elder G. A. Roberts, president of the California Conference, a copy of the REVIEW AND HERALD was placed in each room of the young ladies' dormitory of the Pacific Union College. Of the benefits of this plan Miss Alma J. Graf, the preceptress, says:

"The REVIEWS which were sent to South Hall the last part of last year proved a real blessing to many of the young women. A number kept them on file. I certainly hope this courtesy may be extended to South Hall next year. Of the more than one hundred in our school home family, only a few have the opportunity to read the REVIEW in the libraries or in the school home reading-room. We hope for this favor next year, and to have weekly reports in worship based on the material found in the REVIEW."

We understand it is the plan of the California Conference to continue this arrangement for another year. We pass this suggestion on to our other college homes. We believe that much good would result if the students, during their school life, could have access to the thrilling reports published weekly in our church paper.

* *

WORLD'S TEN RICHEST MEN

THE following data regarding the world's richest men we clip from the Washington Post of July 30, 1923. It is worth preserving for future reference. This truly is an age of heaping up treasure.

"LONDON, June 28 (by A. P. by Mail).—Who are the ten richest men in the world? asks the *Sunday Express*. It answers the query itself by giving a list at the head of which is Henry Ford, whose fortune it estimates at \$500,000,000; John D. Rockefeller comes next, with \$450,000,000; Andrew W. Mellon, Secretary of the Treasury, is third, with \$150,000,000; and then follow the Duke of Westminster, Sir Basil Zaharoff, Hugo Stinnes, Percy Rockefeller, Baron Mitsui, Baron H. Iwasaki, and the Gaekwar of Baroda, each with \$100,000,000.

"James B. Duke, the tobacco king; George F. Baker, of the First National Bank of New York; and T. B. Walker, the Minneapolis timber landowner, the *Express* says, might be added to the list, since they all have fortunes estimated at \$100,000,000, while there are at least three other Indian rulers whose fortunes probably exceed this amount.

"The Rothschilds, Guggenheims, Vanderbilts, Weyerhousers, and Astors, says the writer, do not appear, because theirs are family fortunes. The Rothschild wealth has been estimated at from \$250,000,000 to \$500,000,000, and that of the Astors at from \$100,000,000 to \$500,000,000.

"Henry Ford is possibly the richest man in all history, the paper declares. He has a net business income of more than \$100,000,000 a year. He earns \$250 every minute. Ceresus may have been richer, since his famous gift to Delphi cost \$10,000,000, and that, reduced to today's terms might mean \$200,000,000.

"John D. Rockefeller gave away \$500,000,000 to charity and to foundations be-

fore 1921. He is the head, however, of the biggest group of wealthy men ever produced by a single industry, and his private fortune must still rank him second.

"Sir Basil Zaharoff is Europe's mysterious man, but it is no mystery that he is one of Europe's wealthiest men. He owns more than half of Monte Carlo, and his holdings in armament firms are even larger. He is in oil, finance, shipping; in fact, it is difficult to say what he is not interested in.

"The Mitsuis and the Iwasakis are financiers, traders, and shippers. The Gaekwar of Baroda's wealth is almost impossible to estimate, but his diamonds alone are valued at \$1,250,000, and he has a jeweled tapestry worth \$1,500,000. Guns of gold weighing 400 pounds stand at his palace gate."

* *

ADVENTIST BIBLIOGRAPHY

IT will be of interest to Seventh-day Adventists the world over to learn that what promises to be one of the most complete collections of Adventist literature in the world is in process of formation under the direction of the New York Public Library, Fifth Avenue and 42d Street, New York City. This collection has been given to the library by Mr. Frank A. Peterson.

For years he has been going through Adventist publications, also their records of printing work done; Adventist periodicals containing notices of works, and special and private collections of Adventist works. During the past years he has gathered together papers, tracts, leaflets, and books of the regular doctrinal, devotional, educational, temperance, and missionary publications of the Adventists, published or written by Adventists and non-Adventists.

His collection includes not only tracts, periodicals, books, and pamphlets, but also institutional publications, such as calendars, announcements, catalogues, and descriptive matter of schools, colleges, sanitariums, and publishing houses. He has been successful in getting together a great many old manuscripts, which are now very rare and out of print. He has, for instance, six complete volumes of the paper, *The Midnight Cry*, published during the days of the first message, 1840-44. He has also obtained an unusually interesting number of other tracts, papers, and books published during the time of the first message. He has the early edition of the "Testimonies," as they came out month after month.

Those of our brethren who are passing through New York City are urged to examine this collection of Adventist literature. Go to the New York Public Library, and ask for the Adventist collection. It is now located in room No. 220, but when the bindings for the periodicals are complete and the other arrangements being made by the library are finished, it is to be given a special section.

C. B. HAYNES.

* *

CORRESPONDENTS writing to our mission workers in Colombia should address them at No. 436 Apartado, Bogotá, Colombia, South America. Please note the change in the address.