

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS



PHYSICIANS OF THE SKODSBORG SANITARIUM

C. C. Hansen, A. Anderson, David Ottosen,
Jensine Iversen, N. P. Nelson,
J. Carl Ottosen.

The Portent of Present Conditions

THE situation in the political world at the present time is far from reassuring. For years, ever since the signing of the Armistice, thousands have fondly hoped that such an agreement might be reached among the nations of Europe as to insure against future warfare, and enable the millions of that war-devastated country to recoup in some measure their fortunes. But these hopes thus far have been doomed to sad disappointment, and the present outlook is no more encouraging than has been that of the past.

Writing under the heading, "Danger Signals in Europe," the editor of the *Washington Post* for Aug. 20, 1923, presents this graphic picture:

"The world's governments are now regarding with the keenest anxiety the state of affairs in Germany, France, and England. Those nations are in the grasp of circumstances so overwhelming, so menacing, and so complicated, that individuals are aghast at the evil possibilities of the near future. Criminations and recriminations are numerous. France blames the Germans for evading payment of reparations, and blames Great Britain for failing to co-operate in what France regards as the only feasible plan for bringing Germany to account. The British government blames France for pursuing a wrong policy, but its blame of Germany for failure to make amends is mild censure indeed. Germany in its turn looks upon France as a deadly enemy, and is hardly less bitter toward England.

"The developments of the last few weeks are logical consequences of the failure of the European governments to make an effective peace after Foch had driven the Germans out of France. The catastrophes which seem to be in store will surely come unless the governments concerned immediately change their policies. What will happen in France and England is not to be foreseen now, but it is easy to perceive that Germany is on the verge of a frightful revolution. The *entente cordiale* between France and Britain is at the snapping point, as a result of unyielding insistence upon conflicting policies. Sinister proposals for preparations against each other are made in France and England, and British journals are beginning to discuss the possibility of French air fleets' destroying London. These are mere empty alarms, no doubt; but they indicate the deep anxiety of both countries, and even more important, they foreshadow enormous expenditures for air and water fleets. Such preparations, noted by the potential enemy, sometimes bring about war, either by the threat of early aggression or by fear of such aggression.

"Germany's collapse, however, seems to be so imminent that it may overshadow the quarrel between France and England, and perhaps may dispel this quarrel entirely by thrusting into Europe a new danger, against which the nations must combine for self-preservation. The appearance of a Bolshevik government at Berlin would be the most urgent kind of danger signal to both Britain and France, warning them to compose their differences and put their houses in order.

"Germany differs so greatly from Russia that no predictions can be safely based upon Russia's experiences. But there are certain fundamental similarities in the situation in Germany now as compared with the condition of Russia in 1917. Germany is beginning to starve, as Russia was; the spirit of the people is broken and desperate, as it was in Russia; the power of the central government is gone, as it was in Russia; a savage hatred of 'magnates' exists, as it did in Russia; and the food supply is so deranged that it seems to be impossible for Germany to feed herself through the winter. The natural outcome of these conditions is an eruption of the lower criminal elements, with huge accessions from the ranks of the 'common people' who have lost all and may hope to gain something by running amuck. . . .

"A revolution in Germany would change the course of events throughout the world, but no one can foresee at this time what the new course would be."

If these conditions are significant to men of the world with no particular knowledge of the prophetic forecast of the present day, how meaningful should they be to the student of prophecy, who knows that these unsettled conditions are precursors of the dissolution of all things! Statesmen may honestly and

earnestly strive to insure peace. Their efforts may be blessed of Heaven in holding in check the winds of war for a little time, but we know from the prophetic delineation of present-day conditions that permanent peace will never be secured. The great overwhelming maelstrom into which the currents of political life are rapidly carrying the nations of men, is the Armageddon of the last day.

May God help us to be admonished by the things that are taking place in the world at the present time. They are, as suggested by the editor of the *Post*, "danger signals" indeed. The end of all things is at hand. The coming of Christ is drawing near. God's people have a message to give to the world, based upon the signs of the times, the conditions we see fulfilling around us. There is to go to the nations of men the message of Christ's soon coming, and God has made us the conservators of that message. Let us be true to our heavenly calling. Let us first taste of the fountain of life ourselves, experience in our own hearts its cleansing power, and then go forth to lead others to the same joy of experience which we ourselves have found.

* * *

THE friendship of Jesus was a very beautiful thing. It seems to us sometimes wonderful to think that the Master could find in His soul a place for friendship for the human infirmities who made up His following on earth. But He did. He cherished His friends; never betrayed them; always was tender with them; and bound them to Him with links of steel. There is no possession on earth superior in worth to a true and faithful friend. Thank God for your friends and hold fast to them; but above all, seek the friendship of Him who "sticketh closer than a brother."—*Methodist Protestant*.

* * *

LIFE affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—*Bowes*.

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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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TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 6, 1923

No. 36

Prophetic Succession

BY THE EDITOR

THE one chosen of God as His special messenger in connection with this movement, died eight years ago—to be exact, July 16, 1915. Since that date we have received many inquiries from the field as to whether any one would succeed to the place that Sister White so long occupied. To all such inquiries we have been compelled to state frankly and unequivocally that we do not know. This is a question which only the Lord Himself can answer, and so far as we know He has not given any one any intimation of His will in the matter.

During the last few years a number have arisen claiming the prophetic gift. We have in mind as we write nearly a dozen different persons throughout the world who have put forth claims that they were called of the Lord to the place so long occupied by Mrs. E. G. White. Indeed, at the present time we are in receipt of communications from individuals who claim to have received a call to the prophetic office. Some of these persons are very insistent that their communications shall be printed in the columns of the church paper, believing they have a message which should be given to the church and to the world. Some of these who have claimed this gift during the last few years have drifted into the wildest fanaticism. One or two have frankly acknowledged that they have been mistaken, and have settled down to a quiet Christian experience. Others are still nursing their fancy. Varied indeed are the reasons assigned as the basis of the call.

The call of God to the prophetic office is usually marked by more than a mere impression, a striking dream, or a peculiar fancy. The call is so unmistakable that it leaves no reasonable room for doubt. It is safe to say that if any one in connection with this movement is ever called to the position occupied by Sister White, it will be necessary for his claim, as was hers, to be substantiated by many convincing proofs before credence will be given to his testimony. And this is in God's order. He cautions us to be on guard against the voices that are sounding from every quarter. He does not want us to be carried away by delusive theories or fitful winds of doctrine, nor fall under the influence of those who are making false claims to divine revelation.

The apostle John recognized this danger which confronted the church, and he sounds this warning message: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." If many false prophets had gone out into the world in the days of the apostles, we may expect that their number will

be multiplied in these evil times. To the church of God in every age, as well as to the church in the first century, is this warning applicable, "Believe not every spirit, but try the spirits whether they are of God."

It is well for us to remember, too, that the Lord does not require us to decide such an important question in a day. If one comes to us claiming to have special enlightenment by the Spirit of God, we may not be able to disprove the claim, although perhaps we may doubt it. But we should patiently wait developments. We remember several years ago, when we were editor of the *Sabbath School Worker*, receiving a missive for publication in that journal from one claiming the prophetic gift. We felt considerably exercised at the time, and wondered how we should treat the communication. In our dilemma we appealed to Elder S. N. Haskell. We well recall the answer received. Brother Haskell said in substance: "Do not be in a hurry. If this woman's claims are correct, they will stand the test of time. God does not expect us to accept every claim that is put forth by our fellow men. His word exhorts us to prove all things. Time and circumstances and conditions, the life of the individual, the character of the message, the spirit which accompanies it, the fruit it bears, are God's great testers. We should wait and see whether the claim to the prophetic office stands the test."

This counsel was followed, and it required only a few years to demonstrate its wisdom. Those who followed the lead of the one in question soon came to utter confusion, and the falsity of the prophetic claim was clearly demonstrated.

The prophet Samuel grew into the confidence accorded him by the people of God. It is written of him: "The Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." It required time for his *establishment* in the holy office, and in the confidence of the people. And the Lord desires that we shall reach no hasty decisions today, but that the claim of every person to the prophetic gift shall be submitted to the test of time and of counsel and of experience and of the fruit borne.

There is one thing particularly marked in the experience of the prophets of old. They made no demands for recognition. They carried on no propaganda in order to obtain recognition. They left to God their advancement. They gave the message which He impressed upon their hearts, and let Him take

care of the results. They were quite willing; as in the case of John the Baptist, to be only a voice. It was God's glory, and not their own reputation, which gave them chief concern.

This does not say by any means that the Spirit of God might not rest with power upon one of His servants, and a message be given to meet present exigencies, or some crisis in the church, and that the message would require prompt obedience; but usually when God raises up a messenger to meet a crisis of this kind, there goes with his message a compelling power in spirit and influence which leaves no doubt as to its character.

It will do us no good to speculate upon the future. We must leave all things in the hands of God. We do not need to be greatly concerned over this question, nor do we need to be unduly excited or exercised in case one or a dozen should claim to be the recipients of divine illumination. Every reader of this paper has individual access to God. There is given to every believing child some measure of the gift of the Holy Spirit. Instead of our looking for signs and wonders, for the supernatural and the mysterious, God desires us to cultivate a deepening personal religious experience. He desires us to come into that closeness of relationship with Himself where He can speak to us by His own blessed Spirit, where He can reveal to us the mysteries of His Holy Word as we study its sacred pages.

If special revelations are not continued, we are not left to wander in darkness. We have access to the Sacred Scriptures. To the church of God in every age they constitute a lamp for the feet, a light for the path. We have the faithful instruction which has been sent us through the Lord's messenger in connection with this movement. If we faithfully study that which God has already given, and look to Him for continual guidance, He will keep us safe amid the perils of the last days.

Without anxious thought for the future, without idle speculation; without argument or discussion, but in quietness and prayerfulness and obedience, let us seek humbly to walk in the ways of the Lord, and in the light which He has given to His people. In this will be our safety and assurance in the days before us.

* * *

Tapering Off

WHEN a man becomes converted, if he has been a hard drinker, we do not take him into the church with a promise that he will "taper off"—drink less each day, and after a while quit altogether. We require him to stop at once—never take another drink. We assure him, and properly so, that God is able to deliver him *now* from the habit of drink. If he has been addicted to the use of tobacco for many years, and his whole system is steeped in it, we require him, before becoming a member of the church, to stop smoking. We do not allow him to take another smoke. We have no place for the "tapering off" business in such matters.

But are we who make such rigid requirements for others, "tapering off" on things in our religious experience, or have we *quit* doing what we know is wrong? Have we stopped altogether, or are we merely "tapering off"?

For instance, what about our temper? Have we stopped losing it on the slightest provocation, or are we merely "tapering off"?

You say, "I don't get mad and speak unkindly now as much as I used to do." Very well, but why not stop losing your temper altogether? Why not? Is not the Lord able to manage your temper? He will if you believe it. Why do you require the whisky drinker, the tobacco user, the dope addict, to stop at once, before you take them into the church? You tell these poor souls that God is able to deliver them, and yet you sit in the pew,—have been sitting there for years,—with an ungovernable temper, and hatred, perhaps, in your heart, and have never gained the victory! What do you suppose God thinks of this? The same Power that delivers the man from strong drink or tobacco, will deliver you from your temper, and from those unkind, cutting words you speak. If you believe it and want to be delivered, then why not *be* delivered, not alone from a bad temper, but from gossiping, envy, lust, evil-surmisings, impatient, unkind words, and every other sin? Can you tell why you are not?

There is nothing said in the Bible about "tapering off," not being as wicked today as you were yesterday, but wicked just the same. What a farce for a man to be in the church, talking of his hope of salvation when Jesus comes, when the only difference between him and the man in the street is that he does not sin so much as the other fellow? He is a little more respectable sinner, that is all. I hardly see how we can look other men in the face and recommend to them the gospel as the power of God unto salvation, when we are conscious all the time that it has not saved us from known sin of which the Spirit has convicted us. This is something like a man who had a friend who stammered, and he was enthusiastically telling his friend about a certain institution where stammering could be cured. "You must go and t-t-try it," he said, "it c-c-cured me."

One writer uses this very forceful illustration, in writing on the theory that all there is to a victorious Christian life is merely "tapering off" and becoming more respectable than the man in the street:

"A pickpocket once strolled into a rescue mission, and was converted. He saw in Christ pardon for his sins and power against them. Rejoicing in a new life, he went on his way planning for the future. 'In my unregenerate days,' said he to himself, 'I used to pick quite twenty pockets a day. But now I am a Christian man, and I know that to pick pockets is to sin. So I must give it up—gradually, of course. Tomorrow I'll make a start, and for the rest of this month I shall pick only ten pockets a day; next month, by striving and struggling against this sin, I'll cut it down to five a day; for I'm a Christian man now. By the end of the year by constant endeavor (and the help of God), I hope to give up picking pockets altogether.'"

"Do you believe that story? The writer does not. But have we not all been guilty of this very thing in our dealings with bad temper, pride, irritability, jealousy, un-love? We expect a pickpocket, or a drunkard, or a gambler to give up his sin, once for all, the very moment of his conversion. We tell him, and tell him truly, that Christ is able to give him complete and instant victory. Is God unable to give us a similar victory over what we deem to be lesser sins? He is able to make us 'more than conquerors.'"

This same writer further very truly says:

"Victory over sin is a gift of God, and not a growth. St. Paul recognized this. He did not say, 'Thanks be to God, which giveth us a gradual victory,' but 'giveth us the victory through our Lord Jesus Christ.' 1 Cor. 15: 57. There is no such thing as a gradual victory over sin, although we may think there is. God's gifts are perfect. The fact is, He gives us Jesus Christ Himself to dwell in our hearts by faith. And Jesus Christ keeps us. He is able to keep us from stumbling. Jude 24. 'We know that whosoever is born of God sinneth not,' says the Holy Spirit, and He gives the reason, for 'He that is begotten of God [Jesus Christ] keepeth him, and that wicked

one toucheth him not.' 1 John 5:18. Can we trust Christ to do it?"

While there is a growth in grace and Christian experience, the victorious life is not secured gradually. It is a gift. "Thanks be to God, which *giveth* us the victory through our Lord Jesus Christ." 1 Cor. 15: 57. How do we secure a gift? Gradually? Suppose some one desires to give you a book. How do you get it? Gradually? Oh, no, you reach out and take it. Having taken it, you have it. So with the life of victory. You take it by faith through our Lord Jesus Christ. The victorious life is simply righteousness by faith lived out in the individual life. G. B. T.

* * *

A Great Opportunity

NEVER before since Christ uttered the gospel commission to His church through His chosen servants, has the church faced so great responsibilities and opportunities for service as now. The responsibilities increase as the work extends to earth's remotest bounds. The opportunities multiply as we face the task before us in all lands. Every center entered enlarges our vision of others waiting for the light. Every worker added to the meager forces in the far-off places of the earth, only calls for yet others to join him in his efforts to minister the gospel to those who gladly receive it. With pen and voice our missionaries from all lands set before us, in articles, reports, sermons, and requests, the story of rapid progress and unparalleled opportunities.

Surely we have come to the time for which the church has so earnestly prayed and worked. We have supplicated God to open the closed doors in all lands, and those petitions are being abundantly answered.

As the faithful children of God have bowed in prayer in the church, at the family altar, or in the secret place of prayer, and asked God to pour out His Holy Spirit upon His chosen servants and open up the way before them, He has freely answered by pouring out His Spirit in copious showers upon the sincere hearted among all nations, and upon His servants who proclaim the word of life. As we have prayed,—though unknown to us at the time, and thousands of miles away,—the answers have been given in the many interests revealed in all lands to hear the truth for this time.

The opening providences of God demonstrate that the demands of the work in the world-wide field present a singular and unprecedented opportunity for a strong advance in missionary endeavor.

It is a situation that calls for the combined endeavors of all the members of the church of today. During the recent World War, we became familiar with the slogan, "Do your bit," in order to win the terrible struggle; but we cannot be satisfied to do less than our best for the Master. "Not our bit, but our best," as another has said.

Due to the lack of funds, no advance work to speak of has been possible in the mission fields this year. How anxiously our workers await word as to what they can depend on during the next year. What is granted to them will depend on what we each do to provide the necessary funds for advance work.

Now that God has so graciously answered our prayers, what shall we do to keep pace with our answered petitions? He has opened doors of opportunity before us. Now is the time for us to press in and advance as the way opens before us. We have

a stupendous task to perform. Human wisdom and power are insufficient. We need help from heaven. We must consecrate ourselves to God wholly, and seek Him for the wisdom and power adequate for the work before us.

A great opportunity is again afforded us in the Harvest Ingathering endeavor of 1923. The call is for \$750,000 to be secured in North America in six weeks, from September 1 to October 13. The call is for an amount to be raised in each church equal to \$10 per member. To do this, each member is asked to give to the Lord at least ten hours of consecrated service in the effort to secure the funds desired. This is not an impossible program, and surely each can devote at least ten hours of consecrated service in this worthy endeavor. It may be necessary in some conferences to select some other date than the one designated by the General Conference from September 1 to October 13, in which case the members are asked to co-operate with the conference officials in their effort to reach the goal. The plan is to try to finish the campaign within a period of six weeks from the time it is begun. This will mean hard, intensive work. Let us each join in a covenant of consecrated service to God in the Harvest Ingathering effort, and thus provide the means for an extended work in the great world field. Last year about 30 per cent of our membership in North America secured \$528,000. To reach \$750,000 we must enlist a larger number of our members in service. Let us each be one of the larger number necessary to reach the goal.

E. F. PETERSON,

Associate Sec. Home Miss. Dept.

* * *

Teach Me to Pray

THEOPHILE WILSON

My God, I come to Thee at Thy behest,
With every yearning plea of man's unrest,
Like skein of tangled fray earth's storm bequest.

I've learned that prayer to Thee, unworded, blurred,
With faith-borne pleading call, by Thee is heard;
And faith Thou givest to grace true worship's word.

But teach me, Lord of prayer, what things to ask,
That I may meet my pledge in duty's task,
And shun the summery way where evils bask.

* * *

Confidence

E. A. CHAFFEE

I do not know how long the road
That leads toward Home; I only know
That, though it be a weary path,
I tread it, for He wills it so.

I do not see why I should wait,
And waiting, weep; I only see
That clearer sight must come this way
If tears the Father sends to me.

I do not know why "Failure" should
So oft be writ across a day;
I only know the hand that writes
Is moved by love, the Father's way!

* * *

No human hand has yet reached up to take as much as the pierced hand is reaching down to give. God is always reaching down. His hand is fuller than it will hold. His bother is to get people to get in touch and take as much as He is reaching down to give.—*S. D. Gordon.*

The Message and Its Friends---No. 5

John N. Andrews, Its Pioneer Missionary

JOHN ORR CORLISS

[In this article Elder Corliss does not attempt to present a biographical sketch. He relates only those incidents and circumstances which came within his personal knowledge, and which he is able to recall after these many years.—Ed.]

THE beginning of my acquaintance with Elder J. N. Andrews was when I spent a few days with his family in Rochester, N. Y., in the early winter of 1867-68. I was then, in company with Elder and Mrs. James White, on the way from Maine to Michigan. At Rochester Elder Andrews joined our party, going with us to Battle Creek, and thence to the home of Elder and Mrs. White in Greenville, Mich., where I had the pleasure of associating with him most of the time until the autumn of 1868.

Elder White's special business that summer was the compilation of his book entitled, "Life Incidents," in which he was aided by Elder Andrews. But through the entire season, at stated intervals, they both, together with Mrs. White, gave much time to earnest prayer in a secluded grove of young oaks at the rear of the little White farm. When the family assembled for meals or evening conversation, the subject which had engrossed their prayer season became the regular topic of discussion. This was the question of how best to provide for the promulgation of the message.

Up to that time the largest gatherings of our people had been in what were called quarterly meetings, composed of brethren living within a radius of several miles around an organized church. Some minister was expected to be present at each of these general feasts, but no unity of purpose was considered in conducting the services. Each minister planned for his own engagement, and generally filled the allotted time with some good doctrinal subjects with which he was familiar. Nothing in those quarterly meeting services tended to unite the listeners with the general body of believers in sending the message to the entire world.

After some weeks of prayer and counsel, Sister White suggested that general camp-meetings, where large numbers could be gathered, might serve to unite the people in the message. Already informed of his wife's convictions, and knowing her calm method of stating them, Elder White said nothing about the proposition. Elder Andrews, however, seemed quite alarmed. He quickly expressed fear that, reviewing the sad experience of such meetings among others, we might perhaps regret the introduction of such a policy among our people. But upon Sister White's giving her reasons for desiring to have camp-meetings, it was finally agreed that the plan should be tried. Arrangements were therefore perfected for such a meeting to be held the first week of the following September, on the farm of Elder E. H. Root, in the township of Wright, Ottawa Co., Mich.

The meeting was held, and although the number attending was not large, yet through the united labors of Elders White and Andrews, and Mrs. White, it proved to be a strong factor of unity and the beginning of a vast movement, destined to reach the utmost limits of the world, to unite the entire body of believers in enthusiastic endeavor for the promulgation of the gospel.

In the summer of 1869 Elder Andrews was elected editor of the REVIEW AND HERALD. In this work he

was most assiduous, seeming never to tire out. Being also employed in the office, I had occasion to learn of the heavy burdens to which he subjected himself. For instance, when going into the editorial room, in pursuance of my morning work, he would say to me: "I had a trying time last night. I was writing until past midnight." On one occasion I remember he said: "Well, John, I wrote until three o'clock this morning." Yet he worked steadily throughout the day, as if he had rested all the night.

Not long before this he had studied out the truth of the sanctuary question from erratic notes on the subject furnished in 1850 by O. R. L. Crozier, and printed in the *Day Star*, a First-day Adventist paper. At the time referred to, Elder Andrews was writing out his famous twenty-article series on "The Order of Events in the Judgment" as REVIEW editorials. These articles revealed deep, painstaking research, and wonderful clearness of expression. In fact, his study of the Bible was so thorough, and his knowledge of its contents so complete, that, he told me in confidence, were the New Testament to be destroyed, he thought he could reproduce it word for word. He also informed me that he read the Bible in seven languages with a clear understanding.

This polyglot knowledge stood him well in his years of library search for material with which to construct his "History of the Sabbath." When completed, this work traced the Sabbath story from its institution in Eden down through the ages, noting the influences both for and against it. Indeed, no production upon that subject has since rivaled or refuted the contents of that volume given to the world from the pen of this remarkable man.

His was an unbounded enthusiasm that made him capable of "doing things." Men of this character, who achieve results, carry with them strong convictions. They are men who believe something definite, and that without reservation. Some one has said, "A man who is willing to fight for an idea, to sacrifice everything in order to develop it, has that definite thing in his life that is sure to bring him out in the neighborhood of success."

Elder J. N. Andrews was just that sort of man. In his youthful days it was freely predicted that he would be eminent in political circles. In fact, he was being educated with that end in view. But when he heard the truth and saw its importance, he uttered a sentiment which ever remained with him as a rule of conduct for his life-work. In decisive words he said: "I will gladly exchange a thousand errors for one truth." This honesty was the basis of his unwavering loyalty to the third angel's message.

When, in the early seventies, James Erzberger was sent to America from a company of Sabbath keepers in Switzerland, till then unknown to our people, to learn more of the American believers and their work, it was decided to send a missionary from America to those people. But the difficult question to be settled was, who, from our scanty number of ministers, could be spared? Besides, who among us was qualified for such an office? Up to that time nothing had been done among us looking to such work, and we were utterly unprepared to undertake it. The situation

was so perplexing that for a time nothing definite was decided upon.

The conclusion was finally reached, however, that only one man could qualify for that work, and that man was Elder Andrews, so he was asked to undertake it. A camp-meeting was appointed to convene a short distance west of Battle Creek, in the summer of 1874, just prior to the departure of our first missionary to a foreign field, and Elder Andrews was present. When the expansion of the message was dwelt upon, and notice was given that he would soon leave for Europe, a change came over the meeting, and Elder Andrews, who had never before appeared so solemn, at once seemed altered in appearance. His face shone with such pronounced brightness that, as I saw him and heard his apparently inspired words of quiet contentment to be anywhere with the Lord, I thought of the story of Stephen and his wonderful experience when before the Jewish Sanhedrin. God was evidently preparing him for an ordeal that none of us had ever known or suspected.

I had never before witnessed a sight so heavenly, nor have I seen anything equaling it since that time. I have, however, thought that before the Master returns to earth for His own, some will behold glory in a larger and brighter form even than that which enshrouded Brother Andrews on that memorable occasion. May that time hasten!

But the denominational inexperience of those early days was destined to bear results of grief and sorrow. The dear missionary was not cared for as he might have been, and he, being very modest, chose to suffer inconvenience rather than complain of any lack. The people at home were not so much to blame, since they did not understand the rigor of the climate in which his lot was cast, nor did they know his needs, having never before had experience in sending men abroad. Funds, too, were low, and so Elder Andrews had not the means to make himself comfortable. He knew that his powers were being depleted, and drawn upon more heavily than nature could well stand, yet he remained at his post until death claimed him.

The world has produced few men like the subject of this sketch. Like his Master, he was willing to pass Gethsemane's portals for the benefit of those who might follow. Like the "great apostle," he too felt that in his sufferings he was simply filling up that which was behind of the afflictions of Christ, in his own flesh, for the sake of the church, that in him Christ might show forth all long-suffering, for a pattern to them who might afterward believe in the full message unto life everlasting.

* * *

"How Can These Things Be?"

H. G. THURSTON

IN that quiet interview after nightfall upon Olivet, the question, "How can these things be?" was asked our Saviour by the inquiring Jewish ruler.

Not only the unbeliever needs to have this vital question answered, but many who have caught a glimpse of Calvary need a fuller answer than they have had before.

Ten years, twenty years, or thirty or forty years have not yet taught many children of God all they must know of how these things can be, to enable them to stand without "spot or wrinkle" when the Son of man appears.

A real heart experience is what men need. We do not see so much of the "experimental religion"

in the church as is needed now in these last days.

We read that faith "is the victory that overcometh the world." "Faith is a mightier conqueror than death." "True faith lays hold of, and claims the blessing before it is realized and felt." "Faith rests upon evidence, not demonstration." The evidence is God's Word — God's promises.

"Faith is not our savior. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits,—the remedy for sin."

And as Christ's merits are freely offered to every one as a gift, who cannot, by faith, lay hold of eternal life, which is the gift of God through Jesus Christ?

The little child receives Jesus in the simplicity of faith. If any man shall ever receive salvation, it will be just as a child, or he will not receive it at all. Oh, why are we so slow to "believe all that the prophets have spoken"?

What can we do, any of us, to merit God's gift? What can we do to please God? If we would please God and render acceptable service, let us "take the cup of salvation" offered as His own gift, and "call upon the name of the Lord."

What does a world of depravity, and sickness, and sadness, and death need? Does it need theory and argument? We have presented these. We have logic, and oratory, and facts proving how bad men are. We have a wonderful organization, adorned by many printing houses and branches, declaring the doctrines in more than fivescore tongues. We also have a fine showing of sanitariums, which are the admiration of a large number of people. In addition to all these, we have hundreds of schools, advanced and elementary. We can point with satisfaction to many millions of dollars annually devoted to the support and extension of the gospel. What more do we need? And still men do not find Jesus; and we ourselves are not all we want to be, even with all these.

"How?" is the word we need answered. "How can these things be?" How can a man who has stumbled for many years, now find the "sure foundation"? How can the young man find the sure road, and not be mistaken? How can the polluted soul find cleansing and renewal in Jesus? How can a man "be born again"?

The "pearl of great price" is what men need. They do not need so much to be told how bad they are, but they do need these words from the lips of the Son of God, "Son, be of good cheer; thy sins be forgiven thee." "Neither do I condemn thee: go, and sin no more." God did not send His Son to condemn the world.

That great, unspeakable, eternal gift as it is fully revealed and found in Jesus, is now offered to all men. It is supper time. God's final and most touching appeal to man, "Take My free gift, and be ye saved, all the ends of the earth," shall be sounded everywhere. The supper is ready, the wedding robe prepared; all is a gift of Heaven. "Come; for all things are now ready," is our message.

What we need, and can have, and, thank God, will have, is an individual revelation of Jesus — Jesus, who died for us; Jesus, who lived for us; Jesus, who fought our battles for us, and won full and perfect victory, is now offered as a gift to every man. Will we take Him? God entreats us as if it were a great favor done to Himself. His boundless love has made every provision. Shall we take all so freely offered and so easily received, by the simple exercise of our own choice?

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."

The European Council

ARTHUR S. MAXWELL

It is Sunday, July 22. The Zürich council is over. Today the railways of Europe are at the service of the Advent Movement, bearing the hundreds of delegates back to their various fields of labor.

Although little more than a week in duration, the council has been a time of great profit to all. Not one who attended can possibly have returned home without taking with him a new vision of the greatness of our world task, the supreme importance and value of our message, and withal a new inspiration for better and more zealous service.

The Sermons and Bible Studies

The excellent spiritual help given in the sermons and Bible studies by the several leaders, and by Elders W. A. Spicer and L. H. Christian in particular, contributed very largely to this end. On Tuesday morning Brother Spicer began his address on the comparisons between the exodus and the advent movement of today, continuing it on the following morning. Somehow one never gets tired of hearing this subject, and Brother Spicer has the gift of making it a living message, new and refreshing, every time he delivers it.

In the first study he showed how both Israel and the advent people were called out to keep the commandments, observe the Sabbath, and endure persecution; and that both movements were in fulfilment of *time* prophecies. God started both on time, and those who would now start a new advent movement are seventy-nine years too late.

In his second study, Brother Spicer showed how both movements must have the spirit of prophecy in their midst. He told of some of the many instances when help and guidance came from this source to the leaders of this movement in times of great perplexity, and how the counsel, when followed, invariably led to progress and success. His broad-minded and sensible presentation of the place of this gift in the church appealed to every one, and must assuredly result in many taking up anew the study of the "Testimonies."

In our earlier report, mention was made of Brother Christian's sermon on the first Sabbath afternoon. That picture of the gathering storm gripped every heart. On the last Sabbath afternoon, however, his address stirred us for other reasons. This time he dealt with the prospects before our work, and how God is wonderfully opening up the way before His message. Then he spoke of our resources for the great task before us.

First, we have a message other churches lack.

Second, we may have the Holy Spirit in fullest measure, to enable us to give the message with power.

Third, world conditions favor the giving of such a message as ours. People are in great need, especially in Europe; they are perplexed; they are seeking light. On all sides there is a marked religious awakening. Our message will satisfy the yearnings of human hearts.

Fourth, we have a willing people. None are more willing to work and sacrifice than the advent believers.

Fifth, we have a strong corps of faithful workers.

With all these assets we can face the future with courage and confidence, knowing that the best is yet to be, and God will cause His truth to triumph.

The Departments

Sermons are good, but Seventh-day Adventists long ago discovered that unless sermons are supported by well-planned organization in the various essential lines of Christian service, even the best of them will not carry us very far. So at Zürich, as elsewhere, the departments were well provided for.

The Publishing Work

Great changes have taken place in our publishing work in Europe during recent years. Not long ago Hamburg was the main supply house for the continent. Owing to the war and the creation of new states, this arrangement could no longer be continued, and now these various countries are compelled to have publishing facilities of their own. Thanks to the Big Week plan, these new houses are already springing up all over Europe.

It was upon the Big Week plan that the publishing discussion mainly centered. The interest was extraordinary. It turned out that most of the European conferences had already put the plan into operation, with good success. Brother Steen Rasmussen reported the remarkable total of \$21,000 raised in the Scandinavian Union during last Big Week. Incidentally it was stated that the success was due not a little to the fact that the conference president took the lead, spending nineteen hours in the field, and selling \$30 worth of books.

One sister in Germany determined to raise a dollar for Big Week. It was then worth about 80,000 marks. But the more she worked, the more the dollar ran away from her, reaching about 180,000 marks. Fortunately it came down somewhat during the Big Week, and reached the total she had raised; and so she gained her goal.

Home Missionary Department

This department was under the very able leadership of Brother Kotz. He is like Mt. Etna in eruption when he "gets going" on his favorite topic. Here our thoughts were largely centered upon the Harvest Ingathering campaign. This, like its younger brother, the Big Week, has come to stay in Europe. Ingathering papers in various languages were exhibited, also a Roman Catholic "Ingathering" paper, which that church has started in imitation of ours. The British delegates "warmed up" during this discussion, for the Ingathering work has been their specialty for the last few years. It is common knowledge that the British Union has outstripped every other union in the world in per capita returns. Last year Great Britain raised one half of all the Ingathering funds collected in the whole European Division, or nearly \$45,000. But it has been at great cost to

the field. It has taken the whole energies of the union, workers and all, for ten or twelve weeks of the year. While Germany has been adding souls, England has been collecting cash. It is a grave question how long this should continue. The opinion was very generally expressed by representatives from many countries that the campaign should be short and sharp, starting more promptly and ending on time.

Educational and Young People's Departments

These two important departments received their due share of time and interest. Brother W. E. Howell gave an address on the educational work on Thursday afternoon, and Brother Simon dealt with the young people's work on Friday evening.

Medical Department

A large part of Wednesday was given over to the consideration of medical missionary work. Dr. W. A. Ruble, of "The Stanboroughs," England, was in the chair, and a number of other doctors were present. No one will soon forget the invigorating address delivered by Dr. J. C. Ottosen in the evening. Himself a living example of the benefits of health reform, Dr. Ottosen fired us all with a new desire to get up early, have cold baths, use "friction mits," sleep with windows open on frosty nights, practise "Müller" exercises, drink more water, breathe more air, and generally take better care of the human locomotives with which we have been intrusted. It was one of those talks that people talk about after the lapse of years.

Foreign Missions

Europe's responsibilities in the foreign mission field are tremendous. Two thirds of Africa and a large part of Asia have to be supplied with men and means. Brother W. E. Read, the division secretary of this department, gave a most interesting talk on the task before us in the fields under our care. Africa, for instance, talks in 840 languages, and as yet the British and Foreign Bible Society has printed portions of the Word in only 164 of them. While we have done much already, we have really only touched this mighty field with the tips of our fingers. Great though the task, however, God will see that it is done on time.

Lantern Lectures

On five evenings of the council, lantern lectures were given on various phases of our world-wide work. Brother J. S. James began with his telling pictures on the Sabbath school work. Sunday evening Brother H. H. Hall introduced us to all the European publishing houses, driving home through the eye gate some of the remarkable practical results of recent Big Week campaigns. Tuesday evening we tripped round Europe to our sanitariums, and Wednesday evening we enjoyed a visit to our schools, the various principals describing their own institutions. Thursday evening Brother Ising took us on a free tour through Palestine and Mesopotamia, telling us many fascinating stories of God's providences, which he had gathered during his recent visit to those regions.

Sectional Meetings

Several afternoons the council was divided into sections, the ministers remaining in the large hall to discuss the "best methods" of winning souls, the conference presidents going into another hall to study their particular problems, and the members of various departments meeting by themselves to perfect old plans and devise new ones. The idea proved a great

success, and made it possible for many subjects to be discussed and personal difficulties solved which otherwise would never have been touched.

The Question Box

This was very ably dealt with by Elder Spicer. The only trouble was the shortness of time. There were dozens of questions, and the better the answers given, the more did new questions pour in. They went all the way from the ten kingdoms of Rome to the 144,000, from the "generation" of Matthew 24 to divine inspiration. Brother Spicer had a ready answer for every one, and his wise counsel to avoid petty themes and side issues, and to drive along the main lines of the message, was heartily welcomed. We rejoiced that God had sent such a man to the kingdom for such a time as this.

Best Experiences

How can we choose them? We heard dozens of true stories, more thrilling than any fiction,—stories of wonderful deliverances; stories of devotion to duty; stories of marvelous providential openings; stories of desperate self-sacrifice. There are many heroes and heroines among the advent people in Europe. It is impossible to tell about them all. Time and space forbid. But here are three:

God Goes Before

Brother Will, of Poland, told of three churches' being raised up in the region devastated by the war, that had never even seen an Adventist preacher. Hearing of them, he paid them a visit. He was overwhelmed. There were about one hundred believers. They were poor, naked, starving, without houses, clothes, or farming implements. Some had not tasted bread for three years. He happened to mention about church finances. Returning thither a little while later, he found that out of their indescribable poverty they had brought an offering to help send the truth elsewhere! Three of their young men had also been to the police authorities, and obtained permission to preach this message in neighboring districts.

One Becomes a Thousand

Brother Kotz told of a printer in Belgrade who was engaged in communist propaganda. One day he said to our worker in the city, "How many thousands of your people are there here? Wherever I go with my propaganda, I find yours." At that time there were but seven Seventh-day Adventists in Belgrade! No wonder another nine have just been baptized!

After Many Days

A young, well-educated Austrian officer was captured by the Russians, and sent, wounded, to Siberia. He thought he was lost to civilization entirely, but one day he received a parcel directed to him with every detail of his address. It contained a Bible. He began to study it. After a long time he was released, and returned home. In a hotel in Italy he met a young Seventh-day Adventist sister. Conversation arose concerning the Bible. She explained the truth to him. He accepted it, and is now filling an important place in our work in Italy. Incidentally, this young lady is now his wife.

So the work moves on to its glorious triumph. There may seem to be many difficulties, but God is going before and preparing the way. If we do our part faithfully where He has placed us, we can well leave the finishing of the task to Him. He will see to that, and He will get us through to the kingdom on time. There will be no failure of the divine plan.

The Missionary Landing

EDWARD J. URQUHART

As there is a departure from the land of his nativity, so there is a landing in the land of the missionary's adoption. And as the departure holds its solemnity and its sadness lit with secret joy, so the landing holds its thrills and its disappointments, its surprises and its discouragements — thrills at the realization that the task is actually in sight, at the consciousness of having proved true to the trust, and at the sight of the fruits of the gospel revealed through the native converts who stand out in such bold contrast to the masses around them; disappointments at a hundred things which he had not expected, of which no one had told or could tell; surprises that humanity can sink so low in sin and degradation, or having sunk so low can be lifted so high by the power of the gospel; and yet, withal, discouragements at the utter inability to move the vast heathen throngs that are passing ever on silently, or with devil dances and chants to demons, to the ever-yawning, never satisfied grave that stands, a sickening void, a black pit of horror that ends all hope to actual millions of human souls.

Of the missionary landing, Arthur J. Brown very truly says:

"The first impressions of a heathen land are not always pleasant. There are, of course, the . . . charm of strange scenery, of picturesque dress and architecture, and perhaps the glamour of 'the gorgeous East.' He will soon find, however, that the reality is not as attractive as the first appearance. Raw heathenism may grossly intrude itself at the outset. The sensitive mind may shrink from narrow streets, the squalid houses, the unintelligible speech, the odd dress and manners and customs, the heat, the filth, the vermin, the unspeakable moral abominations of a heathen city."—*The Foreign Missionary*, p. 87.

However, the unfavorableness of the situation creates a larger field of usefulness for the missionary, and he cannot afford to allow it or the immensity of the task to depress him; he must pray for a spiritual understanding that can see in every uncouth heathen of the vast throngs a soul for whom Christ died. And the few who have been redeemed by the power of the gospel, and who have cleaned up without and within, having been searched out by his companions who have gone before, will prove a continuous source of inspiration that will sustain the new missionary under the most discouraging conditions.

After the missionary passes through the disappointments of the introduction to the new land and its people, and becomes in a manner settled in his new home, though it may be far from the conception formed in his mind while yet afar, the first serious undertaking is a study of the native language of the field. As one says:

"The ear must be trained to recognize new sounds, the voice to produce them accurately, the memory to hold them, and the vocal organs to express them."—*Id.*, p. 90.

And speaking of the Chinese language, another asks:

"Can anything be more bewildering to a new missionary than the thought of having to swallow whole some two thousand of these complicated characters which mock one all day long by refusing to stay put in one's memory, and then sit on the bedposts at night pointing a finger of scorn at the poor, tired missionary who tries to get to sleep?"

And this man concludes by saying, "I wish there were some way in which a self-respecting Christian could express in forceful language his opinion of the study of Chinese."

But while Chinese is Chinese, there are other languages as formidable in the East. Thus wherever one is located, the greatest task to be met is that of acquiring the language, yet "no earnest missionary need fear failure. Some languages are harder than others; but any one who is worthy to be a missionary, can, if he sets himself steadfastly to the task, learn any language in the world."

Sometimes it seems a pity that so much time and energy have to be spent in language study, in fitting one for the task, while so much is to be done and so much rests unfinished. Yet "this initial delay is really necessary; for in going into a new country, among people whose manners and customs are unfamiliar, and where the methods of work are novel, it is well to have a little time to adjust oneself to the new conditions before entering upon public work."—*Id.*, p. 93.

After a year or two at language study and observation, the missionary steps out into the surging tide of heathen ideas, and begins the work of rescuing human souls, a work unequaled in any other sphere of human activity. Disappointments there will be, times when in utter despair the mind falters and the heart faints, when the sun of life withdraws itself, and the stars cease their shining; yet the soul that is worthy the name of foreign missionary will rise from these scenes of depression, to behold new glories on the heights of God above his former climb. And withal, the work will be one of satisfaction and abundant reward,—reward in this present life and a fuller reward in the life that is to come.

The greatest satisfaction of the missionary, as with every other true child of God, comes through a realization that soon, very soon, the last missionary will have been placed, and the gospel borne as a witness to the last district of earth; and that the faithful missionaries, together with those for whom they have toiled and suffered, studied and sacrificed, will be gathered home to share in the glorious reunion of the saints and the coronation of our King.

Seoul, Korea.

* * *

All Things Possible

PEARL WAGGONER HOWARD

ALL things are possible
To him who but believes;
All things to him are open
Who reaches and receives.

Why go we then so faint,
Impoverished and weak,
When rich reward is promised
To those who will but seek?

Why do we do without
The strength for given task,
When all things are in waiting
For those who simply ask?

From blest experience
Why stand we still without,
When all who knock may enter
With joyful victor's shout?

All things from God's rich store
With Christ are freely given
E'en here, for full enjoyment,—
A glad foretaste of heaven.

Then rise, and pause no more
Thy heritage to claim!
"All things" are theirs forever
Who ask in Jesus' name.



OUR HOMES



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

God Knows

KEITH M. BOWIE

I WAS sitting alone when the night came in,
Too weary, yes, even to pray,
For I thought of my troubles—the failure I'd been,
And the cares of the long, long day.

And I murmured aloud, "Oh, why should it be
That I should thus suffer alone?"
And a voice from above said softly to me,
"Tell Me thy trials, weary one."

Oh, nobody cares for a poor, sad heart,
There's no one to help or to see,
There's no one can know of the bitterest part.
Said the voice from somewhere, "Tell Me."

Then to Jesus I went, and I poured out my soul,
And ere from my knees I arose,
The same little voice would my spirit console,
For I heard from above, "God knows."

Aye, dear lonely friend, if your sorrow's too great
When the day has come to its close,
Do not despair and mourn o'er your fate,
But remember God sees and He knows.

* * *

"I Will Never Leave Thee"

JUST the other day I had occasion to visit the county farm house, sometimes called the poorhouse.

Most of the inmates were old and sad. Nearly all seemed to have a grievance against some one. Each had been a victim of another's cruelty or neglect. Everywhere one heard expressions like these:

"I do not deserve this fate!"

"My people are very cruel!"

"My own children could furnish me with a nice home if they only loved me!"

"I have a brother who is rich, but for years he has not written to me!"

"I gave my property to a supposed friend, and then he turned against me!"

It made one sad beyond words to hear these aged and infirm pilgrims speak of the rough way over which they had walked.

I did not know to what extent their complaints were justified by the facts, but as I listened, in much pity, I thought of another who, long ago, wrote:

"Demas hath forsaken me."

"Alexander the coppersmith did me much evil."

"At my first defense no one took my part, but all forsook me."

"But the Lord stood by me, and strengthened me."

What a sweet and blessed comfort is the assurance of the abiding presence of Jesus! How precious to know that, having loved us, He loves us unto the end! Though human friends may disown and cast us out, this great, divine Friend always lingers very near.

In the dark, bitter hour when we weep in Gethsemane, He is there!

In those rare, glorious moments when we ascend the mountain of transfiguration, He is there!

When we go out into the great, needy world to minister and help, walking gently among bruised reeds, He is there!

And in the evening of life, when our brief day is done, and we "pass through the valley of the shadow" to the place which He, in loving-kindness, has prepared, He will be there!

Despair cannot enter a heart that believes in a Christ who always "stands by" to comfort and redeem and lead!—*E. C. Baird, in Christian Standard, May 19, 1923.*

* * *

Conducting Family Worship — No. 2

Simple Methods

It may be claimed by some that all men cannot be expected to render their family services equally interesting; that many have not the requisite knowledge nor the ability to impart entertainingly what they have.

This objection is not without weight, but is far from conclusive, since much of it rests on a misconception. The interest and value of family worship do not depend solely upon the learning or ability of him who conducts it. Nor should its interests be made to center in the gifts of a single person. It should be diffused. The desired end will be much better secured by causing each one to feel that he has a personal share in the matter; that the devotions touch him individually as well as the family at large; that he has something to do to contribute to its interest and profitableness.

Family worship need by no means be confined to reading and prayer, though these, reverentially performed, are invaluable in their effect. A father may perhaps feel that his older children, with advantages superior to those of his own youth, will be likely to encounter and propose to him difficulties in Scripture story which he cannot solve. If he possesses the requisite tact, he may turn this fact both to his own advantage and to theirs.

Why cannot the family prayer circle be made a place for the mutual interchange of thought? Why cannot the superior advantages of certain members of the household be turned to the common good? Why should not the head of the family, as well as the rest, be quickened by these streams of fresh thought? Why may not the very difficulties raised awaken an interest that shall set even the children at consulting books or conversing with their pastor or Sabbath school teacher, so that they may bring their knowledge to bear at the next hour of worship?

There, too, is a younger class who, if they take little interest in theological discussion, are nevertheless all alive to historical or geographical allusions, descriptions of manners, costumes,—anything, in short, which will illustrate the sacred narrative. Tomorrow, perhaps, you will read the account of the healing of Jairus' daughter, or the parable of the ten virgins. Set the bright-eyed children at looking for some

information on Oriental weddings or funerals, and when you come together again, let them tell you about the hired mourners with their clashing instruments and hideous wailing, or show how our Lord's parable finds its perfect counterpart in the marriage ceremonies of the East. Make their common-school education tributary to this. Press their geography and history and grammar into service. Make that lad of sixteen or seventeen, well advanced in his college studies, bring his Greek Testament into use, and give you the inspired word fresh from its original. Can you not have a map¹ hung in your room, or have at hand a well-selected volume of plates and descriptions?

A Special Word for the Little Ones

We cannot leave this subject without a special word for the little ones—the children of four, five, and six years of age. Oh! how seldom does the family worship touch them at any point! How many years do they kneel each morning beside the mother, studying the pattern of her dress or the figures of the carpet, or peeping between their fingers at the gambols of the household pets, before they grow into a consciousness that the family devotions have any relation to them.

Is it right for us to encourage, in the least degree, the feeling so common among children, that religion is a matter of the later life, and not something for them? Have we a right to come each morning and evening to Him who welcomed the children to His arms, and bring ourselves into close and blessed contact with His tenderness, and refresh ourselves with His loving words and gracious influences, and leave our children without the charmed circle, unsharing our blessings, as though, like those punctilious disciples of old, we feared lest they should trouble the Master? No, no! He looks, even while He imparts to us, upon those little forms with bended knees and bowed heads, and mingles His blessing with a mild reproof, "Why do you keep the lambs from Me? Suffer, suffer them to come." They will not come of themselves, and we fathers and mothers must bring them to Christ that He may touch them.

Hence there should, in all cases, be a part of the family worship especially for them; and if the family consists of little children only, it would be well to conduct the devotions chiefly with reference to them. Instead of reading a chapter simply because it is in the course, select for the little ones the more picturesque portions of the Scriptures. Tell them some Bible story, and have some picture at hand to illustrate it. Always try to draw some simple moral lesson from the story, respecting those great elementary truths which even very young children can understand—the greatness of God, how He sees and knows all things, how He loves us, and loves little children; is pleased when we do right, and displeased when we sin; the wickedness of disobedience and falsehood and the like.

Each morning it will be well to require the children to give some account of the previous lesson. Sometimes the Scripture lesson may be applied to some fault recently committed by the child. God's displeasure at a falsehood may be illustrated by the story of Ananias; the terrible consequences of anger, by the story of Cain and Abel. These things seem familiar, almost

puerile; and yet they may be used with wonderful effect, if the practice is maintained as well as adopted.

We must not be spasmodic in these things. The smallest child must be made to feel that he has a part in the family devotions. In the prayer it will be well to embody some simple and comprehensive petitions in the simplest possible language, which may make the children feel that they are brought close to God at the family altar. If a child has committed a fault, reference may be made to it, and forgiveness implored. If he is going away for a season, God may be asked to protect him, and in such terms that he will understand that his parent commits him to the divine keeping. So expressions of thanksgiving may be introduced for those blessings with which the child is most familiar—his food, his clothes, even his toys; all will tend to make him, from his earliest years, acknowledge God in all his ways. A good practice is the uniting of the whole family in the repetition of the Lord's Prayer.

The Value of Music

Music is a most powerful auxiliary to the interest of family worship. It will be strange if you cannot put your piano or cabinet organ to good use here. The value of this exercise is apparent in many ways:

1. It is always attractive. There are very few who do not love to sing, or to hear singing when they cannot sing themselves.

2. Most of the members of a family can join in it. Care should be taken to facilitate this by the proper selection of books, hymns, and tunes, the simpler the better. Where the family is composed chiefly of young children, their Sabbath school and even infant class hymns are to be preferred to all others. It will do the elder members of the household no harm to come down from the loftier regions of psalmody, and it will never do to exclude the little ones from this exercise by too elaborate words or music.

3. We have the authority of Scripture for making this a part of *all* our worship. We are exhorted to praise Jehovah with songs, with stringed instruments and organs.

4. This is the best possible preparation for harmonious and intelligent participation in the music of the sanctuary. . . . Associate singing with prayer and Scripture at home, and it will be impossible to dissociate them in the sanctuary.

These are all simple methods. They do not involve great expense. They do not require profound scholarship. Any ordinarily intelligent family can use them and profit by them. They appear impracticable only because they are novel. Try them once, and see if they do not work a revolution in household worship. They will give it that social interest which always enhances the attraction of any movement, by bringing each into active relations with the common end. . . .

These things will work. We have seen them tried. We have been in families when the little child of four years would come in bringing the Bible in his arms, and begging to hear something from it, and when it was one of the greatest of the day's disappointments to be refused. And the story of the morning has lodged in the little heart, and been carried into his plays, and made the subject of his talk, showing that the blessed seed of the Word was resting in the tender furrows, giving hope of a precious harvest in the future.—Adapted from Marvin R. Vincent, in *The Family Altar*.

* * *

"MUCH wisdom often goes with fewest words."

¹The Seventh-day Adventist Missionary Map of the World, showing the countries where our mission stations are located, would add greatly to the interest in the family prayer circle, if the countries mentioned in the Bible reading were pointed out, and the story of God's work at the present day in those places was briefly related.



JAPAN

DURING the last few years our literature work had made rapid advancement in the Japan Union Mission, until today it is one of the most prosperous fields in the Far Eastern Division. With a membership of only 300, sales in 1922 were 36,000 yen, or an average of more than 100 yen for every believer in the union. While we had a noble band of colporteurs in the field, the church members too were active, and they had a large part in making these sales possible.

From a financial standpoint, our Tokio publishing house stands in the forefront in the matter of reaching the goal of self-support, falling short only a few hundred dollars last year, and hoping to reach full self-support in 1923.

Until this year our literature work in Japan has been confined to magazines, small books, tracts, and pamphlets. But a few months ago an abridged edition of "Patriarchs and Prophets" came from the press, and now our colporteurs are having their first experience in selling large books.

A blind man of education, and with literary ability and experience, accepted the truth. His heart went out for his fellow unfortunates of Japan. He supervised the preparation of a book in the raised type, so that now the physically blind of Japan can read the third angel's message. This was indeed a labor of love on the part of our blind brother.

Recently we conducted an institute at the Tokio headquarters for our colporteurs, and a more enthusiastic institute it was never my privilege to attend. Among those present were several who had been in the work for five, ten, or more years.

We thank God for this noble band of men and women. Japan is a reading nation, a field of wonderful opportunity for the colporteur. The goal for 1923 is 50,000 yen's worth of literature sold. Pray for the work in Japan, where progress has seemed difficult, but where light is breaking through, and souls are turning toward it.

C. E. WEAKS.

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CHINA AND OUR WORK — NO. 3

East China Union

BROTHER H. J. DOOLITTLE, director of the Anhwei Mission, sends this word:

"We have just closed one of the best workers' institutes that has ever been held in the Anhwei Mission. It was a very severe season of the year to call such a meeting. Some of the workers had to travel on foot for more than one hundred miles through a ribber-infested country, and in the coldest weather. It was considered imperative to call this meeting in order to study some possible method by which to meet the critical situation created by the heavy cut in our 1923 regular budget. To accomplish this work successfully, we felt that it would be necessary for every worker to renew his consecration to God, and thus be able to go forward in faith, undaunted by any circumstances that might arise. To this end there was a general drawing near to

God, not in an emotional sense, but in a calm surrender of self, and a willingness to trust in Him. The effort not only brought a great spiritual blessing to all, but culminated in receiving the joyous news from the homeland that the full amount of our 1923 budget would be forthcoming.

"The news of the budget cut had come as a climax to a series of distressing conditions existing in the Anhwei Province during the last year. First, in the autumn of 1921, was the terrible flood, which devastated northern Anhwei along the Hwai River, breaking through dikes, drowning thousands of people, and destroying the crops upon which the people were dependent for their winter's food supply. The famine which followed in the wake of the flood was even more distressing.

"Through the agency of these catastrophes it would seem as if Satan were making a final mighty effort to bind the superstitious Chinese people with still stronger cords, lest they gain their freedom through the gospel of Christ. The masses of the people, under the religious guidance of the anti-Christian priesthood, are led to believe that these floods and famines, as well as other great disasters that have been coming upon China, are due to the displeasure of their gods at the presence of the foreign missionary, and especially the 'Yeh-su dao-li' (Jesus doctrine) which they teach.

"The famine, however, was not the end of the scourge of Anhwei. Many who had been made destitute by flood and famine banded together to rob and prey upon those who were in better circumstances. This demoralizing situation has been growing worse and worse during the last year. The wealthier classes have been fleeing to the walled cities for safety, but even these places do not guarantee protection any longer.

"In September of last year I was itinerating in northern Anhwei, accompanied by Brethren N. F. Brewer and E. J. Johansen. This trip enabled us to visit a church in the ancient city of Yingchowfu. This is a strong-walled city of about two hundred thousand inhabitants, and is known throughout the country for its wealth. At the time of our visit there, aside from the constant reports of robbing going on in the country outside the city, all was seemingly peaceful within. Suddenly, one night just six days after we had left, a horde of about seven thousand disbanded soldiers and robbers pounced down upon the city without the slightest warning. There was no organized resistance, and the robbers easily gained complete control of the city, sacking it of its treasures.

"The Chinese evangelist in charge of our chapel at Yingchowfu had a miraculous escape from the city, together with his family and the church school teacher and his family. His story as an eyewitness is not only interesting, but inspiring, as it shows God's care for those who are faithfully doing His work. The story of the evangelist is as follows:

"About midnight I was awakened by the sound of distant shooting, and upon

going to the door, I saw the sky lighted up by burning buildings outside the city wall near the southwest gate. In order to get a better idea of the cause, I climbed a tree in the yard, but did not stay there long because of the danger from bullets which began to drop into the city. We remained under cover of the house, and anxiously waited for morning to come, hoping that the city soldiers would be able to keep off the intruders until daylight, when the robbers would become frightened. (We, of course, had no idea of the number in the attacking force at that time.) But to our consternation, about four o'clock we saw the light of blazing buildings to the southwest, within the wall, and then knew that the attacking party had succeeded in making an entrance.

"It was not long before we heard shots and shouts and saw people running on the street. I crept into the building fronting on the street, and looked through a crack just in time to see robbers set fire to the store opposite our chapel, having first secured the money and valuables. Knowing that the chapel would probably be the next building attacked, I ran back to where my wife and the rest of our party were. We scarcely had time to climb the high mud wall at the back of our compound and enter the hut of a poor neighbor (robbers seldom bother poor people), when we heard the door of the chapel smashed open. After a few minutes we saw the smoke of the burning chapel and other buildings rising, and sorrowfully thought of our clothing and valuables and keepsakes that had been taken or were being burned.

"Buildings all around us were on fire by this time, and our place of refuge was at best only a temporary one, so we began preparations for flight. We exchanged our clothing for the ragged garb of our poor neighbors, so as to run less risk of being noticed. I then painfully removed my mustache with the aid of a dull meat knife. We finished our disguise by disheveling our hair and besmearing our faces with dirt and ashes, and then started on our perilous journey toward the north gate.

"As we neared the main street close to the north gate, we could hear shooting. Directly, we arrived at the main street, right at the entrance to the north gate. People were trying to escape from the city by running down the main street, and out the north gate. Many of them were not successful, though, for there were armed robbers stationed a short distance down the street, shooting at the people as they ran. With the dead and wounded rapidly accumulating in the street before us, our chance of getting out alive seemed very slim just then. Yet somehow I was not afraid. I counseled those with me to stay where we were until the soldiers had shot a round of ammunition, and then to make a dash for the gate while they were reloading. At the same time I prayed to God, 'Heavenly Father, if there remains unfinished work for us to do for Thee; then spare our lives, for Jesus' sake; yet Thy will be done, not ours.'

"Our opportunity soon came. I gave the signal, and away we dashed for the gate, keeping our wives and children ahead of us. Several shots were fired, killing and wounding some on either side of us, but we were not harmed. Once out of the gate, we were able to make our way to a place of safety, with our hearts full of thanks to God for His care."

"Of the entire city, only a tenth remained unburned. The bandits made a clean, revengeful sweep, pillaging, gorging, raping, and murdering until nothing was left but the smoking ruins and the blood-stained streets. Their principal booty consisted of silver and opium, young girls, and the children of wealthy parents to be held for ransom. Sixty cartloads of silver and opium were carried off."

"The government soldiers seem powerless to cope with the robbers; for when the government soldiers appear on the scene of their misdeeds in sufficient numbers to do anything, the robbers disperse, and assume the guise of innocent farmers tilling the soil."

"These are the conditions amid which our colporteurs and evangelists are risking their lives for the truth, and not without results. Yet the greatest problem we are facing today is that of giving the gospel to the millions still unwarned in the Anhwei Provincial Mission (the Anhwei Province plus the northern half of Kiangsu Province). To do this work, we have but two foreign families and about thirty Chinese workers,—one worker to every million of these unwarned people. Though the harvest is great and the laborers few, yet with the blessing of the Master upon us, I believe the multitude can be fed even as of old by Galilee. But it needs our personal consecration, and this, I believe, was accomplished to a large degree by the workers at our recent meeting. And so we are looking forward to a fruitful year in spite of all our difficulties."

China is ripe and ready to harvest. The doors are open for the proclamation of this last warning message of salvation to these perishing millions. Other mission bodies not favorable to this truth are consolidating their forces, and endeavoring to regulate mission operations and divide territory. Who can tell when our work here will be further hindered by these and other conditions? Now is the time for us to spread this gospel in China. We are told that "the work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—*"Testimonies," Vol. V, p. 463.*

God forbid that we should not at this time of opportunity dedicate our lives and our all to this great task of leading darkened souls to the light of this wonderful gospel. I. H. EVANS.

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Of the work in Icelandic literature circulation Brother David Gulbrandson writes: "Our Icelandic colporteurs have sold and received money for 200 copies of our new Icelandic book. I hope they will be able to dispose of about 600 copies before the summer vacation is over. Then we have the settlements in Saskatchewan, Alberta, and on the coast left. So I feel sure that we are going to get rid of all the books we have printed. We may also be able to sell some in Iceland."

CONVENTION OF INDIAN MISSION STATION DIRECTORS

UNDER the direction of the Inca Union Mission, a very profitable Indian mission directors' convention was held at Juliaca, Peru, March 28-31, for the benefit of the white workers in the Lake Titicaca and Bolivia Missions. With the exception of three persons, all the workers and their wives were present. Including the division and union workers, there were just forty-four. All roomed and boarded at a hotel, so the sisters were free to attend every meeting.

The program was filled with live topics and questions of everyday practical importance to all our Indian mission workers. Our personal needs received first attention in the morning devotional services. We feel that we now understand better what the "revival" and "reform" movement means to each of us in particular, and to the cause as a whole.



DINNER TIME AT THE INDIAN MISSION STATION
Directors' Convention at Lake Titicaca Mission, Juliaca, Peru

While the Indian is simple and uneducated, and the teaching has to be confined to the very rudiments of the gospel, yet in these rudiments we find all the phases and branches of the work. The school and the medical work are the entering wedges among this simple and needy people. The needs and methods in both these departments were presented, special attention being given to the school work and the lack of proper buildings and equipment.

To test the sincerity of the Indians, and to help them to develop stability and to experience the blessings of sacrifice, it is required that they provide buildings and equipment for the local schools. At first they do not see the need of making the necessary provision for light, ventilation, seating, blackboards, maps, and other equipment. What would our church school teachers in the United States think of going into a school building where the only light came in through two 2 x 2 ft. windows, a room entirely without desks, and where the only provision for seating was a low adobe bench extending round the room and having the walls for a back? But with wise encouragement the Indians can be led to provide better facilities. We have one school that reports varnished seats and tables. Each of our schools now has a legal government license, and we aim to keep ahead of the government requirements in buildings, equipment, and

all that goes to make up a good school.

That each candidate for baptism may receive the needed personal attention, and may be better known by his instructor, it was voted not to form many candidates into one large class, but to group them in a number of smaller classes. The candidate should be under instruction for several months, and should not be baptized until he has kept the Sabbath for at least six months, and is known to be free from his former vices, the most common of these being the alcohol and coca habits.

The General Conference goal for offerings was accepted for all foreign workers. We might add here that all or nearly all are and have been giving double the General Conference goal. The goal for the native workers was placed at five cents, gold, per week, and for the native members at two cents. As the writer compares the income of the Indian

with the income of our members in the States, he wonders whether the Indian will not hear repeated the Saviour's words, "more than they all," if he reaches his goal. Plans were laid looking toward making the work in these fields self-supporting as far as native workers are concerned.

Much attention was given to the local missionary work to be done by Indian members. It was thought that the young people might be the foremost in this work, as with few exceptions they are the only ones who can read. Plans were laid, not only to encourage the Indian to do missionary work, but to teach him how and to show him how by actual field work.

It seemed that the time had come to start the colporteur work among the natives. Field missionary secretaries will be secured for the Lake Titicaca and Bolivia fields, who will train Indian colporteurs for the work among their own race. These secretaries will also have charge of all the colporteur work in these fields. Recent efforts have proved that thousands of yearly subscriptions can be obtained for our Spanish missionary paper, *El Atalaya*, among all classes of Spanish-speaking people. It is planned to push this line of work also.

Knowing that the efficiency of the workers will be greatly increased by having a better knowledge and a more free use of the Spanish language, it

was recommended that each worker follow the language course prepared by the South American Division till he has successfully passed all its examinations.

At our last meeting liberal offerings and pledges were made to the general missionary work. The total offerings in cash and pledges given in connection with the convention reached the sum of \$994.20, gold.

At the opening of our Sabbath afternoon service, Brethren Reid S. Shepard and David E. Dallinger were ordained to the work of the gospel ministry. Elder Shepard is from the homeland, but Elder Dallinger is from Argentina, having been educated in our school and sanitarium there. Several of the workers here are from Argentina, and it cheers us to know that that country has become a center from which workers are now going forth to other foreign fields.

Several of the foremost citizens of Juliaca attended a number of the meetings. Before the close of the convention they presented a written request signed by many of the principal people of the place, asking that we establish in Juliaca a school for the Spanish people, so that they might send their children. This does not mean that they have accepted the religion we teach, but that they recognize that their church and their country are not giving them the best in education, and they are ready to trust their children with us in spite of our religion. So it is in many places in these fields. The old walls of prejudice and separation are breaking down.

Following the convention, a four days' meeting was held with the Indian teachers just at the close of the teachers' summer school at the new normal school, a few miles out of Juliaca.

The workers who attended the Juliaca convention requested that we hold a similar convention and season of refreshing each year. All have now returned to their stations and the hard work, full of courage in the Lord.

W. W. WHEELER.

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FIRST FRUITS IN MADRID, SPAIN

We are glad to report that God's word has not returned unto Him void at this place. Last Sabbath, June 30, was a day long to be remembered by the workers and other believers in Madrid. Instead of meeting in our hall in the city, as is our custom, we met this Sabbath at the home of Brother and Sister B. B. Aldrich, which is in a suburb of the city.

After Sabbath school I had the privilege of explaining the meaning and importance of gospel baptism, and then six followed the example of our Saviour. We celebrated the baptism in a reservoir used for irrigation purposes in the garden. These six new believers and a brother who was formerly baptized in the Baptist Church, were received as members of the Seventh-day Adventist Mission Church. We trust that in a short time, when a few others shall have united with us, we shall be able to organize a church in Madrid.

We praise the Lord for these seven who have definitely taken their stand with God's remnant people. Some others have begun to keep the Sabbath, and we trust they may soon unite with us.

Elder L. J. Stene, director of the Spanish Mission, has lately baptized two

at La Carolina in the province of Jaen, and eight others at Barcelona. Our native workers at these places are of good courage, as are also Brother and Sister V. E. Dietel, who are laboring in the city of Tarrasa, and Elder Pedro Sanz in the ancient city of Cartagena.

Most of our colporteurs are meeting with a good degree of success selling "Practical Guide to Health" and "Heralds of the Morning."

Spain, with its twenty-one million inhabitants, is greatly in need of additional evangelistic workers. Madrid, the capital, with perhaps about one million inhabitants, is quite a modern city. There is a new and very fine underground railway system, and there are some beautiful public buildings.

We ask an interest in the prayers of God's children everywhere, that a spiritual awakening may come to Spain, and that many of these interesting people may be prepared for God's kingdom.

FRANK S. BOND.

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THE INTER-MOUNTAIN CAMP-MEETING

THE Inter-Mountain camp-meeting and conference was held at Cedaredge, Colo., June 28 to July 8. The meetings were held in the high school auditorium, which gave the campers the convenience of the high school buildings. There were about thirty tents pitched on the ground, and a number occupied rooms.

The conference has twelve churches, with a membership of 658. The twenty-two Sabbath schools have a membership of 744. There are eight church schools besides the Inter-Mountain Academy. One hundred thirty pupils attended these church schools last year. A good interest is taken in Christian education, and a strong effort is being made to establish the academy on a firm basis. Nine young men and women are teaching in the church schools.

There is a good, live interest in the bookwork, and sixteen men and women during the year have been engaged in colporteur work.

From the start, the meetings were of a deeply spiritual nature. The people and ministers set themselves diligently to seek the Lord. The evening services were devoted to a presentation of the wonderful truths of the message. It is well for our own people to review the truths that have been intrusted to us, and to be ready to give an intelligent answer to the honest inquirer. It was the universal opinion that the camp-meeting was a great uplift to the people who attended.

The latter part of the week there were more than three hundred people in attendance. It was a subject of favorable comment to see the number of young people who were present at the meetings. Day by day the interest and earnestness of the campers increased, and Sabbath morning was a most precious hour. It was a goodly sight to see men and women who had grown gray, as well as young people and children, crowd to the front, reconsecrating their lives for victory and starting in the Christian life. The Lord is surely moving among His people, and many went home feeling that victory would be theirs in the future. Sabbath afternoon eighteen were baptized.

Elder B. H. Shaw was re-elected president of the conference, and a strong com-

mittee was associated with him. Sister Lulu Wilcox, who has served so efficiently as secretary and treasurer, and headed the Sabbath school department, was released to connect with the treasurer's office in the Inca Union field in Lima, Peru. She will be missed from the home field, and the prayers of all the people in the conference will go with her as she goes to that far-off land.

Careful plans have been made for progressive work in the field during the year to come. One tent-meeting will be started immediately, and calls for labor in other parts of the territory will be answered.

The workers are all of good courage, and intend to push on to close up the work of the message.

W. F. MARTIN.

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HUNAN GENERAL MEETING

THE believers and workers of the Hunan Province came together from April 28 to May 6 for their yearly meeting. The people had not had the privilege of a general meeting since 1921. The meeting was held in the Changsha native church. The big gospel tent was pitched not far away, and the people used this for sleeping quarters.

The two hundred eleven Chinese workers and believers, as well as the foreign workers, were very glad to have Elder F. C. Gilbert, of the General Conference, with them. He was a real inspiration to the whole meeting, talking three times a day, twice to the Chinese and once to the foreigners.

The departments were all well represented. The publishing work is very strong in this province. The book sales have shown a steady growth in the last three years, and have averaged more than \$4,000 for the last four years. The colporteurs gave many stirring testimonies. Some of them had been captured by bandits, others had been robbed of all they had. With these conditions still facing them, they consecrated themselves anew to this work. When the anti-cigarette number of the *Signs* was presented, our workers and believers ordered ten thousand. A colporteurs' institute was held at the close of the meeting. Eight men entered the field.

Mrs. M. E. Mullinnex, the union Sabbath school secretary, and Mrs. T. A. Shaw prepared two very interesting Sabbath school programs. The people took an active part in all the discussions. Mrs. Mullinnex also conducted examinations for the five star Memory Verse Cards, and forty-nine were able to repeat the books of the Bible, the Lord's Prayer, the twenty-third psalm, the beatitudes, and the ten commandments. One man seventy-two years old was among the successful ones.

There has been some difficulty in getting home missionary societies organized. But at this meeting the believers all voted to support the home missionary department and faithfully to report their work. We were very much encouraged to learn that about 70 per cent of the people were reporting work done. This province has always done well in Harvest Ingathering work. This year they set a goal of \$4,000 for the Hunan school.

Brother Gibson and Brother Beach led out in the educational department. The

report of the twelve church schools was very encouraging. There was a feeling expressed that we should not have a majority of heathen in our schools, but make them more for our own people.

Brother O. A. Hall conducted special services each day. Many backslidden made a new start. We were glad to see Brother Dung Yao Tso among this number. He formerly was a worker. The Spirit of God was felt at each meeting.

Brother F. C. Gilbert took two meetings a day while he was here. He brought vividly to the minds of the people what it means to be a Christian. The talks on the beginning of the work were new to many of our believers. He showed how this work was started in sacrifice, and how it needed even greater sacrifice to finish it. The Chinese believers were touched. At one meeting, forty-three arose and promised an average of twenty-six cents a week to missions. This means much when you consider how they have been struggling to give three and four cents. One brother who has a wife and three children to support, promised to give \$1 a week to missions. His salary is only \$20 a month. This shows how our people will respond. The Harvest Ingathering was presented, and every worker promised to raise \$50 toward the school goal. The believers voted to raise equal to \$100 a member.

The Hunan Mission has twenty-two church companies, 406 members, and fifty-four salaried workers. This is a great encouragement to the workers as they start out on another year.

Brother Kuhn gave some stirring talks on the life of Christ, illustrating them with his new slides just brought from America.

The work shows progress, and we feel that there will be a good harvest in Hunan. M. E. MULLINEX.

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MEETINGS IN THE SCANDINAVIAN UNION

Our message is a last call to "every nation, and kindred, and tongue, and people." The spreading of this message in the European Division, with almost one hundred fields, more than fifty nations and languages, and its many kinds of currency, is indeed a true fulfillment of prophecy.

The Scandinavian Union is an example of this in a small measure. The expression "small measure" does not denote the territorial scope, for we who have traveled through it by day and night, by water and land, from one conference to another, are constantly reminded of its extent. The territory of the Scandinavian Union is about four times as large as that of Germany. Ten languages are spoken in this union, namely, Swedish, Danish, Norwegian, Finnish, Estonian, Lettish, German, Russian, Icelandic, and Laplandic. In all of these languages except the Laplandic the message is preached.

Our first meeting was held in Riga, Lettonia (Latvia). If one wishes to have large audiences, one should go to Lettonia, and he will never meet with disappointment. The brethren simply stream into the meeting places. At seven o'clock in the morning, and even before, the young people's meetings are visited

by hundreds. Each evening three meetings were conducted in different halls in the Lettish, German, and Russian languages.

Brother K. Sutta was again elected president. Brother J. Schneider was reported as having rendered excellent work in the publishing house. With the assistance of other workers, Brother J. Spröge has faithfully carried out departmental work, and with good success.

The next meeting convened in Reval, Esthonia. Here also the meetings were well attended by the brethren and also by strangers. The spacious concert hall, probably the largest in the city, was well filled, especially for the evening services. A few difficulties, particularly due to matters in the past, were discussed and adjusted. The good spirit which the brethren possessed, helped to settle all former discontent. Brother M. Lass was elected president. We left Reval with bright prospects for the future of our work there. May the new chapel, which is centrally located in the city, be a beacon light to many a benighted soul tossed about on life's sea.

From Reval we traveled via Helsingfors to Tammerfors, Finland, where we experienced a very blessed conference session. The brethren were imbued with a spirit of prayer, and so difficulties had no opportunity to develop. Brother A. Rintala is a strong leader. We hope the department work will develop favorably. The work in Finland gives rise to the greatest hopes. With new strength the brethren left Tammerfors, and long afterward the words of the wonderful song rang in my ears, "*Turvaa, kuin lintunen vuoreen.*"

The way to Rättvik, Sweden, was a long journey. I could spend only two days at the conference, but they were blessed days. The meetings were held in a theater, and were very well attended in the evenings, the majority being brethren. The Sabbath sermon, preached by Brother A. V. Olson of the Latin Union, appealed to the hearts and stirred all those present. A number of men and women expressed their desire to join the ranks of God's people, and were baptized.

After our sojourn in Rättvik, Brethren J. S. James, S. Rasmussen, and I left for Trondhjem, Norway, where we spent several days of spiritual blessing. The brethren were very thankful for all the instruction given them in the various branches of our mighty work. Their interest in the Sabbath school work was greatly aroused by Brother James, who illustrated his talk by stereopticon slides. Norway stands first, and is the best field for colporteur work in the whole union. In the months of March and April the faithful colporteurs sold \$12,879 worth of literature.

The last of this long series of meetings took place in Aalborg, Denmark. It was very encouraging to see the good spirit manifested by the brethren, and their willingness to work for the Lord. The citizens of Aalborg also revealed a great interest in the Bible studies and public lectures.

As in all the other conferences, the brethren and sisters here took a lively interest in all the plans of the home missionary department, and Brother Rasmussen knew how to fan the flame to a brighter light.

In addition to the above named, Brethren L. H. Christian and L. R. Conradi

were present at the first two meetings, and Brother J. C. Raft attended all except the one held in Finland. A complicated field such as is represented in the Scandinavian Union of today, certainly needs the help and counsel of all such experienced laborers in a special manner. Dr. J. C. Ottosen, in his spirited way, knew how to awaken the interest for a more healthful way of living.

Personally I found the whole trip to be a chain of delightful experiences, which offered the possibility of getting a deep insight into the standing of the home missionary work of the Scandinavian Union. The prospects are certainly very encouraging. When the leadership is of a progressive nature, "the faithful brethren can hardly be held back from zealous work," as one of the home missionary secretaries wrote to me recently. Let us remember Brother G. E. Nord, the union president, in our prayers. He needs the special assistance of all the brethren in his very important and responsible position, including so many different fields. Then the Lord will bless the work in the Scandinavian Union.

E. KOTZ,

Home Miss. Sec., European Div.

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MEETINGS IN THE OCCIDENTAL UNION

OWING to some changes in the territory of the Occidental Union, it was thought advisable to exchange the dates of the general meeting to be held in San Salvador and Guatemala. This would make the Guatemala meeting come first. But when we received the final word about the change, we found that the auditor, C. E. Knight, had already set sail from San Francisco for San Salvador. So we made use of the wireless to send him a message to his ship at sea, telling him to stop off at San José de Guatemala, and come up to the capital first. This he did, and when we arrived, on April 25, we found him hard at work on the books.

We found an eager company gathered there to hear what the Lord might have to say to them through His servants. We had a good attendance from the first, and the people were much benefited by the good instruction imparted to them. Elder E. E. Andross arrived from the States, and was gladly welcomed at the meeting. His instruction was timely, spiritual, and well received.

The Guatemala Mission has made some progress during the last year. A number of new members have been received into the church, and some smaller companies have been organized or are waiting organization in different towns. Elder F. M. Owen had been conducting an effort in a place called Quezaltenango, with good results. Two sisters from that place were in attendance at the general meeting.

Elder C. P. Martin, from Mexico, was asked to take the superintendency of the field, and plans were laid for an advance in every department. As the mission is small, it was decided to ask the superintendent to look after the office work for the present. It was thought that with the help of Sister Martin this could be done very well, and be an economy until the demands are greater.

From Guatemala City we went overland to San Salvador. This was a trip never to be forgotten, by automobile part of the way, then on muleback over the mountains through the wilds of San

Salvador to a place called Salchuapan, and from there by automobile and train to the capital city. As we arrived at Salchuapan in the night, we were not asked to pass through the customs at all, but we had to show our passports at every place where there was a garrison along the road in Guatemala.

In San Salvador we found a fine congregation ready to hear the message for this time. The people in these countries are ready to hear the message of revival and reformation. They respond readily to leadership. The greatest need is men who know the times and what Israel ought to do.

As the different recommendations of the General Conference were brought before the people, they seemed to be very willing to accept them and to put them into practice as far as they knew. How great is the need for teachers to teach the people how to do,—men like Gideon who can say to the people, "Look on me, and do likewise: . . . as I do, so shall ye do." This would give an impetus to the work that nothing in the world could stop.

The work in San Salvador also has made progress in spite of handicaps. We find that Seventh-day Adventists have a good name among all these small republics. Plans were laid here also for advance moves as far as finances will permit. Elder E. E. Beddoe, the superintendent of the mission, has had some new native helpers in training, and they give promise of making good workers in the cause. We must have a stronger force of native workers in all the missions in order to see good results. May God give wisdom in selecting the right men. Reports of interests in different parts were given by the different workers, which emphasized the need of more workers. Ground already taken can barely be held by the present force.

From Salvador we had a very interesting trip across country to visit the school at Siguatepeque in Honduras. We went by rail to La Union, thence by gasoline launch across the gulf of Fonseca to San Lorenzo, then by automobile to Siguatepeque. We had a serious breakdown of the automobile, which necessitated our staying on the side of a mountain all night during a heavy rain. There was no house within several miles. We got along very well, however, except that we became very hungry and thirsty. In the morning we secured some native food which lasted till we arrived at Tegucigalpa, where we had a good meal. Here we met our collaborer, Brother Karl Snow. We reached the town about 10:30 P. M., and stayed in the hotel until morning, when we walked up the long mountain road to the school, where we remained over the Sabbath. The following Monday morning some of the faculty and students accompanied us on our way to the general meeting which was to be held on the island of Utila.

It was an interesting trip to the island, a distance of perhaps 175 miles, and required from early Monday morning until Friday night about 7:45 to complete. We were obliged to stop over one night at the mission headquarters in San Pedro Sula, where we were royally entertained by Sister Gregory. Not the least interesting part of the journey was that from La Ceiba to Utila, a distance of

some eighteen miles, on a gasoline-driven boat called "Kate Esau."

The meeting at Utila was held in a tent pitched under the cocoanut palms. There was a good attendance, and here we were able to speak in English. This mission has the work more fully organized than some of the others. Here also the workers' reports showed advancement made during the last year. There was a good response to the invitation on Sabbath, and the meeting as a whole was helpful and a source of strength to those present.

Owing to the fact that there is very limited territory for colporteurs in these three republics, it was thought best to secure one man to look after the work in all three fields, there being available territory for only about three regular canvassers in each field. It was decided to ask Brother L. B. Ward to take this work. It was also decided to ask Elder E. E. Beddoe, superintendent of the Salvador Mission, to take the superintendency of the Honduras Mission to fill the vacancy made by the return of Elder W. E. Lanier to the States for a rest. All regretted to see Elder Lanier leave the field, but he thought a few months of rest was advisable on account of Sister Lanier's health. We hope to see him able to take up active work again soon. This call of Elder Beddoe to Honduras made it necessary to secure some one to take his place in Salvador, and a call was placed for Brother E. P. Howard, lately returned from the Inca Union. He is expected to arrive in his new field by about the middle of August.

The outside attendance at the Honduras meeting was the largest of any in the union. On Sunday nights the tent would be filled and people would be standing three and four deep around the outside. We believe the people went from this meeting much encouraged. Several new workers have been called to the Honduras Mission, and we trust that they will soon be able to take up their duties.

In Mexico City the general meeting was held sometimes in Christ Church, and sometimes in the parish hall adjoining. This was a good meeting. In addition to the labors of Elders Andross and Knight, who had been present at all the other meetings, we had the help of Elder E. F. Peterson, of the General Conference. His home missionary talks were timely and much appreciated.

The Mexican Mission has done good work during the last year, and the reports of the laborers showed so many new interests springing up all over the field that there is urgent need of more laborers to help reap the harvest. In Mexico we are seeing the fruitage of the long years of seed sowing by Elder G. W. Caviness, in the scattering by tens of thousands of copies of the periodicals he edited and scattered like leaves of autumn all over the republic. At the present time the laborers in Mexico are reaping the harvest due to the faithful sowing of one who now rests in Jesus. Surely his works are following him!

At this meeting, plans were laid for reorganizing the work in the republic, and placing upon the district leaders greater responsibilities, considering each district as a separate mission, but with only one central treasury for the present, until the work in each district shall develop to such an extent as to require the

services of separate treasurers. Several calls were placed for workers to man these new fields, and we are expecting to see great advancement in the work in Mexico during the coming years.

J. A. LELAND.

* * *

"MEXICO COMING INTO THE LIGHT"

SUCH is the title of one of the books of the late Doctor Butler, founder of Methodism in Mexico. Surely Mexico is coming into the light of the third angel's message. Brother Guadalupe Perez, of the Tehuantepec section of the field, showed us a picture of a man who at one time was a revolutionist, and upon whose head there was a price, who is now a Seventh-day Adventist and the leader of a company of believers.

Brother Alvarado was a captain in the federal army a few years ago, but now he is a very zealous preacher of the message. He has many influential friends among the army officers, one of whom, while Brother Alvarado was here at the general meeting, ordered a Bible and bought more than forty dollars' worth of our books.

Another very interesting person present at the meeting was a muleteer by the name of Estanislao Martinez. He operated a line of freight mules through a part of the country where there is no railroad. His instructions to his workmen were that when Sabbath met them, they were to camp and let the animals rest during the Sabbath. Brother Martinez went to a certain town where he had friends, and endeavored to persuade them to accept the truth, but was unsuccessful. He left his books with them, and as a result forty-eight have accepted the truth in that place. In another town near by, twelve others have declared their stand for "Martinez' religion."

We were told that there are a thousand Sabbath keepers in Mexico, but only about one third of them are cared for by the present inadequate force of workers. Several new workers have been called to give their time to the preaching of the message, and we are assured that in another year the membership of our mission will be much larger than it is now.

One of the colporteurs told of having left about sixty small books with a family of interested people, as his load was too heavy to carry. He asked these people to send the books by mail to his new address. This family took the books and sold them, and sent him a postal money order for the amount, with the message, "Here are your books."

We were told of old Virginia Hernandez, an ignorant Indian woman who walks through mud up to her knees, traversing the Isthmus of Tehuantepec, with a basket of books. She is known as "the old lady who sells books." The workers ascribe to her the praise for raising up believers in twenty places on the isthmus. She is the one mainly responsible for the church of eighty believers in Puerto, Mexico.

We were reminded many times by Elder Andross, our vice-president, and others, that upon the training school, with its meager facilities, rests the burden of preparing the workers who are to finish the work. Truly, "the work that centuries might have done, must crowd the hours of setting sun."

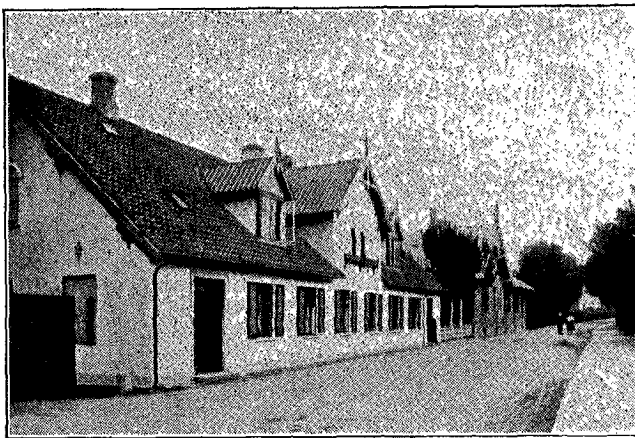
HENRY F. BROWN.

THE TWENTY-FIFTH ANNIVERSARY OF THE SKODSBORG SANITARIUM

FROM the early years of this Advent Movement, the medical missionary work has had a large place among its activities. It was recognized by the pioneers of this message, that health is essential to good religion, and that Christian temperance is a vital part of the great threefold message which is to prepare a people for translation. The laws of our being are the laws of God, and to transgress the laws of nature becomes sin whenever such transgressions are a breach of the moral law. In every land where this cause has secured a foothold, the sanitarium idea and other forms of Christian help work have been made prominent. We are told in the spirit of prophecy that as we near the end, medical missionary endeavor will become even more important, and will be the last to close.

To study the small beginnings and later growth of our medical work in the various countries, gives one new faith in the splendid work our doctors and nurses are doing. Perhaps in no country has the beginning been smaller or more forbidding, and the results larger, than in the Skodsborg Sanitarium. Elder J. G. Mattison, who started our work in Scandinavia, was a warm friend of true health reform. Shortly after his gospel work was well under way in Christiania, Copenhagen, and other centers, he began to print a paper on health and hygiene in the Danish-Norwegian language. From the first, this monthly paper, the *Journal of Health*, met with a favorable reception, gaining many warm friends, and it is now the oldest health journal in our denomination. Elders O. A. Olsen, L. Johnson, and others were very desirous of beginning some medical missionary work in Northern Europe.

Dr. J. C. Ottosen, a medical student from Copenhagen, went to America in



Skodsborg Sanitarium, 1898, When First Bought

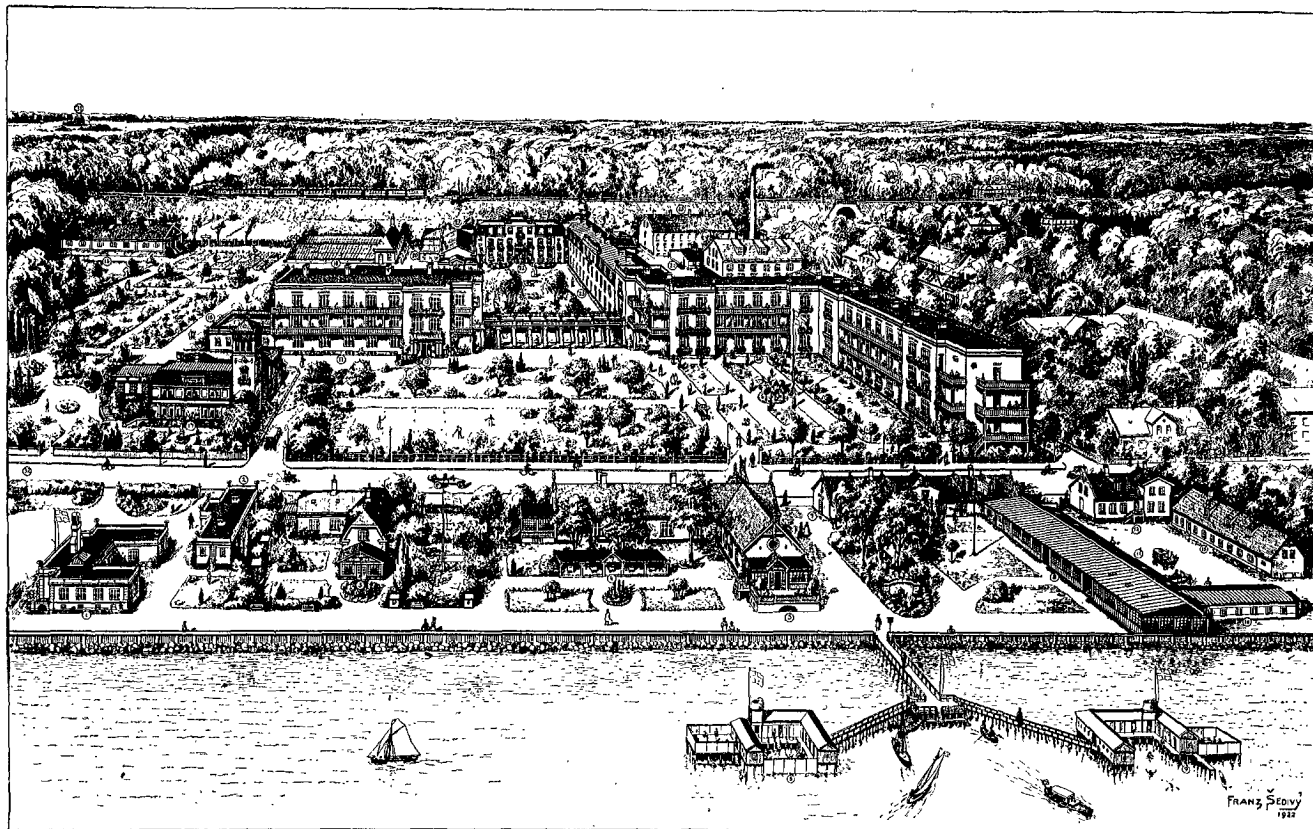
1889 to study the methods of healthful living concerning which the Lord had given this people light. Through the blessing of God he has been able to render very successful service these many years. A young student in Battle Creek, N. P. Nelson, the son of Elder N. P. Nelson of Minnesota, so well known to many people in the Central West, came over in 1891 to take the medical course in Copenhagen. He has been connected with the sanitarium since 1908, and has labored untiringly for the institution. In the nineties a number of nurses and other workers, among them L. P. Hanson, M. M. Olsen, Pauline Norderhus,—later the wife of Dr. Ottosen,—Anna Nelson, and Martha Anderson came over to Scandinavia to engage in medical missionary work. They rendered faithful service. Later H. P. Panduro took up work with a group of other earnest workers. Afterward Dr. Mortensen and the Doctors Larson helped for a time. In 1909 Christian Juhl, from Iowa, connected with the sanitarium, and was a great help to the institution. During all these years Brother J. C. Raft, who was president of the Scandinavian Union for fourteen

some quiet suburb. In the beautiful village of Skodsborg, situated on the shore of the ocean nine miles north of Copenhagen, they found an ideal location. Here two small buildings were purchased for about \$10,000. In May, 1898, the sanitarium was formally opened, with accommodation for eighteen patients.

The methods of treatment employed were practically unknown in Northern Europe. People were skeptical and conservative, and for a time it seemed impossible to make the enterprise succeed. Financial difficulties, as well as other obstacles, made the work hard. There were those who thought of selling the institution, but Dr. Ottosen, with a band of noble workers, held on, being greatly helped by encouraging words sent them from time to time from Sister White, who was then in Australia. She wrote that she had seen the Skodsborg Sanitarium grow, and that the angels of the Lord went from room to room and were pleased with the spirit manifested by the workers. Later the institution did begin to prosper, and from such a small beginning it has now grown into the largest sanitarium in our ranks. More

years, has been an intelligent friend of Skodsborg.

When in 1897 it was decided to buy a property in Copenhagen and to start a sanitarium, the undertaking seemed very difficult. But as light came from the spirit of prophecy that such institutions should be located in quiet country places, Dr. Ottosen, with others, began to seek for a location in



Bird's-Eye View of Skodsborg Sanitarium at the Present Time

than twenty-five thousand patients, representing practically every country in Europe, have been guests at the sanitarium, some for a long time. Bishops, gospel ministers, doctors, lawyers, prominent business men, and many others, rich and poor, have stayed at the sanitarium to gain health. The institution is now able to accommodate more than four hundred patients, and at this writing it is full and has a waiting list. It was feared by many that the war would work disaster to Skodsborg, but the very years of the war proved to be years of great progress. Fortunately, a large building had been erected just as the war opened, and other properties were bought to advantage. The property that began with a capital, or rather a debt, of \$10,000 is now worth more than half a million dollars. The financial outlook for the institution is thus encouraging.

Skodsborg has ever manifested a spirit of hospitality and liberality. It has done charity work of something like \$50,000. Aside from this, it has during the last three years contributed more than \$45,000 to medical work and Christian relief work in various parts of Europe. The sanitarium managers have agreed to give from their earnings all that can in any way be spared, to the opening up of medical missions in Russia, Southern Europe, and Northern Africa.

The sanitarium has taken a deep interest in the training of nurses and doctors. At the present time five young men are being educated in Copenhagen at the expense of the sanitarium, with the understanding that they will enter the work of God. More than three hundred nurses have finished their course at the sanitarium during these twenty-five years, and thirty-one treatment-rooms have been started as children of the mother institution.

One characteristic of the Skodsborg Sanitarium which we wish to emphasize, is the spirit of kind and loving service that permeates the work and workers. In the early days of poverty and struggle, this spirit of loyalty to principle, joined with a desire to serve humanity, was noticed by all who visited the sanitarium. This spirit is still felt in the institution in a marked manner.

The "silver wedding" of a large institution is always a time of rejoicing. At the twenty-fifth anniversary of the sanitarium, hundreds of friends visited Skodsborg, and a flood of letters and telegrams came in from all over the world. Dr. H. R. Harrower, of California, one of the first nurses to be graduated here; Dr. L. E. Conradi, from Germany; Dr. Müller, from Switzerland; as well as many doctors from Scandinavia, were present, and from the General Conference were L. R. Conradi, J. C. Raft, and the writer. All will long remember this pleasant occasion, May 23, 1923.

The first service was a thanksgiving meeting, held at six o'clock in the morning, led by the medical superintendent, Dr. J. C. Ottosen. He spoke feelingly of the great care of God which from the first had been manifested in the experience in the institution. He referred to some of the early days, and showed how the Lord, over and over again in a manifest manner, had answered prayer for the institution as well as for patients that came here to seek healing. The many guests who came in from Denmark, Sweden, Norway, Switzerland, Germany,

and other countries, most of them old friends of the sanitarium, referred to the care of God and the good spirit seen in the sanitarium. A prominent newspaper writer and the editor of one of the largest dailies in Northern Europe, in speaking of the sanitarium at the dinner hour, said:

"We men of the press, and especially we who live in the smaller countries, should ever have an open ear to the new ideas that spring up here and there. The light and principles which have made this institution possible came to us from across the sea. These principles were unknown and strange. Many did not believe them, while others thought they were of value to the welfare of our nation, and were desirous of giving our country the benefit of any light that might come to us on health and hygiene. We have recognized from the very beginning that the things which have made this splendid institution prosper beyond what any of us thought possible, are the principles and the spirit of the work."

At the evening gathering, a doctor from Copenhagen said in substance:

"You have shown us your buildings, your sun parlors, your treatment-rooms, your marvelous and almost perfect apparatus and equipment for the healing of many kinds of diseases. You have shown us your group of workers, your beautiful grounds, and other facilities that make for success, and we men of the medical profession are interested in all these things; and yet we say it is not merely the buildings or equipment or doctors or nurses that cause this institution to prosper. There is something here which you have not shown us, for it cannot be seen with eyes or measured in figures. That is what Americans call 'the spirit of service,' or the motive of self-sacrifice back of all this work. I believe that to be the chief factor which has built this good institution."

Newspapers in Continental Europe, and newspapers in America are two very different things. Usually the European press does not report our work or workers as fully and as freely as do those in the States and Canada. We are not so well known, and the press is not willing to print much. But at this anniversary, scores of the larger papers gave favorable accounts of the work of the institution, commenting on the faithful service rendered by both doctors and nurses, and expressing the feeling of confidence and interest that people generally have in the Skodsborg Sanitarium.

One wish and hope was almost universally expressed by all,—that the Skodsborg Sanitarium might enter on a new and even larger career of useful service. The institution now has six doctors, more than one hundred nurses, a good chaplain (Brother Wasli, of Norway), and a careful business management. The entire sanitarium family numbers 270. The European Division is grateful for the help received, and expects yet more from our large-hearted friends in Northern Europe for the relief of suffering humanity. We join in extending our best wishes to the Skodsborg Sanitarium.

L. H. CHRISTIAN.

* * *

As the result of an effort conducted at Fort Worth, Tex., by Elder G. R. West, thirty were baptized.

PREACHING THE MESSAGE THROUGH KOREAN NEWSPAPERS

A REMARKABLE effort is being made in Korea to give the message through the newspapers there, with the result that the gospel is being proclaimed over a wide field. Brother J. C. Klose, the field and home missionary secretary, is being well repaid for the work he is doing toward enlightening the people through the press. In writing of the newspaper work, Brother Klose says:

"I have been very much encouraged in that the Lord is opening the way for us to give the message to thousands of the reading public in Korea through the medium of the press. We have had articles published in both English and Korean dailies here, and recently a long article appeared in a government bulletin, giving quite a detailed account of our world-wide work. It was written by a Japanese in government employ here. He secured his information, no doubt, through some of our literature.

"I have visited the editors of several of the papers here, sold them our literature, and had interesting interviews with them. The editor of the *Seoul Press* is much interested in our work and the message we preach. Some time ago, after I had sent in an article entitled, 'A Survey of World Conditions,' a write-up of an article from the *Watchman*, there appeared in the *Seoul Press* an editorial entitled, 'Has the World Witnessed Armageddon?' I thought at first that a Seventh-day Adventist must have written it, but later, during an interview with the editor, he told me that he had written it himself. He said that some of the articles that we have sent in have attracted wide attention among many of the readers.

"Before going to our union meeting at Soonan, I visited the editor, and told him about the coming of Elder Gilbert, and he said he would be glad to print a report of some of his sermons. Thus, instead of only the few gathered at the meeting hearing his sermons, people all over Korea were able to read them. Just this morning I read a report of our union meeting in the *Japan Advertiser*, which was reported by Brother A. N. Anderson. It told about the money that had been raised for the new academy building in Tokio, and gave some facts of interest about our world-wide work in general.

"Last winter while engaged in the Harvest Ingathering work in the city of Seoul, I met a business man one day who had just finished reading an article that I had written for the paper of that day. After seeing that the name on the card I had presented was the same as the signature to the article he had just read, he immediately became interested, and asked many questions. I explained to him some of the truths that we preach. We had an interesting visit together, and before I left he not only asked me to pray for him, but gave me a liberal contribution to our work, and was the direct means of my getting liberal donations from other business men."

Let others, both at home and in the foreign fields, take advantage of the many opportunities before them, to do their part toward hastening the message through the press to every nation, kindred, tongue, and people.

W. L. BURGAN.

SOUTH TEXAS

INTERESTING reports were presented by the conference president and the secretaries at the time of the South Texas camp-meeting held at Houston, July 19-29. The camp-meeting proved to be another "best camp-meeting we ever had." Such words were on many lips. Surely the Lord did bless in more than an ordinary way.

One hundred thirty-four baptisms were reported by the workers in the South Texas Conference for the year 1922. There have also been many baptisms thus far this year. The membership of the conference is now nearing the eight hundred mark. One can look back only a few years to the time when the membership was but three hundred. The Lord is surely blessing the labors of the workers in this conference. Elder R. P. Montgomery, the conference president, enjoys the confidence and co-operation of all. Progress in membership is indicative of the advancement being made in every way.

The status of the work in the various departments is excellent. The Sabbath schools have an average attendance considerably in excess of the conference membership. There are 200 Missionary Volunteers. A church-school enrolment of 253 is reported. The book sales for 1922 were \$31,494,—the highest figure ever reached in this conference, and the highest of any conference in the South-western Union for last year. Both the tithe and the mission fund receipts are showing a decided trend upward.

Elder H. D. Casebeer, secretary of the Spanish work in America, was in attendance several days. His labors were appreciated by all, and especially by the Mexican brethren. Fifty-six Mexican believers were baptized last year, giving South Texas the largest number of Mexican members of any conference in America.

An interesting feature of this camp-meeting was the excellent attendance at the evening services by those not of our faith. Interest in the subjects on the message was as marked as I have ever witnessed. The last evening of the meetings the names of a large number of interested persons were handed to us. Doubtless there will be fruitage from this interest.

B. E. BEDDOE.

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ALBERTA CAMP-MEETING

It was a privilege to be able to attend camp-meetings in the Western Canadian Union, and to meet with old friends in all the Western provinces. On account of the overlapping dates, I could attend only a part of each meeting.

Arriving in Winnipeg on the opening day of the Manitoba meeting, I enjoyed the first half of their good meeting, which was held in a shady little spot on the banks of the Red River. Then, after sojourning in the Saskatchewan camp-meeting at Rosetown during the last half of the meeting, I came on to Lacombe, where I found the camp pitched on the college campus.

It is hard to imagine a prettier location for camp-meeting than the one at Lacombe. There was a good spirit manifested in all the meetings, and the people seemed to be of good courage and to have confidence in the message and in

their leaders. The outlook for crops was good all over Western Canada, the best I have seen since 1916.

At Lacombe about seven hundred people were in attendance, most of them encamped on the ground. Services were conducted in English, German, Ukrainian, and Scandinavian.

The book tent sales amounted to more than \$1,000; the Sabbath-school offerings, cash and pledges, to a little more than \$1,000. In response to the general mission fund call, the people showed their faith and loyalty by an offering in cash and pledges amounting to nearly \$6,000.

There were no business sessions, but all departments of the work were emphasized, and the officers of the conference and all the laborers gave brief reports of their work and the providences attending their efforts during the year.

Notwithstanding the crop failures that have greatly reduced the income of the Alberta Conference during the last three years, an aggressive work is being done, and the Lord is blessing. Revival services were conducted for the young people and also in the various languages in the other tents, with a good response in every case. Thirty-six were baptized during the camp-meeting. The outlook in Alberta is most encouraging.

C. F. McVAGH.

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FORT WORTH (TEXAS) CAMP-MEETING

PROBABLY the largest camp-meeting ever held in north Texas was held at Fort Worth, August 2-12. Heretofore Keene has appealed to the brethren in north Texas as the one logical place for camp-meeting. Though requiring considerable additional equipment this year, the conference committee planned to hold the annual gathering in the city of Fort Worth. This city has a population of about 120,000. It was with considerable difficulty that a location was secured, but the influence of the meetings in this large center has convinced the leaders that it was a wise move. Nearly 1,500 people attended some of the evening meetings. The city newspapers gave more than the usual amount of space to reports.

North Texas is a growing conference. It has a membership of about 1,350. Its Sabbath school membership is nearly 1,600. The work in all departments is moving forward under the direction and leadership of Elder J. F. Wright, the conference president. Careful plans are being carried out for strong evangelistic work in the large centers. A good work is being accomplished for the Mexicans residing at Fort Worth. Texas continues to maintain its record in the sale of our subscription books. Many faithful colporteurs are sowing seed for what must one day mean a great harvest of souls.

The camp-meeting was a real refreshing to those of our people in attendance. Elders J. A. Stevens and J. T. Boettcher, with the writer, joined the union and local laborers in the work of the meetings. Some were baptized the last Sabbath afternoon of the camp-meeting, and other names were recommended to the churches for baptism. The mission offerings given during the meeting totaled \$2,500.

B. E. BEDDOE.

OUR SPANISH-AMERICAN TRAINING SCHOOL

AFTER years of labor in South and Central America, Cuba, and Mexico, at the time of the last General Conference we were asked to return to this country and take charge of the training school for Spanish workers here in Phoenix, Ariz.

Since the beginning of the message among the Spanish-speaking peoples, it has been greatly crippled for lack of properly trained native workers. There was no place where our native young people could receive the necessary preparation, and very few Americans have been willing to give sufficient study to the language to make themselves more than tolerated by the better, or educated, Spanish-speaking public. Even those in our schools who studied Spanish, often did it to obtain school credit rather than with the idea of fitting themselves to render creditable service in the language. And even those who studied with the true motive,—that of using the language in giving the message,—were often lost sight of and failed to find their place in the work.

Consequently, for lack of Spanish schools for native young people, and the loss of those who have studied Spanish in our schools, a great dearth of Spanish workers exists. Since connecting with the school here, I have had many letters from our leaders in different countries and conferences, asking for information as to available workers. Quite a number of names have been passed on, and some have found their place. Too often, however, it is necessary to confess our inability to make any suggestion at this time. As I write, I have before me several urgent appeals for workers.

In view of this great need, the General Conference, in union with the Pacific and Southwestern unions, has established this Spanish training center. The school has been in operation now for three years. We have experienced and consecrated teachers, and the student body has but one object, that of preparing to give the message for this time to their people. Each Sabbath, and often during the week, the more advanced students are taken out and given actual experience in mission work. Already some of the former students are in the ministry, and others are successfully distributing the printed page. Several are earning their scholarships in this way.

With about three million Spanish-speaking people in this country, among whom we now have more than six hundred members, a great foreign mission field has come to us, without our having to leave home or friends. And God has told us that they are here that they may learn the truth, and in turn give it to their own people. Surely if God has so providentially brought these people to our doors, we should be willing to do our part.

Since the close of the school in May, it has been my privilege to visit nearly all our believers in Texas, New Mexico, and Arizona. I hope to visit those in California before school opens again. While there is still room for growth, the change seen in hundreds of lives and homes is a wonderful testimony to the power of God and this message among these people. God is working for these less fortunate people in a powerful way.

He is not ashamed to call them brethren. If in the end we are measured according to our opportunities, and the use we have made of them, some whom we call less fortunate may be the ones who will look down upon us.

The prospect for students this fall is the best since the school opened. Students have already been matriculated from Fort Worth, Dallas, San Antonio, La Reforma, Laredo, El Paso, San Marcial, Phoenix, and Miami, and a large number are expected from California.

Our facilities have been greatly improved this summer. Seven new cottages have been erected for the married students. These are nicely arranged in two rows, with gravel walks leading from the main entrance. Our classrooms, which were rough and unfinished, are to be lathed and plastered. And more furniture is being added. The General Conference, Pacific Union, Southwestern Union, and Arizona Conferences all united in making these improvements possible.

Industries are being developed in the school just as fast as the Lord opens the way. At present the girls can take domestic science, sewing, and simple nursing. For the young men we have agriculture, carpentry, simple nursing, canvassing, and general mission work, and we hope this year to add farm mechanics and repairing of automobiles. All our students thus far have earned the greater part of their expenses by their labor. Each year we hope to bring out more and more the moral and character lessons contained in these activities.

A. N. ALLEN.

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BERMUDA

THIS little island field has not been overlooked by the Lord of the harvest in the great call to the marriage supper. Thirty years ago Brother and Sister M. Enoch settled here, and began to teach the truth. Since then they have been assisted by Elders Bartlett, Morrow, Leland, Taylor, Rowell, and others. There is now a church of seventy, and a Sabbath school of 103 members.

This is an English colony, planted by Sir George Sumner in 1609. About two thirds of the people of the island are Negroes, and a large per cent of the remainder are Portuguese. The white Bermudians came from England. These three classes of people are represented in our regular services, and are thoroughly devoted to the truth. These believers, though so widely differing in training and environment, are unusually devoted to the one laudable purpose of living and publishing the precious truths which have come to them.

The second quarter of this year we passed our 60 cents per capita to missions, besides meeting heavy repair expenses from damage done to our church by a hurricane. These offerings, owing to the losses by blight and failure of the crops for this period, are a favorable index of the devotion of the people. Other departments of our energies compare favorably with this.

During the last year there have been seventy-five pupils receiving instruction in our mission schools. These are not all of our faith. Sixteen persons have been converted and reclaimed from a

backslidden condition. An influence favorable to our work is being extended throughout the islands, and our faith grasps the victory that shall come through the righteousness of Christ at the end of the race, when His people are gathered from the islands of the sea.

We ask to be remembered by our devoted brethren and sisters when they pray, that this little island field, so near, and yet so far away from the homeland, may yield a bountiful harvest of souls when the Lord shall make up His jewels.

H. W. CARR.

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THE LOUISIANA-MISSISSIPPI CAMP-MEETING

ONE of the most enjoyable and profitable camp-meetings it has been my privilege to attend was the annual meeting held by the Louisiana-Mississippi Conference at Baton Rouge, La., August 5-15. The camp was located in the city, on the beautiful grounds of the Louisiana State University. Everything was furnished practically free. The only charge made was simply to cover the ordinary expenses for light, dormitory privileges, etc., which was very reasonable in every way. The managers of the university exhibited that fine courtesy for which the South is noted, and did everything possible to make our stay among them pleasant. We had free access to all the dormitory rooms we needed. The weather was very hot, but large electric fans were kept constantly running in the halls where our meetings were held, so we were kept comfortable. Our meeting began just at the close of the university summer school. The management continued their most excellent cafeteria for our accommodation, and we were served with a good variety of food at a reasonable price.

Our own people, young and old, realizing that we were practically unknown to those in charge, and that we were in a special way in the eyes of the public, rose to the occasion, and succeeded in making a good impression in every way, and those in charge of the university were given to understand that we appreciated to the fullest extent the comforts and courtesies which they were extending to us. The attendance from the capital city, while not large, increased to the end. The buildings we occupied were in many ways of a historic character. The soldiers of France, Spain, England, the West Florida Republic, the Confederacy, and the United States have been garrisoned here in turn, during a period covering nearly two centuries. A new university, costing some millions of dollars, is now being built on other grounds.

The attendance of our own people was very good. The conference business was carried forward with the utmost unity. Elder W. R. Elliott was unanimously re-elected president for the coming year, and but few changes were made in the other officers. Progress has been made in the conference during the last year. There has been a gain in the tithe, in offerings, and in membership. Sixteen were baptized at this meeting. An offering of more than a thousand dollars for home and foreign work was also made.

The local papers published quite full reports of our meetings. Prof. C. A.

Russell and the writer joined the union and local conference workers in the burdens and blessings of the meeting. An effort was made to study daily the great truths of righteousness by faith manifested in victory over known sin. This met a hearty response in the hearts of all present.

G. B. THOMPSON.

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TWENTY YEARS DORMANT

THE following experience of a brother in Jamaica, British West Indies, sent in by O. P. Reid, shows the value and importance of getting our literature into the homes of the people:

"I was very fond of reading, but confined myself to the reading of novels. The day came when I had exhausted the stock of novels in the home where I happened to be living. On asking one of the members of the home for something to read, I was informed that she had nothing. I pressed her to go and hunt in some old box or corner. Soon she brought me a book entitled, 'Heralds of the Morning.' When I started to read it, I found it not exactly the kind of book I wanted, but for the lack of something else I continued to read it.

"I was at once struck with the fact that I was reading the writings of some one who looked at life and read the Bible in a very different way from those with whom I was accustomed to associate. This book, like a searchlight, illuminated what had before been dark passages of Scripture. I decided I would read more books published by the same people. So hearing that the young lady who had lent me 'Heralds of the Morning' was friendly with a Seventh-day Adventist, I asked her to secure from her friend another good book. On reading the second book, 'The Story of the Seer of Patmos,' I was convinced that I ought to give up smoking, and by praying to God I gained the victory over that bad habit.

"Then I began to see that I was rapidly approaching a rich gold mine. I wanted the gold badly, but realized that its possession would alter the whole course of my life. I went to another home, and on looking over the bookshelf in search of something to read, I found a beautifully bound book called, 'Our Day in the Light of Prophecy.' This led me a considerable distance farther in my study. Still I tried to leave off my search, but the Spirit of the Lord seemed to take hold of my life, and although I tried to retrace my steps, something kept urging me to go ahead.

"I finally decided to take the matter to the Lord for Him to decide. Taking my Bible in my hands, I knelt and earnestly prayed, asking Him to guide me in the way He would have me go. I promised to be guided by His Word, if He would give me an immediate answer to my prayers. On arising, I opened my Bible, and as I read I was very much impressed with this text, 'Not the hearers of the law are just before God, but the doers of the law shall be justified.'

"From that day I have tried to do the will of God, and by His help I shall try to be faithful until Jesus comes. But this is not all of my story. That copy of 'Heralds of the Morning' had been in that home for more than twenty years, very probably unread. This should in-

spire every Seventh-day Adventist to go forward and cast his bread upon the waters, relying upon the promise that he shall find it after many days. The colporteur who sold that book more than twenty years ago may be asleep, but his work was not forgotten by the One with whom he was a coworker.

"My prayer is that all who read this will do all in their power to circulate our literature far and wide, and thereby cut short the work on earth."

G. D. RAFF.

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GLEANINGS FROM THE FIELD

At Warren, Pa., five new members were baptized.

ELDER G. L. WEST baptized five new members at Canton, Ohio, July 14.

At the close of a meeting extending over two Sabbaths at Mobile, Ala., four were baptized.

ANOTHER baptismal service has been conducted at New Albany, Ind., four having been baptized.

A CHURCH of twenty-five members was recently organized at Hot Springs, Wyo. Eight were baptized.

ELDER T. M. SUMMERVILLE, who has been working in Alma, Mich., reports the baptism of five.

Four baptisms are reported from West Virginia, two members being baptized at Charleston, and two at Parkersburg.

RECENTLY eighteen were baptized at Tulsa, Okla., and many more are interested who will soon be ready for baptism.

THE Ardmore, Okla., church is still growing. Sixteen more members have been added to that church by baptism.

ELDER G. A. ROBERTS baptized fifteen persons in the Russian River near Sebastopol, Calif., a short time ago, as the result of an effort conducted there.

A BAPTISMAL service was conducted in California by Elder G. A. Wheeler, who baptized thirteen candidates as the result of efforts of the lay members of the Sanger and Fresno churches.

ELDER A. M. DART recently baptized five candidates in the church at Redlands, Calif. One of these was a Navajo Indian brought into the message through the labors of Brother Orno Follett.

ON July 7 a Spanish-Italian church was organized at Fresno, Calif., with a membership of eighteen. A short time later, two more Italian believers were baptized and united with the church.

ANOTHER church has been organized in Oklahoma, at Henryetta. The membership at present is fifteen, eight having been baptized a short time ago, and the remaining seven having joined by letter from other churches.

NINE persons were baptized by Elder J. R. Dieffenbacher at the close of the fiftieth anniversary service of the Napa, Calif., church. These accepted the truth largely as the result of the tent effort recently conducted at Vallejo. Two baptisms were conducted during this effort, with twelve candidates taking part.

A LITTLE more than two years ago, an interest was started in the Attalia district in Washington, through the efforts of Brother Wright, who was circulating literature and giving Bible readings. Following this, the interested people were visited several times by our ministers. The outcome of this work is that on June 30, ten persons were baptized.

At a union service of the Placerville and Camino churches in California, sixteen persons were baptized. Two others had previously been baptized, making eighteen who were received into church fellowship. All but one united with the Camino church.

ELDER N. W. PHILLIPS recently held an effort at Capitol Heights, Md., after which a baptismal service was held at Cedar Lake, where fourteen were buried with their Lord in baptism.

SABBATH, July 14, ten from the Taunton and New Bedford, Mass., Portuguese churches, and four from the New Bedford English church, followed their Lord in baptism.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Lake Union

W. Michigan, Berrien Springs Aug. 30 to Sept. 9
Chicago Sept. 13-23

Pacific Union

Arizona, Phoenix Sept. 6-16

Southern Union

Kentucky, Louisville.....Aug. 30 to Sept. 9

Colored

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

Southeastern Union

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

Colored

Carolina, Charlotte, N. C.Aug. 30 to Sept. 9
Georgia, AtlantaSept. 14-23
Florida, OrlandoNov. 1-11

Southwestern Union

Arkansas, Little Rock Sept. 6-16

Colored

Arkansas, Little RockSept. 6-16
N. Texas, DallasSept. 6-16

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REQUESTS FOR PRAYERS

From Iowa comes the request of a sister that our people will pray for the healing of her friend.

A request has come in from an isolated sister, asking that her two sons, who have backslidden and are indifferent to the truth, may be remembered in prayer.

From California comes the request of a sister for prayers that her health may be restored, that she may be able to help her four children obtain an education.

One sister living in Washington requests prayers that she with her mother, brothers, and sisters, may have more of God's Spirit in their lives and may be overcomers.

Another sister earnestly desires prayer for her son, who is fast giving up the truth and drifting into worldliness and sin, that he may return to the Lord with his whole heart, and become a true Christian.

A sister in Washington requests prayers for a sister who is very nervous. She also desires prayers for the conversion of her husband, two friends, her oldest brother and his wife, and an adopted daughter and her husband; also for a brother and his wife, that they may be wholeheartedly converted to do the Lord's will.

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PUBLICATIONS WANTED

Mrs. B. F. Blum, 2014 24th Ave., N., Nashville, Tenn. Signs, Present Truth, and all other denominational literature.

A. L. Rice, Box 67, Jerome, Idaho. Continuous supply of Signs, Watchman, and Present Truth.

W. Davis Burt, Le Raysville, Pa. Signs and Reviews for distribution.

OBITUARIES

Cass.—Henry Cass was born at Shiocton, Wis., July 13, 1857; and died at his home near Clintonville, Wis., Aug. 8, 1923. He leaves his wife and nine children to mourn his death. W. H. Westermeyer.

Mathe.—Isador Mathe was born in Germany in 1835; and died at his home in Almond, Wis. He was united in marriage to Mary Kups in 1858. Six sons and two daughters survive him. I. J. Woodman.

Moody.—Rubin C. Moody was born in Pennsylvania, Nov. 10, 1874; and died in Green Bay, Wis., Aug. 2, 1923. Brother Moody joined the Seventh-day Adventist church two years ago. His wife and two children mourn his death. W. H. Westermeyer.

Martin.—Mrs. Anna Bell Reed Lacey Martin was born in Kentucky in 1855; and died in Mound City, Kans., July 23, 1923. She joined the Seventh-day Adventist Church in the year 1885, and was a faithful member until her death. She is survived by her husband, one son, a sister, and other relatives. F. C. Clark.

Lewis.—Theodore B. Lewis was born in Kalamazoo, Mich., April 30, 1844; and died in Battle Creek, Mich., July 14, 1923. In 1864 he was married to Eleanor Worden. Three children, Mrs. Oscar Beuchel and Theodore G. Lewis of Battle Creek, and Mrs. C. W. Vogel of New York, survive. John Knox.

Littlejohn.—Adaline P. Littlejohn was born in Waterford, Maine, March 17, 1843; and passed away after a long illness, in Battle Creek, Mich., July 2, 1923. She will be remembered among the pioneers of the message. She was married to Elder W. H. Littlejohn in 1884. She is survived by one son and one brother. John Knox.

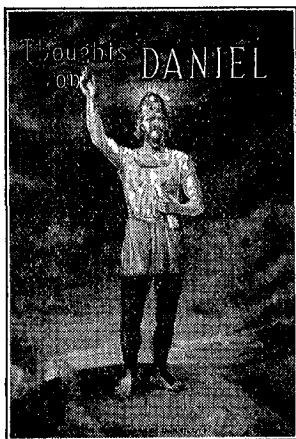
Conrey.—Steven Calvin Conrey was born in Alton, Ill., Aug. 9, 1833; and died at the home of his daughter in Phoenix, Ariz., June 20, 1923. He was a faithful Seventh-day Adventist for more than sixty-five years. He was a member of the Des Moines church, and had lived there till his health failed. He leaves one son and four daughters to mourn their loss, besides his wife. Mrs. S. C. Conrey.

Albrecht.—Ralph Edward Albrecht was born in Fond du Lac, Wis., Sept. 15, 1899; and died in Oakland, Calif., July 10, 1923. He was married to Velma Lucyle Manning, Sept. 5, 1922. Ralph was a graduate from the music department of the Pacific Union College, and had accepted a call to head the music department of the Sutherlin Academy, Sutherlin, Oreg. He leaves to mourn, his wife, mother, many relatives, fellow students, and other friends. C. F. Folkenberg.

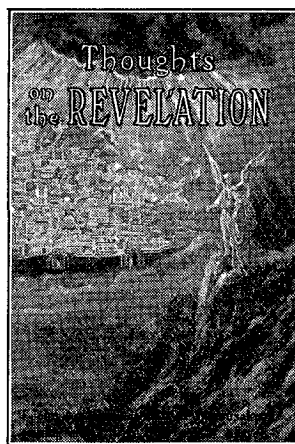
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WASHINGTON, D. C., SEPTEMBER 6, 1923

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

ELDER P. V. THOMAS and his wife, returning to China from furlough, sailed from Vancouver August 23, on the S. S. "Empress of Canada."

* *

MRS. LULU WILCOX, of Colorado, sailed from New York August 23, on the S. S. "Santa Teresa," for Peru. Sister Wilcox is to assist in the office work of the Inca Union Mission at Lima.

* *

RESPONDING to a call from the European Division for a field missionary secretary for Italy, Brother V. Speranza, of the Broadview Theological Seminary, sailed from New York August 25.

* *

MR. AND MRS. VERNE THOMPSON sailed from San Francisco August 28 to take up educational work in Honolulu, Hawaiian Islands. Brother Thompson will have charge of the music department of the Hawaiian Academy.

* *

EAST SIBERIAN UNION MEETING

We enjoyed attending the East Siberian Union meeting, which was held in Harbin, Manchuria, June 1-9. The work represented at this session was the Russian work, and for nine days only the Russian tongue was used, and into this language all the English had to be translated.

We were made sad not to meet all the workers in this field. Since the larger part of the territory of the East Siberian Union is in Russia, the workers who labor in Vladivostok and other large centers of Russia were unable to get permission from the Soviet government to come to the meeting. Some of the workers had been in jail, and some had been released but a little while. It was precious to see the faces of the believers light up as the workers who were allowed to come out of Russia brought greetings from the churches and brethren in that field.

Some of our laborers in this union have been passing through trying experiences the last two years. For weeks at a time they have been in a dark Siberian jail, not knowing why they were

imprisoned, and having no idea as to when they would be released, if ever. What a glad surprise it was to one brother, after having spent several months in jail, to have an official of the prison come to him one morning, open the prison door, and tell him to go home, that he was free. It seemed to him that an angel opened the gate as verily as the angel of the Lord opened the prison gate and let Peter go free. The brethren and sisters of the churches had been praying God to open the doors of the jail for this brother, and He had heard their cries.

What a precious bond of love and sympathy unites the hearts of the believers when all are passing through a trying experience. Those in bonds and afflictions have the comfort of God's grace in knowing that the united prayers of the believers are ascending to heaven in their behalf, and thus all weep and all rejoice at the leadings of the providence of God.

Elder T. T. Babienco, superintendent of this mission, rendered a very interesting report. We had abundant evidence that God was working in behalf of His cause and people in Harbin, and evidently there is an experience God wishes His people to pass through which will eventually be for the advancement of His cause.

When Brother Babienco entered Harbin, about two and one-half years ago, he found a church of eleven members. This church had been held together for about fifteen years, and during this time it had passed through some singular trials. He at once prepared to wage a campaign for souls, as Harbin is a very strategic city for Russian work.

The Lord has given him nearly two hundred converts for his labor since he has been in this city. Among his congregation can be found lawyers, judges, university graduates, army officers, and other prominent people. One lady who accepted the truth was brought up in the home of the metropolitan of Russia, who is to the Russian Church what the Pope is to the Roman Church. With her in this same home was brought up a man who is now the president of the "holy synod," and is located in Harbin. This woman is a godly woman, and she has tried to bring the truth to this head priest.

It was an interesting audience we had every day during the union meetings, and the Spirit of God was present and touched all our hearts as the third angel's message was presented day by day. Many of these people are poor, having lost all, but they would not exchange the blessed hope of soon seeing Jesus for all the wealth of the world.

Plans were laid for stronger work during the coming two years. Several new laborers were taken on, and it is hoped that God will soon make clear the way for the message to go into the closed places of Siberia.

The workers as they labor in certain portions of this union are in constant danger, and since the meeting closed, word has come to us that other places in Siberia are closed to our work. Remember us at the throne of grace. Pray that God will give these people courage to go on with their work.

A church is now in process of erection in Harbin. The work looks very encouraging in that city. A massacre was

planned last year of all the Jews and Adventists in that city, but the Lord mercifully interposed, and the plot was frustrated. The Lord still hears the cries of His children. F. C. GILBERT.

* *

THE WASHINGTON SANITARIUM AND THE MISSION FIELD

FROM the earliest history of the Washington Sanitarium, this institution has taken an active interest in supplying needed recruits for the work at home and abroad.

The first training class was graduated in 1908, fifteen years ago; and since that time, 154 nurses have been graduated from the sanitarium. Eighty-two of these are engaged in the organized movement in medical missionary and conference work, either in the home fields or abroad. Others of our workers have gone to foreign fields. The distribution is as follows: Three entered the work in Canada, eight in China, two in Sweden, two in India, one in Australia, two in Africa, two in South America, and one in the Hawaiian Islands.

Sailing on the S. S. "Empress of Australia," September 20, Dr. H. E. Scoles, one of the medical staff of this institution, with his wife, formerly Miss Bernice Wilson, a nurse in training, goes to fill an important call that has been waiting for some one for nearly two years,—that of taking charge of the dispensary and hospital at Soonan, Korea, developed through the efforts and arduous labors of Dr. and Mrs. Riley Russell.

To spare important workers, always means a great inconvenience, and a sacrifice that is keenly felt; but the objective in this movement should always be to further the interests of God's cause in the earth, rather than the development of any single enterprise to the exclusion of the great world's need. Our large institutions should always be giving, both of their workers and of their resources. The service rendered to their patients should be far greater than the compensation received. The gospel is a gift to the world, and the workers connected with our institutions should not expect to receive compensation in proportion to the services and burdens carried as compared with the price paid for such effort elsewhere.

The Sanitarium has spared many important workers recently, to fill the calls that are coming for help; and yet wonderful provision seems to be made in sending us other helpers who develop into tried workers to fill places of responsibility. This in a measure compensates for our losses.

The loyal family of the Washington Sanitarium are always sympathetic to every call for service and help in the world. Through the blessings of the Lord upon our work, we have been able to set aside from our earnings, certain funds for the support of workers in the mission fields. During 1922, about \$13,000 was sent from the institution to help in developing the needy lines of medical missionary endeavor in foreign fields. We are glad to be able to respond to the needs of the medical missionary work, and our sincere hope is that we may be able to do many times as much in the coming years as we have done in the past. H. W. MILLER, M. D.