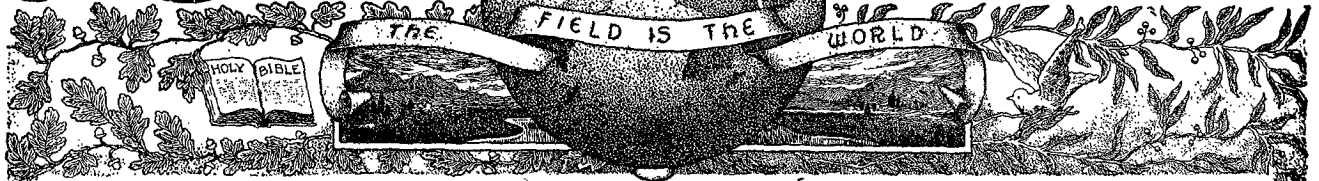


The Advent Review and Sabbath Herald



Vol. 100

Takoma Park, Washington, D. C., December 13, 1923

No. 50

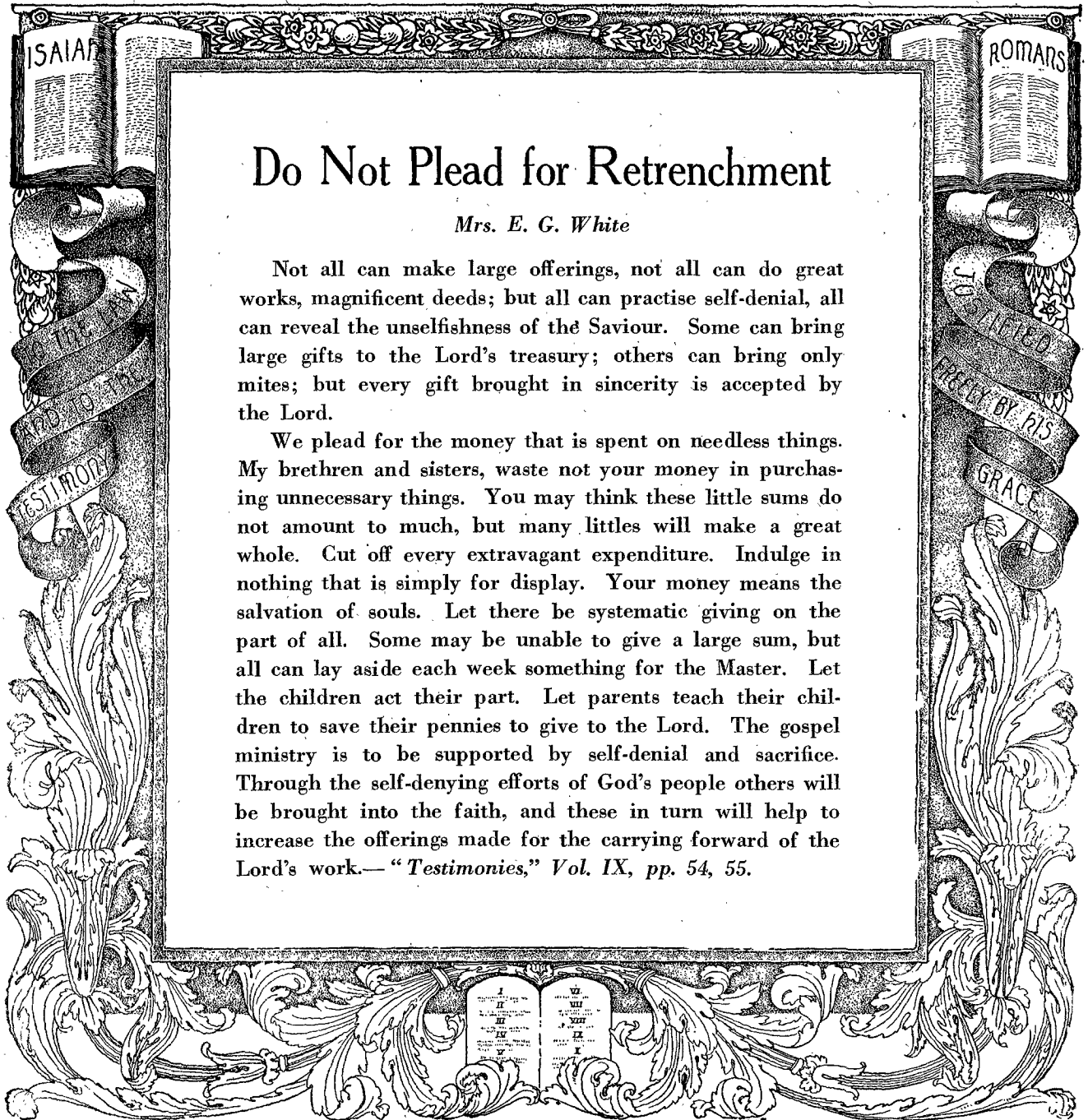
THE GOSPEL TO ALL NATIONS

Do Not Plead for Retrenchment

Mrs. E. G. White

Not all can make large offerings, not all can do great works, magnificent deeds; but all can practise self-denial, all can reveal the unselfishness of the Saviour. Some can bring large gifts to the Lord's treasury; others can bring only mites; but every gift brought in sincerity is accepted by the Lord.

We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. You may think these little sums do not amount to much, but many littles will make a great whole. Cut off every extravagant expenditure. Indulge in nothing that is simply for display. Your money means the salvation of souls. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work.—*"Testimonies," Vol. IX, pp. 54, 55.*



To the Missionaries over the Sea

W. A. SPICER

You would thank God anew for the brethren and sisters in the homelands if you could catch a view of the activities throughout the churches just now.

The believers everywhere at the base of supplies are working for the mission funds, determined that the work you have in hand among those millions of many tongues shall not be dropped, and that no missionaries shall be returned because we fail to stand by.

Union and local conferences have voted extra amounts from their tithe. You understand all the conferences regularly share with the General Conference a percentage of the tithe for missions. This is all reckoned in as part of the income in making up the General Conference budget. But beyond this, as the need of gathering in every resource this year is seen, various conferences are cutting their own work to share yet more tithe with the mission fields.

Conference officers are out with the churches, cheering on the Harvest Ingathering campaign, going from door to door to appeal for gifts. There is a scene of busy activity for missions from the Atlantic to the Pacific. The secretaries of our Home Missionary Department, which has the general promotion of this Harvest Ingathering work, tell us that evidently the Ingathering will exceed that of any previous year.

Conference workers visiting the churches at this season to minister to the spiritual needs and to give the message of God's call to a new consecration of life and soul to Christ, are sounding also the call to consecration of means to the work of God. Most of the General Conference office staff are out with the local conference workers in this revival work and rally for missions.

During the Thanksgiving Week of Sacrifice, just past, we believe thousands of the believers have joined the conference workers in giving the week's wage to missions.

You may be assured that practically every church and every conference is keeping in mind the goal of an average of 60 cents a week for missions for 1923. Some conferences will pass the mark. All will be working toward it in real earnest as the last weeks of 1923 fly by. We in the home bases believe God will help us to stand by, so that there may be no retreat from any point on your missionary lines. Keep the picket fires burning. Hold on with courage, dear workers of our missionary army. We know you are hard pressed. When workers must drop out temporarily from the stations for rest or furlough, we know mission committees are often unable by any shift to fill the gaps. We home folks are keeping this in mind. We will stand by you. We are praying the Lord of the harvest to send forth laborers into His harvest. They are sure to come; for we well know that Christ our Leader orders not a retreat but an advance in every land.

And while we pray for more means and more workers, we pray God also to give the mission fields a great ingathering of souls, even in times of shortage of means and workers. It is God who gives the increase. We are praying for yet greater outpourings of the latter rain in the mission lands; and then may He help us to help you to go in and gather the ripening sheaves.

* * *

So live with men as if God saw you: so speak with God as if men heard you.—*Seneca.*

Awake, O Israel!

WORTHIE HARRIS HOLDEN

AWAKE, O Israel, and sing!
Your praises and your tribute bring
In this auspicious day!
The winds of strife blow not in vain,
But God His fortress will maintain
For those who own His sway.

'Tis death to loiter in the plain;
Speed on, and in His ranks remain
To keep in step with God.
Too late 'twill be another day
To join the host in final fray
For our almighty Lord.

Bestir your souls to bravely stand;
The foe surrounds on every hand,
The battle now is on.
No longer falter in dismay;
Thy God His day-star will display,
And night will soon be gone.

Arouse! With heart and soul and voice
Let every Israelite rejoice
And usher Glory-day.
The omens thicken in the land,
That longed-for triumph is at hand
With victory for aye.

* * *

HALF the happiness of living
Comes from willing-hearted giving;
Comes from sharing all our pleasures,
From dividing all our treasures.
And the other half is loving
First the Lord, then all things living.
So, each mortal should be sowing
Love seeds while his life is growing,
For all happiness in living
Comes from loving and from giving.

—*Alice Van Lee Carrick.*

* * *

"BELIEVE and trust. Though stars and suns
Through all occasions and events,
His wise, paternal purpose runs;
The darkness of His providence
Is star-lit with benign intents."

* * *

THAT good Physician liveth yet,
Thy friend and guide to be;
The Healer of Gennesaret
Shall walk the rounds with thee.

—*Whittier.*

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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DECEMBER 13, 1923

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The Advent Review And Sabbath Herald

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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 13, 1923

No. 50

Returning to Our First Love¹

J. E. FULTON

TEXT: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 2, 3.

The figure used in the second verse of this chapter is not a new figure in the Bible. The Old Testament refers in several places to the relationship that exists between God in heaven and His people on earth, and compares it to the relationship between husband and wife. And so Paul says, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Jealousy is sometimes a very unreasonable thing, and yet there are times when it is very natural and right. So Paul speaks of "godly jealousy." He says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." We all recognize the power in society of pure womanhood; it is recognized everywhere, by all nations. Paul uses the figure to represent the church.

The Clean Church

In the South Seas our native people find it very difficult to use the name "Seventh-day Adventists," for when given in the Fijian language, it became so long that they were inclined to change it, and they call the church they represent the "*Lotu Savasava*," which means the "clean church," recognizing that it has a high standard. They saw in our church a higher standard than they had ever before seen in any church. While a minister there, I received letters from natives directed to the "*Ai talatata*" (or "preacher") of the "*Lotu Savasava*" (or "clean church"), and they reached me safely because the people recognized that ours was a church which called for a higher standard of living; and so they called us the "pure" or "clean" church.

Paul uses the same figure here when he speaks of a "chaste virgin," which represents a clean church. It makes no difference whether it is down there in the South Seas or here in Takoma Park, dear brethren and sisters, may we always live in such a way that we shall know that we belong to the "*Lotu Savasava*," or "clean church."

"I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

Paul, in his first epistle to Timothy, prophesied of the departure from the faith and the apostasy which

should come in. He no doubt refers to it here, and he expresses the fear, "lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." There is a simplicity, a simple life, that every Christian should live. God marked out this simple life to Israel in the wilderness; and you remember that so long as those people lived up to those simple principles, so long as they were a peculiar people, they were accepted of God. A few individual cases are brought to our attention.

The Spirit of the Child

As one instance, I will refer to Saul, who was selected to be the king of Israel. It was God's plan that there should not be a king on earth; but when the people demanded it, He yielded to their demand, as God sometimes does, and gave them the very best man among the people. Saul was the man chosen. He afterward departed from God. Samuel referred to the time when Saul was "little" in his own sight, when he was following the simple instruction of the Lord. Samuel said, "The Lord anointed thee king over Israel."

Solomon, when he was called to the throne, said, "I am but a little child: I know not how to go out or come in." He was simple in his life. Well would it have been for Solomon if he had maintained this standard all through his life. But he also departed from God.

I need not recall the many examples from the Bible. We know that in the lives of the pioneers in this message this same simplicity was manifested; and it would be well for us to follow this simplicity in our own lives.

Recently I was in Rochester, N. Y. I walked out on Mount Hope Avenue, and counted the numbers until I came to 124, and there I saw that old building which was the home of Brother and Sister White in the early days. As I stood there and thought of what I had read in Volume I of the "Testimonies," and in "Life Sketches" and other books, about the pioneers and their sacrifices and hardships and the spirit that characterized them, my heart went out to God in supplication that I also might have that simplicity of spirit in my own heart. I believe that the members of the Review family here this morning long to have that same spirit that characterized the early pioneers of this message.

Warnings for Our Time

In the Scriptures we have the divine forecast of the times in which we live. It is very clearly brought

¹Address to Review and Herald employees, at the Sunday morning chapel hour.

out in the twenty-first chapter of Luke and the thirty-fourth verse:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare, shall it come on all them that dwell on the face of the whole earth."

The Bible speaks of the times of Noah, and of Lot, and says as it was in their times, so will it be in the days just before the coming of the Son of God. It is to be a time of great weakening and letting down of standards. Paul, in his second epistle to Timothy, third chapter, tells us:

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

These are last-day conditions. Paul is not now speaking of the world so much as he is of those who profess the name of God, because he says they have a "form of godliness," but deny "the power thereof." Not only do we have this divine forecast in the Bible, but God has given us precious warnings and admonitions and reproofs in these books which we have in our possession.

Just one statement I wish to refer to in connection with this Bible forecast:

"Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities for service, say to us, 'Remember therefore from whence thou art fallen, and repent, and do the first works.' Rev. 2:5. Why is there so dim a perception of the true spiritual condition of the church? Has not blindness fallen upon the watchmen standing on the walls of Zion?"—"Testimonies," Vol. VIII, p. 248.

As workers, this message comes to us. And then a paragraph on page 249:

"The powers from beneath are stirred with deep intensity. War and bloodshed are the result. The moral atmosphere is poisoned with cruel, horrible doings. The spirit of strife is spreading; it abounds in every place. Many souls are being taken possession of by the spirit of fraud, or underhand dealing. Many will depart from the faith, giving heed to seducing spirits and doctrines of devils. They do not discern what spirit has taken possession of them."

And so we might multiply quotations from these books, as well as many other references from the Bible concerning the forecast of these days in which we live,—days of peril, days which ought to make us tremble concerning our own relationship toward God.

Paul not only speaks to the Corinthians, but he speaks to us, and says:

"I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

It was the simplicity of the gospel which Paul so greatly desired should be maintained.

You remember that reference in Colossians 2:8:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

That was the danger—of imbibing the spirit of the world and of the time.

Lowering of Standards

We are living in a time of general apostasy, in a time of lowering of standards. I am not speaking now of the church so much as of the general lowering of standards which we see prevailing all over the world. Professor Irwin a few weeks ago told us of a magazine story which had been submitted to a cer-

tain journal for publication. It was sent to a number of editors for examination, but was refused as being so salacious and suggestive that it could not be accepted to be put before the reading public. Eleven years later the same author submitted it to the same magazine, and it was speedily published. Why?—Because of the lowering of the standards in the magazine literature of the day. If you look into the magazines anywhere in this country, you know this to be true.

Then the spirit of lowering the standards affects the church. We have come to a time of luxury and ease in the church. Hence the message to the Laodicean church. You know what the Laodicean message is; you have read it many times. But do we accept it as a message to us? We must not apply that message to other churches. We take up the fourteenth chapter of Revelation, where it speaks about the mark of the beast and the fall of Babylon, and we say, That belongs over there; but when we read this Laodicean message, we must acknowledge that it applies to us; yes, it applies to me. I think the statement made in "Early Writings," pages 269 and 270, should surely come in connection with this solemn message to the Laodicean church. It speaks of the anxiety on the part of some, and their earnest pleading with God. And while this praying and agonizing continues, angels come to the side of those who are seeking God. But some will not participate in this agonizing. On page 270 we read:

"I asked the meaning of the shaking I had seen, and was shown it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. . . . I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."

That was written a long time ago. I know God's people have made great progress in many ways; but, brethren, there are things there for us still. Like the Bible, these messages never wear out.

I came back from the mission field last year. I traveled from place to place and observed conditions somewhat, and I know, dear friends, that this message does apply. If it did not apply, and that word was found in the Bible, then I should say something was wrong with God's forecast; but when I read the forecast, and then see the conditions in the world and in the church, I know that they belong together; we all know it. Oh, let us sit down alone with our own hearts, anywhere or at any time, and we shall observe that these things are true.

The Spirit of Sport

We have come to a time of luxury and ease, a time of worldly amusement. The heart is drawn out after all these things, through the subtlety of the world. Just as Eve in the beginning was beguiled through the subtlety of the enemy, so today we are drawn to the things of this world, and we think they will give us power; with our eyes we grasp them as the fruit from the tree, we partake of them, and we seem to feel an exhilaration; we think it is all right, and so we drift into the world. People are mad for amusement, and this madness has entered in among God's people.

There are the "movies." I read just yesterday an extract from an article written by one of the judges of a District Court of the United States, telling of the evil results of attending them. You have all read

of the evils which lie in these amusements; you know them. These things that come into the church, and into our lives, carry the slime of the serpent with them. They are not of God.

When I returned home last year, I met a school-mate of mine, and she said to me, "I know you will be surprised when I tell you that I go to the 'movies' with my children." And then she went on to say that they just would go, and she thought it was better to go along and be with them. I found that that dear friend of mine liked to go as well as the children; and I also found some of her older children slipping away from Christianity,—led off through the "movies" into something else, and thence into the world. These are conditions which obtain. This is only one case out of hundreds where the same result is being seen. Yet God has given us in His Holy Word and in the "Testimonies," line upon line and precept upon precept, warning us against these conditions in the days in which we are living.

Careless Sabbath Observance

Let us turn to something that looks more familiar, and which appears to us all, perhaps, to be more vital. Take Sabbath keeping. If it were not for that, we should not be a people. We are Seventh-day Adventists, saying to the world that we believe that the seventh day of the week is the Bible Sabbath. What about Sabbath keeping? When I was preparing this discourse yesterday, under my window, on the first floor, was a group of young people, and some older ones, and their words sounded up into my room—loud talking, laughing, and levity which is not convenient, not in harmony with Sabbath keeping; and it seemed to stir my spirit, and my heart went out to God that there might come into our lives a different spirit, a different manner of observing God's holy day.

I am glad this morning, as I look back to my boyhood, to pay tribute to my dear old father. As a Presbyterian, he was very strict in his observance of Sunday. When he became a Seventh-day Adventist, he was just as strict in the observance of the Sabbath, and he taught his children to observe it strictly. I am glad for his example. I do believe, dear Christian friends, that there has entered into our Sabbath keeping much that is not acceptable to God,—in conversation, in levity, in the books we pick up for pleasure reading, even in our taking up the morning newspaper, scanning it over and reading it. I have seen this done sometimes by workers on the Sabbath day. These things are not in harmony with God's Word, or the "Testimonies" of His Spirit, which tell us to lay aside these things, and that God's day is holy, to be devoted to Him and His worship.

The Reading of Fiction

Another danger that I wish to mention this morning is that of our reading matter. I mentioned the newspapers, and I might also mention storybooks and magazines. There are good things in the magazines and in the newspapers, which are right enough and necessary for us to read at times. It is perfectly proper to scan the newspapers to see how the world is moving, and how prophecy is fulfilling; but I refer to these other magazines and periodicals which come into our homes. From my observation in foreign lands, I know that some young people who come to us in the foreign field are greatly attached to some of these papers and magazines; but notwithstanding all the good that may be found in these papers, they prove detrimental to these young people, because of

the keen interest manifested in the continued stories found in them. These things are condemned in the Word of God and in the "Testimonies."

And then for a moment consider the time which is squandered in this way,—time which is given us of God for the study of His own Holy Word and the volumes of the "Testimonies," and the other good books which we have. How much time have we for these other things? How long may we safely spend with the morning newspaper? Even though these things might all be filled up with that which is good, we have but little time to give to them. The Lord is soon to come, and we should fill our minds with His Word and His truth. I maintain that when we have read our Bibles and the "Testimonies," our church papers and our missionary papers, we shall have very little time for this other reading. When I see some of our people reading for lengthy periods these questionable magazines, it makes me think there is something wrong with their experience.

In this connection I wish again to mention the name of my old father. Well do I remember when, on one occasion, he took away from me a storybook I was reading. As he did so, there came over me the feeling that I would never get it again. I knew that it was not just what I ought to be reading. He looked at the book, and then in a stern voice but with a very kindly spirit said, "My boy, you should not be reading this." I don't suppose the stove needed any more fuel, but it got a little more just then. The book was placed out of my reach, and I am thankful today, dear young people, that I never formed the habit of reading that kind of literature. But there are many who have, I know. My observation here and there has led me to know this, and I have heard confessions from some who are addicted to this habit. I would this morning urge you young people to keep in the simplicity of the Christian life, which leads away from all these things, and devote your entire time and attention to the study of God's Word and the things which pertain to His cause. What will it profit us, dear brethren and sisters, to carry on a great propaganda throughout the world, and awaken the whole world to this message, if we as a people have a questionable experience in the things of God? God must have a clean, chaste, pure church.

A Separated People

In Titus 2:14 it is stated, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." That is what we profess to be. That peculiarity is not to be manifested only on Sunday, or Thursday, or any other one day, but it is to be manifest in our belief of all the principles of this faith. We are to be peculiar inasmuch as we are separate from the world about us.

In Exodus 33 we read of the apostasy of Israel. Moses was pleading with God for his people, and that he might have the presence of God; and God said, "My presence shall go with thee, and I will give thee rest." Moses said unto God, "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth." Ex. 33:13-16.

There must be a separation. That is what it means to live the life of a Seventh-day Adventist. We may

have friends in the world, we may do everything possible for their salvation, but at the same time it should be recognized by them and by us that we are a separated people. Unless this is true, we need go no farther, but step out and enjoy the things that the world has for us, rather than go on in a double service. That is what God must have,—whole-hearted service by people separate and distinct from the world; and, as Moses said, "If Thy presence go not with me, carry us not up hence."

The separation from the world, the simplicity of the Christian life, should be known in all our institutions, especially in our educational institutions. God has given us special principles of education. Our schools should be like the schools of the prophets, carrying out these holy principles that were made known in Old Testament times. This system is from God. These principles are divine. They have brought great blessing to our denomination. Our young men and women have been trained in our schools, and have passed on to take up heavy responsibilities in mission lands; and the success of the work in foreign fields depends largely upon the success of the workers from these schools in carrying out all these principles in their lives.

But there is always constant danger of aping the world in various ways in our institutions; for instance, in the subjects taught. Our educators from time to time have reviewed their position upon these problems, and have discarded certain teachings; but we are always in danger here, and while I am not a man of the schools, an educator, yet as an observer from afar, it seems to me there are dangers here.

When I was in the foreign field, these big annuals from our colleges came across the water to former students of our schools. As I saw the fine photographs, expensive printing, and trite little sayings here and there,—and sometimes I felt they were very foolish ones,—I wondered whether on that one point we were not aping the world. Anyway, I can say here this morning that my spirit recoils against this thing. I thought of all the expense and the work involved in getting out these annuals, and as I sat there upon the veranda in India, the native people were passing by in their poverty, bent over with their load of sins, and crying out to us to sacrifice in some way in the homeland, that the gospel of this message might be given to them. It seemed altogether out of keeping with the simplicity that characterized our early schools, and that characterized the spirit of our pioneers. I feel sure that you must agree with me that in this matter we are not in harmony with our principles.

Worldly Dress

The other day when I was visiting one of our academies, a brother came to me, and said, "I feel I must raise a protest against one thing in connection with our school."

"What is it, brother?" I asked.

He replied, "I sent my daughter from our home to one of our schools to learn many things that I thought would benefit her; but when she came home, her mother went down to the station to meet her, and was so disappointed in the girl's appearance and so shocked at the dress she wore, that she had to take some pins and fix her up in order to pass through the town and get home." That fashion of dress was not taught in the school, but it is the trend that is coming in, my dear people, among our churches, our schools,

and our institutions here and there. Having been away for many years as a missionary, and coming back to this country, I observe the difference, and I must raise my voice in protest. It is not in harmony with the simplicity of the gospel of Jesus. Were He here, I am sure He would rebuke this spirit of worldliness that is coming in.

Speaking about dress, I was traveling on the train through California some months ago, when in the early morning, as the berths were being made up, a lady from the opposite side of the car sat in the seat in the section with me, and we chatted a little while. She was a woman of more than ordinary culture, and I found she was connected with educational work in the city of Long Beach, Calif. As we talked, she mentioned, among other things, dress. She used the term "dress reform," which has long been connected with our church. It seemed strange to me to hear her mention this, and I asked her if she would mind telling me what she meant by that term, as I was interested to know what it meant in the educational work in which she was engaged. I also told her that I was much interested in educational work (at that particular time I was working in connection with the Loma Linda institution), and that I should be glad to know her views on "dress reform."

She then told me how in Long Beach many of the people were poor and many rich, and many poor parents found it difficult to dress their children in keeping with the prevailing ideas, and so they formed a Congress of Mothers in Long Beach, and made certain demands upon the children and parents and upon the faculty of the school, and upon the board, in fact. I asked her what this meant, and here are a few points I wrote down as she gave them to me:

This Congress of Mothers forbids the use of paint and powder, and extreme hair dressing; it asks for low, straight heels, and specifies that the dress must be of modest neck line and length.

Now that, in your opinion, may be right or wrong, but these are the things that a woman of the world—I think she was a church member, but working for a worldly institution—stood for, and they are what the Congress of Mothers demanded should be brought about in the present conditions in the world. The school stood by this Congress of Mothers. If there was any infraction of the rules, a note would be sent to the student, saying, "You are not obeying rule number —." These notes were not signed. If no notice was taken of the matter, the case was brought to the attention of the faculty; then to the notice of the board; and then came expulsion.

That seems a rather stringent course. I do not know that it is exactly what ought to be done. I am only saying that if in the Congress of Mothers interested in a worldly institution it was thought necessary to make certain regulations to control the immodest styles which originate in Paris and tend to lower the standards of morality in the youth in the schools, it surely is time that we seek to counteract the trend in this direction, which is coming into our churches and institutions, and which I believe is blighting the lives of many of our people.

I have a little statement here, copied from the "Testimonies," Volume IV, pages 634, 635:

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."

According to this, I was mistaken when I referred to the fashions from Paris. This says that it is Satan who invents the fashions.

Healthful Living

I wish to say another word about a danger that I see in regard to health reform. I believe in these holy principles that God has given us from the beginning. While I myself am not the best example of what a health reformer should be, I know this, that after twenty-five years spent mostly in tropical countries, I never could have stood the strain had I not endeavored to live according to the principles of this message along the lines of health reform. I know they are a blessing to me, and I feel I must teach them to others; and I believe we must raise a note of warning when we find that these principles are disregarded.

When I was in the South Seas, a minister of the Wesleyan Church came to me and said, "Mr. Fulton, I find that your people are making great progress in teaching the principles of health. You have been very successful in teaching your converts and getting them to give up the native grog and tobacco." Pointing to a woman near by, nursing a little child, he said, "Do you see that woman?"

"Yes."

"Notice that she has a cigarette in her mouth. The chances are the child will die because of imbibing poisons from the mother. Mr. Fulton," he continued, "I have a proposition I should like to present to you, and it is a good one. You come along with us and teach these principles. I should like for you to go into our churches and preach this gospel of health, and leave the other preaching to us."

Of course I could not agree to that proposition, and I said, "That is a good proposition, but I cannot accept it. We must teach our principles everywhere. We cannot be restricted in our teaching, but along with these health principles we must teach other principles of truth which the Lord has given us."

But there was this man, down in the South Seas, a missionary, who recognized the great blessing which has come to this denomination through these principles. There is danger, dear workers, that we shall be unappreciative of the blessings that have come to us as a people.

A brother said to me yesterday, after I had spoken upon this subject, "I must confess that I feel better when I do eat meat." Yes, Eve felt better for a time after she partook of the fruit of the tree; the "Testimonies" indicate that there was an exhilaration accompanying the eating of the forbidden fruit. She saw the tree, and that the fruit was pleasant to the eyes, and a thing to be desired to make one wise, and that it was good for food. When she saw that it was good for food, she partook of it. There was exhilaration. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Progressive Reform

In the "Testimonies," Volume IX, is a whole chapter on the importance of health reform, and scattered through the various other volumes of the "Testimonies" is page after page and chapter after chapter on this important subject. Surely God meant that we should follow this instruction. I believe this light is due the world, and that the time has come when we should pay more strict attention to these holy principles.

When I was a student in one of our schools, every Thursday either meat or fish was served to the stu-

dents. That was a long time ago. That custom has been changed in our schools. There have come times in our history when we have moved forward in certain things. There was a time when our publishing houses were doing commercial work, and the instruction came from God that they should stop it, and they did.

Certainly the time has fully come to move forward in this important reform. But I fear that some of us have not been living up to all the light we have received from the Lord on the principles of healthful living, and I believe the time has come when we should cease violating these principles which God has so plainly marked out for us.

The following brief statements from the "Testimonies" surely must impress us:

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter."—*Special Testimonies to Ministers*, No. 1, p. 124.

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."—*Testimonies*, Vol. I, p. 559.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel."—*Id.*, p. 486.

Has not, then, our attitude toward health reform a relation to the loud cry of the third angel?

Our Church Services

I believe there is danger in our church services of becoming more or less worldly in our manner. When I go into a church and listen to a program of special music, perhaps a cantata, before there is opportunity to give the sermon, it seems to me there is something wrong; and I am reminded of the Church of England service, where fifteen minutes is all that is given to the preacher to deliver his message. Perhaps that is all the time needed for the minister in the Church of England; but with the message which the Lord has given this people, to fill the time of the service with so many things that there are only a few minutes left for the sermon before some must leave, seems to me too much like the world.

And another thing I should like to say right here. Perhaps it is not just what some people may think, but I love to find our churches bowing as they pray. Sometimes, of course, it is all right to stand. We know we can sit in assemblies and pray, we can walk by the roadside and pray, and we can lie upon our beds and meditate and pray, and we can stand up in our churches, when crowded, and pray; but I think, nevertheless, the normal way for Christians in church worship is to kneel down before our Maker, and I hope we shall not get in the habit, as a denomination, of standing to pray. "O come, let us worship and bow down: let us kneel before the Lord our maker." Ps. 95:6.

Our Home Life

Our homes, too, may be referred to. To a certain extent we have lost that simplicity which characterized many homes in the early days. Today there is too much worldliness in furnishings, and sometimes expense in building. We may feel that it is all right to speculate and erect costly homes; other people do it, and we may think we will make a little money and

will save it for the cause. It seems like a good thing; but a thousand dollars saved in this way may really cost the cause the loss of several thousand dollars in influence. So let us think of all these things. For it is true that certain things seem good to us, but afterward they are found to be the way of death.

James tells us that "the friendship of the world is enmity with God." "Ye adulterers and adulteresses," — carrying out the figure of my text, — "know ye not that the friendship of the world is enmity with God?" James 4: 4. There is a trumpet to be sounded by God's people in the world in giving the third angel's message, and there is also a trumpet to be sounded in Zion, in the church, reminding her of her duty to God, and bidding her return to her Lord and shake off the shackles of sin and worldliness.

What would Jesus do, dear friends, in regard to these things, if He were here? Taking His own life and example helps us to know just what we ought to do. Think! How would Jesus face a lost world? Would He give way to the questionable attractions and amusements that I have mentioned this morning? Would Jesus indulge in luxuries? Would He be of that number who between meals are eating ice cream cones? I leave the doctors to say whether it is best to use ice cream with meals. I am not speaking about that. In the "Testimonies" we are plainly told that there should not be indulgence in eating between meals; and yet our young people are everywhere indulging in these things. Our holy religion, dear young people, teaches us different from that. The sacrifices that we should be making for the Lord teach us to deny ourselves. While there are poor heathen dying by the million in dark lands, we must not waste means that ought to go into the treasury of the Lord, nor should we thus sin against our bodies.

Truth Only Endures

What good can we expect from the world in any of these ways that I have mentioned? What can we expect from the world in the way of worldly wisdom in our institutions? The world has had its universities, colleges, and schools from time immemorial; but what have these educational systems done for the world? There is a breaking down of civilization all over the world. The very foundations of society are sinking, the pillars of civilization are rotting and falling away. We must turn from all this wisdom that is to be obtained from the world, from these dry fountains and broken cisterns, to the living fount of God's Word and the "Testimonies" of His Spirit.

When we see the foundations of society sinking, we are made to realize that the only sure thing in all this world is the third angel's message. We know that all these things will sink. The brightest and greatest nations, those that we have the greatest reason to think will remain on through the years, must all go down. This is the word of prophecy. But we know that the third angel's message is going through to victory, and those who are true to it will by and by stand upon the sea of glass.

May the Lord help us, dear Christian friends, to remain steadfast to our profession, and the holy principles which we have received from our forefathers in the message. I love that old hymn —

"Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
When'er we hear that glorious word.
Faith of our fathers! holy faith!
We will be true to thee till death!"

And I think of those pioneers in our message who were so faithful, who stood so stanchly for those principles in days of peril and hardship. Let us imbibe more of their spirit.

Some may say, "Well, we must not be too narrow. It is a good thing to take a broad view of things." That is true. But I am a little afraid of some things which are said to be broad, for fear they will lead me into the broad way. I should rather be considered a little narrow, and know I am in the narrow way. What do you say?

Stand in the Old Paths

And so, in closing my talk this morning, may I direct your attention to the admonition found in Jeremiah 6: 16, where we are directed to retrace our footsteps to something that is sure and enduring: "Thus saith the Lord, Stand ye in the old ways, and see, and ask for the old paths, where is the good way, and walk therein." I proclaim the old gospel, the simple gospel, and the experience and the example of our pioneers in this message. We know how these principles have blessed this denomination all through the years; we know the progress which has attended this work; but I see with sadness that there are many departures from the good old way. We need to return to the "old paths, where is the good way, and walk therein," and we shall find rest for our souls. Here is rest, and peace, and joy, and satisfaction.

Let us listen to God's rebuke:

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 4, 5.

So I plead this morning, on behalf of these holy principles which have been a blessing to us as a church all through the years. We must follow them in our life and practice, and be out-and-out Seventh-day Adventists, true in our doctrine, true in our practice, so that we may be an example.

Dear workers, this morning I plead that we may come back to these early standards of the message, to the place where we know we are living in harmony with them; and I know we shall receive the blessing of God, and find rest to our souls, and be assured of certain victory with this message when it closes.

* * *

Royal Mediator

SOMETIMES there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighboring state in the character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No, he did not divest himself of his royal dignity, but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God; but though He ever was, and still continued to be, King of the whole creation, acted as the voluntary servant and messenger of the Father. — *F. W. Farrar, D. D.*

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"HUMAN nature and the power of God have not so changed within a few years that a revival is no longer possible."

* * *

WONDROUS is the strength of cheerfulness. — *Carlyle.*

IN MISSION LANDS

Read, and you will know; know, and you will love; love, and you will give—in prayer, in money, and in service, as God shall prosper you and His Spirit shall guide.

The Missionary a Promoter of True Culture

W. K. ISING

"CIVILIZATION is technical mastery of nature, is the creation of endless needs. Culture is the subjection of all individual needs to the higher, spiritual powers of life; it is the control of man over his own nature."—*Fredric Wilhelm Foerster*.

When returning from Bagdad on my homeward journey, our first stop-over for the night was in a large city on the Euphrates. A gentleman at Bagdad had given me a letter of recommendation to his friend, a Mohammedan military surgeon, who was the only physician at this place. I called on him late that evening after my arrival, and was most cordially invited to spend the night, as the native khan, he said, was hardly suitable for a European. He regretted that his wife, also of Mohammedan faith, was out of town, who would have been delighted to receive me with the hospitality customary at their home.

I was fortunate to meet here the inspector of revenues, a venerable-looking old gentleman, a Catholic Armenian, and father of the passport officer whom I was anxious to see in order to secure the necessary visé, so as to be able to leave before dawn the next morning. A messenger having been sent, he soon appeared, and even went to the trouble of calling on the British adviser to help me out of my difficulties, as I had failed, on account of a holiday, to get the permission before leaving Bagdad. This was certainly most obliging, and saved me half a day.

After a frugal meal which the doctor had helped to prepare, the conversation turned to political problems suggested naturally by current rumors of a rupture at Lausanne in the negotiations with the Turkish peace delegation. We spoke partly in Arabic and French, as the physician was better versed in the latter and the inspector in the former, while I knew too little of the Turkish, which was their own medium of speech.

They expressed their surprise at my being so sociable with them, which, they said, was not usually the case with foreigners, and suggested that it was due to my having lived among them long enough to understand Oriental customs and their way of thinking. I would be the fourth in the little party, could I remain there, to join them with their other companion,—a Chaldean official, who happened to be out on duty,—as they met every evening in the home of the doctor to discuss the topics of the day, sip their *araq* and Turkish coffee, smoke the hubble-bubble in turns, and then finish off the day with a game of tricktrack. Though they were of different nationalities—Armenian, Turkish, and Iraqi—and of various religious views,—Catholic, Mohammedan, and Chaldean,—these diversities never troubled their minds, as they considered themselves friends, and associated together in the feeling of mutual respect, and, after all, were members of the one larger human family.

As we were thus engaged in a very pleasant conversation, the inspector suddenly turned to me and began to tell a little story, first related, he said, by a prominent sheik on some great occasion of state

in the city of Constantinople, often repeated in different form, but with substantially the following content:

Allah one day decided to make a visit to the world he had created, in order to investigate what people had done with the possibilities of development he had placed within their reach. As he traveled through Europe, generally known as Frankistan, from the early Franks, he inquired: "Did I make this land?"

"Yes," replied the angel Gabriel, who accompanied him on this journey, "but the Franks have unlocked the secrets thou hast put into mountain and valley, in river and stream, and have made of the land what thou intendedst it to be."

Then, as they proceeded to America, Allah again inquired: "What about this land? Nor do I recognize this country."

Said Gabriel: "It is because the Americans have worked and striven so that this land looks no more as it did in the beginning than the flower is like the seed."

And so Allah passed through the earth, noticing everywhere that things had grown and become beautiful, and that men had become wise and strong. At last he came to Iraq, i. e., Mesopotamia (other versions apply it to Turkey as a whole). "This," Allah exclaimed, "is Iraq! I know it, for it is just exactly as it left my hand—the Iraqis have done nothing with all the treasures I put there, nor have they used the secrets I cunningly laid there."

When finishing this narrative, the inspector applied the lesson in a most practical and instructive manner. "There is something about the moral aspect of this little story which I cannot understand," he said, and then he went on to point to the electric light that illuminated our rather primitive room; to the water pipes carrying the water from the river into their very homes, so that they only needed to turn the faucet, and no longer had to go to the trouble of fetching it in dirty goatskins; he referred to the irrigation and sewerage facilities, to the railroad, and a number of other modern inventions and achievements which, he admitted, had been introduced to their great satisfaction in the wake of the marching armies as the forerunners of European civilization.

"Yet, how is it," he now directly inquired of me, "that you Christian nations, with all your progress along every line of civilization, as revealed in our story, have lacked the moral force to prevent such a horrible war as has been ravaging the nations, devastating beautiful countries, and killing many millions of the very flower of the people? What of your Christian sentiment and the power of the gospel, seeing that these Western nations are sending out their missionaries into all parts of the world, while they themselves are rushing at each other's throats?"

This was indeed a pertinent question, enhanced by personal feeling, as he explained that he himself had been driven from his home and family in Asia Minor, and even here there was little hope of peace so far as man could see.

In explanation I now had an opportunity of setting forth the Biblical view of the matter, which is the

only key to a proper understanding of these things; that we are living in the time when the great controversy between good and evil, which has raged for thousands of years, has reached its climax, and that we shall soon see the glorious consummation of the plan of God. I told him that this time had been plainly foretold in the Scriptures, quoting the passage in Second Timothy which says, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . having a form of godliness, but denying the power thereof;" that we are witnessing the fulfilment of the prophecy that "the spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

I said that there was a great work to be done in this last generation in the face of these conditions, when our adversary is going about as a roaring lion, seeking whom he may devour, and bending every energy to thwart the divine purpose of sounding the gospel-message to a world lost in sin. We must not confound nominally Christian nations with Christ and His faithful followers, nor is civilization identical with culture. The missionary has no part in the cunning game of secular politics, but his is a work of "peace, good will toward men," in harmony with his heavenly calling to be the bearer and promoter, not merely of civilization, but primarily of the true culture of the soul. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"

Civilization, without the sanctification of the true culture given us through the knowledge of Christ Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," is as the letter without the quickening spirit, as the flesh that profiteth nothing in itself. It is the mere form without the soul. Says the Lord: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Certainly our times offer a most striking commentary on the fundamental truth of these words, when the masses are fast losing their souls in the vain pursuit of things temporal and perishable.

Before the war, I said, an Italian statesman called it "the most dangerous thing of recent developments, that the lower and semicivilized races were gaining possession of the technical means of our modern civilization without acquiring, at the same time, also the intellectual and moral culture to enable them to make a proper use of all these achievements." But recent experience has unfortunately demonstrated the sad fact that this dictum could be applied with equal force to the Christian nations who have lost all self-control and have set a most grievous example to those "lower and semicivilized races," by turning the exploits of their unparalleled progress in the technical realm into engines of destruction, to the disgust of the people they are aiming to "civilize" and enrich with the blessings of the gospel that has evidently failed of its purpose in the homeland.

As we considered these problems from this viewpoint, my Oriental friends began to see things in a different light, and confessed that if we all lived up to the moral principles taught by the Master and practised by His true disciples, this would be quite another world.

Conditions are fast changing in these Eastern countries. The foreigner is no longer held in that high esteem he used to enjoy in pre-war days. The natives are asserting themselves. In the coffee shops, for instance, one may hear them discussing details of the proceedings at the Lausanne Conference, exchanging their opinions on the statements of the various principal delegates, whom they know by name. They speak about the Ruhr, the Rhine, and the Saar as though they were familiar with them from personal observation, and look eagerly for the news communicated through their Arabic papers. They have a keen judgment for the weaknesses of our civilization, and while they covet our scientific and technical progress in order to utilize it for the purpose of gratifying their own aspirations, our moral defects and limitations as a cultural force are easily recognized, so that, in their opinion, they have little, if anything, to learn from the outsider.

In several of the principal cities I have found that the use of intoxicants by natives has become quite general, while ten years ago this was rather an exception. A doctor plaintively told me that they had acquired the habit of drinking beer. This was hardly known until beer was imported in large quantities during the war. Gradually the people learned to like it, and as business flourished, they could afford from six to eight bottles a day for their own use. Now times are dull, and they can no longer earn such sums of money as in former years; but the craving for the beer remains, and they must have it somehow. It is customary to offer it to the visitor. I learned that the import of beer, chiefly Japanese, equaled in value the amount of all exports from Iraq, which seems incredible, though it must be true, as my informant had, until recently, been a member of the provincial council, and is qualified to speak. Similarly other luxuries, often very high in price, such as European pastries, the richest qualities of chocolate, and the like, imported from abroad, have found their way into many homes, and weigh rather heavily on the budget.

These conditions, my friend went on to say, were affecting in no little measure the life even of the simple country folk. I happened to be in the house when the chief shepherd of his flocks made his annual visit around the time of Easter, to bring the customary yield of the herds which, instead of increasing, were always growing less. By their contact with "civilization" their standard of living was changing, much to the detriment of themselves and their masters. They were no longer as reliable as in former times.

Typical of the feeling among natives in different countries widely separated, are the two following incidents:

In a certain rather important city I expressed, by way of conversation, my surprise on finding that no foreign officer was located there, to which the native captain promptly responded: "We don't need any foreign officer, we can manage things ourselves."

In the other case I was standing among a crowd of people at the customs, when an official stepped forward from the rear, whispering into the ear of his superior that a foreign major was rather anxious to be served; to which this chief replied in Arabic, plainly audible to all who stood by and could understand, "I don't care; and if he were a general, he would have to wait his turn."

When passing through Deir Hafa, on the east of Aleppo, ten years ago, I was nearly killed for at-

tempting, though with all precaution, to take a snapshot of the village with its mud huts built like beehives. The native policeman marched up to me all of a sudden, brandishing in one hand a big pistol and in the other a long dagger, followed by a crowd of some fifty men, who must have seen me mount the little hill just outside the village. It was with no little difficulty that I extricated myself honorably from this delicate and dangerous situation.

On passing through this same village on my last journey, I found a party of men collected around a little band of musicians playing tunes in honor of their newly elected sheik, who stepped up to welcome me. They ceased playing, and noticing that I had a camera, requested me to take their picture. I was not prepared for this, as, remembering my previous experience, I had made up my mind to be extremely careful, and I first believed it to be a trick of some kind. But my doubts were soon dispelled. They made me take their addresses, and requested me to be sure to send them some prints. One bright young fellow seemed to take special delight in showing off a gold crown among his front teeth every time he laughed. On questioning him how he came to have that, he proudly replied that during the war he had made a journey to Aleppo, where he had had it made by a foreign dentist.

Also, religiously we are facing new conditions. While in former years Mohammedans were wont to close their shops for a very short season during the business hours on Friday, to attend prayer at the mosque, I now observed in many places that they close down all day, which is unmistakable evidence of their stronger religious and national feeling in view of the dangers threatening them, as they believe, from without.

Thus it is clear that the missionary coming to these countries can no longer count on the natural respect formerly rendered him as a subject of one of the powerful Western nations. He must stand henceforth to a much larger degree on the merits of the simple gospel he has come to preach. He must be a man of sound principle, of unblemished character, of absolute integrity,—qualities that alone will command the esteem of these people. Orientals are quick to discern our imperfections, but they will freely praise our virtues, once they see them. I remember one of our faithful Armenian young men, enlisted in the Turkish army, who lived such a good life among his Mohammedan comrades that he was commonly called "the Christian Mohammedan."

In order to do efficient work, the missionary must strive to master the language of the country, so that he can enter into the thought and feeling of its people. To understand their customs, he must be willing to part with many of the comforts afforded in the homeland, and be prepared to put up with the simple life of the native folk. Only when, as was the case with his Master, it is evident from every action that he has come to serve the people, and not to lord it over them, will he win their sympathy. Love must be the principal motive in his work.

To accomplish this task will require the best forces of a lifetime. When going out to a mission field, the missionary should settle it in his mind that he is going there to stay. And in most cases this will be possible by a wise adaptation, so far as is consistent, to the customs and habits of the country. As I think of the Protestant work started in Syria a hundred years ago, I recall a multitude of noble American

missionaries, such as the Doctors Van Dyke, famous as translators of the Arabic Bible, the Jessups, the Blissés, founders of the Syrian College, now a university, the Doctors Post, Webster, Hoskin, Moore, and a score of others who all came out to this country as young men, fresh from the schools of training, and grew old in the work. Some of their descendants of the third generation still live here. These missionaries have gained an imperishable reputation in the building up of Protestant missions, so that the native churches are now practically independent and self-supporting.

A great work remains to be done in these lands of the Near East. As a result of more recent political developments, new problems are facing us that will require stronger spiritual weapons on the part of the Christian missionary. New principalities and kingdoms have been created, which will, in a certain sense, prove an aggravating factor. The migration of the Christian population from Asia Minor and the mountain regions of Kurdistan and other sections, requires our thoughtful attention. There is the great Mohammedan problem, which is barely touched, though many efforts have been put forth with comparatively little tangible result.

We are living in a time when the last great call of the gospel message is ringing through the earth to gather the faithful remnant from "every nation, and kindred, and tongue, and people." As in the days of the apostle Paul, this gospel, the preaching of the cross of Christ, is still "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," so that we are no longer "strangers and foreigners, but fellow citizens with the saints, and of the household of God." It is this gospel alone that meets the needs of every man of every race on the earth.

In the early Christian church it "went forth conquering, and to conquer." It has lost nothing of its power today. Looking back upon those times when churches were raised up in Judea, in Samaria, in Galilee, throughout Syria and Asia Minor, whence it finally traveled, by way of Philippi, into Europe, and to Rome, the capital of the Roman Empire, we see no reason why this gospel of the kingdom should not produce the same results in our day, when carried back to the same countries and preached with divine power, as in times of old, by God-fearing men, constrained by the love of Christ, going forth in His Spirit "to seek and to save that which was lost." Like William Carey, the missionary pioneer, we must expect great things from the Lord, but we must also attempt great things for the Lord.

* * *

NEVER tramp on any soul, though it may be lying in the veriest mire; for that last spark of self-respect is its only hope, its only chance; the last seed of a new and better life; the voice of God that whispers to it: "You are not what you ought to be, and you are not what you can be. You are still God's child. . . . You may rise yet, and fight a good fight yet, and be a man once more, after the likeness of God who made you, and Christ who died for you!"—*Charles Kingsley*.

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NITHER days nor lives can be made noble or holy by doing nothing in them.—*Ruskin*.



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.

The Child Garden

THE mind of a child is a garden place,
Where the sweetest of flowers grow;
Where sometimes they live, in silent grace,
As a rose lives under the snow.
Where sometimes they bloom, these blossoms rare,
More wonderfully every day;
Oh, we who are grown-ups must take care
That they do not fade away!

We must tend the gardens with loving hands,
And gather the blooms with pride;
We must show that the kind heart understands,
With a sympathy deep and wide.
For a garden, to grow with a healthy zest,
Must know patience and faith supreme.
Oh, a garden that's helped will do its best
To sparkle and glow and gleam!

Violets and bluebells and mignonette,
Thoughts that are fine as lace;
Pansies for dreams that one can't forget,
When glimpsed on a small child's face.
Lilacs and tulips and maidenhair,
And lilies as pure as snow—
Oh, we who are grown-ups must take care
That the garden is helped to grow!

—Margaret Sangster, in the *Christian Herald*.

* * *

Let Us Be Chums

J. W. CHRISTIAN,

No boy or girl has a better friend than a godly father or mother. Blessed is that home where father and mother are united in serving the Lord, where the Bible is a welcome book, and the family altar forms one of the daily exercises of the home. In such a home, parents place confidence in their children, and the children, in turn, seek their parents in the many little secret mysteries that come into their young lives. Things they hear on the street, in the schoolroom, or at play, that would lead them afield in thought and practice, are carried to their parents for explanation, giving father or mother the opportunity of destroying any wicked seed carelessly dropped in the fertile soil of the youthful mind, and of giving the word of truth and counsel which the child is entitled to.

Let the children know that father or mother has always time to listen to them in the matters to them mysterious and perplexing, and they have a path easily found to a solution of their problems; and it will be often sought. To encourage the use of this channel for help, let the child know the parent has confidence in him, and trusts him even when the odds seem against him.

The incident related in this article is true. It happened some years ago in one of our well-established and highly organized churches. In this particular church there was an excellent class of young people, members of the church, and formerly active in the routine of the church work. They served as teachers and underofficers in the Sabbath school. Socially they were a clean lot of youth, and well spoken of in the community. But it was all too much a formal religion, without real heart experience.

The conference of which this church was a member, located a young minister here to hold meetings for the public and to help the church. Early he saw that his first work was to get the church to sense its responsibility. This could be done only by having a real revival and reformation in the lives of its members, both old and young. In counsel with the church officers, he called the church together for prayer and study. At first only the older members came, and undoubtedly this was in God's providence, for it led the parents and older believers to realize that some power other than man's, was needed to lift the church to its privileges in Christ Jesus.

A little later arrangements were made for a special effort, to be known as "Young People's Week." This found a response among the young men and women, and they entered into the meetings enthusiastically, though without any serious thought, perhaps, of what it really should and would mean to them.

From the very beginning God set His approval upon this effort for the younger members of the household of faith, and the Holy Spirit led them one by one to repentance and a definite work of putting away sin, giving up worldly pleasures, and ceasing to compromise with the world. The meetings lasted nearly three weeks, at the end of which the cold, formal church had been converted into a living, throbbing unit of Christian activity for God. Nearly every young person had definitely surrendered to God. Each night found the work growing deeper, while the days were given to personal work for those who were slower in responding to the call of God to this higher life.

Among those who waited was a young man who, like Thomas, wanted to "see" before he believed sufficiently to take part fully in this religious awakening. Many prayers were offered in his behalf, and many personal efforts were made for him in a tactful way. Thus he was won, and with others took his stand for the new program. While nearly all had been members of the church for a longer or shorter time, they were in reality only babes in the Christian life.

Then, as now, there were some who were given to "doubtful disputations" in their discussions of the young people. Some of the more sober and staid, of course, were labeled through to the kingdom by these self-styled judges of who would be saved and who would "probably fall out by the way." This was not an encouragement to those who fell into the latter class, and the young man of whom we have spoken was placed in this company. This he happened to learn in the following way: He was then acting as janitor of the church, and as such, came early to the church to build the fire and to dust. A special council meeting of the older members was called early one evening, and as he was the only young person, he sat out in the vestibule, but within hearing distance.

During the council the revival meeting and its results were considered. Some spoke in a most hope-

ful manner, while others made a difference between the youth, placing them in groups or classes. One good brother—and we have no reason to think he was not a godly man—went over the list, one by one, naming and classifying them carefully. Finally he came to the name of the young man sitting in the vestibule, and in a clear, sober tone said: “Well, then, there is —. I hardly know what to say. He is so happy, jovial, and always sees the funny side of everything. I am afraid he will not hold out.”

At this the young man sprang to his feet, picked up the coal hod, and walked into the church to replenish the fuel in the stove, and in time to cast a suggestive look at the late speaker, and glance around at the company generally, until his eyes rested upon his father, who had felt the sting of the fear expressed, and a deeper sting at the thought that his boy might have heard the dismal prophecy. One look was enough to convince the boy that his father did not share this feeling, and with a degree of relief, he excused himself for intruding, and walked out.

The effect of his presence was plainly noticeable upon all. The conversation soon turned to other and more hopeful topics. Shortly, the regular meeting was in progress, and everything seemed to pass off with the usual dispatch. But there were two, at least, in that congregation—the father, and his son, of whom such doleful things had been said—that did not feel very much at ease. The meeting over, each bade the others good-night in a cheery tone of voice, and all were on their way home.

The young man asked one of his friends to stay and lock the church that night, while he followed a back street for a ways, walking the mile and a half to his home alone. The family were all in, and the evening worship was shortly over and all members off to bed except him. He felt “the need of a little quiet for study.” With his books before him, though he scarcely read a line, he sat in deep thought, until he felt the kind, familiar hand of his father suddenly laid upon his shoulder.

He turned and looked up into the tear-stained, anxious face, and heard in a sympathetic voice the question, “Son, did you hear what Brother — said about you at the church tonight?”

The answer came, “Yes, father, I heard it, but I don’t mean that it shall be true. I know I am weak, and can’t do right in my own strength; but when I gave myself anew to God some days ago, I weighed it all, and I mean to be true to my Master.”

To which the father said, “Well, my boy, I don’t want you to take that too seriously. God will help you, and I want you to know that your father has confidence in you, and believes in you.”

No words the father could have spoken would have meant more to the boy than these words of confidence. As the boy looked into his father’s face, he knew every word was meant, and should be taken just as it was spoken. He felt as he sat there that never would he betray the confidence expressed in him. He resolved anew that, God being his helper, he would be true to his vows.

The father has since died, and the boy has grown to manhood, with a home of his own and the responsibilities of a father to perform; but the lesson learned through this experience has been of untold help to him many times. When trying experiences have overtaken him, and a voice expressing confidence has been needed, his father’s voice seems to come back to him with the same sweet assurance as when he spoke to

him that night, and with the same result. It has helped him in dealing with his own boy, and has made him desire, above everything, that he and his lad might be “chums,” and live on the most intimate plane, where secrets and all such things should be entirely a minus quantity; and he has, at least partially, succeeded.

O parents, let us tell our children we have confidence in them! Let them know we are never too busy to take time to listen to their words; too busy to enter into their trials and disappointments, as well as their plans and ambitions for the future. It is much easier to direct their activity than to change their whole course of activity when once it has become fixed. There is no sweeter word than “chums” to express the relation between a father and his boy, and a mother and her daughter. Let us be “chums” with our children.

* * *

The Morning Toilet

THE finest compliment we have ever heard paid to a woman was by her husband, who said, in speaking of her: “We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table.”

How many breakfast tables are presided over by women who make no effort to be dainty! The claim that household duties keep women from looking well in the morning is easily disproved; for in many a household where the wife gives a helping hand in the kitchen, a big apron will thoroughly protect her dress. And then, too, cooking, unless one makes it so, is never dirty work.

That woman commits an error who looks uncared-for and badly dressed in the morning. The other woman, who wears “any old thing” to the breakfast table, is also making a mistake; for that is the time when the men of the household ought to see a woman at her best, and not have to rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—*The Household.*

* * *

The Atmosphere of the Home

THERE is something in the atmosphere of a prayer-consecrated household incapable of analysis or definition, but as clearly appreciable as a change of temperature. We have been in homes where the incense of that morning sacrifice seemed to diffuse itself through the entire day, and where the odor of countless offerings appeared to linger in every chamber and to have been breathed into every department of household duty. We have knelt at family altars where it seemed as if God had come down to witness the setting up of the stone in the night’s resting-place, where He so filled the place with His presence that every heart realized it to be the house of God and the gate of heaven; and where every successive morning and evening witnessed a fresh crowning of him who led the devotions as a prince in prayer.

Tell me not that such impressions begun in those days when the heart, like a delicate instrument, responds to the slightest touch, and continued through the years of childhood and youth, will lose their power at the first plunge into business and pleasure. The emotions stirred by the old tunes that rise each day from the fireside, the manifest inspiration resting upon the family priest, the daily inculcated reverence for the Word of God, the interest inspired

by its narratives, the sense of reality attaching to communion with the unseen, the sense of *real presence* invoked daily as the protector and guide of the household,—these will survive all the vagaries of skepticism and the fitful fever of dissipation. Worship blends so beautifully with the tender relationships of the family, that the two sentiments of devotion and domestic affection mutually assist each other; and the deep emotion with which the mind in after-years will recur to the family group and call up the dead faces, and the now silent voices that were wont to join in psalm or prayer or evangel, will invest one phase of religion at least with a sanctity from which evil will recoil, and which will often move the most world-worn heart to yearnings for God.—*M. R. Vincent, D. D.*

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Deal Justly with the Children

THERE is oftentimes a great difference between the children in one family. One is quite plain, while the others are fine-looking; or one is dull, while the others are bright. It is so easy to put the pretty child and the bright child in the foreground, and keep the plain child and the dull child back. Parents have oftentimes shown such partiality in this respect that the lives of the neglected ones have been made most miserable. "For some reason or other she has never seemed to be a favorite with her father," said a friend, in speaking of a child not long ago; "he makes so much more of his other children than he does of her."

Children are quick to see partiality shown by parents; and when the recipients of it are particularly bright or pretty, the child who has not received these gifts thinks them the all-important ones, and grows to be morbid and odd. The pretty child is not always noted for sweet traits of character. Because she is made so much of, she becomes conceited and selfish.

There is a pathetic poem which speaks of a father calling his "pet." The footfalls that fell on his ear were those of a child not in such great favor; and as he called, the little one responded, in a sad tone of voice, "It isn't 'pet,' papa. It's only me."—*Susan Teall Perry.*

* * *

Ambition

AMBITION is a beautiful or a dangerous thing, according to its spirit. If it inspires us to cheerful, happy effort that we may faithfully perform the duties that devolve upon us, then ambition is a blessed possession.

If we dream of the unattainable, and miscall such dreams "ambition," allowing them to bring us discontent and murmuring because of our lot, then 'twere better to be satisfied with lowlier things well done.

The village blacksmith may be a very useful and very happy man so long as his heart is attuned to the music of his anvil, so long as his ambition is to do only the best work in his line. If the performance of this work shall develop skill, and lead to higher spheres of mechanical and inventive genius, we shall witness and admire this most wholesome growth of ambition; but whenever the cheerful song of the blacksmith's hammer shall be changed to a dirge of lament that such lowly labor as blacksmithing must be done, then there is little hope for the best of that life's possibilities ever to be realized.

We may all climb to higher and better things, and

such should be our ambition, our determination; but the ascent must be by slow degrees, each step cheerfully taken as our feet are safely planted on the sure foundation of things accomplished in the line of work that has claimed our earlier endeavors.—*The Golden Age.*

* * *

Have You a Family Altar in Your Home?

CHRISTIAN brother, have you a family altar in your house? God forbid that through coldness of heart the morning has ceased to witness fresh incense thrown upon the censer. God help you to break through that false and pitiable shame with which you are perhaps today in conflict, and which is holding you back from this duty. You cannot afford to have your children lose the blessed impressions and instructions of those hours of worship. You are imperiling their souls by the neglect of this ordinance. You are insulting God by refusing Him a daily acknowledgment from that fireside which is the source of your purest earthly joys. You are passing by one of the sweetest halting-places on your journey heavenward. It is all well that, like Jacob, you should erect your pillar in the place where you dreamed; but it is well, too, that, like the Israelites in their passage of Jordan, each member of the family should gather a memorial stone from the stream that maketh glad the city of God.

And you, fathers and mothers, who feel that, being without Christ in your own hearts, wanting the heavenly anointing, you dare not assume the robes of the family priesthood, yet confess the importance of these household influences, learn a lesson from your embarrassment. It is not Christ's fault that you are incompetent to lead your little flock into the green pastures of God. By your own refusal to accept Him you put yourselves in the way of your children's spiritual welfare. You deliberately cast out of your hands the very influence which, exerted, would prove their most effectual safeguard against vice, and their strongest guaranty of usefulness and honor.

God grant that the time may not come when, from their husks and their swine they shall turn, not to come back to their Father's house, but from the midst of their hopeless degradation to hurl back upon you a blighting curse for your treachery to their souls; for it will be the bitterest drop in that bitter cup, to feel that the child of your own blood is thus invested with the right to accuse you before God and angels.—*Marvin R. Vincent, D. D.*

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"Never Go Empty Handed"

THAT is what mother used to say to me many times when I was a child. If I was going upstairs, I must look about me and see if there wasn't something downstairs that belonged upstairs that I could carry up and put into its place, and so on from one part of the house to another.

She always said it would be a great help in one's housekeeping, and would save unnecessary steps, if people would just remember that little rule; and although I fail in many ways to practise all the good things she taught me, I very often find myself saying to the children as they help about the house, "Never go empty handed."—*Georgia A. Chapman.*

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A MAN may be a blot or a blessing, but a blank he cannot be.—*Chalmers.*

The Ministerial Association

The Ministerial Association of Seventh-day Adventists

A. G. DANIELLS, Secretary

IN starting the work of the Ministerial Association, it may be helpful to place before its large membership, scattered over the face of the earth, a brief account of the origin and aims of the association, also an outline of the plans thus far agreed upon by its executive committee for securing the results aimed at.

The question of creating some kind of a department of service for the benefit of our large staff of ministers and Bible workers, had been before the delegates of the General Conference in a number of its sessions during the last decade or more. But it was not until the session of 1922 that definite action was taken, providing for the organization of a Ministerial Commission. This was done by the adoption of the following recommendation:

"WHEREAS, The obvious need of the hour is an effective ministry to challenge the sinful conscience of a judgment-bound world; and,

"WHEREAS, Our experience as a church has proved that great advantages result from the specific study of each phase of activity, thus effectively fostering and promoting special lines of work; and,

"WHEREAS, We believe that the time has come, in the providence of God, for the establishment of a medium for the interchange of plans, methods, and information, and for the definite strengthening of the gospel ministry; and,

"WHEREAS, We believe further, that this can be accomplished without the creation of additional machinery in either union or local conferences, but would function through existing leadership; we therefore respectfully,

"Recommend, The establishment of a Ministerial Commission, the secretary of which shall be a General Conference field secretary, working under the direction of the General Conference Committee, and whose duty it shall be,

"1. To collect valuable facts and information relating to the work of ministers and Bible workers, both at home and abroad, and in rural and urban spheres, and to gather information on the problems of the minister's work for the church and the world, co-operating with the General, union, and local conferences as a counselor.

"2. Also to form the medium for the interchange of ideas, methods, and information between ministers on problems pertaining to their sacred calling.

"3. Further, to give special attention to the encouragement of the desire on the part of young men in training for the gospel ministry in our educational institutions, that the material drawn upon to meet our ever-growing demands shall be charged with a burning passion of soul."—*General Conference Bulletin*, 1922, p. 292.

This action provides for the organization of a Ministerial Commission, and makes definite suggestions regarding the work to be carried forward by the Commission. Here the matter rested until the Fall Council held in Kansas City, 1922. Then the following actions were passed:

1. "That A. G. Daniells be appointed secretary of the Ministerial Commission.

2. "Elder A. G. Daniells, the secretary of the Ministerial Commission, read a suggestive list of names to form an advisory council for the Ministerial Commission. The list was adopted as follows:

"A. G. Daniells, O. Montgomery, F. M. Wilcox, G. B. Thompson, R. D. Quinn, M. E. Kern, F. C. Gilbert, C. B. Haynes, M. N. Campbell, J. L. McElhany, C. K. Meyers, C. W. Irwin, L. E. Froom, A. W. Spalding, A. O. Tait, Mrs. A. T. Robinson."

The responsibility of getting the machinery of this new enterprise under motion rested, of course, upon the secretary. Under ordinary conditions this would have been attended to at once. But other important work assigned to the secretary pressed so hard and so long that it seemed impossible to give attention to this new line of work.

However, the members of the Advisory Council gave the interests of the Ministerial Commission careful study, and presented to the Spring Council of 1923 a number of recommendations which were adopted. Some revisions and additions were made to these at the Fall Council of 1923. These recommendations give a basis for a good, comprehensive working program. As they now stand they are as follows:

"We recommend, 1. That the name of the Ministerial Commission be changed to Ministerial Association.

"2. That C. K. Meyers and W. W. Fletcher be the recommended secretaries of the Association.

"3. That the membership of the Association be: Ministers, licentiates, Bible workers, editors of denominational papers, heads of sanitariums and superintendents of nurses' training schools, heads of senior and junior colleges and academies.

"4. That the REVIEW AND HERALD be made the chief medium of communication with the field.

"5. That such multigraph matter be used as shall be required from time to time.

"6. That such leaflets of instruction be issued on fundamental principles governing the work of the gospel minister, as may be needed.

"7. That a Question Box be instituted as a means by which questions may be answered, and that the REVIEW AND HERALD or multigraph matter, as the secretary shall see fit, be used as the means by which this Question Box shall be conducted.

"8. That the Reading Course for 1924 be: 'Testimonies to Ministers and Gospel Workers,' 'Will the Old Brand Stand?' by H. L. Hastings, and 'Deeper Experiences of Famous Christians.'

"9. That to promote an interest on the part of our young people in the work of the gospel ministry, work be conducted by the Association (a) in the churches, (b) in the academies, (c) in the sanitariums, (d) in the senior and junior colleges.

"10. That presidents of union and local conferences make special efforts for young men in training in academies and colleges in their territory, by visiting the institutions in their field for the regular work of encouraging the student body to aspire to the work of the evangelist, and that time be taken in these visits to set before the students the definite calls of God to young people to employ their talents in the work of soul-saving.

"11. That in addition to the efforts of union and local conference presidents, a Lecture Committee be appointed to render help through the Ministerial Association to union and local leaders in their work in the schools, the work of these committeemen being to present a course of studies upon the gospel ministry.

"12. That A. G. Daniells, Meade MacGuire, O. Montgomery, G. B. Thompson, M. N. Campbell, C. K. Meyers, C. B. Haynes, M. E. Kern, C. W. Irwin, A. W. Spalding, be appointed as the Lecture Committee to give effect to this plan.

"In view of the urgent necessity of encouraging many more young men to enter the ministry, and considering the fact that nearly all students have decided on their life-work before entering college,

"We recommend, 13. That our conference presidents and ministers in the field search out young men of ability and spirituality, and encourage them to study for the ministry.

"14. That the members of this Lecture Committee endeavor to visit our academies each year, lecturing and otherwise stimulating prospective ministerial students to prepare for this exalted work.

"15. That each division appoint a division committee, with a secretary, as a means by which the Association may communicate with the workers abroad.

"16. That Meade MacGuire be added to the Advisory Committee."

It will be seen that the Ministerial Association has a clearly defined membership, and it is a large one. May I suggest that the members give this working program careful study? In next week's REVIEW attention will be directed to some of its most important features.



YOUNG MEN and YOUNG WOMEN



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

Both to Will and to Do

MEADE MAC GUIRE

IN Romans 13:14 Paul says, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." This is the practical equivalent of Romans 6:11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

But this reckoning must be more than the exercise of the imagination or a mere passive consent to what God says. Faith is an active principle, a mighty force; and this judicial freedom provided by God must be laid hold of by faith that comes from God and has in it the energy of God. There is no virtue whatever in saying, "I reckon myself dead to my violent temper, but of course I expect I shall get angry sometimes."

To count on sinning is a form of unbelief, and that is sin. We make provisions for many things day by day, planning for our clothing, our food, and other temporal wants. But if a man knew that he would die today, he would not plan longer for living, but would immediately cease preparation for living and prepare for dying. God proposes that our union with Christ shall make death to sin a great reality in our lives, so that we shall reckon ourselves dead to sin, immediately cease all provision for sinning, and plan only to live the new life in Christ Jesus.

This reckoning of death to sin and expectation of triumph over sin has a profound effect upon the life. One who expects to sin will sin, but one who reckons himself no longer under sin's dominion, but victorious through the indwelling Christ, is fortified by his very attitude, and actually challenges God to make good that deliverance upon which His child confidently relies. The fact that he trusts humbly and implicitly in the promises, makes it certain that God will fulfil them to the uttermost. "The secret of true and full holiness is by faith and in the power of the Holy Spirit to live in the consciousness, I am dead to sin."

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:12-14.

In the previous passage the emphasis is on the word "reckon." In this it is on the word "yield." First, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Second, "Neither yield ye your members as instruments of unrighteousness;" "yield yourselves unto God."

The great decisive factor in the life is the will. Sin has its roots in the will, and through the will it holds the sinner in slavery. But when the will is exercised in renouncing sin and choosing Christ as Master, the same power which changes the heart and imparts a new life, also changes the will. The unbeliever willed only to please self; now he wills to please and obey God. Yet he remains a free moral agent. True obedience to God is never compulsory, but remains forever voluntary and prompted by love.

Hence it is still possible for the believer to yield to those tendencies to sin which have become habitual to the body.

It is clearly implied in the text that the way of victory over these temptations is not to struggle, but to yield in faith to the new Master. No man can have two masters, and an active, conscious yielding to Christ leaves no room for the dominance of the old master whom we have renounced forever. By withholding our members from him and yielding them to God, we enable God to make actual and experimental what He already reckons us to be as His children.

We are at first declared justified, judicially freed from the condemnation of the law; but now, being born into the family of God as sons, we must demonstrate this relationship by a holy life. What a dishonor to God to have children who are yet the slaves of sin! It would testify either that God was unable to rescue His own children from the enemy, or that sin is more attractive to His children than holiness. "Yield yourselves unto God, as those that are alive from the dead." Not until his death with Christ to sin and his burial have become a great reality, can the believer appreciate and understand the new life. The only life Jesus has now to impart is His resurrected life. It is the life the other side of the infliction of the death penalty for sin. If we have died with Him, and yet live, truly the life we now live is His life. We can live this life only "by the faith of the Son of God," who loved us and gave Himself for us.

"Ye are not under the law, but under grace." The law places before us a standard, and demands obedience, but it imparts no power to obey. It says, "Do, and live." It requires, but does not enable.

Grace holds before us the same divine standard, and then offers power to meet the requirements. It says, "Believe and accept." The strength, the obedience, the righteousness, are all of God through faith. Grace does not set aside the law which is God's standard of righteousness. But of one who is not under the law, but under grace, Paul says, "It is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

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Rising Above Discouragement — Hints from Paul

ERNEST LLOYD

"We are troubled on every side, yet not distressed." 2 Cor. 4:8. Paul's outside troubles only strengthened his inside confidence. Mr. Moody once said he had an idea that we shall thank God in eternity for our reverses more than for anything else. He believed that John Bunyan thanked the Lord for the Bedford jail more than for any other thing that happened to him.

"Cast down, but not destroyed." Verse 9. A young man had lost his right hand, but instead of being downcast, he was lying calmly on his back in a hospital, the stump of his right arm on a pillow, while in his left hand he held a book from which he was studying a new line of work that he could follow, one-handed, when he should be up again. He was cast down, but not destroyed. Such courage as that is as refreshing as Paul's.

"Persecuted, but not forsaken." Verse 9. A Chinese youth had an uncle who was very much opposed to Christianity, and who beat him and bound him with ropes to prevent his receiving baptism with other Chinese converts. For a little while he felt discouraged, but he thought of Paul. While he was praying, he became calm and hopeful. He then thought of escaping through the window. He managed to twist out of the ropes, dropped from the window, and reached the mission in time to be baptized with the rest.

"The things which happened unto me have fallen out rather unto the furtherance of the gospel." Phil. 1:12. Paul was in prison. An active spirit like his is apt to chafe and become depressed in confinement, however much it may exult in a hard struggle. It would seem as if the gloom of the dungeon had an effect on even the fiery John the Baptist. But even long imprisonment could not cloud Paul's sky, and he overflowed with rejoicing as he realized what his chains were doing for the cause of Christ.



THE ANNUAL CONFERENCE SESSIONS IN THE LATIN UNION

As the Latin Union Conference Committee and the French Conference Committee had both recommended that the former French Conference be divided into two conferences, two annual sessions were held, the first at Paris and the second at Nîmes. The conference constituency present at the first of these meetings voted to accept the recommendations of the committee, and adopted a constitution for the North French Conference. Elder U. Augsbourger, formerly president of the Leman Conference, was chosen president of the new conference. This meeting was held July 31 to August 5, and was favored by the presence of both the president and the treasurer of the General Conference. We met in the hall of the French Geographical Society, which was (as Elder Spicer pointed out) the first of the great geographical societies whose work has done so much to open previously unknown parts of the world to the work of the missionary.

Of the 220 members in the new conference at least 130 were present at the meetings of Sabbath and Sunday. Two young people's meetings were held each day, one in the morning at seven-thirty and the other in the afternoon at five-thirty. Our Paris believers are widely separated, so that some of the young people had a long way to come to reach the meeting place. One young woman, staying to the evening preaching service, could not reach home until almost midnight, and had to leave home at five-thirty in the morning to be in time for the morning meeting.

A number of the student colporteurs attended a portion of the annual assembly. It is in northern France that twenty-two young people have been selling "Notre Epoque" ("Our Day"), in order to earn their scholarships. The success that has attended their efforts to sell religious literature in Catholic and atheistic France is nothing short of marvelous.

In Southern France

After the Paris meeting there was just time to get to Nîmes for the Southern France assembly. It took about twelve hours by express train to make the journey, for distances in France are great. That is one of the reasons requiring the division of the field, even though the constituency is as yet small.

About 130 of the 420 members were present. The South French Conference was duly organized, a constitution adopted, and Elder Paul Badaut was chosen president. Elder Badaut was for a number of years superintendent of our Mauritius-Madagascar Mission, until failing health required his return home. His returning health permits him to do a good work at home, though he cannot think of going back to the mission field to which his heart still turns.

At this meeting also the morning and afternoon young people's meetings were well attended, considering the fact that farm work hindered the members of the Tarn church from coming. It is at this place that our largest young people's society in Southern France (outside of the

society at the union training school) is located. When on the Sabbath a special call was made for those young people who wished to consecrate themselves for the first time to the Lord, six or eight arose.

The Nîmes meetings gave the opportunity to visit for the first time the Tower of Constance, where so many of the Huguenots were imprisoned and died. The guide pointed out the word "*résistes*" (resist) in the stone floor of the prison. A woman had scratched it there with a needle.

At Lausanne

The South French Conference session was followed by the Leman Conference meeting, held at Lausanne, August 14-19. This is our largest conference, with a membership of 850, and naturally it was the best attended of any in our field. The morning and evening young people's meetings were very well attended, and on Sabbath afternoon, when we thought of omitting the meeting because of the long service that had just preceded, our room was so crowded that young people stood all around the walls and in the doorway.

It was very interesting for the union delegates to be entertained in the very same hotel where the Turkish delegates lodged during the famous Lausanne Conference. I was impressed with the thought that from the divine standpoint our conference session was of no less importance than this other meeting, where the diplomats of the great countries of the world were gathered.

Elder J. Rey, former president of the French Conference, was chosen president of the Leman Conference. Brother A. Pache, the field missionary secretary, was asked to act also as Missionary Volunteer secretary. He has thus the important responsibility of being the shepherd of a flock of six hundred children and youth.

Strasbourg on the Rhine

The next meeting was held at Strasbourg, August 21-26. Inasmuch as five new departments had been added to the Alsace-Lorraine Conference, the name of the conference was changed to the East French Conference. As Elder D. N. Wall had been asked to take charge of the new Baltic Union, the close of the annual session took the form of a farewell to him. Many expressed their appreciation of what he had done for the conference, and his friends presented him with a suitcase. In his reply he thanked the delegates for their loyal support, and hoped that God would bless them under the newly elected president, Elder Richard.

At Strasbourg also there were present a number of young people who were trying to earn their scholarships in the colporteur field. When the educational hour came, there was a fine response to the invitation to attend our school at Colonges. The delegates voted to do what they could to send twenty students to the school this year. This meant financial aid to certain of the young people who did not have the money for their tuition and had not been able to earn it entirely by the sale of books. The young people's meetings here were well attended, and

two children's meetings a day were also held, as had been the case at Lausanne.

In Belgium

The Belgian Conference is just a trifle larger than the East French Conference, having 325 members, of whom 232 live in Brussels and suburbs. The annual meeting was held at Brussels, and so was very well attended. On Sabbath and Sunday there were at least 260 persons present. The young people's meetings were also well attended, the number present varying from fifteen to forty-five. Here also two meetings a day were held for the children. Elder A. J. Girou was chosen president for the ensuing term.

This meeting closed the series for the five conferences of the union. Before the Italian meeting, the first and largest of the four mission fields, there was a union Sabbath school convention of four days held at Gland, September 6-9, of which I will write in another article.

Thus ended five strenuous weeks. Their close found us tired, but happy in the blessing received as in one meeting after another young and old united in reconsecrating themselves to God and the finishing of His work in this great field.

L. L. CAVINESS.

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JAVA

It has been my privilege to make a short visit to the beautiful island of Java. Nature has done much to make this island one of the most beautiful in the world. The Dutch government, with its thorough organization, has developed it until it is a perfect garden. The only thing that jars is the terrible ignorance and darkness of its people. The larger part of the inhabitants of Java have been Mohammedans for many centuries, and of all the dark lands that I have visited, the teachings of the prophet seem to have passed the worst superstition on to Java's people.

We have been working for a number of years in two or three centers. Our largest work at the present time is in west Java. Here we have three foreign families located, two at Batavia and one at Bandoeng. I was glad to find three churches well organized in the city of Batavia. We have a Dutch church, with Elder Zimmerman as elder; a Chinese church, with Pan Ki Heng as elder; and the Malay church, with J. S. Yates as elder.

The company at Bandoeng is growing rapidly where Elder Drinhaus is working, and we expect they will soon be able to organize another church. Aggressive work is being carried on in all three of these languages, and I was glad to find a live interest to hear the message for this time. The brethren are building on the foundations that have been laid in past years, and are seeing good results. They expect to have more than a hundred additions to their membership during this year. In all these churches I found a live missionary spirit manifested in carrying the truth to those who know it not.

In east Java we have the finest church building in the union. Our native brethren

ren there bore all the responsibility in putting up this beautiful church, and it surely would be a credit to any people. We have two foreign workers in Surabaya. L. O. Pattison is giving his time to the Malay work, while Brother Dittmar is working for the Dutch-speaking people. Their hands were more than full in looking after the interests springing up on every hand. The foundations that have been laid in the past make it possible to do a much greater work now. The church is well organized and doing good missionary work. They have had a goodly number of baptisms thus far this year. It is believed that in both east and west Java they will baptize more this year than they have baptized in the last five years. This is very encouraging. We are glad to see the work take new life and proportions in Java. There is a great work yet to be done for the forty million people living in darkness in Java. It is encouraging also to know that a large number of these believers that are taking their stand for the truth are from Islam, and we believe that when we know better how to work for the Mohammedans, we shall see greater results. L. V. FINSTER.

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SUMATRA

DURING the month of August, the writer had the privilege of holding three institutes with our workers and believers in Sumatra. This island is not so productive as the island of Java, being more mountainous, but for one who loves nature, it offers great attractions. In going from Padang to Fort de Kock, on the overland bus route to Medan, one passes some of the most beautiful scenery that can be found anywhere in the world. The ever-changing landscape as one goes over mountains, and up and down valleys covered with the densest jungle, gives a continual sense of pleasure.

We have been working for many years in Padang, on the southern coast. I was glad to find Elder and Mrs. G. A. Wood located in a nice mission home close to the sea. There is also a comfortable church building, with a church school. Ten days were spent in institute work, part of the time being given to the native workers, and part to the church and general public. The interest in the evening meetings increased from night to night until we had our church quite well filled with interested people to hear the message for this time. Everything is encouraging for the advancement of our work in this city. A number have already been baptized during the year, and I expect to see many more if the aggressive plans that were laid at these meetings are carried out.

We spent one week in Battakland, with Elder and Mrs. D. S. Kime and their teachers and the believers. We do not have permission to do public work in Battakland; but an English school with one hundred fifty students is being conducted. We have about one hundred believers at this place. Brother Kime is permitted to visit them at their homes and give them instruction. While I was there the native people made a feast in honor of my visit. A hearty meal was provided for all who came. I was glad to find, however, that the people were more interested in knowing more of the Bible truth for this time than in these temporal affairs. We hope that the time

may soon come when we shall be able to do aggressive work in this field.

At Medan I was glad to find Elder and Mrs. W. P. Barto busily engaged in carrying the message to the many who live here. We do not have permission to labor outside of the city. One week was spent in meetings and institute work with the small church at this place. Aggressive plans were made, and I believe there are bright prospects for the work in this city. Medan has about sixty thousand inhabitants, and is one of the beautiful cities of the East. These brethren who are laboring in these far-away fields surely need our prayers from day to day. L. V. FINSTER.

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CZECHO-SLOVAKIA

THE religious tendency of Czecho-Slovakia is toward the Catholic faith. After the war a state church was founded, and counts today 1,500,000 believers. This church is also Catholic, but separated from Rome. It would have shown much greater growth had not dissension in its own ranks aided the workings against it from the side of Rome. The state church claims the doctrines and regulations laid down by Huss for the foundation of its religion,—the taking of the wine at communion by lay members, the sermon in the mother tongue, the abolishing of celibacy, etc.

As far as religious societies go, there are, besides the Lutheran Church, the Czechist Brethren, the Methodists, and the Baptists.

Our work there consists of the Czecho-Slovakian Union, which includes the whole republic, and has Brother R. Rühling as president.

This union is divided into four parts, the first of these being the Moravia-Silesian Conference, with twenty-four churches and 820 members. Brother Rühling is also president of this conference. Then there is the North Bohemian Conference, with seventeen churches and 476 members. Brother M. H. Wentland is its president. Elder J. Doubravsky is the superintendent of the Central Bohemian Mission, which has eight churches and 163 members. The fourth field is the Slovakian Mission field, where there are eleven churches and 252 members, with Elder H. Bischoff as superintendent.

During the time from September 4-30 the conferences were held in this field for 1923, and I had the privilege of being present. We had very good meetings everywhere, and the attendance was good, not only on the part of the members, but there were also many visitors present. A good spirit of unity was prevalent, and it was clearly felt that a wish for co-operation was in every one's heart. The seriousness of the times, the vastness of the task before us, and the great difficulties facing us on every hand, call our attention to psalm 133, where we are admonished to dwell together in brotherly unity. It was inspiring to see the number of believers that have been added during the last six months. During the conferences two ministers and two church elders were ordained to the work.

We always find that where special difficulties face the work of the Lord, there the brethren and sisters see the hand of the Lord manifested in a special way.

A young canvasser who was called to the military service, claimed certain privileges on the ground of religious liberty.

He was thereupon sent from one court to another, and at last was told that he could not have the Sabbath free in the army. But because he remained unalterable in his desire, they started legal proceedings against him, after having tried to punish him in different ways. The lawyer who pleaded for him before the courts, knew our organization through a friend of his, a Catholic priest. The latter had told him a great deal about us, also that in his diocese our members were the best people, and had only one fault,—that of holding meetings on the Sabbath. The lawyer drew the attention of the courts to Huss, Comenius, and the constitution, and pleaded for our brother's release, which he brought about.

Then the highest military authority asked for a revision, and our young brother was condemned. He was told, among other things, that if he did not yield, he would have to remain in prison all his life. Upon hearing this, our brethren in the whole union held meetings to pray for our young brother, and with so much effect that after six months he was set free and put back into his garrison, where he was under a new officer, who let him have the Sabbath free, and even set him up as an example for the other soldiers.

When he had served his time, he was discharged, and in spite of all these difficulties, he did not have to serve a day longer than the time set for him in the beginning. In this case we can see how the story of Acts 12 is repeated in our day. At one of the conferences he told of his experiences, and consecrated his life anew to the canvassing work.

In a little church in the country a mother who with her daughter was rejoicing in the truth, had much opposition from her husband. He would not listen to the message. One day one of the sisters from the church was visiting this sister, when her husband grew very angry, and suddenly took the books which she had passed to him, such as "Christ's Glorious Appearing," "Prophecies of Daniel," our Hymnal, the Bible, and the New Testament, as well as several periodicals and tracts, put them all into the range, and put a light to the books. When the mother and daughter heard the flames, they began to cry, for they thought that all would be burned.

In the evening the mother wanted to light the fire again, in order to prepare the supper, and on taking out the ashes, she found that two books had been preserved. Her surprise was great, and also her joy, when she found that these were the Bible and the New Testament. Only the cover of the Bible had been singed a little, otherwise it was quite intact; all the other books had been burned completely.

The Lord is still performing wonders today, and He knows how to comfort and strengthen those who trust in Him.

May the Lord continue to bless the work in Czecho-Slovakia, and let it prosper in every way. H. F. SCHUBERTH.

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THE report from the four camp-meetings held in the Western Canadian Union shows that seventy were baptized during the meetings. Twelve were baptized at the British Columbia camp-meeting, fifteen at the Manitoba, nine at the Saskatchewan, and thirty-four at the camp-meeting held in Alberta.

PHILIPPINE ISLANDS

East Visayan Mission

THE brethren and sisters of the East Visayan Mission were very much pleased to have Brethren C. C. Crisler and R. R. Breitigam with them at their fourth general meeting. Two hundred twelve were present at the Sabbath school. This was almost as many as there are baptized members. The Lord came very near, and we enjoyed a profitable and interesting time together. The mission, though not making the large growth that it did last year, undoubtedly will gain at least 40 per cent in numbers.

It is intensely interesting to notice how these persons have been won, practically all having become interested through personal work of some kind. One was won through an employee's having bought a Bible; another through personal solicitation of a friend; still another, who was a confirmed drunkard, was taken sick, and listened to Sister Virgida, our Bible woman, giving a Bible reading to his wife while he was lying in an adjoining room. He had been so ungentlemanly and threatening in his speech and deportment that she had given up coming to the place for a time, but felt impressed to go back. While he was confined to his room, the arrows of truth found lodgment in his heart, and today the family is firm in the truth.

The wife had a very interesting experience a few months ago. The Philippines for the last two or three years have been infested with locusts, and they were thick in the neighborhood of this woman's cornfield. The fields of neighbors were being devoured. This field was six or eight miles up in the mountains, and one day the sister anxiously made a visit to the place, fearing that all would be devoured. They were tithe payers, however, and had read where God says, "Prove Me;" and that if we do pay our tithe, He will rebuke the devourer for our sakes. These words they had mentioned in their prayers. To her great surprise and delight she found that the locusts had parted when they came to her field, and had gone on both sides. The field remained untouched until the crop matured. Thus God is demonstrating that He is all-powerful, and that He will keep His word with His children.

This field is ripe for the harvest. People are accepting the truth in various sections. Recently a man and his wife came to Cebu from Ormoc, on Leyte Island. Upon being questioned by Brother Wenceslao, they were found to be ready for baptism. Several families have come to him in this way. One of the family had become interested through reading our literature. People who accept the truth in this way generally stand firm. They accept God because they love Him, and want to get rid of sin, and they are not easily discouraged. From many outlying points in the different islands, requests are coming that a worker be sent to teach the truth. Surely God is going before His people by His Holy Spirit and preparing the soil.

Brother Breitigam, the president of the Central Southern Luzon Conference, was invited down for counsel in the purchase of a site for a new church. A very desirable location was found at a cost of \$2,050. One of our Philippine brethren contributed \$500 to the project, and the rest was raised through the Harvest In-gathering.

This field has been without a director for two years. The Mission Board seems to be having difficulty in finding some one to come, but it is one of the finest opportunities to be found in the world for a consecrated man who wishes to be used in the winning of souls. G. H. Murrin, who is located at Iloilo, thinks the East Visayan Mission is the most promising territory in the Philippines. Brother M. F. Wiedemann, with his men, has made an excellent showing in the book work. Our work in this mission field is well established.

In concluding, I must tell you about Brother Abdon. He is engaged in the transportation business, sending out from Cebu about a dozen trucks and automobiles daily. Another large company entered from Zamboanga, and set up a rival business. This, however, did not seem to detract in any way from Brother Abdon's success, and so they arranged for a big dinner, inviting a number of the business men, including Brother Abdon, with the view of submitting a proposition to him to unite with them, making him treasurer of the consolidated company. After much persuasion he finally agreed to unite with them on one condition, that they would keep the commandments of God.

"Oh, well," they said, "we cannot do that. We would lose our business on Saturday."

Brother Abdon answered, "That is what I am doing, and God is blessing me. If you men cannot do this, there is no use talking further."

S. E. JACKSON.

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MURFREESBORO, TENN.

As the result of my effort at Murfreesboro, Tenn., I recently baptized several people in the Stones River, near an old fort which overlooks the baptismal place. The country in and around this vicinity is quite noted for the decisive battles that were fought here during the Civil War. It seems indeed very good to be able to bury people in baptism with their Lord, in the very waters which, only a short distance from the scene, at one time flowed with blood when men were destroying each other's lives.

The interest at Murfreesboro is still quite good. Several people are deeply interested, and we hope that more will step out into the message. A number have been added to the church since it was organized a few weeks ago.

We solicit the interest and prayers of the people of God in behalf of the work at Murfreesboro. T. F. HUBBARD.

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DEFINITE RESULTS IN THE COLPORTEUR WORK

Bring People into the Truth

A COLPORTEUR working in the New England Conference says: "Thirty-one souls have taken their stand for the truth within the last month, and there are twelve more very much interested. Most of them believe it, but few have faith enough to take a definite and positive stand. Pray especially for them and for the new converts also. Lately, as I meet people who seem sincere, I ask them in regard to the Sabbath, and its has brought results."

When the year closes, this same colporteur will have sold and delivered more than \$4,000 worth of our good books in the homes of the people, and this in a

territory which would be considered extremely hard by most of our colporteurs. While doing this splendid work, he has at the same time supported himself and his family, and reduced to a minimum a large debt contracted while in the service of the world.

Writing from western Oregon, Brother R. E. Keller, the field missionary secretary, says:

"The Lord has not only blessed in selling books, but in bringing souls into the truth. I will say that the Lord has given us a band of truth-loving, God-fearing colporteurs this year, and they have been working to give to the world this message that we love. While our sales show a good gain over last year, our record of souls brought into this truth through colporteurs shows a much larger gain, and that is what counts—the leading men and women to make a definite decision to take their stand with us. That is what our colporteurs have been doing here in western Oregon. Already this year there have been thirty-one that I know of who have been led into the truth through our books. To the Lord be all the praise."

As surely as the Lord blesses the minister, so He will bless the faithful colporteur. Reports of this character are reaching us from various parts of the field, and they tell us in no uncertain tones that we are nearing the close of human probation, and that the Lord is doing a quick work in the earth.

There are many of our people now employed in the service of the world, who could successfully engage in this heaven-appointed work, and eventually share in the reward that, when Jesus comes, will be given "to every man according as his work shall be." W. W. EASTMAN.

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ITALY SETTING THE PACE

WE had one grand time in Italy. Most of the delegates present were colporteurs. In fact, it seems as if every member in Italy is a canvasser. This is the way it should be, and I am glad to know that Italy is starting out to set a good example for the rest of the world. I never met a more enthusiastic army of colporteurs in all my travels. Last year they numbered but twelve, while this year they number twenty-nine. And most of them are young people. They love the work, and are glad to be working for the Lord in this way.

"We Want to Go to Rome"

The two best lady colporteurs that we have in Italy asked permission to go to Rome to canvass this winter. We have decided to let them go. It takes courage to launch out into such deep water, but our colporteurs in Italy seem willing to tackle any city in the kingdom. This will be the first attempt to sell our literature in the "eternal city." The city of seven hills will soon have two colporteurs visiting every house, selling literature, telling the people to get ready to meet the Lord, who will soon appear in the clouds of heaven. This same literature warns them against the power they have made obeisance to for so many centuries. Like Paul of old they are going to preach the gospel in Rome, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence," no man forbidding them.

In the Waldensian Valleys

Another colporteur will work in the north, in the Waldensian Valleys, the land of ancient Protestantism. May the reading of our literature resurrect the old-time courage, and develop a people who will stand firm for the truth.

Signora Mussolini Buys Our Books

Brother Giuseppe Ferraro, who has been canvassing in the south of Italy, has had an interesting experience, which shows how enthusiastic the young men of Italy are becoming. He approached a fine-looking house, and upon entering the door, he was stopped by a tall and well-armed soldier. With the smile that wins and a confident look that opens every door, he said, "I am here to see Signora Mussolini."

The soldier stepped aside and let the colporteur enter. He soon had an interview with the wife of the prime minister of Italy, and sold her three books: "Mystery Unfolded," by Elder Conradi, "His Glorious Appearing," and "The Marked Bible," all in Italian. This is another evidence of what God is doing to bring our truth before the people of Italy.

J. A. P. GREEN.

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TABERNACLE MEETING IN SPOKANE

FOLLOWING a tent-meeting held at Spokane, Wash., the interest manifested was so great that \$5,000 was subscribed toward the erection of a tabernacle, most of this money being subscribed by people of the city. The building, 100 x 160 feet, was erected by voluntary labor, less than one hundred dollars being paid in salaries.

The Spokane Review, one of the leading daily papers of the Northwest, said concerning the meetings in the tabernacle:

"The fact that for seven months attendance at the week-day religious services ran from 500 to 1,500 persons nightly, while Sunday evening brought out as high as 4,000, makes this effort unique in Spokane. Scores of persons attended the tabernacle from points throughout the Inland Empire and Canada. Several families are on record as coming from British Columbia, and others from as far away as Walla Walla. It was not unusual to find in the audience, families living thirty and fifty miles from Spokane, who said they had driven in for the meeting and would return home that night."

The leading men of the community attended the meetings,—judges, lawyers, doctors, city officials, bank presidents, leading business men, almost all the clergymen, the mayor, and even the governor of the State, although this is not his home town. They seemed well pleased with the lectures.

The campaign, including the meetings

in both tent and tabernacle, continued less than a year, and during that time we were enabled, under God, to baptize 263 persons into the truth. The membership was so greatly augmented that a new church building became imperative, and a beautiful structure is in process of erection. It will probably cost from twenty to twenty-five thousand dollars. The new members have already subscribed quite a large sum toward the church building, and it is expected that it will be out of debt when completed, as they are paying as they build.

While we ascribe all the results to the blessings of God and the presence of His Spirit, we would mention the faithfulness of our associate workers. Elder J. S. Rouse, the president of the conference, rendered invaluable assistance in every way. He supervised personally the erection of the tabernacle, which was pronounced the finest ever erected in the city. John Ford, and afterward William Jensen, rendered solos and led the congregational singing, which made the musical side of the campaign a decided success.

Sisters C. T. Everson, Mabelle Gage, and Mary Engeberg were the regular Bible workers, whose untiring efforts from home to home contributed so much toward making results possible. Besides these were three other sisters, E. Schrank, E. Gehring, and E. M. Fries, who worked part time or contributed their services. Their services were much appreciated. Elder E. Swanson, the Swedish minister located here, also co-operated very fully in the meetings.

We are at present in the midst of a tabernacle campaign in Walla Walla, and would very much appreciate the prayers of the readers of the REVIEW for the success of God's work here.

CHARLES T. EVERSON.

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EDUCATIONAL NOTES

THE silent hour, or silent period, has been a distinctive feature of student life in the Seventh-day Adventist school home since the early days of Battle Creek College. Most of the students live two in a room, and there are usually many rooms on the same floor. Pressure of the daily routine tends to crowd out that indispensable factor in student life,—private devotion.

To assure privacy, no interruption, and regularity for such devotion, it is the custom of our school homes to provide a period of twenty minutes or half an hour in the evening or the early morning, during which one of the occupants of a room remains in the parlor or gen-



Interior View of the Tabernacle, Spokane, Wash.

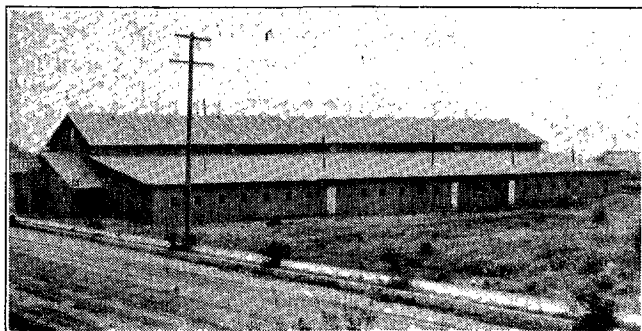
eral study-room, while the other may engage in secret prayer, meditation, and personal Bible study. Then during a second period the students exchange places.

This good practice is called freshly to mind by a report from far-off New Zealand, where possibly the southernmost Seventh-day Adventist school or schools in the world are located. The report mentions a "time in private devotion between 5:30 and 6 A. M., our usual silent period." Information is not at hand as to how uniformly this provision is being carried out in our many school homes at present, but it is one of the most important items in the daily program, and should in no case be neglected.

THE island of Guam has been a possession of the United States for twenty-five years, but only the other day did the first American teachers arrive on the island, five in number, carrying up-to-date textbooks with them, to modernize the education of the native Chamorros. They will start a normal school to train native teachers in English and in principles and methods of teaching. There are 2,500 children in the sixteen schools, with 62 native teachers in charge. The remarkable proportion of one third of the revenues of the island is devoted to educational work. Conditions are so primeval in some parts that the two school inspectors must ride through the jungle on bulls to reach some of the schools. Medical officers of the navy examine the pupils healthwise, and provide treatment in the navy hospital. The natives are rallying to the support of the schools, one instance being cited in which a group of Chamorros went to the beach and dragged a 70-foot spar, washed up from some wreck, for many miles to set up as a flagpole for one of the schools; and another where the people voluntarily came together and painted the school building.

Natives will respond in like manner in any part of the world, where they are given opportunity to help in constructing and bearing the costs of a school. This remote island is one of the uttermost parts of the earth that must be reached by the message, and if by the message, also by the Christian school. The isles are waiting for His law.

THE remarkable influx of foreign nationalities into America the last few decades has a significance to our world-wide work not fully appreciated by all. Two concrete instances will illustrate:



Outside View of Tabernacle at Spokane, Wash.

A certain "Nathan Vlodinger came to the United States thirty years ago, a penniless immigrant. Today he sailed on the steamship 'Paris' with \$20,000, which he intends to spend in the establishment of a school for Jews in some Rumanian city." After he had secured a competence, his heart turned to his people whence he came, and he goes back to invest his earnings in their behalf.

When I was in Greece as a missionary some years ago, I chanced to meet on a street of Athens one day a Greek who was distributing religious literature. He proved to be a business man who had spent a number of years in America, and while here learned and accepted the Millennial Dawn doctrines. He then sold out his business, and returned to Greece to spread a knowledge of his newly found faith among his countrymen. At his own expense, he had much of the literature translated, established a depository in Athens, and both by studies at his office and by personal work on the streets was doing his best to teach the faith he had espoused.

These two men are typical of all nationalities who come to us across the water. Is it remarkable that the spirit of prophecy recognizes the missionary value of this element among us? "There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. . . . [God's] blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who, with proper encouragement, would bear to their own countrymen the knowledge of the truth."—*Counsels to Teachers*, p. 515.

Herein lies our justification in maintaining schools especially for the foreigners among us. I was surprised and gratified while in Europe recently to hear Elder L. H. Christian say that during the last three years about ninety workers had gone from America to Europe, and that a large majority of them were from our foreign seminaries. But many from these schools have gone to other distant fields as well, some being on the water as I write. Let us remember with our prayers and our support the work of Broadview, Hutchinson, and Clinton seminaries.

W. E. HOWELL.

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ITINERATING AMONG THE SOLOMON ISLANDS

EARLY on the morning of August 6, eleven white workers and our little boy boarded our Australasian missionary ship "Melanesia," at Telina wharf, Marovo Lagoon, Solomon Islands. As the anchor was taken up, we waved good-by to Brother and Sister Gray and their little Amy as they pushed off in their launch to go in a different direction. Brother and Sister Barrett and Brother Martin had left the afternoon before for Batuna, the new training school site.

The sail up the beautiful Marovo Lagoon was pleasant, but as we neared Hili bar, the sea was not quite so smooth, and we were all glad to reach the Viru entrance a few hours later. At Viru we all went ashore, and were entertained in the home of Brother and Sister Anderson, who left the ship here, and who have charge of the Viru district.

Next morning at six o'clock all were aboard again, and after a farewell to

Brother and Sister Anderson, we left for Ugehe, which was reached after a quick, though rough trip. We were glad to be safe at anchor for the night, as there was a heavy southwest storm.

At Ugehe Brother and Sister Wrigley left the ship, also Brother and Sister Archer, who are relieving Brother and Sister Wrigley for a few months while on furlough. The malaria has told on the strength of these two workers, and it is thought best that they should be granted some time in a suitable climate to regain their strength to carry forward their work for the Master in the Rouviana district.

At 4:30 A. M. we left this harbor for another day's run on rough seas until we reached Gizo, the government port. After visiting and attending to a few matters of business, we retired, ready for an early start the next morning, as it was Friday, and we were anxious to reach Dovele in time to make some preparations for the Sabbath. From Gizo to Dovele the weather was more calm. Here a large church building is under construction. We were glad to spend a quiet week-end with the Dovele church.

At 3:30 P. M., Sunday, we left Dovele in time to make Lambulambu harbor before dark, where we anchored for the night. The next morning we set out on a long day's trip to Choiseul, where our native boy, Jugha, pioneered with the message. As we came along the coast of Choiseul, we encountered heavy tide returns, which made navigation very dangerous, but with God's care over us we passed safely through them all.

Almost as soon as we anchored, Jugha and some of his boys from the Ghoghobe Mission came aboard, and reported all well at the mission. Jugha looked well, but has a sore on his wrist which prevents his doing much manual work. Here we all went ashore in the dinghy, and walked through the villages and gardens, and also visited every house to shake hands with those who were too shy to come outside. The women were busy cooking taro for the evening meal. Later we all gathered in the church for worship. Their singing in the English language was quite good.

At the close of worship we returned to the "Melanesia," with Jugha and a number of his men, who were interested in the "ship with the fire." (Recently the boat had had a new steam engine installed, taking the place of the gasoline engine.) Though we could not understand their words, the expression on their faces told us that it was all very new and wonderful to them.

At Ghoghobe the people are beginning to use the white man's medicine, so we had quite a number come with their ailments for help. We gave Jugha a supply of simple medicines, and a bundle of old linen (kindly supplied from Australia).

The next morning after worship we set sail for the next mission on that coast, Jugha and his men piloting the way. As we wanted to reach the farthest mission before dark, we decided to pass Sisiata and anchor at Vio, about one mile farther on. Here we found Nangaha and his people. They were very much pleased to see the "Melanesia" in their harbor, for they had joined the Juapa Rane Mission, and claimed an interest in the vessel. Nangaha has built his mission on a very steep hill. It was quite difficult to climb so high, but we were repaid for our ef-

fort by the beautiful view. We were able to visit the homes of six married couples who had built their new houses on the hill near the meeting place.

At present one building serves for schoolroom, church, and boys' home, also a home for the teacher. Space is being cleared for a church and a teacher's home. As so many live about the harbor, it was decided to hold worship on the ship. Quite a number of men attended, but no women. After worship the Choiseul boys sang three hymns in their own tongue. These had been translated during the day by Mr. Wicks, with the help of Jugha and a Choiseul man who understands the Marovo language. The boys were so pleased to have something in their own language, that as soon as several copies were typed they began at once to learn them. These three hymns will help them to learn to read and spell in their own language, until such time as more translating can be done. The Choiseul language is hard, and the teachers are finding difficulty in acquiring it.

Nangaha received a supply of medicine, old linen, chalk, and a packet of nails to help with the church building. All the churches in the Solomon Islands are built of native materials.

The following morning Nangaha came aboard early, and after worship he went with us to Sisiata, the mission where Kioto is located. Everything here was neat and clean. The mission had been established but three months. There is a Sabbath school membership of fifty-eight, and twenty of that number had already given up the use of tobacco, betel nut, and unclean foods. This is a great victory for the message of health reform here in the Solomon Islands.

All the women and children were sitting on the veranda of the meeting house, waiting to greet us. Some were a little backward at first. Shaking hands was quite a new custom to them, and this was the first time they had seen a white woman and child.

After only a few hours ashore, during which time a meeting was held and a visit made to all the homes, we had to leave, in order to reach Jugha's place to anchor for the night. The usual supply of medicines, linen, chalk, and nails given to those building churches, was left here.

We spent the evening talking with Jugha and his boys, who had followed us on the ship for three days. We were glad to hear that the old priest of this village had come from the hills several times to visit the mission, and had attended Sabbath school the last three Sabbaths. We hope soon to see him a true member of the mission.

As the hour was late, we said good-by to our Choiseul friends, also to Gorupava and Manovake, two young men from the Dovele school, who are starting work on the opposite coast of Choiseul. Jugha will accompany these two teachers to their stations, and as they go they will search out the passages and anchorages suitable for the "Melanesia" on her next trip. These waters are dangerous and uncharted. We look forward with interest to visiting these two boys and their new mission very soon. They will probably acquire the language of the people readily, for it is much like the Dovele language.

Before 6 A. M., August 19, we were off through several tide rips, and then into the open sea. With a good breeze be-

kind us we made our Ramata Mission in quick time. Here we spent a pleasant time with the people. It always cheers them to have a visit from the "Melanesia." Ramata Mission is like some of the little companies at home, the visitor very soon notices that there are no young people here. Where are they? Away in school, training for the Master's service. One little woman who is quite alone, came up to shake hands, and with tears in her eyes she asked, "Where is my girl?" Her girl is in school at Telina. At present she is a faithful helper in our home. These people love their children, and it is as great a sacrifice to part with them as it is for people in the homelands.

August 20 was calm, and we were away early, homeward bound, reaching Telina at twelve-thirty, in time to prepare for Sabbath.

Thus ended a twelve-day trip, in which we visited nine missions and two ports, and covered about 380 miles. We felt God's care over us during the journey, and praise Him for His opening providences, and for the wonderful way these ignorant people are turning from their heathenism and evil ways, and accepting the light of this everlasting gospel.

Mrs. H. P. B. WICKS.

* * *

SOUL-INSPIRING EXPERIENCES

A New View of the Bible

"I CANVASSED a man about 7:30 the other evening. He said he hadn't room to keep me overnight, but when he found that I was a Seventh-day Adventist, he declared that he would make room, for he wanted to talk with me.

"He kept me up until nine o'clock asking questions. He ordered a book, and said he would be glad to read any other literature I might send him. He had been studying Spiritualism, but when I left him he said I had given him a new view of the Bible."

Wanted Light on the Sabbath

"Just a few lines to let you know how the Lord has blessed me in the past week. Oh, how I love this work! And don't you know, dear fellow worker, that when we are out working for souls, we are accompanied by heavenly agencies? . . . Let me tell you of one experience:

"I delivered a 'Bible Readings' to a woman. She said, 'What I want to know is about this Saturday keeping.' Oh, how I did pray silently to our heavenly Father for help, which He readily gave me. I told the woman that the subject of the Sabbath was taken up in the good book she had just received. I then asked her to study the book and let the Lord lead her. I also asked her to kneel with me in a season of prayer, which she did, and while I prayed I could hear her weeping. When we arose from our knees, the tears were streaming down her face, and she said she would study. I thank God that He can use me, unworthy as I am, to place this message in the hands of the people."

Colporteur's Visits Appreciated

Often colporteurs feel that their work is not appreciated, but there are many who feel as expressed in the following experience, though they may not have expressed it in words:

"I canvassed the lady of the house and her visiting friend, and received an order from each. When I was leaving, the lady said to the visitor, in my presence, 'Visits

like this are what we need; we should have more of them,' and invited me to be sure to come again."

Silent Prayer Effective

"For the first time in years I feel that I am getting into the right work. I have had a number of good experiences. Today one lady told me that she could not take the book, but as I knew she wanted it, I dropped my head a moment and lifted my heart in silent prayer, and then said as I prepared to write in my prospectus, 'What is your address?' She gave me the order. To the Lord belongs the praise."

Touching Expressions of Gratitude

"I had a wonderful experience in one home this afternoon. After I had canvassed the woman, she said that she liked the work very much, but as she was intending to start for California soon, it would be impossible to get one of the books. The conversation drifted to the things that are taking place in the world today. I told her what we believed concerning them, and she drank in every word. We had a wonderful talk together. Then we had prayer, and when we arose, her eyes filled with tears as she said, 'Oh, I am so glad you came! I wanted to know these very things you have told me.'

"So I feel it has been one more day's work for Jesus; one less of life for me, 'tis true, but such a wonderful day after all. I am not in the least discouraged. My heart is singing praises to God for His goodness and His wonderful works to the children of men."

Truly those who engage in the work with hearts full of love for the Lord, enjoy soul-inspiring experiences.

W. W. EASTMAN.

Appointments and Notices

REQUESTS FOR PRAYERS

A request comes in from California for prayer that a sister may be healed.

From North Carolina comes the request that a sister may have her eyesight restored.

A sister who is suffering with a nervous trouble desires prayer that she may be restored to health and be able to serve the Master in His cause.

Another sister writes requesting prayer for her family, who are scattered, that they may keep the Sabbath holy and be prepared to meet Christ at His coming.

* * *

PUBLICATIONS WANTED

Mrs. Inez O'Connor, 1524 Seventh St., Santa Monica, Calif. Continuous supply of *Signs of the Times*, *Watchman*, *Youth's Instructor*, *Little Friend*, *Life and Health*, *Liberty*, and *Present Truth*.

A. L. Rice, R. R. 2, Kimberly, Idaho. Continuous supply of *Signs*, *Watchman*, and *Present Truth*. Those who have been sending papers to Brother Rice will please note that his address is changed from Box 67, Jerome, Idaho, to the above address.

OBITUARIES

Coney.—Henry Coney was born in Beeton, Wis., Nov. 12, 1846; and died in Phillips, Wis., Oct. 25, 1923.

C. J. Tolt.

Dayton.—Didymus D. Dayton was born in Oneida County, New York, March 17, 1837; and died at his home in Lodi, Calif., Nov. 3, 1923. His wife, two sons, and one daughter survive him.

W. A. Sweany.

O'Neil.—Clarence O'Neil was born in Kansas City, Mo., Jan. 28, 1899; and died in Butte, Mont., Oct. 6, 1923, as a result of an accident in the Stewart mines, where the young man was working. He is survived by his wife and baby, and his mother.

Grace Greer.

DeFerrari.—Maria DeFerrari was born in Italy, April 22, 1889; and died at her home in Groveland, Calif., Nov. 10, 1923. Of her twelve children, seven survive, together with her husband. She, with several of her children, became Adventists about twelve years ago.

W. A. Sweany.

Bickle.—Mrs. Mae Hansen Bickle was born July 24, 1876; and died at her home in Fort Atkinson, Wis., Nov. 14, 1923. She was united in marriage with Wilfred C. Bickle in 1893. Her death is mourned by one daughter and her husband, two sisters, and other relatives.

I. J. Woodman.

Anderson.—Mrs. Amelia Anderson was born Sept. 18, 1868; and died Oct. 27, 1923. She accepted the truth in New York City, and united with the Manhattan church, which is now the Temple church. She leaves to mourn her death, her husband, daughter, two sisters, and one brother.

Carlyle B. Haynes.

Dana.—Mrs. Nancy Jane Williams Dana was born in Caledonia, Ohio, April 13, 1833; and died in St. Louis, Mo., Nov. 12, 1923. She lived in Kansas for fifty years. It was on a Kansas farm that she accepted present truth forty-seven years ago. Her husband preceded her in death a few years ago.

Bryan D. Robison.

(Central Union Outlook, please copy.)

Helms.—Mary Helms was born in Hanover, Germany, Dec. 10, 1835; and died at the home of her daughter in Gerald, Mo., Sept. 12, 1923. The funeral services were conducted at Bland, Mo., where she was laid to rest by the side of her husband and son. Her death is mourned by three daughters, nine grandchildren, twelve great-grandchildren, and three great-great-grandchildren.

W. F. H. Schroeder.

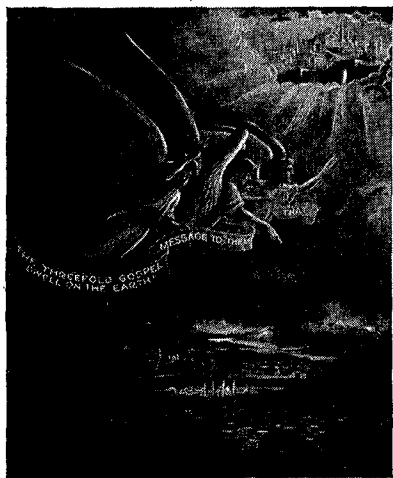
Matson.—Edith Marie Matson, one of the pioneers in the work of combining the Bible work with that of the missionary nurse, died in Takoma Park, D. C., Nov. 15, 1923. Edith Nord was born in Sweden, Feb. 4, 1879. She came to the United States from Sweden in 1895, and with her parents made Chicago her home. Through the influence of her brother, now Elder G. E. Nord, she attended an Illinois camp-meeting, where she accepted the message. She entered the nurses' training course of the Chicago Branch Sanitarium, graduating in 1903. After doing institutional and private nursing, she attended a Bible school conducted by Elder Mortenson in Chicago, and later attended Union College. She then engaged in Bible and missionary work in New York City for several years. On June 3, 1911, she was married to Carl H. Matson. They connected with Broadview Seminary, he in charge of the building construction work, and she as matron of the school. In this capacity they served for two years.

One child, Ruby, and her husband, mourn the loss of a kind and devoted Christian mother and wife. Mrs. Matson also leaves to mourn her death, her father and mother, three brothers,—Elder G. E. Nord, president of the Scandinavian Union Conference; Albert and Charles Nord, both of Chicago,—and two sisters.—Agnes Nord, of Chicago; and Mrs. P. E. Brodersen, of Takoma Park, D. C. Sister Matson was a deeply spiritual and conscientious Christian woman. She loved her Lord dearly, and untiringly spoke of His love and goodness to her. During her last illness she read her Bible much, read through all the "Testimonies," and the other principal books by Sister White. Only a few minutes before she breathed her last she exhorted her husband to be faithful to the Lord, and to bring up their little daughter in the fear and admonition of the Lord. The funeral service, conducted by Elders W. A. Spicer and P. M. Wilcox, was held in Takoma Park, attended by many friends and a body of nurses from the Washington Sanitarium. The remains were taken to Chicago for burial.

W. A. Spicer.

HOME
MISSIONARY WORKERS'
CALENDAR
1924

Jubilee Year of Foreign Missions in the Advent Movement—1874-1924
"The calendar takes you to the homes of Seventh-day Adventist missionaries around the world
"to tell you how they are doing you" (Jan. 1924)



"This gospel of the kingdom shall be preached in all the world for a witness unto all nations and THEN SHALL THE END COME!"—JESUS.

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS, HOME MISSIONARY DEPARTMENT
SACRAMENTO, CALIF.

1874 THE JUBILEE 1924

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Facsimile Reproduction of Cover

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WASHINGTON, D. C., DECEMBER 13, 1923

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

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

MISSION BOARD NOTES

ELDER J. W. CHRISTIAN reports that the Chicago Conference has not only reached its goal in the Harvest Ingathering campaign, but bids fair to run three or four thousand dollars over.

THE representatives who were in attendance at the Autumn Council have in their visits to the churches greatly cheered the brethren and sisters who have heard their reports. Those of our people who had the privilege of hearing Elder I. H. Evans, from the Far East, speak here at Takoma Park, and in New York, and at centers on his way west, returning to China, have been profoundly moved by his outline of the needs of the great field that he represents. Elders L. H. Christian, J. C. Raft, and G. W. Schubert, from Europe, have likewise traveled to the West, and along the way have met our people in various conferences and told the story of needs and providences in Europe. It is truly wonderful how God is blessing in that stricken continent. Surely these visits by personal representatives from fields beyond, forge new links that bind us in our sympathy and prayers to the work that we are manning with our sons and daughters and supporting by our means from America.

Two missionary families sailed on November 13, returning to their chosen fields; viz., Mr. and Mrs. G. L. Gulbrandson, on the S. S. "Aquitania," from New York to England; and Elder and Mrs. H. M. Lee and two children, on the S. S. "Taiyo Maru," from San Francisco to Korea.

ON November 22 Mr. and Mrs. Clayton H. Palmer, of Michigan, sailed from New York on the S. S. "Vauban" for Brazil, where Brother Palmer is to connect with the Brazilian Seminary as commercial teacher and assistant business manager.

ELDER AND MRS. H. H. DEXTER, of California, sailed from New York, November 27, for Europe, Brother Dexter to engage in work in French Switzerland.

ELDER AND MRS. I. F. BLUE sailed from New York on the S. S. "Majestic," November 24, returning after furlough to their work in India.

MR. H. L. FERGUSON, with Mrs. Ferguson and their little one, of California, sailed from New York, November 24, for England, en route to South Africa. It is expected that they will connect with the work in the Belgian Kongo.

DR. H. C. MENKEL sailed from New York for England on November 28, the doctor's family having preceded him a little time ago. At the expiration of their furlough period they will return to India to resume their work at Simla.

C. K. MEYERS.

* *

THE MINISTERIAL ASSOCIATION

OUR ministers, Bible workers, and evangelistic laborers in every branch of the cause will greet with joy the opening of a department which will appear from time to time in the REVIEW AND HERALD under the direction of Elder A. G. Daniells, to be devoted to the work of the ministry.

For years those engaged in evangelistic work have desired a means of drawing closer together for study and helpful discussion of this greatest of all departments of our work. We thank God for the upbuilding of the work in the publishing department, in the educational, young people's, medical missionary, Sabbath school, and home missionary departments, with their activities touching an army of workers in the cause. It has been proposed that the ministerial and evangelistic work, which is so inclusive of all other lines of activity and leads them all, should have the benefit of this departmental provision for study and interchange of experiences and ideas.

At the last General Conference the idea of such a department on a limited plan of organization was approved, and a year ago, at the Autumn Council, Elder Daniells, the secretary of the General Conference, was released from the detail secretarial duties in order to lead out in the efforts for a general spiritual revival, and in this work of strengthening the hands of our ministry. The conferences have been taking an active part in the spiritual uplift work the last year. This field work has kept Elder Daniells necessarily away from the General Conference office, so that only now has it been possible really to launch the Ministerial Department to which the REVIEW is to give space from time to time.

In the meantime, in later councils, the idea of a Ministerial Association has been developed, Elder Daniells acting as secretary, with a strong council of ministers as associates.

We know that this department will appeal to the evangelistic workers in all the world. Ever since the Lord Jesus took the first steps in the organization of His church in New Testament times, and ordained the twelve and then the seventy, the work of God has been extending into new fields by the ministry of the word.

It is a wonderful word that God has given to us in Holy Scripture. Every word of God is a living word, the seed of the kingdom, and every believer is to have a part in sowing that seed. But as Jesus called out some to give their whole time to the ministry of the word, so now an army of workers have been called out under this third angel's message to give their time wholly to preaching and teaching the word.

Never does the gospel worker reach the point where he does not need to study and pray in order to be a more efficient worker for God. We are called to shepherd the flock of God, and to lead the whole church in soul-winning activity. As now this Ministerial Association begins actively to function as a help and guide to us in the service, may every worker take advantage of this privilege to co-operate to the fullest extent. With the call of the hour to God's people to consecrate themselves more fully than ever in life and heart and soul and all to the winning of souls, may we as ministers and evangelists be granted grace to lead our brethren and sisters in this consecration, in prayer, in self-sacrifice, and in renunciation of everything in this world that would hinder the inflowing of the grace of Christ, and weaken us as ministers in our spiritual experience and in soul-winning service.

W. A. SPICER.

* *

HOW OUR PEOPLE ARE HELPING

REPORTS are continually coming to us, telling of the willing purpose of our people to gather means for the cause and to give even to the point of sacrifice. We glean a few statements from different parts of the field.

Elder Morris Lukens writes:

"I have received several general letters from you, also the one that you recently sent out under the title, 'The General Conference Present Financial Situation and Plans to Increase the Income.' I was glad I received this just when I did. We had our union conference committee meeting this week, and we laid definite plans to carry out many of the suggestions made in this paper.

"I am glad to tell you that all our workers have agreed to take part in this Week of Sacrifice. I have met with most of the conference committees, and they have agreed to this.

"I believe that more of the surplus tithe will come in than the \$6,000 that we mentioned at the time of the Fall Council. I wrote you last week that Western Oregon had doubled its amount.

"You will be glad, also, to know that we have adopted the weekly card pledge, and are going to try to do all we possibly can to keep up our offerings."

Elder H. H. Hicks, president of the Iowa Conference, writes:

"Your letter concerning the Week of Sacrifice and the Annual Offering, received, and I assure you that we are endeavoring to do all in our power in Iowa to bring some very liberal offerings into the Lord's treasury before the end of the year. All our conference workers have pledged to give one week's salary to missions, and our church elders and leaders during our recent meeting voted to give a similar offering,—either to give their salary or one week's income,—and have further agreed to do all they can to get our people generally to do the same.

"The Lord is blessing us in our Ingathering work. One brother set his personal goal for \$3,000 in thirty days in the Ingathering campaign, and under the special blessing of God he was able to bring in \$3,040 in twenty-eight days.

"I am confident that during the last two months of this year we shall receive an unusually large amount for missions."

J. L. SHAW.