

The Advent Review and Herald Sabbath



Vol. 100

Takoma Park, Washington, D. C., December 27, 1923

No. 52

THE GOSPEL TO ALL NATIONS

Sometime

SOMETIME when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours and mine
Pours out this portion for our lips to drink.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the chalices of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we shall say, "God knew the kest!"

— May Riley Smith.

Comment on Current Events

THE extent to which conditions have reverted to the barbaric state in portions of the world, is shown by the springing up of piracy on the Black Sea. It is reported that seafaring men are terrified by the violent deeds that are being committed on its waters.

The story is told of the capture and destruction of one ship laden with turpentine and bound from a Bulgarian port to Constantinople. A few miles out she was overhauled by two powerful motor boats. The captain, not liking the appearance of these craft, crowded on all sail, but the boats were too swift for him. Coming up on either side, they fastened to the ship with grappling irons, and the crews swarmed aboard. The men on the vessel were overpowered and lashed to the boat davits. Then the pirates rifled the ship, carrying away some 26,000 golden Turkish pounds, and as a concluding act set the vessel afire. Only one member of the crew succeeded in working himself loose and escaping.

Such deeds of wanton cruelty are associated in our minds with the wild days before civilization gained the far boundaries it is supposed to have now. Evidently its conquests are not so secure as men once thought. The fierce, incontinent spirit spoken of in 2 Timothy 3, shows itself increasingly.

* * *

THERE is little question that those who would close all parochial schools and compel every child to attend public institutions, mean well, but there is a possibility that one very important effect of this move has not occurred to them. It is well known that the chief end they wish to achieve is to destroy the effect of Catholic education. The Roman Catholic schools are the real mark at which they aim. But from the present relation of Catholics to the public school system it is quite clear that closing the private schools would not produce the desired result. In localities where Catholics are strong, they might either take over the control of the public schools bodily, or exert an influence that would have much the same effect.

This is emphasized by a recent survey of the school situation made by the Russell Sage Foundation. Father J. J. Elliott Ross, speaking December 9 in St. Matthew's church, Washington, D. C., is authority for the following statement:

"The study of the Russell Sage Foundation that computed an index number for the public schools of all the States, shows conclusively that they are most efficient where Catholics are strongest. The five States with the highest index number were Montana, California, Arizona, New Jersey, and Washington. According to the United States religious census of 1916,—the latest we have,—the percentage that Catholics formed of the total church membership in these States was, respectively 58.4, 55.35, 72.4, 59.1, and 34.3. Surely, if Catholics were using their influence against the public schools, it ought to show up in a State where they form nearly three fourths of the church population, as in Arizona; or where they form more than half, as in Montana, California, and New Jersey.

"On the other hand, the five States reported by this investigation as having the least efficient public schools, were States where Catholics are negligible. They were North Carolina, Alabama, Arkansas, Mississippi, and South Carolina."

It is not difficult to see that only a very slight maneuver is necessary to put the Catholic Church in the position of fostering the public school system even more zealously than the societies that make it a rallying cry. If these men do not desire to wake up some morning and find the public schools neatly tucked away within the fold of the church, they would do

well to move with caution in promoting a campaign that is calculated to send Catholics afield in search of just such a lamb to shelter.

* * *

NOT so long ago a fuse blew out, or something equally trivial happened in one of the power houses supplying current to New York's subway trains. As a result, traffic was disrupted, and the life of the city ran bumpily for hours.

When the shopmen struck, a few months ago, something like panic seized city dwellers in sections of the country dependent almost wholly upon train service. Noses were counted, and experts set hastily to work to determine how many pounds of beans and bottles of milk each person could have and for how long, in case the new kind of siege developed.

A few days since, an automobile stalled on a crossing of the New York Central Railroad. The second section of the Twentieth Century Limited, running ahead of the first, struck the automobile. The first section, seeing the burning wreck of the machine, stopped to investigate. The third section crashed into the first, not seeing the red flare and block until too late to stop. Nine persons were killed and many injured.

Men have built up a wonderfully complicated machine in the modern interlocked system of living, but it doesn't take much to throw it out of gear.

* * *

RUNNING an automobile on charcoal is a late German feat. A steel cylinder two feet in diameter and four feet long was filled with charcoal. The contents were ignited, and the resulting carbon monoxide was fed into the cylinders in place of gasoline. No carburetor was necessary. On the gas produced at one charging, the motor drove the car steadily about the city for seven hours. If anything, the performance was smoother and more flexible than with gasoline, it was reported.

The search for new and improved means of transportation goes on. Men are not yet satisfied with the speed and comfort with which they run to and fro.

C. A. H.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

Vol. 100

DECEMBER 27, 1923

No. 52

Issued every Thursday

Printed and published by the

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

TERMS: IN ADVANCE

One Year	-----\$2.75	Three Years	-----\$7.75
Two Years	-----5.25	Six Months	-----1.50

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec 1103, Act of October 3, 1917, authorized on June 22, 1918.

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

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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 27, 1923

No. 52

Our Own Brethren and Sisters in Need

W. A. SPICER

It is certain that we are in the time of "distress of nations, with perplexity," which was to come just before the end. In countries once strong, the normal conditions of life have broken down. Money values have disappeared. Unemployment has become a menace to society. In Central Europe, financial chaos is bringing millions into hardship and want.

Those who read the newspapers know that whatever the national and international adjustments may be, cold and hunger will take heavy toll of life this winter in Germany. And more than twenty thousand of our own brethren and sisters, as loyal and true to the message as any of us, and hard working and industrious, are living in the midst of these conditions. We must help them to survive the winter.

These brethren are generous and liberal. They have always been strong supporters of the work of God, and have given freely to the missionary cause. But now their money can do nothing beyond their own borders. It is of no value outside. That is one reason for our own crisis in missions. We must stand by the mission fields in Africa and Asia that our brethren in Europe formerly carried.

But aside from all this, we must help our brethren in their own need. They have always been generous in helping one another in times of distress. Now the peculiar condition is that those who in former years had something with which to help their brethren in need, find the money they have saved up is of no value. Last summer one brother told us that several years ago he had \$3,000 laid by, the savings of a lifetime. "This morning," he said, "I could not buy a breakfast with it." This situation levels everything. It is only the daily wage that counts; and with the confusion and overturning of affairs, we can well understand the difficulties into which Sabbath-keeping people are plunged.

Our own workers will be in need of help. Faithful as the European brethren and sisters have always been in bringing in the tithe for the support of the work, the chaotic conditions now are forcing the workers into hard places and actual want. Writing the other day from a field beyond Germany, Elder W. K. Ising, secretary of the European Division, said:

"I shall be back at the office in about a week, returning by way of Berlin, though this is not to my taste just now. Conditions are fearful, and the situation with our workers is grave. We must help them financially, and launch some relief campaign. One brother writes that with his weekly salary early in October of 2,800,000,000 marks he could buy just three loaves of bread, one pound of fat, and a little milk for their baby. Professor — writes that his weekly salary has been something like \$1.50, and his family are destitute. These

things must be looked into, and without delay. A grave responsibility rests upon us; we must not let our workers starve."

Knowing that these conditions would surely be upon our brethren this winter, the Autumn Council at Milwaukee took the following action:

"In view of the economic distress of Central Europe and the suffering and need of both workers and church members in large sections of the European field,

"We recommend, That appeals for a relief fund be made to our brethren in North America, Australasia, and other divisions, utilizing our denominational papers and such other agencies as may be thought best, fully to inform our brethren of the urgent need of immediate assistance for these stricken countries."

So, brethren and sisters, let us respond, and that quickly, with gifts of personal help to our brethren and sisters and workers who face the hardest winter of their lives. On the last page of this REVIEW the General Conference treasurer gives instruction as to how our gifts are to be handled. They are not a part of the regular offerings for missions, naturally. This relief fund is for special help to the brethren and sisters in Central Europe in this time of distress.

It was voted also at the Council that some help, as needed, should be available from this fund for restoring damage done by the earthquake in Japan. Thus we shall lend a helping hand to that field also. But this will not be a large amount. The great need of relief now is in Central Europe, where many thousands of our brethren and sisters are struggling with conditions that are almost indescribable.

Let us in America and Australasia and other lands stand by these brethren of ours and their families in their time of need.

* * *

Central Europe in Chaos

L. H. CHRISTIAN

SHORTLY before we left England, September 29, to attend the Fall Council in Milwaukee, we noticed the following in a thoughtful editorial in one of the large conservative London papers:

"Europe is dying. Europe is doomed. Nothing can save Europe. It is past praying for. It is hopelessly and helplessly Balkanized. It is breaking up from Paris to Petrograd and from Rome to Athens. Europe is now in a state of war, and will be in a state of war for many decades. Europe will be cast finally into a caldron of destruction and anarchy."

To some these words a month ago might have sounded too strong, but now all must accept them as a sober statement of fact. Returning from Poland and the East, we passed through Berlin on September

23. There was then such a tension and dread, such a strain of pent-up passions and hatred and revenge, in Europe as we had never before seen. Everybody spoke of coming riots, revolution, and war. Indeed, there were then bread lines, butter lines, potato lines, everywhere, of hungry people waiting all day for a little food. Wages were often so low that a workman could hardly buy one pound of bread with the wages of an entire week. Our people were in great need.

But as every reader of the REVIEW will have noticed, conditions are getting worse and worse every day. There are not only food riots, strikes, and disorder in many places; there is open revolt and war. Of the political phase we have nothing to say. Nor does it help us to argue as to who is to blame. We must think of our dear, suffering, destitute fellow believers. They are God's children. These brethren with their wives and hungry little ones have not brought on this fearful distress. But they are starving, and they are helpless.

We have just had word from one of our most experienced leaders in Europe, and he writes that even now 20,000 of our people and workers in Europe have not enough to eat, and the winter — one of the blackest winters Europe ever faced — is upon us. It will require more than \$100,000 as relief funds to keep our brethren and ministers alive in Central and Eastern Europe this winter. Shall we not help them? They love us and they love this message.

All money coming in will be distributed only to the needy, and with the greatest care, by faithful men. American dollars go a long way in the cheap money of Europe. Ten dollars will keep a child nearly four months. We pray that God may bless His people as they help the poor and needy in Europe. Ps. 41:1-3.

* * *

The Power of Prayer

GEORGE B. THOMPSON

THE apostle Paul says, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Rom. 15:29.

What a blessed assurance is this for the minister of Christ! It is for this kind of ministry that our churches are crying. It will revive the pilgrim, long in the way, to sit under the power and influence of such a ministry. Such a ministry will revive and save the youth.

Brethren in the ministry, we need a heavenly baptism that will accomplish all this and more for us. When Peter spoke on the day of Pentecost, tracing the fulfilment of two lines of prophecy, the people's hearts were pierced, and they cried out for salvation. Three thousand were converted and turned unto the Lord. Preaching the prophecies today, showing their fulfilment and the near coming of the Lord, ought to produce like results.

Many times in my ministry, preaching the truths of the message the best I knew how, I have felt sad to see the people careless and indifferent, and while admitting the truth, with apparent unconcern turn away from the light. It is of no use to say the people are worldly and their hearts are hard. Hearts were hard in the days of Peter. He was preaching to the crucifiers of Christ; and if God could move men's hearts then, He can now. Why does He not?

The following interesting incident points us, I believe, to the secret of success in the work of God, not

only as ministers and workers, but as local leaders in our churches as well:

"I shall never forget a scene in Tremont Temple, Boston. Every seat was taken; the platform back of me was packed with leading ministers of Boston and New England. In front of me were leading men and women in the social, business, and political life. I took up the program to announce the next speaker, as I was chairman of the convention, and I saw the name of a woman. In those days I was prejudiced against women speaking in public. Furthermore, this woman, I knew, had had almost no experience in public address; she had only been a real Christian a very short time, though she had been a nominal, worldly Christian for years. But I had to announce the program, so I announced the name of this woman as the next speaker, sat down, buried my face in my hands, and commenced to pray that God would save the meeting from disaster.

"Pretty soon I began to watch as well as pray. That whole audience sat spellbound, every eye riveted on that little woman. Then I saw strong men taking out their handkerchiefs and trying to pretend they were not crying. Then they threw off all pretense, and the tears rained down their cheeks; and before that woman had finished, the whole audience was swept by the power of her words as the trees of our Western forests are swept by a cyclone.

"When that marvelous address was over, some of us went to this lady and said, 'God has wonderfully used you this morning.' She said, 'Would you like to know the secret of it? Last night, as I thought of the great audience I should face in the morning and of my utter inexperience in public address, I spent the whole night on my face before God in prayer.' Brethren, when you and I shall spend more nights on our faces before God in prayer, there will be more days of power when we face our audiences.

"Do you want power? Ask for it. The great need of today is prayer, prayer, prayer! What we need in the church is prayer. What we need in our individual lives is prayer. What we need in our work for Christ is prayer. 'Ye have not, because ye ask not.' Let us see to it, each one of us, that we may be able to say, 'I have, because I ask.'"—*Great Texts and Their Treatment*, pp. 476, 477.

Surely if we humble the heart and put away all sin, make right every wrong, and in everything clear the King's highway, God will reveal Himself to men who pray in a similar way as He did to this humble, godly woman. Let us pray.

* * *

The Potentiality of Prayer

PRAYER is the most potential thing in the world. It is not that prayer is anything, but rather that God is everything. For prayer lays hold on God, or, more accurately, permits God to lay hold on man, so that it brings God into human affairs as the Infinite One. And when the Almighty is in the midst of things, He proves Himself to be the invincible, all-conquering God.—*Henry W. Frost*.

* * *

PRAY for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson*.

* * *

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much,
Of Christlike touch."



EDITORIAL



A Likeness and Its Origin

A NUMBER of years ago the writer was led into a very interesting line of study by reading a statement to the effect that the religious symbols of the Hebrews were copied very largely from the Egyptians. It was suggested that even the sacred ark of the Israelites was modeled after the sacred ark of the people among whom they had sojourned so long. The study referred to was undertaken to ascertain the truth of these matters.

The Egyptian Ark and Its Meaning

It is indeed true, as claimed, that the Egyptians had a sacred ark, which was carried by them in religious processions. But instead of being a box or chest, as was the ark of the Hebrews, it was in the form of a boat; and instead of being the depository of a code of laws for the government of the people, the Egyptian ark contained miniature human figures.

There can be no reasonable doubt that the ark of the Egyptians had its origin in a tradition of the flood. Doubtless the annual overflow of the Nile, at which season the Egyptian ark was most in evidence, had something to do with keeping this tradition in more lively exercise in Egypt than in any other country. All evidence obtainable upon the subject goes to show that the Egyptian ark had reference to Noah's ark, but that the ark, or chest, of the Hebrews had nothing whatever to do with the miniature boat carried in religious processions in ancient Egypt.

World-wide Similarity and Its Lesson

The writer found, however, abundant verification of the statement that a great similarity existed between the Egyptian forms and symbols of worship and the forms and symbols of the Israelites. Indeed, this similarity is well-nigh world-wide. Wherever men worship God, however blindly, there must be found some suggestion, at least, of true spiritual service, and of the original forms of worship ordained of God when sin first cast its dark shadow over the human race, obscuring their view of divine things, and shutting mankind away from direct communion with the Creator.

True and False Forms of Worship

While in the Scriptures it is not stated in so many words that the Lord gave our first parents definite instruction as to the way in which they were to worship Him, the offerings they were to bring, etc., all this is necessarily implied in the fourth chapter of Genesis. Cain and Abel were not left merely to their own judgment as to the offerings they ought to bring to the Lord. Had each of the brothers, without previous instruction, simply brought to the Lord, out of the fulness of his heart, something produced by his own industry and care, doubtless each of their offerings would have been acceptable. But we must believe that Adam and Eve had been instructed concerning the making of offerings, and that they had in turn instructed their children. Cain and Abel both no doubt knew, or might have known, something of the deep spiritual significance of the slain lamb. It was the faith which prompted Abel's of-

fering that made it acceptable. It was unbelief in the promised Saviour, shown by Cain's failure to bring a lamb, that made his offering unacceptable.

There was a similarity between Cain's act of worship and that of his brother. They each made an offering by fire. It does not follow, however, that one copied the form of the other. Abel's sacrifice and the manner in which it was offered, were both in accordance with the instruction given by angels to our first parents. In Cain's offering we have the same form as in Abel's, but perverted and mixed with such things as human wisdom and inclination had suggested. In other words, in the offerings of these two brothers we find side by side the worship of the true God and the worship of self, which is paganism. The breach may have widened since between the true and the false, so far as outward form is concerned; but paganism has never gone far enough away from the original God-given forms of divine worship, not to suggest at least some likeness to them; hence the similarity between the forms of symbols of the Hebrews and those of the Egyptians.

The Incarnation of the Son of God

Another interesting phase of this subject is that which deals with other alleged incarnations, which have been urged as objections to the doctrine of the incarnation and divinity of Jesus Christ. But however closely any one or all of these pretended incarnations may resemble in its story the real incarnation of the Son of God, the basis of all such claims will be found in the statement in Genesis 3:15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

That much more than this was revealed to our first parents is made evident by other scriptures. Beginning with Eve herself, every God-fearing woman hoped that she might be the mother of the promised seed. But God is not straitened for time; the eternal ages are His; and though at times Israel felt that the Lord had forgotten them, yet all the time His plan was steadily unfolding. The Creator had a care for the creatures of His hand.

Prophecies of Christ

We cannot doubt that the Son of God was the "angel of the Lord" that appeared to Moses in the burning bush (Ex. 3:2-6), the one the Israelites were warned not to provoke because of the Father's name in Him. Ex. 23:21. Stephen tells us in Acts 7:38, that it was this "angel" who spoke to Moses in the mount. Moses prophesied of Him, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear" (Acts 7:37), while at a later day the prophet Haggai declares, "The Desire of all nations shall come."

Stephen makes it very plain that this prophecy by Moses was fulfilled in Christ; that is, that Jesus of Nazareth was the prophet who was to be raised up to that people from among themselves. And every Christian believer, whatever his denominational name, believes Jesus Christ to be "the Desire of all nations" spoken of by Haggai.

As there have been false Christs since the first advent of the true, so there were false Christs before His revelation. Some of these were conscious pretenders; some were either real or legendary heroes, favorites with the people, who, after their death, were by their admirers clothed with attributes of divinity, suggested doubtless by the tradition that had come down from Eden of the promise of a Deliverer.

Origin of the Idea of an Incarnation

It is universally admitted that the deeds of the demigods of paganism are legendary and mythical. On the other hand, the ministry and miracles of Christ are historical. The historicity of Christianity constitutes an important difference in its favor between paganism and the religion of the Bible. There is a deep significance also in the myths of heathenism that must not be overlooked.

Whence came this widespread belief in an incarnate God, if not from the divine promise of the Seed, which met in the human heart some realization at least of a great need? In a sermon preached in New York City some years ago, Rev. W. P. George, D. D., LL. D., discussing this phase of the subject, well said:

"The shadows prove the substance; the counterfeits, the reality. The question is not whether Christianity is similar to other religions, but whether Christianity is historical. I shall show today that heathen symbols and philosophies, as well as Hebrew prophecies, all point to Jesus Christ as the Desire of nations."

The glorious truth is, that in Christianity the world has in its purity the religion blindly groped after in some of the forms of paganism, and the Saviour whose character was clearly revealed in the moral code given at Sinai and whose priestly work was typified in the sacrificial service of the Levitical system.

C. P. B.

* * *

Lessons from the Past — No. 8

At the recent Autumn Council in Milwaukee a series of twenty resolutions on economy and stewardship was adopted. These recommendations are worthy of careful study. This is an age of extravagant living. What we considered luxuries a few years ago are regarded as necessities today, and every year increases the momentum of extravagance. There is an alarming drift, and this spendthrift spirit is creating conditions which must be reckoned with in the future. We cannot forever borrow from the capital of the future without an accounting.

It is not surprising that this spirit of extravagance has taken possession of many of our own people, and affects in some measure even the administration of our work. It was to check this growing tide and lead our workers and our brethren and sisters generally to sober, careful thought, that the resolutions to which we have referred were proposed and adopted. The first resolution strikes at the very foundations of excess and extravagance as found in the individual life. It reads as follows:

"We therefore recommend, That all our members recognize their sacred stewardship in being intrusted with their Lord's goods, and that they seek by economical living and simplicity of life to place a larger portion of their income in the Lord's treasury, binding about their supposed wants, that they may have more to give for the salvation of their fellow men; that in the erection or purchase of homes and the furnishing of the same, in the purchase of clothing, and in all business transactions, they seek to demonstrate their faith in the soon coming of the Master."

It is profitable always, in the experience of the human family, to review the past and to learn lessons applicable to present conditions. Indeed, this is the chief value attached to the study of history. One who reads the history of past events carelessly and indifferently, who sees only a record of the doings of his fellows years ago, is indeed a dull student. But he who reads the past to see how he can emulate the virtues of those who have gone before, or avoid the pitfalls into which they fell, has learned the real philosophy of historical teaching.

The record of faith and devotion and sacrifice characterizing the pioneers in the work of God through the ages, is left for our edification. These sterling virtues which they possessed should incite us to greater faithfulness and loyalty. This has been true of the men who have led out in the work of God in every period of the history of the church. What a shining example of faithfulness and integrity was the life of Moses, as he led Israel from the land of Egypt across the great desert wastes, during a period of forty years, to the very borders of the Land of Promise. His meekness, his gentleness, his farseeing wisdom, his loyalty in the face of apostasy and treason, stand out in marked contrast with the spirit of many among Israel's hosts.

Of the difficulties which beset his own way, as one of the great apostles of the early Christian church, the apostle Paul bears this record:

"Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

No one can read the life of Martin Luther, of John Wesley and other later Reformers, and not recognize the sterling qualities of perseverance, simplicity, faithfulness and loyalty under difficulty, which made them indeed worthy of the position of apostles in the church of Christ.

The history of this movement affords notable examples of this same spirit. Captain Joseph Bates, one of the pioneers of this movement, sacrificed every dollar he possessed in his efforts to advance the principles of this message. Shortly after he received the knowledge of the Sabbath truth, he recognized the great value a book or a tract on the Sabbath question would be to him, and his soul was mightily stirred to publish something on the subject. But this could not be done without money. All Captain Bates possessed at this time was a York shilling. But he seated himself at his desk and began to write. His wife came into the room saying she needed more flour to finish her baking. He went to a near-by store and purchased four pounds. Mrs. Bates considered that in making this small purchase he had really disgraced himself, not knowing that the thousands of dollars which he had received some time before by the sale of his vessel had all been expended in the cause of temperance and Sabbath reform.

With bitter tears she expostulated with her husband, and inquired what he was going to do. His reply was, "I am going to write a book; I am going

to circulate it, and spread this Sabbath truth before the world." He believed that God would open the way whereby he would receive a living while doing this, and he was not disappointed. In unusual if not marvelous ways he obtained money to carry forward the work which God had laid upon his heart, and he lived long enough to see the cause which he had espoused gather strength and power and take on definite form and organization.

The same spirit of economy possessed other pioneers in this movement. It was a notable feature of the experience of Elder and Mrs. James White. In her memoirs of those days, particularly of the winter of 1857-58, Sister White says:

"We were poor, and saw close times. My husband worked at hauling stone on the railroad, which wore the skin on his fingers through, and the blood started in many places. We had resolved not to be dependent, but to support ourselves, and have wherewith to help others. But we were not prospered. My husband worked very hard, but could not get what was due him for his labor.

"My husband left the railroad, and with his ax went into the woods to chop cordwood. With a continual pain in his side he worked from early morning till dark to earn about fifty cents a day. He was prevented from sleeping nights by severe pain. We soon received letters from brethren in different States, inviting us to come and visit them; but as we had no means to take us out of the State, our reply was that the way was not open before us.

"We received a letter from Brother Chamberlain, of Connecticut, urging us to attend a conference in that State. We decided to go if we could obtain the means. Husband settled with his employer, and found that there was \$10 due him. With half of this I purchased articles of clothing which were much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had \$5 left to take us to Dorchester, Mass. Our trunk contained nearly everything we possessed on earth. But we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts.

"We called at the house of Brother Nichols, and before we left, Sister Nichols handed my husband \$5, which paid our fare to Middletown, Conn. We were strangers in that city, and had never seen one of the brethren in the State. We had but 50 cents left. My husband did not dare to use that to hire a carriage, so he threw the trunk upon a pile of boards, and we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house."

Later, in the REVIEW AND HERALD of Feb. 5, 1880, Elder White in a few words sums up the privations of those early days:

"In our early labors we have suffered hunger for want of proper food, and cold for want of proper clothing. We deprived ourselves of even the necessaries of life to save money for the cause of God. While at the same time we were wearing ourselves fearfully in order to accomplish the great amount of work that seemed necessary to be done in writing, editing, traveling, and preaching from State to State."

Nor were these principal leaders in the work of this movement alone in such sacrifice. Their efforts were nobly seconded by other ministers and by an increasing number of devoted brethren and sisters, who, under the movings of the Spirit of God, devoted their all to the advancement of this work. There was not offered then the same inducement to engage in the various lines of conference employ as is afforded today. Those who felt called of God to proclaim His word went out with no assurance of support, receiving at best a pittance sufficient only to secure for them the simplest food and the plainest clothing. But they went burdened with a great message, and their souls were fired with a holy inspiration, and the blessing of God attended their labors. There were rallied around the standard true, loyal-hearted men and women, who have proved the backbone of this movement through all the years,—men and women who

knew what it was to sacrifice and to toil with no hope of earthly reward, but who "endured as seeing Him who is invisible," looking to the day of final accounts for the reward of their sacrifice and toil.

It is this spirit of sacrifice, of simple living, of holy zeal, that is needed in the work of God today. And this is the spirit which will possess those who triumph in the end. It will be the spirit of surrendering all upon the altar of service. It will be the spirit which possessed the Lord Jesus in giving His life for the world, the spirit which possessed the believers in the Pentecostal church who sold their all in order to advance the cause they loved.

May God help us to learn from the past the lessons which His Spirit would teach, and may we, in harmony with the resolution of the Milwaukee Council, "bind about our supposed wants," that we may have more to give for the salvation of our fellow men.

F. M. W.

* * *

The Gospel Our Only Hope

AFTER quoting from the first page of a contemporary journal which "seeks purity in the news," seven sensational headlines announcing as many grave crimes, the director of a group of the most sensational newspapers in the country asks, "Whither are we drifting, down the stream?" Then a few lines below, the same editor, who writes as a moralist, says:

"Don't ask, 'What is the matter with us?'"

"We have seen all the nations in the world setting the bad example of killing, and holding up killing as the most heroic and patriotic of all acts.

"When nations set the example, individuals will follow."

And so this editor, who is also an evolutionist, seems to despair of any immediate great improvement in the moral condition of our race. Well, there is hope in such an attitude. Those who are brought to recognize the failure of the evolutionary process to debrutalize the race, may yet turn to the gospel, which, notwithstanding human sinfulness, has brought to the world many blessings, and which holds out to our sorely beset race the only hope to be found anywhere. It would seem that at this time the prayer of David recorded in Psalms 60:11 is especially appropriate: "Give us help from trouble: for vain is the help of man."

C. P. B.

* * *

The New Year

MARY LIVINGSTON-SMITH

A BREATH upon the morning air,
A footstep on the lea,
And somehow, like a misty dream,
You've come at last to me.

I know not what you're bringing me,
Nor what you're going to say,
But how I use your presents now,
Will all be known some day.

With you the day is morning fair,
And skies are pink and blue,
And somehow through a heavy veil
Shoot beams of golden hue.

I know that for my taking
You've gems of treasured worth,
And peace and joy in choral strain
Swell out from heaven to earth.

* * *

"God will not be satisfied until His Book of Revelation is as widely spread as His book of nature."

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.

*Visiting Salt in Transjordania*¹

W. K. ISING

HAVING secured a motor car through our Syrian business friends, we set out, on the forenoon of Dec. 26, 1922, in the most beautiful weather, to make a side trip to Salt, in the hills of Gilead in Transjordan, which is about fifty miles from Jerusalem. Besides our Armenian driver we had a Greek and an Egyptian as passengers with us, both military tailors returning, with their supply of cloth, to Amman, the capital and government seat of this newly created principality. Thus we were actually representatives of five different nations and foreigners in this Arabic country, though we used its language in our conversation. Similarly, in the days of our Lord, many natives were acquainted with the foreign Greek language, in addition to their own Aramaic idiom.

Leaving from near the Damascus Gate, our road took us around the outer wall of Jerusalem, past Gethsemane on the right, and then Bethany on the left, the favorite abode of the Master, now known as *Et Azariyet*, in memory of Lazarus, whose tomb is still found here, and is pointed out to visitors. We traveled downward on this serpentine road, built during the war, often making such short turns that we wondered how the driver could possibly get around them at such speed. At some places the edge of the unprotected precipice is but one or two yards distant, and it really made our flesh creep, especially when our companions told us that just a few days before a motor, vainly attempting to stop short on meeting another car going uphill, had overturned, and rolled down the slope. Fortunately the spot happened to be one of the less dangerous places on the road, so the occupants were not badly hurt. We often held our breath, as it were, for these natives combine an audacity with their dexterity that might well inspire fear, and all counsel at moderation avails but little with them.

Our conversation soon turned to the feats robbers had performed in this section, which added materially to the romance of the journey. Occasionally we came across a few gendarmes on horseback, who were patrolling the road at particular points, and it gave us relief to know that during the day it was generally considered safe, though after sunset travelers would be exposed to great risks. We were told that last week a military patrol of three men met a band of about fifteen Bedouin robbers late in the evening. Being fired at, the latter, thinking they were dealing with a larger troop, fled, picking up three of their comrades who had fallen, so as to avoid identification.

An amusing story is told of how only recently even Prince Abdallah was waylaid, but when the robbers detected their own ruler, they felt rather ashamed, and allowed him to pass on. This incident was recalled by our companions as we met his chief adjutant, a stately man attired in the picturesque Bedouin costume, with high-top boots and big spurs, the kaf-

fiyeh, or white silk head cloth, flowing down over his shoulders, being held in position by the ropelike ring wrought of camel's hair, and in this case interwoven with heavy strings of gold.

Evidently this officer was returning from an important political mission to the king of the Hedjaz, the father of Abdallah and King Feisal of Mesopotamia. These men belong to the family of the shereefs, and hence are descendants of the prophet Mohammed. These rulers keep in close touch, and it is believed that they are aiming at a federation of all Arab tribes under British auspices.

Our uneasy friends kept telling us stories of highway robbery, how even hand grenades are known to have been used to stop vehicles, when the passengers were stripped of their belongings. All this news was not particularly delightful, but we would not allow it to detract from our real enjoyment of traveling through this country, with all its memories, on such a lovely day. By way of precaution we had paid our fare, both going and coming, in Jerusalem, so that we did not need to carry much extra money. We had also deposited our travelers' checks and other valuables before leaving the city. For the rest, we felt quite safe in the keeping of Him in whose business we were engaged, as we were not on a pleasure trip.

In view of the uncertainty of conditions, I again missed the opportunity of running down for a visit to the Dead Sea, which lay near by, glittering in full splendor as the bright sunshine was reflected from its surface. Incidentally we were reminded of the days of Sodom and Gomorrah, for in the Arabic language the sea is still commonly called *Bahr-Lût*, the sea of Lot. As a result of intense evaporation, the water is so salty that it will bear up a human body, so there is no danger of drowning. We here found ourselves nearly thirteen hundred feet below the ordinary sea level.

Reaching Jericho, we stopped for a little time to rest and take a cup of hot drink at the inn. In the Arabic the city is called *Er Richat*; i. e., "odor," derived undoubtedly from the fragrance of its rich vegetation, enjoyed from ancient times to this present day. I estimated the heat at about thirty degrees centigrade. In a conversation I had with the keeper of the inn, he assured me that in summer it was terribly hot here, and often unbearable, though he suggested there was this advantage about it, that the heat then killed off all vermin, such as fleas, bedbugs, and lice. The wholesome rays of the sun, he said, preserved the people in good health, so that they needed no physician. Before leaving, we bought a supply of the famous oranges, an especially large kind with thick skins, and very sweet and delicious.

We sped through the valley toward the bridge, which, I noticed, had also been improved recently. The River Jordan, called *Nahr es Shariat*, that is, "river of the law," brought to our minds the picture of the children of Israel passing through on the dry bed, as recorded in Joshua 4. The water looked rather muddy at this time of the year as it flowed southward to the Dead Sea. The hills of Moab, appearing, when viewed from Jerusalem, as a rather

¹ Extract from the diary of the author, written the evening of his return to Jerusalem.



View of a Beehive Village

straight ridge lining the horizon in a tinge of bluish glimmer, now began to show some of their sharper features, the crevices and other outlines becoming more prominent as we approached the base.

It was in this region that, thousands of years ago, the battles of the kings of the East were fought, among them Amraphel of Shinar, who is identical with Hammurabi, a contemporary of Abraham, and has become famous as the author of a code of laws revealed in the excavations made at ancient Babylon. (See Genesis 14.)

Batches of wire entanglements here and there in the plain and on the slopes recalled the more recent struggles during the World War, and our chauffeur pointed out several cannon that had been thrown into the thick of the shrubs and bushes near the Jordan by the Germano-Turkish troops when retreating before the advance of the British army.

This is an old battlefield. A little farther north there had been some severe fighting not long ago between the troops of Prince Abdallah and the Wahabis, an important tribe in the interior of Arabia, known as the reformers of Islam, who neither smoke nor drink coffee, and hold certain religious customs which, it is said, they propagate with rather cruel zeal.

Having traversed the valley of the Jordan at great speed, we now began to mount over rougher roads, so that we were knocked about in our car rather roughly, as our driver rushed over every obstacle. While climbing uphill at a slower rate, we relished the food we had taken along for the journey,—stale bread with Dutch cheese, the seeds of pine cones, Jericho oranges, and *luqum* (Turkish delight), cubic pieces of sweetmeat made of boiled sugar and rice flour, scented with rose water or some odoriferous essence common in the Orient.

In four hours we reached Salt, which is less than one third of the time occupied when I last made the trip nine years ago with Elder Henry Erzberger, on horseback along narrow paths. We soon found the native dispenser, a relative of the owners of our garage, to whom we carried a letter of introduction. Following the custom of the country, we were invited to stay overnight, and were very kindly received, indeed. The lady of the house came of an Austrian father, formerly British vice-consul at Gaza, but had a Syrian mother. We arrived in time for tea, and enjoyed the fine Christmas cake that was brought in as a special treat.

As the purpose of such a visit cannot long be concealed in this country, we suggested that we had come to find a man by the name of Michael Hallal el Haddad, of whom it was reported that he was keeping the Sabbath. We were greatly pleased to learn that he was here, and known generally as Michael es Sabti, that is, Michael the Sabbath keeper. Our kind host, however, added immediately with a smile, seeing that

we were missionaries, "This Michael is our best man, and we shall certainly make it hard for you to get him," though we had hinted nothing as to our intentions.

Michael soon appeared, beaming with joy that finally "brethren" had come, even two Europeans who could speak his Arabic language. Our joy was mutual, and we were favorably impressed on seeing him, a stately, tall man with beard, in Bedouin costume, reflecting Christian refinement in his countenance. He remembered my visit to them in the spring of 1914, and with others, whom we met later, spoke well of the work done here by Brethren Zakarian and Ibrahim el Khalil, that had been interrupted on the outbreak of the war. Michael had stored up a number of questions that had troubled his mind all these years, and he brought them to us then and there.

Meanwhile it had grown late, and as the family was invited to have supper with the matron of the hospital, we were asked to go with them. We spent a very delightful evening in the society of these English mission workers, the superintendent, the doctor, and others being present. Before leaving we all joined in a season of worship, the minister mentioning the two "brethren" who had come to visit them, praying the Lord to gather His faithful ones from the four corners of the globe into the unity of faith.

Incidentally, we were told while here that Michael was an excellent type of man, and that just recently he had given the sum of six pounds sterling to the missionaries, with the request that the money be used by the British and Foreign Bible Society for the distribution of the Word of God.

Very early the next morning, when we still lay on our couches rather tired from the journey, and but little rested, as the noise of the many barking dogs resounded all night between the hills, Michael knocked at our door, and immediately asked us further questions on the 2300 days of Daniel 8, and other particulars concerning the sanctuary and the meaning of its cleansing.

After breakfast he took us out for a walk on the hills to show us the city, which is located on the opposite side in a semicircle on the slopes of two ridges intersected in the middle. Salt has about 20,000 inhabitants, chiefly Mohammedans, with some 5,000 Christians, composed of Greeks—orthodox and Catholic—and Latins, their churches standing out prominently among the other buildings. The English Church Missionary Society operates a hospital with a



Michael Hallal el Haddad, of Salt

dispensary, and a school for boys and girls. They have a church of about five hundred communicants. The city is about three thousand feet elevation, in a good climate. Agriculture is the principal occupation of the people, and the raisins produced here are known to be of the best quality. Bedouin customs predominate, as the surrounding tribes are in close touch with this city, with which they carry on their commerce.

In the course of our conversation, Michael related his experience, which is briefly as follows:

He had attended the meetings held here by Brethren Zakarian and Khalil, and soon after they left, he began to ponder over the things he had heard. It was not long until he determined to keep the Sabbath all alone, though he met with severe opposition on the part of his relatives and friends when he also closed his shop. Now that his mind was turned to obey the truth as he understood it, there were many things he wished to know, but had no opportunity to inquire. He had heard Brother Khalil speak of tithing our income, and not remembering particulars as to just how to proceed, he did the best he knew, paying part of it to the Protestant church at Salt, while using another portion for the support of the poor and similar purposes.

The British troops entered the city, and when they left, many of the Christians followed them rather than be exposed to the malice of their natural enemies. Thus Michael also left his home, but in order to make some provision for the future, he hid 220 Turkish gold lire in the ground near his property, taking the balance of one hundred pounds with him on the journey. When returning after two years, he was very fortunate in finding the money where he had left it, which served as capital to start business again, and to buy new goods for his shop, which had been entirely robbed during his absence. Finding his house in comparatively good condition, it did not take him long, under the blessing of God, to reach a degree of prosperity, and up to this day he has remained loyal to the truth so far as he understands it. When looking around his shop, I was surprised at its tidiness and the good order prevailing, which was an evidence of the business qualities of the owner.

When we went to his home for dinner, we found a number of his relatives and friends gathered to discuss some of those Biblical questions with us. Michael had a number of them ready for us, among others, tithing; proper Sabbath keeping; what may be bought on the Sabbath in case of unexpected visitors; the ordinances of the Lord's Supper and feet washing; whether it is lawful to tell a lie on critical occasions; whether one must obey, and be loyal to, a bad government; what percentage may be taken in business transactions without practising usury; if self-defense in an attack by robbers is un-Biblical; and many similar questions, which proved him to be a good Bible student.

Those present took part in the discussion of these various points, chief among them the cousin of Michael, who seemed a professional opponent and knew everything better. Perhaps the man was right when he suggested, after another vehement attack, that he himself would probably be the first to join us once we came here to open up mission work, as at heart he was really convinced of the truth of our teachings. At this point others also urged that we return soon and establish a station, illustrating the advantages by quoting a proverb similar to the one known in Egypt: "*Ibni el burdj, jati el hamama;*" that is,

"Build a tower, and the pigeons will come." Most of the houses in the villages of Upper Egypt have a domelike tower on the flat top, with many holes where the wild pigeons breed. The birds are kept for the guano, which is used as a fertilizer for the fields.

It was like meeting good friends when Michael produced our Arabic literature, "World's Hope," "Waymarks to the Holy City," and other tracts, which had been sent to him by Brother Khalil, and which he greatly prized.

Our motor having been ordered to be ready by mid-day, the driver waited for us, anxious to start in time so as to reach Jerusalem before dark, so that he need not expose himself unnecessarily to the dangers of the road. We felt sorry for not having more time to study with Michael and the other friends. Not knowing the conditions, we had made arrangements for a rather short visit only, to get our bearings. Before leaving, Brother Michael — as we may certainly call him, though he has not yet joined the church by baptism — spontaneously brought us two pounds sterling as an additional tithe, and expressed his regret at not having preserved the rest of the money. He had not expected a visit, after having waited so long. Had it been practicable, he would have run alongside our car for miles, as we set out on our homeward journey; but we had to hurry on, and in parting we promised that it would not be long until some one would be sent to take up the work again.

At about five o'clock we reached Jerusalem, safe and sound, happy that we had undertaken the journey, notwithstanding the unfavorable reports and the counsel of our friends. Above all, we rejoiced at having found this brother, who had been looking for us all these years of solitude. We have again linked up the work that was abandoned in the early days of the war, and are laying plans for its future development.

As is the case in ancient Ophrah, the outlook is promising at this place, and Salt would be a good center for the work in Transjordan. Being inhabited by Mohammedans and Christians, there would be opportunity for getting into closer touch with the former, for whom we must put forth stronger efforts in the future. With diligent and faithful labor an abundant harvest of souls may be expected. Our great aim must be to develop intelligent, God-fearing native workers, who are not subjected to the political changes, so that in case the foreign helpers should be obliged to leave the field, as was the case during the last war, they can carry on the work themselves without any serious loss. The ground has been broken, and now is the time to gather in the fruitage of our early seed sowing.

* * *

"AFTER that the Holy Ghost is come upon you . . . ye shall be witnesses unto Me." Acts 1:8. See what we are! The church is never powerful unless she can produce her witnesses; not her preachers merely. If men and women are listening to preaching and are incarnating the thing preached, and are becoming living witnesses, concrete, incarnate documents, that is the way of the church's victory.—*G. Campbell Morgan.*

* * *

Do not pray for easier lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks.—*Phillips Brooks.*



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 Birth of Jesus

THERE'S a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!

And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth,

Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages impeared;
And that song from afar
Has swept over the world.

Every hearth is aflame, and the Beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.

Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!

—J. G. Holland.

* * *

The Far-reaching Influence of a Humble Home

MRS. J. W. MACE

HAD it not been for the leading of Providence in bringing a homeless boy from a foreign land in contact with a Christian home, humble and meager though it was, the cause of God would not have intermingled with its history the long years of valiant service by Elder L. R. Conradi, general field secretary of the General Conference, who has for the last thirty-seven years labored unceasingly in Europe. Here is the story of his boyhood experience, as related by Elder Conradi at an informal experience meeting in the United States on one of his visits to this country:

"As a boy of only sixteen and a half years I came to this country all alone. After six weeks in the East, I went to Iowa, and asked a merchant if he had work I could do for him.

"'Sure,' said he, 'out on my farm.'

"While riding out to the farm, he said to me, 'Now, my young man, you will find the renters a peculiar people. Be on your guard, because they keep Sabbath for the Sabbath.'

"I had never heard of such people, and I said, 'Do you think that I will ever be a Jew?'

"We came to that lonely farmhouse. It was a small house,—only two rooms, and the kitchen was one of them. And the family—I'll never forget them, the father and mother, the baby, and four other children. I asked them if I could board and room with them.

"They said, 'Where will you find board and room here?' The father, mother, and baby slept in one

room, and the older children slept in the other room.

"I left, but went back again, and when I appeared, the man said to me, 'My wife and I have talked the matter over, and if you are satisfied to sleep in that room with the children, you may stay.'

"Toward the end of the week, the man said to me, 'We are a peculiar people. When the Sabbath comes, we all go to church.'

"Evening came, and I went to the house, where I saw a sight that I had never seen before. And what was it?—The father read a short chapter from his Bible, and then they all knelt down, and I knelt with them. The father prayed a short prayer, then the mother, then the children, down to the smallest; and oh, they prayed for that stranger within their gates! My heart was hard and my mind was stubborn; it was a new experience to my soul.

"There were nights when I was free, and then the good brother gave me the book 'Daniel and the Revelation,' and asked me to read it whenever I had time. And I did read it.

"The Sabbath came again, and the man said to me, 'You may go with us, if you wish; but do just as you think best.'

"I went with them, but did not go into the little church. Instead, I went down town to see what was going on. That arrangement of going to town while they went to church just suited me.

"Another week passed. Again the children prayed, and that hard heart of mine became softer, my mind became more enlightened, and on that Sabbath I dared step into the little church during the Sabbath school.

"The third Sabbath came, and I went to the church again, and stayed to the social meeting. By the time the fourth Sabbath came, I had learned to say, 'Abba, Father; my Father,'—I had found my heavenly Father for the first time in my life."

It is the old, old story of the influence of a quiet Christian home with its family altar! Who can estimate the value and extent of the influence of the Christian home to the cause of God, and what Christian parent will peril the destinies of his family by failure to bind the family circle with the hedge of prayer?

* * *

THUS to a child of God bowed in prayer that the gospel may be sent to the dark lands, though he may not see it, yet as he prays, God baffles the powers of darkness; as he prays, God moves the heart of kings; as he prays, God breaks down the barriers to evangelization; as he prays, God loosens the bonds of superstition; as he prays, God opens up the pathways to forbidden lands; as he prays, God unclasps the purses of His children; as he prays, God raises up and thrusts forth the gospel messengers to the whitened harvests. As he is praying, God is doing.—James H. McConkey.

* * *

WE cannot crown Christ Lord at all, unless we crown Him Lord of all.—Hudson Taylor.



YOUNG MEN and YOUNG WOMEN



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

Love's Revelation

E. J. URQUHART

HE calls me His ambassador;
Not representative of some
Vain king, who claims a paltry state
As insecure as earth things are,
But minister of that high court
Where centers all the wisdom,
The power, and love of time and space.
It is to represent that court—
The center of the universe—
He sends me forth unto the world,
A special messenger.

But my high office ne'er can hide
The fact that I am still His slave;
Bought by His precious blood that flowed
For sinners' sins on Calvary's brow.
Yet me, the slave, hath He empowered
With all the might of heaven's court.
O, how He loves poor, erring souls,
To trust me thus as still He does!
What shame is slavedom if the slave
Be lifted as my precious Lord
Through love has lifted me?

But I have greater proof than this
Of His undying, deathless love;
For, though a slave, He took me home
With Him and called me by His name.
And I, because He loved me so,
Have learned to call Him Father, too.
And greater than my ministry,
And sweeter than all else beside,—
Yea, greater than ambassador
To the great King of kings above,—
Is this relationship.

The slave's hard toil, the cares of state.
That passing days bring as they do,
Hide not the care, nor drown the love
My Father still extends to me;
For in the darkest, dankest hour
If I but say, "My Father, take
These cares that are too great for me,
In Jesus' name, I beg of Thee,"
In tenderest pity doth He lend
His ear unto my plea, and gives
Me sweetest peace and rest.

Scoul, Chosen.

* * *

Does Your Mind Wander When You Pray?

U. V. WILCOX

A GREAT deal—but not too much—is said about mental concentration. Possibly the lack of the ability to concentrate the mind shows itself more frequently in our efforts to pray than at any other time.

"Hundreds of good people have confessed to me that they can't keep their attention on their prayers," said one of our most successful personal workers. And you, too, may sadly realize how it goes. The mind runs ahead to some duty of the next day, or wonders about some task of the morning. I suppose every one has this problem to wrestle with more or less.

Effectual, fervent prayer should begin with a quick mental cleaning up, which consists in peremptorily emptying the mind

of the cares and perplexing problems of the day. Turn them over to God, and let go of them. It need not be a laborious, long-drawn-out task. You can with practice do it quickly.

When this step has been taken, your next duty is to realize and know that the Spirit of God is there, just as truly there as your eye is fixed on this page. Do not begin your devotions until you are aware, joyously, gratefully, or perhaps penitently aware of that divine Presence.

Once you fully realize the sacred, beautiful, glorious truth that your Creator, your Preserver and Friend, is very close to you, your mind will not be so apt to wander.

Haphazard praying is not so much due to indifference as it is to a failure to realize fully that the Spirit of God is truly present. It would be the height of impoliteness to treat even a stranger in the absent-minded manner we treat God when we go about our devotions in a heartless manner. When we do this, we cannot get in tune with Him, and He cannot help us.

The will occupies a large place in this matter, as it does in all concentration. After you have done your mental cleaning up, quietly resolve—use no force—that you intend treating God with enough respect to be genuine, earnest, fervent, and concentrated in your prayer. Your sense of respect and honor will cause you to shrink from breaking it.

"Shall I have to go through this mental drill all the time?" some one asks. No, it will soon become as much a part of your devotion as your "Amen" now is.

"I am confident that prayers repeatedly made in a half-hearted manner, and still unanswered, are speedily granted when the supplicant is downright in earnest," said this same successful personal Christian worker.

God wants us to be in earnest. There will be no lack of fervor or sincerity if only we keep in mind the point we have tried to emphasize,—that God has indeed drawn near, very near, and that He desires to hear our expressions of gratitude, our requests, our confessions, and to give us the strength, wisdom, and blessings that He sees we need and should have.

* * *

What Are You Going to Make of Yourself?

It was drawing near to commencement. The president of the college knew what most of the girls in the graduating class were planning to do. Some were to teach, some were to be community service workers, one was to study medicine, several were to spend the next year at home. But there was one girl, a leader in her class, whose future plans he did not know.

One day he asked her if she would come into his office, and in the course of the conversation he inquired what she meant to make of herself. Quick as a flash came the reply, "I intend to make the best woman of myself that the material will permit."

If this had been a question in an old-fashioned school, the president would probably have said, "You may go to the head of the class." This girl had given the really vital answer to the question. It is not of so much importance, after all, what our occupation is. There are a score of occupations today worthy of the consideration of the educated young woman.

To be the best person that the material will permit—that is the highest ambition for a young woman to cherish. The qualification with regard to the material is of course important to remember. Not every girl can become as great a woman as the mother of John Wesley, or as Elizabeth Barrett Browning, or Florence Nightingale, or Frances Willard. The material of which these were molded was of a superior type.

But after all, they could do no more than is possible for the average girl. They could only make the best use of the material of which they were made, of their natural endowments, and every girl can do that.—*Our Young People.*



THE RURAL-CITY WORKERS' CONVENTION AT MADISON, TENNESSEE

THE workers from the rural centers in the South, representing particularly the principles and training of the Nashville Agricultural Normal Institute of Madison, Tenn., have been gathering at the parent school in annual convention for sixteen years. In recent years city treatment-rooms and cafeterias have been added to the activities represented, and this has increased the number in attendance and the topics for consideration at the convention. The recent meeting included representatives from thirty or more units, as the centers are called, and covered a program of important subjects that made the convention one of deep interest and serious study.

The units represented at the convention are practically all the outgrowth of the work of the Madison school. Most of the workers have first spent some time here, rotating among the various industrial departments, or specializing in some particular line. They have, in some instances, been assisted by the Madison plant in locating in some needy place. Some have, at their own expense, secured land and facilities for the establishment of a small work on the Madison order. All feel more or less attached to the home school, and gather at the annual meeting as so many members of one general family.

The convention visitor recognizes at once that this annual gathering is an esteemed privilege to these workers. They bring from their districts reports of the year's work; they present their problems; they counsel together as to best methods; they exchange encouraging experiences; they spend three or four days in intensive study, and then hurry back to their fields with renewed enthusiasm. Their sincerity, zeal, and earnestness are good to see. Locating in needy communities, they give themselves, their means, their time, to helping those about them in every way they can.

These rural units are usually represented by two or three families who have united in planting a little teaching center. The nucleus may be but a humble home, using such buildings as are already available. A neighborhood school is opened in a cabin or barn. Better farming methods are taught by actual farming demonstration. Industrial activities are conducted as opportunity may offer. Better living is inculcated by precept and example. Wholesome cookery is taught, utilizing native food products. Emphasis is laid on the value of simple living, and the use of foods with their original elements.

Very naturally the physical needs of the community loom large, and call for attendance on the sick, maternity care, first aid and emergency work, and instruction in health preservation and disease prevention. A nurse is a much-needed member in such a group. Indeed, even in the most rural districts it soon becomes desirable and advantageous to provide a small room to which persons can come for treatment. Though very

modest in size and equipment, this comes to be spoken of as a sanitarium. So it is that rural sanitariums have become a feature of this country work.

In some instances this sanitarium feature is no small thing. The reputation of rational methods, faithful attention, good care, and consequent recoveries, has gone out to quite a distance, and brings patients from afar. In the absence of elaborate equipment, the value of simple habits of living is stressed, and fuller credit is given the curative powers of nature. The development of the sanitarium phase has meant a very substantial financial help to some of these centers.

As of late there have been added city treatment-rooms and cafeterias, preferably operated from a country base, the work as a whole changes somewhat its aspect. It was distinctly stated at the recent convention that rural work as such is considered no less important than it has been, but that the city work is a larger development of the idea as a whole. The country base provides a favorable home for the workers, and offers a means of producing garden and dairy products for the cafeteria. Though it entails extra work to go from eight to sixteen miles to and from work, the advantages are such as to warrant it.

The opening session of the convention on Thursday night was the occasion of a very representative food display, and of addresses on the place and importance of food reform in giving our message. The exhibit included whole-grain foods of all kinds, breads, rolls, etc., raw and prepared fruits and vegetables, and quite a complete line of cereal and nut foods prepared by the school food factory. Experiences were related, showing how persons are often brought to a knowledge of our truth as a whole through an intelligent introduction of our healthful food preparations.

In the consideration of the rural school work as such, which occupied Friday forenoon, the value of agricultural and other industrial training was emphasized, both as to education and as a means of self-support. Professors Floyd Bralliar, Charles Alden, W. S. Boynton, and others stressed the need of co-ordinating the work of the schoolroom and the field in the fuller education. The reports given at this time related numerous instances of spiritual seed sowing through Christian farming.

Friday afternoon and evening were devoted to the study of the out-of-the-city movement, and the part that laymen can take in it. Elder B. G. Wilkinson urged the importance of preparing for the crisis coming upon the world. He gave credit to the various medical institutions in one of our Eastern States in helping to build up a strong conference work. The night session presented views of about thirty rural and city centers, with brief descriptions by delegates from most of them.

Sabbath forenoon was occupied by Elders W. C. White and G. W. Wells, in presenting the spiritual side of all phases of our work. Throughout the convention there was expressed the need of keeping strong the religious life, and making

soul-winning the end of all activities. Elder Wells, in his Sabbath talk, pointed out the importance of every one's finding his place in the gospel movement, and of recognizing the entirety of God's work, and the fact that He is working in many ways to bring people to a knowledge of His truth.

Sabbath afternoon A. W. Spalding presented further the advantages of country living. A half hour was occupied by Dr. E. M. Sanders, of Nashville, in the possibilities of health habits and preventive medicine. He gave tribute to the principles represented by the workers present, and expressed appreciation for his own contact with this work.

Medical missionary work was the subject for most of Sunday's program. As is usual in any medical convention, most interesting experiences of almost daily occurrence were given, telling of individuals' becoming interested in our health truths and doctrinal subjects through physical ministry. Permanent friends have been made for the cause among influential people because of the favorable impression given them through our health work.

Looking back to our pioneer experiences, twenty to twenty-five years ago, when Mrs. Hansen and I began our health work in Nashville, I could but rejoice to note the permanent results that have come from the teaching of these principles. Today, many of the best people in Nashville hold a very friendly attitude toward our work as a whole, due to having their attention called to it years ago through contact with the health work, and their interest being maintained by connection with either the Madison Sanitarium or the cafeteria, and with the treatment work carried on in the city. A permanent building for the city work has been secured, and the number of persons patronizing either the treatment-rooms or the cafeteria or both, includes many of the most influential people of the city.

A number of recommendations bearing upon the work represented by the convention were adopted. Among these were some looking to the strengthening of city treatment-rooms and cafeteria work as true missionary factors, and encouraging suitable workers to connect with such work.

Another recognized the importance of placing before those who wished to engage in rural work in the South the practical requirements necessary to make such work successful, seeking to safeguard against unwise ventures by persons unprepared to enter intelligently upon such work.

Another recommendation looked to securing the co-operation of conference interests in finding and training suitable persons and families to enter upon rural work.

Other recommendations look to supplying to our people fuller information concerning the rural school work and its allied interests, in connection with the annual collection taken up in our churches.

The question of relationship between conference interests and the lines represented by the Madison work, received

quite free consideration. The conference officials kindly presented some of the difficulties that arise through misunderstanding, and the Madison leaders expressed their earnest desire to avoid any such misunderstanding, and to work in full harmony with the spirit of our movement as a whole. On the one hand, it was urged that a more comprehensive presentation of our general interests be given recognition by the Madison workers; and on the other hand, it was stated that the special emphasis placed upon the lines of work carried forward by the Madison workers and their allied units, did not mean a lack of interest in other features of our denominational work.

It seemed apparent that the rural workers; and on the other hand, it was stated openings offered them, to throw themselves strongly into their special lines. It was recognized that there is danger in any one's specializing to such an extent that the symmetry of the work as a whole is lost sight of. All agreed that there is one common enemy who takes delight in switching people off, and in creating misunderstandings, perplexities, and difficulties.

Throughout the convention, Dr. Sutherland kept urging the importance of a strong spiritual life, both for making the work of groups successful and for making the work as a whole what it should be.

L. A. HANSEN.

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THE CLOSING CAMP-MEETINGS OF THE SOUTHWESTERN UNION

THE Texico and Arkansas meetings were held at Lubbock, Texas, and Little Rock, Ark., respectively.

Since Elder W. A. Gosmer, president of Texico, had resigned, and left the field before the time of the camp-meeting, Elder G. A. La Grone was elected by the conference executive committee to have charge of pitching the camp. The ground was just in the edge of Lubbock, and very convenient to the resident portion of the city. A good spirit prevailed throughout the meeting. Elder B. E. Beddoe was present from the General Conference, and Brother H. R. Gay, of the Southern Publishing Association, was with us, besides the union conference president and the departmental secretaries. The program was so arranged that time was given for quiet, personal study and prayer. The meeting was quite well attended.

Elder R. L. Benton, of Phoenix, was unanimously chosen president. He accepted, and was present the last three days of the meeting. Little change was made in the conference officers, aside from the president and the reducing of the conference committee from seven to five members.

The Arkansas meeting followed immediately, September 3-13. Elder H. M. J. Richards and his corps of laborers had a very pleasant camp in a convenient part of the city. The meeting opened on time, with the same corps of laborers who attended the Lubbock meeting, and they carried a large part of the responsibility of the meeting here. Elder A. V. Cotton, who had come to labor in Arkansas, was present and bore a large responsibility in the preaching. While the number camping on the ground was not large, a good spirit and interest prevailed.

There being no conference session here, the entire time was given to Bible studies, sermons, social and prayer meetings, and promotion meetings for the different lines of departmental work. The brethren and sisters expressed themselves as having received real spiritual help. The evening meetings were well attended from the city. Efforts are being put forth to enlarge the membership in the Little Rock church. This would be a decided help to the conference.

Prospects in both Texico and Arkansas are encouraging, in spite of the difficulties. The officers of both conferences sense their responsibilities, and are endeavoring in the fear of God to enlarge their borders.

M. B. VAN KIRK,
Pres. Southwestern Union Conf.

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THIRTEENTH SABBATH OFFER- ING OVERFLOW

WHEN the Pope divided all South America between Spain and Portugal, he gave what was not his to give; but his edict made it possible for these powers to fasten upon one seventh of the earth's surface all that was reactionary and medieval in church and state, to keep these countries in bondage for three hundred years. Quito is sometimes called "the little mother of the Pope." Every fourth person you meet, it is said, is a priest or a nun or an ecclesiastic of some sort.

While North America has had men like Washington and Lincoln, South America has had its Pizarro, Almagro, and Bolivar, men whose selfish lust for gold and power has cursed the land since the early days of European occupation.

A brief survey of present-day methods pursued by Seventh-day Adventists, and their sure results, will be of interest. In giving this I shall quote from a recent book on South America by W. F. Jordan, secretary of the Upper Andes Agency of the American Bible Society. He himself has paid a lengthy visit to the field, and thus knows whereof he speaks. He says:

"A new element has been recently introduced into the Indian life of the department of Puno. An American couple, Mr. and Mrs. F. A. Stahl, decided to devote themselves to service among the Indians of this inhospitable region, and led in the founding of the Lake Titicaca Mission of the Seventh-day Adventists. This mission, which is succeeding beyond the dreams of its founders and friends, bids fair to revolutionize the lake district. These missionaries seem to have found the key to the problem of winning the Indian's confidence and faith and stirring up his enthusiasm and ambition, qualities he had been supposed to lack entirely.

"I had heard much of this missionary work in the Lake Titicaca region, and was therefore very glad of this opportunity to see for myself the methods that had been employed with such good results by the Adventist missionaries. Started twelve years ago by Mr. and Mrs. F. A. Stahl, the mission has had a steady and rapid growth until now, 1923, they have a church membership of over 5,000, seventy-eight day schools with 3,700 pupils in attendance, taught by nearly one hundred native teachers, under the supervision of American missionaries."

Speaking of how cheerfully our mis-

sionaries endure hardships, Mr. Jordan goes on to say:

"I have found the missionaries, all young married couples, enduring cheerfully all manner of hardships. Not only are they exposed to the diseases of filth, typhoid, typhus, and smallpox, as well as various skin diseases to which the Indians are subject, but the climate is always too cold for comfort. Houses are of mud, and not heated. In places, the only available fuel is the dung of the llama gathered by the shepherds. The piercing cold air chaps the hands, peels the face, and keeps the lips constantly cracked and bleeding. Living at these altitudes not only puts an extra strain upon the heart, but affects unfavorably the whole nervous system. These young people were, however, enthusiastic over their work, because of the success they were having in changing the lives and outlook of their beloved Indians.

"It did one's heart good to see the cheerful, earnest aspect of these young Indian students. There is not another such group in all America south of Mexico. Their presence was abundant proof that when an Indian has something to live for, his enthusiasm can be aroused.

"Every Indian convert gives up the use of 'chicha,' an intoxicating drink manufactured locally; the chewing of 'coca' leaves; and none of them use tobacco. When the deadening effects of the coca habit have disappeared, the countenance of the Indian is no longer dull and apathetic. He becomes intelligent and alert, and there is a tendency to clean up body, clothing, and home; also a desire to learn to read and make something of himself."

"It seems to me," continues Mr. Jordan, "that the Adventists are using the logical and Scriptural method of approach."

There is a wonderful door of opportunity open for Seventh-day Adventists to work for these responsive Indians. Our workers in the field are pleading for more workers. Several workers have had to leave the field because of the unfavorable climatic conditions. We are not able to supply their places unless we can secure more funds. We should add several new workers, and several excellent workers are desirous of entering the field, but our hands are tied. We haven't the funds. We know of only one possible way out,—that there be an overflow in the Thirteenth Sabbath School Offering. We are anxiously hoping and praying that God may have a happy surprise in store for us from the returns of the offering on that day.

P. E. Brodersen.

* * *

LAKE TITICACA MISSION FIELD

It is more than fourteen years since we began work among the Inca Indians around Lake Titicaca. Along the shores of this lake God has signally blessed the efforts of His faithful missionaries, and today we have more than 4,000 baptized believers. And in addition to this number, there are several thousand under the influence of our missions, studying the principles of the gospel.

The Aymaras, located in southern Peru and Bolivia, and numbering more than 500,000, are the people toward whom we have thus far directed our principal effort. It is among this people that God

has worked so marvelously. Through the influence of our work for the Aymaras, interest was aroused among the Quechuas, and four years ago we established our first mission station among this foremost tribe of the old Inca civilization.

This great mass of Indians scattered from the shores of Lake Titicaca on the south, through the republics of Peru and Ecuador to the border of Colombia on the north, numbering over 5,000,000, are appealing to us for evangelists and teachers. There is seldom a week that does not record the presentation of a petition by a delegation of chiefs from some district for a school to be established or an urgent plea for an evangelist to work among them. In one day Elder E. H. Wilcox received twelve of these petitions, and on file in the office of the mission are scores of others awaiting our response. Our major work among the Quechuas has been in the district of the mission station Laro.

Elder Wilcox, superintendent of the Lake Titicaca Mission, writes of a recent visit to that mission station:

"Brother Mann and I visited many places where calls are being made for schools, and we consider that our trip has been very profitable. At Sicuani, half way from Puno to Cuzco, the business men are very much interested in our placing a school in that vicinity, and have offered land and protection. It is a beautiful valley, and there are thousands of Indians. The Indians themselves are calling for schools in that part. We visited many other places where strong appeals are being made for us to establish schools. It seems that the Quechua territory is opening to us as never before. From Asandia the call has been repeated. It seems that we cannot deny them a school longer, but what can we do? If only we could step in and take possession before the enemy steals a march on us, it would surely be a pleasure.

"In the Laro district we baptized 625 this week. Brother Kalbermatter has done faithful work this year. He has been on the road from early morning till late at night, holding meetings and working among the people, and as a result a large harvest of souls has been reaped. The prospects are that the baptisms will be the largest this year of any year in the history of the mission. It is possible that we will baptize 1,200. We have been working to cut down the baptisms. I expected to cut down at the Laro station, but as they answered the questions and we could see the deep conviction expressed in their faces, we could only say, 'Who can deny these baptisms?'"

The leaders in the field have been greatly perplexed as they have seen the calls increase and the interests of these Indians deepen in the truths of this message, and as yet so few Indian teachers and evangelists trained for service. While we must increase the number of experienced workers from the homeland to act as leaders, yet we shall be forced to depend largely on trained native Indians to carry the message to their people.

A large number of native workers could be placed immediately in service if we only had them trained. While our budget for 1924 will not permit us to call any more workers from the homeland, yet this would not delay our advance in opening new schools if we had the na-

tives trained, for our plan for the extension of our outschools provides that they shall be self-supporting.

We request the district in which the school is to be established to build a schoolhouse, provide a house for the teacher, furnish money for the equipment, and guarantee an attendance of eighty students. A matriculation fee is charged sufficient to cover the salary of the teacher.

Often have we placed this proposition before these souls hungry for the message, thinking that it would hold up the call until a more favorable time when we could send them an evangelist teacher; but it does not daunt them, for soon they return with word that they have complied with the requirements, the buildings are ready, the students are guaranteed, and now where is the one who will come and teach them of Jesus? So often they are told, "You must wait, for we do not have any one to send now. Come at another time."

It is a serious question with them, and their earnest faces reflect the keenest disappointment when they are told to wait. Time after time they return to determine if a teacher has been found, only to be told that they "must wait a little longer." It is difficult for them to understand why the long delay. Heaven has heard their cries, and has directed them to a people who carry the sweet story of a coming Saviour, and how long they must be compelled to wait depends largely on the believers in the homeland.

To this new Titicaca Training School must we look for recruits for the work.

Brother Stahl has begun a new work down in the forests of central Peru. Never in any land was there a greater demand for a training school. Two years ago a property was purchased and the erection of a building begun. The Indians came from all over that region and made adobe bricks. They laid the walls and went just as far as they could with their plans. The building stands incomplete. In addition to the main building, dormitories must be erected to care for the students. The brethren in that field tell us that \$22,000, together with other provisions needed, will complete the entire plant, finishing the main building and providing dormitory room for 200 students.

Elder Shaw, in setting forth the official notice to the Sabbath schools in his appeal for an overflow of the Thirteenth Sabbath Offering, refers to this training school as the most urgent need of that field, and says:

"We believe this school will bring untold blessing and progress to the work among the Indians, for 'the harvest truly is great, but the laborers are few' among these people."

What a wonderful blessing would result to that field if our Sabbath schools on this last Sabbath might spring their fund sufficient to complete this school!

W. H. WILLIAMS.

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BOMBAY PRESIDENCY MISSION

It would do your soul good to meet the workers in the Bombay Presidency Mission, and see the devotion and courage with which they bend to the task of bringing the message to the people of this land. Our local meeting was characterized by a very marked measure of the Holy Spirit, and the unity from first

to last was most desirable. There is a fine spirit of co-operation among the little force here.

During the four and a half years we have been in India, we have seen evidences of a more rapid work in the future. The foundation has been laid, and the superstructure is in process of erection. Pray God that we may all build wisely. For a long time the work in the Bombay Presidency has appeared to be stalled, but through the faithful efforts of the workers the prospects are bright. At our local meeting nine were baptized.

A short time before the meeting a little Marathi church was organized in Bombay city, where Sister E. Reid has labored hard. The educational work of Elder and Mrs. R. E. Loasby is already beginning to yield fruit, and we are hoping for quite an extension of the work after they return from their furlough. For this particular phase of the work we are able to solicit successfully for funds from the Indian people, both Hindus and Mohammedans, and do especially well among the Parsi people.

R. A. HUBLEY.

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SOUTH SANTO ISLAND, NEW HEBRIDES

LAST February we rejoiced to see four new believers begin to obey the Lord fully. Now we have started another baptismal class with fourteen, eleven of whom we believe will be ready to go forward in the rite as soon as the instruction is finished.

We were pleased to welcome Brother C. H. Parker back to this field recently as superintendent. He traveled one hundred miles in a small launch to visit us, and we had a gathering of the native people over the week-end, and celebrated the ordinances with the baptized members for the second time. Brother D. Nicholson and Brother Smith were present also.

I had just repaired, as far as I could with the material on hand, the mission launch "Eran," that had been wrecked at Big Bay. So, with the "Eran" in tow, we all started out to attend a general meeting at Atchin. We towed her seventy miles, to be finished off by a boat builder.

We spent eight days in seeking the Lord, and His presence was felt among us. It was a season of rest and refreshment.

My wife and I returned the hundred miles in our twenty-foot launch, but were delayed by sickness and bad weather so that we were absent from home a whole month. We had expected to be absent only a week, so the natives all thought we had met with disaster. The teacher's wife wrote a note expressing their sorrow, and said they were going to carry on the work at both stations until a new missionary came. The simple faith and loyalty of these dear people is a great encouragement to us.

Our task at present is to reach the bush tribes. In the Sakau district we have been knocking at the door for four years, and we believe it is about to open. The villagers are a fine, stalwart race, and we hope the third angel's message may bring them real peace.

J. ROSS JAMES.

Index to Principal Articles for 1923

Article	Author	No.	Page	Article	Author	No.	Page
Editorials							
Felt That His Eyes Were Held	W. A. Spicer	1	8	God's Message for Today	F. M. Wilcox	26	5
The Perils and Privileges of the Remnant Church—No. 8	F. M. Wilcox	1	8	Comment on Current Events	C. A. Holt	27	2
Events of 1922	C. A. Holt	2	2	The Wet Menace	C. P. Bollman	27	7
The Perils and Privileges of the Remnant Church—No. 9	F. M. Wilcox	2	6	Pagan Intellectuals	F. M. Wilcox	27	8
The Proof of Repentance	F. M. Wilcox	2	7	The Buddhist Woman's Request	W. A. Spicer	27	8
The Last Supper	C. P. Bollman	3	8	Comment on Current Events	C. A. Holt	28	2
The Perils and Privileges of the Remnant Church—No. 10	F. M. Wilcox	3	9	A Providence of Early Russian Days	W. A. Spicer	28	3
A Sacrifice of Joy	W. A. Spicer	3	24	The Standard of Christian Doctrine	C. P. Bollman	28	4
Significant Events of the New Year	C. A. Holt	4	2	Saved for Future Service	W. A. Spicer	28	4
Healthful Living	F. M. Wilcox	4	3	An Educational Number of the "Review"	F. M. Wilcox	28	24
The Inroads of Spiritualism	C. P. Bollman	4	16	A Voice That Called to Action	W. A. Spicer	29	6
"The Sea Hath Spoken"	F. M. Wilcox	4	17	The Danger of Pork Eating	F. M. Wilcox	29	6
After Twenty Years	E. R. Palmer	4	18	Succored in the "Thirst Country"	W. A. Spicer	29	6
The Mighty of Today and Yesterday	C. A. Holt	5	2	Let Us Keep Our Heads	F. M. Wilcox	29	7
Another Worker Fallen				Comment on Current Events	C. A. Holt	30	2
(Mrs. H. R. Salisbury)	W. A. Spicer	5	24	A Missionary Providence	W. A. Spicer	30	3
Comment on Current Events	C. A. Holt	6	2	The Plan of Redemption	C. P. Bollman	30	3
All the Field One	W. A. Spicer	6	3	Render to All Their Dues	F. M. Wilcox	30	3
Losing Jesus as the Revelation of God	C. P. Bollman	6	3	Our "Earthy House" and "Our House			
Offerings to Satan	G. B. Thompson	6	4	Which Is from Heaven"	C. P. Bollman	31	2
Comment on Current Events	C. A. Holt	7	2	Breaking the Wall of Ice	W. A. Spicer	31	7
The Voice to Her Heart	W. A. Spicer	7	6	What Is Your Objective?	F. M. Wilcox	31	7
The Fruits of a Revival and a Reformation	F. M. Wilcox	7	6	Christ Only	G. B. Thompson	31	8
Impressions and Dreams	F. M. Wilcox	7	7	The Seventh Day or a Seventh Day	C. P. Bollman	31	9
Comment on Current Events	C. A. Holt	8	2	Reports for the "Review"	F. M. Wilcox	31	24
A Wonderful Victory	W. A. Spicer	8	3	Comment on Current Events	C. A. Holt	32	2
Sixty-cent-a-week Fund, Annual Report	J. L. Shaw	8	4	"Be Ye Also Ready"	G. B. Thompson	32	7
Why Agitate?	F. M. Wilcox	8	8	The Power of Positive Testimony	C. P. Bollman	32	7
President Harding and Religion	F. M. Wilcox	8	8	The World's Estimate of Seventh-day			
God's Two Books	C. P. Bollman	8	9	Adventists	F. M. Wilcox	32	8
Why the Chinese Evangelist Waited	W. A. Spicer	8	10	Make Is Easy for Inquirers to Find Us	W. A. Spicer	32	8
Delivered from a Kurdish Attack	W. A. Spicer	8	13	The Old Testament	C. P. Bollman	32	9
Comment on Current Events	C. A. Holt	9	2	A Missionary Providence	F. M. Wilcox	32	9
An Indwelling Christ	G. B. Thompson	9	10	World's Ten Richest Men	F. M. Wilcox	32	24
"All Ye Are Brethren"	F. M. Wilcox	9	11	Comment on Current Events	C. A. Holt	33	2
Comment on Current Events	C. A. Holt	10	2	Warned of God	W. A. Spicer	33	2
Striking a Balance	F. M. Wilcox	10	7	A Lesson for Today	F. M. Wilcox	33	3
Blotting Out Sin	G. B., Thompson	10	8	Treading Down or Pulling Out—			
Mr. Lloyd George's Appeal to the Churches	F. M. Wilcox	10	8	Which?	G. B. Thompson	33	4
Satan's Devices	G. B. Thompson	10	9	Comment on Current Events	C. A. Holt	34	2
The Diet Question	F. M. Wilcox	11	3	The Quakers Delivered	W. A. Spicer	34	10
The Deity of Christ	C. P. Bollman	11	4	Our Hope of Salvation	G. B. Thompson	34	10
Though They Be Red	G. B. Thompson	11	5	A Faith Which Works	F. M. Wilcox	34	11
Comment on Current Events	C. A. Holt	12	2	When the Promises Shine Brightest	W. A. Spicer	34	12
Family Prayer	G. B. Thompson	12	3	A Colporteur's Deliverance	W. A. Spicer	34	12
The Mean Things of Life	F. M. Wilcox	12	4	The Message of Revelation Fourteen Is			
The Transforming Power of the Gospel	G. B. Thompson	12	4	the One	W. A. Spicer	34	24
The Pharisee or the Publican?	F. M. Wilcox	12	5	Comment on Current Events	C. A. Holt	35	2
Comment on Current Events	C. A. Holt	13	2	Progress in Europe	W. A. Spicer	35	3
Can the Victorious Life Be Permanent?	G. B. Thompson	13	8	The Important Thing	G. B. Thompson	35	3
Clean and Unclean Beasts	F. M. Wilcox	13	8	The Lord Is Coming	C. P. Bollman	35	4
Comment on Current Events	C. A. Holt	14	2	Are You a Merozite?	F. M. Wilcox	35	5
Pseudo-Tests of Orthodoxy	F. M. Wilcox	14	3	The Portent of Present Conditions	F. M. Wilcox	36	2
The Secret of Overcoming	G. B. Thompson	14	5	Prophetic Succession	F. M. Wilcox	36	3
Praying for the Home Folks	W. A. Spicer	14	6	Tapering Off	G. B. Thompson	36	4
The Second Advent	C. P. Bollman	15	9	A Call to Extra Effort in Behalf of the			
No More War	G. B. Thompson	15	10	Mission Funds	W. A. Spicer	37	2
Beguiling the Unwary	F. M. Wilcox	15	10	The Industrial Conflict	C. A. Holt	37	8
Comment on Current Events	C. A. Holt	16	2	Lessons from the Past—No. 1	F. M. Wilcox	37	5
Freedom in Christ	G. B. Thompson	16	9	The Japanese Disaster	F. M. Wilcox	37	24
A Commendable Answer	F. M. Wilcox	16	9	Comment on Current Events	C. A. Holt	38	2
From the Land of Cyrus and Artaxerxes	W. A. Spicer	16	10	Shall the Wife Tithe All the Income?	G. B. Thompson	38	7
An Unbalanced World	F. M. Wilcox	17	6	Lessons from the Past—No. 2	F. M. Wilcox	38	7
Prohibition	G. B. Thompson	17	6	Where Shall I Attend School?	F. M. Wilcox	38	24
David or Shimei?	F. M. Wilcox	17	7	Signs in the Heavens and in the Earth	F. M. Wilcox	39	2
A God Who Cares	F. M. Wilcox	18	1	A Lincoln Story of Providence	W. A. Spicer	39	5
Comment on Current Events	C. A. Holt	18	2	Obedience to Law	C. P. Bollman	39	8
From Sabbath to Sunday	C. P. Bollman	18	9	Lessons from the Past—No. 3	F. M. Wilcox	39	8
Undermining the Home	F. M. Wilcox	19	2	"Science Begg the Question"	C. P. Bollman	39	11
Comment on Current Events	C. A. Holt	20	2	Comment on Current Events	C. A. Holt	40	2
Does Not Want His Son in the Movies	C. P. Bollman	20	24	Lessons from the Past—No. 4	F. M. Wilcox	40	7
Comment on Current Events	C. A. Holt	21	2	In Memory of a Pioneer (J. O. Corliss)	W. A. Spicer	40	24
Is There Hope for a Backslider?	G. B. Thompson	21	9	A Remarkable Decade	F. M. Wilcox	41	3
A New Phase of "Peace and Safety"	C. P. Bollman	21	9	Growing Old with a Young Heart	C. P. Bollman	41	8
Will the Present Revival Experience Stand				The Spirit of the Believers	W. A. Spicer	41	9
the Test of Time?	F. M. Wilcox	21	10	Help from Far Across the Sea	W. A. Spicer	41	10
Comment on Current Events	C. A. Holt	22	2	In One Trouble Center of Europe	W. A. Spicer	41	10
Backsliding—Why?	G. B. Thompson	22	6	Our Books and the Bible	W. A. Spicer	41	24
The Growing Power of Rome	W. A. Spicer	22	6	The Fundamental Controversy	G. B. Thompson	42	8
Antiochus or Rome—Which?	C. P. Bollman	22	7	Lessons from the Past—No. 5	F. M. Wilcox	42	8
President Harding Attends College Commencement	F. M. Wilcox	22	24	"They That Go Down to the Sea in			
Comment on Current Events	C. A. Holt	23	2	Ships"	W. A. Spicer	42	24
Reviewing and Obeying the Book of the Law	F. M. Wilcox	23	8	Lessons from the Past—No. 6	F. M. Wilcox	43	3
A Colporteur Experience in the Far North	W. A. Spicer	23	6	A Land of Complicated Legal Restrictions			
"Let Us Love One Another"	F. M. Wilcox	24	3	Teaching Important Things	W. A. Spicer	43	4
The First Step in Backsliding	G. B. Thompson	24	4	Unity in Europe	W. A. Spicer	44	8
Guided to the Water Springs	W. A. Spicer	24	5	Guarding Our Weak Places	G. B. Thompson	44	8
A High Day	O. Montgomery	25	8	Lessons from the Past—No. 7	F. M. Wilcox	44	8
The Ministry of Song	F. M. Wilcox	25	8	A Profitable Meeting	F. M. Wilcox	45	5
Prepared for the Messenger	W. A. Spicer	25	9	"Beside All Waters"	W. A. Spicer	45	24
Comment on Current Events	C. A. Holt	26	2	The Fruitage of the Truth	W. A. Spicer	47	4
In Peril by Robbers	W. A. Spicer	26	4	Medical Missionary Work in Kanye	G. B. Thompson	47	4
Rest!	C. P. Bollman	26	4	Comment on Current Events	C. A. Holt	48	6
				God Knows and Remembers	F. M. Wilcox	48	7
				Lawlessness	G. B. Thompson	49	3
				Large Meetings	W. A. Spicer	49	8
				To Whom Belongs the Credit?	C. P. Bollman	49	4
				Practical Tests in Christianity	F. M. Wilcox	49	4
				Watching the Figures Grow	W. A. Spicer	49	24
				To the Missionaries over the Sea	W. A. Spicer	50	2
				Comment on Current Events	C. A. Holt	51	2
				Present Salvation	G. B. Thompson	51	6

Article	Author	No.	Page	Article	Author	No.	Page
Are We Willing to Pay the Price?	F. M. Wilcox	51	7	Only One Lesson Given by the Greatest Teacher	J. B. Blosser	17	2
Comment on Current Events	C. A. Holt	52	2	Prayer, the Secret of Spiritual Victories	A. G. Daniells	17	3
A Likeness and Its Origin	C. P. Bollman	52	5	Debts	S. A. Nagel	17	4
Lessons from the Past—No. 8	F. M. Wilcox	52	6	Lessons from Recent Events—No. 7	L. H. Christian	17	5
The Gospel Our Only Hope	C. P. Bollman	52	7	A Real League of Peace	A. T. Robinson	17	5
General Articles				The Spring Council	W. A. Spicer	18	3
By His Grace	T. E. Bowen	1	2	Under the Ministration of the Holy Spirit	A. G. Daniells	18	4
More Praying and Less Talking	Mrs. Iva F. Cady	1	2	God's Healing Power	Helen Orr Olsen	18	5
The Millennium	E. L. Cardey	1	2	Manner of Christ's Coming	F. W. Voorheis	18	5
Experiences in Divine Guidance—No. 1	A. T. Robinson	1	2	How One Sister Found a Way	Mrs. R. B. Owen	18	5
Daily Heavenly Observations Necessary	J. E. Fulton	1	3	Walking with God	C. H. Keslake	18	6
False Protestantism	F. A. Coffin	1	4	How to Behave in the Church of God—No. 1	R. A. Underwood	18	6
Growing or Dying	G. B. Starr	1	4	God's Standard of Attainment	J. M. Hopkins	18	7
Seventh-day Adventist Education	W. E. Howell	1	5	Found the Peace of Jesus	Mrs. Lulu Darnell Nelson	18	8
He Is Able	C. H. Goodall	1	6	God's Ownership	E. M. Adams	18	8
Pentecost Not Celebrated on Sunday	E. T. Russell	2	3	Spring Council Proceedings		19	3
Seventh-day Adventist Education	W. E. Howell	2	4	Symposium by Union Conference Presidents		19	7
The Story of a Tract	L. F. Passebois	2	5	True Standards	Nellie B. Leach	19	12
Workers Sent to the Fields in 1922	C. K. Meyers	3	2	Religious Work for Young People	Lamont Thompson	19	13
"Strengthen Thy Stakes"	W. A. Spicer	3	3	The Power of the Preacher	M. C. Wilcox	19	14
"A Sound of Abundance of Rain"	C. H. Watson	3	4	Christ Accused of Sabbath Breaking	E. Hilliard	19	14
Seventh-day Adventist Education	W. E. Howell	3	5	How to Behave in the Church of God—No. 2	R. A. Underwood	19	15
Preparation	F. C. Bee	3	7	Divine Healing	A. E. Bacon	19	15
Teaching by Example	D. H. Kress	4	12	Relation of Our Health Work to the Third Angel's Message, and the Place of the Medical Department in Our Movement	W. A. Spicer	20	3
Last-Day Delusions	G. K. Abbott	4	13	The Scope of Healthful Living	L. A. Hansen	20	6
The Twenty-third Psalm	F. W. Halladay	4	15	The Essentials of Healthful Living	A. G. Daniells	20	7
A Revival and a Reformation	A. G. Daniells	4	32	The Relation of the Health Reform Movement to the Mission Field	C. H. Watson	20	8
"Make Straight Paths for Your Feet"	Mrs. E. G. White	5	3	A Consistent, Well-Balanced Standard	O. Montgomery	20	9
"Some Startling Figures"	B. L. Howe	5	4	Health in the Mission Field	J. L. Shaw	20	10
"Truth Came by Jesus Christ"	B. B. Baird	5	5	The Relation of Our Teachers and Students to the Principles of Healthful Living	C. W. Irwin	20	12
Let Us Bow Down	J. E. Fulton	5	6	The Relation of Conference Officers to the Principles of Healthful Living and to the Work of the Medical Department	J. L. McElhany	20	14
"Daniel and His Fellows"	F. W. Stray	5	6	Health Reform Embraced in the Work of Revival and Reformation	E. K. Slade	20	15
The Sabbath in the Dispensations	M. C. Wilcox	6	4	The Relation of Church Leaders and of the Church as a Whole to the Question of Healthful Living	F. M. Wilcox	20	15
For Our Learning	Allen Moon	6	5	Chinese Medicine Men	O. B. Kuhn	20	18
Is It Sacrifice or Exchange?	Mrs. E. M. Peebles	6	6	What Is Truth?	E. L. Lutz	20	20
The Value of Christian Education	Hilda Boettcher	6	7	Sin and Righteousness	A. T. Robinson	21	1
A Great Spiritual Revival and Reformation				What Kind of Steward Are You?	I. H. Evans	21	3
Foretold by the Prophets	A. G. Daniells	7	3	How to Behave in the Church of God—No. 3	R. A. Underwood	21	8
The Nashville Workers' Meeting	C. H. Watson	7	4	Proofs of God's Love	W. J. Bryan	22	1
We Are Able!	M. N. Campbell	7	5	Finishing God's Work	A. G. Daniells	22	3
The Sabbath in the Dispensations	M. C. Wilcox	7	8	How to Behave in the Church of God—No. 4	R. A. Underwood	22	5
"Call No Man Common"	J. E. Fulton	7	10	The Old Ship Zion	N. P. Neilsen	22	8
The Relief Work Not in Vain	L. H. Christian	8	1	How to Behave in the Church of God—No. 5	R. A. Underwood	23	7
Experiences in Divine Guidance—No. 4	A. T. Robinson	8	5	"Be Still, and Know That I Am God"	V. C. Bearaft	23	7
Healing Cuts	D. H. Kress	8	6	Second Advent Experience—No. 1	J. N. Loughborough	23	8
Preparation for Translation	A. G. Daniells	9	3	Not the Mighty Men, but God	M. C. Wilcox	23	8
"Wherefore Didst Thou Doubt?"	C. H. Watson	9	4	The Power of God's Word	C. P. Whitford	24	1
Experiences in Divine Guidance—No. 5	A. T. Robinson	9	5	Faithfulness Rewarded	G. W. Caviness	24	2
Will Church History Be Repeated in This Movement?	E. L. Cardey	9	5	Camp-Meetings	L. C. Wilcox	24	6
The Foundation of Faith	F. D. Nichol	9	6	Second Advent Experience—No. 2	J. N. Loughborough	24	7
Carrying Forward the Good Work	H. H. Spencer	9	8	Interesting Quotations	H. F. Brown	24	8
Love of His Appearing	E. R. Thiele	9	9	The Way of Life	E. Hilliard	24	14
Look Not Back	L. A. Smith	10	1	Back to the Old Paths	F. D. Starr	25	2
The Church's Great Need	Mrs. E. G. White	10	3	The Missionary Idea	E. J. Urquhart	25	3
"Not by Might"	G. W. Caviness	10	5	I Will Look Again	R. R. Lovell	25	4
Another Theory to Bolster Up Evolution	H. W. Clark	10	5	"I Thought"	S. A. Nagel	25	4
The Prophet's Parable	V. C. Bearaft	10	6	Second Advent Experience—No. 3	J. N. Loughborough	25	5
Experiences in Divine Guidance—No. 6	A. T. Robinson	11	2	A Remarkable Development	L. A. Hansen	26	3
Lessons from Recent Events—No. 1	L. H. Christian	11	6	Making Revival and Reformation Work Permanent	G. B. Starr	26	8
"Finally, Brethren, Farewell"	J. M. Hopkins	11	7	Our Time to Prepare	G. A. Roberts	26	8
Shall We Heed the Call?	J. W. Christian	11	7	Second Advent Experience—No. 4	J. N. Loughborough	26	9
Where Do We Stand?	H. O. Swartout	11	8	Merciful Kindness	T. E. Bowen	26	10
Looking Up and Looking Down	J. E. Fulton	12	6	An Effective Pioneer Missionary Agency	O. Montgomery	27	3
Unkind Criticism	D. H. Kress	12	7	An Appeal in Behalf of Medical Work in the Far East	H. W. Miller	27	4
"In Remembrance of Me"	Rose E. Boose	12	8	Second Advent Experience—No. 5	J. N. Loughborough	27	5
Lessons from Recent Events—No. 2	L. H. Christian	12	9	Happy by Spells	N. D. Anderson	27	6
The Blessings of Tithing	Mrs. Diamond Ashod	12	10	Missions Rally Day	Louis Halsvick	27	6
A Test	Albert Weeks	12	10	God's Way in Education	C. H. Watson	28	3
Lessons from Recent Events—No. 3	L. H. Christian	13	3	The Divine Remedy for Our Educational Ills	C. W. Irwin	28	8
While the World Is in a Hurry	Mrs. L. Flora Plummer	13	4	Separation from the World in Education	W. E. Howell	28	14
Why Are Church Schools Necessary?	T. G. Bunch	13	5	God's Portion	Nora B. Gibbons	28	17
This Gospel of the Kingdom	G. B. Starr	13	6	Faithful in Service	R. S. Greaves	28	17
Moses—His Method	W. E. Murray	13	7	Second Advent Experience—No. 6	J. N. Loughborough	28	18
What We Escaped	M. N. Campbell	13	9	Kindred Spirits	H. F. De'Ath	28	18
Lessons from Recent Events—No. 4	L. H. Christian	14	7	Healed of Cancer	W. E. Baxter	29	2
Dead, and Yet Alive	J. N. Loughborough	14	8	Answered Prayer	W. H. Armstrong	29	2
Ten Reasons for a Fleshless Diet	A. W. Truman	15	2	The Missionary Education	E. J. Urquhart	29	3
Trusting in God under Difficulty, and Going Forward	W. A. Spicer	15	3	Popularity	C. H. Wilkinson	29	4
Lessons from Recent Events—No. 5	L. H. Christian	15	4	Christ Our Boasting	J. W. Christian	29	5
The Love of God as Related to Free Will and Sin	Henry Balsbaugh	15	5	Christ the Only Saviour	M. C. Wilcox	30	1
Reading the Bible Through	G. A. Roberts	15	6	Second Advent Experience—No. 7	J. N. Loughborough	30	5
What May We Judge?	Mrs. Iva F. Cady	15	6	The Missionary Life	E. J. Urquhart	30	6
Staying the Heart on God	Mrs. M. E. Steward	15	6	Gems of Truth	Mrs. H. E. Sawyer-Hopkins	30	7
The Lord's Remembrancers	Francis Herbert	15	7	The Wonder of Christian Love	R. C. Kraft	30	7
All Is Yours	J. S. Shroek	15	8				
Complete Victory	W. A. Gosmer	15	8				
The Kingdom That Shall Never End	A. R. Bell	16	1				
Revival—Reformation—Latter Rain	A. G. Daniells	16	3				
Lessons from Recent Events—No. 6	L. H. Christian	16	4				
Prayer and Bible Study in Your Daily Program	J. S. James	16	5				
The Sabbath of God and the Bible	Samuel Benjamin	16	6				
A Prayer-Hearing God	A. R. Bell	16	6				
Ten Reasons for a Fleshless Diet	A. W. Truman	16	7				
Every Day He Is Nearer and Nearer	S. M. Konigsmacher	16	8				
Light; or Too Much Light	Mrs. D. A. Fitch	16	8				
A Sure Foundation	H. G. Thurston	17	2				

Article	Author	No.	Page	Article	Author	No.	Page
Guatemala	F. M. Owen	22	9	The Young Mothers' Society	A. W. Spalding	5	11
Hunting the Koiaris	G. F. Jones	22	10	What Becomes of Sonny's Work?	Mabel R. Young	5	11
The Bihar Annual Meeting	L. J. Burgess	22	10	Gentleness, Unfolded Lilies, and Christian			
Beginning of Medical Missionary Work in				Graces	Emma M. Harris	6	12
Bechuanaland Protectorate	A. H. Kretchmar	22	11	The Importance of a Correct Diet	A. J. Harris	6	12
The Message in Arabic	H. H. Hall	23	9	The Poor	V. W. Thompson	6	13
The Koiari School and the Lord's Care for It	G. F. Jones	23	10	"Looking unto Jesus"	Mrs. Iva F. Cady	7	13
Abyssinia, Eritrea, and Egypt	L. H. Christian	23	11	Dress	Mrs. E. G. White	8	14
Poland	John Isaac	24	9	Earache, and What to Do for It	F. M. Rossiter	8	15
From Northern Japan	A. N. Nelson	24	9	The Letter I Did Not Write	Clara R. Winterton	9	14
Indian Superstitions	R. S. Shepard	24	10	Teaching the Children Patient Continuance			
In the Congo	E. C. Boger	24	10	in Well-doing	Carrie S. Welty	9	14
The Triumphal Procession	R. A. Hubley	25	10	How to Help Others	Mrs. D. A. Fitch	9	15
The Land of the Exodus	W. E. Read	25	10	The Influence of a Mother	Mrs. Carrie R. King-Moon	10	13
With Our Believers in the Near East	W. E. Read	26	11	The National Bread War	E. R. Numbers	10	14
A Tamil Campaign in Madras	P. C. Polcy	27	9	Wasted Lives	J. B. Anderson	10	14
Pushing into Mesopotamia	W. K. Ising	27	9	Diet and Health	Mrs. E. G. White	11	12
Tidings from Greece	W. E. Read	27	11	Being Like Him	V. W. Thompson	11	12
The Missionary Movement	E. J. Urquhart	27	12	Dietetic Points	Mrs. D. A. Fitch	11	13
Our Orphanage in the Near East	W. E. Read	29	8	Diet and Health	Mrs. E. G. White	12	14
Mosul, Our First Church in Mesopotamia	W. K. Ising	29	8	How Is It in Your Home?	Martha E. Warner	12	15
The Mexican Training School	H. F. Brown	29	10	The "Bad Man"	B. Bullard	12	16
The Colombian Mission Field	E. M. Trummer	29	11	Diet and Health	Mrs. E. G. White	13	13
Bolivia Provides for Opening Our Schools				Never Lose Heart	J. O. Corliss	13	14
Among Indians	W. H. Pohle	29	11	Give the Girls a Chance	Ethel Maud Boyd	13	14
A School for All Classes	H. M. Colburn	30	8	Diet and Health	Mrs. E. G. White	14	11
A Good Word from Chile	W. E. Hancock	30	8	Department at Family Worship	Mrs. D. A. Fitch	14	12
The Magistrate's Sons	O. B. Kuhn	30	8	When the Trees Wore Jewels	Mrs. Marion E. Cady	14	12
Pioneers in Colombia	Noema F. Trummer	30	9	Do We Need Patience?	Mrs. D. A. Fitch	15	15
Victory with the Lord	T. T. Babienko	30	10	Mothers	Louise Schaaaf	15	15
Rumania	H. F. Schuberth	30	10	The Law of Compensation	Mrs. Maud Harter	16	14
Making Maps as We Go	C. C. Crisler	32	10	Two Birthdays	Mrs. D. A. Fitch	16	15
Victories in the Singapore Training				The Family Prayer Circle	Mrs. J. W. Mace	17	11
School	V. E. Hendershot	32	11	"By Their Fruits Ye Shall Know			
Educational Work Among the Marathi Peo-				Them"	Mrs. F. H. Williams	17	13
ple of India	R. E. Loasby	32	13	Criticism	Louise Schaaaf	18	14
Strange Customs in Venezuela	Mrs. D. A. Fitch	32	13	Sabbath School Investment Day	W. H. Holden	18	14
How They Dispose of the Dead in India	W. E. Perrin	32	13	"I'll Hunt You Up in the Crowd"	Inez Hoiland Stevens	18	15
China and Our Work	I. H. Evans	33	9	Youthful Criminals			
Work for the Taungthoos of Burma	W. W. Fletcher	33	10	China's Great Wall	H. C. White	19	19
An Itinerating Incident	C. P. Little	33	11	Concerning Judgment	Mrs. F. A. Martin	21	13
Faithfulness in Tithes Paying	E. J. Johanson	35	9	Tea, Coffee, and Soft Drinks	A. W. Truman	22	12
Songs in Many Tongues	C. C. Crisler	35	9	Child Health	Kathryn L. Jensen	23	12
Our Burmese Cook	J. Phillips	35	9	The Ministry of Suffering	Inez Hoiland Stevens	24	11
Japan Union Mission	V. T. Armstrong	35	10	At Grandmother's	Mrs. A. C. Tinsley	25	12
British North Borneo	L. B. Mershon	35	11	Healed by Divine Power	E. J. Beebe	25	13
The Missionary Departure	E. J. Urquhart	35	12	Helping the Discouraged	F. G. Ashbaugh	27	14
The European Council	A. S. Maxwell	36	8	Dolly Wants a Story	W. H. Hall	27	14
The Missionary Landing	E. J. Urquhart	36	10	Who Knows What to Do for Annabel?			
Brother Lee Ai Ching and Brother Liao	M. E. Mullinex	37	10	Vitamines	W. A. Baxter	29	13
The Czecho-Slovakian Union Conference	E. Frauchiger	37	10	Healing of a Child	W. E. Rube	29	15
A Victory for the Truth	J. W. Rowland	37	10	A Whole Family Won	Lulu Darnell Nelson	29	15
The Missionary Field	E. J. Urquhart	37	11	Our Homes, from Eden to Eden	Peter Lindahl	30	11
A New Field Entered	T. M. French	37	12	Whole-Wheat Bread, and How to Make			
The Time Is Now	H. J. Doolittle	37	12	It	H. S. Anderson	30	12
Recital of Missionary Adventure, Peril, and				What's a Feller Goin' to Do?	Edna Walker	31	10
Hardship in the Jungles of South				A Young Health Reformer	W. K. Ising	31	11
America	W. L. Burgan	38	10	Pleasure, Entertainment, and Amusement	M. C. Wilcox	33	12
A New India	L. G. Mookerjee	38	12	The Children Who Wanted to Go to School	O. B. Kuhn	33	13
Reaching Out After God	A. A. Cone	40	9	"Jehovah Reigns"	Ruth Naomi Wilcox	34	13
Among the Sudras of India	Jennie S. Flaiz	40	10	The Original	Frances Light	34	13
The Work in Malabar, South India	H. G. Woodward	40	10	The Church Tinker	Mrs. M. E. Steward	35	13
Experience in the Japanese Disaster	F. C. Gilbert	41	13	"Not Unequally Yoked"			
On the Eve of Great Events	W. E. Howell	41	12	"These Were the Potters"	Agnes Lewis Caviness	37	13
Tabriz, Persia	F. F. Oster	41	15	A Needed, Helpful Book	M. C. Wilcox	37	14
Opening Providences in Bechuanaland	T. M. French	41	15	Give Annabel Her Head			
The Kind of Men for Foreign Fields	V. E. Hendershot	42	11	Simple Remedies	D. H. Kress	38	14
Our Work in Central America	E. E. Andross	42	11	Parents, Are You in Training?	A. W. Spalding	39	13
Into South Nigeria, West Africa	Jesse Clifford	42	13	How Do You Love Your Children?	Owen Soucey	39	15
Children as Well as Their Elders Need to				The Last Resort	Mrs. J. W. Mace	40	14
Pray to the True God	Petra Tunheim	42	14	Further Help for Annabel	Martha E. Warner	40	15
Our Work Among the Karens	W. W. Fletcher	43	12	Are You Attentive to the Voice?	A. W. Spalding	41	16
Thirsting for the Truth	H. F. Brown	43	12	A Good Way to Cook Eggplant	Mrs. M. E. Steward	41	17
Industrial School Work	E. D. Thomas	43	13	The Miser	E. R. Allen	42	15
On Colombia's Pacific Coast	E. M. Trummer	43	14	The Habit of Health	A. W. Spalding	42	15
The South Kavirondo Press	L. E. A. Lane	43	14	When to Call the Surgeon			
A Week of Prayer in Quito	H. U. Stevens	43	14	What to Do for Annabel Now	Mrs. E. M. Meleen	43	15
Effects of the Japanese Earthquake	V. T. Armstrong	44	10	What Is Love?	W. H. Hall	43	16
Providences in Japan	A. N. Nelson	44	11	The Golden Rule	N. D. Anderson	43	16
A Visit to Ancient Ophrah	W. K. Ising	45	10	Our Guardians	J. H. Loughhead	44	14
"The Worst Community in the Whole				"Units of Energy"	E. F. Hopkins	44	15
Country"	H. U. Stevens	45	12	Weighed and Found Wanting	J. M. Bowman	45	14
An Open Door in Mexico	E. E. Andross	45	13	The Story of a Beautiful Home	Alice V. Jones	45	14
No Respector of Persons	R. F. Clark	48	11	The Most Important Work in the World	A. W. Spalding	45	15
The Ingathering at Lake Titicaca	H. M. Colburn	48	11	The Oil Can Brigade	Mrs. J. F. Moser	46	28
Canvassing in Ceylon	A. F. Jessen	48	11	Mothers	Clarence Hantee	47	16
Recent Developments at Solusi Mission	U. Bender	48	12	Our Best Friend	J. G. Hinter	47	17
God's Protecting Care	W. A. Barlow	48	12	"I Can't"	J. B. Anderson	48	13
Conditions in the European Division	L. H. Christian	49	8	Looking into the Stomach with the X-Ray	C. E. Garnsey	48	13
The Missionary a Promoter of True				Why Not Simplify?	Ethel Maud Boyd	48	14
Culture	W. K. Ising	50	9	What if a House Be Divided Against			
Gospel Work in Persia	F. F. Oster	51	8	Itself?	Mrs. Iva F. Cady	49	12
Good News from Russia	J. T. Boettcher	51	9	Training for Home Missionary Work	Kathryn L. Jensen	49	13
Laboring Under Difficulties	C. E. Weaks	51	9	Let Us Be Chums	J. W. Christian	50	12
Visiting Salt in Transjordan	W. K. Ising	52	8	It Might Have Been	M. E. Kern	51	10
				Let Us Live with Our Children	F. M. Wilcox	51	10
				The Far-reaching Influence of a Humble			
Home				Home	Mrs. J. W. Mace	52	11
Christians or Worldlings, Which?	E. Hilliard	1	14	World-Wide Field			
A Mother Who Told Stories	A. W. Spalding	1	14	A Revival at Hinsdale	L. A. Hooper	1	18
The Hour of Worship	Mrs. J. E. Klopfenstien	2	14	The Murder of Brother Rafael Lopez	D. D. Fitch	1	18
Duty to Children	J. M. Hopkins	2	14	Nyasaland Camp-Meeting	W. E. Howell	1	19
Opening the Floodgates of Heaven	C. D. Utt	3	16	Among the French	L. F. Passebois	1	19
The Eternal Home	J. M. Hopkins	4	21	Revival Meetings at Loma Linda	A. M. Dart	1	20
Real Economies	D. W. Reavis	4	21	The Home in the Southeast	A. W. Spalding	1	20
Lessons from Snow and Ice	A. W. Spalding	4	22	Orlando, Florida, Camp-Meeting	W. H. Heckman	1	20
Be Kind!	Thomas Killoway	4	23				

Article	Author	No.	Page	Article	Author	No.	Page
Harvest Ingathering Experiences in the Philippine Islands	W. B. Ammundsen	1	21	General Meeting in Porto Rico	C. V. Achenbach	12	20
The Indiana Conference	C. S. Wiest	1	21	Revival at Portland, Oregon	J. W. Norwood	12	20
Northern Luzon Mission, Philippine Islands	W. B. Ammundsen	1	22	Lake Union Conventions	U. V. Wilcox	12	20
The Rumanians in North America	B. P. Hoffman	1	24	Ephesus Church, Washington, D. C.	P. G. Rodgers	12	21
Tabernacle Effort in Fort Worth, Texas	J. F. Wright	2	18	Institute in Saskatchewan	C. L. Butterfield	12	21
God's Guiding Hand	C. B. Sutton	2	18	The Experience of Chen Wen Bing	O. B. Kuhn	12	21
Experiences in San Salvador	L. B. Ward	2	18	Manitoba Workers' Meeting	Stemple White	12	21
Home Missionary Work in the Northern Union	E. R. Numbers	2	19	Jamaica, West Indies	C. E. Wood	12	22
paigns	W. L. Burgan	2	19	Denver, Colo.	G. W. Angleberger	12	22
What Hath God Wrought!	S. N. Curtiss	2	20	Sorrow Turned to Joy	Bernhard Petersen	12	24
Seventh-day Adventist Education in Africa	W. E. Howell	2	21	The South Brazil Union Conference	Charles Thompson	13	17
The Review as a Pioneer	L. C. Shepard	2	22	The French Tabernacle	L. F. Passebio	13	17
Using the Newspapers in India	W. L. Burgan	2	24	Another Victory Won	J. A. Stevens	13	18
The Home-Foreign Mission Field	E. R. Numbers	2	24	Educational Work in the Lake Union	M. E. Cady	13	18
The College of Medical Evangelists	R. A. Hare	3	19	Religious Liberty News Items	C. S. Longacre	13	19
The Work in Spain and Portugal	L. L. Caviness	3	19	Publishing the Message in German Newspapers	W. L. Burgan	13	20
Roughing It in Haiti	B. G. Wilkinson	3	19	Dedication of La Reforma Mexican Church	H. D. Casebeer	13	20
Spiritual Uplift Work in the Pacific Union Conference	J. L. McElhany	3	20	Western Canadian Union Conference	A. C. Gilbert	13	20
Florida Sanitarium and Hospital School of Nursing	Kathryn L. Jensen	3	21	Melrose	C. A. Russell	13	20
Covington and Newport, Kentucky	E. H. Huntley	3	21	Selling Books in Vienna	H. H. Hall	13	21
Alto Parana Mission	O. E. Schnepfer	3	21	Finding Black Diamonds	W. S. Hyatt	13	24
Our New Headquarters in Europe	H. F. Schuberth	3	24	Our Literature Work in Great Britain	F. M. Fishell	13	24
The South Caribbean Conference	H. J. Edmed	4	28	Revival in the Southland	W. H. Heckman	14	18
Missions Rally Sabbaths	J. L. Shaw	4	28	Columbia Union Conference	F. H. Robbins	14	18
The Week of Prayer at Pacific Union College	Guy Dail	4	29	Dedication of New German New York Church	E. K. Slade	14	19
En Route to South America	J. B. Johnson	4	30	The Southwestern Union Workers' Meeting	J. F. Wright	14	19
Commencement Exercises at Puiggari, Argentina	R. T. Baer	5	14	A Nurse a Friend Indeed	K. L. Gant	14	21
The Fight Against Alcohol	F. A. Coffin	5	14	Wake Up, Mothers!	A. W. Spalding	14	21
Story of the Swatow Typhoon, Aug. 2, 1922	F. E. Bates	5	15	Historic Places	H. E. Simpkin	14	22
Taking Subscriptions Under Difficulties	D. D. Fitch	5	17	From the Belgian Congo	R. P. Robinson	14	24
Missionary Work on the High Seas	Lura E. Davison	5	17	The Pacific Coast Convention	J. A. Stevens	14	24
Appeal for Missions	R. J. Martin	5	18	West Germany and the Ruhr	P. Drinhaus	14	24
A Great Task Before Us	N. P. Neilsen	5	18	Harvest Ingathering in Central Africa	E. M. Howard	14	24
Annual Meeting in the North Argentine Conference	R. T. Baer	5	19	Revival Work in Washington	F. M. Oliver	15	19
Revival Services in the Sligo Church, Takoma Park	H. S. Premier	5	19	Mexico	F. L. Perry	15	19
Battle Creek, Mich.	A. E. Serns	5	19	The Bible	G. B. Cameron	15	19
A Call in Behalf of the French	L. F. Passebio	5	20	Home Convention Held at Loma Linda	Orpha S. Donaldson	15	20
Week of Prayer at Union College	O. M. John	5	20	Home Missionary Work in Greater New York	E. R. Numbers	15	20
A Layman's Effort Near Battle Creek	D. O. Babcock	5	20	Northern Luzon Mission, Philippine Islands	W. B. Ammundsen	15	21
Week of Prayer at Canadian Junior College, Alberta	C. A. Russell	5	20	Union Meeting in Chicago	E. R. Numbers	15	21
Serbo-Slovakian Institute	N. P. Neilsen	5	21	Training School in Mexico	F. L. Perry	15	24
Colporteuring the Year Round	W. W. Eastman	5	21	Publishing Department Convention	L. W. Graham	16	16
Testing His Call to Preach	O. C. Godsmark	5	21	Pacific Press Publishing Association	M. C. Wilcox	16	16
A Colporteur's Experience	H. F. Kirk	5	22	The Lake Titicaca Indian Normal School	H. M. Colburn	16	17
Growth and Needs of the Work in Shanghai	H. W. Miller	6	18	A Wonderful Conversion	L. E. Brant	16	17
Russia Says, "Thank You"	Ethel M. Boyd	6	19	The Perils of Travel	L. V. Finster	16	18
Story of the Swatow Typhoon	F. E. Bates	6	19	New England Sanitarium	H. W. Miller	16	18
Mexico	C. E. Moon	6	20	Western Canadian Union Conference	F. C. Gilbert	16	18
With Our Believers in Trinidad	E. E. Andross	6	20	After Many Days	Inez Holland Stevens	16	19
The Takoma Park Revival Meetings	L. A. Hansen	6	21	Review and Herald Annual Meeting	L. W. Graham	16	20
St. Kitts, British West Indies	I. G. Knight	6	24	A Sequel	B. P. Hoffman	16	20
The Work in Kansas	C. G. Bellah	7	17	Revival Work on the Pacific Coast	G. B. Starr	16	24
The Message Is Advancing Through the Newspapers	W. L. Burgan	7	17	Standing the Test	Mrs. Orley Ford	16	24
The Central Union Conference	S. E. Wight	7	17	Selling Books in Hawaii	L. L. Hutchinson	16	24
Medical Missionary Convention at Worthington, Ohio	Kathryn L. Jensen	7	18	Harvest Ingathering	George Keough	16	24
A New Day for Guatemala	F. M. Owen	7	18	A Missionary Volunteer Ebenezer	Harriet Holt	17	16
The Boston Workers' Meeting	E. K. Slade	7	18	Hearts Reached Through Medical Missionary Work	Inez Holland Stevens	17	16
Week of Prayer at Walla Walla College	W. F. Martin	7	19	Nashville Convention	E. R. Numbers	17	17
Winnipeg	Stemple White	7	19	The Revival at Chamberlain, S. Dak.	E. Hilliard	17	17
Blessings in the South Dakota Conference	S. A. Ruskjer	7	19	Garrick Theater Again	B. G. Wilkinson	17	17
Story of the Swatow Typhoon	F. E. Bates	7	20	Colorado Missionary Convention	E. F. Peterson	17	18
Revival Work in the Inter-Mountain Conference	B. H. Shaw	7	21	The Revival in the New York City Temple	L. K. Dickson	17	18
Columbus, Ohio	C. H. Ulrich	7	21	The Austral Union Conference	Charles Thompson	17	18
Dedication of the St. Paul Scandinavian Church	August Anderson	7	21	Harvest Ingathering and Work Among the Jews	F. C. Gilbert	17	19
Missionary Volunteer Convention at Collonges	L. L. Caviness	8	18	Progress in Western Canada	G. A. Campbell	17	20
Oregon's School Bill	W. F. Martin	8	18	The Japanese Work in America	B. P. Hoffman	17	20
Canadian Junior College	C. L. Stone	8	18	Southeastern Union Conference	W. H. Heckman	17	20
Home Missionary Work in the Lake Union	E. R. Numbers	8	19	Progress in West Java	J. S. Yates	17	21
United Provinces, Annual Meeting	M. M. Mattison	8	19	Soul-Winning Possibilities of the Colporteur Work	E. P. Mansell	17	21
Newspaper Campaign Growing in the South	W. L. Burgan	8	19	A Sad Tragedy	M. N. Campbell	17	24
Institutes with Our Foreign Churches	P. E. Brodersen	8	20	Southwestern Junior College Spring Week of Prayer	F. R. Isaac	17	24
Copious Showers		8	20	Sabbath Keepers in Nigeria	G. W. Chinwah	17	24
Harvest Ingathering in St. John, New Brunswick	C. A. Cole	8	20	Among the Heathen in Burma	D. C. Ludington	18	18
Religious Liberty Day	C. S. Longacre	8	21	A Hindu Editor Publishing Advent Message in India	W. L. Burgan	18	18
An Important Convention	W. W. Eastman	8	24	Home Missionary Work in Europe	E. Kott	18	18
A Trip Through Eastern Europe and a Call for Medical Help	W. A. Ruble	9	18	Singapore, Straits Settlements	G. J. Appel	18	19
Our Work in Jugo-Slavia	L. H. Christian	9	19	Canadian Bookmen's Convention	C. F. McVagh	18	20
The Only Book Never Off the Press	F. H. Mann	9	20	The Publishing Work in Europe	H. Boex	18	21
Phillipsburg, Kansas	C. G. Bellah	9	20	Our Believing, but Nonconforming Relatives	G. A. Roberts	18	22
Progress in Belize, Honduras	F. E. Cary	9	20	Missions Rally Day	C. K. Meyers	18	24
The Nashville Convention	N. Z. Town	10	18	Educational and Missionary Volunteer Convention	C. W. Irwin	18	24
African Division Council	W. E. Howell	10	19	Faithful in Suffering	W. E. Lanter	18	24
Some Harvest Ingathering Experiences	G. H. Quimby	10	21	The Power of the Gospel	H. Kuniya	19	24
African Division Educational Council	W. E. Howell	11	17	Inspiring News from Hungary	A. Minek	19	24
The Publishing Work in Czecho-Slovakia	L. H. Christian	11	18	St. Louis Central Church	B. D. Robison	20	21
Boston, Massachusetts	A. T. Robinson	11	19	Porto Rico	E. E. Andross	20	21
An Urgent Call to Give the Gospel Through the Newspapers	W. L. Burgan	11	20	Bibles for North American Indians	Orno Follett	20	21
A Forty-eight Week School	J. I. Beardsley	11	20	The Closing Exercises at Our Brazil Training School	C. P. Cramer	20	21
The Bolivian Mission	T. L. Oswald	11	21	Selling Literature in the Philippines	J. J. Strahle	20	22
Proclaiming the Gospel Through the Newspapers of India	W. L. Burgan	11	21	Newspaper Activities in Australia	W. L. Burgan	20	22
Two Wheelbarrow Loads of Money	C. C. Crisler	11	24	Telling It Out Among the Heathen	W. A. Spicer	20	24
Central China Educational Work and the Honan General Meeting	S. L. Frost	12	19	An Echo from Sumatra	W. E. Howell	20	24
Baptism in Huancane, Peru	E. H. Wilcox	12	19	Church Dedication at Youngstown, Ohio	L. O. Gordon	21	19
				Work in Pittsburgh	Annie Powell Parsons	21	19
				The Glendale Sanitarium	J. L. Shaw	21	19
				God's Plan of Education in India	W. E. Howell	21	20
				Work in the Canal Zone	E. E. Andross	21	21
				Prayer, Patience, and Perseverance	W. A. Barlow	21	24
				An Appeal to Young Men	H. W. Miller	21	24
				Our Work in Indiana	C. S. Wiest	22	17
				Rochester, N. Y.	O. D. Cardey	22	17

Article	Author	No.	Page	Article	Author	No.	Page
Los Angeles, Calif.	F. H. Westphal	22	17	North Wisconsin Camp-Meeting	G. B. Thompson	31	17
God's Plan of Education in India	W. E. Howell	22	17	South Wisconsin Camp-Meeting	G. B. Thompson	31	17
Results of Reading a Newspaper Clipping	Stemple White	22	18	A Word from Jamaica	M. B. Butterfield	31	17
Negro Department	W. H. Green	22	18	Through Cuba and Jamaica	G. D. Raff	31	17
The Belgian Sabbath School Convention	L. L. Caviness	22	18	A Visit to the North Chile Mission	R. T. Baer	31	18
Reaching the Orientals Through Their papers	W. L. Burgan	22	19	God's Ways Are Best	H. M. Colburn	31	18
The North American Indian	E. R. Numbers	22	19	Georgia	A. S. Booth	31	18
Using the Press in Atlanta	A. S. Booth	22	19	Central California Camp-Meeting	W. F. Martin	31	18
The New Colombian Mission	E. M. Trummer	22	20	Manchuria Union Mission Meeting	F. C. Gilbert	31	19
Encouraging Reports from Publishing Houses	W. W. Eastman	22	24	Our Schools in the Far East	W. E. Howell	31	20
Our First Nurses' Institute	L. A. Hansen	23	17	Notes from the West Caribbean Conference	W. R. Pohle	31	20
Home Institutes on the Pacific Coast	A. W. Spalding	23	18	"A New Creation"	H. F. Brown	31	21
Praying for Neighbors	W. M. Andress	23	18	Value of Medical Missionary Work	L. B. Mershon	31	24
God's Plan of Education in India	W. E. Howell	23	18	Faithfulness Rewarded	E. J. Johanson	31	24
The East German Union	J. H. Schilling	23	19	Arizona Academy	K. M. Adams	32	16
Literature Work in the Austral Union	W. E. Bergherm	23	19	Broadview College and Theological Seminary	H. O. Olson	32	16
Inca Union Mission	F. I. Mohr	23	20	The Iloilo General Meeting	E. M. Adams	32	16
A Midnight Prayer Answered	W. A. Barlow	23	20	North China Union, Biennial Session	F. C. Gilbert	32	17
Happy Reunions	R. S. Greaves	23	20	A Cheering Echo of the Harvest Ingathering Campaign	F. C. Bailey	32	18
God's Care for His Children	C. K. Meyers	23	24	Two Countries Compared	D. D. Fitch	32	18
A Leper Healed by Prayer and Faith	W. A. Barlow	23	24	Notes from Europe	L. H. Christian	32	19
A Trip into Tibet	J. N. Andrews	23	24	Southern Bavaria	C. A. Motzer	32	19
Oshawa Missionary College	K. L. Gant	24	15	Progress in South America	N. Z. Town	32	19
Missionaries Wanted!	L. F. Passebois	24	15	Cape Town, Africa	W. H. Branson	32	20
Our French Department	J. Curdy	24	15	Educating and Publishing	W. E. Howell	32	20
God's Plan of Education in India	W. E. Howell	24	15	Poor, Yet Faithful	E. M. Davis	32	20
A Word from South England	F. A. Spearing	24	16	An Experience with Our Literature	E. J. Johanson	33	16
Touring in the Punjab	F. H. Loasby	24	16	Publishing the Message	W. L. Burgan	33	16
Our Work in Java	I. H. Evans	24	17	News Notes from the Indian Reservations	E. R. Numbers	33	16
What Our Young People in the European Division Accomplished in 1922	J. F. Simon	24	17	Brooklyn Church Dedicated	W. H. Green	33	16
On to Far Bogotá	E. M. Trummer	24	17	Atlantic Union Camp-Meetings	N. K. Slade	33	17
The Educational Work in Southern Asia	F. W. Smith	24	18	Eastern Canadian Camp-Meetings	M. N. Campbell	33	17
Publishing the Message in Chinese Newspapers	W. L. Burgan	24	19	Transformed from Darkness to Light	W. A. Barlow	33	18
A. Way of Deliverance	H. M. Colburn	24	19	God's Protecting Hand in Smyrna	W. E. Read	33	18
Jugo-Slavia	H. F. Schuberth	24	19	The Magellan Mission at Punta Arenas	Mrs. A. G. Nelson	33	19
The Call of the Hour	Clara R. Winterton	24	20	More About Bibles for North American Indians	Orno Follett	33	19
Malaysian Union Seminary	W. E. Howell	24	20	Visiting Prison and Hospital	W. A. Barlow	33	20
Providences in Italy	H. H. Hall	24	21	New Jersey Camp-Meeting	E. L. Richmond	33	20
Work in the Austral Union Conference	R. T. Baer	24	24	From the Tagalog Field		33	21
Basseterre, St. Kitts, B. W. I.	Mrs. I. G. Knight	24	24	"Every Man Perfect in Christ Jesus"	H. F. Brown	33	21
The Changsha School	J. P. Beach	24	24	Our World Educational Convention	M. E. Cady	34	17
The Printed Page in Asia	C. E. Weeks	25	16	Early Camp-Meetings in the North Pacific Union	J. H. McEachern	34	18
At Our Church Headquarters	B. P. Hoffman	25	16	Dedication of Church Property at Lancaster, Pa.	B. G. Wilkinson	34	19
God's Plan of Education in India	W. E. Howell	25	17	Cleveland, Ohio	M. R. Coon	34	19
Bechuana Mission Field	W. H. Anderson	25	19	East Pennsylvania Camp-Meeting	E. L. Richmond	34	19
Our Hope in Every Land	J. B. Johnson	25	19	Student Colporteurs in the Latin Union	N. Z. Town	34	19
Bengali Girls' School	Nettie Knister	25	19	Southern New England	L. E. Froom	34	19
The Influence of a Tract	Ernest Lloyd	25	20	Upper Columbia Camp-Meeting		34	20
Feeding the Flock	M. E. Olsen	25	20	Important Happenings in Religious Liberty Work	C. S. Longacre	34	20
Providence, R. I.	A. E. Sanderson	25	21	Renewal of the Life Through Prayer	W. A. Barlow	34	24
Lower California	W. F. Meyers	25	21	Phenomenal Deliverance from Sudden Death	C. G. Van Putten	34	24
St. Croix	F. Hall	25	24	The North Dakota Camp-Meeting	L. A. Hansen	35	17
A Visit to Our Indian Work in Arizona	S. M. Konigsmacher	26	18	Institutes in Korea	C. E. Weeks	35	17
A Reader Since 1853	A. B. Castle	26	18	A Revival Needed	J. A. Stevens	35	17
God's Plan of Education in India	W. E. Howell	26	18	East China Union	N. F. Brewer	35	20
Home Missionary Conventions in the Southeastern Union	E. R. Numbers	26	20	South Chekiang Mission	G. L. Wilkinson	35	20
Colporteur Experiences in Mexico	J. D. Leslie	26	21	Bloodshed in the Name of the "Sacred Heart of Jesus"	H. U. Stevens	35	21
Another Press Fund Memorial	H. H. Hall	26	21	Light on the Mountain Top	A. H. Kenney	35	21
Progress in Chile	W. E. Hancock	26	24	Sacrifice for the Message	H. F. Brown	35	22
"Fruit After Many Days"	W. A. Barlow	26	24	Conditions in Europe	J. L. Shaw	35	24
The Training School in Mexico	O. C. Barrett	26	24	Japan	J. E. Weeks	36	13
My First Impressions of Japan	F. C. Gilbert	27	18	East China Union	H. J. Doolittle	36	13
Itinerating in Luzon, Philippine Islands	L. D. Warren	27	18	Convention of Indian Mission Station Directors	W. W. Wheeler	36	14
The French Tabernacle	L. F. Passebois	27	19	First Fruits in Madrid, Spain	F. S. Bond	36	15
Fruit from Seed-sowing	F. L. Perry	27	19	The Inter-Mountain Camp-Meeting	W. F. Martin	36	15
Chicago	J. W. McComas	27	20	Hunan General Meeting	M. E. Mullinex	36	15
In the Far East	W. E. Howell	27	20	Meetings in the Scandinavian Union	E. Kotz	36	16
Utah General Meeting	W. F. Martin	27	21	Meetings in the Occidental Union	J. A. Leland	36	16
Union College	S. E. Wight	27	24	"Mexico Coming into the Light"	H. F. Brown	36	17
Paying a Pledge	Mary E. J. Donaldson	28	20	The Twenty-fifth Anniversary of the Skodsborg Sanitarium	L. H. Christian	36	18
En Route to the Belgian Congo	E. C. Boger	28	20	Preaching the Message Through Korean Newspapers	W. L. Burgan	36	19
Answered Prayer	T. E. Bowen	28	20	South Texas	B. E. Beddoe	36	20
"I Am Glad You Came"	Mollie Long-Miller	28	21	Alberta Camp-Meeting	C. F. McVagh	36	20
Among the Tibetans	J. N. Andrews	28	24	Fort Worth (Texas) Camp-Meeting	B. E. Beddoe	36	20
A Cake of Barley Bread	A. W. Spalding	29	18	Our Spanish-American Training School	A. N. Allen	36	20
Virginia Camp-Meeting	B. E. Beddoe	29	19	Bermuda	H. W. Carr	36	21
From America to China	F. C. Gilbert	29	19	The Louisiana-Mississippi Camp-Meeting	G. B. Thompson	36	21
Laurelwood Academy	* * *	29	20	Twenty Years Dormant	G. D. Raff	36	21
The British Columbia Camp-Meeting	B. P. Hoffman	29	21	East Siberian Union Meeting	F. C. Gilbert	36	24
Southern Oregon Conference and Camp-Meeting	G. F. Watson	29	21	The Washington Sanitarium and the Mission Field	H. W. Miller	36	24
Laurel, Delaware	G. Medairy	29	21	Australian Missionary College	L. H. Wood	37	17
Western Oregon	E. F. Peterson	29	21	Atlanta, Georgia	M. S. Pettibone	37	17
Our Mission Offerings	C. H. Watson	29	24	Western Washington Camp-Meeting	G. B. Starr	37	17
The Glendale Church	R. W. Parmele	30	17	An Interesting Home Nursing Class Exercise	L. A. Hansen	37	17
The Missionary Volunteer Convention	A. W. Spalding	30	17	The Arizona Academy	K. M. Adams	37	18
Annual Meeting in Chile	R. T. Baer	30	17	Pioneering in Northern Mexico	C. E. Moon	37	18
Providences of God in New Jersey	W. A. Nelson	30	18	The Philippine Academy	O. F. Sevrens	37	18
Florence and Raleigh, S. C.	R. L. Soaries	30	18	Bulgaria	H. F. Schuberth	37	19
The Italian Work in Chicago	G. Vitranò	30	21	Central China Union Mission	O. A. Hall	37	19
A Glimpse of British Borneo	W. E. Howell	30	21	An Appreciation of Proof-Readers	Mary A. Steward	37	21
The Latin Union Publishing Department Convention	N. Z. Town	31	12	Prospects for the Harvest Ingathering Campaign	J. L. Shaw	37	24
East Pennsylvania Camp-Meeting	F. H. Robbins	31	12	Our Medical College	W. E. Howell	37	24
The South Dakota Camp-Meeting	L. A. Hansen	31	13	The Chekiang Mission	K. H. Wood	38	18
Our World Educational Convention	M. E. Cady	31	13	The Chosen Union Biennial Meeting	F. C. Gilbert	38	18
The Papacy and the Printing Press	G. L. Gulbrandson	31	14	What Laymen Can Do	W. L. Burgan	38	18
Minnesota Camp-Meeting	C. K. Meyers	31	14	Heard in a Testimony Meeting in Mexico	H. F. Brown	38	19
North Pacific Union Camp-Meetings	R. D. Quinn	31	14				
The British Colporteur Ambassador	E. M. Fishell	31	15				
Southern Oregon Conference and Camp-Meeting	G. F. Watson	31	15				
Our Sabbath School Work in Europe	J. S. James	31	15				
Excerpts from a Letter from Pitcairn Island	M. E. McCoy	31	16				

Article	Author	No.	Page	Article	Author	No.	Page
South China Union Mission	I. H. Evans	38	19	The Week of Sacrifice	J. L. Shaw	47	24
Entering Portuguese West Africa	W. H. Branson	38	21	"The Goal Attained"	J. L. Shaw	47	24
Experiences in Chengtu, China	S. H. Lindt	38	21	Educational Notes	W. E. Howell	48	17
Newspapers Attract Crowds to Virginia Meetings	W. L. Burgan	38	21	Advantage of Newspaper Publicity	Edith Starbuck	48	18
Baronet Helps in Delivery	G. L. Gulbrandson	38	21	A Layman's Newspaper Success	W. L. Burgan	48	18
The New Testament in Swahili	E. Kotz	38	21	Newspaper Work at the Recent Kansas Camp-Meeting	L. B. Schick	48	18
Our Workers in Japan	J. L. Shaw	38	24	From a South American Outpost	E. M. Trummer	48	19
Western Nurses' Institute	A. W. Truman	39	18	Western Canada	G. A. Campbell	48	20
Reaching All Classes	W. W. Eastman	39	18	Winter Canvassing in Canada	G. A. Campbell	48	21
Native Work in the Natal-Transvaal Conference	W. S. Hyatt	39	19	Harvest Ingathering on Pitcairn Island	E. H. Gates	48	21
Winnipeg—Chicago	Stemple White	39	19	The Harvest Ingathering	Mrs. M. L. Handley	48	22
Japan Union Mission Meeting	F. C. Gilbert	39	20	Long Beach, Calif.	H. N. Brass	48	22
Newspaper Publicity at the New England Camp-Meeting	W. L. Burgan	39	22	Another Brief Word from the German Sanitarium	L. A. Hansen	48	22
South and North Denver Churches	G. W. Anglebarger	40	19	The Stranger Within Our Gates	M. N. Campbell	48	22
A Santal Reader	W. A. Barlow	40	19	Good News from the Atlantic Union	J. A. Stevens	48	24
A Word from Germany	L. A. Hansen	40	19	The Colorado Springs Convention	W. E. Howell	48	24
Western Oregon	Morris Lukens	40	19	Thanksgiving Service		48	24
The Search for Truth	J. H. Boehm	40	19	Deliverance from Fire	D. A. Ochs	49	16
Nevada Camp-Meeting	W. F. Martin	40	20	Canadian Lord's Day Act Hearing	Stemple White	49	16
South China and the Philippines	C. E. Weeks	40	20	Oftimes Perplexed, but Not in Despair	H. M. Colburn	49	17
"Father, Forgive Them"	H. U. Stevens	40	20	Another Baptism Among Navajo Indians	Orno Follett	49	17
A Pleasant and Profitable Voyage	W. H. Stevens	40	21	Finding Jewels in Manchuria	Bernhard Peterson	49	17
Encouraging Reports from Publishing Houses	W. W. Eastman	40	21	British North Borneo	L. V. Finster	49	17
Guadeloupe and Martinique	Philip Giddings	40	21	Progress in South England	F. A. Spearing	49	18
The Ohio Camp-Meeting	C. H. Watson	41	18	Educational Notes	W. E. Howell	49	18
North Michigan Camp-Meeting	O. Montgomery	41	18	The Florida Conference and Camp-Meeting	G. B. Thompson	49	19
Indiana Camp-Meeting	M. N. Campbell	41	18	Fruitage in the Layman's Missionary Movement	E. F. Peterson	49	19
Medical Evangelism in Mexico	C. E. Moon	41	19	A New Era in Italy	L. L. Caviness	49	20
Oklahoma Camp-Meeting	J. A. Stevens	41	19	English Work in Madras	P. C. Poley	49	24
The Maine-Northern New England Camp-Meeting	O. Montgomery	41	19	A Transformed Life	W. A. Barlow	49	24
Camp-Meetings in the South	G. B. Thompson	41	20	The Value of Money	L. H. Christian	49	24
West Michigan Camp-Meeting	O. Montgomery	41	20	The Annual Conference Sessions in the Latin Union	L. L. Caviness	50	17
English Work in Madras	P. C. Poley	41	21	Java	L. V. Finster	50	17
How I Became a Seventh-day Adventist	W. A. Barlow	41	21	Sumatra	L. V. Finster	50	18
The Publishing Work in Spain	H. A. B. Robinson	41	21	Czecho-Slovakia	H. F. Schuberth	50	18
After Many Days	W. A. Barlow	41	24	Philippine Islands	S. E. Jackson	50	19
Harvest Ingathering Work	C. K. Meyers	41	24	Murfreesboro, Tenn.	T. F. Hubbard	50	19
"Evolution and the Bible" in Simla, India	W. A. Barlow	42	19	Definite Results in the Colporteur Work	W. W. Eastman	50	19
Saskatchewan Conference	J. J. Reiswig	42	19	Italy Setting the Pace	J. A. P. Green	50	19
What Do You Do with Your Papers?	H. F. Brown	42	19	Tabernacle Meeting in Spokane	C. T. Everson	50	20
The Lake Grove Indian Mission	R. L. Benton	42	19	Educational Notes	W. E. Howell	50	20
A Missionary Volunteer Meeting at Malaulu	W. E. Howell	42	19	Itinerating Among the Solomon Islands	Mrs. H. P. B. Wicks	50	21
"Extra-Corpus Benevolence"	H. F. Brown	42	21	Soul-Inspiring Experiences	W. W. Eastman	50	22
Harvest Ingathering in the Inca Union Mission	H. U. Stevens	42	21	How Our People Are Helping	J. L. Shaw	50	24
Extracts from the Letter of a Native Worker in Siam	F. A. Pratt	42	22	Our School in Chillan	W. E. Hancock	51	17
Life Sketch of Elder J. O. Corliss	J. L. McElhany	43	19	Arizona Camp-Meeting	W. F. Martin	51	17
The Kansas Camp-Meeting	M. E. Kern	43	19	Educational Notes	W. E. Howell	51	17
The Alabama Camp-Meeting	C. A. Russell	43	20	The Work in Chile	W. E. Hancock	51	18
Nebraska Camp-Meeting	C. K. Meyers	43	21	Workers' Institute in Reval, Esthonia	Steen Rasmussen	51	18
Annual Negro Collection	W. H. Green	43	21	Week of Sacrifice Convention	B. G. Wilkinson	51	19
The Kentucky Camp-Meeting	C. A. Russell	43	22	Two Home Nursing Incidents	Kathryn L. Jensen	51	19
Our Work in Japan	V. T. Armstrong	43	24	Los Angeles, Calif.	O. A. Troy	51	20
In Perils of War	S. A. Nagel	43	24	Selling Seventh-day Adventist Literature	W. W. Eastman	51	20
The Offering for Our Colored Work	Mission Board	44	18	The Foreword from the Autumn Council	W. J. Stone	51	20
God's Appeal to Us Concerning the Work in the South	G. W. Wells	44	18	He Knows	H. F. Brown	51	20
Development of the Message Among the Colored People	W. H. Heckman	44	18	Progress in the Perene	F. A. Stahl	51	22
Harvest Ingathering in Brazil	J. B. Johnson	44	19	What Great Britain Did	J. A. Stevens	51	24
Colored Camp-Meetings in Brief	W. H. Green	44	19	"The Leaders Took the Lead"	Mrs. J. W. Mace	51	24
What Service in a Foreign Field Means	H. M. Colburn	44	19	The Rural-City Workers' Convention at Madison, Tenn.	L. A. Hansen	52	18
From Darkness to Light	W. A. Barlow	44	20	The Closing Camp-Meeting of the Southwestern Union	M. B. Van Kirk	52	14
The Louisville Colored Effort	J. G. Dasent	44	20	Missionary Work Among the South American Indians	P. E. Brodersen	52	14
Our Church Schools	S. A. Nagel	44	20	Lake Titicaca Mission Field	W. H. Williams	52	14
Our English Effort in Philadelphia	J. E. Shultz	44	20	Bombay Presidency Mission	R. A. Hubley	52	15
The Revolution in Rio Grande Do Sul, Brazil, and the Harvest Ingathering Campaign	A. A. Cone	44	21	South Santo Bay, New Hebrides	J. R. James	52	15
"What Hath God Wrought!"	W. A. Barlow	44	21	Readings for Rural School Day			
A Visit to Oshawa	E. W. Thurber	44	22	The Mission of the Rural Schools	M. Bessie DeGraw	14	15
From East Africa	E. R. Warland	44	24	Pisgah and Its Products	E. C. Waller	14	16
An Appeal from the Autumn Council	General Conference Council	44	24	Notes from My Diary	Susan Walen Ard	14	17
Missouri Camp-Meeting	C. K. Meyers	45	18	The Big Week			
National City, San Diego, Calif.	Mrs. Debora Knight	45	18	A Bit of Big Week History	W. W. Eastman	19	16
Indian Work in South Africa	W. S. Hyatt	45	18	The Big Week Plan Successful in Brazil	M. V. Tucker	19	17
Poland	John Isaac	45	18	Plans for Big Week in Central California	N. Z. Town	19	17
Meetings in Espirito Santo	F. W. Spies	45	19	A Bountiful Harvest	M. N. Campbell	19	17
The Lima Training School	C. D. Striplin	45	19	Our Literature Yields a Powerful Influence	E. F. Peterson	20	19
Arriving in South Africa	F. M. Robinson	45	20	Aborigines in Queensland Have a Big Week	N. Z. Town	20	19
Another Memorial in the Philippines	R. R. Breitigam	45	20	There Is Nothing Like It	J. A. P. Green	20	19
The Preaching Press	G. G. Brown	45	20	Speaking in Many Tongues	W. A. Spicer	21	15
The Week of Sacrifice	J. L. Shaw	45	24	Born into the Message Through Literature	C. K. Meyers	21	15
The Week of Self-Denial	J. C. Raft	45	24	Returns from the Investment	N. Z. Town	21	15
Died Before His Missionary Arrived	T. M. French	46	32	What Was Accomplished by a Small Mission Press	M. N. Campbell	21	16
Among the Chucho Indians	F. A. Stahl	46	32	The Dread of Meeting People the Chief Obstacle in Big Week Effort	J. H. McEachern	21	16
Medical Missionary Work in Africa	H. J. Hurlow	46	32	Nothing So Important Since the Deluge	C. H. Watson	22	16
Persecuted, but Happy	Inez Holland Stevens	46	32	The Opportunities and Our Responsibilities	J. L. Shaw	22	16
French Workers' Institute	L. F. Passebois	47	18	A Gracious Response	H. H. Cobban	27	24
A Doctor for Soonan, Korea	P. T. Magan	47	18	Big Week in Cocoa and New Smyrna, Fla.		30	22
The Colored Work in Knoxville, Tenn.	W. B. Abney	47	19	Sabbath Readings for August 4, 1923			
Spanish-American Training School, Phoenix, Ariz.	H. D. Casebeer	47	19	The Foreigners in America	P. E. Brodersen	30	19
The Southeastern Union Conference	W. H. Heckman	47	19	"The Stranger Within Thy Gates"	N. P. Neilsen	30	19
The Chesapeake Camp-Meeting	F. H. Robbins	47	20	She Remembered the Stranger		30	19
Liberality in India	H. E. Willoughby	47	21				
Living the Missionary Life Under Trying Circumstances	Mrs. I. H. Evans	47	21				
Conferences Win Victory	J. A. Stevens	47	24				

Article	Author	No.	Page	Article	Author	No.	Page
The Ministerial Association							
The Ministerial Association of Seventh-day Adventists	A. G. Daniells	50	15	My Rock	Mary Valliant-Nowlin	25	12
The Ministerial Association	W. A. Spicer	50	24	Prayer	Robert Hare	25	15
Program of the Ministerial Association	A. G. Daniells	51	14	'Twill Not Be Long	Bertha D. Martin	26	1
The Ministerial Reading Course for 1924	A. G. Daniells	51	14	Our All for His All	Pearl Waggoner Howard	26	10
"Will the Old Book Stand?"	E. R. Palmer	51	15	Arise and Shine	Pearl Waggoner Howard	26	11
"Deeper Experiences"	J. W. Mace	51	15	The Book of God	Robert Hare	26	15
				Sowing	Robert Hare	27	16
Poetry				Everything to Me	Pearl Waggoner Howard	23	19
The Feeble Made Strong	Florence W. Merrill	1	1	The Unseen Way	Robert Hare	29	3
Wisdom and Deliverance	Florence W. Merrill	1	3	Waiting on the Lord	Pearl Waggoner Howard	29	4
Not Knowing	Mary G. Brainard	1	14	Go and Tell Them	J. E. Fulton	30	3
Melodious Morn	J. D. R. Aitken	2	3	In His Hand	Robert Hare	30	11
Go Forward	C. P. Bollman	3	1	Our Mother	Lucy A. Phillips	30	14
Resignation	O. A. Linnereu	6	12	My Prayer	J. I. Taylor	31	1
In His Hand	Mrs. Jessie F. Moser	7	1	A Prayer for Cleansing	Annie Davis Barrett	31	10
So Long as Life Is Given	A. W. Spalding	9	1	The Heavens Declare God's Glory	C. H. Keslake	35	13
The Other Side	L. D. Santee	9	8	Teach Me to Pray	Theophile Wilson	36	5
Father, Help Me	Mary Valliant-Nowlin	9	14	Confidence	E. A. Chaffee	36	5
Mother's Baby	Mrs. J. L. Vaughan	9	15	All Things Possible	Pearl Waggoner Howard	36	10
For Their Dear Sake	Eugene Rowell	10	13	God Knows	K. M. Bowie	36	11
The Holier Way	Robert Hare	11	12	Resting in Him	J. I. Taylor	37	7
Glory to the Righteous	J. W. Westphal	13	3	In His Steps	R. S. Owen	38	1
The Letter's Closing Message	Florence W. Merrill	13	13	The Universal Hope	H. C. Olmstead	38	3
A Dream of Home	Mrs. L. D. Avery-Stuttle	14	1	The Land of "It Might Have Been"	C. M. Shepherd	38	15
The Yucca	Mrs. L. D. Avery-Stuttle	17	1	His Love	I. H. Evans	40	1
Our Brother's Keeper	Maggie G. Richardson	17	11	For Jesus' Sake	Bertha D. Martin	41	1
Make Me Beautiful	F. M. Burg	19	1	Infinite Love	Mrs. L. D. Avery-Stuttle	44	2
Beyond	Robert Hare	19	18	'Tis So Sweet to Trust in Jesus	C. G. Van Putten	44	17
From Cradle to Crown	Mrs. Carrie K. Bulcher	21	13	"Just for Today"	Burton Castle	45	14
Because You Won't Forgive	E. F. Collier	23	1	God's Call	M. C. Wilcox	46	29
The Sowers	Eugenia Ralston	23	12	Waiting	L. D. Santee	47	17
I Am the Missionary	E. J. Urquhart	24	9	Thanksgiving	Mrs. M. C. Sollars	48	1
By Radio	L. A. Smith	25	1	Songs We Never Sing	L. D. Santee	48	13
With the Heavenly Choir	H. R. Taylor	25	7	Rest	Ina White Botsford	49	12
Will You Be There?	Robert Hare	25	11	Awake, O Israell	Worthie Harris Holden	50	2
				Jehovah-jireh	Helen Rosser	51	3
				The New Year	Mary Livingston-Smith	52	7
				Love's Revelation	E. J. Urquhart	52	12

Appointments and Notices

SOUTHEASTERN UNION CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the second quadrennial session of the Southeastern Union Conference Association of Seventh-day Adventists is called to convene in Charlotte, N. C. This session will be held in connection with the constituency meeting of the Southeastern Union Conference of Seventh-day Adventists, Jan. 21-28, 1924, for the purpose of electing officers and a board of trustees, and to transact such other business as may properly come before the Association at that time.

The first meeting is called for Jan. 23, 1924, at 11 a. m., in the First Seventh-day Adventist Church, Charlotte, N. C. All regularly accredited delegates to the Southeastern Union Conference of Seventh-day Adventists are members of the constituency of the Association. W. H. Heckman, Pres. Burton Castle, Sec.

SOUTHEASTERN UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second quadrennial session of the Southeastern Union Conference of Seventh-day Adventists will be held in the First Seventh-day Adventist Church, Charlotte, N. C., Jan. 21-28, 1924. This meeting is called for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the members of the constituency at that time.

Each conference is entitled to one delegate without regard to numbers, and an additional delegate for each one hundred or major fraction thereof.

The first session will be held Jan. 21, 1924, at 7:30 p. m., and all delegates should be present at that time. W. H. Heckman, Pres. Burton Castle, Sec.

PUBLICATIONS WANTED

Matie G. Smith, Americus, Ga. Continuous supply of Signs, Watchman, Liberty, Little Friend, and tracts.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of all current publications except the Review.

A. H. Friberg, Box 3, Meridian, Miss. Continuous supply of our denominational literature to be used in reading rack.

John Manuel, 305 B St., Lenoir City, Tenn. Continuous supply of denominational papers and tracts for use in reading rack.

Gertrude R. Holmes, Morganton, N. C. Signs, Instructor, Little Friend, Watchman, and other denominational papers except the Review.

Mrs. H. M. Klock, 233 Broad St., Lake Charles, La. Continuous supply of Signs, Youth's Instructor, Watchman, Life and Health, and Liberty.

Archie Hilliard, Dallas, S. Dak. Continuous supply of Signs, Present Truth, Youth's Instructor, Watchman, Life and Health, and other denominational papers and tracts.

REQUESTS FOR PRAYERS

A sister in Tennessee requests the prayers of our people for the conversion of her two sons.

A sister in Wisconsin desires prayers of God's people that a little farm in which she has an interest may be sold.

ADDRESSES WANTED

Mr. Paul Thompson, of Tillicum, Wash., desires to obtain the address of his sister, Mrs. Mable Berkey.

Mr. Ethan Allen Brown, 25th N. Broad St., Fremont, Neb., desires to obtain the address of Mr. Walter Jones, with whom he worked at Mountain Grove, Mo., in 1912.

Mrs. Ethel A. Groth, 1636 Euclid Ave., Lincoln, Neb., desires the addresses of the following persons who are members of the Lincoln church: Mrs. Jack Thomson, Mrs. E. M. Van Gilder, Mrs. I. V. Samson, Herbert Samson.

OBITUARIES

Ortz.—Ezra Ortz was born Feb. 28, 1838; and died in Johnstown, Pa., Nov. 27, 1923. He had been in this truth for many years. His three sons and three daughters survive him. M. A. Altman.

Brown.—Mrs. Hattie Brown was born in Eau Claire, Wis., March 9, 1845; and died at Red Lake Falls, Minn., Oct. 23, 1923. She accepted the truth about forty-five years ago, and remained faithful until her death. A. J. Haysmer.

Griggs.—Norman Jay Griggs was born in Randolph Township, Pennsylvania, June 14, 1875; and died at his home in Mt. Vernon, Ohio, July 8, 1923. He is survived by his wife, two sons, and three daughters. Anna C. Griggs.

MacLafferty.—Mary Louise Spaulding MacLafferty was born in Catherine, N. Y., May 13, 1848; and died at Nyssa, Oreg., Oct. 27, 1923. Her husband, four sons, three grandsons, and one granddaughter are left to mourn their loss. W. A. Gosmer.

Toyne.—Henry Toyne was born at Wainfleet, Lincolnshire, England, May 29, 1841; and died at Buckley, Ill., Oct. 25, 1923. His death is mourned by his sister, niece, and nephew, and three stepchildren, besides other relatives and friends in this country and England. * * *

Coppersmith.—Mrs. C. Massey-Coppersmith was born in Ohio, Feb. 22, 1840. She was united in marriage to Mr. G. W. Coppersmith, in 1858. To this union nine children were born, six of whom survive her. In 1892 Sister Coppersmith accepted the third angel's message. G. J. Seltzer.

Syphers.—Laura Viola Syphers, infant child of Brother and Sister R. R. Syphers, died Nov. 20, 1923, in Mountain View, Calif. It does not take long for the tiny fingers to gather in their grasp the heartstrings of the home, but father, mother, and sister are comforted in the promise of a soon-coming Lifegiver. M. C. Wilcox.

Jenson.—Mrs. Anna Jenson died at Cazenovia, Wis., in her ninetyeth year. She accepted present truth sixty years ago, and has been a reader of the Review almost continuously during that time. She sleeps beside her husband and two sons, while four daughters remain to mourn the loss of a good mother. Mrs. A. I. Lovell.

Deardorff.—Eliza Sweek Deardorff was born in Missouri, Jan. 19, 1859; and died Nov. 21, 1923, at College Place, Wash. In 1878 she was married to Peter Deardorff, to which union seven children were born, six of whom, with her husband, survive. Twenty-seven years ago she accepted the third angel's message. G. E. Langdon.

Snyder.—Frank D. Snyder was born at Norwalk, Ohio, March 18, 1844; and died at his home in Jefferson, Mich., Nov. 4, 1923. In 1871 he married Mary J. Pepper, and in 1876 he and his wife accepted the truth under the labors of Elder H. A. St. John. His wife, one son, and three foster daughters mourn their loss. L. F. Westfall.



WASHINGTON, D. C., DECEMBER 27, 1923

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

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

HELP FOR EUROPE AND JAPAN

ELDER W. A. SPICER on a previous page of this issue writes of the need of our brethren and sisters and our work in Europe and Japan. Financial chaos in Europe has brought multitudes of people to dire need and want for the necessities of life.

Because of this condition in European countries, the Autumn Council advised that appeals be made through our denominational papers, and a relief fund be raised to give assistance to our people and our work in these stricken countries of the Old World.

"It is no figure of speech to say that the continent of Europe is threatened with the eclipse of its civilization. . . Great areas of Central Europe are face to face with virtual bankruptcy. Stark hunger strides through whole nations."—*Federal Council Bulletin, September-October, 1923.*

Rich and poor often fare alike. Those who once lived in part or whole upon their savings of previous years, have lost all. Their money is practically worthless. Many of those unable to work are starving. We have at Friedensau, Germany, an Old People's Home with about fifty inmates, members of churches, who because of age, infirmity, or poverty, are unable to care for themselves. Before money values fell there was approximately \$75,000 in German marks on hand to meet the expense of this institution. Now that money would scarcely pay the price of one meal. Our people in Europe, not being able alone to care for these aged believers, look to us.

Calls press in upon our leaders in Europe from every direction, and they do need funds to help the helpless. This presents another opportunity to those in more favored lands to practise the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them."

A portion of this fund will go to Japan, principally to help restore their publishing house. The progress the Japanese publishing house was making toward self-support up to the time of the earthquake, was nothing short of remarkable. With a constituency of only 300, they were selling more than \$20,000 worth of literature a year, and were almost paying their

own wages, in spite of depreciations, and general and all other expenses. No other mission plant depending on so small a membership has reached such a standard. Therefore, in helping rebuild their wrecked plant, we know that every dollar will be made to go as far as it is humanly possible to do.

The money raised in this fund will not count on the Sixty-cent-a-week Fund, and should therefore be kept entirely separate from it. Those making donations may send the same through their church treasurers or direct to the treasurer of the General Conference. In either case the offering should be marked "European and Japanese Relief," and will be credited accordingly.

A few available brethren in Washington, with others, have so far contributed, and others will doubtless make donations later. The list now stands as follows:

European and Japanese Relief

W. A. Spicer	\$25.00
J. L. Shaw	25.00
H. H. Hall	25.00
A. Friend	25.00
M. E. Cady and wife	25.00
J. S. James	10.00
L. A. Hansen	10.00
H. H. Cobban	5.00
Hugh Wallis	25.00
Emma Petersen	10.00
Mrs. Christ. Petersen	5.00
Frances Light	25.00
C. K. Meyers	5.00
Mr. and Mrs. George Blum	5.00
Culbertson (Nebr.) church	10.00
S. C. Christensen and wife	50.00
Bertha Brehmer	1.00
Anonymous	10.00
Mrs. Margrethe Johnson	5.00
Mrs. Nina Crane	50.00
Dr. D. H. Kress	50.00
Dr. Ora Kress Mason	30.00
M. W. Newton	25.00
German S. S., Staten Island, N. Y.	5.00
John Lesser	10.00
R. T. Dowsett and wife	25.00
M. B. Sanborn and wife	25.00
F. W. Munn and wife	25.00
L. M. Spear	10.00
Mary A. Steward	5.00
J. F. Nichols	5.00
H. C. Lockwood	5.00
Margaret Oxley	1.00
A. Friend	10.00
C. F. Wilcox	10.00
R. A. Rhan	10.00
Mattie H. White	5.00
Margaret J. Daniels	5.00
Neils Larsen	5.00
Jens Nielsen and wife	63.00
N. P. Jensen	25.00
J. M. Olson and wife	10.00
Bath (Minn.) S. D. A. church	19.35
N. Sundquist	1.00
Miss A. Swanson	10.00
M. G. Weingartner	6.30
Total	\$751.65

J. L. SHAW, Treasurer.

* *

GODLINESS RATHER THAN NUMBERS

THE Battaks in Sumatra are responding remarkably well to the gospel for these last days. When I was in Singapore last March, there were thirty Battak boys in the school. Out of ten students who earned a scholarship or more and of three who earned a half scholarship, about half were Battaks. This school has grown rapidly during its seven or eight years of life, having doubled its enrolment since 1921. Principal V. E. Hendershot writes that during the year just closing they have enrolled 250. The spirit of the school is indicated in his accompanying remark:

"We do not care so much about numbers as we do about primitive godliness

among our pupils, to be really a spiritual school and one which follows the divine pattern."

With the school thus large, it seemed best a year or two ago to start one in Battakland itself, and now Elder Finster, who has just visited there, writes that it has 150 students, all Battaks, and that it is a "real missionary school, with a large number desiring baptism." What a pity it would be to have confined our efforts and investments to the one central school at Singapore, and left out the 150 at Sipogoe in Sumatra!

W. E. HOWELL.

* *

MR. AND MRS. C. E. OVERSTREET, and Mrs. Overstreet's mother, Mrs. Sadie Woods, of Pennsylvania, sailed from New Orleans, December 8, for La Ceiba, Honduras, where Brother Overstreet will connect with the work as an evangelist.

* *

ELDER I. H. EVANS sailed on the S. S. "President Madison," from Seattle, December 16. Brother Evans came over to attend the Autumn Council in Milwaukee, and since the Council closed has been visiting various centers in this country, reporting on the work and presenting the needs of the Far Eastern Division.

* *

In a personal letter received from Brother W. K. Ising, dated November 9, he says of conditions in Germany:

"Our workers in Germany are in a very grave situation in view of the financial stringency. Something must be done to help them, for they are actually starving as the wages fall, and they have not the money to meet this emergency. We shall have to launch an effective relief campaign. We cannot allow our brethren to starve."

* *

We are sorry to learn by letter from Prof. H. A. Washburn, of Pacific Union College, St. Helena, Calif., of the loss of his home by fire. Even above the loss of his house and its ordinary furnishings, Brother Washburn regrets the loss of valuable books, also copies of Bible lessons and charts used in his classes. He desires to correspond with some of his former students who may have copies of these Bible lessons and charts, in order to obtain duplicates of the same. Address him as above.

* *

DECEMBER 15 saw several of our workers leaving New York for service abroad. Elder and Mrs. W. B. Miramontez and their family sailed on the S. S. "Voltaire," for Buenos Aires, South America. Brother Miramontez expects to engage in evangelistic work in Uruguay. Elder M. E. Kern, secretary of the Missionary Volunteer Department, sailed by the same boat, to visit the South American field. Elder and Mrs. H. H. Hall sailed on the S. S. "Majestic," for Europe, Brother Hall to continue the work begun earlier in the year of building up the publishing interests in the European Division.