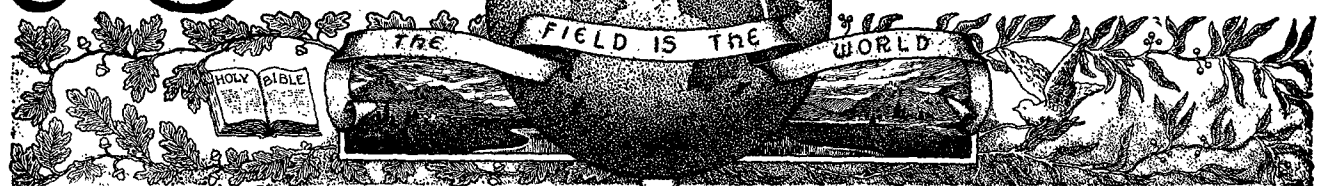


# The Advent Review and Sabbath Herald

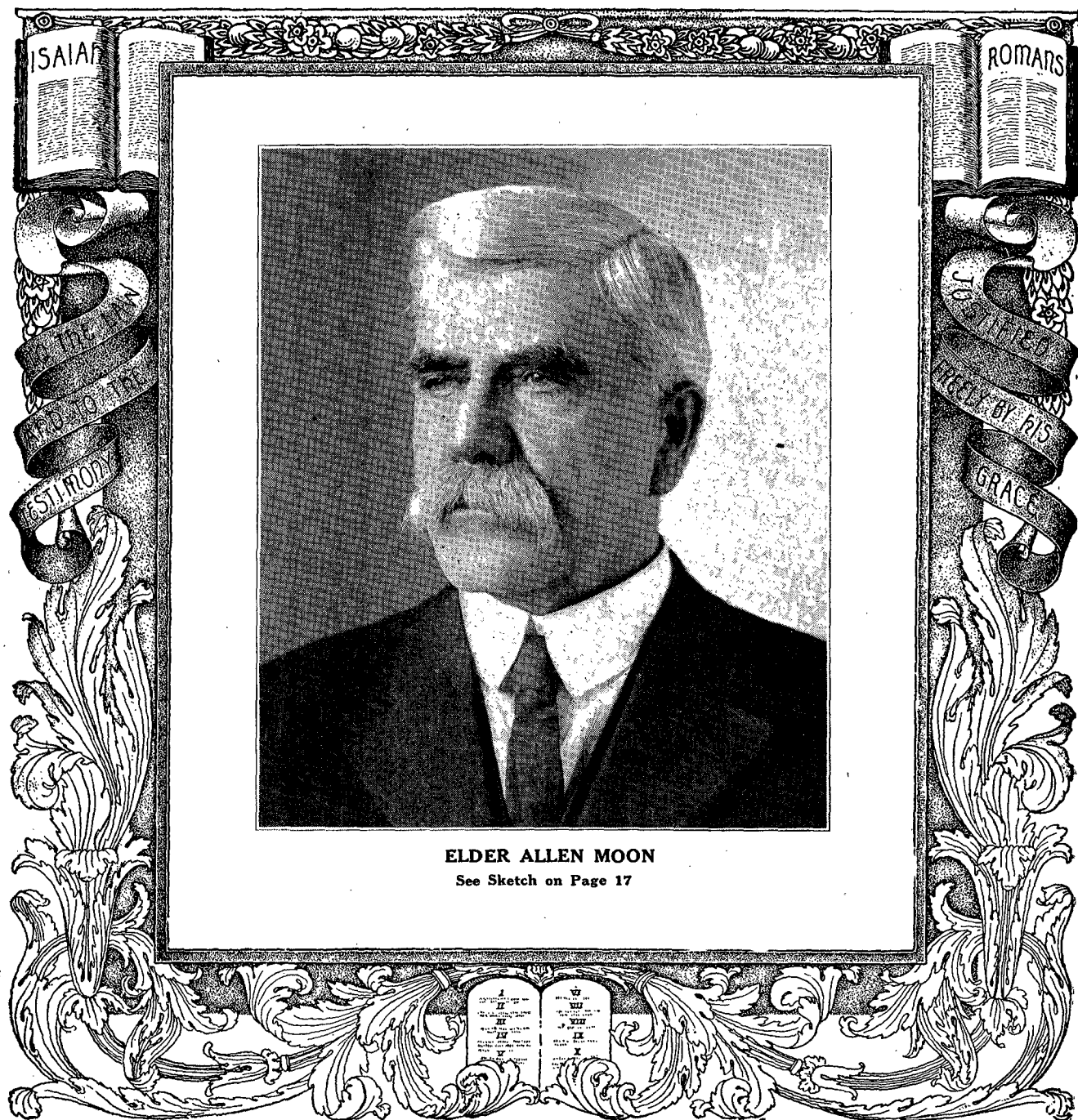


Vol. 101

Takoma Park, Washington, D. C., January 10, 1924

No. 2

THE GOSPEL TO ALL NATIONS



ELDER ALLEN MOON

See Sketch on Page 17

# The Greatest and Most Urgent of All Our Needs

A. G. DANIELLS

THIRTY-SEVEN years ago there came to Seventh-day Adventists a most important message. That message, we believe, came from the Lord. It came through the spirit of prophecy. It was printed in the REVIEW AND HERALD of March 22, 1887, under the title, "The Church's Great Need." For some reason that message failed to make the profound and lasting impression upon the church that it was designed to make. Somehow our ears seem to have been dull and hearts unresponsive. We failed to heed that message as we should have done. As a consequence our loss has been great.

With the most solemn conviction that this message must yet be heard, understood, accepted, and obeyed in the fullest sense by the remnant church, I feel impressed to reproduce parts of it for very serious consideration at this time. The message begins with a declaration so full of meaning that all who read it should be awakened and aroused to action. Here it is:

## A Revival Our First Work

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."

This is the opening statement of one of the most direct and solemn messages that ever came to us through the spirit of prophecy. It should be committed to memory. It should be studied and obeyed. Look at its bristling parts.

1. "A revival of true godliness." Revival means renewal, reawakening, bringing back, resurrection. The call for the revival of anything implies that that thing has suffered serious impairment, or that it may have been lost. In the statement under consideration, that which is to be revived, resurrected, brought back, is "true godliness." Godliness means God-like-ness. It means God's righteousness, which is clearly and fully set forth in the Scriptures.

2. "Among us." That is, in our ranks, our church. Reference is not made in this message to the unconverted world. It is not of the heathen who know not God that this message speaks. It is *among us, in our churches*; that a revival of true godliness is called for.

3. *Our greatest and most urgent need.* It is what we need more than anything else. It is our supreme need. We need many more workers in all lines. We need greater efficiency in all our service. We need more money, more church buildings, better equipment, a larger sale of literature,—yes, we are in sore need of all these, and we know it, and we are making desperate efforts to secure them. But the Lord, who knows all things, and who makes first things first, tells us of a greater need than any and all of these. That greater need, He tells us, is our greatest and most urgent need. And that is a revival of true godliness among us.

4. "To seek this should be our first work." That is to say, our first thought, our chief concern, our most determined effort, should be to seek and obtain that true godliness of character which the Lord requires of all who profess His name. True godliness, the righteousness of Christ, deliverance from the bondage of sin,—to seek and find this experience should be our first work, our supreme endeavor. All else is secondary, and will surely come when that which is first is obtained.

## A Heavy Charge Against Ministers and People

That we failed to make a suitable response to this message is made very clear by subsequent messages of the same import. In 1902 another startling message came to us through the spirit of prophecy. The opening statement of that message is this:

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

"I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition."

The impressive message introduced by this warning appeared in the REVIEW AND HERALD, Feb. 25, 1902, fifteen years after the former message we have been considering was first given to us. It reveals the sad, regrettable fact that we had not experienced that revival of true godliness in our midst that we should. We were still lacking that first love from which we had fallen. And now, in this message of 1902, it is declared: "God brings against ministers and people the heavy charge of spiritual feebleness." The failure for those fifteen years to experience a revival of true godliness had left us all in a state of spiritual feebleness, in a condition of lowered spiritual vitality. Lowered spiritual vitality means lowered spiritual power of resistance against sin. With weakened vitality, weakened power of resistance, and weakened defenses all along the line, what can we hope for? No wonder this second message declares in trumpet tones, "God calls for a spiritual revival and a spiritual reformation."

## An Impressive Call Repeated

This is an impressive repetition of the call made fifteen years before, to make the seeking of a revival of true godliness our first work.

And because of the importance and necessity of this experience, this second message was quickly followed by a third, as follows:

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife."

(Concluded on page 12)

## 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. 101

JANUARY 10, 1924

No. 2

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.



"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. 101

TAKOMA PARK, WASHINGTON, D. C., JANUARY 10, 1924

No. 2

## *Political and Economic Conditions in Europe---No. 1*

### *In the Light of Scriptural Teaching*

LOUIS H. CHRISTIAN

"THE kingdom is the Lord's: and He is the governor among the nations." Ps. 22: 8.

It is good at this time to know that in the midst of all turmoil and distress, God's hand is at the helm. He sees it all. He permits it all. We are told by the spirit of prophecy that "the program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations as well as the concerns of His church in His own charge." This thought gives courage, calmness, and confidence to face every danger and perplexity.

I am to write, not on England, Scandinavia, and other lands where conditions are fairly stable, but on Central and Eastern Europe. It is difficult to tell of political conditions in modern Europe, the Europe of today is so unlike the Europe of pre-war times. At least ten new republics have arisen since the war. The largest republic in the world, that is, Soviet Russia, has its seat in Europe. Even Turkey has declared itself a republic and has important European possessions, though its capital has been moved permanently from Constantinople to Angora. Aside from these new republics, other kingdoms have arisen or become greatly enlarged, such as Jugo-Slavia and Rumania.

#### **Europe Leaderless**

But a republic, and for that matter all governments in Central and Eastern Europe, are very different from what we know of democratic rule in Australia, Canada, or the United States. Even parties are another thing. It is not principle, or politics, but personalities, which create parties, so that the voters vote for officials, not for platforms and policies, as with us. This makes a vital difference in the governments, and gives every chance for the political trickster and hot-headed demagogue.

In Germany, for instance, there are today twelve political parties strung all along the far-flung way from the monarchistic right to the communistic left. These groups, too, are in violent disagreement among themselves, so that no strong ruling majority is possible. The parties are continually intriguing to gain power for themselves, without any reference to the welfare of their country. It is sad to see the so-called statesmen of Europe sacrifice their people to their own stupid and selfish aims. Dr. Nansen recently said that Europe had been ruined by the blindness and the dishonesty of her own leaders. The one great need of Europe today is farsighted, honest, brave, high-minded statesmen. We often hear of "leader-

less Germany." We might as well speak of "leaderless Europe."

#### **Plotters and Adventurers**

In many lands the people lack the training and the mental poise necessary to democratic rule. Strange as it may sound, in Soviet Russia, Lenine and his colleagues have been in power longer than any other leaders in modern Europe, not omitting England and France; we see continual changes of cabinets, for the one outstanding characteristic of the political situation is the deep dissatisfaction and great unrest. This turmoil opens the door for many political plotters or heroic adventurers, like Hittler in Bavaria, Korfanty in Upper Silesia, Zeligowsky in Vilna, and that spectacular Italian poet in Fiume. These patriots, for their own interests, have done much to keep the pot boiling, and to hinder the return of order and quiet.

In some lands there is a very strong sentiment in favor of a monarchy. We see this not only in Germany, but in Poland and other countries. Many, even of the common people, would gladly welcome the return of an emperor, and now, as always, the aristocratic classes long for autocratic rule.

On every hand we see gross waste and official mismanagement. Usually the so-called republics in Europe are socialistic, and the more we see of socialism, the more we find of useless government employees and office holders, dishonest, inefficient, and lacking firm leadership.

#### **Europe Veering Toward Despotism**

There are two great forces at work in Europe at this time, the one reactionary and the other liberal, with the first strongly in the lead. The Soviets in Russia, the Fascisti in Italy and Bavaria, and the dictatorship in Spain and Germany, are all deep-seated reactions against democratic and parliamentary government.

Some have asked, Why is Europe thus veering toward despotism? Because it seems to promise order, safety, and prosperity. Take the Fascisti in Italy. The rise to power and the work of Mussolini is worthy of thoughtful study. All must admit that he saved Italy from chaos, for that country was on the brink of revolution. Yet it is a new thing in our time to see one man grasp the power of an absolute ruler, and after being declared dictator for one year, change the basic law of elections, and indeed the whole parliamentary government, and arrange things so that he can hold the power as long as it suits him, and

then name his successor. The king bowed to him. The church, the press, the schools, the labor unions, are absolutely under his control. Indeed, he dictates in all phases of human life. Yet Italy is content, and claims to have freedom and to prosper.

It is this very prosperity in Italy that has led General Rivera to repeat the same thing in Spain, and to succeed. This rule in Spain and Italy has encouraged the Germans to place themselves under a dictator. One is tempted to say that what we call liberal ideas, democracy, or a rule of the people, is passing away, and that Europe is returning to autocracy, a dictator, a king, or an oligarchy, as in Russia. And remember that after Mussolini had repressed the clerical party and dismissed their chief, Count Sorfa, he again joined hands with the Papacy. That is what the Fascisti are doing everywhere in Europe. That they should line up with Rome seems like a law of life, as Rome has always been a strong pillar of despotism and autocratic rule.

#### Reaction Turning Europe to the Papacy

This tendency away from democratic rule is leading Europe back to the Papacy. In fact, the whole trend of things is a fulfilment of prophecy, and a definite preparation for papal supremacy and final persecution.

Many inquire, What are things really coming to in Europe? I think we should be quite careful what we say regarding the future. We have a definite message based on Bible prophecies, but prophecies are not fully understood until they are fulfilled. The less we indulge in speculations the better, yet no one can be blind to the fact that very far-reaching and unheard-of events are likely to come at any time. Rome is wide awake and Rome is ready. Nor can we fail to see the forces of atheism preparing to strike, perhaps in a counter-revolution, as the final political act in the drama of earth; for "these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

#### Europe a Continent of Unhinged Minds

It would be interesting at this juncture to dwell at length on the mentality of the nations of Europe. There is a common opinion of doctors, teachers, editors, and other leaders, that the mind of Europe seems to be failing. It is as if the burden of civilization was too heavy for the mental strength of modern man.

A very prominent statesman said just a few weeks ago: "The horror of a great war seems to have unhinged European minds. Nations do not think normally; the blood pressure is still very high." We see evidence of this in the fact that institutions and hospitals for nervous and subnormal people are overcrowded in every land.

The children born during the war or right after, are more nervous and unstrung, more given to attacks of extremes of rage and despondency, than children of former years. In some countries the teachers claim that they find it almost impossible to control the children born during the strain of war, they are so fretful and high strung.

As we travel and meet people in many parts, we find such tension, hatred, and frenzied excitement as we cannot well describe. It breaks out suddenly at a moment's notice.

In a German town in the occupied territory a short time ago, I met a woman of refinement and culture from Bavaria. She was of the higher nobility. Aside from German, she spoke English, as well as French.

When she learned that I was an American, she began to rave against the French. I thought she would lose her mind. Apparently she was by nature kind and considerate. She claimed to be a very sincere Christian, but she burst out in a torrent of revenge and rage, the like of which I have never heard, screaming, "If this does not change, and if England and America do not help us, we as a nation will rise up and go right down into France and kill every man, woman, and child. They may destroy us, too, but then we shall perish together."

If this were an exceptional case I would not mention it, but it is typical of what we find in Europe. We see the same burning hatred in France, Hungary, and Poland. In fact, we find it everywhere.

#### Morally Bankrupt

Closely akin to this question of mentality is that of morality. The foundations of every well-ordered society or state are spiritual and moral rather than political and economical. When the moral powers of a nation fail, that nation is doomed. A decline in honor, honesty, and right living in general always follows a war. But the last war is the greatest and saddest of all history. One may almost say that there is no morality. I am not now thinking of the seventh commandment, that is, social purity, but of all the law of God. Men seem to have forgotten the ten commandments, and a living faith in the supreme Ruler of the universe is in many places a rare thing. Contempt for authority, a spirit of rebellion,—in short, bold lawlessness, as the Saviour said,—are the chief signs and the stamp of our day. "Because iniquity shall be multiplied, the love of the many shall wax cold." Matt. 24:12, R. V.

\* \* \*

#### Fasting

M. ARNOLD

IN Joel 2 God says: "The earth shall quake before them: the heavens shall tremble." Then follow these words, "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning."

But the Lord does not look with favor upon fasting as practised by the Pharisees of old, who looked for a reward; for He said:

"When ye fast, be not, as the hypocrites, of a sad countenance, . . . that they may appear unto men to fast. . . . But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Matt. 6:16-18.

We have many examples in the Bible of men of God who fasted. In the Old Testament it is recorded that Moses, Elijah, Nehemiah, David, Daniel, and the children of Israel fasted. When Esther was queen, and she and her people were in trouble, she proclaimed a fast of three days, and the Lord heard and answered the cry of the Israelites.

"Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." 2 Chron. 20:3. Samuel gathered the children of Israel together, and proclaimed a fast of one day at Mizpah.

In the New Testament we have the example of Christ fasting forty days. Anna, the prophetess, "served God with fasting and prayers night and day." Luke 2:37.

Are these not examples for us, and shall we not be found often praying and fasting?

# Profiting by Past Experiences

## "Remember the Former Things of Old"

LLOYD M. FISHER

THE farther we are removed by the passing of time from the providential experiences which laid the foundation for this last gospel movement, the more necessary it is that they shall be recounted, that the manifest evidences of the divine Presence shall stand in confirmation of the message, as a bulwark against the inroads of forgetfulness and unbelief, and as an assurance of ultimate triumph. There is grave danger that there will be a repetition of those experiences of Israel, when "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." "And there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel." Judges 2:7, 10. To avert the disaster that would result from the children of Israel's losing the knowledge of their position as custodians and disseminators of His truth, the Lord gave instruction, and it is of equal value to modern Israel, facing, as we do, almost identical conditions.

Nearly all who by personal contact had part in pioneering this movement, have passed from participation in its work. Those who, under God, by prayer and study welded the chain of Bible truth which we possess, are resting from their labors. To a large degree, those who for years have been accepting the advent message are dependent, for their knowledge of these experiences, upon the faithfulness with which these waymarks have been cherished by the bearers of the message.

### A Generation Who Knew Not the Founders

The world is bidding for the time and thought of those who are now intrusted with the final gospel call. There is also coming on the stage of action a generation whose parents do not date their experience in the message back to the era which gave birth to the truths and experiences that make us a denominated people. For these reasons the exhortations of Moses are timely:

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." "Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deut. 4:9, 40; 8:2.

The psalmist also, in words of vital import, reveals the need of perpetuating the knowledge of God's providential leadings:

"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and de-

clare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." Ps. 78:1-8.

### A Rehearsal of Divine Instruction Needed

Many times during the history of God's people the importance of reviving a knowledge of the past leadings of God has been manifest. Every true reformation since the time of Moses has been based upon a review and rehearsal of divine instruction and the dealings of God with His chosen ones. In this way the people of God are enabled to understand the purposes of God, the life is brought into conformity to His will, past experiences are repeated, and deeper revealings of truth are entered into. As a preparation for his life-work, the forty years spent by Moses in Midian were a time of diligent meditation upon the dealings of God with man from the creation.

"As the years rolled on, and he wandered with his flocks in solitary places, pondering upon the oppressed condition of his people, he recounted the dealings of God with his fathers, and the promises that were the heritage of the chosen nation, and his prayers for Israel ascended by day and by night. Heavenly angels shed their light around him. Here, under the inspiration of the Holy Spirit, he wrote the book of Genesis. The long years spent amid the desert solitudes were rich in blessing, not alone to Moses and his people, but to the world in all succeeding ages."—"Patriarchs and Prophets," p. 251.

At one time, after Israel had wandered far from the path of obedience, in the providence of God the long-lost book of the law was found in the temple. From these Sacred Writings was brought to king and people alike a realization of their departure from the way of God. Accepting the counsel, there followed a reformation, perhaps the most thorough of any in the experience of Israel. The record contains a lesson of deep significance for us today. Read 2 Kings 22 and 23.

After Israel had demonstrated that they would not heed the word of God under the favorable conditions in which they had been placed in Canaan, and when through heaven-sent judgments they had been brought low in captivity, and the time had come for their restoration, in the providence of God Ezra was raised up to instruct Israel in the Sacred Writings. By the leading of the Spirit he gave himself to a study of the records of Israel, and "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra 7:10. This experience of Israel is especially applicable to our movement, when as restorers of the breach we are to have our captivity turned in an eternal separation from Babylon. Speaking of Ezra's preparation for his work, the spirit of prophecy says:

### Captivity Turned by Diligent Search for Light That Had Been Obscured

"Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed for wisdom to carry out God's will. And so he 'prepared his heart to seek the law of the Lord, and to do it.' This led him to apply himself diligently to a study of God's people, as given in the writings of the Old Testament prophets and kings. He was impressed by the Spirit of God to search



the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and His people to be carried captive into a heathen land.

"Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the exodus. He studied the instruction given them at the foot of Mt. Sinai, and throughout the long period of the wilderness wandering. As he learned more and still more regarding God's dealings with His children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured.

"Ezra took pains with his studies. He endeavored to gain a heart preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them His blessing as a reward of obedience. With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. . . . Ezra inquired into the oracles of God diligently, that he might exert an influence in accordance with the expressed will of God."—*Review and Herald*, Jan. 30, 1908.

"Nehemiah and Ezra were men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways, and to see where they had made their mistake; for the Lord had not suffered His people to become powerless and confused and to be taken into captivity without a cause. . . . The Lord will not allow His work to be hindered, even though the workmen may prove to be unworthy. God has men in reserve, prepared to meet the demand, that His work may be preserved from all contaminating influences. God will be honored and glorified. When the Divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, 'Here am I; send me.' . . .

"Nehemiah was chosen by God because he was willing to co-operate with the Lord as a restorer. . . . It was Nehemiah's aim to set the people right with God. . . . In the ninth chapter of Nehemiah the works of the Lord in behalf of His people are recorded. The sins of the people in turning from God are pointed out. These sins had separated them from God, and He had permitted them to be brought under the control of heathen nations.

"This history has been recorded for our benefit. What has been, will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. The history of the children of Israel shows the sure result of turning from Bible principles to the customs and practices of men. . . . The Lord needs men who are as firm as a rock to principle. We must have more than a pretense of righteousness; for we shall have to meet theories that cannot bear the light of close inspection. They are not supported by a 'Thus saith the Lord,' and should find no place in our work; for we are to represent God in character."—*Id.*, May 2, 1899.

#### Revival by Returning to the Old Paths

The experiences of John the Baptist and of Christ Himself show how closely interwoven must be the past instruction and dealings of God with every thorough reformation. The success of the Reformation of the sixteenth century was also due to a revived apprehension of the original meaning of the gospel fundamentals.

Thus we are confirmed both by the Word and by experience in believing that at this time the crowning reformatory movement of all ages will be completed only by a humble and prayerful review of the instruction God has given us, and a returning to the old paths through a correct interpretation of past experience. Our past contains the key to our future.

Not without reason have the days been prolonged and we are facing an unfinished task which must be completed on borrowed time. With heartfelt penitence we should search for the cause that has withheld the fullness of the Spirit's presence. An opening of our understanding is no less needed, and will bear no different fruit than when Christ thus blessed His disciples. When under the illumination of the Spirit of God we shall recognize our condition as delineated in Revelation 3:15-18, God can reveal to us the reasons for our blindness, which has resulted in this our wilderness wandering.

#### Our Present Understood in the Light of Our Past

Certainly no more fruitful field of study and contemplation invites us today than this understanding of our present situation, privileges, and responsibilities as revealed by the light of God's leadings in the past experiences of this final gospel message. That the Lord intends us thus to remember and profit from His past guidance, is more than implied in such statements as the following:

"I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so they might not stumble."—*Early Writings*, p. 14.

"The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience of God's servants, and bring to the front the testimonies that are more valuable than gold."—*Review and Herald*, April 19, 1906.

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*General Conference Bulletin*, Jan. 29, 1893, p. 24.

"My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past."—*Review and Herald*, April 19, 1906.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Ps. 48:12, 13.

\* \* \*

#### Family-Altar Faithfulness

In August, 1864, a certain young married couple established a family altar, and for more than fifty years gathered their family about them morning and evening for worship, and then for another six years, morning, noon, and evening,—fifty years twice a day, six years three times a day, over forty-three thousand times altogether. Counting an average of only ten minutes each time, more than seven thousand hours, or say a thousand days of seven hours each, were thus spent. Was it time wasted? Many would say so. But note this one of many results: Seven of the eight children now have homes of their own, and in every home family worship is observed daily. Thank God for parents who did what they could. Does family-altar faithfulness pay? Will it pay in your home? Yes, a thousandfold!—*Sunday School Times*.



# EDITORIAL



## Union Conference Sessions

OUR people, especially in North America, will be interested, we feel sure, in the plans for the union conference sessions to be held in the North American Division the coming winter. No doubt nearly all are aware that the union sessions in this country are quadrennial, falling midway between the General Conference sessions, which come every four years. 1924 being the year for the union session, the Fall Council of the General Conference, recently held at Milwaukee, Wis., agreed upon the dates for these important meetings, and adopted general plans for their conduct.

### Dates

In the past the twelve union sessions in North America have consumed most of the winter months. They have so followed one after another that a few of the General Conference men could attend nearly all of them. This has consumed much time, and has been a very heavy burden upon a few men, and not much of the winter has been left for other lines of work. That we may avoid a recurrence of this condition this season, and that conference workers, General, union, and local, may be left free for a strong winter's work in evangelistic and spiritual lines, we have planned to crowd the twelve union meetings into a limited period of time. In order to do this, we have combined the twelve unions into four groups, three unions in each group. The dates are so arranged that the meetings in the four groups will be running at about the same time, thus consuming only about four weeks' time in each group. The groups and dates are as follows:

#### The Eastern Group

Atlantic .....	January 20-28
Columbia .....	January 31 to February 7
Eastern Canadian .....	February 12-21

#### The Southern Group

Southeastern .....	January 21-30
Southwestern .....	February 4-11
Southern .....	February 13-20

#### The Central Group

Northern .....	February 12-21
Central .....	February 26 to March 6
Lake .....	March 11-20

#### The Pacific Group

Western Canadian .....	February 12-21
North Pacific .....	February 26 to March 6
Pacific .....	March 11-20

### General Conference Help

In order that each of these groups may be supplied with General help, the General Conference staff has been divided into working units of three men each, each unit to be led by an officer of the General Conference. These working units and the union group to which they have been assigned are as follows:

#### To the Eastern Group

W. A. Spicer  
C. W. Irwin  
C. S. Longacre

#### To the Southern Group

J. L. Shaw  
G. B. Thompson  
B. E. Beddoe

#### To the Central Group

O. Montgomery  
C. K. Meyers  
M. N. Campbell

#### To the Pacific Group

A. G. Daniells  
Meade MacGuire  
R. D. Quinn

It is hoped that this plan may be carried through without change unless absolutely necessary.

### Workers' Meeting

In order that full advantage may be taken of such a gathering, it is planned to spend the first half of the time in a workers' meeting, when all the workers of the entire union field can be together. It is also planned to make this workers' meeting one of deep spiritual help, as well as strong in the study of the great work before us and plans for its accomplishment.

The following are a few of the important themes which were emphasized at the Fall council at Milwaukee, and which, with others, will be made a strong part of these workers' meetings:

1. The spiritual condition of our churches.  
The shepherding of the flock.  
This work is of prime importance.
2. Soul-saving evangelism.  
Saving men and women from the power of sin and the doom of the lost.  
Building up our churches.  
This covers a large field touching every phase of the worker's life and service.
3. Gospel finance.  
The support of our world work at home and abroad.  
The promotion of the paying of tithes and giving of offerings.
4. The mission funds plan; our methods for raising 60 cents a week.
5. Economy.  
The world is rushing headlong into careless spending and extravagant living that is alarming.  
How may our people be encouraged to practise true economy, and thus save our churches, our conferences, and our institutions from these last-day conditions?
6. The work of our several departments.
7. The transfer of laborers.
8. Revising church lists.  
Dealing faithfully with backslidden and delinquent members.  
Emphasizing the care that should be taken to avoid injustice to the aged, poor, and isolated members who are not able to attend services regularly, or perhaps not at all, and who can contribute little or nothing to the support of the cause.

### Departmental Meetings

It is suggested that such departments as are planning to take advantage of these gatherings in the several unions to have a meeting of their departmental workers, get them together a day or two before the opening of the regular workers' meeting. This will enable them to have their departmental work well in hand before the general meeting begins, so that all may unite to make the workers' meeting an uninterrupted success.

### Business Session

The last few days of the allotted time will be devoted to the business of the union session. It is confidently believed that the business interests of the conference can all be fully cared for in only a few days. With the plans and policies covering nearly every phase of the work quite fully discussed and decided upon in the workers' meeting, ready for action by the session, the work will be greatly facilitated. Committees will be ready to report very early in the session, bringing the business before the delegates without delay.

It will be noticed that this plan will take the workers away from their fields for only one Sabbath, enabling them to get back to the churches for the following Sabbath, fresh from these important gatherings.

Let all our people in North America unite in earnest prayer that the great Lord of the harvest may send His blessed Spirit to be with and upon His people in these important gatherings. O. MONTGOMERY.

\* \* \*

### "He Will Finish the Work"

"THE Lord will finish His work in the earth, with us if we will, without us if we will not."

These were the opening words of a sermon by Elder R. E. Harter in the Sligo church, Sabbath morning, Dec. 22, 1923. His stirring address is the inspiration of this article.

Yes, God will finish His work in the earth. He has set His mighty hand to do this, and many, we believe, who read these words will witness the final consummation. The period denominated "the time of the end" began in 1798, at the close of the 1260 days,—the long period of papal domination. (See Dan. 11:33-35; 12:6, 7.)

The beginning of the time of the end was preceded by two notable signs, the first of a long series which were to point unmistakably to the completion of the work of God in the earth. The first of these was the Lisbon earthquake, in 1755, in fulfilment of the events forecast under the sixth seal, as recorded in Revelation 6:12; the second was the notable darkening of the sun, May 19, 1780, in fulfilment of Mark 13:24. In both these prophecies another striking sign of the times was to follow, namely, the falling of the stars, fulfilled unmistakably in the great meteoric shower of Nov. 13, 1833. Following these great phenomena came the year 1844, which marked the fulfilment of the prophetic word recorded in Revelation 10:6, "time [prophetic] shall be no longer," marking the close of the longest prophetic period in the Bible record, namely, the 2300 days.

The passing of those days marked the beginning of the cleansing of the heavenly sanctuary, the opening work of the judgment. With this was fulfilled the word found in Revelation 11:18, 19:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."

### In the Hour of God's Judgment

We are living today in the hour of God's judgment, and there has been going to the world, ever since the beginning of that solemn work in the courts above, the message of Revelation 14:6, 7, declaring: "Fear

God, and give glory to Him; for the hour of His judgment is come." United with this message were to be two others, as recorded in the succeeding verses, namely, the announcement of the fall of Babylon, or the apostasy of the professed church of Christ; and the third angel's message, warning men against the reception of the mark of apostasy, the worship of the beast and its image, and the development of a people keeping the commandments of God and having the faith of the Lord Jesus Christ.

This judgment message, this proclamation of Babylon's fall, this warning against the work of Antichrist, this development of a people keeping the commandments of God and the faith of Jesus, is going, in fulfilment of the prophecy, to all nations, kindreds, tongues, and peoples. It is the gospel of the kingdom, the message of the soon coming of Christ, and the establishment of His glorious rule over the nations of the saved; and the word of the Saviour is that when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, . . . then shall the end come." Matt. 24:14.

How long a time will be required to preach this gospel, we cannot say. Just when probation will close and when the Lord will come to take His children home, He has not revealed to mankind. Indeed, such revelation would thwart the divine purpose in the true preparation of the heart for that event. The same as the flood of waters in an unheralded hour overwhelmed the world in the days of Noah, so in an hour that is not known will the flood of God's wrath overwhelm this earth at His second coming. The admonition to His children is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. And this is the message today to every Seventh-day Adventist, "Be ye ready."

### God's Last Message Not Bound by Human Limitations

God has set His hand to finish His work in the earth. The closing gospel message is doing its work. The pen of Inspiration declares, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

Our human reasoning raises insuperable barriers to the speedy finishing of the work. We look out into the great world, and see millions of men yet unwarned. We look to the lands of heathen darkness, and so far as we are able to observe, this message has touched only the fringes. We have a few straggling lights here and there among the multitudes. Millions have never heard of this movement or the work it is doing. It seems a Herculean task for us to support the missionaries already in the field, to say nothing of sending out the thousands of others who should go forward.

This is the way men reason. Such reasoning would have plunged the patriarch Noah into utter discouragement and despair. Such reasoning would have kept the hosts of Israel forever in Egyptian bondage. Such reasoning would have kept the Lord Jesus Christ in the courts of glory above, and would have held back the heralds of the cross in every age from every advance. But it is the reasoning of the natural heart, of human philosophy. It is the faithless cry of Jacob, "All these things are against me." When we reason in this way, we compute our resources in human talent, in material gold and silver, in physical effort, forgetting that the threefold message of this day is symbolized by mighty angels



flying in the midst of heaven, and proclaiming the messages of God with loud voices.

#### Feeble Instruments in Omnipotent Hands

God is not straitened for means nor for men. It is the blessed privilege of His people to place their means at His disposal. It is the blessed privilege of His people to dedicate their lives to be used of the Master in the finishing of His work; and if they will only do this, when the work of God triumphs they will triumph with it. God will finish His work with them, and He will use them, feeble instruments though they be, as mighty agencies for the revelation of His grace. And some there are who will make this consecration. God will have a loyal people who will go through to the end of the journey. His chosen remnant He will clothe with mighty power, and the church will go forth in its appointed task, as stated by the prophet, "fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10. "By terrible things in righteousness" the work of God will be completed in the last day.

And that work will be finished, even though some manifest the same spirit of rebellion and unbelief as did the unbelieving ones in the hosts of Israel when God by mighty miracles witnessed to the triumphant march of His people from Egypt to the land of Canaan. These will fall out by the way, but God's work will go on. These will fail to keep step with the mighty procession, but the progress of the procession will not be impeded. It remains for every reader to determine to which class he will belong,—whether in the times of doubt and darkness and unbelief which are prevalent in the world, he will look up and exercise faith in the living God and go forward with courage and confidence; or whether he will turn his back upon the pillar of fire, and face again toward the land of his bondage.

#### Beyond Our Denominational Efforts God Works

After all, we have no means of determining the extent to which the message of the Lord's soon coming has been carried to the nations of men. Sometimes in our human wisdom we seek to number Israel. We compile statistics and publish reports. We mark off divisions and make boundaries. We record our outposts, and say the truth has gone here and has gone there, failing to recognize in the words of Christ to Nicodemus that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." John 3:8. We have no means of measuring the operations of the Spirit of God. We cannot tell how extensively the seed has been sown. We do find this, that even beyond our denominational efforts, God is working in the carrying of this message to the world. Again and again we find companies of men and women who have been led by their own study of the Word of God, to a belief in the soon coming of the Lord, and to a knowledge of the vital truth for this time.

When once the mighty power of God is poured out upon His church, the revelations of one day will far outmeasure the accomplishments of years in the past. With the means of transportation and communication, with the steamship, the railway train, the telegraph, the telephone, the airship, and the radio, what might not be accomplished in an incredibly short space of time in warning the world? If once the mighty power of God descended upon His people as it did on the day of Pentecost, how soon the message might be proclaimed from the centers

of earth! That time is coming. We believe with all our hearts it is in the near future. We are to witness a great revelation of divine power; and if we are waiting for that hour and preparing our hearts for it, when God visits Israel He will not pass us by.

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable.

"The plans of the enemies of His work may seem to be firm and well established, but He can overthrow the strongest of these plans, and in His own time and way He will do this, when He sees that our faith has been sufficiently tested, and that we are drawing near to Him, and making Him our counselor."—"Testimonies," Vol. VIII, p. 10.

F. M. W.

\* \* \*

#### What About Your Cornerib?

SOME time ago I read about a man who every morning prayed most fervently for the poor in the community, but he never contributed to their necessities. One morning, at the conclusion of family worship, after the usual prayer had been offered for the destitute and needy, his little boy said, "Father, I wish I had your cornerib."

"Why, my son?" asked his father.

"Why, because then I would answer your prayer myself."

There is a helpful lesson here, brother. Are you praying for our missions scattered throughout the world? Do you in your devotions ask God to extend the message into all the world? If so, what about your cornerib? What about your surplus in the bank, your bonds, your corner lots, farms and mortgages, the things you could do without? Are you using the things you have to answer your own prayers? Many are not. This is why we must "mark time" in our mission fields for lack of funds. This explains why we are not raising our quota of funds. We are praying, but holding on to the corn in the crib, the money in the bank. There are abundant funds to carry forward the work in all parts of the world. If we only laid down our surplus, what we could by sacrifice do without as well as not, many thousands would come into the treasury. Let us answer our own prayers!

"I can say to those to whom God has intrusted goods, who have lands and houses: 'Commence your selling, and giving alms. Make no delay. God expects more of you than you have been willing to do.' We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? There is work to be done now to make ready a people to stand in the day of the Lord. Means must be invested in the work of saving men, who, in turn, shall work for others. Be prompt in rendering to God His own. One reason why there is so great a dearth of the Spirit of God, is that so many are robbing God."—"Testimonies," Vol. V, p. 734.

G. B. T.

\* \* \*

I HAVE seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—*Paley*.

# 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.

## Fruits of Tithe Paying in the Far East

C. C. CRISLER

"PLEASE ask the brother from Shanghai whether he can change a 500-peso bill [the equivalent of \$250, gold] for me," one of our sisters in an inland town of one of the southern provinces of Luzon requested of the Tagalog evangelist accompanying me. We had been in the town for two days, and had held several meetings with a group of churches whose members had come in by appointment.

"I never have so large an amount of money on my person," I answered, when the evangelist translated the sister's request to me. "I have just enough to enable me to get back to Manila," I added. The sister seemed disappointed; she had wanted to change the bill without letting the townspeople know she had this money in the house.

A few minutes later the sister and her husband asked the evangelist to come into the sitting-room, and there they produced a large number of bills of smaller denominations, and counted out 175 pesos of tithe, covering a period of less than three months; and to this they added a considerable sum for free-will offerings. This was their personal tithe, and was not an unusual amount for them to pay.

Later I made inquiry of the brother and sister, and learned that they had not always been thus prospered. "We had financial difficulties," they told me, "until a few years ago, when we began paying tithe. Then prosperity came, and today the Lord is blessing us more than we ever anticipated. We have this home free from encumbrance [it was a well-appointed home, finished in the beautiful hardwoods that abound in that part of the Philippines], and we have some other good properties, including a bearing cocoanut grove; and the business we conduct in this town is bringing good returns."

Their beaming faces and their faithful attendance at the church services, told the rest of the story. They stand as pillars in that church, and as witnesses for present truth in the region round about.

Later I was in another language area, at Cebu, in the southern islands of the archipelago. During a testimony meeting one brother witnessed to the fact that since he began paying a faithful tithe, his business had begun to prosper, until now for more than a year his monthly tithe had exceeded in amount the entire sum he used to receive as an income month by month. He pays nearly two hundred pesos tithe a month.

"Some financiers of this city tried to run me out of business," he said; "and the business prospered all the more. Then they arranged a banquet, and invited me to attend; and during the banquet they informed me that instead of continuing to try to run me out of business, they had decided to ask me to consolidate my business with theirs, and serve as general manager and treasurer."

"Very well," he responded; "I shall be glad to go into partnership with you on just two conditions."

"And what are these?" they inquired.

"First, that no business shall be conducted between the hours of sunset Friday evening and sunset Saturday evening; second, that a faithful tithe of one tenth of all earnings shall be returned to the Lord's treasury."

A silence came over those surrounding the banquet table; the conditions were unusual, and beyond the power of the unbelieving men to accept. Since that time our brother has been held in esteem by his fellow townsmen, and no further attempts have been made to drive him out of business. His truck lines run all over the island of Cebu, and his drivers and conductors carry with them much of our denominational literature, and distribute this everywhere. At our recent general meeting in Cebu, this brother gave 2,000 pesos toward the purchase of a property where we plan on establishing the mission headquarters, tract society offices, and the church school.

A member of a near-by church in the same mission, told of her payment of a faithful tithe, and of an experience she had had with the locusts. Locusts in great swarms were approaching her little field where the year's crops were in an advanced stage, nearing the time of harvest. She prayed earnestly to God, and pleaded the promise of protection assured tithe payers, as set forth in Malachi and other scriptures. The locusts came on and on; the sister kept on praying. When the devastating scourge reached her field, having swept clean everything before them, they suddenly parted and went around her field, clearing the land on either side of all vegetation, and reuniting on the opposite side of her property, destroying all as they continued their advance. Her field stood out alone in that region, untouched, witnessing to God's power to protect those who are determined to keep faithfully His commands.

These stories might be multiplied many fold. In Occidental Negros, while with Elder G. H. Murrin and Brother Pedro Habana, holding a series of meetings in five centers, to which the members came from the surrounding churches, we found many tithe payers, and witnessed the fruits of faithfulness in this matter.

"Before we were Seventh-day Adventists, we had no home of our own," testified one of the believers in whose hospitable home we had been for three or four days. "We had been spending all our surplus for *tuba* [an intoxicating beverage made from cocoanuts] and in gambling. We had planned on securing a divorce. Then the truth came to us, and we gave up *tuba* and gambling, and ceased our smoking. From the beginning we paid a faithful tithe. God prospered us, and now we have this little home, which is free from debt."

The next day we were shown a productive cocoanut grove owned by this couple, who are now living happily together and are enjoying financial prosperity. What changes are wrought through the acceptance of the third angel's message!

Substantial returns are beginning to be realized in some of our Far Eastern fields, as the result of increased faithfulness in tithe paying. The native

tithe in the Philippine Union for the year 1922 totaled \$10,632.03 (gold). The average per capita was \$3.68 per annum—very low, as compared with the annual average per capita in the United States, it is true, but far more than has been the average in the first years of the message in these new fields. In the Cebuan Mission the average was \$7.45 (gold) per Filipino member during 1922. It took us many years to exceed this figure in the United States.

Our average for the Japanese believers in 1922 was \$18.52 per member; for the Malaysian Union, \$12.62 (U. S. gold). The averages in China and in Chosen have been running comparatively low, but special efforts are being made to bring these up. Every year some new tract on tithes and offerings is translated into the leading vernaculars,—Korean, Japanese, Tagalog, Cebuan, Ilocano, Mandarin, Wenli, Malay, Russian, Ilongot,—and supplied to those who can read. The process of educating the people in the blessings of tithe paying is a slow one, but brings substantial returns, for which we praise God and take courage.

\* \* \*

### *Our Second Church in Persia*

F. F. OSTER

ABOUT the time we entered Persia, in the spring of 1911, Brother and Sister Niewert, of the Tiflis church, went to Enzeli to live, he being engaged as a mechanic by a Russian firm. For years we heard nothing directly from these believers, but from other sources heard that they were somewhere in the neighborhood of the Caspian Sea. Last fall, however, I received a letter from them, urgently requesting me to make a visit to Enzeli, which lies on the west coast of the Caspian Sea. It was not until a few months ago that I found time to answer this call.

After a two weeks' drive by carriage, under a burning sun, I arrived in Enzeli, where I was heartily welcomed by Sister Niewert. Brother Niewert had been called away by wire to Teheran, and so was not there. Before I arrived in Enzeli, which is reached by boat from Resht, I was conversing with one of the passengers, and asked him if he knew a certain Mr. Niewert.

"Oh, yes," he said, "he is a very active missionary in Enzeli; every one knows him."

I learned that he held a meeting every Sabbath in his house, inviting neighbors and friends to the Bible study. At one time several were keeping the Sabbath, but as no preacher ever came, all but two became discouraged and gave up the truth. These faithful ones were awaiting baptism, one having waited five years and the other two.

After making a number of visits, we began daily meetings. Unfortunately, it was during the very hottest time of the year. Enzeli has a very sultry climate, and people bathe a great deal in order to keep cool. I spoke in Turkish for the benefit of the natives, and translation was made into Russian for the foreigners. The interpreter had only a limited knowledge of Russian. These handicaps doubtless had an effect on the attendance, as our audience never numbered more than twenty-five. Several persons came regularly, and finally took their stand for the truth.

One day after the meeting, some one left a note lying on a corner table. It was written in Russian and read as follows:

"Because your preaching is undesirable in this community, we will give you twenty-four hours to leave the city. If you fail to leave by that time, we will kill you."

(Signed) "Member of the anarchists, Bullet."

Some of the members advised that I leave at once; others thought that I ought to report it to the authorities; but we finally decided to put the note back in its place on the table, and pay no attention to it. I remained there ten days, continuing daily meetings, and we were not molested.

August 9 we went down to the seaside, and while the billows rolled high, I led four new believers out into the breakers and baptized them. The expression of joy and peace on their faces, such a contrast to the stormy sea about them, well represented the Christian's peace amid the conflicts of life. The following Sabbath we organized a church of six members, the second church in Persia.

The following Tuesday I started for home, going by sea to Astara. The regular large steamer which plies the coast to Baku failed to appear, so I took passage on a small freight boat. It was heavily loaded with bales of cotton, even the deck being covered with one layer. On these latter sat the thirty men, women, and children who made up the passenger list. The sea was calm, and we all had bright hopes of a pleasant night trip, expecting to reach our destination by daybreak. After partaking of a light lunch which the believers had kindly prepared for me, I cuddled down on a bale of cotton, and went to sleep.

We had gone about fifty miles, when, about two o'clock in the morning, a storm swept down upon us with such force that the sea became mountains and valleys. The little boat tossed and rolled, and every moment it seemed that she would be swallowed up. In vain the motor struggled; it could make no headway against the terrific wind. Sudden squalls are very common on the Caspian, but not often is there such a storm. As the boat tipped and the waves came rolling over the deck, it seemed she would surely capsize, but each time she righted herself. The women screamed and the men cried aloud to Allah to save us.

The crew discussed the advisability of throwing the cargo overboard. There seemed little hope of getting to shore alive. I was resigned to live or die, and still I felt that my work in Persia had but just begun. With these thoughts I drew up my blanket, the only protection I had against the rain, and slept until daybreak.

The fury of the storm lasted about six hours, and when it was over, we found ourselves out in the sea, opposite the place from which we had started the night before. We re-entered the harbor, and it was a happy crowd that again set foot on terra firma. Our believers were surprised but delighted to see me again, some of them having spent the night in prayer in my behalf. That night the storm broke out anew, and for seventy-two hours we were kept inside the house. Many boats went down, and hundreds of houses were swept away by the swollen rivers. The papers reported many lives lost. Great damage was done to the orchards throughout that region.

My departure was delayed just one week, and fortunately so, for on the next Monday afternoon we were much surprised to have Brother Niewert come walking in. We called a meeting for the next forenoon for the purpose of ordaining him elder of the Enzeli church. It was a solemn occasion, as we kneeled

down and committed the little flock to his care. God came very near to all who were present.

In the evening I took passage in a large boat, and reached Astara in the morning. On the boat I became acquainted with an influential government official, who was also bound for Tabriz. We traveled all night, reaching Ardebil in the morning. It was the tenth of Maharram, the Persian fast of mourning. As we drove through the streets, we met group after group of men and boys dressed in black, and singing their lamentations. The scenes that met our gaze that day would, if written, fill a book. In all the years I have been in Persia, I have never seen frenzied fanaticism carried to such extremes. One stands aghast at such bloodshed, such self-infliction! Can it be that this false religion is vainly endeavoring to shake off its lethargy, like the stricken gladiator in his death struggle in the arena? or is it a determined plan to inure the populace to seeing bloodshed, and thus prepare them for the *jihād*?

Four days later I arrived in Tabriz, having been gone seven weeks and traveled about seven hundred miles.

*Tabriz, Persia.*

\* \* \*

### **An Unentered Mission Field**

JOEL C. ROGERS

SOME time ago I made a trip across Portuguese East Africa, on my way to our Central African mission field. Here is a vast unentered section of this wonderful continent. Of my many journeys in the heart of Africa, none were of greater interest. At Port Amelia I found a young Portuguese officer who was going a few days' journey inland by the same route. I was advised to join his company. I gladly did so, though neither of us understood a word of the other's language.

Our journey was to begin next day, so it required quite an exertion to buy food and make other needed preparations. It was a very busy twenty-four hours and a curtailed night for sleep.

About 5 P. M. we boarded a boat, which was to sail across the beautiful Amelia Bay. The boat was filled from stem to stern with a mixed multitude of natives and a cargo of every sort. The few passengers had simply to find standing, or possibly sitting, room on top of the general cargo. It was a windy passage, which ended safely on a strange, sandy shore just before dark.

I remember trudging about a half mile through the soft sand to find a sleeping-place on the veranda of a hut. Every traveler here sleeps on his own camp bed wherever he finds a level spot to stretch it. At sunrise our two companies, of about twenty carriers each, set out through the dense bush of the low coast country. A narrow roadway had been made by former travelers. After seven miles of marshy jungle we began to notice higher ground and villages along the way. The carriers were urged along by native police, and we made about thirty-five miles that day, camping at the first government station. The Portuguese officer welcomed us to his home, and entertained us with the best he had. It is remarkable to see how a lonely bachelor here is able to provide a full course dinner with a fowl and a handful of very small potatoes.

The second evening brought us to a village of at least a thousand people of the Mahua tribe. After camp was made and supper over, I desired to do

something for these friendly natives. On such journeys I always carry forceps, and usually find plenty of diseased teeth to pull. Sending for the chief, I told him I would be glad to help his people who were sick, or required teeth pulled. Seeing he did not appear to understand, I carefully repeated my invitation for him to call all who had bad teeth, and showed my forceps. He still wore a mystified look, and finally told my interpreter that not one of his thousand had any diseased teeth at all, nor were any sick. It seemed to me that I had found an earthly paradise. But these people live so simply, eating no sugar or harmful foods, that disease seldom attacks them.

After five days of pleasant travel my companion reached his destination, and I proceeded with only my carriers. The people and country were of great interest to me. The natives of this great Portuguese East Africa are as fine physically as any I have found in Central Africa. And the interior natives are usually superior to those of the coast countries.

There are some obstacles to Protestant missions in Portuguese East Africa, but we must surmount them and enter this vast field where many tribes know nothing of the gospel. In my crossing of the whole country I did not find a single mission.

*Durban.*

---

### **The Greatest and Most Urgent of All Our Needs**

(Concluded from page 2)

Here we are not told that a spiritual revival is needed, nor that God calls for it, but we are warned that the time for it to take place has come. This warning was given in 1904, twenty years ago. And yet that revival has never been sought as it should have been, and consequently it has never been experienced by us. What a sad fact! What does it mean? Is the message wrong? Was the messenger mistaken? A thousand times, no! The messenger was inspired. The message was true — unmistakably true. The fault was with the church. We have been unheeding of the message. We have been negligent. Persistent negligence is counted as open rejection, and we know what that means.

Brethren, we are today facing a very serious issue. What are we going to do about it? Are we going on in indifference and neglect of this call for a spiritual revival and a spiritual reformation? Or shall we now take this seriously to heart, and make a truly earnest, whole-hearted response? O let us make the response that will be pleasing to our Lord! As we do this, He will do for us all He has promised in these messages calling for a spiritual revival and reformation. In the second message sent to us calling for this revival, we are told that when God's people make a whole-hearted response to this call, "He will strengthen them in reformatory action, lifting up for them a standard against the enemy."

The movement called for is so comprehensive in its scope, and so vital to us and to the cause we love, that I feel pressed to prepare a number of studies on its most important features, and I trust that it may not be out of place to solicit the most earnest, prayerful consideration of these studies by both laborers and people. It is not only a duty, but an inestimable privilege, to know and do the will of God in this matter.



# 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.

## When the Heart Is Young

ROBERT HARE

We look far back across the years,  
Years that are dim and long,  
And grieve to think that life has passed,  
Like childhood's twilight song!  
We grieve, and yet we often trace  
Gleams o'er the darkness flung—  
What matters if the hair is gray,  
So long as the heart is young!

Not all the friends we loved are gone,  
Not all the flowers are dead;  
And spring skies still their glories cast  
Above the snowy head!  
Life's gloaming still is sweet and fair,  
Pictured by pen or tongue—  
What matters if the hair is gray,  
So long as the heart is young!

Australia.

\* \* \*

## You Can't Plant Seed When the Snow Flies

ARTHUR W. SPALDING

Secretary Home Commission

I HAVE just lifted my eyes from a letter appealing for advice about how to save an eighteen-year-old boy who lives in the city, is not studious, has no job, has the use of an automobile, frequents poolrooms, thinks his town is too slow, and craves excitement: how shall he be "kept in the truth"? I have answered the letter as sympathetically and helpfully as I could. My heart goes out to the thousands of Seventh-day Adventist parents, many of them mothers alone in the truth, who are struggling with the problem of their adolescent children, come suddenly, so it seems to them, upon experiences and tendencies which they do not know how to direct or avoid.

Help is sorely needed by these parents. Something may be done to help them and to help their children; and the church has a far greater responsibility than it realizes to save these youth.

"The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel?"—"Testimonies," Vol. VI, p. 196.

### Indifference Due to Ignorance

The Young People's Missionary Volunteer Department has in its new Junior Plans introduced right methods for the help of the early adolescent; but to find the necessary local leadership is a serious problem. That there is apathy in this matter among our Seventh-day Adventist parents and church members is indeed regrettable; indifference to the plans could be explained only by a lack of understanding of the adolescent mind and nature, or by a misconception of the plans. Most of all should parents welcome and utilize such aid offered them for the rescue of our youth, a majority of whom at that critical period of life are drifting away from the precious truth as it is in Jesus. The home is primarily responsible for the salvation or the loss of our children.

But I want to call attention to an inexorable law of God. It is manifest in agriculture, and it is manifest in child culture. God gives us seasons for sowing and reaping; if we let the sowing time go by without planting, we shall not reap. I say this not to discourage parents who, like myself, are now in the midst of the problem of how to save their adolescent children; I say it not to them at all. God's mercy is a thousand times greater than His justice, and marvelous is His power to work the miracle of redemption in the most wayward and the most wicked. But I speak to the thousands and the tens of thousands of Seventh-day Adventist parents whose children as yet are little. I ask them to look forward to the time when their children shall come into that most testing, trying period of their lives, and see if they are so training them and so planning for them that they will be best fitted for the ordeal. Unless you provide for them now to the utmost of your ability the right environment and the right teaching, you cannot expect to see them succeed then. The seed must be sown in planting time if you would have a harvest in reaping time.

### When Parents Do All They Can

Yesterday I answered a letter from a mother who has been looking ahead. She wrote for herself and her husband, both equally concerned in their child's progress. Their boy is twelve years old; they have kept closely in touch with his interests and have helped him share theirs, have gone with him on outings and joined in his recreations, have read and discussed books with him, and have been diligent in teaching him the principles of our Christian faith. But now he is entering the age wherein they have seen other children drift and shipwreck, and they want to know what further they can do to hold him safe. They live in the city, and, feeling the greater desirability of a country environment, yet say that they cannot go to the country without changing their occupation and manner of life. What can they do?

It is an inspiration to find parents who have thus planned and thought and worked, and who are making the salvation of their children the chief business of life. O that God would give all of us parents the earnest determination to make this first thing first in our lives, make us not to be satisfied with half-hearted, occasional prayers, and with trusting in the church and the school to save our children, but make us so supremely concerned with the business of training our boys and girls into Christian men and women, into apostles of the last gospel message, that we should thoughtfully and wisely shape the circumstances of our lives to that end.

### Companionship, Instruction, Discipline, Right Environment, Indispensable

I hold that these four things are indispensable for the salvation and the right training of our children,—happy companionship of parents and children, the teaching of truth, the discipline of work and sacrifice, and a right environment. Parents must look ahead



into the years, and lay their plans now to provide these advantages for their children.

The chief reason why parents cannot control their children's course in the adolescent period is that parents and children have drifted apart until there is no common meeting ground of interests. Why is this, when God gives us at the very start of our children's lives the gift of companionship? You parents whose children still are little, are you allowing them imperceptibly to slip out of your companionship? What shall you do to hold that inestimable blessing?

The teaching of truth demands that parents be trained in the basic principles of teaching. Have you that training? Are you getting it? Are you teaching in your home, to your children,—not by words only, but as a teacher should,—the great principles of right physical living? Are you teaching obedience, honesty, truthfulness, industry, thrift? Are you teaching them to know God's Holy Word so that it will never be forgotten, and to love this gospel message and devote themselves to it for life? It is our duty, parents, first of all; it belongs to the teacher and the preacher only secondarily.

Are you teaching your children to love work and thrift, to be proud of the ability to create something and to save it? Or are you giving them an easy time, and letting them accustom themselves to the "soft snap," to unrestrained liberty and spendthrift habits? The increasing city life is making unusual and unpopular the habit of work graduated to the children's ages and strength. On the farm there are duties suited to every age, and a right training will make use of these opportunities for the education of the children. In the city this is much more difficult to accomplish, but some parents have had fair success in providing in the city useful and interesting work for their children according to their ages. One thing is certain, the unoccupied child is bound to go to ruin, and the child insufficiently occupied is in grave danger.

As for environment, the only right place to rear children is in the country. Such definite and earnest instruction has been given us through the spirit of prophecy that I marvel to see hundreds and thousands of our people still setting their faces away from the country toward the city. I have not space here to recite the reasons for country life; read them in "The Ministry of Healing" and "Education." I realize the situation of many, especially in "divided families," and the apparent impossibility of their getting into a country location. But there are thousands of our people of whom this is not true, who yet willingly place their children in the midst of the moral contamination of the city. Can God save their children in their youth when the parents have wilfully subjected them to the influences of human pride and wickedness, have in effect introduced them to the moving-picture theater and the poolroom and the dance hall? And even if they are saved at last, of what use in God's work are they with their distorted ideas and misshapen ideals? Remember Lot's children!

#### God Our Help

To those parents who cannot see their way clear to give their children a country environment, I say, Pray for the way to open, as Israel in Egyptian bondage prayed for deliverance. Let there first be in parents a mind converted to God's ideas and commands; and then God will answer faith and open a way. The God of Israel who opened the Red Sea still is with

us. And I know that many of us, if we sense deeply enough the need, can do what under ordinary circumstances we think we cannot do.

You who are in the midst of the problem of how to manage your adolescent children, keep courage. God's promise is, "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. But you who are as yet the parents of young children, look ahead! Remember, you can't plant seed when the snow flies.

\* \* \*

### Twelve Ways of Denying Christ

G. B. STARR

"A SPIRIT contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by [1] evil speaking, [2] by foolish talking, [3] by words that are untruthful or unkind. They may [4] deny Him by shunning life's burdens, [5] by the pursuit of sinful pleasure. They may [6] deny Him by conforming to the world, [7] by uncourteous behavior; [8] by the love of their own opinions, [9] by justifying self, [10] by cherishing doubt, [11] borrowing trouble [12] and dwelling in darkness.

"In all these ways they declare that Christ is not in them. And 'whosoever shall deny Me before men,' He says, 'him will I deny before My Father which is in heaven.' Matt. 10:33."—*The Desire of Ages*, p. 357.

\* \* \*

### How to Talk Well

DEAR GIRLS, if you would talk well, learn to listen well, and very soon you will find yourself speaking the word in season, and surprising yourself, as well as others, by the quickness with which your thoughts will be expressed.

Read the works of great writers, think them over, and conclude in what way you differ from them. The woman who talks well must have opinions, decided ones; but she must have them well in hand, as nothing is so disagreeable as an aggressive talker. Say what you have to say pleasantly and sweetly; remember always that the best thing in life—dear, sweet love—has often been won by that delightful thing, "a low voice."

Do not be too critical. Remember that every blow given another woman is a boomerang which will return and hit you with double force. Take this into consideration: It is never worth while making a malicious remark, no matter how clever it may be.

Worth what while? Worth, my dear girl, the while here, which is, after all, so short, and the while hereafter, which is, after all, so long and sweet. It seems to me that when you and I stand before the good God, it will be the little gossip, the petty talks about others, of which we will be most ashamed.

Never forget that mere idle talk is quite as bad as gossip; for nobody is gaining any good from it, and as no vacuum exists in nature, none can in everyday life. Not to be a good talker, my dear girl, not to be an interesting woman, quick in your sympathy, and ready always to give the word of gladness to those in joy, or to speak your tender thought to one who is in affliction, is to be that most unpleasant of people, an unfeminine woman.—*Ladies' Home Journal*.



# YOUNG MEN and YOUNG WOMEN



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

## He Played with Thunderbolts!

LYNDON SKINNER

HE was a strange figure — wistful, pathetic, undersized, and a hunchbacked dwarf; but he was known to the whole nation as "Jove, the Hurler of Thunderbolts!"

"Strict eugenists," says a prominent journal, "would doubtless have cut off at birth the life of the deformed little German immigrant who died the other day at Schenectady, and to whose funeral the great ones of the world brought tributes of praise."

"Charles Porteus Steinmetz, crippled and stunted, famous as one of the greatest scientific minds the world has ever known, came, in the obituary tribute of one of his friends, close to being 'a disembodied intellect;' and to see the gnome-like figure, his body a mere appendage to his giant brain, playing in his laboratory with thunderbolts of his own creation,— that to witness is something that seemed to border on the supernatural."

Fair providence seems to have smiled upon this little dwarf, who was ostracized from his own country because of his socialistic views, and who, through the impulsive generosity of an American chum, a fellow student, was able to get steerage passage to the land of promise.

On his arrival in America, had it not been for the aid of this American chum, he would not have been permitted to enter the country, because of his deformed physical condition and his lack of funds. But it was not long until he was placed in charge of a laboratory in Yonkers, and fast won the recognition of American scientists. He later connected with the General Electric Company at Schenectady, where he eventually became chief consulting engineer.

"Probably," says a writer in the *New York Times*, "he was the outstanding example of the close relationship between modern science and modern industry."

The extent of his devotion to his work, science, is exemplified by the fact that at his death it was learned that he left no personal property, with the exception of a \$1,500 insurance policy and a ten-year-old automobile. For years he had worked in his laboratory in Schenectady, merely for the love of his work, and always without any definitely stipulated salary. He was paid by the General Electric Company what he called for, either for himself or for his laboratory.

Steinmetz was devoted to his work. He worked for the mere joy of working. His work was his play. And because he was able to bring the play spirit into his work, he died with a list of scientific achievements which is rivaled only by that of the great electrical wizard, Thomas A. Edison, who, when he recently visited the Steinmetz laboratories, marveled at their wonders.

An interesting fact about Steinmetz is brought to light by the writer mentioned. "He often spoke on the relation of science and religion, denying that they are necessarily incompatible. He declared that science had not disproved the beliefs on which religion is founded, and that the question was 'still open.'"

Steinmetz was a man who was an outstanding example of sincere devotion to the cause which he espoused, in spite of seeming impossible circumstances, and who lived for the love of his work without expecting any definite material reward for his contributions to the advancement of science and the comforts of his fellow men.

Often we hear young people measuring their services for the cause of Christ in terms of dollars and cents. Could we only learn to love the work of Christ as did Steinmetz the cause of modern science, working for the love of our work and the love of our Saviour who has called us, without an inquiry as to whether we shall receive more than enough to feed and clothe ourselves, then we would see the cause of Christ going

to all the corners of the earth with a rapidity of which we have as yet little dreamed.

And then, too, when hours of discouragement and despair come to us, as they sometimes will, why not think of that poor, disfigured, hunchback immigrant, who came to the gates of America thirty-four years ago, and was nearly refused admittance because he would probably become a public charge? Few of us have entered upon life with such physical drawbacks, to say nothing of having to make a new start in a strange land.

The cause of Christ needs more young men and women of the Steinmetz character, who will become hurlers of thunderbolts of truth!

Opportunity's door stands wide. Will you walk in?

\* \* \*

## A Glorious Responsibility

ERNEST LLOYD

A GENTLEMAN returned some time ago from a foreign country where he had been the representative of the United States Government. A friend said to him, "Why have you come back?"

"Because I got tired of the responsibility."

"How is that?" asked the friend.

"Why, everywhere I went the people of that country watched me and talked about 'Uncle Sam.' If I took a drink of water, they would gather around to see 'Uncle Sam' drink. If I even looked, they would gather around to see. Everything I did, everywhere I went, they talked of me as 'Uncle Sam.' And I just got tired of the responsibility."

Missionary Volunteers, that is just exactly what the world is doing with every one of us who profess to represent God's message for this hour. They are on the outside, looking upon the people who expect Christ to come very soon, and they do not care nearly so much about our songs and prayers and doctrines as they do about our daily life. Would that they could say of each one of us: "Look at that *Jesus* man, look at that *Jesus* woman! See how those *Jesus* people talk and eat and dress and act. *Jesus* is living His life over again in their lives. Their church must be the true one." So our influence would gather for the kingdom we represent. And may it never be said of any of us that we "got tired of the responsibility."

\* \* \*

## Have You a Slogan?

WHEN I went to school,—and it seems very long ago, these days,—our class had a motto that was printed in brave white letters upon the blackboard. Letters six inches high, they were, and three inches wide! And our class regarded that motto as the keynote of our work, and our play, and our small strivings. The girls in the class embroidered the words upon flannel banners that were hung, whenever a holiday came around, in some place of prominence. And the boys carved the motto upon sturdy country trees, and burned it deeply into the wood of their pencil boxes. And whenever a new pupil joined our class, that motto was impressed, with a proper firmness, into his young mind.

I don't know that we were an especially brilliant class, as classes go. But we tried very hard. And as a group, we never got into any serious trouble. We liked our teachers, and our teachers liked us. And we got our home work done on time, and I don't think there was ever a case of a pupil's being unfair in class lessons or examinations. And though I don't give the motto that we believed in and lived up to, the whole credit for our more than passable scholarship and deportment, I believe that the motto helped more than our teachers—

and for that matter, more than we ourselves — realized. For it's a fine thing to have a motto to live by; a slogan that lives may be fashioned about.

Many great organizations, in business, have slogans,—mottoes and watchwords that have been thought out with care and imagination. I call to mind at this moment the slogan of a great news service, a body that gathers and supplies news to daily and weekly papers throughout the country. This service has as its slogan a simple but comprehensive line. "Get it first—but first get it right," is the motto that guides the whole body of men who serve the public by bringing in a daily harvest of happenings that the world may read and be aware of what is going on.

#### Build a Life Around It

That, in itself, is a good slogan to build on. It is a good slogan to build a single life around. It's often easy enough to get a thing first—but it isn't always so simple to get it right! Getting it first may be accomplished in so many ways—by forgetting friendship, and using the influence of others; by throwing ideals aside, and by putting away those standards that the real Christian holds most dear. But the last part of the slogan takes away any feeling of doubt, any chance of wrong. "But first get it right," is the last part of the slogan. And that last part is the thing that assures one of fair play and squareness and right dealing. For to get a thing right, all the angels of friendship and good business and upright character must be considered. To get a thing right means that nothing in the way of a standard can be sacrificed. That no ideal, no matter how tiny and unformed it may seem, can be put aside.

When knights went to battle in the long ago, they wore mottoes upon their shields. Each family had a slogan, inspired, usually, by the brave saying or the gallant deed of an ancestor; and these mottoes, these slogans, were considered important enough to fight for,—to die for, often. They were the axis around which a whole great group of people revolved. And to any one who is interested, a glimpse into one of the old books of arms and heraldry would disclose many lofty and noble sentences that could well be adapted to this day and age.

Modern business men, modern women who work in offices, or who work just as hard in the routine of housekeeping, are knights who strive for success and efficiency just as earnestly as the plumed soldiers of long ago, in their chain armor, strove after victory. Great organizations that mold destinies and the fate of nations, little classes in school and in church, are just as much entitled to a slogan, a motto, as were the families of long ago. The modest home, the huge office building, the red schoolhouse, and the little stone church,—they are all as willing to stand siege for the sake of honor and a slogan as were the impressive, moated castles of the centuries long past. . . .

Have you a slogan, a motto, friends of mine?—something that will outline the purpose of your strivings; a something that will be the goal toward which you are ever reaching? I think that it is a good thing to have such a sentence emblazoned upon the shield of your life. I think that it is a fine idea to write the letters of a splendid test in your heart, just as our class in the schoolroom of yesterday wrote our motto in letters six inches high and three inches wide upon the clean surface of the blackboard.

"Get it first—but first get it right!" This is an excellent slogan for an organization. It's a good slogan for a life, too. And there are other—many other—good slogans, that you may find in your lesson book, or in the greatest Book of all; that you may hear some person, a teacher, or a pastor, or an honored friend, say; that you may make up in your own minds.

Oh, a slogan, a motto, is worth the having. It crystallizes your efforts, it points the way to progress. It is a guide, and something to lean upon in your hour of need. It is a friendly hand outstretched in comfort and helpfulness. But most of all, it is a signpost on life's road, that points the right way, the only way worth traveling!—*Margaret E. Sangster.*

✻ ✻ ✻

MEN say: "Tomorrow I will do this thing,"  
Heedless of ruin on its whirlwind way;  
Forgetting that tomorrow's reckoning  
Is with today.

—*Frank X. Piatt.*

✻ ✻ ✻

WHO seeks success must falter not, nor shirk;  
The only road that leads to it is work.

—*Edgar A. Guest.*

## Two Success Books

M. E. KERN

"A MAN went down to Panama,  
Where many a man had died,  
To slit the sliding mountains,  
And lift the eternal tide.  
A man stood up in Panama,  
And the mountains stood aside."

We all want to do things,—that is, those of us who are really alive. We admire the man who does big things, and we want to make our lives count in the world of achievement.

I have recently read two books on success which are worthy of perusal by any young man or young woman who is thinking the "long, long thoughts" of youth about life and its problems. Eugene Foster, a noted young people's worker, has given in "Making Life Count" (Missionary Education Movement, 1918, 166 pp., price, 75 cents) the results of his study on how young people can make their lives of greatest value to themselves and their fellow men.

The three things emphasized are, "A Purpose and a Progressive Plan," "Determination," and "A Willingness to Sacrifice."

The questions of education, ambition, and difficulties are discussed very helpfully. The chapter on "What About Whole-Time Christian Callings?" naturally treats the subject from the viewpoint of all the churches; but Seventh-day Adventist young people will as naturally think of the many avenues of service in connection with the advent message.

The last chapter is on "What About Leisure Time?" and discusses the questions of "Recreation and Amusement," "Companions," and "Service." Some very excellent principles are laid down on these questions.

"Companionship between a young man and a young woman may be as costly to the lives and souls of both as it is possible for any relationship to be, or it may be rich and uplifting to the highest conceivable degree. How do your present friendships stand in this analysis?"

Those who have read any article or book from the pen of Mr. Roger W. Babson, the famous statistician and Christian business man, will recognize him as a very forceful and helpful writer on the principles of living. His latest book, "What Is Success?" is excellent (Fleming H. Revell, 1923, 154 pp., price, \$1.25). It is a very concrete discussion of his six fundamentals of success,—integrity, industry, intelligence, initiative, intensity, and interest. These walls of success, he says, must be built on a foundation of religion, with a true perspective of what is really worth while. While he does not apply these principles in every particular just as a Seventh-day Adventist would, the principles are fundamental, and the discussion of them is very helpful.

"It is not enough that every one be busy. Many are busy trying to get something for nothing. The burglar is a very busy man at times. Many are crowding simply to get the other fellow's position. Many are hurrying to get under cover so they will not have to work. Many are seeking to do as little as possible. All of us, however, are traveling like a mob chasing one another, believing that something must be ahead which we should see or get. Why? Because every one else is going after it. So we strive and crowd from the cradle to the grave because others are doing the same thing. But we do all this without any clear idea of what we are striving for, or whether or not we are going in a direction which will really give us what we want. . . .

"The first step in becoming efficient is to get headed in the right direction, and toward a worth-while goal. . . .

"The degree of our success depends very largely upon this goal. What this goal is depends almost wholly upon one's religion. Fundamental decisions are largely the product of spiritual qualities. . . .

"Most wage workers are as greedy for money as is any employer. Men who cannot secure attention by ability or genius, put on large diamond rings, while the women of the same type wear giddy hats. . . .

"Every man or woman who has secured money, attention, and other material things, knows only too well that they are mere empty shells. As a ship is of use only for reaching a port, so these material things are of use only if they do give us that 'something else' which truly successful people really enjoy. . . .

"In the last analysis, true success is really the reaction of true religion in our lives, our homes, and our business."

These books can be ordered from your tract society, or the Review and Herald Publishing Assn., Takoma Park, D. C.



## A VETERAN IN THE SERVICE

ONE of the veteran laborers in the cause laid down his life-work when Elder Allen Moon passed away in Forest Grove, Oreg., Dec. 6, 1923.

Born in Ohio, March 24, 1845, Brother Moon was of the old Quaker stock. His early education was secured in the Quaker denominational schools. Something of the old-time Quaker flavor of sturdiness and steadiness remained with him throughout his life. We think of him as personifying the stanch and steady, true and loyal, ever.

In youth he joined the Methodist Church, we are told. In 1871 he became a Seventh-day Adventist, embracing the truth in Saint Peter, Minn., through reading. He was baptized by Solomon Welcome in the same year.

In the early seventies his home in Minnesota was one of the light stations, in those days when the work was growing into strength in the West. One of Minnesota's early camp-meetings was held on his place, alongside his sawmill. As a man of business he was just as earnest in pressing forward the work of God as he was later when called to the gospel ministry. This call to service came to him in 1885, first as licentiate and district director, and later into the full ministry.

After having served as president of the Minnesota Conference for some time, he was called to the Illinois Conference. In connection with this work he had a part in our earlier efforts in behalf of religious liberty. For some years he was president of the International Religious Liberty Association, and spent some time in Washington, D. C., associated with others in standing for the principles of religious liberty.

In the days when our foreign mission effort was beginning to spread vigorously into the different continents, the headquarters of that work was established in Philadelphia, and Elder Moon was called there as president of the Foreign Mission Board. Later he removed to Chicago as president of the Illinois Conference, from which post he was called to the presidency of the Lake Union Conference, continuing in union conference service for nearly ten years.

Following these periods of more strenuous labor and burden bearing, Elder Moon served in East and West in pastoral work and other lines of service, including the pastorate of the Takoma Park church in Washington, D. C. In recent years he and Sister Moon had settled in Forest Grove, Oreg. He was with us at the last General Conference, daily occupying his place on the platform with other true and tried veterans in the cause.

Elder H. W. Cottrell, who was closely associated with him during these years of service, has passed to us this tribute to Elder Moon:

"Elder Moon was truly a man of God, and highly esteemed for his commendable Christian life by the thousands of his brethren who became acquainted with him in his long years of faithful service. Together with other ministers, it was my

privilege frequently during his last illness to converse and pray with him, and I can bear witness that he possessed the Master's peace. He sleeps, but will soon hear the call of Jesus: 'Come, ye blessed of My Father, inherit the kingdom prepared for you.'"

We say good-by to a faithful veteran in the cause of this third angel's message, one who never wavered or turned aside, but kept pressing steadily forward. Our sympathy is with Sister Moon and with other relatives and friends who are left to mourn. With these mourning ones we rejoice in the blessed hope which was our brother's inspiration to service and his stay and support.

The funeral service was held in the Portland, Oreg., church, and was conducted by Elder H. W. Cottrell, assisted by a number of other ministers. The interment was at Lynden, Wash., the graveside service being conducted by Elder A. R. Ogden. W. A. SPICER.



## THE TESTIMONY OF A CONVERTED HEATHEN

A FEW months ago a pest destroyed the taro crop on the island of Choiseul, Solomon Islands, and for some time the people had very little to eat. The rumor circulated that some who had given up the unclean foods had gone back on their health reform; so one Friday evening in testimony meeting a woman arose and said:

"You think that because there is not much food here, and we sometimes go hungry, that we eat the unclean foods in secret. No, we are not doing that, but are honoring God by leaving them alone, and we trust that He will give us enough to eat." H. P. B. WICKS.



## MACEDONIA

OUR workers who are taking the message to Macedonia, have similar experiences to go through as did Paul in his day, and they can say with him: "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."

It was a terrible sacrifice our canvassers made, when they entered that field. Most of their journeys have to be made on foot and amid many dangers. Highwaymen hide in the clefts of the rocks and in the bushes to rob the travelers.

It sometimes happened that one of our canvassers would meet a constable, who would stop him, looking quite startled, and ask him: "Man, are you mad? How can you go this way alone? How did you manage to get through?"

The canvasser would then draw his attention to his heavenly companion, but he would shake his head in a wondering fashion, and could not understand it. In spite of all these dangers, our workers have gone out with much courage and faith in the Lord who promised, "I will be with you all the time, to the very end of the world."

Some other difficulties, which have to be faced in this country, where forests are so rare, are the almost unbearable heat in the summer, and in the winter the storms and terrible cold. Besides that there are some troublesome diseases which are carried by insects. Hospital fever is spread by white lice, and mosquitoes convey the germ of malaria. And although the canvassers come home very often quite exhausted, yet they always return to their work with new courage. The Lord is with them, and is letting them now see the first results of their labors.

In June two Macedonians came to the truth as a result of the colporteurs' efforts. In order to be baptized, these men had to come to Novi Sad, where they made their covenant with the Lord by being baptized in the waters of the Danube in December. This was a very great and happy event for both of them, as well as for all those who had the privilege of being present at the baptism of the first two Macedonians. Today we are glad to say we have a Bible worker in Prilip, and a good interest is being shown.

June 15 Brethren Schillinger and A. Moenik visited this field for the first time, and since then particularly Prilip shows good prospects of success. Brother Moenik visited Prilip Sept. 20, 1923, for the second time, and after having worked there for ten days, he was happy to see six dear souls gain a full victory by the grace of God. On the morning of September 30 they were baptized in the river Prilip. Among the candidates were the son of the elder and his wife, a former school-teacher, and a man 110 years old. The place where the baptism took place was two hours distant, and some came in carriages, some walked, and others rode on donkeys. It was interesting and touching to hear what these dear people had to say to each other on being received into the church, in expression of good fellowship.

In the afternoon of the same day an elder was ordained, and for the first time in this Macedonian field the ordinances were celebrated.

A few days previously the first two persons were baptized in Skolpje. Since then two more have asked for baptism, and another eight in Prilip, who have only to settle their home affairs before the administration of the ordinance.

In Tetovo, another Macedonian town, Brother Moenik held a lecture one Sunday afternoon. The Serbian reading-room, and the street as well, were full of earnest listeners, who were giving their whole attention to the speaker. After the lecture was over, a priest stepped forward and thanked Brother Moenik for what he had heard.

Although journeys are difficult and dangerous in this country, the fruits of our labors are sweet, and we are repaid a thousandfold. Macedonia is hearing the last message, and we can hope for a good harvest of souls. The faithful canvassers are doing a good work in their spreading of literature, and they have aroused an interest. As a result we are constantly receiving letters asking for explanations and visits. But the laborers

are too few, and therefore we beg the Lord of the harvest to increase the means and to send new workers into the harvest field.

H. F. SCHUBERTH.

\* \* \*

### A TEST OF FAITH

THE following incident is related by Elder W. S. Smith, whose mission post in South Africa is located 106 miles from the nearest post office:

"Soon after our arrival here to take up the work, which was new to us, we were put to a severe test. Satan no doubt wanted to discourage us right at the start. A man came here with a running sore on the soft part of his foot. He told us that he had been to the hospital, and had received medical attention, and that it has cost him a large sum of money, but all to no avail. We asked him how long he had had it. He answered that this sore had been on his foot ever since he was a herdboyc of about twelve years. [I took him to be about forty-five when he came to us.] Seeing he had been in the hands of doctors and that they could not cure him, we knew that we were in for a task beyond us. We asked him why he came to us, seeing the doctors could not help him.

"Well, teacher," said he, "because you are working for God, that is why I come to you."

"I said, 'Why do you not go to your gods?'"

"He answered, 'Because I know that they cannot help me.'"

"Well," said I, "I cannot help you; but I know that my God in whom I believe is able to help you. Do you believe it?"

"Oh, yes."

"What could we do? Here was a man who had no faith in his gods, who had been to the doctors without receiving any benefit, coming to the God in whom we trusted. What were we to do? We went to the only One who can heal our diseases, and asked Him to look down upon us and help us out of our troubles, and to show this heathen, who in his simple faith came for help, that we have a God who hears and answers the prayers of His children. After that we gave him some medicine, with instructions to keep out all dirt and not to use dirty water.

"Well, dear friends, after two months one could hardly see the place where the once ugly sore had been, and the man was able to walk with ease, where once he had to go on hands and knees, or with sticks for crutches."

\* \* \*

### GOOD TESTIMONIES FROM RUMANIA

THE eyes of the Rumanian people are fixed on the Advent Movement, which is the belated reformation that bids fair to bring about a spiritual revival in this country such as has not been witnessed before. Though in its early stages, the message is forging its way ahead in spite of all the opposition and persecution that is calculated to hedge up the way of its onward march.

Although religious liberty is guaranteed by the constitution, and in a special decree is granted us as a denomination in particular, this is only nominal, and its application is subject to the capricious interpretation of local authorities, dictated,

in most cases, by the fear and implacable hatred of an indignant clergy.

Of this sentiment we had an incidental illustration when nearing Fokshani, an important town, where the annual meeting for the Moldavian Conference was to be held. The train was so crowded that we had to stand all the way from Bukharest, and after midnight Brother Boex engaged in conversation with an intelligent Jewish lady on some points of Christian doctrine. No sooner had the lady learned that we were Adventists than she exclaimed, "Oh, you are the people who are so furiously hated and persecuted by the Rumanian clergy, and are so much spoken of!"

When visiting her later at her place of business, she told us that people who had attended meetings in our new chapel were most favorably impressed by the dignity of the services and the neatness of our place of worship. In fact, it has often happened that when strangers first enter the hall, they look around in astonishment at not finding the grotesque pictures of abominable creatures, death heads, and the like, with which, according to the calumny of the priests, we are wont to decorate the walls, profaning also the cross, which they say is stepped upon in the baptismal font by the minister when immersing the candidate, so that people get the idea that we are a most sacrilegious and dangerous denomination.

One evening as we left the hotel, the hostess ventured to inquire whether we were bound for the "movies," though she knew that this was a superfluous question, for I remember her husband rushed to her on the day of our arrival, when he understood from me that we had come to attend the mission congress, and passed on this intelligence with some concern, it seemed. When we told her that we were about to visit the lady mentioned above, she went on to say, "Yes, and you do not attend theaters, neither do you drink intoxicants, nor do you smoke, I hear. What commendable virtues you advocate as a people!"

This was good news to us, and we listened attentively as she related her own experience.

"Some years ago," she said, "there was a sculptor here, a maker of tombstones, whom I well know. He was a drunkard and a very bad fellow. When he went home, he would quarrel with his wife and beat her. The children and the whole home looked dirty, and there was a bad atmosphere about the place. Then it happened that the man joined your church, and it is astonishing how everything has changed. He has been sober ever since, there is harmony in the family, the children are obedient and neatly clad, and are growing up into fine youth. Nothing recalls the former condition."

We were pleased at this good testimony from a stranger who had never seen us before, and knew only that we and the sculptor were of the same faith.

Here at Fokshani we have purchased a building from a Rumanian princess, with the help given us from the Church Extension Fund in America, and a fine chapel has been provided. There is a spacious court around the house, where several hundred of our brethren can stay all day, and avoid unnecessary sensation by scattering through the town.

Sunday, the last day of our conference, a priest went to all the shops of that district, urging the people to come to

church. "Why do you never come to church?" he demanded. "Don't you see how these Adventists gather in such large numbers, and you stand by idle and indifferent? You ought to be ashamed of yourselves."

The people made fun of him, replying, "We don't care to go to your church. If we go at all, we prefer to go to the Adventist church."

From one of the chief officials of the police, who always attended our meetings, we learned that this priest had called on them to take measures to stop our conference. This he did several times, until he was cautioned to stir up no more trouble. The director of the security police also attended several sessions, telling us that he had not come in his capacity as official, but that with him it was a matter of sentiment. He was most favorably impressed by what he had seen and heard. We were told that in a conversation he had had in town with some friends, he remarked, "Well, you just watch and see whether after all these Adventists are not right in their claims." The police authorities in this city have been very obliging to us.

The director of an important banking house attended the young people's meeting Sunday afternoon, and in parting expressed his 'delight, saying, "What wonderful truths you have! I have greatly enjoyed this meeting."

In the testimony meeting Sabbath afternoon, one brother rose to his feet, and said he could not refrain from thanking God for the grace manifested in his life, and then he briefly related his story. Several years ago he was a drunkard, an abomination, and a laughingstock to all the neighborhood. When he was intoxicated, he would dance around twenty wine bottles placed on the floor of the saloon, to entertain the people. As a result of his bad life, he became seriously ill with perforation of the stomach, so that he was given up to die. At the hospital three doctors experimented on him before the medical students, saying there was no help for him anyway.

A few weeks after the operation he began to recover, and was fully restored to health. Thanking the chief physician for his help, the doctor was honest enough to confess, "My good man, you really have nothing to thank me for. I am astonished at your case, and am not responsible for your recovery. You must thank Him who is placed over me."

Soon afterward, this patient came to our meetings, and embraced the truth. In most touching words he expressed the joy of his heart for the power of God manifested in his conversion.

Another great problem facing our brethren besides the general persecution in preaching the gospel, is the question of schooling their children, especially in view of the law regarding the Sabbath. A decree has been issued by the minister of education, which is a part of the government operated by the department of religion, that our children be turned out of the schools. And more recently the metropolitan, who is the head of the state church, has ordered that they produce a certificate of baptism, failing which they will be refused admittance. This, however, is not generally applied.

In one city the children were expelled on the ground that they would not make the sign of the cross, and that their stubbornness in this respect was a bad ob-



ject lesson to the others, whom they were affecting by their example. In another place they were turned out, and the parents were fined in addition, later, for not sending them.

A further case was referred to among many others where the teachers were determined to turn them out, but decided to wait until the commissioner of education came to inspect the school. They lined up all Adventist children in file separately on one side, and presented them to their superior as being guilty of not making the sign of the cross. The inspector, knowing the facts, took an interest in them, and wished to question them on points of religious doctrine. So he examined them, and at the close thus expressed his satisfaction in the hearing of all the class and teachers: "Well, these children are better acquainted with the Bible and religion than all the rest of you. Let them stay here at school until further notice." Fortunately, this notice has not been forthcoming.

These are only a few of the multitude of incidents that could be given illustrative of the difficulties to be encountered in Rumania, and on the other hand, of the good testimonies given by people who have come in contact with our work. They are beginning to see that our activity constitutes a moral force that must ultimately contribute to the good of the country. Prejudice based on misrepresentation by the priests is giving way, and the gospel truth is gradually permeating the masses, and promises to bear an abundant fruitage in the near future.

From what we see here it is evident that the trials are working for our good. One brother related in a meeting how he met a priest in the country, who, learning that he was an Adventist, threatened to beat him, to which he replied: "You had better not do that, for if you beat me, I shall shout and cause the people to come together. We have, not yet shouted, but if you use force, we shall do so, and then it will be worse for you than it is now." W. K. ISING.

\* \* \*

## WILSON, NORTH CAROLINA

### Work for the Colored

SUNDAY night, June 24, we began meetings in Wilson, N. C., with a good attendance. The interest grew from the very first meeting, until the whole town was stirred. Some of the people came ten miles to the meetings.

We have over thirty new Sabbath keepers. Twenty-nine of these have been added to the church. There are others keeping the Sabbath, but are still in the valley of decision.

One night twenty-one came forward for special prayer, and twelve of them gave their hearts to God. Several of the young men and women who were converted that night are now live wires in the Wilson church, and were great factors in helping their church to reach its Harvest Ingathering goal. Wilson was the first colored church in Carolina to reach her goal. They are now \$60 beyond their mark.

Because of the camp-meeting we had to close our tent effort and send the tent to Charlotte. We held one Sunday night meeting in the church before leaving for camp-meeting. The interest was still good, and the church could not accommodate the numbers that came that night.

J. S. GREEN.

## ICELAND

FOLLOWING the summer council of the European Division Committee at Zürich last August, I left for a visit to the Faroe Islands and Iceland. Up to the commencement of this year these mission fields were cared for by the Scandinavian Union, but in harmony with the recommendations made during 1922, the mission fields under the supervision of the different union conferences came directly under the care of the division. This plan came into operation Jan. 1, 1923.

Large sections of Iceland are uninhabited. More than five thousand square miles are covered with ice. These are glacial fields of considerable age. Another area of five thousand square miles is covered with lava, and presents a weird, desolate appearance. Large sections of the interior, until very recently, were absolutely unknown. During the last few years careful surveys have been made all over the island. In these uninhabited parts is to be found hardly anything but desert land, with here and there occasional patches of rough grass.

Some areas, however, are tracts of lowland, and here the population is principally concentrated. These are to be found in the extreme west and southwest. They produce a good deal of grass land, which enables the people to feed their sheep, ponies, and cows. One cannot help but notice the absence of trees, although bushes are to be seen here and there.

The language, with certain modifications, is that spoken by the Vikings of bygone days. Being largely isolated for so many centuries, the people have preserved their language in almost its original form. It is no doubt the best existing specimen of the parent tongue of the Scandinavian languages of today.

The only town of any size is Reykjavik, about 18,000. This has a population of the capital. Smaller towns and villages are to be found along the coast, the inhabitants in the main being sheltered by the snow-clad mountains and the various fjords with which the island is indented.

Religiously, the people are in the main adherents of the Lutheran Church. There are some Roman Catholics in the island, but they are comparatively few in number. There are very few other peoples represented. In Reykjavik there are a few members of the Salvation Army, and here and there are scattered members of the Brethren. There are about two hundred believers in the advent message. Most of these are to be found in Reykjavik, although there are one or two little companies in other parts. Several are isolated, living in remote places, either in the north or southeast.

Our conference session was held at Reykjavik, and lasted five days. A few brethren and sisters came from distant parts of the island, but the majority in attendance were from the capital city. The membership of the mission at present is 176, but this will be increased in the near future, since quite a number of people are awaiting baptism.

The conference session was a time of real blessing to all our people. At the Sabbath services the Lord came especially near, and many of our members stepped out into a fuller and deeper experience in the things of God. Many sought and found victory, and at the afternoon service, when opportunity was given for personal testimonies, our believers gave

expression to their new-found experiences.

Though the conference lasted only five days, we had meetings almost every night we were there. Many not of our faith came to these special meetings, and manifested a keen interest in the message presented. There are splendid prospects in Reykjavik for a good ingathering of souls. An effort conducted there at this time would doubtless result in quite an addition to our number. Our church building is already crowded to its utmost capacity, and there is great need of a larger place of worship. If many more should identify themselves with us at this time, there would be real difficulty in finding room for them in the church.

While considering at our conference the various lines of work, we gave special thought to the Harvest Ingathering campaign. Our brethren had heard about this, but they had never participated in its joys and blessings. The difficulty that had faced them hitherto was the lack of literature in the Icelandic language, setting forth the needs of our mission field. Inasmuch as many of the people there understand Danish, we decided to order some of the Danish magazines, and then print a single sheet in Icelandic, giving a few interesting details concerning our missions, to use with the magazine in soliciting funds. This was a new experience to our brethren and sisters in Iceland, but they took hold of the work with courage and confidence, and made a beginning. Just recently a letter came from Brother G. Pálsson, the home missionary secretary, which says that in three weeks they had gathered 1,500 kroner. Their goal this year was set at 2,000 kroner, so there is every prospect that they will go well beyond the goal set at our conference.

For several years our brethren have been publishing a monthly paper, setting forth the principles of the truth. This paper is called *Ljósvaldin*, which means "rays of light." They print about 1,500 of these every issue, and plans were laid at the conference to insure the sale of all these copies every month. Their printing is done quite reasonably, and they are able to get a fair price for the paper, and even though small discounts are given to our members who sell the paper, they can still make a little profit each month.

During the past year or two very little has been done in the circulation of our books. Iceland, in common with other parts of the world, has been passing through a time of stress and difficulty. Even now the situation is anything but encouraging there.

Our medical work has also gained a good foothold in Iceland. Sister Steinun Sigurdsson has been carrying on a splendid self-supporting work in her clinic at Reykjavik. She has one nurse assisting her at the present time, and expects in the course of a few months to engage another. In the Westman Islands, Sister Katey Hendriksen has also done an excellent work. Just after Brother O. J. Olsen's public meetings began, early in the year, a typhoid epidemic broke out. This gave our sister an excellent opportunity, and she did a noble work at that time. The efforts put forth have given us considerable favor with the inhabitants and also with the authorities. Here again our health principles have been the means of breaking down a good deal of prejudice. Brother Olsen held a series of meetings in the Westman Islands, and as many as 800 people attended the public

lectures night after night. A very keen interest was manifested, and many people have begun to obey the truth. Before long there will doubtless be a baptism of more than thirty people from this effort.

Elder O. J. Olsen was elected superintendent of the mission, Brother G. Pálsson departmental secretary, and brother J. Jónsson secretary-treasurer. Our believers in this island are of good courage. They love the third angel's message and are very anxious and determined to co-operate with us in carrying the gospel message to earth's remotest bounds. Let us remember the work and workers in this northern field. W. E. READ.

\* \* \*

### HARVEST INGATHERING IN THE FAR EASTERN DIVISION

A LETTER just at hand from C. E. Weeks, of the Far Eastern Division, contains good news of the progress of the Harvest Ingathering work. He writes as follows:

"The fields are now in the midst of this campaign. The latest word is from Honan, by telegram, reading: 'Honan received \$2,000 Ingathering from General Wu.' This is the General Wu Pei Fu who gave \$1,000 and purchased 300 health books in the campaign two years ago.

"One of our colporteurs visited a rich Japanese family, and after listening to tactful explanation of the object of the Ingathering work, they pledged twenty yen (\$10) a month for a period of three years, or seven hundred and twenty yen (\$360).

"Malaysia seems to be in the lead this year. A letter just received contains the following information: 'We have gathered approximately \$16,250 to date. . . . We are coming in touch with a good class of people, and hope to continue sending our literature to many of them.'

"In Manchuria the workers find a spirit of willingness to give and to learn of the truth, such as has not been manifest in previous years. Sister John Oss writes: 'My goal for Mukden is \$1,000, and I had planned to reach it this week, but was unable to do this, for the reason that I have never seen men so anxious to inquire into the fundamentals of our belief. They have been reading our literature, and are just full of questions. I have given six Bible studies during the week, each lasting over two hours. It seemed that I could not get away from some of the places. They question in regard to the Sabbath and the second coming of Christ, mostly. Two days during the week I had to miss my luncheon, but two other persons missed theirs also, in order to know more about our truth. One man offered to have my lunch brought to me if I would just tell them more while I was eating my meal. . . . I have over \$900 toward my goal of \$1,000 for Mukden, and have worked just eight and one-half days thus far.'

Even in stricken Japan the Harvest Ingathering work is going forward. Their goal is 10,000 yen. (\$5,000), and although they cannot get a government permit to do Ingathering work, they have decided to get out a paper which they will sell for 50 yen (25 cents), the workers to sell the paper and give the proceeds to the work.

Elder Weeks writes: "They have been having some very encouraging experiences, and are going to realize a tidy sum. One of the little churches in western Japan, at last report, had raised between 1,200 and 1,500 yen."

J. ADAMS STEVENS.

\* \* \*

### PROGRESS IN THE AUSTRAL UNION CONFERENCE

SINCE the last report of the work in the Austral Union Conference, some experiences have indicated that the hand of the Lord has been upon His people in this, the southernmost field in all the world.

From Punta Arenas' icy shores to Paraguay's tropical woodlands, we have flung out but a thin line of workers to battle for the truth. These workers are so far from one another that they can have the privilege of a visit with a fellow worker only once in two years, when a biennial meeting is held, or perhaps a visit once a year by the president as he makes his rounds among the mission fields. Still the workers are of good courage, and they battle forward with faith in the ever-advancing cause to which they have given their lives.

Though woefully short of evangelists, we have started a soul-winning campaign in the Austral Union, and some very remarkable experiences are resulting. Calls have come to the conferences and missions from people in the remotest corners of the fields. The people seem impressed with the conditions in the world, and wherever our literature has been scattered, the people rise up and ask for more light. In one of our fields an interest sprang up with fifty people ready to keep the Sabbath, and in another place a whole congregation came to us and now they are being instructed in the message. We cannot respond to the many calls, because of lack of workers.

The great city of Buenos Aires lies before us with only two ordained ministers and two Bible workers, and no conference president to direct the work, yet some are embracing the truth and baptism is held frequently. From the city of Mendoza at the foot of the Andes Mountains, comes the word from Brother Ernesto Tulin of a baptism of fourteen and a baptismal class of fifteen. In the pampa more than a day's travel from Buenos Aires, at a place called Alpachiri, where Brethren Godofredo Block and L. E. Christman are working, there is a very live interest among the people. These brethren are having very large congregations, people driving long distances from their homes in the country to the village to hear the preaching of the word of God. These brethren write that the prospects are very bright for a large church in this place.

The Buenos Aires Publishing House is doing excellent work preparing literature in the Spanish for our churches and colporteurs.

Our union training school will graduate eleven young people this year, all of whom will find places in the work. More equipment and up-to-date facilities are needed to strengthen the school in the sciences. We have a very good farm, which is a real help to the school.

The sanitarium is not having the patronage of former days when there were no doctors located in the small near-by

towns. Dr. C. E. Westphal is trying to build up a practice, and though it is slow, we believe it will be sure. The institution is large, and we have been carrying a large staff, but we are obliged to cut down to where our business is, and try to come out safe financially. A good spirit prevails throughout the institution, and we are hopeful. Dr. Herman is working hard trying to qualify under the Argentine regulations. We hope to start treatment-rooms in the city of Buenos Aires as soon as he qualifies.

In Chile the training school is having the best year of its history. Brother E. U. Ayars, the principal, writes that they have a very fine class of students. This school is new, and needs means for completing some very necessary buildings. They have a fine irrigated farm and a good herd of Holstein cows. This school will serve the Chile Conference and the North Chile Mission.

In the eight years that I have been connected with our work in this field, I have never known so many people to be inquiring for the truth. The time has come to strike unitedly while the opportunity is open, and with a little more help we shall see great results.

ROSCOE T. BAER.

\* \* \*

### NEW MARKET, VA.

OUR Week of Prayer at Shenandoah Valley Academy was held Nov. 17 to 24, 1923. Elder C. E. Andross was with us during the entire week, and Elder C. S. Longacre during the last Sabbath. The helpful instruction given by these visiting brethren was much appreciated by students and teachers. As an evidence that God's Spirit has been working upon the hearts of our students, seven persons were buried with their Lord in baptism on December 8, two others having been baptized a few weeks previously.

JAMES H. SMITH.

\* \* \*

### AN APPEAL TO OUR PHYSICIANS AND MEDICAL STUDENTS

WE are in the end of the age, and are rapidly nearing the greatest event of all the world's history. There remains one thing more to be accomplished; namely, the actual demonstration that the final outworking of selfishness and self-seeking is self-destruction, and hence is not the law of life. The time allotted to Lucifer in which to demonstrate his principles of government and bring them to their full fruition, is shortly to close. Even the men of earth are catching glimpses of the meaning of these events, and many astute statesmen, men of sober thought and wise discernment, are predicting the annihilation of our civilization unless there is a moral and spiritual transformation among men.

In the final contrasting of righteousness with selfishness, God has given the medical missionary work a large and important place. We physicians, with others, are invited to share a place of honor in the footsteps of the world's Redeemer. Next to the gospel ministry, there is not a greater sphere of usefulness.

There are many Seventh-day Adventist physicians in general practice who are doing a good work, giving liberally to the cause, and some who are even devoting no little time to local church or

educational work. No one can say that such men are not in the line of duty and helping onward the message for this time. They are just as truly doing the work of the Lord as those who are engaged in the organized work of institutions, conferences, or mission fields.

There is, however, a situation which cannot fail to appeal to every consecrated Seventh-day Adventist physician. It is well-nigh impossible to secure for our institutions and mission fields an adequate number of physicians of ability and spirituality such as there must be to carry forward the work without embarrassment, and so that there need not be the constant overworking of the physicians now in these lines of endeavor. Were the organized work of God well supplied with laborers in medical lines, perhaps this appeal would be superfluous. But with such a serious lack as at present exists, is not the plea of Haggai regarding the building of the temple an equally urgent entreaty from God to us at this time? "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts, Consider your ways." Haggai 1: 4, 5.

In 1890 Sister White made a very definite call for physicians of ability and spirituality:

"There must be a high standard at the sanitarium. If there are men of culture, of intellectual and moral power, to be found in our ranks, they must be called to the front, to fill places in our institutions."—*"Health and Medical Missionary Work,"* p. 43, dated 1890.

"Intelligent, self-denying, self-sacrificing men are now needed,—men who realize the solemnity and importance of God's work, and who as Christian philanthropists will fulfil the commission of Christ."—*"Special Testimonies,"* Series B, No. 9, p. 29.

In spite of the large number of Seventh-day Adventist physicians graduated in recent years, there is still the same lack both at home and abroad. Are there not some who will make the monetary sacrifice in order to fill the gap? Sacrifice is not giving up some evil thing, but giving up a good thing, a legitimate possession or privilege, for the good of others or for the advancement of God's work. The opportunity and the inestimable privilege of acting a little part in God's great program of vindicating before the universe, comes but once. Through all eternity this privilege will never come again to the sons of men. Shall we neglect the opportunity of a lifetime and of eternity?

Whether it is a life of plenty, free from financial stress; of love of pleasure or travel, love of popularity or position, or devotion to science, all of these perish with the using, and are gone when life ends. Surely one is shortsighted and lacking in real wisdom to choose these when eternal riches are balanced against them.

But even this is not the motive power of a life truly devoted to God's service. We love Him because He first loved us, and gave His life a ransom to redeem us from sin, degradation, and death; for such is the final result of even the loftiest of human desires and ambitions, apart from God. "The paths of glory lead but to the grave." It is not a question of merely doing good; it is a question of rising to meet the emergency, of filling

the place God has for us, the place of greatest possible usefulness in this, the time of all times.

The sacrifice is nothing, the reward is infinite. Yea, even more, the sacrifice and service become a pleasure, and as for the reward, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." It is true it costs a little to get started. The first sacrifice may seem such, but—

"Some one must struggle that others may win;

Some one the world's better day must bring in;

Some one the work that is hardest to do—  
Somebody must, brother! shall it be you?"

G. K. ABBOTT, M. D.

\* \* \*

### THE SOUTH KAVIRONDO PRESS

THE small printing press at the Gendia Mission has just completed a hymnal in still another African language, Kisakuma, which brings the total number of African languages printed by this press up to eight, as follows: Ruanda, Dho Luo, Kisii, Bunyore, Nyangore, Chasu, Kisakuma, Swahili. Seven of these languages are spoken by the peoples living in an area of about 64,000 square miles.

Gendia is practically at the center of this area, and we like to think of our little press as a small sun, shedding abroad the light of truth by means of the printed page into the darkness around, and steadily increasing in power as time goes on. We are glad that another ray of light is now piercing the darkness, but there are still a number of other languages in the same area in which as yet no word of the third angel's message has been printed. The eighth language—the Swahili—is the lingua franca of East Africa: and the whole Bible, as well as other religious and educational literature, is available in this language.

As the work grows and mission stations are opened in new territories, the demands on our little press will greatly increase, and we are looking forward hopefully to the time when, with a larger equipment, we shall be able to scatter the printed page of truth in every language and to every tribe in this portion of the Dark Continent.

L. E. A. LANE.

\* \* \*

### THE BIBLE IN THE ORIENT

THE history of the Bible in the Orient dates back to the early part of the nineteenth century. Rev. Robert Morrison began a translation of the Bible into Chinese shortly before landing in China in 1808, but the first volume was not completed until 1823. The Chinese Mandarin Bible was completed in 1874.

The Japanese, however, had no Bible for many years after the Scriptures were translated into Chinese, for the first version of the New Testament in Japanese was not published until 1874, and the Old Testament was printed in 1889. At the present time the Scriptures have been translated into some sixty languages and dialects of the Far East.

Few really appreciate the difficulties which attend the translation of the Bible into these languages. Many of these languages have a vocabulary so meager that there are no words to express Christian

ideas. Even when the words can be literally translated, they do not convey the thought. For example, the Japanese language has no word for "love" as we think of it and as it is spoken of in the Bible. In their minds, affection and love are connected with lust.

On account of these problems which are encountered, it has taken many years to secure translation of the Bible in each language. Dr. Verbeck spent seven years on the translation of the book of Psalms alone into the Japanese language, and seventeen years were spent on the translation of the Korean Bible, which was first published in 1900.

After the difficulties of printing with the many thousands of different characters had been surmounted, then came the problem of circulation, which has preceded progress in civilization in practically every country of the Far East. The colporteurs have gone out in the face of trials and hardships, and carried the Bible into the homes of rich and poor alike. Even during the Boxer uprising, eighteen noble Chinese colporteurs went out from Peking, carrying their precious Bibles with them, and only four returned.

But the many years of toil and hard labor were not in vain, for the Bible has exerted a wonderful influence upon the peoples of the Orient. This influence has been manifested in general reform movements and also in many individual transformations. The uplift of womanhood, which in itself is worth the time and effort expended in missionary work, has come about largely as the result of the teaching of the Bible. Then, too, persons who have come in contact with the Bible and with Christianity have done their part in converting others and drawing them to a study of the Scriptures.

One or two incidents may serve to show how the Bible has been received. These are quoted from a pamphlet put out by the American Bible Society, entitled, "The Bible Remaking the Orient."

"The first Protestant convert in Japan was a high official named Wakasa, who was sent to patrol the port of Nagasaki while English and French men-of-war anchored there, just a few months before Perry had negotiated the American treaty. It is a thrilling story, how he found a book floating upon the water, which aroused his curiosity, and later he found it to be a Dutch Bible. Learning that the same book was translated into Chinese, he sent to Shanghai and secured one. For three years he carried on clandestine communications with the first missionary in Japan, the Rev. Guido Verbeck; after which time he openly espoused Christianity, was baptized, and became one of the beginners of the work."

"At a recent Bible conference in Japan, a quiet, unobtrusive young Shintoist enrolled for Bible study. His seriousness and frankness immediately won for him the open admiration of his teachers and companions. As the conference neared its close, this young Shintoist openly renounced his former faith and wholeheartedly accepted the Christian religion. He said that ten years before he had picked up a part of the New Testament, which some one had thrown away. He had kept these mutilated pages, and, in secret, had studied them over and over during all these years. He had never heard a Christian sermon or seen a Christian missionary, but the Holy Spirit had led him into deep communion with the

holy teachings, till he had felt impelled to come to this conference."

The Bible today is in demand more than ever in these countries, and influential men are recognizing its value. Viscount Shibusawa, Japan's multimillionaire philanthropist, says concerning the Bible:

"One was given to me years ago, and I have read some of it nearly every day since. It is the greatest book ever written. I wish there was a copy in every home in Japan."

Mr. Yung Tao, the commissioner of the Department of Native Industries in Peking, says that he sees the only hope for the Chinese nation in the Bible, "that in the Bible both officials and people can find the way of truth and rectitude, and that it cannot be found any other way."

If the Bible is making such transformations and such impressions upon those who have not had it until during the last century, should it not make more wonderful reformations in our own lives, and should we not become better acquainted with this most wonderful Book of all books? VERA L. BOTSFORD.

\* \* \*

### OUR TELUGU LEPER

THE only way that our people could understand the spirit of many who have given up all for Christ, would be to go into the villages and see these people for themselves; but as this is impossible, I should like to relate an experience which speaks most eloquently for the faithfulness of these who live in such darkened circumstances.

Some weeks ago I went with our evangelist, Brother B. Prakasam, to visit a leper who had been baptized six years previously, but who had dropped out of sight more than two years ago. He had retired to a village very remote from the ways of communication, and we were unable to get in touch with him. He had thus been left in his isolation for this long time.

Arriving at his place at about noon on Sabbath, we were glad to see him, with some good Adventist reading material, spending his time alone, as he is the only believer in the place.

When first baptized, he had given good proof of his sincerity, but we did not know what the man might have been through in the meanwhile.

If there are those in the home country who stand in doubt as to what to do when brought to the question of sacrificing their Christian principles for the sake of gain, though it seem but a small thing, they will find a good answer in the experience of this man.

The government has a practice of distributing lands to the very poor of the country for purposes of cultivation. When the government made a grant at this place, our brother should have received two acres as his share, a veritable fortune for one of his circumstances. Accordingly he put in his claim with the others to a certain missionary who should have been acting purely in the place of the government, with no prejudice toward any one.

On the day of settlement all were called, Christians, outcastes, Hindus, and all. Our leper went with the rest to get the title to his land. When his turn came, he was asked the usual questions, and the missionary told him that there

was just one more condition to the acquisition of the land, and that was his complete denial of his connection with the "Saturday mission." The mission agent pressed him with his best arguments to give up the whole foolish business, and joining the other mission, be happy with his newly acquired land.

The leper answered that if his soul was the price, he could accept no land, no matter how much or how valuable; that he would never sell his soul for a piece of land. The missionary sent him away, and ordered him boycotted by all other Christians. The others all received their land, but the poor leper brother is still holding on to the hope, which is his only comfort.

As he related the story of his experience to us, he could not hide the fact that he was enjoying a Christian experience such as few of us can boast of. His neighbors also gave a good testimony as to his conduct.

He is now distributing literature to those who can read, and preaching to those who cannot, and in every way demonstrating that he is a good home missionary.

There are many who are ready to give the same strong witness to their faith in Christ's soon coming, and in spite of the darkness by which they are surrounded, are living lives which the Master will gladly receive at His coming.

T. R. FLAIZ.

Narsapur. Kist, India.

\* \* \*

### IN THE SOLOMON ISLANDS

A SHORT time ago I had occasion to make a trip in the mission launch to the port of Rendova, and took several of the mission boys with me to help get the goods which were to come by the steamer. While a boy of mine named Zonga was on the steamer, a passenger spoke to him something like this: "I believe you are a mission boy," to which the boy replied in the affirmative, and the passenger remarked further, "I believe you are connected with the Seventh-day Adventists, for your clothes and body are clean, your teeth are white and good, and your skin is so clear and shiny."

The boy very proudly told me this as we were coming home in the launch, and it was a source of encouragement to me, for it certainly shows that this message does make a difference in every one who will fully accept its teaching. The boys here, when they are properly trained, prove a very valuable asset to us in proclaiming this message.

We need your prayers as we labor on in this tropical, fever-stricken country, and we would solicit an interest in your petitions on behalf of these dark-skinned people who need this message so much.

CHARLES A. WRIGLEY.

## Appointments and Notices

### PUBLICATIONS WANTED

Mrs. Mary Wright, 19 Cliff Drive, Augusta, Kans., desires a continuous supply of our papers and tracts for a reading rack.

The Vegetarian Cafeteria, 509 S. Third St., Louisville, Ky. Continuous supply of Signs of the Times, Watchman, Liberty, Life and Health, and Youth's Instructor.

### ADDRESS WANTED

The address of Ivel Roser is desired by Mrs. Carrie White-Roser, Burlington, Kans. He attended the Keene Academy for a short time, and has not been heard from since. He is twenty-one years old.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

**McCubbin.**—Mrs. Edith McCubbin was born in Kentucky in 1842; and died at the home of her son in Sacramento, Calif., Nov. 26, 1923. She with her family came to California about thirty-three years ago. In 1874 Sister McCubbin and her husband accepted this truth and were baptized.

E. L. Neff.

**Pickerill.**—Mrs. Julia Pickerill was born in Marion County, Kentucky, April 18, 1844; and fell asleep at her home in Louisville, Ky., Dec. 9, 1923. Sister Pickerill was a charter member of the Louisville church, and was faithful to the last. She is survived by her husband, five sons, and one daughter.

C. W. Curtis.

**Benson.**—Mrs. Sarah Stockbarger-Benson was born at Utica, Ohio, Dec. 30, 1838; and died in Terre Haute, Ill., Nov. 12, 1923. In 1851 she was married to John Calvert, and was left a widow in 1873. Five years later she was married to William Benson, who died in 1888. At the age of thirty-eight she united with the Seventh-day Adventist church at Greenup, Ill. She is survived by her son, daughters, and a granddaughter.

F. A. Detamore.

**George.**—Lyndon Asa George was born in Moscow, Mich., Nov. 15, 1839; and died at Loma Linda, Calif., Nov. 22, 1923. He served in the Civil War from 1861-64. He leaves to mourn his second wife, two sons, Dr. William A. George, of Loma Linda, Calif., and Prof. Glenn C. George, of Union College, Nebr., and two daughters. Another son, Dr. Arthur W. George, who died in Friedensau, Germany, in 1907, opened medical missionary work in Constantinople, Turkey.

A. M. Dart.

**Nettleton.**—Mrs. Emma Nettleton, wife of Elder Daniel Nettleton, died at her home at Bellingham, Wash., Dec. 1, 1923, at the age of fifty-nine years. She faithfully assisted her husband in ministerial service for forty-four years in Nebraska, Arkansas, Minnesota, Dakota, Oregon, and Washington. For many years she had been a helpless invalid, but having been taught to pray in early childhood, and having lived a consistent Christian life, she bore her years of suffering with patience.

A. R. Ogden.

**Emery.**—Thomas Stewart Emery was born in Bloomfield, Maine, June 12, 1837; and died at Boulder, Colo., Oct. 31, 1923. Brother Emery was elected a member of the camp-meeting committee in Maine at the second camp-meeting held in that State, and for twenty years he served on that committee, and much of the time as a member of the conference committee also. The past twenty-two years he made his home at Boulder. He sleeps, but his works do follow him. He leaves three sons, Elder W. D. Emery, of Leamont; R. T. Emery, auditor for the Central Union Conference, and Major G. C. Emery, M. D., of Ft. Bayard, N. Mex.

Roy E. Hay.

# WHY

## I Am a Seventh-day Adventist

### COMPREHENSIVE CONVINCING CONCLUSIVE

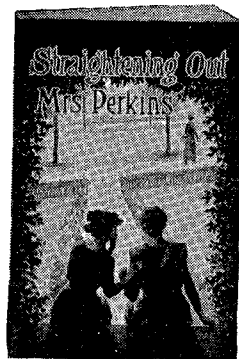
"WHY I AM A SEVENTH-DAY ADVENTIST" is a 32-page pamphlet, giving a very complete statement of the doctrines and beliefs of Seventh-day Adventists. It is just the thing to hand to those who ask, "What do Seventh-day Adventists believe, anyway?" avoiding controversy and argument.

It is a small pamphlet, 3 x 5 inches, convenient to carry with you. It covers the doctrines and organization, and gives pictures of our institutions, etc.

The price is only 5 cents; 25 for \$1, postpaid.

**Give an Answer to Those Who Ask**

*Order of your tract society*



## Straightening Out

Mrs. Perkins

A True Experience

**50,000 Copies Already Sold**

"Well, I'm going up there and straighten her out. She's too nice an appearing woman to be deceived by any such foolishness as that," said Mrs. Van Ness to her neighbor.

Mrs. Perkins was a Seventh-day Adventist, and lived in a New England village. The story of this pamphlet tells the results to the neighbor who decided to "straighten her out."

It is a true and convincing story on the Sabbath question, and your neighbors will read it at one sitting.

Single copy .....\$ .15  
12 copies, postpaid ..... 1.00  
In quantities, plus postage ..... .07½

*Order of your tract society*

## A Dull, Aching Head

Accompanied possibly by a cold, and dizzy spells, is a sign of a bad stomach. In looking for the cause, very frequently we come to the conclusion that elimination is sluggish and our food is poisoning us instead of giving strength and vigor and energy. This is not an isolated experience, but in the majority of cases the problem has to be solved, and is solved either by a change of diet, or by exercise, or by drugs, according to the knowledge and resources of the individual.

"CONSTIPATION: Cause, Prevention, and Cure," is the title of a little book of 62 pages, neatly bound, that will give sane, practical advice on this all-important question.

The price is only 50 cts. Higher in Canada

*Order of your tract society*

REVIEW & HERALD PUBLISHING ASSN.  
TAKOMA PARK, WASHINGTON, D. C.

## The Church

### Its Organization, Order, and Discipline

BY

J. N. LOUGHBOROUGH

A book that every church officer should read and study, for it gives the fundamental principles on which the church of Christ is organized, the reason for such an organization, the relation of the church to its members, its discipline, and its responsibility. Many questions are answered in the last pages of the book, questions that naturally arise in the work of the church.

184 pages, paper bound, price, 50 cents

Higher in Canada

*Order of your tract society*

REVIEW & HERALD PUBLISHING ASSN.  
TAKOMA PARK, WASHINGTON, D. C.





WASHINGTON, D. C., JANUARY 10, 1924

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

A. G. DANIELLS J. L. SHAW C. H. WATSON  
I. H. EVANS L. H. CHRISTIAN J. E. FULTON  
O. MONTGOMERY W. H. BRANSON E. E. ANDROSS  
A. W. CORMACK P. E. BRODERSEN

CIRCULATION MANAGER L. W. GRAHAM

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

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

FROM every quarter excellent reports come in, of the blessings of the Lord, which attended the Week of Prayer. A word from Elder A. E. Place, of the San Jose, California, church, says: "We have just closed one of the best Week of Prayer seasons I can remember. The attendance was better than we expected. At the close of the service Sabbath morning, five candidates were baptized. The article, 'Preparation for Translation,' was a very fitting climax to the timely series." Brother Place adds, "My hope and courage are as strong as ever. Though the vision seems to tarry, I still wait for it. I know that when the appointed time comes, it will not tarry."

\* \*

ELDER S. A. NAGEL, returning from this country to his field in China, has had serious difficulty in reaching his mission on account of war conditions. He was held up for some time at Canton. From there he sends us this encouraging note:

"I have been holding daily meetings here with the students. Last Sabbath I had the privilege of seeing all but one of these fine young men and women take their stand for Christ. Many of them took their stand for the first time. We have ninety-six this year. I have gone over the ground very thoroughly. I am glad to be able to help a little, while waiting for the country to settle down."

\* \*

WRITING of the situation which he found in Germany on his return from the Autumn Council, Elder L. H. Christian, in a letter under date of Dec. 4, 1923, says:

"The situation in the Hamburg house is especially perplexing. Our colporteurs find it almost impossible to purchase new stock after having sold what they have, because the money they have received has depreciated so that they cannot possibly buy more books. We have a colporteur force in Germany of some 400. They are in great distress. They do not ask us for money, but they ask us to make them a gift of books to sell, so as to get some food and fuel for the winter.

"But in the midst of these perplexities the Lord is at work. According to the report of the third quarter, our member-

ship is now over 67,500, this last quarter being the best in our history. In Russia we baptized 997 last quarter. The East German Union now has a membership of 12,600. It is a pity that this large constituency of faithful, self-sacrificing members, instead of helping the cause, must have help. But our brethren are not discouraged. Our committee is at work every day on the various problems confronting us. It is a great encouragement to hear from every field that large numbers are accepting the message."

\* \*

ONE by one our faithful standard bearers fall at their post of duty throughout the field, and this includes not alone our workers, but oftentimes brethren and sisters who have been veritable pillars in the local work in their fields. We are reminded of this in the word which has just come to us of the death of Brother W. A. Hankins, which occurred Dec. 20, 1923, at Loveland, Colo. Brother Hankins has given a long life of faithful service to this movement. There is this blessed satisfaction as he rests from his labors.

\* \*

A TELEGRAM from Elder A. R. Bell, pastor of the Portland, Oreg., church, under date of Dec. 30, 1923, says: "The mission goal of about \$12,500 of the Portland Central church, has been reached, and we are still going strong." Portland made a splendid showing last year in raising funds, and it is keeping up its record.

\* \*

### RELIEF FOR OUR BELIEVERS IN EUROPE

WORD keeps coming from many sources in the European field, of the distressing situation in which many of our people find themselves. A letter has just now come from Elder L. H. Christian, in which he says:

"Things are going hard in Germany. I need not speak of what a serious thing it is for us in this division. You will have noticed in the papers that conditions in Germany seem to be going from bad to worse. A railroad ticket across Germany now costs something like twenty-five trillion of marks. Millions and even billions are not used very much now. The common currency is trillions. But our people are not discouraged, and they seem to be working in unity.

"Our most urgent need in Germany just now is that of our colporteurs. It has been impossible for them to keep on. The money received for their books the first day of a week is not sufficient to buy the same book over again in the middle of the week. We have decided to help the colporteurs by giving them some books to sell."

Brother L. Lutz, the field missionary secretary of the Central European Union in Germany, writes:

"The Lord has most graciously kept us during these trying times, but it is difficult to imagine the hardships of our faithful canvassers. Most of them have no shoes or clothing to carry them through these cold winter months, and a good many are without the least little stock of potatoes. Many a brother must now toil all the week to sell one of our larger books."

Elder W. K. Ising, secretary of the General Conference for Europe, writes:

"People are making a thorough search of their households for anything they can possibly spare to turn into money or food. Many sell their beds, their last piece of linen, their furniture, and their clothing. In one church alone sixty of our brethren have stood in file at the government office for hours to have their identification cards stamped in order to get their daily allowance. Millions are working reduced time, one or two days in the week, and then with shortened hours. Their lot is even more pitiable, because so much time is lost in getting the statement of their employers to be acted upon by the authorities. In one case, which is typical of many, payment for the last week of October was made the middle of November, and then the 200,000,000,000 marks received was not sufficient to buy a loaf of bread. For a full week this family of six persons had nothing in the house but a few potatoes, without the slightest bit of fat or anything else."

Surely this situation is very distressing, and our believers in more favored lands are accounting it a privilege to render special aid to these believers in such straitened circumstances in Central Europe. The treasurer reports that gifts are coming in from various parts for the European Relief Fund. We hope that others of our brethren and sisters will take to heart this most earnest plea.

All offerings intended for this fund should be carefully marked, "European and Japanese Relief," when passed through the church treasurers, or if sent directly to the General Conference treasurer. The word which persists in coming, is that before this winter is over, many of our own people will find themselves in a terrible situation unless relief is available; but winter is now well on, and our relief must be hastened.

B. E. BEDDOE.

\* \*

### "TESTIMONIES TO MINISTERS' AND GOSPEL WORKERS"

THIS book has recently been issued by the Pacific Press Publishing Association. It is a selection from "Special Testimonies to Ministers and Workers," Nos. 1-11, and Series B, Nos. 1-18, with numerous selections from other bulletins and periodicals.

The "Special Testimonies to Ministers" from which this book is largely taken, have been out of print for years. Only a limited number were published in the beginning. Many of our workers, and our brethren and sisters generally, have desired to secure these. This opportunity is now afforded in the new volume which has just been issued. It contains most excellent instruction applicable to the times in which we are living. We believe all our readers, particularly our workers, should have a copy of this book.

Price in red leather, flexible, \$3.25. Obtainable from tract societies.

\* \*

### 1924 YEAR BOOK

THE Year Book for 1924 is now being prepared. Conference secretaries and others in this country desiring to make further revisions in directory matter, should send corrections to the undersigned. In order to be available before going to press, these corrections should be sent by return post. Address, H. E. Rogers, Takoma Park, D. C.