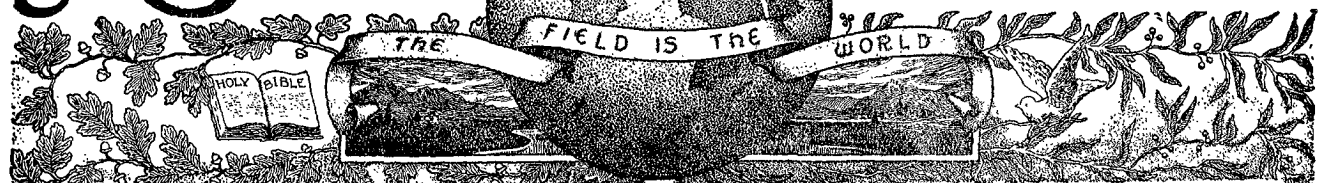


The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., January 17, 1924

No. 3

THE GOSPEL TO ALL NATIONS

The Law of God

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

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

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Back to the First Love

A. G. DANIELLS

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

This message was addressed to the church at Ephesus. We understand that the church of Ephesus represents the people of God during apostolic times. That covered the first century of the Christian era.

But we do not understand that the message to the church during the first century was confined entirely to the believers living at that time. The dangers and failures and wrongs of that period would be just as great at any subsequent time, if allowed to develop. The warnings given to the church of the first century are for all believers to the end of time.

Adventists Called to First Love

The danger and the consequences of Christians' losing their first love are just as great now as in apostolic times. In these last days the remnant church has full warning of this danger. In the message of 1902, calling for a revival and a reformation, Sister White quoted the reproof given the church of Ephesus, and said:

"I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. . . . In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?"—*Review and Herald*, Feb. 25, 1902.

This solemn reproof shows that we, like the believers of apostolic days, have lost our first love, and that our dangers are very great. This is why we are warned that the Lord brings against us "the heavy charge of spiritual feebleness," and calls for "a spiritual revival and a spiritual reformation." And it is because these warnings, reproofs, and appeals have not been fully heeded, that the light of so many of our members is going out. The record of departures from the faith, not to mention the loss of the first love, is too sad to think about. It is a record that should appeal to every believer in this cause to arouse and make every effort necessary for the rekindling of the first love.

Greater Dangers Within Than Without the Church

Because we, like the early believers, have lost that first love, we are told by the spirit of prophecy:

"We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. . . . What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. . . . If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must, with deep contrition of soul, confess our sins, that they may be blotted out."

I am well aware that such messages of reproof are not pleasing to the natural heart. A proud, self-satisfied heart prefers commendation and praise. But the Lord never misleads by glossing and covering real conditions. Our safety and deliverance lie in accepting His reproofs and heeding His instruction to return to our first love.

Five Requisites in Regaining First Love

We are not left in any uncertainty whatever as to what we should do to regain that first love. Here is the counsel:

"There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. . . . A revival need be expected only in answer to prayer. . . . There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually.

"We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God."

Mark these important points:

1. There must be earnestness on our part. We must get a realization of what we have lost, and put forth the most earnest effort to regain it.

2. We must pray more. A revival of the first love in our hearts need be expected only in answer to prayer.

3. We must be satisfied with nothing short of the spirit and power of godliness. The form will not answer.

4. We must search our hearts, put away our sins, and correct our evil tendencies.

5. This must be an individual effort.

How plain and simple are these requirements! They can be carried out by every one, with the aid of the Holy Spirit, which is always present to strengthen us with might in the "inner man." But no help can come to those who make no effort, no fire can be kindled in their hearts.

The quotations given in this study are taken from the message printed in the *REVIEW AND HERALD*, March 22, 1887. In closing that message a most earnest appeal is made to the church. It is so good, so appropriate, and so imperative that I feel sure it will be read with deep interest and gladness of heart by all who yearn for the rekindling in their hearts of that first love.

(Concluded on page 9)

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 17, 1924

No. 3

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 17, 1924

No. 3

"It Is Not for You to Know the Times and the Seasons"---No. 1¹

MRS. E. G. WHITE

"He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1: 3-7.

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus told them they might not know the times and the seasons; for the Father had not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day.

"He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you." And after the Holy Ghost was come upon them, what were they to do? "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Yield to the Control of the Holy Spirit

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus;

for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and He wished to impress their minds with the necessity of receiving and obeying His precepts and instructions, of doing their present duty, and His communications were of an order that imparted knowledge for their immediate and daily use.

Replaced Truth in Divine Setting

Jesus said: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." All that was done and said had this one object in view,—to rivet truth in their minds, that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but He came to instruct and save the lost. He did not come to arouse and gratify curiosity; for He knew that this would but increase the appetite for the curious and the marvelous. It was His aim to impart knowledge, whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, He promised to give them the Holy Spirit whereby all things that He had said unto them should be brought to their remembrance.

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be; but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us.

¹ Sermon at Lansing, Mich., Sept. 5, 1891.

and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward.

Christ gave to His disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. We too have failed to take in the greatness, to perceive the beauty, of the truth which God has intrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in His own power.

Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time-setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads:

"A copy of a vision the Lord gave Sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never again be a test. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it; and that it will go with mighty power, and do its work, and will be cut short in righteousness.

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.

"E. G. WHITE.

"Copied at Milton, June 29, 1851. A. A. G."

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place.

"Watch, Wait, Pray, and Work"

The times and the seasons God has put in His own power, and why has not God given us this knowledge? Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed.

Jesus has told His disciples to "watch," but not for definite time. His followers are to be in the posi-

tion of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man." You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when He shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end.

From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment, unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world.

Not at Liberty to Neglect Present Duty

All around us are the young, the impenitent, the unconverted; and what are we doing for them? Parents, in the ardor of your first love are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? Will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel? The apostle says:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?"

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that

we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit.—*Review and Herald, March 22, 1892.*

* * *

The Greatest Thing in the World

ALBERT E. PLACE

NONE but those who have experienced it, can know how blessed it is to be "beloved of God," our heavenly Father, at any period of life's history. Perhaps the climax of that blessedness comes when, looking into the dark valley, the soul realizes that "Thou art with me; Thy rod and Thy staff they comfort me." That many dear ones have been so blessed, we are assured, also that their life-work has been thus crowned. Of all such it may be said, "He giveth His beloved sleep,"—a sleep that is unbroken and dreamless, and the awakening from which will be to glorious immortality and eternal life.

Henry Drummond once wrote a book entitled, "The Greatest Thing in the World." He claimed this "greatest thing" to be *love*. The older I grow, and the more experience I have in weighing matters, the more convinced I become that *true love* is the greatest thing in the world. It means, "God manifest in the flesh," for "God is love." Divine love is not only the greatest element in the world, but also in the universe. It forms the cohesion, not only between the hearts of individuals in this world, but between the teeming worlds and suns of God's material universe. O, what a day when the dross of hate, selfishness, and injustice is banished forever, and divine love shall be supreme!

The Joy of True Love

Language seems so weak when we try to describe the joy that comes to the heart with the thought of some earthly friend who is worthy and truly loves

us. But that joy seems increased by the consciousness of unselfish love in our own hearts for another, or for others. Then think of that doubling of joy and blessedness when love meets love and recognizes God as the author and finisher.

How sad that this divine, entrancing experience and power is so little known in our world today! How sad that so many who have known it have lost it, and have gone down into the dark valley with no hope!

Sin, sensuality, greed,—in a word, *selfishness*,—has dethroned this royal guest, and plunged the world into such darkness and death that at times the honest heart is tempted to wonder if the foundations are crumbling. But as we turn again to that devoted life in Judea and Galilee, to the sufferings in Gethsemane and on Calvary, we can but cry, The basis of that life was divine. John 3:16. The foundation is not crumbling. As we study the lives of His followers since that day, we are encouraged by the thought that God is still manifest in the flesh.

That God is love has been a divine revelation to many, and has caused them to exclaim with the great apostle Paul, "The foundation of God standeth sure." Thank God for the foundation. Thank Him that in it is an ever-overflowing fountain. It still flows. It is pure. Here and there, men and women are still drinking and rejoicing. Those who continue to drink are transformed. They are "the beloved of God,"—"His beloved," "beloved" through all the struggles and trials of life. Then when, weary and worn with the days and years of toil and struggle, we come to the end of our mortal day, "He giveth His beloved sleep." "Blessed sleep, from which none ever wake to weep."

Dear brethren, let us love one another, and not cast away our confidence.

San Jose, Calif.

Righteousness by Faith

The Time and the Message

LLOYD M. FISHER

IN the experience of God's people in all times there seems to have been a strange inability to understand at the strategic hour the meaning of God's providential workings, and consequently a failure on the part of His chosen ones to co-operate with heavenly intelligences in the fulfilment of His purposes. Thus it was in the experience of the children of Israel at the time of the exodus; and still later, when established in Canaan, they failed to understand God's purpose for them as a nation. Again, in that crucial period when the Messiah of whom their prophets had written, and for whose appearance their prayers for centuries had ascended, the one whom all their ceremonies and sacrifices prefigured,—when He appeared among His own, "the Light" shone "in darkness; and the darkness comprehended it not."

Thus forcibly is brought to our minds the fearful power of sin to blind the spiritual perceptions. Are these lessons without meaning for us upon whom the ends of the world are come? Our failure to realize God's purpose for us in the experiences of life, makes necessary our passing over the same ground again. Herein lies the value of past experience; for if we have detected the place of defeat, we may profit by such knowledge, and succeed at the next test. On

the other hand, a failure to appreciate the value of these lessons leads to sure defeat.

Providences Not Understood Till in the Past

But few persons, from a human standpoint, are gifted with that breadth of vision necessary correctly to analyze present events and movements. Time must elapse, influences must materialize, movements must crystallize, before the human intellect can render a safe and just estimate of such processes. That we may be without excuse, the Lord often vindicates His counsel by permitting a demonstration of the working out of the principles involved. Like the traveler who, toiling for hours along the road, at last gains an eminence from which his whole course lies revealed, so we may secure from our past, lessons the beauty and meaning of which we did not appreciate while passing through them. Nor need we depend on frail human wisdom for the interpretation of these experiences, for Christ, who is "made unto us wisdom," has not left Himself without witness during any part of this movement.

Not less marvelous has been God's work in behalf of modern Israel than of ancient. When it is our privilege to view with immortal vision the record of God's wonderful dealings with this generation, His

mercy, His long-suffering, His care, we shall exclaim with John, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God," and we will join in that song which none can learn but those who have lived in this favored time. Let us therefore seek to gather from one chapter in our experience lessons that will clarify our vision and enable us to meet the needs of this critical hour.

The Message of Righteousness by Faith

The time referred to is the late eighties and the early nineties. The experience centered in a fuller revelation of the redemptive work of Christ, and is generally referred to as the "message of righteousness by faith." This message contemplated a spiritual awakening which would finish the gospel work on earth as a result of a fuller appreciation and application, on the part of the remnant church, of the truths of the atonement. It afforded a deeper insight into the vicarious work of the Lamb of God, which alone can awaken in the heart of the believer a fervor and zeal that will lead to unbounded consecration and an adequate presentation of the last gospel call. It was presented as the rainbow big with promise, which held for the church those experiences toward which the people of God had so long been looking. The message called for a comprehension and experience, under the teaching of the Holy Spirit, of these truths which alone will enable us, by beholding, to become transformed into the same likeness, and prepared for those scenes of testing and witnessing through which we must pass.

This message assumed definite shape at the General Conference held in Minneapolis in November, 1888. The message given corresponded to that brought to the Jews by John the Baptist, and so faintly has its true import been understood by many that they have repeated the question, "Whence was it? from heaven, or of men?" The following message, given at that time, makes clear this parallel:

John's Message Repeated

"John was called to do a special work; he was to prepare the way of the Lord, to make straight His paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message? No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.'

"This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to 'cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.'"—*Review and Herald*, Feb. 18, 1890.

"Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."—*Christ's Object Lessons*, pp. 415, 416.

Exalting the Uplifted Saviour

Referring again to the meaning of the message for this important period in our denominational history, Sister White said:

"This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

"The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life-blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

"The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy-seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. . . .

"Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now it has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines."—*Review and Herald*, Nov. 24, 1904.

The Heart of the Message

"Behold the Lamb of God," was the very heart of this message. By a fuller revelation of divine grace, God intended to prepare the way for the full outpouring of the Holy Spirit and the glorious consummation of this movement. As the message of John the Baptist was designed of God for the preparation of the Jewish nation for the first advent of Christ, so this message comprehended the preparation of God's people for the finishing of their work and the second advent of our Redeemer.

The reception given this message and the results of the attitude then taken, afford a most painful subject for contemplation, but one which may be of immeasurable benefit to us if we recognize the mistakes made and profit by them. That we may have an understanding of this period and its message, and be able to draw therefrom lessons applicable to our time and needs, it will be necessary to consider:

The conditions that made the message necessary.

The meaning and intent of the message.

The underlying causes for the failure to sense its true significance.

The results of this failure.

The reviving of this message—its meaning to us.

Political and Economic Conditions in Europe --- No. 2

LOUIS H. CHRISTIAN

It may not be amiss to mention some of the basic reasons for the present disruption of trade and industry in Europe. The primary cause of the economic break-up is, of course, the destruction wrought by the war itself. You cannot have from thirty-five to forty million men working as hard as men can work for four long bloody years, destroying fields, forests, factories, machinery, ships, railroads, schools, and all the other fruits of civilization on an entire continent, and not see the effect of it for years. More than six decades have passed since the Civil War occurred, and yet the effects are with us still.

Another vital cause of our paralyzed commerce in Europe is the collapse of credit brought on by the failure of pre-war investments. Great Britain alone lost, largely in Russian government bonds, some ten billions of dollars. France and other nations, too, lost very heavily. Such losses are a vitally serious thing for the industry of any country. Money and other liquid assets used in buying and selling is suddenly gone, drawn out like the lifeblood from the body. The lack of credit and the failure of bonds and stocks have been and are great obstacles to the revival and stabilizing of commerce and money.

Europe Burdened with Armament

One very weighty reason for the present economic distress is the militarism of Europe. I have seen statement after statement from reliable men (and some of us have seen the thing itself), that Europe today is far more militaristic than in 1914. France now has a larger standing army than Germany had in 1914, and the present Polish army is larger than was Italy's. There are not only more soldiers under arms, but their weapons are far more complete, deadly, and expensive. While Europe in a way is war weary, yet even countries like Italy, Czecho-Slovakia, Rumania, and Greece are constantly preparing for war. Soviet Russia, which poses as the great friend of peace, and, as I believe, really desires peace, has the greatest standing army in Europe.

Although Germany, Austria, Hungary, and Bulgaria have been compelled to disarm, there is no force that can prevent these powers from making secret preparations or from inventing new explosives and weapons. But with these countries out, there are more young men in training and ready for a fight today in Europe than when the war began. Even a small country like Jugo-Slavia, which is unable to balance its budget, pay its debts, or take care of those injured in the former war, is armed to the very limit, and apparently many of these military men are as anxious as ever for another struggle. Wherever you go, you see soldiers, training camps, airships, and equipment of war. With the large new air fleets and the recently discovered gases and explosives, Europe today is haunted by a dread of war which keeps it from settling down to real steady work.

I must call attention to another cause of our troubles, which, while not often mentioned, is perhaps one of the largest. I refer to the general unwillingness to work. It is not difficult to understand that soldiers who spent months or years in the training camps or at the front, could be spoiled by the idleness and the other experiences of army life. When

they declare, as they often do, that they gave their life for the country and that the country owes them a living, there is at least some semblance of an excuse for their attitude. But a new spirit seems to have come into the working men in general.

One of the great questions at issue in Central and Eastern Europe is that of the eight-hour day. Strike after strike has been begun by men in countries where all industries were disrupted and where starvation was at hand, but where the men would not work unless they had an eight-hour day. And they struggle even harder for shorter hours than for larger wages.

In one of the large refugee camps, four thousand men were fed by one of the relief societies. These men were asked to gather all the tins in which they received milk and meat, flatten them out, and prepare them for the market. They earnestly protested, declaring that they would not work. Faced with the alternative of doing this little work of half an hour a day or receiving no food, they chose the work. Their attitude illustrates a very general state of mind.

A new philosophy of the relation of man to man and of the duty of a person to support himself and contribute to the support of others, has come in. People wish to work less and get more pay, not to save and help, but to squander in sin. We do not mean that this spirit is found only among those we call the working classes. It is just as pronounced among the men of wealth. There is an appalling lack of integrity and industry and of the old-fashioned sense of duty.

Haunted by Fear and Distrust

We would also mention as another cause the mutual and almost general distrust. There seems to be not only an utter lack of human confidence, but an unwillingness to have confidence. This is fatal, since business is built on confidence, and without it, cannot prosper. One must see and talk with the people themselves to understand how they feel. The Germans fear the French, and the French fear the Germans. France knows very well that she faces sixty millions against her thirty, or sixty-eight against thirty-five. In spite of all we hear in France about an empire of a hundred million and about bringing over a black army from Africa to subdue Germany, the mind of the French nation is haunted by the dread that some day they will have the conditions of 1870 over again, only worse. France is not half so anxious to get money out of Germany as she is to break up and weaken Germany.

Europe is back again to the doctrine called "the balance of power." In theory this aims at maintaining an equilibrium of prestige, so that no nation shall have a dangerous preponderance; but in practice it means that a nation will attack another when it thinks itself strong enough to win, and that no nation is safe unless it is armed and equal to its neighbor.

In the Baltic and Balkan States, in Poland, in Turkey, in fact, in all Europe it seems as if confidence and mutual trust among the nations is a thing of the past. Yet we cannot have stability without faith in one another. We cannot build peace on jealousy, dread, and hatred.



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.

Depart

L. D. SANTEE

IN my beautiful home I was dreaming,
With the Bible I love on my knee,
And the joys it foretold, they were seeming
So real and precious to me,
When a thought of unspeakable sadness
Weighed down, with its burden, my heart,
From the light, and the joy, and the gladness,
Christ will say to the "many," "Depart."

Not all that are offered salvation
Will rejoice in the glorified throng;
For sin and the power of temptation
Have led into evil and wrong;
And the hosts that the tempter has blighted,
Shall hear with an anguish of heart,
In the judgment, from Christ whom they've slighted,
The sorrowful sentence, "Depart."

The sins that are never forgiven,
The wrongs that are never confessed,
Will close up the gateway of heaven,
Debarring from home and from rest.
The hard words that added to sorrow,
That caused the great teardrops to start,
Will return on that bitter tomorrow,
When the Judge says in anger, "Depart."

There's a city in heaven, awaiting
The deathless, the beautiful throng —
Who have followed the Master, forsaking
All evil, and shadow of wrong.
But alas, for the families severed,
What anguish of spirit and heart,
Ne'er to mingle in all the forever,
For Christ sadly tells them, "Depart."

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Our Conduct

JULIA A. LELAND

As Seventh-day Adventists we consider ourselves ambassadors of the King of kings, and yet to see many of us act and speak, it is doubtful if the casual observer would be consumed with a desire to become a citizen of the country which we claim to represent. We have been commissioned to make converts of all people, meaning the rich and poor alike, and to be all things to all men. How few of us, however, know the little courtesies which mark the real lady and gentleman, and which, combined with Christian love, mark the true representative of Christ.

Lord Chesterfield says, "Great merit or great failings will make you respected or despised; but trifles, little attentions, mere nothings, either done or reflected, will make you either liked or disliked, in the general run of the world."

If we would reach the world we must give more attention to the "little attentions" which make social life so much smoother. We must be thoughtful and considerate of others, and give attention to the "trifles" which make one liked or shunned.

It would be hard to imagine the Congress of Vienna or the Paris Peace Conference without the diplomatic courtesies which helped to smooth the many differences of opinion. What obstacles we put in our own way by trying to win souls to the kingdom without

exhibiting the marks of good breeding that are commonly accepted in respectable society!

It would doubtless be interesting to know the origin of the word "etiquette," which comes from the French. It was in the days of Louis XIV, when the gardens of Versailles were being laid out, that the master gardener, an old Scotsman, was provoked to wrath because his newly seeded lawns were used as tramping ground. He conceived the idea of putting up posters or signs — etiquettes — which indicated the paths to be followed. Still the courtiers persisted in ignoring these signs, and so the determined gardener complained to the king. His Majesty then issued an edict, commanding every one to "keep within etiquettes." From this time the word grew to cover all the rules for correct behavior, until now it is understood to include all the little niceties which smooth personal contacts.

Years ago, it is said, a wealthy Washington man was being considered for an important diplomatic post. He was walking down the street one day, and met the wife of a Congressman coming toward him. He stopped and began talking to her without removing his hat. Upon arriving home, Mrs. Highup informed her husband of the breach of etiquette, and the word was passed on to those responsible for appointing an incumbent to the envied post, with the result that the position was lost to the Washington man, who probably considered that "luck was against him." The officials who controlled the position reasoned that he who was not a true gentleman in America could not rightfully represent, in diplomatic capacity, all that was truly American.

This illustrates the need that those who are to act as the ambassadors of the heavenly government, shall represent such principles of courtesy and good form in their lives as to commend their mission of good will to their fellow men.

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Keeping Engagements

A FRIEND of mine was having a private conference with President Roosevelt, discussing a matter of much importance, when his personal telephone bell rang. The President answered, and a boyish voice said, "Who is this?"

"It is the President."

"Is Archie there?"

"He is not here, but I think he is somewhere about."

"Well, he promised to come and play with me at 2 P. M., and now it is 3 P. M., and he has not come, and I am very much disappointed."

"I will look the matter up at once," said the man of affairs. He spoke with as much interest and determination as would have been manifested over any question of statecraft or public policy. Turning to the house telephone, he soon located Archie, and said: "Did you have an engagement to meet a playmate at 2 P. M.; and, if so, why have you not kept it?"

"Oh, yes, I promised to meet one of the boys; but I forgot all about it."

"Go to him at once, and apologize."

The President then gave his son a homily on the morality of keeping an engagement, something like this:

Not to keep an engagement is to be guilty of a species of falsehood, and it should be as carefully avoided as any other variation from the truth. Charge your mind with the fact so that you will be in no more danger of forgetting it than you would be of forgetting any moral or religious duty. Such action is a great help in the development of a manly character. If you play fast and loose with these promises, you will lose the fine sense of duty, and undermine your whole character.

If you keep engagements as a boy, you will keep them as a man; if you are careless with them now, you will have to learn new principles, or be a failure in life. Never forget that honor and manliness require you to keep all your engagements, or to make timely and adequate explanation.—*Selected.*

* * *

The Proper Association of Young Men and Women

MAUDE WINONA BYINGTON

WHAT is more beautiful than courtship? Surely nothing can be nobler, if the true sweetness which should be found at that time has not been deadened by a careless distribution of the affections before the one has found his true companion for life.

One reason that there is so much childish love during the early teens is because some parents thoughtlessly twit their children about "fellows," sweethearts, and the like. I was once shocked to hear a young mother say to her little two-year-old daughter, "Vamp that little boy, dear. Tell him that you love him." It would not be long before that same little girl would be telling all the boys that she loved them. And what would that love mean? Certainly nothing of great value.

It is proper and right that young people should associate together. We are naturally social beings, and God meant that it should be so. But there is a proper way and also an improper way of mingling together. This is not merely a matter of etiquette, but of right and wrong.

Boys and girls in their early teens should associate together as friends and pals. They should go in groups on hikes and picnics, and enjoy the association of one another in a general way.

As young people enter their teens, their minds begin to develop in a special way, corresponding to their physical development; but their ideals are not fully formed until later. Because of this, boys and girls often do things during their early teens which they regret when their standards are more fully developed.

Young people should associate together in a friendly, wholesome manner, without allowing familiarity. There are many reasons for this, which young people themselves usually discover if they can be protected until their ideals are formed.

Young people should look not only at their present desires, but into the future—to the time when they shall have found their life companion. They should think of this future companion when they are tempted to bestow their affections upon the various ones with whom they associate. Courtship is indeed a beautiful thing when both man and woman have saved their affections for the one they would some day love supremely.

Rightly, there is no such thing as a double standard of morals. God requires the same of both man and woman. There is only one set of commandments for both. What is more disgusting than to see the man who has a good time with all the girls, caressing each in turn, and then expecting for his wife a girl who has saved all her love for him? The woman has just as much right to expect the young man whom she marries to give her all his affections, as the man has to expect for a wife a woman who has allowed no familiarity.

Some young men say they have to try out a girl—see what she will allow—in order to tell what kind of girl she is. That is a very poor excuse. A boy can tell what a girl is like both by her actions and by her conversation. If she is a flirt, her actions will soon show it. On the other hand, the sweet, modest girl can also be detected.

Perhaps the boy who seems so anxious to find out what the girl is like, forgets that the girl is also seeing what he is like. He does not seem to care what she will think of him. Many a girl loses courage and confidence in every one because one whom she trusted proved unworthy of her trust.

Young people must be thoughtful. They must form high ideals, and live up to them, so that when the time for their true courtship comes, none of the sweetness and loveliness will be lost because of past carelessness.

Back to the First Love

(Concluded from page 2)

"Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death."

"The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers."

What an awakening call to the church! Read it again, and yet again. Every sentence is aflame with earnestness. Listen to the call:

"Let the church arise, and repent of her backslidings."

"Let the watchmen awake, and give the trumpet a certain sound."

"The attention of the people must be gained." Unless this is done, the words of an angel from heaven "*would do no more good than if he were speaking into the cold ear of death.*"

Think of it!—"speaking into the cold ear of death." How useless! Surely the watchmen and the people must be awakened and aroused to action. "God calls for a spiritual revival and a spiritual reformation."

* * *

THE talent of success is nothing more than doing what you can do well, and doing well whatever you do, without thought of fame.—*Longfellow.*

IN MISSION LANDS

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

The First Philippine Girl Foreign Missionary

S. E. JACKSON

THE excerpt given below is taken from a recent *Manila Daily Bulletin*. It was of unusual interest to us, and we pass it on. It is interesting to note how this wonderful truth is spreading by sacrifice. One gives, that another may be blessed. The giving up of this sister for the work in Malaysia has proved a real blessing to the people here.



School Girl in the Philippines

"Philippine girls have braved the wilds of Mindanao, risking their lives in dangerous Moro communities, in search of adventure and of wider fields of service; they have gone across the seas to far-away America, some working their way through school; and still others have gone into the most isolated points in the Cordillera Mountains, living among the Igorrotes, to teach in settlement schools. Most of them have been successful, and thus added glory to Philippine womanhood.

"Now comes another unique adventure, no less thrilling. It involves separation from home and loved ones, departure from one's native land, crossing the seas, and

doing missionary work in a foreign country.

"Miss Monica M. Bayocot, of Paete, Laguna, sailed on May 26 on the S. S. 'Mursa' for Singapore. She went across to impart knowledge of the Man of Galilee to the boys and girls of Malaysia. So far as known, she is the first Philippine girl foreign missionary going abroad. She was sent by the Seventh-day Adventist denomination in the capacity of teacher.

"Miss Bayocot is expected to return to the Philippines after a year's work in Singapore, to join the teaching force of the Central Southern Luzon Conference."

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An Appeal from Burma

J. O. WILSON

IN the west of Burma, on the Irrawady River, is a large oil field. A hundred or more Englishmen are employed here, and even a larger number of Americans. It has been in operation for several years, and promises are good for many more. A recent Harvest Ingathering trip to this place, Yenangyaung, as it is called (literally, "stream of smelling water"), gave us some interesting experiences.

Strange to say, we are appealing to these men of means to help us provide for others' children something that somehow has not yet been provided for their own. As yet they have no mission school. And still these men have given liberally year after year for the support of our work, and for the support of the work of everybody who has come along and solicited. The average donation of the American drillers, when we go to them, is about 20 rupees (more than \$6). They tell us that if we will start a school for their own children, they will really give.

The request of these people for a school made a

very strong appeal to our hearts. They say they are getting tired of giving to everybody else's school while their own children are being neglected. We can hardly blame them for that. If we delay, they may decide to shut their doors against solicitors, which would cut off a large portion of our annual Ingathering funds. Or some one else may step in ahead of us, and start a school, but not one after the Lord's plan. On the other hand, if we can start a school for them, it will open to us a large field of opportunity for reaching men and women with the truth of the third angel's message.

The real need would call for two couples,—one man to superintend the school, the other to do literature and Bible work, and the two women to give special attention to the English and American side of the school. But how to get even one family is our problem: We are told we cannot expect more than one family in 1924, and they go to the Chins, a tribe as yet unentered. Our nearest hope, then, is to put in a call for 1925. Whether that call shall be granted or denied depends on the faithfulness and liberality of God's people. We have faith to believe they will respond.

"None need fear that their liberality would bring them to want."—*The Ministry of Healing*, p. 187.

* * *

Our Indian Work in Fiji

F. A. ALLUM

OUT of a population of 163,000, the Indian people of Fiji now number more than 60,000, and this number is rapidly increasing. It will not be long, if time goes on, before they will outnumber the native Fijians. This presents to the church the greatest mission problem that we have to face in Fiji. Speaking of this question, one writer truly says:

"It would seem, at present, that the Pacific is destined to be the home of these older races, for they settle down to their strenuous life with a complacency that is difficult to move. The missionary finds in them a new and heavier responsibility. He has been accustomed to deal with peoples in these seas who have accepted with but little question the truths he has taught them. Now he is face to face with hoary religions and men proud of their past, and to win them is a task of far greater magnitude than that of earlier times. There can never be the rapid changes that took place in the days gone by; only by patient days of toil and long nights of prayer will this new task be accomplished. A strange set of circumstances is being formed, and the Pacific is assuming a complexity and perplexity that our fathers knew not of."—*The Call of the Pacific*, pp. 12, 13.

Of the moral conditions he says, they "constitute a very serious problem for the Christian church in Fiji."

"The Christian population is gradually passing away, and the hope of saving it does not grow as the years go by; on the other hand, the non-Christian peoples are increasing by leaps and bounds. What does this mean? In plain words it has to be stated: That unless tremendous and sustained effort be put forth, Fiji will be heathen again within the century. Dare we allow that? Shall we allow the Hindu trident and the Mohammedan crescent to displace the cross?"—*Id.*, p. 103.

Our Work for the Indians of Fiji

Our mission work for the Indian people of Fiji was started by Sister E. Meyers, who carries a great burden for these people, and who is still faithfully working among them in the Suva district. Brother G. Masters has been efficiently conducting a day school at Toorak, our Indian Mission headquarters, and has an attendance of about forty bright young Indian boys. Sister G. Neibuhr, our medical worker, is also conducting a small girls' school. Her medical work is much appreciated by the Indian people. We have had two native Indian workers who have been engaged in field work from time to time. So far we have not seen large results from the efforts of our faithful Indian workers; but the foregoing quotations will help our readers to realize the great difficulties that confront these workers, and should be an earnest call to our believers everywhere to pray that God will give special wisdom and power to all engaging in this Indian work, and thus enable them to find methods that will more quickly win these people to the cross of Christ.

* * *

Struggles for the Truth in Bolivia

H. U. STEVENS

THE workers in Bolivia have fought some glorious battles for the cause of truth. Two phases of mission life have been encountered there in extreme proportions. The enemy has contested every inch of ground by determined and at times violent opposition. At the same time the calls for help have been so many that our workers, with the meager resources of men and means at their disposal, have been embarrassed, and unable to answer more than a few of them. Instead of one man, whom the apostle Paul saw in vision praying him to come over into Macedonia and help them, our workers in Bolivia hear scores of men pleading for help for their peoples, that they may learn of the true God and the way of salvation.

Correspondence from Elder T. L. Oswald, superintendent of the Bolivia Mission, tells of some recent experiences in these two phases of mission life, which will appeal to our people throughout the world, for prayer and liberality.

Recently at Rosario a mob was stirred up against the Indian believers. They destroyed their houses, stole their



Village of Suva Vou, Fiji, Where the Headquarters of Our Work Are Established

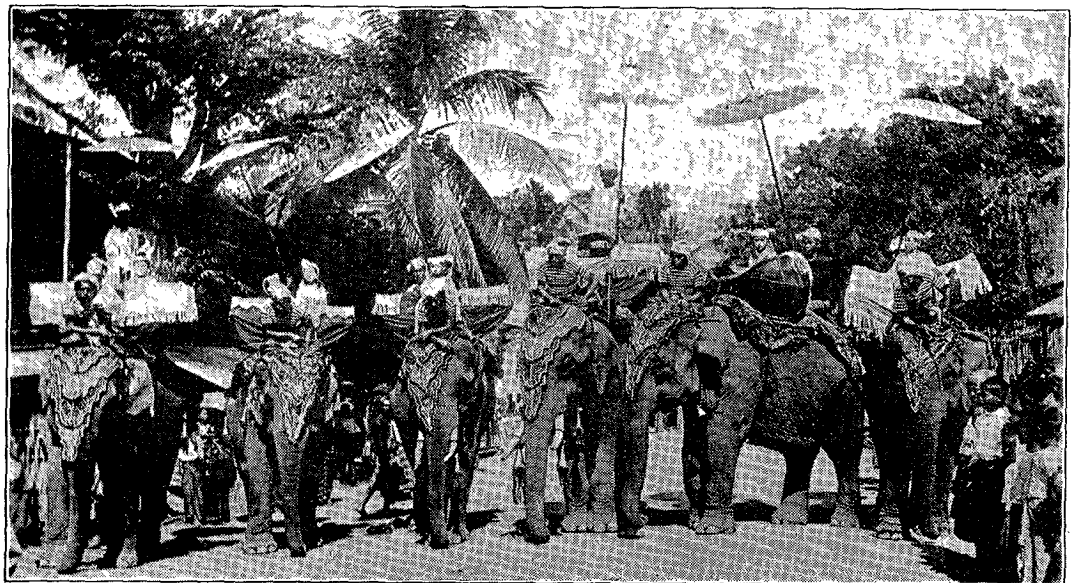
flocks, and almost killed many of the Indian believers. Brother Oswald states that there were, at the time he wrote, twenty of our Indian believers in the hospital as the result of this violence.

By special order of the president a company of



Fijian Women Calling People to Church

soldiers, consisting of twelve cavalrymen and twenty-four infantrymen, was sent out to Rosario to protect Brother and Sister Reid Shepard and the mission property during a feast which was then in progress at that place.



Burma, a Land of Elephants, Palms, and Pagodas, Whence Comes an Earnest Call for Teachers

We are praying that the Lord will protect His work, and turn these sacrifices to the advancement of His cause in Bolivia.

Frequently we hear of the pitiful pleas for help which continually come to our workers in Bolivia. In the same letter Elder Oswald tells of his most recent experiences. He writes:

"You ought to be here to see the Indian chiefs flocking to the mission, pleading for workers, ready to do anything that one asks them to do if they can only get help. It is heart-breaking. Eight leagues from Viacna, there is a company of eighty meeting every Sabbath. They have stopped drinking, dancing, and the use of coca, just from what little teaching the chief has received here and carried back to his people. I visited four chiefs today in their homes. Oh, how they pleaded for help! I encouraged them the best I knew how, but could not promise any help. They are ready to build the church, help build the mission home, and pay the matriculation fee. All I could say was that we would send them help as soon as we could."

Bolivia must have help to gather the harvest which stands waiting and spoiling for reapers. Today is our golden opportunity. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Lima, Peru.

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"All Kinds of Wild Beasts"

C. C. CRISLER

"How far do you come to attend our meetings?" I inquired of an intelligent young Chinese brother whom I met in our Sandakan, British North Borneo, church.

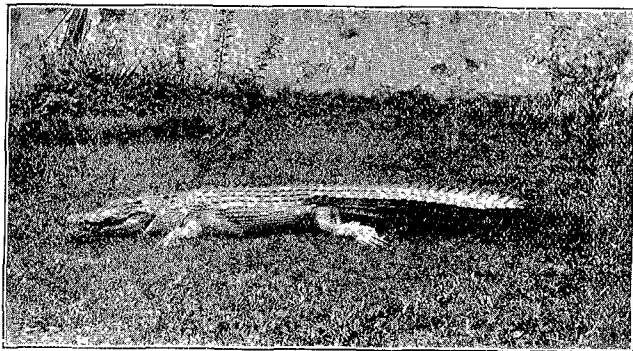
"Oh, I come nine miles," was the reply.

"And is it on the main highway that runs past the plantations for ten or twelve miles?"

"No—at least not all the way," he answered. "I go for about four miles along the road, and then follow a trail through the woods for five miles."

"Is this a safe path to travel by night?" I asked; for I had been told many stories of the jungle.

"Often I pass all kinds of wild beasts," the young man answered in a matter of fact tone and manner.



A Borneo Crocodile

I became interested, and questioning closely, learned that not far back in the jungle there are many wild creatures, including the elephant, rhinoceros, wild buffalo, deer, bear, and, by no means least, the dreaded orang-outang, an immense ape attaining a considerable height and an enormous strength.

"How do you get safely through the jungle?" I further inquired.

The young man explained that he always carries a light by night, as the trail is narrow, with many creeping vines over which one might easily fall if not careful. "And besides," he explained, "God protects me. I am never afraid, although often I see the beasts."

Years of familiarity with the dangers of jungle life tend to inure one to such hardships; but it must be a satisfaction to this young man to know that God does protect.

Several families of believers in attendance at our Sandakan church, live a few miles out in the jungle; and at their request we held the meetings at night very early, so all could get home while the moon was shining.

God has His faithful ones in the remoter sections of earth, as well as in the highways of travel.

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His Prayers Saved Him

H. U. STEVENS

MONTHS after the Paraná Mission had been established and Elder F. A. Stahl had completely won the confidence and sympathy of the wild men, he asked a Chuncho woman what her people thought of him when he first appeared among them.

She said there was a plan set on foot to kill him; but because he was accustomed to pray with them, the word went around that he was a man of God, and they decided to let him live.

The suggestion of the enemy in the false precaution, "Now would not be a good time to pray," or in the selfish question, "What will they think of me?" is just as strong when one is working for the savages as when one is laboring for civilized people. Elder Stahl explained to us that every prayer he had offered among them has cost a struggle. But it was precisely these prayers, which he had been tempted to neglect, that convinced the Indians that he was a man of God and that they should not harm him. Thus does the faithfulness of God's children touch other hearts.



A Baby Orang-outang of Borneo



An Indian Family of Bolivia, Where the Work Advances in the Face of Strong Opposition

Outline Bible Studies

The Book of Psalms --- "Jubilation"

H. CAMDEN LACEY

THE word "psalms" is an Anglicized Greek word, and means "songs set to the music of stringed instruments." It is the Septuagint rendering of the Hebrew *tehillin*, which means "praises." Hence, we have adopted as our key-word the word "Jubilation."

This collection of inspired Psalms is divided into five great sections, determined by the occurrence of a special name used to describe that God whom we are to praise. Thus the first section comprises Psalms 1-41, where the Lord is spoken of as "Jehovah" 275 times; the second, Psalms 42-72, where He is called "Elohim" 214 times; the third, Psalms 73-89, where the name "Elohim" is found 80 times and "Jehovah" 44 times; the fourth, Psalms 90-106, where again "Jehovah" occurs 103 times; and the fifth, Psalms 107-150, where the Lord is once more called "Jehovah" 236 times.

This is all highly technical, no doubt, yet it indicates exactly the lines of the internal subdivision. Furthermore, the great aspect of the character of Him who is to be worshiped throughout this five-fold psalter is the Lord God, as, first, the helper of His people; second, the mighty worker for His people; third, the mighty and eternal Saviour of His saints; fourth, the universal governor; and fifth, the universal benefactor.

Lastly, a striking and significant doxology concludes each section of this book of Psalms, of which the essential portions may be quoted in their sequence, for each is peculiarly indicative of the keynote of its section: First, "blessed be the Lord;" second, "who only doeth wondrous things;" third, "forevermore;" fourth, "and let all the people say, Amen;" fifth, "praise ye the Lord." Obviously there is discernible here a distinct line of thought of which the key-words may be given as Adoration, Admiration, Continuation, Resignation, and Jubilation.

Precious Lyrics of the Inner Life

To say all this is but to exhibit the skeleton outline of a book which is perhaps the most spiritually helpful portion of the whole Bible. It is essentially a book of worship in spirit and in truth, and it embraces a series of songs which a soul may sing in the presence of God while contemplating sacred history that is past, varied spiritual conditions that exist in the present, and prophetic hopes and aspirations that animate and irradiate the future. In fact, there is not an element or phase of our Christian experience today that is not touched upon and glorified somewhere in these precious Jewish lyrics of the inner life.

Perhaps something of a suggestion of the obvious sequence of thought running through these five sections of the book, is all that should be attempted in this outline study.

God Our Helper — Psalms 1-41

The doxology of the first division is, "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen." Ps. 41:13. Here the dominant thought is, that God is to be worshiped as Jehovah, the helper of His people; and all the Psalms listed under this grouping are attuned to

SECTION I. PSALMS 1-41. "ADORATION."

1. "Blessed be the Lord [Jehovah] God of Israel." Ps. 41:13.
2. God spoken of as "Jehovah," 275 times.
3. Key thought: Jehovah the helper of His people.

SECTION II. PSALMS 42-72. "ADMIRATION."

1. "Blessed be the Lord God [Elohim], the God of Israel, who only doeth wondrous things." Ps. 72:18, 19.
2. God presented as "Elohim," 214 times.
3. Key thought: Elohim the mighty worker.

SECTION III. PSALMS 73-89. "CONTINUATION."

1. "Blessed be the Lord [Jehovah] forevermore." Ps. 89:52.
2. God as "Elohim," 80 times; "Jehovah," 44 times.
3. Key thought: Jehovah Elohim, the mighty and eternal Saviour of His saints.

SECTION IV. PSALMS 90-106. "RESIGNATION."

1. "Blessed be the Lord [Jehovah] God of Israel from everlasting to everlasting; and let all the people say, Amen." Ps. 106:48.
2. God as "Jehovah," 103 times.
3. Key thought: Jehovah the universal governor.

SECTION V. PSALMS 107-150. "JUBILATION."

1. "Praise ye the Lord [Jehovah]."
"Let everything that hath breath praise the Lord [Jehovah]."
"Praise ye the Lord [Jehovah]." Ps. 150:1, 6.
2. God as "Jehovah," 236 times.
3. Key thought: Jehovah the universal benefactor.

that note, though voicing different emotions and conditions in life. To illustrate:

The theme of the first Psalm is the law of Jehovah (verse 2); and it sets forth inimitably the happiness of the obedient and the contrasted unhappiness of the disobedient to the commandments of God. The second Psalm is prophetic of the Messiah of Jehovah (verse 2), and presents in turn the sufferings (verses 1 and 2), death (verse 3), resurrection and ascension (verses 4-7), and the final coming of Christ (verses 8, 9), closing with an earnest appeal to all to believe in Him (verses 10-12). The third is a matchless portrayal of the believer's experience as a servant of Jehovah, as manifested, first, in the world, with increased trouble, trial, and taunts (verses 1, 2); second, in God, who becomes the shield, shekinah, and salvation of the soul (verse 3); and lastly in self, in a life marked by prayer, peace, and praise (verses 4-8). Let the reader note the significant progress of

thought in these introductory Psalms, which contain in epitome the spiritual teaching of the entire collection,—the law, Christ, and Christian experience in its every phase. The fourth Psalm is an evening Psalm, containing meditations which are befitting to one who is about to lie down to sleep in peace and safety, with thoughts of Jehovah, as our only righteousness; while the fifth is a morning Psalm, embracing those meditations that should fill the mind when one rises and looks to Jehovah as his only guide in the coming trials and temptations of the day.

And so the thought of the soul's spiritual experiences continues through the succeeding sacred poems: the sixth, with Jehovah our healer and deliverer when we have fallen into sin under some temptation; the seventh, with Jehovah the final deliverer of His people from all evil; the eighth, Jehovah's excellence revealed in the starry heavens and in earth's sovereign, man; the ninth, Jehovah the present judge of the wicked; the tenth, Jehovah the future judge and king of all the world.

Thus these sacred Psalms proceed with the same great theme, glorifying the Lord as Jehovah, the only refuge of the soul in times of religious persecution (Psalm 11); of pervading iniquity (Psalm 12); of deep dejection of spirit (Psalm 13); when meeting with atheism (Psalm 14); when going to worship in the temple (Psalm 15); as we think of death (Psalm 16); of the day of judgment (Psalm 17); of the coming of Christ (Psalm 18).

The Shepherd of His People

Nor can we overlook in this rapid survey the three precious Psalms that set forth Jehovah as the shepherd of His people: the 22d, where He is the "Good Shepherd" giving His life for the sheep (John 10:11); the 23d, the "Great Shepherd" tenderly leading and feeding His own (Heb. 13:20); the 24th, the "Chief Shepherd," who by virtue of His resurrection shall at His second appearing ascend with them through the everlasting doors and the gates of pearl into the eternal kingdom of light and peace (1 Peter 5:4).

And when we remember that the name "Jesus" means lit-

erally "Jehovah is Saviour,"—being the Greek equivalent of the Hebrew *Jah-Hosea*,—we can read these three Psalms as especially prophetic of our Lord, His sufferings and death (Psalm 22), His daily ministry for us (Psalm 23); and the glory of His second coming and return (Psalm 24).

Particularly should it be noticed that Jesus Himself quoted the opening words of the 22d Psalm when in the depths of His anguish on the cross, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46); and also the final words, "He hath done," or, as the Hebrew might rather be rendered, "It is finished," just before He expired on the tree (John 19:30). Indeed, it almost seems as if the suffering Saviour had recited this entire Psalm to Himself during the agonies of the crucifixion, so vivid is the portrayal of that scene, with the gaping crowds around the cross (verse 7), the strength and virulence of their abuse (verse 8), His bones wrenched from one another (verse 14), His pierced hands and feet (verse 16), His fevered lips (verse 15), His broken heart (verse 14), the parted garments (verse 18), the thrusting of Jehovah's sword against His Fellow (verse 20 and Zech. 13:7), with the final ringing shout of triumph that closes all as the cloud begins to roll away (verses 21-31).

It is especially this latter section that helps us to understand how our Lord, "for the joy that was set before Him, endured the cross, despising the shame;" for He saw the travail of His soul, and was satisfied, in the eternal salvation of "His brethren" (verse 23), in the dethronement of the great usurper, Satan (verse 28), in the resurrection of the just (verse 29), and in Eden at last restored (verses 27, 31).

God the Doer of Wondrous Things — Psalms 42-72

The second section closes with the doxology, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory; Amen, and Amen." Ps. 72:18, 19. The special thought here, and the emphatic one, is that of God the mighty worker, "who only doeth wondrous things." This is crystallized in the word "Elohim," meaning the Almighty One, a word which is found at least twice in every Psalm of this section, and in one as many as twenty-six times. "Jehovah" occurs only thirty-two times, and is absent altogether from fifty of these divinely inspired poems. The marked distinction in this respect between this section of the book of Psalms and the preceding one, will be seen immediately on comparing the two similar Psalms, 14 and 53, on atheism, where the word "Elohim" is found in the latter Psalm in every case where the word "Jehovah" occurs in the first. Otherwise the two Psalms are practically identical in their language.

In this section God is worshiped as the mighty, wonder-working God, working in and through His people. Thus the first two Psalms, which evidently constitute a pair, were sung by David, who out of the very depths of his heart's distress cried again and again, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God [Elohim, the mighty one]: for I shall yet praise Him, who is the health of my countenance, and my God [my Elohim]." Ps. 43:5. "Then will I go unto the altar of Elohim, unto Elohim my exceeding joy; yea, upon the harp will I praise thee, O Elohim, my Elohim."

Here is David, the royal exile, perhaps during the rebellion of his son Absalom, panting as a hart after the water brooks, so panting in his soul after God, thirsting for God, for the living God, repeating that significant and beautiful name "Elohim" to himself over and over again, as he battled with his despondency, till he had chased the tears from his eyes and the fear from his soul, remembering God as the strength of his life, and the gladness of his joy, and the hope of his eternal salvation. So may we all learn to do in any hour of our soul anguish and distress!

In passing, it may be remarked that these two Psalms were favorites of the early Christians, when hunted into the catacombs, where the hart is often found inscribed upon the walls.

Rich in Spiritual Helpfulness

The other Psalms in this section are equally rich in their spiritual helpfulness; as the 44th, where God is recognized as Elohim, the author of all our experience in prosperity or in pain (compare Job 2:10); the 45th, a joyous paean of praise to Elohim, celebrating the marriage of a king (Solomon?) and his bride; the 46th, Luther's favorite Psalm, which he sang every day during the Diet of Augsburg, standing, we are told, at the window and looking up to heaven, translating it finally into his memorable hymn, "Ein feste Burg." In this Psalm,

God is worshiped as the mighty refuge of His people in all their trouble.

And so we might proceed with the 47th Psalm, Elohim reigning over the nations; the 48th, Elohim reigning over His own people; the 49th, Elohim the source of our immortality; the 50th, Elohim manifesting Himself through His people especially by the incarnation at the first advent of Christ (verse 2), and by the gathering of the saints at His second (verses 3-6). In this latter stanza there is a remarkable tenfold prophetic description of the second coming of our Lord, and one that will richly repay careful examination.

Then follows the 51st Psalm, one of the wonderful penitential Psalms David composed after the commission of the great sin of his life. Here the mighty God is appealed to as the Saviour of the sinful soul that confesses its sin out of a broken and contrite heart and pleads for forgiveness and cleansing. Then comes the 52d Psalm, where Elohim is the punisher of the impenitent wicked; followed by the atheist Psalm (Psalm 53); and so on through the collection, with God as Elohim, the helper of the afflicted (Psalm 54); the deliverer of the betrayed (Psalm 55); the tender friend of the timid (Psalm 56); a refuge in calamity (Psalm 57); a wrecker of vengeance on the wicked (Psalm 58); the high tower of the oppressed (Psalm 59); the hope of His people (Psalm 60); the hope, the only hope, and the perfect hope of man (Psalms 61, 62, 63), etc., until at last we come to God as Elohim, the hope of the despairing soul (Psalm 70); and the one hope and consolation in time of old age (Psalm 71), closing fittingly with the 72d, where God is worshiped as Elohim, the King of King David.

This section ends with the subscription, "The prayers of David the son of Jesse are ended," a statement that can only mean that Psalms of this character, the Elohistie, are ended, for the three sections that follow contain more Psalms of his composition, which examination of the Hebrew shows, however, to be distinctively Jehovistic in language; e. g., Psalms 89, 98, 101, 103, 108, etc.

God the Eternal — Psalms 73-89

The third section closes with the brief doxology, "Blessed be the Lord forevermore. Amen, and Amen." Ps. 89:52. Here the divine name "Jehovah" is found forty-four times, and is absent from only two of the Psalms; but "Elohim" is also found in every Psalm without exception, sixty times as Elohim, and twenty as El (the singular). The special emphasis here is that He is to be praised forevermore, and so the dominant thought of this section is, "Jehovah-Elohim," the Lord God, the eternal and almighty helper and Saviour.

Seventeen Psalms comprise this section, the first eleven of which are attributed to Asaph, David's eminent singer and seer. 1 Chron. 16:37; 2 Chron. 29:30. In His first one the inspired author describes his conflict with a strong temptation to envy the wicked in their worldly prosperity, when he contrasted with that, the apparently undeserved sufferings of the righteous (verse 14). This was the great stumblingblock to the saints of old, as is evidenced by the arguments recorded in the book of Job. Asaph gained the victory when he reminded his heart that it was God Himself, Jehovah-Elohim, who was the one and only Portion and Good of His people (verses 1, 25, 28).

The ten following Psalms are grouped in five pairs, each pair presenting a companion thought of God, the Jehovah-Elohim, who is to be worshiped: as in the 74th and 75th Psalms, God silent and inactive in days of disaster, and active and triumphant in the day of ultimate deliverance; in the 76th and 77th Psalms, God the God of victory in time of war, and the God of consolation to the soul in time of trial; the 78th and 79th, God the Saviour of His people Israel, and their only hope in national calamity; Psalms 80 and 81, God the restorer of His injured nation and the strength of His loyal saints; Psalms 82 and 83, God the final judge of judges and the Most High over all the earth.

The final six Psalms were written by various authors, and commemorate Jehovah-Elohim as the God of the pilgrim (Psalm 84); the restorer of the wandering (Psalm 85); the helper of the poor and needy (Psalm 86); the lover of Zion (Psalm 87); the only hope of the sorely distressed (Psalm 88).

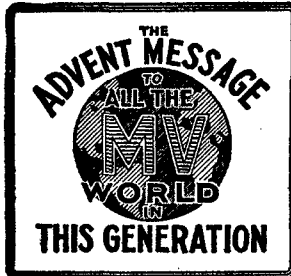
This last Psalm is the most mournful of all in this book, so wholly plaintive in tone that there is nothing like it in all the rest of the Scriptures. In its deepest meaning it can be applicable only to the Prince of sufferers in the hour of His deepest anguish.

The last Psalm in this section, the 89th, is in helpful contrast with this almost unrelieved cry of soul-anguish, where God is praised as a God of mercy and faithfulness (verses 1-37), who in times of the seeming nonfulfilment of His cov-

enant promises (verses 38-45), may yet be interceded with as the God who will ultimately reveal Himself as the Saviour of His afflicted people (verses 46-51). And then comes the concluding ascription of praise (verse 52).

Perhaps it would be well now to cease itemizing in detail the contents of this book of Psalms, lest the reader become overwearied. The student, however, should be well assured that the richest treasures of spiritual experience await his discovery and appropriation in the last two sections, if he will follow out for himself the suggestive hints that these brief introductory notes have so far afforded.

We should all prayerfully study these precious Psalms for ourselves, and so feed our souls upon the rich and exhaustless variety of the spiritual nourishment which they contain. They are a veritable tree of life for us all, bearing twelve manner of fruit and yielding their fruit every month, while the leaves of the tree are for the healing of the nations. Blessed is the man whose delight is in them, and who meditates in them day and night. For "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:3.



YOUNG MEN and YOUNG WOMEN



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

Evolution in the Schools

J. P. NEFF

UNDER the guise of science or philosophy, the theory of evolution has been taught in the higher institutions of learning for the last half century. At first it was taught merely as a hypothesis, casually and indifferently, but with great caution. The fear of giving offense or of creating prejudice was a restraining influence at that time.

Undoubtedly the greatest influence in support of the theory came from Germany. American students finished their post-graduate work preferably in German universities. At the same time many Germans secured positions in our American schools. Together, by these professors and students, the theory itself, as well as its applications in history, psychology, sociology, biology, and other subjects, was given wider and wider scope in American institutions. It was presented to the young students in such a way as to appeal to youthful vanity. They were made to believe that it is a mark of superior learning, of culture, of scientific knowledge, to believe the theory; and they were taught to look with condescension upon those who are so ignorant, credulous, and superstitious as to believe the Bible account of creation.

A Hypothesis Now Asserted as a Fact

About a quarter of a century ago, some of the largest universities, which were independent and well endowed, began to teach evolution openly as a theory so well established that it might be regarded as a fact. The theory has spread with remarkable rapidity since that time, first in the schools north of Mason and Dixon's line, later in the Southern schools. Today, the schools are saturated with it. It takes a courageous, independent young student to stand up and express his faith in creation.

The American Association for the Advancement of Science has recently declared its undeviating belief in evolution. President W. H. P. Faunce says:

"Probably every teacher of physical science in every college or high school in the Northern States agrees with the declaration of the American Association for the Advancement of Science, that 'every boy or girl attending high school north of Mason and Dixon's line is now being taught some form of the doctrine of evolution.'"

Mr. Faunce has exaggerated a little; but he came very near stating the truth about its general prevalence. Dr. Leuba found from careful investigation that not one in five of the professors of psychology, sociology, and biology in the higher institutions of learning in America believe in the existence of God. Less than 60 per cent of the young men and women graduated from colleges and universities believe there is a God who hears and answers prayer. Dr. P. Stickney Grant stated the effects of the teaching when he said:

"Very few clergymen today who have been educated in large universities (by which I mean places where science as well as classics and mathematics are taught) accept the idea that Jesus had the power of God."

Denominational Schools Teaching It

When Dr. Thomas Hunt Morgan said, "We try to convince our students of the truth of the theory of evolution, not so much by calling their attention to this relation as by tracing each organ from a simple to a complex structure," he stated what is going on in nearly all the higher institutions. Dr. W. B. Riley, an eminent Baptist clergyman, says:

"It is probably past dispute that there are not three English-speaking schools in the entire Northland belonging to any one of the greater denominations, such as Methodist, Baptist, Presbyterian, or Congregational, that are without infection of that infidelity known as modernism. . . . The greatest university wearing the Baptist name in America has for years kept upon its faculty men who are known to be the most outstanding infidels of the age. The president of the Baptist university of second importance in America said in my presence: 'Jesus Christ was no more an authority upon questions of modern Biblical criticism than Thomas Aquinas was upon modern electric light.'"—*The Menace of Modernism*, pp. 115, 117.

Students are succumbing to this teaching. It appears to be the studied aim of the professors who believe this theory, to enforce it by teaching, by sarcasm, by ridicule, by appeal to vanity, and even by scholastic penalty, upon the members of their classes. So fierce has become the conflict that it is true that every teacher in the land and every student in the schools must take his stand either for or against it. A large number of the textbooks, from the primary grades to the university, are based upon the theory in plan and filled with it in content. Wells' "Outline of History" is an example of pretended history saturated with evolution. The cordial and popular reception with which it has been received is partial evidence of the extent to which the world has accepted the theory. No other venture into the field of history contains so many unfounded assertions and unestablished statements.

A Satanic Method

Gradually also the teachers in the high schools and in the elementary schools have learned the theory in the textbooks and in the advanced schools. As a result, all the schools are teaching the theory, not as a hypothesis, which it is, but as an established truth, which it is not. The scholastic world, on the whole, has been caught and captured and captivated by this theory before realizing it. As Alexander Patterson has said:

"All satanic methods before this have been crude and coarse compared with this last invention. It is the most subtle and sweeping of all evil methods to ensnare the minds of men. Based on what is called science, promoted by the scholars of the day, taught in the fountains of learning, and preached from pulpit and platform, it must have a widespread effect."

We are willing to believe that evolution is a satanic method, because there are men of learning, and extended learning in their specialties, who seem so abjectly ignorant of some phases of their specialties. Their lack of discrimination is amazing. These eminent men in the scientific field, and others in the field of philosophy, utterly ignore the most outstanding principles.

and methods of modern science. They use *a priori* methods with respect to evolution when they reject such methods everywhere else. They confuse hypotheses with facts, and science with philosophy. They lead their students to believe that the Bible must be accepted only by faith, which is true; and they teach that evolution is scientific truth which can be accepted by knowledge, which is not true. How can we explain such a course on the part of scientific men? These men are not bad men. They are deceived. They try to explain everything by natural law; but their methods are unnatural. The evolution theory is philosophic, and in its very nature can never be established as a fact, and hence it can be accepted only by faith if accepted at all. Says Dr. Thomas Hunt Morgan, in his "Critique," page 9:

Faith Necessary in Believing Either Evolution or Creation

"Any one familiar with the evidence will, I think, probably reach the conclusion either that these animals have been created on some preconceived plan, or else they have some other bond that unites them; for we find it difficult to believe that such complex, yet similar things, could have arisen independently."

This statement from this eminent scientist shows plainly that, after all, whether one believes creation or evolution is a matter of faith. Men of science generally, and the masses almost universally, have been misled into thinking that while the Bible must be taken on faith, evolution can be scientifically established by demonstration or proof, or at least by positive evidence; but this is not the case.

The surprising thing is that scientific men have been so undiscriminating. They reject faith in the Bible on the grounds of its difficulty of acceptance, whereas their credulity in the conflicting and contradictory circumstantial evidence in favor of evolution is unbounded. Has the god of this world blinded their minds?

* * *

Wear and Rust

"WHEN I WAS a boy," said an old physician, "I remember that my father brought home two chains just alike, to use on the farm. It was not long before one was lost, and though we hunted high and low for it, we could not find it. The conclusion probably was that it was stolen, but I do not recollect whether we located the theft on any one in particular."

"After I had finished my medical studies, I went home one summer for a visit, and it happened that year that father moved a great pile of stones that had lain on the farm all my days. There, at the bottom, lay the old chain, which had probably been thrown on the heap, and had slipped in among the stones. We took it out and tried to use it, but there was no strength in the rust-eaten links—they broke and fell apart at the least strain. The other chain was still in use. The links were worn somewhat, but bright and strong, and ready for a good deal of useful service."

"I learned thereupon the lesson presented," said the gentleman, "that it is idleness rather than activity, disuse rather than use of one's powers, that soonest destroys them."—*Sabbath Visitor*.

* * *

Our Greatest Privilege

ERNEST LLOYD

THE history of each individual Christian and of the amount of comfort and blessedness he has received, could be almost accurately recorded by a statement of His habits of prayer.

"Since I began," said Dr. Payson when a student, "to implore God's blessing on my studies, I have done more in one week than in the whole year before." General Havelock rose at four in the morning, if the hour of marching was six, rather than miss the precious privilege of communion with God before setting out. Sir Matthew Hale wrote: "If I omit praying and reading God's Word in the morning, nothing goes well all day." All faithful Christians know the comfort there is in prayer.

Think what volumes of prayer have gone up to God! Its comforting power to humanity cannot be overestimated. It has been the source of untold blessedness and cheer to millions of souls.

"Are you getting real comfort out of prayer?" asked a minister, speaking to a group of young people. "If not," he continued, "it is well to learn the reason, which must be one of three, or all combined. One is that you are not keeping the trust with Christ. You fail to meet Him at the appointed place. Irregularity in your habits of prayer may be the reason

that you are overstrained with the labors of life. You have taken too much upon you. You are too hurried to think. If you pray, it is with divided or hurried mind. The other possible reason is indulged sin."

Let us learn to value prayer more. There is a picture of an old steeple in a time-worn church. In the steeple is a bell, and a rope hanging down toward the earth. Beside the bell calmly sits an owl, suggestive of the fact that the bell has not been used for a long time. Through a casement of the steeple one can see down below a little corner of a graveyard, and running by it is a street full of hurrying people. Under the picture are the words, "Why Don't They Ring?"

Why don't we ring? Why do we permit the bell rope of prayer to hang all unused in the steeple, when, if we would only ring, we might have our lives all flooded with the harmonies of heaven? Let us pray more. Let us pull the rope—the bell rope of prayer.

* * *

Is Christ Seen in Us?

I AM told that Dannecker, a celebrated sculptor, spent eight years upon a statue of Jesus. After having spent two years upon it, he brought into his studio a little child, and, turning to her, he said,

"My dear, who is that?"

She looked up at the wonderful work, and after a moment replied, "It is a great man."

The sculptor saw that his artistic eye had been deceived, and he was smitten with disappointment. He said to himself: "This will never do. The statue must be a truer likeness than this."

Without loss of time he worked with chisel and mallet for two or three years longer. He prayed about it in the vigils of the night, asking God to help him, that he might reproduce the likeness of Christ in the face of the marble.

The second time he paused. Once more he brought a little child into his studio, and asked, "Who is that?"

The child looked at the masterpiece in silence, and bursting into tears, said, "Suffer little children to come unto Me."

My friends, when people look at you, when they watch with critical eye your life, and examine with careful gaze your actions, whom do they see? Do they find an example of the world, or do they see an exemplification of Jesus Christ? Do they see something which belongs to self and pride and worldliness? or do they find something which belongs to the other world—divine love and faith and true Christianity? We should never forget that we are His epistles, known and read of all men.—*Selected*.

* * *

Cultivating the Voice

"MAMMA, mayn't I have something to eat? I'm so hungry!" whined Willie Cooper, as he came in from school.

"Certainly, my dear," replied the mother, "but you must ask in a different tone from that. Now, smile and say, 'Mamma, please give me something to eat,' in this tone," and she spoke in cheerful accents, to show him how.

It took two or three trials, but at last Willie got all the whine out of his voice and all the cloud out of his face, and was given a generous slice of bread and butter.

It was by no accident that all the Cooper children had pleasant voices, and clear and distinct enunciation of what they said; for the cultivation of their voices had begun very early in their lives, so their vocal organs had no opportunity to form wrong habits or learn bad ways. They had not been allowed to talk incorrectly, to clip their words, to indulge in slang, or to whine; and the example of the clear, sweet, ringing cadences in which their parents spoke was more potent, perhaps, than any other influence in forming their habits of speech.

A child may be indulged in whining until its vocal organs are so set that it cannot speak without whining, or it may be allowed to talk in a high, shrill key until it loses command of the lower register, and can use only the high key. It may be taught to speak with distinct articulation, with natural, resonant tones, with grammatical propriety and correctness, until this shall become a part of him, and an inalienable possession.—*Religious Intelligence*.

* * *

"No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will."



THE WORLD-WIDE FIELD



A VISIT TO THE FAROE ISLANDS

THE Faroe Islands are located in the North Atlantic Ocean, about two hundred miles north of the Shetlands. There are twenty-four islands in all, but only seventeen are inhabited. They have a total population of 22,000, and an aggregate area of 510 square miles.

Our work in these islands began some years ago. At the present time there are very encouraging openings, and it seems as though in the near future we shall see many more souls won to the truth. Elder Wald Jacobsen is in charge of our work, and is located at Thorshavn, the main town in the island group. Our membership is but eighteen, and the most of these are to be found in Thorshavn and Trangjisaag, although a few are living in remote parts of the Faroes.

It was my privilege to spend eight days in these islands during the month of August, 1923. Brother Wasli, from the Skodsborg Sanitarium, was with me, and rendered excellent service in the very important work of translation. We had some good meetings with our believers. We were all encouraged and blessed as we entered into seasons of fellowship and worship together.

Our main meetings were held at Trangjisaag where most of our people live. We met in the home of Brother Pedersen. He is a tailor, in fact the only tailor in the islands, and week by week his little business bears silent witness to the third angel's message.

In the same town Brother Andreasen, who has spent some time at the Skodsborg Sanitarium, is operating a small clinic. Here he gives baths, massage, and simple treatments, and his work is very much appreciated in the neighborhood. Thus far his work has been self-supporting.

We were glad for the privilege of meeting with these dear brethren and sisters, and their hearts were cheered as we reviewed the evidences of our faith and entered into a season of reconsecration to the service of God. Three isolated sisters walked over a very rough and precipitous mountain road to attend our meetings. They came in footsore and weary, but stayed during the four days we spent with our friends in this place. At the evening meetings we invited the people from the village, and one evening a party of young people came in a motor boat from another island several miles distant to hear the message that was presented.

The little group of believers in this part of the field have done splendidly in the Harvest Ingathering campaign. Last year they raised 500 Danish kroner, and this year have set their goal at 1,000. There is every reason to hope that they will fully reach their goal.

The little children are also doing their part here, just the same as they are in other countries. It means something to gather in funds in places like this, where people are so scattered. Miles and miles must be tramped over these difficult mountain tracks in order to reach the people, and then only the smallest sums are received.

Brother and Sister Jacobsen are doing faithful work in visiting the people. They travel from island to island in small motor boats, and more often than not the sea is rough and stormy. Really they endure many hardships and put up with much discomfort in order faithfully to discharge their duty in carrying the message to these lone islands.

Before long a new day will dawn for our work in this field. On every hand there are many encouraging omens, but all over the islands there are people who are deeply interested in our work, and who are anxious to learn more about the truths we teach.

W. E. READ.

* * *

HUNGARY

LAST year the conference was to be held in Békés-Csaba from October 7-10, but it had to be put off at the last minute, and transferred to Budapest, because two days before the conference the authorities withdrew the permission which had been granted.

Although religious liberty exists in Hungary, and our society is allowed according to the law, we are not in favor of the state. The Catholic Church sees in us their strongest opponent, and influences the government against us. In word and writing they warn against the "clever and very active heretics," as they call us. Hungary is to be Christian, they say, and being Christian means being Catholic. The following utterance made by a leading Catholic authority on the occasion of their Congress, shows this to be their view:

"A good state education, Catholicism alone can give. It is fitting to strengthen Catholicism among the officials as well as in the army. To be a Catholic must prove to be an advantage. The state ought to adapt its politics according to that religion; the former ought to be Christian, that is, Catholic. This the state owes to itself, for no stronger support can the Hungarian state have than the Catholics."

The greater the difficulties from without, the more closely the members hold together, and therefore our meetings were richly blessed. All who were present recognized the seriousness of the times in which we are living, and the necessity of perfect surrender to the Lord, in order to become strong, and able to help in the finishing of the work.

As the authorities no longer permit our lectures to be held in public halls, thinking that this profanes religion, it has become particularly necessary that we build our own chapels. As the result of an appeal, we received a plan gratis for a chapel, \$6, 2 3/4 Hungarian

kronen, four sites in different places, 1,000 building bricks, one window with frame, one cow, two fat ducks, three yards of linen, several hundred weight of wheat, maize, rye, and fat, also the rent of a house for three months, and a large number of valuable gold and silver articles.

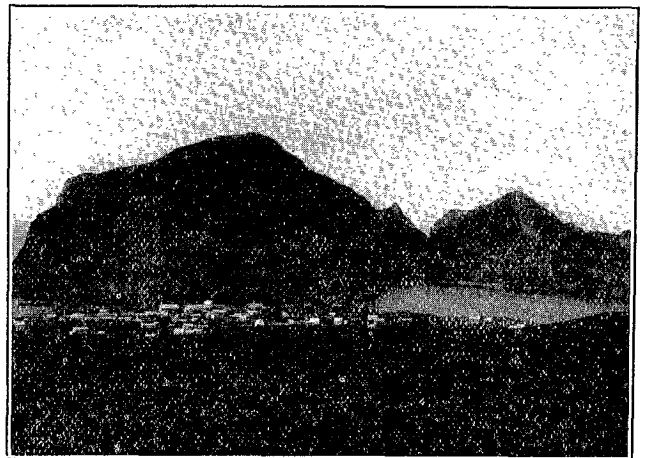
Brother Minck, president of the Hungarian Conference, has organized his forty churches so that, in spite of there being comparatively few workers, each church receives full attention, and also public efforts for soul-winning are conducted.

H. F. SCHUBERTH.

* * *

THE FIRESIDE CORRESPONDENCE SCHOOL, ITS GROWTH AND PRESENT PROSPECTS

THE correspondence school idea had its inception in the longing desire for mental training on the part of those whose cir-



An Iceland Village

cumstances prevented their attendance at a regularly organized school. The Fireside Correspondence School began in a small way, like all other truly progressive institutions. At first only a few courses were offered, but as time passed, other subjects were added until a total of sixty-three courses are now being given in a considerable variety of subjects.

In the beginning, the work was fostered by the Educational Department of the General Conference, under the leadership of Professors Frederick Griggs and W. E. Howell. As the work grew, it became necessary to employ a regular principal who could devote his whole time and energy to the upbuilding of the school. Accordingly Prof. C. C. Lewis, our veteran college president and educator, was called to this position in June, 1913.

Brother Lewis labored with his characteristic energy and loyalty in behalf of the Fireside Correspondence School for a period of ten years. During this time marked growth was seen in the development of the school. In 1913 about three thousand lessons were corrected, while in 1921 more than twelve thousand lessons were graded. In 1913 forty-eight subjects were completed. This increased to over three hundred in 1921. The highest annual enrolment this decade was 1,370.

After having finished ten years of untiring service on behalf of the school, Professor Lewis felt that it would be necessary for him to adopt a less strenuous program, and in consequence offered his resignation, to take effect July 1, 1923. The board accepted his resignation with due expression of its appreciation of his work during the years he had acted in the capacity of principal. He will still continue his connection with the school as a member of the board and faculty.

At the time of the Educational Convention in Colorado Springs, Prof. M. E. Olsen was chosen to act as successor to Professor Lewis. Professor Olsen is well known in the denomination as an editor and educator. Prof. C. L. Taylor was asked to act as associate principal. Both Professor Olsen and Professor Taylor are taking hold of the work with energy and enthusiasm, which will surely result in the continued growth of the school.

In order to strengthen the work, many of the courses are being revised, and others entirely rewritten to bring them abreast of the times. A committee has been appointed to evaluate the correspondence courses in the terms of our regular school standards. The credits of the Correspondence School will then be accepted by all our schools and colleges, in harmony with the report of this committee.

There must be thousands of our young people, and older ones too, who would derive much benefit by taking one or more courses by correspondence. There seem to be almost unlimited possibilities for the growth and prosperity of this work. A new prospectus of the school is being prepared, and will be ready for distribution early in 1924.

C. W. IRWIN,
*Chairman of the Board of the
Fireside Correspondence School.*

* * *

MISSIONARY ACTIVITIES AT UNION COLLEGE

A REAL spirit of giving has had new birth at Union College this year. It made its first appearance in our Harvest Ingathering campaign. On Oct. 8, 1923, school was dismissed, and the whole student body, together with our instructors, volunteered their services. When the money was checked in, it was found that we needed only \$150 more to reach our \$1,000. We were of good courage, and determined to keep working until we should have every cent, and the figures to date are \$1,009.09.

Many interesting and blessed experiences of the campaign were reported. It was, indeed, gratifying to discover the high esteem in which the people of the vicinity, and even in the towns farther away, hold our people and our institution. One young lady who was ill on the regular day of the campaign, felt impressed that she should solicit a business woman in Lincoln whose acquaintance she had made last summer while earning her scholarship. When the student had finished her canvass, the lady smiled and said, "Yes, I am glad to help your work. I will write a check for \$10. I wish you would tell the president of your school that the reason I am giving this is because I have known many of your young people, and I have found every one of them to be sincere and conscientious."

When the call came for the annual Red Cross enrolment, \$80 was raised by Union College alone. The leader of the College View chapter had not expected to get that much from the whole town. It is a good thing sometimes to let the world know that Seventh-day Adventists are loyal citizens, and that they are willing and ready to help any just and needy cause.

On Wednesday evening, November 14, Elder L. H. Christian spoke to us. As he told of the dire conditions in Europe and the urgent need of our dear brethren and sisters who will starve this winter unless we help, our souls were stirred. The next morning at worship our preceptress read a story about some young ladies in a boarding school who met to decide what they could do or give to the work of the Lord, and how one dear girl who had never made a profession of religion, modestly said, after the others had told their plans, that she had decided to give her life and her all to Christ. Comments on the story were unnecessary. We saw our duty. Not much was said, but the earnest expression on the faces of the girls testified that they, too, were thinking about what they could give.

Later in the week Elder I. H. Evans visited us, and told in a straightforward and forceful way of the real conditions of our work in the Far East and the urgent need of funds. He said if our people did not greatly increase our offerings, some of our missionaries would have to return. He made a strong appeal, and at the close of the service he made a call for all to stand who would pledge their salaries for the last week in November as a sacrifice. It was a touching scene for us students to see nearly every one of our devoted and beloved teachers stand at the call, promising to give a week's salary from their comparatively small income. We decided that we did not want to wait until the last week in the month for self-sacrifice week, so we began at once. When we passed around the checks at dinner time, we thought of our suffering people in Europe, and, needless to say, the thought influenced our choice and the amount that we took on our trays.

The next morning the house committee of North Hall met to discuss plans. It was unanimously voted to start two campaigns, one for self-denial and the other for the Far East Relief. It was decided to carry on the work through the various prayer bands. That Monday evening, when the prayer bands met, the girls prayed earnestly for guidance in their plans, and for God's blessing upon the efforts that should be put forth during the campaign.

About this time one of the speakers who was to have given the next number of our lecture course, died. To fill this vacancy one of the teachers gave a stereopticon lecture free of charge, and \$50 of the lecture course fund was added to the sacrifice fund.

The spirit of sacrifice is binding hearts as nothing before has done. A new spirit of love and loyalty to our college is being quickened. The students decided to give one afternoon of their Thanksgiving vacation to the cleaning of the campus. On the afternoon appointed 171 workers, teachers and students, were seen coming from all directions with rakes and brooms. Every one worked with a will. A cold wind was blowing, but the volunteers stayed by their post as long as they

could see. No supper was served in the dining hall, but instead two of the bands served cocoa and sandwiches out-of-doors, and the leaves and rubbish were set on fire that we might enjoy an old-fashioned bonfire.

Every girl in North Hall belongs to one of the eleven bands which is doing something to make money for the Far East Relief. Some are sewing and mending, and others are making articles to sell.

The self-denial campaign is largely carried on individually. Many have denied themselves dessert during the week of sacrifice. Others are saving the money they had intended to spend for shoes, a new dress, or other clothing. But we are not talking much about self-denial. After listening to the message Elder Christian brought to us, we wonder if we really know what it means to sacrifice or actually to deny ourselves. We are almost ashamed to claim that we do, but, nevertheless, in a very quiet way every now and then some girl comes to our preceptress, and slipping an offering into her hand, whispers that it is for the self-denial fund. Up to date the total amount raised by the girls in the bands is \$130.39.

The young men of South Hall have formed an organization which they call "Union's Prayer and Relief Brotherhood." The purpose of this organization is twofold: The first feature is the prayer bands; and the second, self-denial and relief. These young men meet in their separate bands for prayer three times each week, and have a general meeting of all bands on Sabbath. Each member of this organization is pledged to save, by actually denying himself, at least 25 cents a week during the remainder of the school year. Almost every member of this organization is working his way through school.

The grand total of self-sacrifice and relief funds given by students and teachers so far is \$1,022.45.

The Union College Sabbath school is another channel through which the students are giving to missions. Their offering for the first twelve Sabbaths has amounted to \$450.

We appreciate the blessings and opportunities that Union has for us, but we regret that there are not more of our young people here to enjoy them with us. We believe that there are scores throughout Union territory who should and could be here. We are anxious to share our privileges and joys with them. Our next campaign will be to help these young people to decide to come to Union, and gain a preparation which will equip them for effective service in the great campaign of giving this gospel in this generation.

ELIZABETH FRANCIS.

* * *

TEPIC, MEXICO

"SURELY the wrath of man shall praise Thee."

It is a marvel of God's grace and power how this blessed message is finding people all over this world, in every clime, among every people. It meets in some places terrible opposition and hatred from those who look upon its conquests as a menace to long-established systems of error.

It breaks the opposition, or finds those honest souls who are looking for the hope and salvation which it offers through the merits of the crucified Christ, and

welds them into one body, united and bearing the same banner of truth to a dying world.

One of our sisters, who is a school-teacher in a small village, lost her position on account of the opposition of the priest. We encouraged her to put her trust in the Lord, and not to lose courage. When the time came for the annual appointment of teachers, her name was dropped from the list. She, of course, felt very bad, but we made it a subject of prayer, and before the final day of opening, she was offered another position in another village, this time as director of the school instead of teacher, and this of course meant a raise in salary.

In this new place the priest began denouncing the new teacher as a heretic, and advised all to take their children out of the school. Our sister was again menaced with losing her position, but she prayed, and the children kept coming. The result is that some of the parents are asking about this new religion, and although the place is about a day's journey, we are having an ever-increasing number of interested people who come in here to our church services.

CLARENCE E. MOON.

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PRAYER AND WORK BRING SUCCESS

For the week ending December 8, a colporteur in east Michigan sends in his report of thirty-five and one-half hours' work, with sales totaling \$222.15, and accompanies it with the following experience:

"At one home where I sold \$21.90 worth of books, I had an unusual experience. After the statement had been made that the book was designed to prepare a people to meet God, a bright, honest-looking young lady said, 'If I thought that was true, I would buy a hundred of them, for I want to be good.' I assured her one would suffice, and then sold her a \$9.65 Bible. She also promised to help her mother pay for hers. While I was selling the mother her book, the young lady was smoking a cigarette. I did not say anything about smoking, but gave them a study concerning our belief, and the forgiving spirit of our Saviour. The young lady became really interested, and asked for some of our literature, and for more studies on the Bible.

"Today I sold \$72 worth of books in eight hours. I sold \$22 worth this morning. At noon, while I was going to my car, I overtook a man, and felt impressed to tell him of our work. He advised me to see his wife about it. This afternoon I drove out there, and worked that block, selling eight more books. At one home where I sold two books, I thanked them for the orders, and they said, 'Don't thank us; we are the ones to be thankful.'

"If one prays hard and works hard, I believe that success is bound to come."

Speaking of some who fail in the colporteur work, it is said, "They lack push. They have not those positive traits of character that give men power to do something,—the spirit and energy that kindle enthusiasm." — *Colporteur Evangelist*, pp. 54, 55.

This colporteur evidently possesses these qualifications, and mark the results: A girl smoking a cigarette, with a desire to be good, keenly aroused, pur-

chases a Bible, and a book to guide her in its study; and people, when thanked for their orders, reply, "Don't thank us; we are the ones to be thankful."

What the cause of present truth needs is more of this kind of work and workers.

W. W. EASTMAN.

* * *

WHY I SHOULD BE PRESENT AT THE CHURCH SERVICE

1. I should be present at the church service in order to effect a united church, each member of which is intelligently co-operating with the aims and working in harmony with all plans.

Of all the religious meetings connected with our work, the attendance upon which is our Christian duty as well as privilege, the Sabbath-day preaching service stands out most clearly. There are many meetings connected with a large and fully organized church. There is the Sabbath school, young people's meeting, home missionary meeting, women's meeting, parents' meeting, and prayer meeting. All these are important and necessary. But the church service, more than any other, should enlist the regular attendance of every church member. It is a universal service, excluding none who will come, "for Mine house shall be called a house of prayer for all people." Isa. 56: 7.

This is the one service in which the entire church are gathered together as a united group, to worship and to praise the Lord, and to hear those things that are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. It is the time when important announcements are made, suggestions offered, and sermons preached that make it possible for all members and departments to go forward in steady, united, harmonious progress.

The leaders and members of the various auxiliaries have their individual burdens, but this does not excuse them from attending the church service. Acceptable excuses for nonattendance at this service are very few.

2. I should be present at the church service because God has appointed preaching as a means of instructing His people.

The church service is the one service instituted for the preaching of God's word. The Lord ordains that through the word preached by His chosen instrumentalities, men shall be saved. "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21. This method has always pleased God, for in both Old and New Testaments the Lord chose preachers to be His mouthpiece. Noah was a preacher of righteousness, so was the forerunner of our Lord. Jesus Himself was the model preacher. Our Lord's purpose in training the twelve disciples was to make them preachers. "He ordained twelve, . . . that He might send them forth to preach." Mark 3: 14. The great apostle to the Gentiles stands forth as an eminent preacher, and a trainer of preachers.

Preaching thus being a divine agency to save souls, and the church service being the special appointed time, it behooves all to avail themselves of this means of grace. If we cut ourselves off by absence or irregular attendance, we are in danger of breaking the connection

with heaven, and being left in darkness.

3. I should be present at the church service because the Christian should follow the example of Christ.

It was Jesus' custom to attend the church service. From His early years He attended the synagogue at Nazareth; and after entering upon His ministry, he returned from His baptism, and, "as His custom was, He went into the synagogue on the Sabbath day." Luke 4: 16. The Scriptures clearly state it to be the Christian's duty to "follow His steps." 1 Peter 2: 21. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

4. I should be present at the church service because God commands it; and He exhorts us to be more diligent in our attendance as the end draws near.

Long years ago the Lord commanded that on the Sabbath day of rest we should have a holy service. Lev. 23: 3. The service here mentioned corresponds to our church service, for besides it there were other feasts and holy convocations, but this service is especially stressed and commanded. Not only in early times was this instruction given, but also to us living in the midst of the sophistries and errors of the last days comes the special exhortation, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 24, 25. (See "Steps to Christ," pp. 106, 107; Ps. 100: 4; 84: 1, 2; "Testimonies," Vol. V, p. 298.)

M. G. CONGER.

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DEVELOPMENTS OF THE MESSAGE IN MAURITIUS ISLAND

MAURITIUS ISLAND lies about five hundred miles east of Madagascar. The population is mixed. The prevailing religion is Roman Catholicism. Protestantism is represented by the Church of England, the Church of Scotland, the New Jerusalem Church, and since 1912, by Seventh-day Adventists. The Indians, the predominating race on the island, belong to various sects of Mohammedanism and Brahmanism.

During the two years I have been here I have had the pleasure of baptizing fifty-two persons. Two new chapels have been erected. At the first of the year, I began public lectures in Port Louis. The attendance has been good. Sabbath, Aug. 11, 1923, I had the joy of admitting eight new members into the church at this place. They were baptized in the ocean, in the presence of a large gathering, both friends and strangers. We hope soon to have other baptisms in another part of the island. Our French literature is selling well.

In July, 1922, I had the privilege of visiting the island of Madagascar. I was most interested to see, during my short sojourn, that God and His good angels are at work there. The third angel's message has found its way to the island, and I believe our work should begin there without delay, and that it will soon expand to large proportions.

A few years ago a young man from Mauritius, who was established in Madagascar, came back to his native place and heard the message from one of our

native workers, Brother Michel. When he went back to Madagascar, he corresponded with Brother Badaut. Our French periodical, *Signes des Temps*, and other literature, were sent to him. A native minister, belonging to the French Mission, read our books. He wrote to Brother Badaut, asking to be enlightened. Gradually the truth spread, extending to a few native pastors. Brother Badaut sent their names to us in France, that we might send them our literature.

During the war I had the privilege of corresponding with one of them from France. And when, last year, I went to Madagascar, the pastor received me heartily. I stayed with him two days and spoke the message freely. He is longing to have our brethren come to Madagascar to encourage and strengthen their faith.

Some of the pastors who have accepted the message are attached to large churches, but they preach the truth from the pulpit. A native teacher has translated our book, "Steps to Christ," into his own language. He is wanting the authorization to print and publish this book.

I found many souls longing for the truth in Madagascar. A native pastor said to me, "That is what my people are in need of." In a letter, after my return here, he said: "Be quick in sending two missionaries. Doors are opened wide for them." Is this not a cry from Macedonia?

M. RASPAL.

* * *

THE WONDERS OF GOD'S GRACE

ABOUT thirty-six years ago Elder D. T. Bourdeau pitched his tent in Nîmes, Southern France. I attended the services, and was among the boys who threw stones at the tent. My two sisters were baptized, and were bitterly persecuted by my father and other members of the family, but they held firm to the truth.

Two years later I was struck by lightning, and as a result was very ill four months; and when I was unconscious for forty-eight hours, three doctors in consultation said there was no hope.

My sisters could not be reconciled to my leaving this life in an unconverted condition. They wept and prayed for my recovery. On regaining consciousness, I thought of my condition, and for the first time in my life I prayed to God. I was unable to speak or open my eyes, but I thought that if there was a God and He would restore me to health, I would forever serve Him. Two days after that I was restored to health and strength, God having heard and answered my prayer.

My father was very much prejudiced against the truth, and when he heard of my decision to keep the Sabbath, ordered me out of the home. Father's order was that I should never enter my home again unless I gave up the Sabbath. I left home with a broken heart, and shed many tears. However, six months later I was called to see my father in his last illness. I had only a few words with him before he passed away. He had accepted the truth two weeks before his death. Begging my pardon, he said, "Be thou faithful, and we shall meet, never to part again."

All these years I have waited for the coming of the blessed Lord. I long for that day when we shall meet to part no

more. I have made many mistakes, but the Lord has forgiven all my sins, and I rejoice in the blessed hope of the soon-coming Saviour.

After all these years of service for the Master, I can truly say that my courage is stronger and my hope brighter than ever before, and I have the utmost confidence in the triumph of the message.

L. F. PASSEBOIS.

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PHILIPPINE ISLANDS

BEFORE this little report reaches Review readers, the year 1923 will have closed, and its record, been sealed up. Like all preceding years, it has been made up of varied experiences, yet in them all we can truly say that "all things work together for good to them that love God, to them who are called according to His purpose."

A letter received a few days ago from Brother G. H. Murrin, director of the West Visayan Mission, said, "We shall have passed our goal of one thousand members before the close of 1923." This is a wonderful record for ten years. The work was begun there by Brethren E. M. Adams and F. G. Ashbaugh in 1914. That it requires time and effort to lay a foundation is well illustrated in the history of this field. In the book, "Our Story of Missions," we read from a 1920 report on page 333:

"The Panayan Mission, which includes western Negros, had gathered 159 members at the end of 1919; but the acting director, G. H. Murrin, reported a hundred baptisms in the nine months of 1920, which showed that a good harvest was coming in Panay."

The statement seems prophetic when we stop to realize that before the close of 1923 more than one thousand loyal baptized members are to be found. Dr. A. C. Selmon's medical book has met with a phenomenal sale this year.

From another letter received from Brother Wenceslao, of Cebu, we learn that they are sure of more than one hundred baptisms for 1923. This is as good a showing for that little mission. Be it also said for the encouragement of all, that they are getting hold of some fine people.

While as definite reports are not yet in hand from the Luzon missions, we are assured that their baptisms will equal or exceed those of last year. This will give us between eight hundred and one thousand baptisms for this year, and will throw our membership well over the four thousand mark.

Perhaps we may be pardoned for calling attention to the fact that there are two less foreign families in the field now than in 1918, when the membership was less than twelve hundred. This condition has been brought about by sickness, furloughs, and transfers, and the inability of the Mission Board to find new recruits. If any of you who read this report are interested in missions to the degree that you are willing to offer yourselves for service, send your names today to the General Conference secretary. The work here is ever widening. Mindanao, Leyte, Marinduque, and the Bicol provinces have recently been definitely entered.

Each time a family has gone, it has seemed that the field could stand no more losses; and yet God has helped in a

marked manner, and the work has gone steadily forward by the help and counsel given by our loyal corps of Philippine laborers. Recently, when it became necessary for Brother and Sister R. R. Breitigam to leave, Brother Adams added to his work as editor the care of a field of 2,500 members. Brethren, please join us in praying the Lord of the harvest to send forth laborers, for they are sadly needed.

We are glad to report that the academy is filled to overflowing, with all lines of work advancing in the field. The brethren have been richly blessed the last two years in the erection of chapels. More than half the churches are now meeting in their own buildings.

S. E. JACKSON.

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OTHER DENOMINATIONS USING THE NEWSPAPERS

THE activities of other church organizations in getting publicity through the newspapers and other secular periodicals, should encourage us to renew our energies in giving the message of Christ's coming as much publicity as possible through the press.

The Northern Baptists are conducting an active newspaper campaign among their preachers, who are being reminded of the anxiety of the editors to publish news from them and the possibilities of reaching the multitudes with their message.

A writer in a Baptist denominational paper says: "Editors are giving Northern Baptists generous space in their news columns at the present time. They will give Northern Baptists ten times as much space as at present if they can get ten times as much real news about the denomination."

"This is such a new state of affairs that it is not strange that all Northern Baptists have not yet waked up to its possibilities. It used to be almost impossible to get our news into the daily papers."

"Our Northern Baptist convention at Des Moines, Iowa, afforded a most convincing proof that the papers want Northern Baptist news. A month before the convention opened, the Associated Press wrote, asking us for abstracts of the addresses of all the leading speakers, which were sent out in advance to 1,277 daily newspapers through the country by mail service. During the convention itself, the Associated Press carried four wire stories a day, thus sending our news without cost to us to more than a thousand newspapers throughout the country. No Methodist or other denominational conference has ever received better treatment from the daily papers than this."

The Episcopalians are conducting an ambitious publicity program, the report being circulated that their publicity budget for the fiscal year calls for an outlay of \$152,000.

It is reported that the Catholics are spending a considerable sum for publicity purposes, and the importance of utilizing the press is being taught students for the priesthood in the theological seminaries.

Edgar T. Cutter, spokesman for the Associated Press, told the members of the Chicago Church Federation not long ago that the churches should make more use of the newspapers. "The newspapers would print more church news if the churches would supply it while it is still

news," he said, according to a report in the *Epworth Herald* of November 17. "So many times the church publicity committees wait until the news value of a story is lost before they write or telephone it in. When one bishop was asked for a report of a speech he made, Mr. Cutter said he waited a month and then sent the speech in book form. It could not be used. If it had been sent immediately, 1,277 newspapers, members of the Associated Press, would have had a chance to print it, and some 50,000,000 readers might have read it."

We have much to encourage us in our newspaper activities. The editors will give us the same favors in their columns as they give to other church organizations, if we will but write the information for them.

The press will do much in helping to bring the gospel work to its consummation. W. L. BURGAN.

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HARVEST INGATHERING IN THE SHAN STATES

ON the first of October I joined Brother J. O. Wilson, the field secretary of the Burma Union Mission, and together we started out to tour the Northern Shan States on our annual Harvest Ingathering campaign.

Leaving Kalaw, a pretty little hill station in the Southern Shan States, where rest homes have been erected, that the Burma workers may find relief from the heat and toil of the plains for a few weeks each year, we traveled by train for three days, reaching Lashio, a frontier station near the border of China. Here we found a few government officials, and many Chinese opium dealers. Tons of opium are taken from this district to supply Burma and the other Southern Asia countries. A large percentage of this traffic is illicit, the Chinese traders smuggling the vile stuff down into Burma and elsewhere in order to evade paying the enormous duty that the government imposes.

While calling on the chief government official, he remarked, "If your mission wants to tame wild people, why don't you have a try at the Wahs here in my territory?" We replied that we should be glad to work among them if the mission decided to send us. The Wahs are a terribly fierce head-hunting tribe. No government official has ever yet been able to set foot in their territory.

From Lashio we made our way to Nanyao, thence to Hsipaw State. This state is ruled by Saw Hke, the most powerful of all the Shan chiefs. He received us in his throne-room, where stood a throne of gold and a couch of state thickly laid with gold and studded with priceless gems. After introducing ourselves, we were offered cigars, and that led to a talk on our health principles and vegetarianism. The ruler was especially surprised to learn of the nonflesh diet. Although known to be a strong Buddhist, and as such naturally opposed to the influx of Christianity into his country, before we had finished telling him about the kind of Christianity we practised, he said, "If you will come and open up a work on those principles among my people, I will guarantee to take the sole responsibility of financing it." He then subscribed liberally for our work at Hsi Hseng, in the Southern Shan States.

Although at the time of writing our

tour is not ended, we have secured, largely among Shans, Chinese, and Burmese, about 1,300 rupees (over \$400), and have brought our work and message to the notice of many who had never before heard of us. H. A. SKINNER.

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GRAPES FROM CANAAN

IT is a goodly land, flowing with milk and honey. I am talking about China, and the business of circulating the Chinese *Signs of the Times*. The circulation of this magazine has now passed the forty thousand mark. This is greater than the circulation of any other magazine in China, either religious or secular, and there are but few daily newspapers whose circulation is greater.

Forty thousand may not seem so large for a great land like China, but we must remember that there are two States in the Union which have a combined population greater than the entire reading public of China. Another thing we should remember is that almost all this circulation is made up of single paid subscriptions. We have but a few small club orders, the papers being used for free distribution or mailing. The circulation managers of our papers in the homeland will be interested in these figures, as compared with those of their own publications.

Poor, famine-stricken, war-torn, bandit-ridden Honan, a province in which it would seem there could be no money left with which to buy anything but the barest necessities, has been rolling in subscriptions by the thousand. Almost every other business in China has been going from bad to worse, but the circulation of the *Signs* grows. There is no way to explain this except that God wants it this way, and He has means of accomplishing His will. With His help "we are well able to overcome" all difficulties that face His work. H. O. SWARTOUT, *Editor*.

* * *

THE NEED AND EFFECTIVENESS OF PERSONAL EFFORT

THERE is great need today of more personal effort in soul-winning. There are thousands of people who never attend religious meetings, and cannot be reached unless the gospel message is carried to them by individual effort.

Some have lost their Christian experience, and wandered away, lost in the activities of a busy world, while others have never known the way of life. Both classes often respond quickly to earnest personal effort.

The following experience, related by Brother C. N. Young, of Colorado, is of interest, and will serve to illustrate the influence and effectiveness of personal effort. He says:

"Just the other day Brother Durr and I were out canvassing, and our experience shows how necessary it is to have personal talks with the people. After being shown the book 'Our Day,' and hearing about the soon coming of the Saviour, one lady remarked, 'I have heard those things all my life. My mother is an Adventist. I can't see that the end is any nearer than it was when I first heard about it.' She ridiculed the very idea that the signs show the end is near.

"Brother Durr read 2 Peter 3:4, and we talked to her about how the people re-

jected the warning Noah gave in regard to the earth's being destroyed by water, reminding her of the fact that 'the flood came.' We suggested that a study of the book 'Our Day' would convince her that most of the events showing that the end is near, have already been fulfilled, and she would only have to read to be convinced of the soon coming of our Saviour, and the end of this present wicked world. We asked if she would like to study the subject again, and see for herself just where we are living in the stream of time. With tears in her eyes she ordered the book, bought a 'Steps to Christ,' and asked that, if possible, we would locate a dear Seventh-day Adventist friend from whom she had not heard for several years. Through the kindness of Professor Page, we were able to give her the desired information."

The following, from "Gospel Workers," page 518, is to the point:

"The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. . . 'You left your friends and comfortable home, and came to teach me how to find Jesus.'"

W. W. EASTMAN.

* * *

OUR BOOKS AND PAPERS IN ECUADOR

RECENT mail has brought encouraging reports from Ecuador regarding the success which the workers in that republic are having with our literature.

J. R. Arturo, a young man who has been qualifying for dentistry, has become convinced of the truth, and is deeply interested in this message. He has been canvassing the city of Quito with our Spanish "Heralds of the Morning." Under date of October 14, Elder H. D. Isaac writes regarding his work as follows:

"His first three hours' work gave him fifteen orders. Up to the present time he has put in seven days of real work, and has nearly seventy-five orders. One day he received eighteen orders—over fifty dollars (gold)."

Brother J. R. McWilliams, who was working in Guayaquil, writes as follows:

"I am glad to say that at the end of this month we shall have deliveries that will run up to two thousand sucres or more. We are working Guayaquil with 'Patriarchs and Prophets' and 'The Great Controversy.' I do not think the town could be in a better condition to receive the message. Today the Lord gave me, alone, twenty-four orders for 'The Great Controversy.' Yet I thought it would be hard before I started."

Concerning Mr. Arturo's work with *El Atalaya*, Elder Isaac writes:

"He went to Congress Hall, and just as the representatives and senators were being seated, he distributed the temperance number of *El Atalaya*. As a result, many signed the pledge. When the hour came for congress to open, there were more senators reading *El Atalaya* than paying attention to the business going on. In a few days the same thing was repeated with the Harvest Ingathering number,—extras that we had on hand.

"Mr. Arturo is an active member of a small antialcoholic league here in Quito, and wherever he goes he speaks enthusiastically of *El Atalaya*. He passed out copies to the members of this league, and

they all signed the pledge and sent their names to Buenos Aires.

"He has carried copies of *El Atalaya* to the different daily papers here, and had them write an appreciation of it. *El Comercio*, the most conservative paper in Ecuador, has been publishing articles from *El Atalaya* and sending them broadcast."

A new day is dawning for Ecuador. The doors are opening for the message of truth. Let us remember to pray for our workers, that they may have wisdom and grace to meet the providences of God which are opening before them.

H. U. STEVENS.

* * *

HEALING POWER OF GOD IN THE COLPORTEUR WORK

I WISH to glorify the Saviour for His great goodness to me, in giving me faith to lay hold on His healing power. I feel that I am a living monument to His faithfulness in keeping the promise given in James 5: 14, "The prayer of faith shall save the sick, and the Lord shall raise him up."

Last year, up to the month of May, I was unable to be about except in a wheel chair. I moved out in faith on God's word, and went to northern California. Since then I have been able to spread the printed page, have had success in my labors, and have been sustained day by day with the needed strength.

I also am thankful for the prayers of the brethren and sisters in my behalf. They have not been in vain, but have strengthened me. My dear fellow pilgrims, have more faith. Soon the conflict will end, the last soul will be warned, and then the Master will come for His own.

WALTER HARPER.

* * *

GLEANINGS FROM THE FIELD

MR. AND MRS. NOYES LORENTZ, who have been working in the Harvest Ingathering campaign in Montana, report the following experience: "If there is one fact that has impressed itself upon us more than another in this work, it surely is the value of the name, 'Seventh-day Adventist.' It is a God-given name—a sermon in itself. One incident illustrating this occurred when we called at a bank one noon, unannounced, unacquainted. Briefly the need was outlined. The cashier hesitated, then I said, 'This is under the direction of the Seventh-day Adventists.' Without a word he turned, and wrote out a check for a very liberal sum." For the time they worked Brother and Sister Lorentz averaged more than \$24 a day.

SINCE the work was first started in Cebu, Philippine Islands, it has increased rapidly. At the close of 1916, two years after the opening up of the work there, the total membership was twenty-seven. Now the total membership stands at 235. A general meeting was held at Cebu the last of August, 1923. The experience of one of the sisters in attendance is told in the *Asiatic Division Outlook*, as follows:

"This sister's field was spared from the locusts in answer to prayer. Some time ago the locusts were sweeping over the district where her farm is situated, and were destroying everything as they ad-

vanced. Her farm lay directly in their track, and she had sown much seed, and had the promise of a good yield, as harvest time was approaching. Now, when the crops were threatened with utter destruction, she prayed God to spare her this loss, and she reminded Him of her efforts to pay a faithful tithe. The locusts came on, sweeping everything clean, right up to the borders of her property; then they divided and passed by, closing in again just beyond her borders, taking everything as they went. Her place stood out in that district, unscathed, as a memorial of God's willingness to hear and answer the prayers of His obedient children."

A NEW chapel has been opened in Bangkok, Siam, for the Hakkas. Previously this had been a Chinese chapel, and when taken over by the Seventh-day Adventists, all the equipment, including benches, Bibles, song books, pictures, tables, etc., came with the chapel. The workers of another mission had tried to get this chapel, but the man in charge had refused it to them, saying that he wanted the Adventists to have it, for they were teaching what was right, and he expected some day to become one of them.

EVEN those in need give willingly for the foreign mission work. One woman who earned her living by taking in washing, when told the story of missions and the way the gospel message was going, brought out \$1. She did not belong to any church, and the one soliciting her arranged for a Bible worker to call and take her to our meetings. Today she is selling our message-filled literature, and making a much better living than at the washtub.

ELDER CHARLES THOMPSON, president of the Minnesota Conference, recently baptized eleven persons at Mankato, following a series of meetings held with the church. Several more are to be baptized at a later meeting.

Appointments and Notices

SOUTHERN UNION CONFERENCE

The first meeting of the quadrennial session of the Southern Union Conference of Seventh-day Adventists will be held in the chapel of the Southern Publishing Association at Nashville, Tenn., Feb. 13, 1924, at 9 a. m. Officers will be elected for the ensuing term, and all other business relative to the Conference will be transacted at this time.

Each local conference is entitled to one delegate for the organization and an additional delegate for each one hundred members or fraction thereof.

G. W. Wells, Pres.
F. L. Harrison, Sec.

* * *

SOUTHERN UNION CONFERENCE ASSOCIATION

The first meeting of the seventh regular session of the Southern Union Conference Association of Seventh-day Adventists is called to meet in the chapel of the Southern Publishing Association, Nashville, Tenn., Monday, Feb. 13, 1924, at 10 a. m., for the purpose of electing officers for the ensuing term, and the transaction of such other business as is deemed advisable by said Association.

The delegates of the Southern Union Conference, unincorporated, are the delegates of this Association.

G. W. Wells, Pres.
F. L. Harrison, Sec.

ATLANTIC UNION CONFERENCE

The second quadrennial session of the Atlantic Union Conference will convene in the city of Springfield, Mass., in the Municipal Auditorium, Monday, Jan. 21, 1924, at 10 a. m., closing Sunday evening, January 28. At this time officers will be elected for the coming quadrennial term, and all necessary business transacted.

Each night services for the public will be held, beginning Sunday night, January 20, and prior to the next morning session, other meetings may be appointed.

E. K. Slade, Pres.
C. L. Kilgore, Sec.

* * *

ATLANTIC UNION CONFERENCE ASSOCIATION

The first meeting of the next biennial meeting of the Atlantic Union Conference Association will be held in the Municipal Auditorium, Springfield, Mass., Monday, Jan. 21, 1924, at 11 a. m. All constituency members should be present.

At this session seven members must be elected to take the place of those whose terms expire, a board of seven trustees selected for the coming biennial term, and other necessary business transacted.

E. K. Slade, Pres.
C. L. Kilgore, Sec.

* * *

COLUMBIA UNION CONFERENCE

Notice is hereby given that the second quadrennial session of the Columbia Union Conference of Seventh-day Adventists will be held at Takoma Park, Md., Jan. 31, to Feb. 7, 1924. The first meeting will be called January 31 at 9 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

F. H. Robbins, Pres.
E. J. Stipeck, Sec.

* * *

COLUMBIA UNION CONFERENCE ASSOCIATION

Notice is hereby given that the second quadrennial session of the Columbia Union Conference Association of Seventh-day Adventists of Washington, D. C., will be held at Takoma Park, Md., Feb. 1, 1924, at 10:30 a. m., at which time trustees will be elected for the ensuing quadrennial period, and such other business as may properly come before the meeting will be transacted.

F. H. Robbins, Pres.
E. J. Stipeck, Sec.

* * *

PUBLICATIONS WANTED

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, National Park, Ark. Copies of *Signs of the Times*, *Present Truth*, *Youth's Instructor*, *Watchman*, and *Life and Health*.

Miss Ethel M. Edmed, Box 66, Port-of-Spain, Trinidad, British West Indies. Continuous supply of *Youth's Instructor* and *Little Friend*.

J. C. Pettay, 112 Tower St., Kingston, Jamaica, British West Indies. Supply of *Instructor*, *Review and Herald*, and *Sabbath School Worker*.

L. N. Nivison, 717 Oak St., Three Rivers, Mich.

* * *

REQUESTS FOR PRAYERS

A sister in Ohio earnestly requests prayer that she may be healed so that she may be able to work in the Master's cause.

A sister in Kansas requests prayer that she may be able to locate her boy, and hear from him once again.

From Missouri comes a request from a sister for prayer that she may be healed and be victorious over sin.

An aged sister in Arizona who has helped much in the cause of God, is now threatened with total blindness, and desires the prayers of all in her behalf.

OBITUARIES

Pendergraft.—Verna Marie Pendergraft was born near Phoenix, Ariz., Nov. 26, 1922; and died at the same place Nov. 24, 1923. Father, mother, and two sisters mourn their loss.
Emil R. Lauda.

Brown.—Mrs. Delbert Brown was born in Kingston, Ontario, Canada, Jan. 7, 1845; and died in Albany, Oreg., Dec. 5, 1923. She is survived by her husband, one brother, and five sisters.
F. H. Conway.

Brown.—J. W. Brown was born in Bland County, Virginia, Sept. 22, 1861; and died near Edgeley, N. Dak., Dec. 7, 1923. He accepted the present truth under the labors of Elder R. T. Nash.
A. A. Dirksen.

Hammel.—Edward Hammel was born May 7, 1855; and died Oct. 28, 1923. He leaves to mourn his death, his wife and two children. He was a member of the Moon Seventh-day Adventist church.
I. J. Woodman.

Matlack.—Ellen Elizabeth Matlack was born April 16, 1850; and died Sept. 6, 1923. In 1871 she came to California. Twenty years ago she accepted present truth, and remained faithful to the end.
R. A. Higgins.

Carpenter.—Salley Carpenter, was born in New York State in 1834; and died in Columbus, Ohio, Dec. 16, 1923. She was married to Stephen Carpenter, who preceded her in death. One son and one daughter are left to mourn. Sister Carpenter was for forty years a faithful member of the Seventh-day Adventist church.
Charles F. Ulrich.

Zoerb.—Mary Magdaline Forkel Zoerb was born in Hamburg, Germany, Aug. 3, 1847; and died in Carter Camp, Pa., Oct. 26, 1923. In 1871 she was married to Henry Zoerb. To this union ten children were born, eight of whom survive, together with her husband and father. Thirty years ago Sister Zoerb accepted the truth.
Fred Shaw.

Bresee.—Eugene William Bresee was born in Abercorn, Quebec, Canada, March 30, 1865; and fell asleep in Jesus in Madison, S. Dak., Dec. 10, 1923. He located near Madison in 1885, and three years later was united in marriage with Minnie Metz, to which union five children were born. His wife died in 1911, and in 1913 he married Miss Florence Miller. One son was born to them. Brother Bresee accepted the truth thirteen years ago. Two of his sons are now ministers of the gospel. His faithful companion, four sons, and one daughter survive him.
S. A. Ruskjer.

Tay.—Hannah S. Tay was born in Woburn, Mass., Sept. 8, 1844; and died in South Lancaster, Mass., Nov. 21, 1923, after a long illness.

On June 21, 1866, she was united in marriage with John I. Tay. Together they embraced the truth at the first tent-meeting held at Oakland, Calif. Brother Tay was the first missionary to Pitcairn Island. He returned home, but after the ship "Pitcairn" was built, he, with Mrs. Tay, was among the first missionaries who went on the ship to Pitcairn Island. After remaining a few weeks, they were sent to the Fiji Islands, where Brother Tay died in six months, leaving Sister Tay alone on the island until Brother McCoy arrived to take her to Australia. Here she spent the winter with Sister E. G. White. She then returned to the States, where she made her home in Woburn and Lancaster.

She leaves to mourn their loss four sisters, besides her twin sister, Mrs. King, with whom she has lived the last ten years, two brothers, and several nieces and nephews.

Although quiet and unassuming, she was ever watchful of the comfort of others, and ready to lend a helping hand to those in need. Truly it can be said of her, "She hath done what she could." The funeral service was held in the Seventh-day Adventist church, South Lancaster, Mass.

P. F. Bicknell.

Life and Health for February

NOW READY

LIFE AND HEALTH grows more popular every month, if the increasing subscription list is any indication. One year ago the single subscription list was less than 2,500. Now it stands at more than 23,000. There is a good reason. LIFE AND HEALTH helps its readers. It publishes the health reform message of Seventh-day Adventists, which was given to help the people of the world to get ready for the coming of Christ.

The titles of some of the articles in the February issue are:

The Violation of Physical Law, *Mrs. E. G. White.*
Danger Signals, *W. A. Ruble, M. D.*
Help for the Diabetic, *D. H. Kress, M. D.*
Pellagra and Protein, *G. H. Heald, M. D.*
Diet in Winter, *Belle Wood-Comstock, M. D.*

This issue will help you to dodge disease dangers.

There are two ways you can help further the influence of LIFE AND HEALTH:

1. Subscribe for yourself and your friends. The subscription price is 75 cents a year; but where three or more subscriptions are sent in by the same person, they will be accepted at 50 cents each.

2. Buy a quantity to sell. Selling price is 10 cents a copy. Those who buy ten or more, secure them for 4 cents each. One representative has ordered 1,400 copies of this number. Those handling LIFE AND HEALTH find a ready sale for it, and make a good profit for themselves.

Place all orders with your conference tract society office, and do it without delay.

LIFE AND HEALTH

TAKOMA PARK,

WASHINGTON, D. C.



WASHINGTON, D. C., JANUARY 17, 1924

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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.

A BUSY FIELD SECRETARY

THE Southern California Conference has a busy field secretary, Elder G. W. Reaser, who has been doing a great work in the Harvest Ingathering. On Dec. 23, 1923, it was reported that Elder Reaser "had thus far turned in to the Harvest Ingathering work, to the credit of the Southern California Conference, the sum of \$4,138.65, and had definite prospect of \$300 more." A week later, December 28, Elder Reaser wrote: "Yesterday morning I telephoned V. H. Lucas (the conference home missionary secretary) that I had some money in mind which we could get if we went after it. So we went together, and secured \$500 from one person. As soon as this transaction was completed and we had returned to the conference office, I telephoned to another party, and secured an additional \$300, making a total for yesterday of \$800. To date I have secured through personal effort the sum of \$4,365 for the Harvest Ingathering fund, and in association with others, \$572.05. We may not be able to pull our conference over the top this year, but the conference total will doubtless be considerably increased before the time limit expires for gathering this year's Harvest Ingathering money." J. A. STEVENS.

* *

RELIEF APPEAL FOR EUROPE AND JAPAN

THE accompanying list, issued by the treasurer of the General Conference, will indicate to the readers of the REVIEW that there is a very sympathetic response on the part of our membership to the appeal in behalf of Europe and Japan.

The condition of uncertainty in Europe continues, and in the grip of winter the poor people are finding themselves in a pitiful state. People of good standing have been forced to assume the rôle of beggars, for their need is so desperate that they have had to face the shame of making themselves the object of pity. Writing of this condition, Elder W. K. Ising says:

"Standing in front of the imperial castle, waiting for a car, now operating on some lines only at rather long intervals, we heard the sound of music, somewhat unusual in

the streets of Berlin. Turning round, we found a well-dressed gentleman, evidently a professor, teacher, or minister, singing gospel tunes as he accompanied himself on his portable organ, and asking for contributions from the passers-by.

"Hardly had we recovered from this sight when a lady of the better class, with careworn face, yet with dignified steps, came begging alms. And while still waiting for our car, another lady stopped at a little distance, hesitated for a moment as if wrestling with her feelings, and then suddenly came forward with an effort and asked for a trifle, 'Eine Kleinigkeit' (a pittance), as she put it, adding with tears: 'This is the first effort in my life. I have been trying to put it off all the time, but I can do it no longer. Conditions have become so hopeless with us that I must now go to the street and implore public charity.'"

Conditions such as this of course are seriously affecting our own people. Speaking of the destitution of our own brethren, Brother Ising continues:

"Our brethren are sharing the same privations and co-operating in relieving the suffering within their own ranks and among their neighbors. Large receptacles are placed in the churches to receive the gifts of food, clothing, shoes, and whatever can possibly be spared, though it means great sacrifice to themselves. Even months ago, when attending conferences in central Germany, it was revealed in the business sessions that many of our own brethren did not have an extra suit of clothing or a second pair of shoes. Speaking for these, one brother said that he was now wearing the suit in which he was married twenty years ago.

"And yet they are most liberal in their donations when compared with their meager earnings. In an effort to give something that would keep its value, one brother, a business man, pledged his motor cycle and side car, which was available for sale any time it was needed.

"Our treasurers are busy day and night handling the funds and turning them into account immediately they are received, although it must be rather discouraging when they see, as was the case during the Harvest Ingathering campaign for missions, that the rag-and-bone man actually paid more for a pile of paper money than its nominal worth. 'It takes good nerves,' they write, 'to hold out in this mad fight with figures, with all the misery about us, but we are confident that the Lord will make sure His promises that He will keep His children in times of famine, and that bread and water shall be given them.' Ps. 33: 19; Isa. 33: 16.

"As a sister commented on the text in Deuteronomy 29: 5 in the children's Sabbath school lesson, in connection with the journeys of the children of Israel in the wilderness, that their 'clothes are not waxen old,' nor their shoes, a little boy exclaimed in great delight, as though he had made a momentous discovery, 'Dear me, Aunt Frieda, wouldn't that be a fine thing for our poor German brethren now in their distress!' And surely, the Lord is working miracles even today, as the history of His children in these times will reveal."

These words speak eloquently, and I am sure the result will be a quickly growing list of subscriptions to our brethren in their need. Kindly send donations addressed to the Treasurer of the General Conference, Takoma Park, D. C.

CECIL K. MEYERS.

* *

EUROPEAN AND JAPANESE RELIEF

Previously reported	\$751.65
Pacific Press Pub. Assn. employees, Mountain View	155.00
Mrs. M. C. Chaney	9.00
A. P. Schwartz	20.00
Mrs. Sophie Hansen	20.00
Louise Zueger	10.00
Helen Schoenauer	5.00
Mrs. Schoenauer	5.00
J. W. Rogers	5.00
Minnie B. Rogers	5.00
Wm. Ostrander and wife	20.00
A. P. Anderson	10.00
Mrs. H. E. Robinson	5.00
C. W. Alden and wife	10.00

T. J. Sutherland	\$10.00
G. W. Chase and wife	25.00
"In His Name"	45.00
H. E. Shelstad	24.00
Minnie O. Hart	50.00
Mrs. Ellen S. Gardner	25.00
C. N. Sanders and wife	25.00
Chris. Gerne	50.00
J. Rasmussen	25.00
Mrs. P. P. Harris	5.00
Mrs. Ella Mitchell	10.00
Mary and Gustav Schulz	25.00
H. T. Elliott	10.00
Dr. C. E. Hutchins and wife	50.00
D. E. Gustin and wife	20.00
H. L. Hahn	10.00
Mrs. B. S. Hibben	10.00
Mrs. Julia Graf	1.00
Mrs. Julia Bernard	1.00
Jean Philipps	5.00
Anna Hibben	5.00
Dr. A. P. Palmquist	15.00
E. E. Miles and wife	500.00
Chas. and Carrie Robie	50.00
W. W. Hunt and wife	10.00
H. O. Evans	15.00
No name	2.00
I. E. Emerson	10.00
W. F. Mayers	10.00
A. A. Larson	20.00
H. L. Halversen	30.00
Lucy G. Carr	8.00
C. L. Kendall and wife	25.00
Mrs. Frederick Strebe	10.00
Wirt Shumaker	15.00
N. D. Anderson	5.00
Mrs. Elda Lull	10.00
P. A. Suffcoo	5.00
Chas. Shreves and wife	20.53
B. H. Phillips and wife	10.00
J. W. Doering	5.00
Mrs. Fred Cole	5.00
Henry Sturm	5.00
Mrs. Alice McCrillis	.50
Mr. Webber	2.00
Ferdinand Passer	25.00
Walter Jennings and wife	2.00
John Trummer	1.00
A. F. French	25.00
Mrs. Mary E. Bliss	1.00
Mrs. Grum	1.00
Mrs. C. Jacobson	1.00
Dr. H. W. Crane	25.00
B. D. Robison and wife	25.00
A. T. Rudolph	5.00
R. C. Wirth and wife	230.00
E. M. Kirby	20.00
Albert Weeks	5.00
A sister in the faith	25.00
Emma H. Woolsey	5.00
Hattie House	5.00
H. S. House	5.00
Mrs. K. S. Diamond	6.00
Edward Finck	5.00
H. C. Miller	10.00
N. H. Keizer	10.00
W. D. Dortch	25.00
Gertrude Perry	10.00
Wm. Rogers	2.00
Mrs. L. G. Moore	5.00
Mrs. J. G. Schwandt	10.00
Dr. S. Jespersen	30.00
A friend	2.00
Mrs. Julia M. Conklin	2.50
Mrs. C. C. Phillips	2.50
Rosa N. Kozel	5.00
Helen L. Payne	5.00
Dr. Don Duffie and wife	25.00
Mrs. P. A. Sorenson	2.00
K. G. Risetter and wife	5.00
"30 West Street"	16.00
John H. Schroder	15.00
W. H. Harbolt	5.00
E. P. Hawkins	100.00
E. H. Little	25.00
S. H. Gross	2.00
H. A. Holmann	15.00
A sister	5.00
Mrs. E. Umlandt	10.00
Abraham DeBack	10.00
Urias Morton	2.00
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Mrs. C. Zickert	3.00
Mrs. F. Kroeplin	1.00
Ben F. Johnson	6.00

Total \$3,243.81