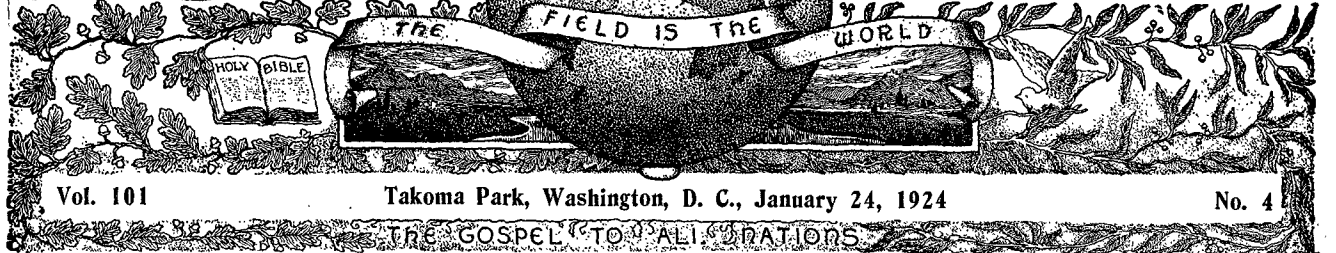


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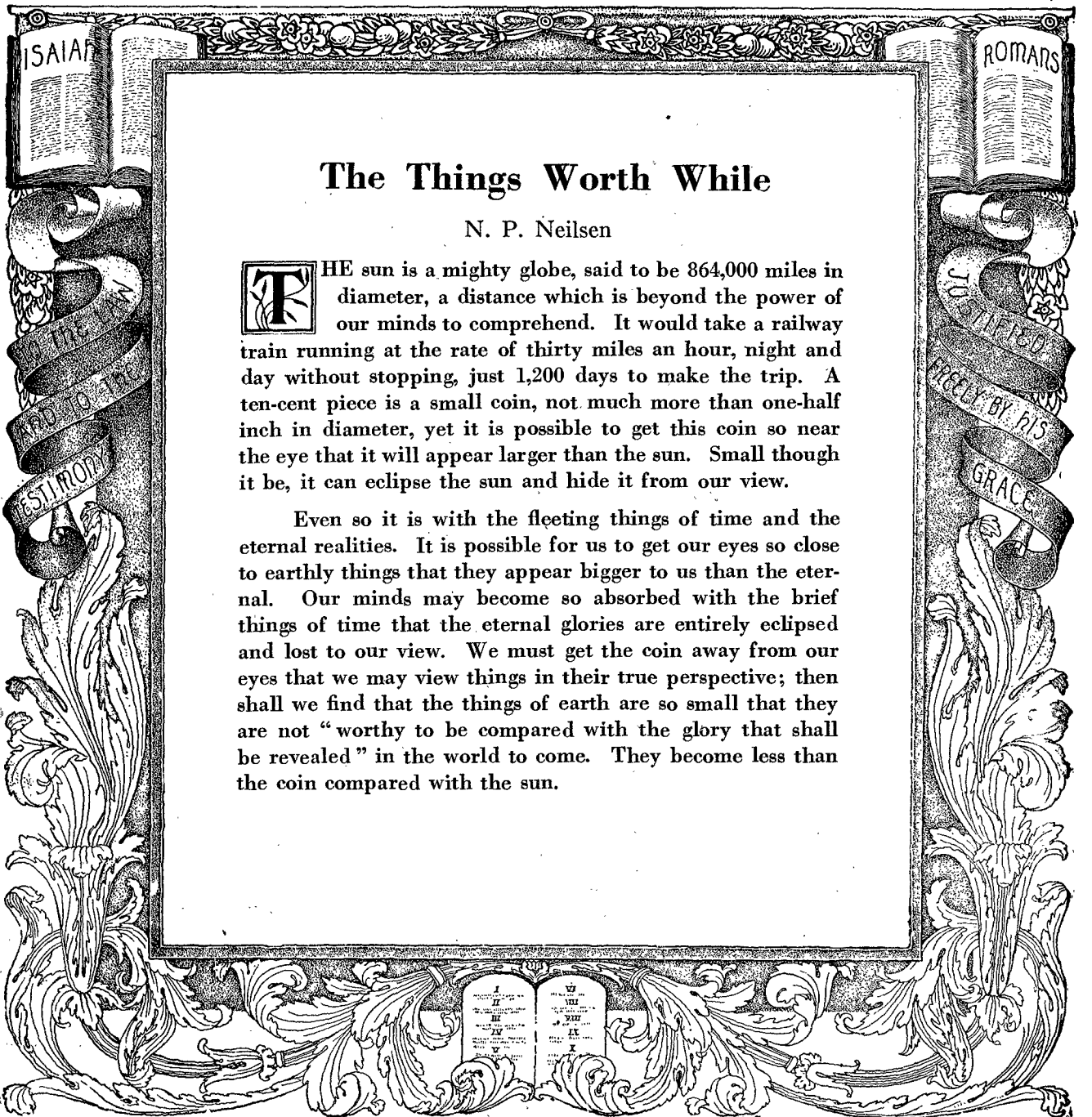
No. 4

The Things Worth While

N. P. Neilsen

THE sun is a mighty globe, said to be 864,000 miles in diameter, a distance which is beyond the power of our minds to comprehend. It would take a railway train running at the rate of thirty miles an hour, night and day without stopping, just 1,200 days to make the trip. A ten-cent piece is a small coin, not much more than one-half inch in diameter, yet it is possible to get this coin so near the eye that it will appear larger than the sun. Small though it be, it can eclipse the sun and hide it from our view.

Even so it is with the fleeting things of time and the eternal realities. It is possible for us to get our eyes so close to earthly things that they appear bigger to us than the eternal. Our minds may become so absorbed with the brief things of time that the eternal glories are entirely eclipsed and lost to our view. We must get the coin away from our eyes that we may view things in their true perspective; then shall we find that the things of earth are so small that they are not "worthy to be compared with the glory that shall be revealed" in the world to come. They become less than the coin compared with the sun.



German Misery

W. K. ISING

AFTER spending some time in the Balkans, and then traveling through Poland into Germany, one has the feeling of being suddenly thrust into a state of distress and uncertainty such as seemed impossible but a few months ago, when I attended some of our annual conferences.

The situation has completely changed. The financial and economic catastrophe seems complete. The demoralizing influence is evident on every hand. To an

the fall of his ministry, Chancellor Stresemann summed up the general situation in these words: "I must express myself to you with all candor: The situation of our foreign politics seems slightly improved in certain respects. Conditions in our own country, however, are desperate. I can hold out no prospects for an improvement of this desperate situation within any conceivable length of time."

Most striking to the visitor is the con-

amounting to \$1.50. This really represents my earning for the whole week. The rest may be worth nothing by tomorrow. So you can judge for yourself whether we are not all in the same boat. And, mind you, I am a privy councillor of the highest rank, with long service abroad and classified in No. 13, which is our highest wage scale."

Then reaching into his pocket, he showed me the money he had received a week ago. "This," he continued, "is worth practically nothing today. The paper mark has depreciated so fast that I can do absolutely nothing with it now."

Fortunately for him, he was not entirely dependent on his wages.

It is difficult to buy, even if you have money. Staple foods, such as potatoes, flour, sugar, and fat, are issued in small quantities only, and often by dealers who have had good fortune in purchasing some stock. It is not uncommon to find long lines of people in front of a shop hours before it opens. If there is anything for sale, women will keep the secret to themselves. If you meet some people standing in file, and inquire of them, "What do they sell there?" you will invariably get the answer, "We don't know." But the good housewife is not easily turned away, for she justly reasons that there must be something there, otherwise the crowd would not stand waiting; and so she gets in line, often to be disappointed to find that the little stock has been sold out by the time her turn comes.

But people cannot invest all their earnings in goods; they must keep some ready cash for current bills, such as taxes, water, gas, elec-

(Concluded on page 21)



Main Thoroughfare and Cathedral of the Medieval City of Spire, Famous in Reformation Times for the Protest of the Princes

Protestantism, as well as the life of the German nation and the civilization of Europe, is threatened by the terrible conditions in Germany.

alarming degree it is gaining its way into the fiber even of those classes that have been the backbone of orderly government and a strong moral factor in the community of European nations.

Upon becoming acquainted by personal observation with the actual conditions and the misery that are gripping the masses today, one is surprised to find even such a measure of public security and order as exist in face of the disintegrating forces that are at work. If these were allowed full sway, they would soon bring about chaos and hopeless destruction, from which, it would seem, there could be no recovery.

It speaks well for those in authority that they have succeeded in averting this calamity, but it is doubtful how long the destructive forces can be held in abeyance. They are pathological symptoms of confused minds, and it would be well for the world to seek for the remedy that may prove helpful in the eleventh hour.

Through long suffering, the masses have become apathetic to political questions. What they want is bread to fill their empty stomachs, and they care little how or by whom they get it. Trained in the art of bearing privations, they bear their lot with admirable fortitude.

Speaking in the Reichstag just before

fused state of the currency and the enormous prices paid for the necessities of life. Foreigners no longer have an inducement to come to Germany for bargains. Even the railroad fares have been raised to the gold mark standard.

Here are some of the prices paid November 13: A four-pound loaf of black bread was 150,000,000 marks. A day later, with the rumors of another crisis, there was a rush on the bakeries early in the morning when even 430,000,000,000 marks were paid for the hot loaves coming direct from the oven. One pound of butter was one German billion (one trillion, U. S. money) officially, but you could count yourself lucky in securing it at double that amount and more. One quart of milk cost 55 milliards (a milliard is one billion U. S. money); a daily paper of four small pages, 50 to 70 milliards.

While in conversation with a high official on the misery in Germany, I suggested, "You government officials are certainly well off, from what I hear, and have little to suffer as compared to the mass of the people."

He showed me his credit note lying on his desk, just received from the treasury, saying, "Here are my wages for the last week. It is just five billions, including one billion only in stable bonds,

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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"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 24, 1924

No. 4

To the Mission Fields in 1923

It is a pleasure to pass on to our believers another year's list of workers who have responded to calls to other lands. At the close of 1922 the mission fields had just had word of a cut in their 1923 appropriations. For a time it seemed as if only a very few missionaries could go forward during 1923. But through sacrifice our people rallied to the situation, and the flow of mission offerings was increased. As a result the workers have been going out in a steady stream during the year just ended.

Not counting children, 158 workers are in the list for the year. Of this number 48 are returning after having had furloughs in the homelands; but 110 are going forward for the first time. Thus the number of light-bearers in far-away fields is constantly being increased. Surely it is cheering to see the advance lines steadily moving forward.

Eagerly we watch the progress of the messengers of this movement as they go on and on toward the very ends of the earth. They have gone to many lands. No longer do these faithful missionaries go out from one country, but from many lands does the light emanate today. Australia takes an honored second place with the countries sending out their workers. There is a spirit of every country helping every other country. This sort of unselfish service and sacrifice on the part of God's people must soon send the light gleaming to the darkest parts of the earth.

Here is the list:

January

Mr. and Mrs. John Worden, of California, to Chile, South America.
Dr. and Mrs. D. E. Davenport and family, to China (returning).
Mr. and Mrs. Melvin Manson and family, to Malaysia (returning).
Mr. and Mrs. F. G. Clifford, of England, to South Africa.
Mr. and Mrs. Gerald Peacock, from Australia to Papua.
Mr. and Mrs. Harold Bass, of British Columbia, to Chosen.

February

Mr. and Mrs. M. V. Tucker, of Takoma Park, to Brazil, South America.
Mr. and Mrs. Harold B. Fisher and son Kenneth, of Takoma Park, to Brazil, South America.
Elder and Mrs. O. B. Kuhn and family, to China (returning).

March

Mr. and Mrs. M. D. Howard, of Takoma Park, to Haiti, West Indies.
Elder W. R. Pohle, of Takoma Park, to Panama.
Elder and Mrs. A. G. Stewart and daughter, from Australia to Fiji.
G. McLaren, from Australia to Fiji (returning).
F. Jesson, from Australia to India.
Mr. and Mrs. R. H. Tutty, from Australia to the Solomon Islands (returning).
Mrs. D. Gray, from Australia to the Solomon Islands (returning).
E. O. Grusansky, from Australia to the Solomon Islands.

Elder and Mrs. M. C. Warren and family, to China (returning).

Elder and Mrs. I. C. Schmidt and family, to Malaysia (returning).

April

Elder and Mrs. R. R. Figuhr and family, of Oregon, to the Philippines.

Mr. and Mrs. N. D. Smith and family, from Australia to the New Hebrides.

May

Mrs. C. C. Crisler and daughter, to China (returning).

Elder and Mrs. J. G. Gjording and son, to China (returning).

Mr. and Mrs. Eugene Woesner, of California, to the Philippines.

Elder and Mrs. E. P. Mansell and family, of New Jersey, to Brazil, South America.

Mr. and Mrs. Guy C. Wynn and family, of Carolina, to Brazil, South America.

Mr. and Mrs. O. O. Bredenkamp, from Cape Town, South Africa, to Southwest Africa.

June

Mr. and Mrs. Melvin Oss, of Nebraska, to India.

Mrs. W. R. Pohle and two sons, of Takoma Park, to Panama.

Mr. and Mrs. F. M. Robinson, of Takoma Park, to South Africa.

Elder and Mrs. H. S. Prenier and family, of Takoma Park, to Porto Rico.

Elder and Mrs. C. H. Parker, from Australia to the New Hebrides (returning).

Mr. and Mrs. A. R. Barrett, from Australia to the Solomon Islands.

Mr. and Mrs. O. H. Maxson, to Argentina, South America (returning).

Elder and Mrs. E. C. Widgery, of Florida, to the Bahama Islands.

July

Miss Ida Thomason, of California, to South Africa.

Mrs. C. P. Martin and two children, to Guatemala (returning).

Mr. and Mrs. Albert Munson and family, to Malaysia (returning).

Mr. and Mrs. Lyle C. Wilcox, of Idaho, to China.

Elder and Mrs. N. P. Neilsen and family, of Takoma Park, to Brazil, South America.

Mr. Fernando Martinez, of Takoma Park, to Chile, South America.

August

Elder and Mrs. P. F. Richard and family, of Ohio, to France.

Mr. and Mrs. C. L. Torrey and family, of Massachusetts, to India.

Elder and Mrs. P. V. Thomas, to China (returning).

Mrs. Lulu Wilcox, of Colorado, to Peru, South America.

Mr. V. Speranza, of Broadview Theological Seminary, to Italy.

Mr. and Mrs. Verne Thompson, of California, to Hawaii.

Mr. and Mrs. E. P. Howard, of California, to Salvador, Central America.

Elder and Mrs. E. H. James and family, from Australia to China (returning).

Elder and Mrs. Reuben Hare and family, from Australia to India.

September

Mr. and Mrs. Roland Loasby, to India (returning).

Elder and Mrs. G. G. Lowry and family, to India (returning).

Mr. and Mrs. R. L. Wilson and family, of Arkansas, to India.

Mrs. H. C. Menkel, to India (returning).
 Dr. and Mrs. A. E. Coyne and family, of California, to India.
 Mr. and Mrs. O. A. Skau, of Minnesota, to India.
 Miss Effie James, of California, to China.
 Mr. and Mrs. L. F. Oswald, of California, to Europe.
 Dr. and Mrs. H. E. Scoles, of Takoma Park, to Chosen.
 Elder and Mrs. G. G. Brown and family, of Nevada, to Mexico.
 Dr. and Mrs. Roger Paul, of California, to China.
 Elder and Mrs. E. B. Hare and family, from Australia to Burma (returning).
 Elder and Mrs. L. Muderspach and family, to Europe (returning).
 Mr. and Mrs. P. A. Christiansen, to Europe (returning).
 Mr. and Mrs. C. J. Henriksen, to Europe (returning).

October

Mr. and Mrs. Leonard E. Allen, of Alabama, to India.
 Mr. and Mrs. S. W. Palmer, of Washington, to South Africa.
 Mr. and Mrs. J. D. Lorenz, of Texas, to Bolivia, South America.
 Mr. and Mrs. H. R. Cleverly, from England to India.

November

Mr. and Mrs. J. P. Gaede, of Texas, to Rumania.
 Mr. and Mrs. Charles Baker, of Nebraska, to Peru, South America.
 Mr. and Mrs. A. A. Esteb, of Washington, to China.
 Mr. and Mrs. G. L. Gulbrandson, to England (returning).
 Elder and Mrs. H. M. Lee and family, to Chosen (returning).
 Mr. and Mrs. C. H. Palmer, of Michigan, to Brazil, South America.
 Elder and Mrs. H. H. Dexter, of California, to Europe.
 Elder and Mrs. I. F. Blue, to India (returning).
 Mr. and Mrs. H. L. Ferguson and family, of California, to South Africa.
 Dr. H. C. Menkel, to India (returning).
 Miss Thyra Sandberg, of California, to India.
 Elder and Mrs. D. A. Parsons and family, of Pennsylvania, to Mexico.
 Mr. and Mrs. I. C. Schneider, of California, to Peru, South America.

December

Elder and Mrs. W. B. Miramontez and family, of Texas, to Uruguay, South America.
 Mr. and Mrs. C. E. Overstreet and family, of Pennsylvania, to Honduras, Central America.
 Mr. and Mrs. A. G. Nelson, of Oregon, to Nicaragua, Central America.
 Mr. and Mrs. Joseph H. Stearns, of Washington Missionary College, to South Africa.
 Elder and Mrs. A. W. Cormack, from Australia to India.

B. E. BEDDOE.

* * *

Liberal Giving

GREAT promises are made by the Lord to those who give of their earthly substance to the work of God. Here is a rich promise:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

"Give, and it shall be given unto you." Is the security back of this promise good, think you? If so, why should we not lay down the cash? What we give the Lord, He has promised to return. Is His word good? Then why should the work of God be cramped and circumscribed for funds when there is plenty to carry it forward in all parts of the world?

"God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards."—*Special Testimony*.

This is the condition. Yet the Lord assures us that all we give, He will return. And far more than this is promised. "Good measure, pressed down, and shaken together, and running over." The world does not measure things just this way, but the Lord prom-

ises an abundant fulness to us when we give to Him. Yet in the face of these promises the work of God is restricted, though the end is very near.

"Our foreign workers are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields."—*Ibid.*

How true these words are! From a personal letter just received from W. H. Branson, vice-president for the African Division of the General Conference, we are told how the workers are held back through lack of funds from entering vast regions of territory teeming with millions of human beings who do not know Christ, and have not yet heard of His return. And what is true in Africa is true in many other places as well. Yet God's people have plenty and to spare, but we hold onto it, supplying our own needs first.

The wise man says, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25. It is liberality that the Lord loves, and He assures us, "With the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

If we give liberally, the Lord can trust us, and He will give to us liberally. But you say, Too large plans are laid; the calls are too heavy, beyond reason. Listen to what the Lord says: "The liberal deviseth liberal things; and by liberal things shall he stand." Isa. 32:8. That is, the liberal are aggressive and push ahead, making large, generous provision for the work of God. And how can we do otherwise when we think of the nearness of the end and the work yet to be done? We cannot retrench. "If any man draw back, My soul shall have no pleasure in him." Heb. 10:38.

Our plans for carrying forward the work in regions beyond are not broad enough. Our faith is too small. We must move forward, and in some way God will bless, and make the little we have feed multitudes hungry for the word of life.

"The means in our possession may not seem to be sufficient for the work; but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, He Himself will provide the means for its accomplishment. He will reward honest, simple reliance on Him. The little that is wisely and economically used in the service of the Lord of heaven will increase in the very act of imparting. In the hand of Christ the small supply of food remained undiminished until the famished multitude were satisfied. If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life."—*The Desire of Ages*, pp. 370, 371.

This message is of God. Its work is a fulfilment of the unfailing word of prophecy. We shudder to contemplate what terrible trials we may need to shake us free from selfishness and covetousness.

"Many neglect to lay up for themselves a treasure in heaven by doing good with the means that God has lent them. They distrust God, and have a thousand fears in regard to the future. Like the children of Israel, they have evil hearts of unbelief. God provided this people with abundance, as their needs required; but they borrowed trouble for the future. They complained and murmured in their travels, that Moses had led them out to kill them and their children with hunger. Imaginary want closed their eyes and hearts from seeing the goodness and mercies of God in their journeyings, and they were ungrateful for all His bounties. So also are the distrustful, professed people of God, in this age of unbelief and degeneracy. They fear that they may come to want, or that their children may become needy, or that their grandchildren will be destitute. They dare not trust God. They have no genuine faith in Him who has intrusted them with the bless-

ings and bounties of life, and who has given them talents to use to His glory in advancing His cause.

"Many have such a constant care for themselves that they give God no opportunity to care for them. If they should be a little short at times, and be brought into strait places, it would be the best thing for their faith. If they would calmly trust in God, and wait for Him to work for them, their necessity would be God's opportunity; and His blessing in their emergency would increase their love for Him, and lead them to prize their temporal blessings in a higher sense than they have ever done before. Their faith would increase, their hope would brighten, and cheerfulness would take the place of gloom, and doubts, and murmuring. The faith of very many does not grow for want of exercise."—*"Testimonies," Vol. II, pp. 656, 657.*

G. B. T.

* * *

Jesus Is Coming

JESUS is coming again. He in whom the hopes of His church have centered through all the centuries, is coming to take His children home. He came centuries ago as the Saviour of the world. In predicting His birth the angel declared to Mary, "Thou shalt call His name Jesus: for He shall save His people from their sins." He came as man's sin-bearer. He suffered an ignominious death upon the cross, dying that we might live.

The joyful news of His first advent has been carried to the nations of men. He has become, by virtue of His position and the work He did, the greatest character known to all history. But He has come to be known by thousands of sincere believers, in something far more than a historical sense. They have come to know Him as a Saviour from sin, as a friend in need, as a brother in all of life's problems and difficulties, as a comforter in sorrow. To these believing ones through the centuries, whether now sleeping or living, His second advent will be the fruition of all their hopes. Declares the apostle Paul: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Divergent Views

Many divergent views as to the manner and purpose of Christ's coming the second time are held by the Christian church. Some believe in a premillennial, some in a postmillennial, reign. Some believe that He will come literally; others believe that He will come spiritually. Some believe that His coming will be visible to all men; others hold that His coming will be in secret, and that the believers will be mysteriously removed from their fellows and taken to be with the Lord.

While it is interesting to contemplate these various beliefs, but one thing is really essential, and that is to determine what the Scriptures of Truth teach with reference to the manner in which Christ will come to take His children home. This teaching is very simple.

The Second Coming of Christ Will Be a Personal Coming

This the Lord Himself declares. In that eventful night just before His apprehension, the Master told His chosen disciples of His departure. Great sorrow filled their hearts. Their association with the Lord had been most sweet and satisfying. With Him they had enjoyed blessed companionship. They had come to regard Him as their teacher, as their Lord and Master. He it was who settled their disputes, who welded their hearts together in the bonds of mutual love, who saved them from the snares and pitfalls of

the enemy. The thought of being deprived of His association filled them with sorrow and with dread. The Master ministered comfort to their sorrowing hearts:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

The promise, "I will come again," robs His teaching as to the personal character of His coming of all ambiguity. I, Jesus, go away; I, Jesus, come again.

The Second Coming of Christ Will Be a Literal Coming

He will not return by a representative. He Himself will come to take His children home. This is the assurance given by the apostle:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

The Second Coming of Christ Will Be a Visible Coming

The Master warned His disciples that false teachers would arise, claiming that Christ would come in the desert, in some isolated place. The disciples were warned not to go forth at any such call. Another class, Christ says, would say, "Behold, He is in the secret chambers," but the Master says of this doctrine, "Believe it not."

The manner in which Christ parted from His disciples after His resurrection affords us information as to the manner in which He will return. The record is that after having given to His disciples His parting instructions, commissioning them to carry on the work which He had so auspiciously begun, "while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9. The disciples, entranced with the scene, could do no more than stand looking steadfastly toward heaven at His slowly receding form.

While they gazed, two men in white apparel stood beside them. Two angels, evidently, had left the heavenly escort of the Lord, and descended to earth in order to minister instruction and comfort to the believers. These declared: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Christ will return from heaven even as He was taken into heaven. How was He taken away? "While they beheld, He was taken up; and a cloud received Him out of their sight." If He returns in the same manner, He will come with the clouds of heaven, and His return will be visible to all. The beloved disciple describes it in these words: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

With these plain, simple statements in the words of Scripture, we need not be deceived as to the manner in which Christ will return to the earth.

He Comes to Establish His Kingdom

Why does Christ return to earth the second time?—To complete the work of salvation and restoration. He came the first time as a divine Saviour. He died

for all mankind. All through the centuries which have elapsed, the heralds of the cross have been gathering out of all nations "a people for His name:" Acts 15:14. "God is no respecter of persons: but in every nation He that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. When this work of divine grace is completed, then Christ comes to gather from the living and from the dead, out of every kindred and race and from every period of this world's history, those who have received Him as a personal Saviour.

He comes the second time to establish His kingdom. To this the apostle Paul bears witness: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the word." 2 Tim. 4:1.

Of this event the Lord Himself testifies: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

That kingdom will soon be established. We are admonished by fulfilling prophecy and by many conditions existing in the world around us, that the coming of the Lord draweth nigh. Are we prepared to meet Him when He comes?

If we have really learned to love the Lord Jesus Christ in our Christian walk, we shall long for His personal appearing. Loving our friends, we love personal communion with them. We cannot dissociate our love of father or mother, or wife, or children, or sweetheart, from love of personal association; and if we truly have come to love the Lord Jesus Christ, if to us He is "the chiefest among ten thousand," and the one "altogether lovely," we shall love to be near Him, to look into His face, to hear His voice, to feel the touch of His hand, to bask in the sunshine of His love. And if we do love Him, if we expect Him to come soon, we shall bend every energy of our being to prepare ourselves for that blessed companionship.

F. M. W.

* * *

Pagan Adventures in Living

A SPIRITED knight of the pen takes offense at the idea that nature is harsh, and writes an argumentative book on how benevolent she is.

This is no event. Religions and philosophies have been based on the same idea. Most modern naturalists have felt a kindliness in nature, or at worst a grandeur and sublimity in her fiercer moods. And such sentiment is well enough if a distinction is made between Creator and creature, and a line is drawn between what should and what should not be admired.

But a new paganism has arisen in late days, that wipes out the line, makes no distinctions other than classifying what is utilitarian and what is not, and revives in substance the maxim of Pope, "Whatever is, is right."

To those who accept this point of outlook, the whole world and all that is therein is a laboratory, and life a series of experiments. At the outset the established maxims are set aside, or shoved forward into the company of that which is to be proved. What is good for you or what hurts must be discovered by trying the things you come to. Behind is a trail of helpful things to the right, hurtful things to the left, and things that don't matter down the middle. Ahead is the unexplored. Time is a log, and you are a worm boring through. You deduce your own laws as you

go, and the greatest of these is that everything is acceptable for at least one eating. Other people are equally individualistic, for what hurts you may not hurt them, and they may be justified in classing as good what you class as bad.

All this sounds very wise and advanced. It is not, really. Men in all ages have regarded themselves as exceptions to the general rule. Advantage has been taken of this in modern times to justify in common opinion the philosophy of living by experiment.

This is sad enough in maturity, but it is doubly so in youth. Age is cool, calculating, and more or less deserving of what it brings on itself. Youth is fiery, intemperate, headlong. There may be a canny instinct that saves it in the main from self-infliction of fatal hurts, as evolutionists and the more optimistic say, that warns it when to draw back. It would be doubtful discretion to depend too complacently on this. The hearts of young men and women are warm, eager, and sincere. There is much in the candor of the modern generation truly to admire. But the eyes must be blind that fail to see in many lives the blight of hurtful experimentation. The fires of sin sear as they always have, no matter what anesthetic is used to relieve the conscience of pain.

There is something about the advance of the numbing vapors of false philosophy respecting life and nature and man's place in them, that overwhelms the beholder with a sense of helplessness. In combating it the necessity is on one to begin with such simple truths. The accepted beliefs of morality and religion are debated ground, and must be won over again with each attempted conquest. This makes the work so slow. In comparison the spread of materialism and unbelief is swift and deadly. It claims the best educated and most enlightened, leaving faith to the humble and relatively obscure. As in Paul's day, "not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26. And if the issue of the age-old struggle between the Prince of light and the prince of darkness rested with the number of earthly followers each could summon in this closing day of the world, the followers of the former might well despair.

This, we know, is not the case. God says:

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:19, 20, 27-30.

The foundation of God standeth sure, and the triumph of His truth is certain. But what of these who move on like sleepwalkers, with spiritual sensibilities deadened by falsehood and skepticism? What of the constantly swelling stream of young men and women whose lives have been given a hopelessly materialistic bent by wrong emphasis and distorted perspective?

Vindication of truth and personal triumph in the fight seem, after all, not so great a thing, when a hurt is in your heart at the sight of the numb and blinded host who sweep on, impervious to every effort, human and divine, to arouse them. Something like the sorrow that Jesus felt in battling against the insensi-

bility of human souls, settles upon His followers in these days when the Lord comes to His own in the wonders of His revelations and His works, and His own receive Him not; when, spiritually blind, the multitudes of earth throng through the temple erected by His power and dedicated to His majesty, perceiving no more in His handiwork than some mute, impersonal benevolence that opens the door to indulgence and desire.

It is a wonderful vista that science permits us to look down. But this is no justification for the breaking up of barriers, the throwing over of restraints, and the glorifying of human nature to the point of making it a law unto itself. Rather, the light of science reveals God, and leaves less doubt of human obligations. The ignoring of these revelations and the growing insensibility to them not only brand as delusions the modern vision of human grandeur, but show that the victims of its heady spell are far down the way of lost hope. It is this that adds tears to labor for this generation. Paul says:

"That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness: . . . who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1: 19-25.

C. A. H.

* * *

Almost, but Lost!

To be almost saved, is to be wholly lost at last. A hunter who almost shot a deer, missed it. A passenger on a sinking steamship who is almost saved, is drowned. A patient who almost recovers from pneumonia, dies.

"Almost persuaded; harvest is past;
Almost persuaded; doom comes at last!
'Almost' cannot avail; 'almost' is but to fail!
Sad, sad that bitter wail, 'Almost,—but lost!'"

Nothing but salvation "to the uttermost" will avail in the end; but this is what the Saviour promises us through the merits of His life. We are near the end. The sun of human probation is approaching the horizon. Our High Priest in the heavenly sanctuary is about to lay down the censer, and the place of His ministration to be "filled with smoke from the glory of God."

Some have long borne heavy burdens. They have sacrificed much; they have given their children to God; they have sat in their old age, and looked at the vacant chair by the fireside. On their knees around the family altar they have prayed, not that the absent one might return, but that he might be kept faithful where he is. Great sacrifices in other ways have been made. Some to embrace this message have sacrificed relatives, friends, and position. Now as the gospel ship is making port in storm and stress, amid reefs and rocks and dangerous shoals, it is no time to lose heart, grow discouraged, and cast away our hope. "Yet a little while, and He that shall come will come, and will not tarry."

Nothing is more sad than a wreck near the shore, — a noble ship that has headed into the wind and breakers and plunged on in the darkness, wrecked in sight of port.

"The 'Royal Charter' had been around the world, and was at last homeward bound. She had reached Queenstown, and then sailed for Liverpool; the message was telegraphed to Liverpool that she was almost home. Dr. William M. Taylor, a great New York preacher, was then in Liverpool as pastor, and the wife of the first mate of the 'Royal Charter' was a member of his church. You may remember that the 'Royal Charter' never came into Liverpool. An officer of my church told me that he waited on the dock all night, straining his eyes to catch a first glimpse of the vessel. The Lord Mayor of Liverpool was there. Bands of musicians and thousands of people waited to give her a welcome home. But the 'Royal Charter' never came in. She went down in the night with almost all on board.

"They came to Dr. Taylor, and said, 'Will you go and tell the wife of the first mate?' So he started off to tell her. As he laid his hand upon the doorbell, the door flew open, and a little girl sprang out, crying, 'O Dr. Taylor, I thought it was my papa. He is coming home today.' The preacher said he felt like an executioner as he walked into the house. He found the table laid for breakfast, and the wife of the first mate stepped forward, her face shining, as she said, 'Dr. Taylor, this is indeed a privilege, and if you will wait a little while, perhaps you will sit at our table with us, for my husband was on the "Royal Charter," and he is coming home.'

"Dr. Taylor says he looked at her a moment, while he steadied himself and held on to a near-by chair, and then said, 'Poor woman, your husband will never come. The "Royal Charter" went down last night, and your husband is lost.' He says that she threw her hands to her head, staggered for a moment, and then fell, and as she fell she cried, 'O my God, so near home, and lost!'"

Some who read this, perhaps, are almost in the fold. You have almost decided, yet hesitate to yield your heart to God and keep His commandments. To be *almost* persuaded is not enough. You must yield to the pleading of the Spirit, and become, not almost a Christian, but wholly the Lord's. Why not now?

Are you in the fold, yet doubting and undecided, fearing that after all you have made a mistake and the Lord is not coming? Are you looking about for something else to cling to? It is too late now to jump overboard, and perish in the angry billows that beat the foam-crested shore.

This message is not a fable; it is the fulfilment of prophecy, and its destiny can be no more thwarted or hindered than can the course of yonder sun or planet be stayed in its orbit in the heavens. No matter how great the storm, those who believe God will reach port. "Except these abide in the ship, ye cannot be saved."

G. B. T.

* * *

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see His as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." 1 John 3: 1-7.

"It Is Not for You to Know the Times and the Seasons"---No. 2¹

MRS. E. G. WHITE

BRETHREN and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life? Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness? Will you teach your little ones of the love of God which led Him to give His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life?

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy Spirit. And yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment."

Christ has promised the gift of the Holy Spirit to His church, but how little is this promise appreciated, how seldom is its power felt in the church, how little is its power spoken of before the people! The Saviour has said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plenitude of the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God.

Daily Piety Our Need

God grant that His converting power may be felt throughout this large assembly. O that the power of God may rest upon the people! What we need is daily piety. We need to search the Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in His vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin.

There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against Him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of ac-

count will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor.

Be Ready for the Latter Rain

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things! "Repent, . . . and be converted, that your sins may be blotted out; when the times of refreshing shall come from the presence of the Lord."

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the glory of His character, that by beholding you may become changed into His image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom He hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and He came to reveal the Father. He said: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Jesus came to reveal to the world the love and goodness of God.

Solomon Typical of Many Christians

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: "Ask what I shall give thee." And Solomon said: "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served the Lord for a time.

At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying:

"Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall re-

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

quire: that all the people of the earth may know that the Lord is God, and that there is none else." 1 Kings 8: 56-60.

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself; so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen.

He forgot the benefits that God had bestowed upon him; he forsook the sacred temple of the Lord; but he afterward repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolaters? No; he had forgotten the rich experience of his youth and the prayers he had made in the temple.

The True Witness Calls to Repentance

The true witness speaks to us today, and says:

"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 its place, except thou repent." Rev. 2: 4, 5.

The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of its place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, "Ye cannot serve God and mammon," and every one of you who persists in sinning against God when you have had such great light, will be lost, "except thou repent."

Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful? "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal.

Commandment Breaking in the Church

Christ says, "If ye keep My commandments, ye shall abide in My love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reproved he declared, "I have performed the commandment of the Lord." Do you carry out the principles of God's commandments in your home, in your family? Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others.

But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and

in all manner of trifling conversation, is a representative of Christ to the world? Has he the law of God in his heart? No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate.

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God; and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver.

The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time; but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place.

They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet-room, and the servant of the Lord was able to decipher the writing, and interpret the meaning of the words.

"This is the interpretation of the thing: Mene: God hath numbered thy kingdom, and finished it. Tekel: Thou art weighed in the balances, and art found wanting. Peres: Thy kingdom is divided, and given to the Medes and Persians." Dan. 5: 26-28.

Is It Well with Our Souls?

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out of the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap; and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to Him who says, "I know thy works."

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The fear of God would be upon you. And as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love wherewith God has loved you, and you would not have a disposition to sin.

But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound to-day? How would it be with some of you should you be called to render up your account at the judgment seat of Christ today? I ask, What would be your condition if Christ should leave the holy place today, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour.

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we

will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.—*Review and Herald, March 29, 1892.*

Political and Economic Conditions in Europe---No. 3

LOUIS H. CHRISTIAN

TRAVELERS in Europe often find it hard to get safe drinking water, and are sometimes obliged to quench their thirst with one of the commercial beverages. There was a place where we could buy a big glass of thin lemonade for one thousand marks (then one fifth of a cent). Later the price rose to three, fifteen, and thirty thousand, overnight from sixty to 250 thousand, then over a million. If they sold it today, one glass would cost 250 million marks.

We priced a pair of shoes one Monday at five million, on Thursday of that same week they were twenty-five million. You could order a small meal at, say, fifty-five million, and while you were eating it the price would actually go up to seventy. I went into a store to buy a shirt; the price was ten million. While I was looking at it, the telephone rang, and the clerk returned, saying the price had just gone up to thirteen million.

Utter Ruin

This is financial chaos. It is utter ruin to both business and people. Even interest is worthless, and men never collect it. I know firms who had large sums on deposit in the bank at a good rate, but the street car fare down to the bank and back cost more than the interest for the whole year. Through this money inflation millions of well-to-do people have become beggars. As a boy I heard the greenback people sing the praises of paper money. They ought to visit Europe today! Paper money is worthless.

I shall never forget one week I spent in Germany early in August, just as the Cuno government fell. I was on my way to Russia in the interest of the relief work, and I had to attend to some business in Berlin when the excitement there was at the breaking point. The people seemed almost frantic with fear of a communistic revolution, or at least of riots and a general strike. Because of the printers' strike there were no newspapers excepting the communistic *Red Banner*. It was said to have received 75,000 English pounds from Moscow, so the men were willing to work. This report may have been false, as are so many reports concerning Russia. There were no street cars or electric lights, and nine tenths of the stores had been shut for fear of plunderers. Even hospitals were in danger of being closed under the strike, though all the nurses, be it said to their credit, true to duty, stayed by their work.

A Money Famine

One day the Reichsbank was reported besieged by a crowd of people who wanted money but could not get it. It is bad for a city to be without transportation, light, gas, and even food, but really the worst thing to lack is money. Of course money over there is not what it is in America. In some cities one could see people with large satchels, baby carriages, clothes baskets, big sacks, old boxes, filled up with marks. That week in Berlin one dollar's worth of marks in

smaller bills weighed twenty pounds of paper; to-day it would weigh over one-half ton.

The suffering caused by these conditions is intense. Multitudes never get enough to eat. In many cities we see women standing in bread lines or potato lines a block long. They stand all day, from morning until evening, and then often receive less than one pound of bread. It is hard, nerve racking, thus to wait hour after hour, and then get so little.

Farms and Shops Under Guard

The situation is this: The farmers in Germany will not sell milk, cheese, eggs, and other produce to the cities. Why should they sell when the money is practically worthless? If a man sells potatoes one day, the money he takes in exchange may be nearly worthless the next day, and thus the farmer has lost both his money and his potatoes. The farmers guard their potato crops, little barley stacks, and turnip piles, especially at night. Men, women, and children come out from the cities and try to dig some potatoes to carry home. It is strange to see the farmers guard their crops with a gun or shovel, but that is going on all over those sections. In some places they set steel traps to catch people who come for food. When persons are starving, they become frantic. We in America do not know what it means, and I pray God we never may.

One day I was passing a store in a city when food riots were on, and I saw some candy that looked like American sweets. I had never cared much for candy, indeed some of us have banished sweets and cakes from our tables. It does not seem right to use these when our brethren are starving, but out there alone one wants to taste something American, so I bought a bag for one twentieth of a cent. Just as I was paying the lady, a boy darted in through the door and shouted, "The plunderers are coming!" The lady in the store turned pale, made a dash and immediately locked the door, pulled the big iron screens over the windows, and turned out the light.

These screens are a new thing, at least we do not have them in America. They are made of iron, and run up and down like a curtain. We stood in the dark, waiting to see what would happen. Later, as we passed out the back door, we saw the plunderers across the street with long sticks in their hands. They had passed us by that day. These people are not Bolsheviks, and care nothing about a revolution, but they are hungry, and therefore steal and destroy.

Forty Thousand Adventists Starving

Really, the situation is a fearful tragedy. First of all, it means great distress this coming winter. There is no doubt but that Germany faces food riots and revolutions; in fact, they have already begun. Our people in Germany and other parts of Central Europe, including Poland and Russia, will not this

winter have enough to eat. People are so undernourished even now that no one can understand it who does not see it. There is little butter or other fats, except something called margarine, which you would find yourself unable to eat. I have seen hundreds of boys and girls from twelve to fourteen years of age who had not tasted milk as far back as they could remember.

I do not want to overstate the troubles ahead of Central Europe, but they are so much worse than we can imagine that none of us can fully grasp the situation. Our most reliable brethren over there claim that at least 20,000 Adventists will not have enough to eat this winter. These are church members. If we include the children, there are more than 40,000. It will require \$100,000 (\$5 each) to save them. Are there not many who will care for from one to five or more of these needy ones?

These people have no earthly chance to make a living. Many are out of work, and money is so worthless that there is little left for them to do. This is why the General Conference voted at the Fall Council that a relief fund be raised to assist our needy people. We do hope this will be taken up by all our churches and members. If we do not get help, many will perish. I cannot believe that we will leave our dear brethren in Europe, in the midst of all these troubles, to die from hunger or lack of clothing.

I was in Poland recently. Our workers there were receiving a wage that was inadequate. They had nothing for winter clothing and shoes. Other brethren were no better off. We endeavored to help some of

them to buy a pair of shoes and an overcoat, but the money we had on hand did not go very far.

Publishing Work Beset with Difficulties

I do not know what our canvassers would do over here if they had to sell books as our brethren do in Central Europe. There our colporteurs get eight million marks for a book one week, ten million the next week, then eighteen million, then twenty-eight million, and up into the hundreds of millions. It is impossible to take orders under those conditions. They have to deliver as they go. I have just received word from Brother H. Boex that our colporteurs in certain parts of Europe are starving. He is asking for \$1,000 to buy some potatoes and other supplies to help them through the winter.

Our Hamburg house has done well to care for its employees, but this has been a hard proposition, and the house is in a tight place. They have little real money with which to produce more literature, and lack money to keep their employees in the very barest necessities of life. We recently gave them \$2,000 to purchase potatoes for their workers. That was in September, but that does not meet all their needs. They should have coal while it is yet possible to get it.

In a letter just received, Brother L. R. Conradi writes:

"A week ago, when we raised our large books to 500 millions, that was \$2; now the price is three billion marks, but that is only fifty cents. It is impossible to fix prices ahead. Storekeepers change prices many times a day, but a book business cannot inform 1,000 canvassers and tract societies every few hours of new prices."

An Individual Effort and Experience

ARTHUR G. DANIELLS

IN the message calling for a spiritual revival and reformation, we are admonished that we must seek and obtain this experience *individually*. This is helpful, encouraging counsel. It assures every member of the church that he may experience a great spiritual awakening and revival in his heart and a genuine reformation in his life. And this is the teaching of the Word of God, wherein we read that "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." John 3:16.

Provision is made for all the world to be saved, but salvation will be experienced by only those who choose to believe and receive. Masses of individuals cannot bestow this experience, neither can they prevent it from coming to any one who seeks it. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely." Rev. 22:17.

We Must Enter upon the Work of Revival Individually

In that wonderful message that came to us in 1887, telling us that "a revival of true godliness among us is the greatest and most urgent of all our needs," and also admonishing us that "to seek this should be our first work," we are told that "a revival need be expected only in answer to prayer." And then, as though fearing some might make the mistake of expecting this revival to come to them individually at

some time when the whole church would experience a great revival, the following warning is given:

"Are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. 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*."—*Review and Herald*, March 22, 1887.

The purpose of my study this week is to emphasize the importance of the counsel given in the last sentence just quoted; namely, "*We must enter upon the work individually*." May the Spirit, through whom the Lord sent this call for a spiritual awakening, a revival and reformation of life, put into the heart of every believer of the third angel's message a most earnest desire to enter into this greatly needed experience. We all need it. There is not one in our ranks who does not need this revival. Some, of course, need it far more than others.

And praise the Lord, all *may* have it, and all *will* have it who desire earnestly enough to put forth the effort required to obtain it. "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."

Preparation for Great Spiritual Blessings

Unprepared — that is our perilous condition. Unpreparedness is the evil thing that is cutting off from us the spiritual life and power we so greatly need at this time. The call for a revival among us is a call to make preparation for the receiving of great

spiritual blessings from God. And just what we should do to prepare our hearts for the reception of these blessings is made very plain in the message that calls for the revival. Here it is:

"As ministers, as Christians, we must work to take the stumblingblocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome."—*Ibid.*

After giving us these earnest calls and admonitions, the Lord endeavors to cheer and encourage us with these assuring words:

"When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His greatest purposes. God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer."—*Review and Herald, Feb. 25, 1902.*

"Be Not Disobedient to the Heavenly Warnings"

It would seem that this ought to be enough to stir every soul among us to mighty action. But with all this made so plain to us, the Lord's messenger seemed fearful and anxious lest it should fall on dull ears and unresponsive hearts, so she cries out:

"I would make my brethren alarmed if I could. I would urge upon them with pen and voice, . . . Be not disobedient to the heavenly warnings; grasp the neglected appeals, the

entreaties, the warnings, the rebukes, the threatenings of God, and let them correct your wayward, sinful heart. Let the transforming grace of Christ make you pure, true, holy, and lovely as the pure white lily which opens its blossom on the bosom of the lake."—*Testimonies to Ministers and Gospel Workers,* p. 430.

There is no good reason why any and every believer in the Lord Jesus may not take up this work of heart preparation, and experience a genuine spiritual revival and reformation of life day by day, wherever he may be. It is true that an earnest, stirring revival effort in the church by all its members is good, and can be made a great help to each member personally. Such revival efforts ought to be in progress in all our churches now. Great spiritual light and blessing and victory have come to the few churches that have wholeheartedly responded to the call for revival and reformation. But in church revival efforts each member must enter into the effort personally for himself.

This personal effort can be made, and a revival can be experienced, by families and individuals in their homes. Take the matter up alone with the Lord. Read with care His Word, and the messages of the spirit of prophecy. Pray earnestly for help. Search the heart with all sincerity. Cry out with the apostle Paul, "Lord, what wilt Thou have me to do?" and with Paul be "not disobedient unto the heavenly vision," which you will surely receive if sincere.

Will you now, before laying this paper down, decide with the whole heart to "enter upon the work individually"?

Righteousness by Faith

The Conditions That Made the Message Necessary

LLOYD M. FISHER

THE conditions which necessitated the giving of the special message of righteousness by faith was not unlike those which have always followed a failure to appreciate heaven-sent light, and to bring into practice the principles of the gospel for the transformation of character. The light kindled in the 1844 movement had grown dim; the Philadelphian love had waxed cold; a legal religion was taking the place of the power of the gospel. Christ had become to many a theoretical Saviour. A knowledge of Christ as the center and all-embracing glory of the third angel's message was faintly realized.

The foe of all true reforms had been diligently preparing to meet this experience in the Advent Movement, that the people of God might not accept the advancing light, and receive the preparation for the outpouring of the Spirit and the finishing of the warning message. The spirit of prophecy speaks plainly of this condition:

"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 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.*

At the same time there was being fostered an argumentative spirit in the dissemination of the special truths of the message. Debates with opponents who

endeavored to nullify our message by undermining obligation to the law, were of frequent occurrence. While revealing the bedrock foundation of these truths, the discussions, by relatively overemphasizing the binding claims of the law, detracted from the prominence which the vital truths of the atonement must hold in a balanced presentation of present truth, and unwittingly led to neglect in presenting Jesus as the all-sufficient Saviour. This danger and the remedy were also pointed out by the servant of God:

"Food to the Famishing Flock"

"You will meet with those who will say, 'You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law.' As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God."—*Review and Herald, March 11, 1890.*

This message was not to be presented as new light in the sense that it had not before been known, but in the setting of the third angel's message there was to be a fuller revelation than had ever before been possible.

"The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel's message. . . .

"A veil has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they

have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.'—*Review and Herald, March 20, 1894.*

The Meaning and Intent of the Message

To correct the drift toward formality of worship, and to give a clear view of the pure message, to inspire with true motives for service, nothing short of the gospel in its native purity, untrammelled by human tradition, and accompanied by the power of the Spirit, would suffice. It must be a message which placed in boldest contrast the poverty of the human soul, and the matchless purity and loveliness of the glorious character of Christ; the frailty of the flesh, and the inexhaustible and unconquerable power of God placed at our disposal; the malignant hatred of Satan, and the tender and compassionate love of Christ. It must show the true relation of the law and the gospel,—that the only avenue of escape from the condemnation of the broken law of God is the provision of free grace through the merits of Christ alone; and yet the law must stand supreme and unimpeached. It must reveal the true condition of the church, the depravity of the unregenerate heart, the magnitude of our debt, the condescension of our Substitute, the completeness of our justification and the perfection of our righteousness by faith. The heavenly robe of Christ's righteousness must be presented, not only as a necessity, but as altogether desirable. In short, it must be the placing of the third angel's message in the framework of the gospel. Thus if we had entered into the fulness of our privilege, this message would have ushered in the preparatory experiences for the second advent. All this, we shall see, was contemplated in God's provision for this time.

Speaking of the message as given at this time, the servant of the Lord says:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald, Nov. 22, 1892.*

"The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."—*General Conference Bulletin, 1893, p. 16.*

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—"Gospel Workers" (old edition), p. 103.

Profound Effects of the Message

The effect of this message, where the heart was open to receive it, was of a deep and lasting character. The fruits of genuine reformation were in evidence. An exalted view of the provisions of God for our redemption wrought an experience paralleled only by the consecration of the early Reformers. Of this awakening we read:

"I have traveled from place to place, attending meetings where the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people in South Lancaster believe that it was not a message of light that came to them. The people confessed their sins and appropriated the righteousness of Christ. God has set His hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed His glory, and we felt the deep movings of His Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity.

"I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God? . . . I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years, proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message, as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher standpoint."—*Review and Herald, March 18, 1890.*

"Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment."—*Review and Herald, March 4, 1890.*

"There were many, even among the ministers, who saw the truth as it is in Jesus, in a light in which they had never before viewed it."—*Review and Herald, March 5, 1889.*

"I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward."—*Ibid.*

After a period of years a leader in our work, speaking before the assembled delegates at General Conference in 1901, told of the effect of the coming of the message to far-off Australia:

"The mighty pulsations of your meeting here in this Tabernacle were felt all around the globe. We felt them in Australia, and when we got the *Bulletins*, and began to read, our hearts were stirred, and I have seen our brethren sit and read those messages with the tears streaming down their cheeks; I have seen them fairly convulsed with the power there was in the message, even though only printed in the *Bulletin*; I felt it myself. . . . When the *Bulletins* came, and we began to read the message, O, how that message took hold of us! Our brethren used to get up very early in the morning, long before daylight, and take the *Bulletins*, and study those talks and Bible studies. Although they had not had their attention called to the message before, as they read the *Bulletins*, they went down on their knees, and found the righteousness which is of faith. Yes, they found it, and God blessed their hearts."—*General Conference Bulletin, 1901, p. 272.*

* * *

I KNOW of but one elevation of a human being, and that is elevation of soul. Without this it matters nothing where a man stands or what he possesses; with it he towers, he is one of God's nobility, no matter what place he holds in the social scale.—*Channing.*

* * *

FOR the world's sake, as well as your own, resolve, labor, strive to be zealous Christians! Beware of checking zeal. Seek it. Cultivate it. Try to blow up the fire in your own heart, and the hearts of others, but never, never check it!—*W. B. Riley.*

* * *

"DETERMINATION is necessary for any achievement; but especially is determination needed for the successful building of our inner selves."

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 Magellan Mission

ROSCOE T. BAER

I RECENTLY made a visit to Punta Arenas, Magallanes Territory, Chile. This is the southernmost city in the world. The people for the most part are Chileans, though there is a large society of Jugo-Slavs.



Members of the Punta Arenas Church, Chile

Also there are many English people engaged in business in the city and in sheep farming in the country. There are three daily papers published in the Spanish and one in the English language.

The winters are long and cold. The summers are short, and only certain kinds of vegetables can be grown. Small fruits do well. In the winter season the sun rises at 8:30 and sets at 3:30, and in the summer one can read a newspaper by twilight at two o'clock in the morning. The night is largely turned into day, as there are only two hours of total darkness.

At this far-distant point at the bottom of the world, our work is established. We have a church of twenty-five members and a substantial interest among a good class of people. Brother Juan Wedekamper has labored in Punta Arenas for three years as medical

missionary. He is about the best-known man in the city, and as we were visiting the people from house to house, we were detained in the streets, in the port, in shops, and in fact everywhere we went, by people who were favorably impressed by the medical work carried on by Brother Wedekamper. As I witnessed the interest on the part of these people so far away from the rest of the world, I was reminded of the following statement in the spirit of prophecy:

"Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."—*Testimonies*, Vol. VII, p. 59.

I remained in Punta Arenas from the sixteenth of July to the fourth of August. The weather was very cold most of the time. The temperature hung around twelve degrees below zero, and the snow was a foot deep on the level. We had nine snowstorms while I was there. Despite the cold weather, the strong winds and snow, and with streets and sidewalks covered with ice, our meeting hall was crowded each evening with sincere people who seemed to be seeking the truth. Six earnest converts were buried with their Lord in baptism, and another class of twelve are studying the message with the hope of going forward soon.

Brother Wedekamper's health is not the best, and we find it necessary to transfer him farther north as soon as we can secure another laborer to take his place. He is the only worker we have in the Magellan Mission. The field is a vast territory to work. More laborers are needed to carry the gospel to this scattered people.

In Santa Cruz we have a sister and her daughters. They are subscribers for the good old REVIEW AND HERALD and the *Revista Adventista*. This family received the truth through Brother A. G. Nelson while he was passing through the country selling our literature.

Near Gaiman in the Chubut Valley we have a company of believers. Here Brother Nelson lived and labored until obliged to leave the field, owing to failing health. This little company are faithful, and doing all they can to hold up the light.

I was deeply impressed by my visit, and believe the time has come when we should definitely undertake for God the evangelization of this needy field. May the Lord of the harvest send forth laborers into the fields.

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Musofu Mission, North Rhodesia

C. E. WHEELER

You will be interested to know that we have begun two more outschools, and that each is having a good attendance. We began them in June, but would have commenced much sooner if it had not been for the severe famine of last year.



Street in Punta Arenas, Southernmost City in South America

The people scattered in search of food, and we could not visit our schools as we should, because there was no food for our carriers. However, there is plenty of food now.

I recently returned from a tour among the schools. Some are doing good work, others need strengthening. On a former trip I spent about ten days at one school, and held an evangelistic effort, with the result that forty joined the baptismal class. I plan on holding more of these efforts as soon as possible.

It is hard to get away. We are alone, and there are many things that I must attend to here. Just now I am getting ready to thatch our house, so that we can keep dry when the rains come again. It is impossible to travel much during the rainy season. The rivers are treacherous, and we have no suitable tent. I hope that we can have a good tent, however, before the next rainy season.

I am spending as much time as possible in the translation of Sabbath school and baptismal class lessons. It is a great help to have some of these lessons in the vernacular. On the thirteenth Sabbath of last quarter several in the Sabbath school repeated all the memory verses for the quarter. I have months of translation work ahead, but the time that I can give to it is far too little. I am also preparing a set of reading charts in the language.

Last year I sold the little book, "The Christian Sabbath," to a native in the store at Kashitu. This year a new man came to work in the store. He read this book, and became much interested in the truth. He wrote to me for a Bible, and for the books, "What Is Coming?" and "After Many Days." He read the books very carefully, and saw they taught Bible truth. He then sent his wife here to be instructed. After finishing his month with his employer, he came also, and is accepting the truth as fast as he can learn it.

This man is very well educated for this country, having been trained in Nyasaland as a teacher, and has been a government clerk for a number of years. He can read and understand such books as "The Great Controversy" and "Daniel and the Revelation," and is a good interpreter. We hope and pray that he may fully accept the truth, and become a worker in this cause.

We are well, and of good courage in our work.



A Native Hut, Northern Rhodesia

The Gujarat Mission

R. A. SMITHWICK

FOR many years our brethren have looked with hopeful anticipation to the time when a worker might be sent to open up work in the Gujarat, a region north of Bombay, India. Through the labors of Brethren G. F. Enoch and G. W. Pettit, two Gujarati workers were raised up, who carried on aggressive colporteur and evangelistic work.



Parsee Tower of Silence, Bombay

Two years ago it was our privilege to accept the invitation to enter this needy field. Laborious effort confronts every new missionary in acquiring a working knowledge of the language of the people for whom he has come to work. Now the task is partially over for us, and we are facing the stern realities of starting village preaching without preachers and village schools without teachers, but we believe the Lord will work for us.

Brother J. B. Carter, from the Marathi field, accompanied me a few days ago on a tour of the villages in the immediate vicinity of Surat, and we found the people friendly and hospitable. The parents assured us that if we start schools in their villages, they and their children will attend.

The brethren have felt that Surat is a good center from which to start our work. It is accessible by railway from four directions. The city has a population of about one hundred fifty thousand, and it happens that there is only one other mission working here. This feature, together with the fact that it is practically in the center of the Gujarat, and so situated that all roads for miles around converge to this one center, affords excellent opportunities for making this place the headquarters for our work in this field.

We are of good courage in the Lord.

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Calls from Nigeria

W. MC CLEMENTS

New villages are opening for the message as they have not done before in Nigeria. Our chief difficulty is to find teachers to send out. This year three boys have finished school and have gone to outstations, and others will soon be ready to take up teaching, but we are greatly puzzled to find the necessary teachers to care for all the interests.

A few weeks ago Brother L. F. Langford, Brother Till, and myself were passing through a village through which our missionaries had passed frequently since 1915. Hitherto not a Christian was to be found

in this place, but on this trip twenty young men met us and asked for a teacher who would stay with them and teach them how to read, and enlighten them in the way of salvation. It certainly made our hearts rejoice to see these dark sons of Africa taking their first step toward the light of the gospel.

A similar experience could be related of a village about seven miles from our present headquarters. In this case much missionary and medical work had been done with but little response. In fact, I began to think the people were all going over to swell the ranks of the false prophet; but thanks be to the Lord, they are now crying out for a teacher. As a token of their earnestness they have a house ready to accommodate a teacher or any one who can go to visit them. This is in northern Nigeria, and so far it has been very difficult to get permission to build schools or churches, but we shall doubtless succeed, seeing the people are decidedly in favor of them.

In still other villages the same thing is taking place, and we are trying to follow up the interests as far as possible. We ask an interest in your prayers for these people, and for the native workers, that a real change may be wrought in their hearts, and that a mighty work may be done in Nigeria in the near future.

* * *

New Doors Opening in East Africa

E. R. WARLAND

It is the constant prayer of all God's people that the feet of them that preach the gospel of peace, and bring glad tidings of good things, may be swift in their message to "every people." Here in South Kavirondo we see growing on every hand an interest in the gospel, and new doors of opportunity are being opened to us. Though there are four mission stations working for the Luo population, we can hardly produce teachers quickly enough to supply the calls that repeatedly come to us. Here is an example that will interest all our brethren and sisters:

Some time ago one of our teachers, whose school is about sixty miles away from Kamagambo, reported an interest among the Utende tribe, who live sixteen miles from his school. Before this, one or two of these people who had passed through the mission here, had asked me why we had no teacher among them. Thus were our eyes more fully opened to this need, and about eight months ago, when visiting the out-schools in that direction, I went to see Makanga, chief of the Utende people. I was very much interested in this man. He had shown himself a warrior during the Great War, having been thrice wounded. At the close of last year he was presented with the highest native war medal, of silver gilt, which was awarded to only four other chiefs throughout Kenya Colony. This he very proudly showed to me.

He and his elders were very willing to have a teacher come into their territory, and promised to cut, without delay, the poles for the erection of the school. Accordingly, a month later I took a teacher out there, and stayed over a week, superintending the erection of the schoolhouse. This mud-and-grass building, consisting of a classroom twenty-four by sixteen feet, with two rooms at the rear for the teacher and his wife, we built near the chief's village and close to the government highway. During this stay we spent the Sabbaths holding meetings in the vicinity, and I am glad to report that today some who then heard the

gospel for the first time are now studying regularly and making good progress.

For some time it has been my earnest desire to visit again this new field of labor, but this is the rainy season, and the rainfall has been particularly heavy. The swollen rivers have in many cases taken away the bridges and isolated the districts. One of these, the river Migori, has even taken the lives of some who, evidently not knowing the district, tried to cross it. A week ago I had the privilege of going there again, and truly my heart was gladdened by the results I saw. The teacher has now a fair hold of the language, and has a little group of students that certainly do him credit. It will not be long till some of these will be able to read fairly well, and then we shall be faced with the problem of supplying reading matter in the Utende tongue. The teacher, who is a Luo, has already attempted to translate three or four of the hymns we use here.

At a place only ten miles away from there, but on the Luo side, a mission boy (member of the Wire Hill church) has gathered a number of people together, and is teaching them in a hut they built for the purpose. We hope the way will open for a properly instructed teacher to go there. The chief is bitterly opposed to the gospel.

We invited these interested ones, together with the regular readers of the Sona outschool, to meet with us last Sabbath. We therefore formed quite a good-sized Sabbath school, and the new schoolhouse was full. At the foot of a near-by tree, a teacher who accompanied me instructed the children in the story of Eden and the fall. During the service hour they modeled in clay the lesson that had been prepared the previous day. This method I have found as interesting and helpful to the African child as it is to the white children in our home Sabbath schools.

I have yet to tell you of a most encouraging experience in my visit to those parts. About two or three months ago the Utende teacher heard that there were people among another tribe (Wakeria) who were asking for a teacher. I therefore planned to visit that district also. Setting off one afternoon, I arrived, with Mathayo, one of our teachers, just after sunset. There being a fairly good road, we were able on our bicycles to cover the distance of twelve or fourteen miles in good time. Soon after our arrival, the full moon arose, and by the light of its beams we sat at the foot of a tree in the village talking to chief Matuki. We found him very willing to have a teacher come, and he promised to prepare the building materials right away, so that as soon as we have the word of sanction from the government, we can go there with the gospel. With light hearts we returned in the moonlight, knowing that in a week or two we shall be there again with a teacher, building up another outpost in darkest Africa.

Brethren and sisters, we ask that when you remember in prayer the missionaries in these foreign parts, you remember also these native teachers who sometimes have to leave their own tribe to start work among a strange people and learn new customs and tongues. Pray, too, that the Lord of the harvest will open the way for some consecrated workers to enter the great Masai Reserve, where lives a powerful and warlike tribe, a fear in the past to all around, — a tribe who know not the art of tilling the ground, for they live for the most part on the milk, flesh, and blood of cattle.



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.

All

BERTHA D. MARTIN

SPARE me a few, Lord, spare me a few,
These I have treasured so,—
A cherished hope, a little love,
A dream of the long ago.
Gone is the wealth of my youth's fond store,
Canst Thou not spare these few?
Must Thou empty my heart and my hands of all,
And deem them but worthless too?

Spare me a few, Lord, life was so fair
Under my cloudless sky;
Fragrant the flowers beneath my feet,
Weeping, I've watched them die:
Clouded the sky, and the winds have swept,
Winter has buried them deep;
These that I've saved from the storms of life,
Let them be mine to keep.

Give them to Me, child, give them to Me,
Bubbles are they, of air;
Empty thy heart and thy hands of all,
I'll give thee jewels rare,—
Eternal youth, and undying flowers,
And love that is undefiled,
Sweet hopes by the coming years fulfilled,—
Give them to Me, my child.

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A Great Need Supplied

MRS. C. C. BROWN

EVER since we adopted a little six-year-old girl, three years ago, I have been looking for some help concerning child training, and I have found it in "The Ministry of Healing."

"The work of parents underlies every other."—Page 349.

"Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—Page 352.

We are told to "remember that the home on earth is to be a symbol of and a preparation for the home in heaven."—Page 363.

"In the children committed to her care, every mother has a sacred charge from God."—Page 376.

"No other work can equal hers in importance."—Page 378.

Should not all mothers feel the need of help for such a great work? The answer is, "Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after-years."—Page 380.

"Parents need to consider this. They should understand the principles that underlie the care and training of children. . . . To assume the responsibilities of parenthood without such preparation is a sin."—*Ibid.*

Now this great need for help is being supplied, in part at least, by the Home Commission of the General

Conference, Takoma Park, Washington, D. C. May none of the mothers who read this deprive themselves of this aid. I for one have received great help from it.

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Our Conduct

The Spirit of the Home

JULIA A. LELAND

THE true home has an indefinable charm aside from the furniture therein. In fact, a mansion may be provided with the costliest furnishings and have the finest paintings which money can buy, and still be lacking in welcoming charm that puts the chance visitor at ease.

On the other hand, a home may hold plain furniture, yet it may be well chosen and artistically arranged, and be a constant invitation to the passer-by.

Suitability is the test of good taste. "The manner to the moment, the dress to the occasion, the article to the place, the furniture to the background." Furniture becoming to the home should be used. A large article of furniture in a small room shows a lack of sense of proportion.

While the well-appointed house is always furnished in good taste, still there is a certain charm which must come from its inmates. It is in the home that manners are learned and put into practice; these make the home sought after or shunned. "The personality of a house is indefinable, but there never lived a lady of great cultivation and charm whose home, whether a palace, a farm cottage, or a tiny apartment, did not reflect the charm of its owner."

Happy is the person who through life carries the memories of an abode of gentility, reverence, culture, and kindness, the four virtues indicative of the true gentleman and perfect lady. If one is handicapped by not having the privilege of a true home in youth, he may overcome this by practising these virtues.

It is a general rule that as the parents are, so the children become. The children of a kind father and a charming mother, who never speak cross words to each other, will very likely have these same qualities. The home is the starting-place for the creation of ladies and gentlemen. "Company manners" are sure to show the real character of the actor at a time least desired, for none of us are good enough actors constantly to hide our home training.

In addition to setting the example, parents must give some thought to definite cultural training. Reading aloud in the home is one good way toward improvement. No one can deny the value of conversation with people of knowledge, taste, and high ideals. People careful in the choice of English, sound in ideals, and of impelling ambition, inspire others to similar standards and pursuits. Such influence may be felt in the study of the best literature.

Few homes are now places where the family congregate for reading, and modern observers say that little constructive conversation takes place in the home,

due to ignorance of subjects to discuss. This dearth of thought and feeling and of stimulating expression is mental suicide.

The natural outcome of a desire for culture is reverence and kindness in the home. Harmony will be found in the home where the attainment of culture and good manners is constantly sought after.

* * *

Consider the Hen

CONSIDER the hen. She produces eggs aggregating approximately \$1,000,000,000 a year. She is a large contributor to national wealth. She runs her affairs smoothly. She does not complain of low prices for her products or of the high prices of what she consumes. She does not quarrel with the weather. Nor does she work herself into economic situations from which escape is difficult. She does not revise her living standards upward with every rising market, and therefore is not subject to financial and other embarrassment when markets fall. Nor does she call on the government to aid her in dealing with conditions over which it has no control. She does not mix in politics or class movements. She demands no special privilege. When she makes a fuss, it is over what she produces, not over what she wants.

The hen shows many points that are worthy of emulation.—*Washington Post*.

* * *

House or Home?

WITH an air of triumph Edna Maize flung open the door of her apartment. "There, Mary! Maybe now you'll acknowledge there's something to be said for working after you're married!"

Mary Carlisle looked, and in spite of herself her eyes grew wistful. The secretary that Edna had just bought was exactly the kind that she and Phil had dreamed of having—when their ship came in.

"Genuine antique. Came from Charleston," said Edna. "There's a whole lot of history about it. Bring that unbelieving husband of yours over and see if it won't convert him."

"Oh, Phil isn't preventing me from working!" Mary cried loyally.

Edna laughed. "Oh, isn't he? Then why don't you do it? You gave up two thousand dollars a year to get married. Think what that would do for your house!"

"It's just that we both feel that making a home is about the biggest profession there is, big enough to fill all a woman's time if she does it in a big way—" Mary paused, uncertain how to say what was in her mind.

"Isn't that just what I'm saying," Edna continued, "that you'd have a chance to have a real home then without all kinds of makeshifts? I'd like to know where you'd find a prettier one than mine this minute!"

"It is lovely," Mary replied, "and I could envy you your old secretary to distraction if I let myself. I must run along, Edna; I've salad to make."

"There you are again!" Edna responded. "With delicatessen shops on every corner! You don't catch me wearing myself out in a kitchen. It's rank inefficiency!"

Hurrying home, Mary wondered whether she really was inefficient. Perhaps it would be more sensible

to work for a while, long enough anyway to get rid of the "makeshifts."

She was glad that Phil had to go back to the office that night. She wanted to think the matter out, really to settle it. "The thing to do," she declared, "is to balance the gains and losses. Edna's gains are easy—furniture and clothes and trips. Now what does she lose? In other words, what have I to show to balance the old secretary? Well, there's Aunt Mary's visit for one thing. Bless her heart, how she did enjoy it! And how I enjoyed having her! And there's the chance to give Essie Faris a rest and to take care of little Paul while his mother is in the hospital. And I 'spect old Mrs. Granger would miss running in, and the girls love dropping in when they come to town. And Bob—I mustn't forget the way he adores hanging round the kitchen."

Mary's eyes were shining now. Suddenly the answer had come to her: "Furniture can make a lovely house, but it needs people doing all sorts of homely, everyday things and being happy in it, to make a home."—*Selected*.

* * *

Pictures or Bank Notes?

AN old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, knowing that she had a son in America reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter.

"Does your son ever send you money?"

"No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "but he writes me nice long letters, and sends me a pretty picture in almost every one of them."

"Where are the pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. The old woman went to the shelf and took down the old Bible, and there, between the leaves, lay the "pictures" that her son had been sending her from America through all the years.

What were they? Nothing more or less than bank notes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want, and she did not know it. She had looked at the pictures; they had been to her reminders of her far-off son, evidence that he had not forgotten her; and that was all.

Of what does the little story remind you? Are you not often like this woman, finding "pictures" in the Book where we should find wealth for the supply of all our needs? God's promises are bank bills. They are checks and drafts upon the bank on high. We look at them, read them, admire them; we think of the love that prompted God to make them and give them to us. We imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, and leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them as we might and ought. Yet the mistake is ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you, "pictures" or bank notes? —*Golden Rule*.



GLEANINGS FROM THE FIELD

IN a letter recently received, the elder of the Cañon City, Colo., church reports that eighteen are now ready for baptism. That will make a total of forty-eight who have united with the church during the year 1923, just double the number that has united with the church during the last ten years.

A YOUNG girl in Richmond, Va., turned in \$120 as the result of her work in the Harvest Ingathering.

A UNION meeting of the English churches in Kern County, California, was held at Bakersfield the first of December, 1923. At the close of the morning service six candidates were baptized.

RESULTS of the tent effort held at Bethlehem, Pa., are being seen. Five were baptized at the West Philadelphia church Dec. 8, 1923, as the first fruits of this effort.

WORK has been opened in Penns Grove, N. J. Two colporteurs recently began canvassing in the city, and on Nov. 25, 1923, an effort was started in the Riverside Theater by Elder G. W. Holman. About two hundred were present the first evening.

ELDER F. A. HARTER reports that as the result of the tent effort conducted at Virginia Highlands, Va., thirteen have taken their stand with us. Bible studies are being given to twenty-five or thirty. A wealthy woman who has attended some of these studies has opened her home and invited some fifty of her friends to attend Bible studies there.

AN interesting experience in the Harvest Ingathering campaign is reported by one brother. A woman had refused each year to give anything, but he had continued to call upon her. He told her this year that she would not like for him to pass her by and go to all her neighbors. While calling at the next home, the lady of the house gave him \$5, saying that the one who had refused to give anything had called up on the telephone and asked for the loan of \$5, and told her to give it to the solicitor.

ELDER D. F. WEATHERLY, pastor of the St. Paul, Minn., English church, has been conducting a series of public meetings in the church. The attendance has been increasing all the time. On Nov. 19, 1923, sixteen of the interested ones began attending the Sabbath services.

THE effort being conducted at Hartford, Conn., is well attended. The auditorium of the church building they have rented has been nearly filled each evening. The daily papers have published long extracts of the sermons each Monday morning, written at the request of the editors.

THE fiftieth anniversary of the Woodland, Calif., church was held Nov. 17, 1923. Elders J. N. Loughborough and M. E. Cornell held the first Seventh-day Adventist meeting in Woodland in the summer of 1872, and at the anniversary a

letter was read from Elder Loughborough. Two of those who were baptized fifty years ago at that church were present.

THE Sunday night meetings held in Utica, N. Y., have been well attended. After the first few nights they were obliged to move from the small room in the New Century auditorium to a much larger room, which has been well filled since. Bible work is being done in the homes, and the health work is being presented every evening before the service. A home nursing class of twenty has also been started.

A LARGE number have taken their stand for this truth as a result of the effort conducted at Brainerd, Minn., and the indications are that many more will be ready for baptism in the near future. The attendance has been from 300 to 500.

THE first service in the new edifice of worship erected by the Pasadena, Calif., church, was conducted Nov. 17, 1923, by Elder G. W. Reaser. About three hundred were present at the first Sabbath services.

A CHURCH of forty-two members has been organized at Livingston, Mont. An effort was conducted by Elder A. J. Lockert about a year ago, resulting in the baptism of ten persons. During the summer another effort was conducted by Elder W. M. Cubley, after which seventeen were baptized. On the day of the organization two more made their final decision to obey the Lord.

IN a schoolhouse about eight miles from Ronan, Mont., a series of meetings has begun. Although the district has been noted for nonchurch attendance, about fifty attend the meetings. A Bible class has been conducted each Friday night at the church in Ronan, and now twenty-five or thirty attend regularly.

AT Holland, Mich., a baptismal service was recently conducted by Elder G. W. Hosford, and ten persons were buried in baptism.

IN the Harvest Ingathering campaign, age does not count. One brother in the British Columbia Conference, Canada, although past seventy-seven years of age, received a total of \$63 for less than five hours' work. In contrast to this, one little girl, aged five, of the Dallas, Tex., church, has nearly \$16.

A TENT effort was conducted in Kingston, Quebec, Canada, during the summer, and as the result of the effort, nine accepted the truth and were baptized. Before the close of the effort the Baptist church was purchased, and the winter effort will be held there. Eighteen have been baptized during the year.

IN the North Dakota Conference the president, one of the church elders, and a lay member went to a small country village soliciting for the Harvest Ingathering. During a half day's work they received \$157.50.

A CHURCH was organized at Williams, Minn., a short time ago by Elder Charles Thompson. Twenty-four became members of this church, and others are to be added as soon as they are baptized.

IN one of the cities in eastern Pennsylvania a Slovakian Baptist minister spoke against the law and the Sabbath one Sunday morning, with the result that many began to inquire about the truth, and are opening their homes to receive Bible studies on present truth. Three Baptist families became interested in the truth, and began attending our Sabbath services.

* * *

LETTERS TO NEWSPAPERS

LAST March I began writing articles for two of our local papers, dealing with various points of present truth. But few of my articles have been rejected. So far sixteen have appeared in one or both papers. On an average they occupy about eight inches of space. Some of these articles were plentifully sprinkled with texts. So far I have had but one reply, and that not wholly unfavorable.

There must be several hundred of our people qualified to do this work; and what excuse can we offer for neglecting such a method of reaching people by the thousands with the truth? All my articles have been published free, under the heading "Communications." In length they are about a page and a half of an ordinary writing tablet. C. BUCKLE.

* * *

CONNEERSVILLE, INDIANA

DURING the year 1923, the Lord blessed us with many spiritual and temporal blessings. Revivals were held with five of our churches. With the help we were able to give those churches, thirty-six members were added, twenty-eight of whom were new members, and eight reclaimed. The hearts of these eight backslidden ones responded to the message, and they returned to the fold.

Sabbath, December 8, we organized a company at Rushville, Ind. We are of good courage, and praise the Lord for His many blessings.

MR. AND MRS. MATT. J. ALLEN.

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BULGARIA

THE conference in Bulgaria was held this year from Oct. 17-21, 1923, in Sofia, and was mainly intended for the canvassing work. The result of these meetings was, that we secured a field secretary and six permanent canvassers, who with joy and courage are now beginning the new work of going from house to house to sell books.

Up to this time, we have had only one brother doing this work. He would go from town to town, stationing himself at the marketplaces, and blowing a trumpet until he had a sufficiently large audience. When a crowd had gathered, he would speak to them, and then try to sell books. It was said that this was the only way

canvassing could be carried on in Bulgaria. Recently, however, some of the church members have had good experiences in the sale of periodicals for the missions, and it is among these that we now were able to get some new recruits for the colporteur work. The largest book so far printed in the Bulgarian tongue is "His Glorious Appearing;" but we hope that we shall soon be able to handle larger books in Sofia.

The first nine months of this year show a good increase in the number of converts added, and also from a financial viewpoint, when compared with the same time in the previous year. We were also able to ordain the first Bulgarian worker, Brother Stefan Constantinooff, to the ministry. He has been working there for eight years, and besides his work in Sofia, he has formed a little church in Philipopolis.

May the Lord bless this field, the newly started canvassing work, and all our workers there, abundantly.

H. F. SCHUBERTH.

* * *

OUR WORK IN CHILLAN, CHILE

We have been having some very interesting experiences here of late. I will tell you about a remarkable old lady who died a few weeks ago. Fifteen or twenty years ago her husband went to the city of Chillan, and while there he met a man who wanted him to buy a book. One of his friends told him not to buy it, for it was a "Canute" book.

Down here anything not Catholic is "Canute." Canute is the name of the first Protestant missionary to this country.

The husband said, "Well, if it is against the Catholics, I want it." So he bought the book.

He and his wife could read a little, so they bought a Bible and studied it together. They were convinced of the Sabbath, of the state of the dead, of tithing, and of several other points of our faith. Then they began to pray that God would send them some one to teach them more of the truth.

The farm our people bought when they moved out here was next to theirs. The old man had died before we came, but the old lady was still praying for more light. Brother Nelson, the man who had charge of the farm when I came, called on her, and told her about our truth, and at once she said he was the man God had sent. He gave her Bible readings, and she came to our meetings as often as she could. When we had baptism last summer, she wanted to be baptized, but was sick and could not. So she was waiting for our baptism at the close of school this year.

About a month ago she was taken sick with what proved to be pneumonia, and it soon became evident that at her age she could not recover. When our students and teachers went to see her, she would tell them that if she could only live to be baptized, she would be willing to die the next day. With these people who have always lived under such strong Catholic influences, such ceremonies mean much.

All her children are convinced of the truth, and have left off some of their bad habits. One daughter has since been baptized and taken into the church. Before her death the old lady asked her

COLPORTEUR BOOK AND PERIODICAL REPORT AND PUBLISHING HOUSE PERIODICAL REPORT FOR NOVEMBER, 1923

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Atlantic							
Burmuda	--	---	\$ ---	\$ ---	47	\$ 5.80	\$ ---
Gr. New York	11	857	3092.65	1725.42	19915	2843.39	1225.00
Massachusetts	14	1040	1631.30	2000.51	9316	939.55	118.15
New York	21	948	1895.34	2636.85	6614	569.22	470.10
New England	7	319	618.00	1539.06	5611	658.65	333.80
S. New England	11	601	1539.15	846.70	10771	436.53	145.00
	64	3765	8776.44	8748.54	52274	4953.14	2291.55
Central							
Colorado	13	567	892.45	746.50	5959	542.95	37.60
Inter-Mountain	2	31	47.45	1943.95	997	105.01	86.00
Kansas	10	630	1320.00	543.30	4164	443.51	33.90
Missouri	12	713	858.85	1033.15	4481	391.23	33.70
Nebraska	5	322	569.30	733.97	3843	422.84	84.70
Wyoming	6	442	563.15	253.75	1240	168.96	5.50
	48	2705	4251.20	5254.62	20684	2074.50	231.40
Columbia							
Chesapeake	20	1134	2526.65	1730.08	7618	313.69	150.50
District of Columbia	1	45	202.00	668.00	10775	494.05	62.25
E. Pennsylvania	17	926	1305.35	1437.10	17694	831.93	474.25
New Jersey	22	1979	3317.46	2181.06	9474	552.64	235.80
Ohio	19	1418	2858.80	4638.22	13184	779.41	131.40
Virginia	17	437	1359.55	2237.20	6769	294.71	12.65
W. Pennsylvania	8	695	1331.10	1326.25	3270	374.07	175.15
W. Virginia	15	972	3455.70	4132.15	4727	272.46	251.00
	119	7606	16356.61	18400.06	73511	3912.96	1493.00
Eastern Canadian							
Maritime	4	138	434.40	325.75	1424	312.83	274.00
Newfoundland	1	---	155.00	---	211	35.14	10.50
Ontario	10	714	1751.65	583.20	3005	492.10	403.25
Quebec	3	53	253.05	---	1280	286.47	219.50
	18	905	2594.10	908.95	5920	1126.54	907.25
Lake							
Chicago	20	1086	1690.00	1466.50	10324	751.57	850.40
E. Michigan	21	985	2921.05	1066.35	17214	1376.69	450.65
Illinois	20	989	1993.15	1216.50	2783	310.46	100.70
Indiana	18	1132	2451.55	1845.50	6881	492.87	135.80
N. Michigan	2	246	403.40	1198.15	5312	279.44	28.35
N. Wisconsin	6	339	788.85	951.50	1859	199.72	47.65
S. Wisconsin	9	565	764.15	498.55	9133	584.59	206.00
W. Michigan	8	98	459.80	1330.00	13156	899.43	118.15
	104	5440	11471.95	9573.05	66662	4894.77	1937.70
Northern							
Iowa	1	37	28.55	1005.80	6330	719.05	145.00
Minnesota	3	84	347.70	368.90	5990	593.74	130.25
N. Dakota	---	---	---	---	2390	167.07	7.50
S. Dakota	2	---	196.05	---	19050	501.00	2.70
	6	121	572.30	1374.70	33760	1980.86	285.45
North Pacific							
Alaska	---	---	---	---	5	.74	---
Montana	3	218	488.05	731.50	5281	275.92	53.15
Idaho	---	---	---	---	2553	203.04	29.65
S. Oregon	7	289	569.70	---	6185	323.93	16.10
Upper Columbia	4	223	426.15	289.20	9202	614.87	57.50
W. Oregon	30	1053	2435.03	970.74	8184	852.01	128.75
W. Washington	14	634	1384.80	3039.52	9060	687.06	172.75
	58	2417	5303.78	5030.96	40470	2957.57	457.90
Pacific							
Arizona	---	---	---	39.70	1377	186.92	103.75
California	5	334	951.90	2097.56	12165	1753.02	375.60
C. California	2	30	117.75	194.50	7245	515.25	81.25
N. California	3	201	475.95	294.40	9031	717.50	35.25
Nevada	---	---	---	---	439	57.31	---
S. E. California	3	134	203.75	680.95	10810	703.40	62.40
S. California	7	524	2031.18	1359.53	15542	1474.33	459.05
Utah	3	433	950.75	---	565	49.20	3.75
	23	1656	4731.28	4666.64	57174	5456.93	1121.05
Southeastern							
Carolina	10	1476	2626.50	3460.00	4665	315.28	15.05
Cumberland	13	1683	2719.27	3318.20	2332	375.67	147.30
Florida	---	---	---	665.60	5756	375.29	71.95
Georgia	6	1359	1362.05	2966.05	4623	218.44	60.75
	29	4518	6707.82	10809.85	17376	1284.68	295.05
Southern							
Alabama	14	1693	3139.65	3039.10	4551	244.34	58.80
Kentucky	12	1190	3013.35	4545.50	4028	179.48	73.20
Louisiana-Mississippi	11	1012	2824.56	3723.65	6543	358.33	26.25
Tennessee River	13	1401	1947.50	2621.90	2975	194.89	248.35
	50	5296	10925.06	13835.15	17897	977.54	406.60
Southwestern							
Arkansas	6	578	891.50	1759.75	901	88.01	22.50
N. Texas	8	629	1530.25	652.40	4360	315.21	43.45
Oklahoma	12	763	802.20	2173.60	4558	510.75	369.40
S. Texas	6	212	535.55	2480.25	1977	131.90	45.00
Texico	8	667	1343.00	1339.00	702	86.33	19.50
	40	2849	5102.50	8405.00	12498	1132.20	499.85
Western Canadian							
Alberta	8	220	888.55	174.00	1511	176.84	72.00
British Columbia	11	362	918.25	647.40	4195	313.16	307.25
Manitoba	---	---	---	---	15013	485.69	111.25
Saskatchewan	---	---	---	36.65	2559	248.18	99.25
	19	582	1806.80	858.05	23278	1223.87	589.75
Signs Special							
Lists	---	---	---	---	40000	4000.00	---
Foreign and Miscel.	---	---	---	---	12306	3054.00	2343.70
	---	---	---	---	76760	4491.52	862.65
	578	37860	78599.79	87865.57	550570	43521.03	13722.90

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
African	21	1286	\$2810.68	\$4844.35	-----	\$263.95	\$-----
Antillean	25	925	3806.49	3415.64	-----	595.50	434.63
Austral	45	3402	5513.65	7401.56	4962	638.23	917.43
Australasian	75	4112	12859.68	14392.39	64384	2050.64	2727.71
Aztec	16	955	4262.65	10095.70	-----	-----	50.00
British	---	---	---	7000.02	-----	-----	2783.38
Caribbean	28	2245	4032.74	2691.63	-----	272.60	745.00
Gen. European	---	---	---	14983.50	-----	-----	1020.00
Chosen	17	1722	35.85	159.85	-----	615.87	601.08
Czecho-Slovakia	---	---	---	2496.96	-----	-----	1258.51
E. Brazil	30	3565	1298.06	1208.25	2729	447.96	354.20
E. German	---	---	---	10252.50	-----	-----	892.50
E. Siberian	---	---	---	19.15	-----	-----	18.73
Hungarian	---	---	---	4040.50	-----	-----	-----
Inca	7	663	2578.13	1274.54	-----	365.31	131.86
Japan	4	261	33.68	307.14	965	83.90	359.40
Jugo-Slavia	---	---	---	462.44	-----	-----	70.59
Latin	---	---	---	4604.58	-----	-----	172.85
Malaysian	---	---	---	2413.26	-----	-----	264.03
Manchuria	---	---	---	57.05	-----	-----	144.00
Philippines	44	4321	10314.22	-----	-----	-----	-----
Rumania	---	---	---	460.37	-----	-----	116.14
S. Asia	36	5961	992.22	2136.85	-----	-----	-----
Scandinavia	---	---	---	10370.43	-----	-----	385.94
S. Brazil	---	---	---	1805.65	-----	-----	385.05
South China	---	---	---	1327.91	-----	-----	168.00
W. German	---	---	---	13765.00	-----	-----	1720.00
Foreign totals	348	29398	\$48538.05	\$121987.22	73040	\$5333.96	\$15716.03
North Amer. totals	578	37860	78599.79	87865.57	550570	43521.08	13722.90
Grand totals	926	67258	\$127137.84	\$209852.79	622610	\$48855.04	\$29438.93

* Two months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1922			1923	
	Copies	Value		Copies	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32032.17	February	38933	9447.02
March	444001	54263.90	March	232611	15545.48
April	409053	44709.11	April	146899	16872.23
May	252198	15127.97	May	108733	19933.39
June	224485	23035.57	June	170782	22397.51
July	296076	18951.07	July	169116	12465.78
August	240016	16742.91	August	175551	26938.78
September	111550	54186.43	September	144074	11411.19
October	186334	10744.86	October	92397	11020.01
November	276977	15716.03	November	73040	5333.96
December	211899	8545.46			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1921	1922	1923		1921	1922	1923
January	190441	84369	486525	January	181889	90704	619927
February	1605595	112742	475388	February	113586	86239	528420
March	112229	171205	637221	March	87063	107823	664980
April	273376	106788	645027	April	125981	28836	710893
May	197606	38291	617588	May	79876	79452	550570
June	135614	178751	571240	June	64150	65234	

COMPARATIVE BOOK SUMMARY

	1918	1919	1920	1921	1922	1923
January	\$ 68276.77	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42	\$192016.17
February	74560.50	114848.54	138199.16	246104.17	269480.88	177248.98
March	112583.10	171496.11	196766.41	229220.64	335216.82	201354.25
April	128480.24	251307.66	255974.97	261338.96	253342.04	185969.41
May	160112.53	244584.54	245806.24	242377.33	241475.39	229885.40
June	276413.96	381166.18	480868.75	385315.49	515302.10	318742.88
July	336262.65	531282.95	718972.53	356481.93	321879.95	334362.50
August	207615.34	343737.50	437838.18	246749.54	229762.18	334473.11
September	187462.98	231475.12	849418.19	331932.39	225721.42	187464.07
October	133893.11	199530.88	400422.05	165869.44	112044.39	167667.41
November	101093.49	173967.04	237793.80	178215.72	209852.79	127137.84
December	117592.42	131193.54	215795.56	177428.46	145672.59	
	\$1354347.09	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97	

children not to burn candles in her room after her death, nor to have a wake.

Before her death she told her children that if the neighbors would not come to her funeral, the director of the Adventist school was to be notified, and he would send his coach to take her to the cemetery. So, when the neighbors refused to come, her people told me what she had said. We dismissed school for that day, and went to the house and had a funeral in the Protestant way. It happened that Elder W. E. Hancock had come the day before, so he preached a good sermon. Only her relatives attended the funeral, but from behind the trees and bushes and around the corners of buildings we could see others pecking at us and listening. The service was held in the yard in front of the house, as the house had but two small rooms. The quiet, solemn sermon, based on Bible texts, made a strong impression for good.

After the service we took the body to the cemetery, two of our boys and two of her sons acting as pallbearers. The cemetery is on the other side of the city from us, and when we were returning, some men from the neighboring house

met us and said that there was a very sick man in there, and they wished we would carry a coffin to the house for them. It seemed strange to us to take the coffin home before the man was dead, but it is hard to get such things done here. They have to carry their coffins on foot, or horseback, or in an oxcart. We took the coffin home for them, and the man died two days later.

About a month ago our boys went out on the Big Week campaign, and brought in about 400 pesos as the result of their efforts. Last week the whole school spent one day in the Harvest Ingathering work, and took in 571 pesos. I have promises from business men in the city which will bring the amount up to about 700. These young people enter into these campaigns willingly and enjoy them. They are the coming workers in this field.

Last year we had a campaign for more students, and set our goal for sixty. The school opened with about thirty-five in attendance, but the number has steadily increased until now we have sixty-two enrolled. We certainly have a dear family of students. They love the truth, and

want a part in the work and a home in the earth made new. Do not forget to pray for these needy people.

E. U. AYARS.

GERMAN MISERY

(Continued from page 2)

tricity, and the like, which are paid on the gold basis of the day when the bills are presented, while the wages which have been laid aside for this purpose have greatly lost in value.

Hence strictest economy is being practised in the homes, and very many households are returning to medieval customs, when the pine splinter was in use. Electric bulbs, elaborate gas chandeliers, and the large petroleum lamps will soon become articles of ornament rather than of practical worth. Little night lamps are taking the place of these modern fixtures, and where none are found, having long been discarded, they are improvised from small medicine bottles, with a wick run through the narrow neck, reaching down into the oil. The stove is heated only on Sundays and on other special occasions, provided the fuel can be procured.

The misery resulting from this state of things is certainly beyond description, and is growing into alarming proportions, that must, before long, reap a gruesome harvest. Millions are facing starvation this winter. The great army of unemployed is steadily growing, many of the large business houses having reduced their number of employees to one third and less. Many thousands have been able to maintain themselves through the generous help of relatives and friends living abroad.

Benevolent societies are at work, increasing their efforts to cope, if possible, with the growing needs. The Salvation Army is operating fourteen field kitchens in the city of Berlin alone, and a chart of their stations is published in the paper, so that people are aided in finding a place in their neighborhood where they can get a substantial meal at reduced prices.

It is a fearful situation, one that is hardly imaginable by those far removed from this scene of misery. Sickness and disease are spreading as a result of continual underfeeding, and the mental strain caused by the race with the paper mark, and the great effort to secure some of the necessities of life. People are haunted in their dreams at night by the long strings of figures, the millions and billions which they have been manipulating during the day. Everybody complains of it, and many clerks in the larger stores and even bank officials suffer sudden breakdown in the midst of their work, their brains not being able to stand the strain of these complicated calculations.

This is especially hard on old people not accustomed to deal with such figures, and often there is something pathetically comical about it. An old lady, on entering a shop to buy some article, was asked by the clerk, "Well, mother, you must be getting old these days. I wonder how old you are already?" The good mother replied, "Seventy millions." She evidently was confused in her mind by trying to grasp the sums of money she must learn to handle in her old age.

Appointments and Notices

FOR PARENTS OF YOUNG PEOPLE

Mindful of the inspired statement, "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities" ("Education," p. 276), the Home Commission, through the Young Mothers' Society and the Mothers' Lessons, is supplying to parents of young children a course of training. But the calls for help and advice from parents of older children are so many, and the need of that class of children and their parents is so great, that it is very evident more specific aid must be offered them.

Therefore, for the instruction and special help of parents who have children in or approaching the age of adolescence, we are instituting a new department in the magazine, *Home and School*. Beginning with the March number, there will be given a series of articles and lessons dealing with the problems of adolescence, which will constitute a progressive course of study especially valuable to these parents. Upon this series we shall engage writers who have experience in training and living with young people in the home, the school, and the church.

We believe that close study of these lessons, and utilization of their teachings and suggestions, will be of great help to parents of the youth. The lessons may be studied privately, or they may with profit be used as the basis of community study in the Parent-Teacher Association or other parents' organizations. With this aim we invite the attention, not only of parents, but of educational superintendents and secretaries, to this series.

The opening article, in the March number, is entitled, "At the Beautiful Gate." If an outline of the proposed course is desired in advance, giving the different topics to be studied, it may be obtained by writing to the Home Commission, General Conference, Takoma Park, Washington, D. C.

Arthur W. Spalding.

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 10 a. m., Feb. 6, 1924. The object of the meeting is to elect trustees and to attend to any other matters which should properly come before the membership of the Association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the Conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the board of directors of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

F. H. Robbins, Pres.
R. G. Bowen, Sec.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington (D. C.) Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Feb. 5, 1924, at 2 p. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting. This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union

Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.
H. W. Miller, Sec.

EASTERN CANADIAN UNION CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will hold its regular quadrennial session in connection with the quadrennial session of the Eastern Canadian Union Conference, convening at Kingston, Ontario, Feb. 14 to 21, 1924. The first meeting is called for 10 a. m., Feb. 18, 1924. The purpose of this meeting is to elect officers and a board of trustees, and to transact such other business as would properly be considered at this time. All regularly accredited delegates to the Eastern Canadian Union Conference session are members of the corporation constituency.

C. F. McVagh, Pres.
Amy Frank, Sec.

EASTERN CANADIAN UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

The tenth session (third quadrennial) of the Eastern Canadian Union Conference of Seventh-day Adventists will convene at Kingston, Ontario, Feb. 14 to 21, 1924. This meeting is called for the purpose of electing the officers of the conference for the ensuing term, and the transaction of such other business as would properly come before the conference at its regular session. Delegates may be elected on the basis of each conference organization being entitled to one delegate for the organization, and one additional delegate for each hundred members. Members of the union conference executive committee are delegates ex-officio.

The first meeting will convene at 10 a. m., Feb. 14, 1924, in the Seventh-day Adventist church at Kingston, Ontario.

C. F. McVagh, Pres.
Amy Frank, Sec.

OBITUARIES

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

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

Palmer.—Louise Palmer, infant daughter of R. D. Palmer, of Shelton, Neb., was born Nov. 12, 1923; and died Dec. 4, 1923.

Felix A. Lorenz.

Dowley.—Mrs. C. B. Dowley was born in Calcutta, Oct. 21, 1864; and died Oct. 26, 1923. In 1913 she accepted the truth under the labors of Elder J. M. Comer.

H. E. Willoughby.

Evenson.—Emmanuel Evenson was born in Trondhjem, Norway, April 27, 1841; and died at the Iowa Sanitarium, Nevada, Iowa, Dec. 8, 1923. He leaves to mourn his death one daughter and four grandchildren.

J. C. Nixon.

Newton.—Jasper Newton was born in Ogle County, Illinois, May 8, 1880; and died at the home of his parents in Loup City, Neb., Nov. 26, 1923. He is survived by his parents, two brothers, and two sisters.

Felix A. Lorenz.

Huffman.—Mrs. Jesse Huffman, née Blackburn, was born Oct. 10, 1895; and died at the White Memorial Hospital, Los Angeles, Calif., Dec. 22, 1923. She was a devoted Christian.

J. W. Rich.

Van Hook.—Lois Jennie Van Hook, daughter of Brother and Sister Robert Van Hook was born in Albee, Oreg., July 23, 1893; and died in Los Angeles, Calif., Dec. 6, 1923. She accepted this message in 1909. While visiting her sister in Los Angeles, Calif., she was taken sick, and died shortly afterward.

C. S. Prout.

Rice.—Emeline Jeanette Federly Rice was born in Portage County, Wisconsin, in 1847; and died in Longmont, Colo., Nov. 26, 1923. In 1885 after attending a series of meetings conducted by Elder William Ostrander, she became a charter member of the Longmont Seventh-day Adventist church. In 1863 she was married to Sylvester Rice, who died in 1892. One son, one daughter, six grandchildren, and three great-grandchildren survive.

Charles H. Parker.

Getzlaff.—Mrs. Ottilie Amelia Guderian Getzlaff was born in Bromberg, Germany, March 6, 1853; and died in College Place, Wash., Nov. 27, 1923. At the age of three years she came to America with her parents, who first settled in Wisconsin. In 1871 she was married to Gustave Getzlaff. In 1882 she and her husband accepted present truth, and in 1889 they moved to Spokane, Wash., and became charter members of the church there. They later moved to Wilcox, Wash., and sixteen years ago to College Place, Wash. She leaves to mourn their loss, her husband, three sons, five daughters, and twenty-six grandchildren.

G. E. Langdon.

Hankins.—William Alexander Hankins was born in French Lick Springs, Ind., May 10, 1845; and died at his home near Loveland, Colo., Dec. 20, 1923. When he was ten years old, his father's family moved to Taylor County, Iowa, where the present town of New Market stands. When the Civil War broke out, he, a lad of sixteen years, enlisted in the Union Army. He was in the battle of Shiloh, in which his regiment of one thousand engaged; after two days' battle only two hundred remained. He was with his company until the greater part of it was lost in action and the remainder was consolidated with the fragments of other units. He was honorably discharged Nov. 28, 1864, having served his country three years and two days.

Returning to Iowa the following year, he married Sarah Alkire, with whom he lived happily for nearly fifty-eight years. Seven children were born to them, one dying in infancy, the others surviving them. In 1879 they came to Colorado on account of his health, first locating at Hygiene, and later taking up a homestead three miles south of Loveland, where he resided for thirty-seven years, until he moved to his present home. He helped very materially in building up the country from the wild, bare range to what it is now.

At an early age Brother Hankins was converted. In 1884 he and his wife became convinced of the truth of the teachings of the Seventh-day Adventists, and united with them. He has been a faithful member ever since, serving at various times in all capacities of local church work. In 1904 he gave land to the Seventh-day Adventist organization for the establishment of a denominational school, and later gave untiringly of his time, energy, and means for the upbuilding of Campion Academy, which now stands as a monument to his name.

Brother Hankins' deeds of love and kindness in his community can be testified to by many. When sickness and death came to his friends, he was there with his heart full of sympathy and tenderness. He has helped through such trying times with his wise counsel, sound judgment, and where it was needed, with his means.

Six and one-half months ago he lost his faithful companion, and since that time his decline has been steady and rapid. He longed for rest. He is survived by one brother, three sisters, four sons, and two daughters; also twenty-one grandchildren and twelve great-grandchildren.

I have known Brother Hankins for thirty-six years, and always found him loyal to the present truth. The funeral services were held in the large chapel at Campion Academy. About five hundred people were present. Services were conducted by the writer, assisted by Elder E. H. Curtis and Prof. H. E. Westermeyer.

G. W. Anglebarger.



10

TEN NEW NUMBERS
of the
LEAVES of AUTUMN

10

WE ARE GLAD TO ANNOUNCE the publication of ten new numbers of the Leaves of Autumn, and they are

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REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D. C.



WASHINGTON, D. C., JANUARY 24, 1924

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

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

TIMELY ARTICLES

WE are now running in the columns of our church paper several articles of unusual interest. The appeals made by Elder A. G. Daniells regarding the need of a revival in the hearts of the believers, should meet with a response in every quarter. In this same connection should be read the articles by Brother Lloyd M. Fisher, reviewing the instruction given us through the years by the servant of the Lord on the subject of righteousness by faith. As we read these and other articles to follow, let us consider whether we have received this gracious gift.

The political and economic conditions existing in Western Europe are very graphically described by Elder L. H. Christian. The want and destitution which exist should make an appeal to our hearts in rendering necessary assistance to our needy brethren and sisters.

The articles from Mrs. E. G. White are published in response to a request which has come from several of our brethren and sisters. One more article follows in the completion of her sermon. The last of the series is of particular interest in the solemn and earnest appeal it makes for deeper consecration on the part of the ministry.

Space forbids the mention of further articles of equal interest in these numbers. We have a rich wealth of articles to present before our readers during the next few weeks. You cannot afford to miss them.

* *

RETURN OF W. W. PRESCOTT

ELDER AND MRS. W. W. PRESCOTT returned to Takoma Park on Dec. 24, 1923. They have been away for more than two years, helping in the work in the Australasian Union. Brother Prescott devoted his time there to building up the educational work both in the training school and in the field, and also gave much attention to the work of ministerial institutes. The brethren in Australia have greatly appreciated the kindly interest on the part of the General Conference that made it possible for Brother Prescott to give them such extended help. We are glad that Brother and Sister Prescott are able to join us again here at headquarters.

C. K. MEYERS.

SACRIFICE WITH SUFFERING

LITTLE Maria is married, but still is only a girl in years. Recently she and her sister Anita have given their hearts to Jesus, and are now baptized members of the Spanish-Mexican Seventh-day Adventist Church.

From the beginning Maria's husband has been very bitter against the truth, and more especially against her giving any offerings to the church work; and on finding that Maria had made a small offering in the Sabbath school, he beat her cruelly and forbade her to give anything.

But still the appeals came ringing in to the Sabbath services, telling of the many needs, and how the heathen were giving their hearts to the Lord and preparing also for His coming. Maria cried softly in her seat over near the corner, and longed to help even a little, if only with a few pennies.

For some weeks Maria was missed from her accustomed place in the Sabbath school, and when she finally returned one Sabbath, she placed a smooth half dollar in the basket. This was a real sacrifice for her. They were very poor, but somehow she had managed to deny herself of food, and had saved from the pitifully small amounts given her by her husband, this fifty-cent piece, which, for fear of discovery she had carried hidden next to her body for many weeks. This meant a real sacrifice for this young woman, but she did it all for the One who first loved her and had given all that she might have life eternal. How many of us, like Maria, are making a covenant by sacrifice?

H. D. CASEBEER.

* *

CONDITIONS IN EUROPE

WRITING from Europe under date of Dec. 17, 1923, Elder J. C. Raft speaks as follows of the conditions there:

"The conditions in Germany and Russia are many times worse now than they were when we were at the Fall Council. I tell you they are fearful, and unless we bring relief at once, a good many of our faithful brethren in those countries will die of starvation. We are doing all we can over here to help, but unless we get help from America, we cannot render the assistance we ought to. It is too much for us. We know our brethren in America will help us, so we have no fears as to the future. The Lord is our refuge and strength, and He will send us through His children the help we need.

"Really the fearful things which are now taking place in Europe give us great opportunities to present the third angel's message to the people. We have never had such interest as we have now. The people flock to the meetings, and listen with interest to the gospel of Jesus Christ — the redemption from sin, His second coming, the earth made new, and other Bible truths. Nothing but the sweet peace of Christ can heal the broken and torn hearts and comfort them in all their sorrows and afflictions."

* *

It was our mistake that a report which we recently published from Elder J. J. Reiswig, president of the Alberta Conference, read Saskatchewan Conference instead of Alberta. We regret the mistake.

THE CALL OF THE MISSION FIELDS

FROM many lands calls continue to press in upon us. Just now we have a letter from W. E. Read, the foreign missionary secretary of our European Division, in which he emphasizes the great need of missionaries in the fields operated by that division. The same as other parts of the world, they are greatly distressed because of the lack of funds, and are unable to meet nearly all the calls that come to them.

If all our people could get the view of pledging a real sacrifice gift for every week during 1924, it could very largely bring relief to this perplexing Mission Board problem. May the Lord help us this year to study more earnestly the matter of our gifts to His cause than we have ever done.

Brother Read writes as follows:

"We are receiving calls from the West Coast of Africa. Calls are pressing in from the Gold Coast and from Nigeria. They want more native teachers. It is the same in Mwanza. One chief recently sent in an order for teachers, asking for no less than twenty-four to go into his country and teach his people the gospel of Jesus Christ. He is nominally a Catholic, yet he looks to our mission to evangelize his people.

"Then again there is Madagascar. Already some people are keeping the Sabbath there. From all we can learn they are educated men. For a long time now calls have been coming from that field, and it certainly seems as if we should delay no longer in pressing into that land. Whether or not we can enter next year will depend on the state of the finances.

"Really, at times I feel quite burdened over this financial question. What will be the outcome? Here are great unentered sections of the world, and here we are in the very last days, right near the coming of Jesus, and yet in this very time when the message should be going with greater rapidity, we are handicapped on all sides with the lack of means. I have been wondering what lessons the Lord might have to teach us in this crisis. Doubtless it is that we must trust more to Him than to the visible resources. There is no doubt in my own mind but that even with the men we have in the field at the present time, if the Holy Spirit were poured out in fullest measure, we should see results of which we have never dreamed.

"I am deeply impressed with this fact, and feel that this is our greatest need today. I feel sure that the Lord has resources at His command, which He will release at the opportune time, and which will perhaps surprise us all. I am confident in my own heart that the work will be finished, and finished on time, however difficult it may look to our human vision.

"But when one looks at the field and sees the great and crying needs, and realizes the great sections yet unentered, the small percentage of the great heathen population that is as yet only touched by the gospel message, one wishes at times that some large legacies could be bequeathed to us.

"After all, this might not be the best thing. Doubtless we shall have to learn the lesson of a more simple and abiding trust in the Lord."

B. E. BEDDOE.