

The Advent Review and Sabbath Herald



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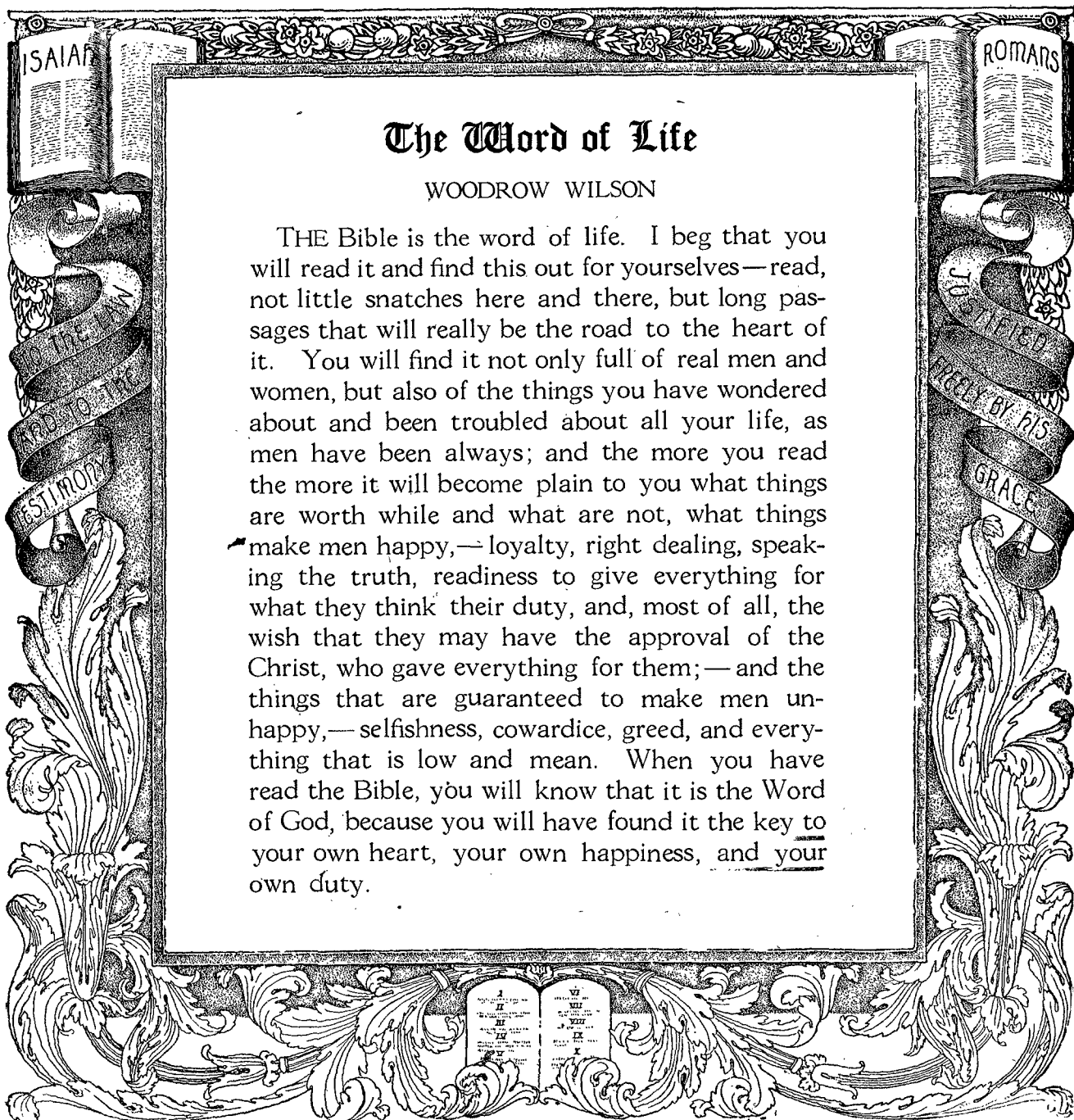
No. 5

THE GOSPEL TO ALL NATIONS

The Word of Life

WOODROW WILSON

THE Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it not only full of real men and women, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy,—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them;—and the things that are guaranteed to make men unhappy,—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.



Comment on Current Events

AGAIN the question of reuniting certain Protestant bodies with the Roman Catholic Church is agitated. Some months ago it was reported that overtures were being made to this end by leaders in the Church of England. Now it is stated that conferences have been held between the Archbishop of Canterbury and Cardinal Mercier, with the view of finding a satisfactory basis of union, and that these conversations have occurred at intervals over a period of two years or more.

Overtures of this character by Protestants are not an unheard-of thing. During the pontificate of Benedict XV an American organization sent delegates with similar intent, to confer with papal representatives. No real conference resulted, but not through fault of the Protestants. They did their best to get into the same fold with the Catholics. They were not altogether willing to lose denominational identity, and that was the obstacle to negotiations.

The Pope declared at that time that the Catholic Church desired nothing more than a reunion, but since it was non-Catholics who had separated from the church, it was for them to return to the true fold. Now Pius XI reasserts this stand in connection with the reported Anglican negotiations.

The consistent immobility of the papal position gives the Protestant overtures two clear meanings: First, they mark accurately the Protestant drift toward the Papacy and the definite abandonment of ground taken in the Reformation; second, they indicate a corresponding rise in papal prestige. We are not witnessing a distracted mother calling pleadingly after her wayward children; the children, instead, are turning homeward shamefacedly to an unsmiling parent, who awaits them with the rod of correction.

The very acceptance of this situation on the part of the Protestants is an acknowledgment of papal parenthood. There are Protestants who are protestants indeed. Following the injunction of Christ, they call no man "father," and recognize no great mother church, in the sense that Catholics mean. But it is evident from Revelation 17:5, where the Papacy is called "the mother of harlots," that the apostate church not only has daughters, but that in their veins runs the same corrupt blood that is the life-stream of the parent. It is these fallen daughters who are now approaching the mother body. It is for them that there are preparations for merrymaking in the desolate house on the Tiber.

The home-turning of this wandering brood presages the day when the unholy lovers of the ancient queen will return also. In prophecy these are said to be the kings of the earth, and a glimpse at the world shows a procession of them already in the Romeward path. Unmistakably the day draws near when great Babylon will say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

* * *

Is it to be peace or worse than war? In the matter of Central Europe the nations are today at the crossroads of this question. Which way will they turn? Is this apparently inexorable march toward chaos and anarchy to be halted and for a little space turned toward more stable conditions? or will the progress toward collapse continue until not only Europe but all the world shall be drawn in? The

meeting of the international committee to determine the exact economic status of Germany and recommend measures to better it, gives rise to these questions, and encourages the hope that at least temporary relief may be brought from the most distressing evils of the present situation.

As in the case of Austria, whose plunge toward the abyss was arrested by a commission of the League of Nations, two primary steps are before the committee: First, the money presses must be stopped and the currency stabilized; second, the government budget must be balanced. This may provide a basis for economic recovery.

If a man has exactly \$100 worth of property to offer as security, his note for \$100 may be accepted at face value. If he has health and earning power and is living within his income, he may find men who will accept at face value two or three additional \$100 notes of his. But if he writes ten such notes, he may be able to realize only ten dollars on each; a hundred such notes, one dollar on each; a thousand, ten cents on each, and so on indefinitely. If in addition he is sick and cannot make ends meet on living expenses, his notes may be worth even less. Something of this sort is what has happened to Germany. It is to be hoped that this first serious endeavor to find the way back to a sounder basis of credit may succeed.

* * *

For the first time in history, a labor government has come to power in Great Britain. What effect this will ultimately have upon the world situation remains to be seen. Up to the present time the influence of this new force has been paradoxical. It has weakened the prestige of England in her relations with Russia, Turkey, Italy, and France, because these powers knew that threats of forceful measures were without the necessary support of the labor party. At the same time its slow gathering of strength since the Armistice has been watched with trepidation in Europe, and its springing to power at this time has moved France in particular to a conciliatory tone with regard to reparations and the Ruhr.

It is of more than passing interest that this new factor is interjected at this crucial time. Attention is called to it as something that is worth watching.

C. A. H.

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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

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The Importance of Sound Doctrine

It is becoming more and more common and popular to discount doctrine, and to contrast the doctrinal unfavorably with the practical; but in such a connection would not theory be a better word than doctrine; for is not the contrast between the theoretical and the practical rather than between the doctrinal and the practical?

"Doctrine" is defined briefly by Webster as (1) "teaching; instruction;" (2) "that which is taught; what is held, put forth as true, and supported by a teacher, a school, or a sect."

Cruden defines "doctrine" as "the truths of the gospel in general."

Our Saviour was a teacher — the Great Teacher — and everything He taught was doctrine. In Matthew 7:28 we read that "the people were astonished at His doctrine." Again in Mark 1:27 we are told that "the people were all amazed, insomuch that they questioned among themselves, saying, . . . What new doctrine is this?"

And so our Saviour taught doctrine, as must any one who teaches anything worth while. Any positive spiritual truth is doctrine. So while striving to make all truth practical in our lives, let us not be afraid of sound doctrine. Knowing the truth, let us claim the liberty it brings to all who obey it from the heart.

C. P. B.

* * *

The Cares of Life

ONE of the things against which the Saviour especially warns us at this time, is the "cares of this life." Luke 21:34. Truly we must fight a great fight here, or be drawn down by this undertow which is drawing many to perdition. One writer illustrates the compelling power of material interests in this way:

"A man goes into business, and for years he gives to it his whole time and soul and life. His motto is, 'Drive your business,' and he drives it. But at length he wakes up, and finds himself driven by his business.

"One of the early settlers returned one evening in time to see a bear walk through the open door into his log cabin. Cautiously he crept up, slammed the door shut, and putting his back to it shouted, 'I've got him! I've got him!' But the bear became excited, and began to rage up and down the narrow room. There was no way of fastening the door, and it took all the man's power to keep the ferocious beast from bursting it open and destroying him. Instead of having the bear, the bear had him.

"Many a successful man has shouted in glee: 'I'm master now; I'm running my business,' only swiftly to awake with the cry: 'The business is my master; it's running me.' . . .

"Marion Harland once said that the most pitiable sight she ever saw was that of a woman in an insane asylum who for ten years had washed constantly a single window. 'So long as she might scrub and polish, she said never a word, and noticed nothing that went on about her. That was a dozen years ago. Still by closing my eyes, I can see the face of the

woman with the suds. It is creased by wrinkles, all drooping downward. The lips are compressed to a pitiful thread. Deep-set eyes are "crossed" by years of intent gazing at one object. The complexion is opaque and sallow, as of one long dead. I have dreamed of her, awaking with a prayer upon my lips, not for her who was beyond the reach of human help, but for those others whose representative I have held her to be.

"Those who deal in material things should be careful not to let those material things become their masters."—"Compelled Men," pp. 16-18.

While the Lord expects us to be diligent in business, He cautions us against allowing these material things to become our masters. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added." Matt. 6:33.

How many allow the busy cares and activities of life to rob them of prayer and earnest communion with God! And it is here that our religious experience begins to ravel. How often, because of the cares of life, we neglect the study of the Scriptures! Family worship and the reading of the Word of Jehovah are crowded out of our daily life, unless we are continually on our guard. And when these great fundamentals in the Christian life are crowded out, the heart grows cold and critical, and a spiritual stupor settles upon us.

The cares of life lead to slackness in Sabbath keeping, and eventually to giving up the observance of the day altogether. And as worldly cares overwhelm us, we bow before the god of covetousness, and rob the Lord, not alone in tithes, but in our offerings as well.

We are now on the enchanted ground of the enemy. We must continually struggle to keep awake. Through prayer and consecration to God we can win in the struggle, and sit down finally with the overcomers in the kingdom.

G. B. T.

* * *

Cutting the Work Short in Righteousness

WE often express the hope that God will cut His work short, that He will speedily finish the gospel message, and come to take His children home. We think of the unwarned millions, and of the work which must be done in carrying the good news of the kingdom to earth's remotest bounds. We long for the message to swell into the loud cry which will ripen earth's harvest for the coming Reaper.

These are objects worthy of earnest thought and of active promotion. But there is danger that they will come to appeal to us in a purely theoretical manner, and we fail to realize the close relation of our own personal experience to the finishing of God's work in the earth.

Before the gospel message can be finished in the earth, it must be finished in the hearts of individual men and women. Before we can give the message to

others, we must feel its transforming power in our own hearts. "Christ in you, the hope of glory," is the gospel in its personal application. "Christ manifest in the flesh"—in our flesh—is the concrete illustration of its power to save.

We can bring others to the fountain of life only as we ourselves drink and exhibit in our own experience the cleansing power of its life-giving properties. Are we doing this? Do we know Christ as a personal Saviour? Does He save us from sin now, today, hour by hour? Unless He saves us from sin in this world, He cannot save us through eternity.

Are we ready to meet our Lord? If we knew He were coming tomorrow, would it work changes in our plans, in our life purposes? Do we close up each day's account at peace with God and our fellow men, resigned to the divine will, ready for His bidding in life or death, in rest or labor?

These are important questions. Sometime we must face them. Why not today? We profess to love the Lord and to desire His soon coming. Do we live our faith? What message do our lives bear to our families, to our neighbors? Do the clothes we wear, the houses in which we live, the food we eat, our business relations, our social activities, the literature we read, our words and general deportment, testify that we believe Christ is at the door? If not, is there not cause for alarm that we are running in vain, and that no reward awaits us at the end of the race?

We verily believe that God has set His hand to do a speedy work, and that the coming of Christ is near, even at the doors. Let us be sure that the finishing work is going on in our own lives, so that at the coming of the Master, when truth triumphs, we may triumph also; because the truth has become a part of us, its triumph will be our triumph.

Yet there is opportunity. Have we failed? We may turn from the ashes of our disappointed hopes to lay hold of Christ Jesus, in whom is no failure. He is able to redeem. He will save all who "commit the keeping of their souls unto Him in well-doing as unto a faithful Creator." "Him that cometh unto Me I will in no wise cast out." Let us come sincerely, wholeheartedly, unreservedly, and receive of His fulness and experience His power to save.

F. M. W.

* * *

Prohibition

It was a great national act when the United States made prohibition a part of its permanent law. That it should be bitterly opposed by those whose livelihood was made by dealing out ruin by the dram, is to be expected, of course. That there is considerable disregard of this law in some of the more populous sections of the country we quite readily admit. The nations of the world have little sympathy with the step this nation has taken, and from every section we are assailed by those who drink and sell booze. But the most of the noise in the press concerning the amount of liquor drunk, comes from the anti-prohibition forces, with the evident purpose of showing that prohibition is a failure.

In the *Country Gentleman* of Dec. 22, 1923, is a most illuminating article by A. B. Macdonald, in which he shows the folly of the claims put forth that more liquor is drunk since prohibition came into force than before; how absurd it is to endeavor to show that bootleggers with bottles in grips in alleys are transporting more liquor than was transported a few years

ago in great trucks moving all day long from distilleries and breweries, supplying thousands of saloons with the intoxicating stuff. He says:

"Advertisements of beer and whisky used to be plastered and painted on billboards and dead walls everywhere. They filled pages of newspapers and magazines and theater programs. Whisky mail-order houses flooded the country with them. Now that has all ceased. We are not publicly importuned to drink, and that alone must have a profound effect in lessening the consumption of liquor.

"I have before me as I write, statistics enough to fill this weekly, showing an amazing decrease in drunkenness, crime, poverty, jail populations, alcoholism, alcoholic insanity, juvenile delinquency, and neglect of children; and an increase, equally amazing, in general prosperity, savings bank deposits, and sobriety since prohibition came. These facts come from police officials, jails, hospitals, court officers and judges, boards of public welfare, mayors of towns and cities, bankers, employers of labor, workmen, and business men of all kinds.

"Despite the outcries of a certain wet newspaper, official records show that deaths from alcoholism have decreased 67 per cent in the last three dry years in New York City, as compared with the three wet years next prior to prohibition. Arrests for drunkenness in that city have decreased 70 per cent in the same period. In New Jersey, drunkenness has decreased 26 per cent; in Massachusetts, 49 per cent; in Missouri, 73 per cent.

"Fewer children come under the care of welfare societies. In Boston, 27 per cent of the families helped by the Welfare Society before prohibition, had drunken fathers or mothers; now the percentage is only 2½.

"After the coming of war prohibition, I was told by Dr. George O'Hanlon, general medical superintendent of Bellevue Hospital in New York City, 'the cases of alcoholism dropped off to such a small number that we abolished the alcoholic ward, and have not had enough alcoholic cases since to warrant our opening it. In 1922 we had 4,083 cases of alcoholism. I am told by the leaders of welfare work in New York that the closing of the saloons has brought great benefit to the poorer classes; there has been a wonderful decrease in cases for relief of women and children.'

"Last October the newspapers printed as important news the story that in the first nine months of 1923, poison booze took a toll of 2,000 lives in the United States, and many papers intimated that those deaths were the result of prohibition, and were an argument for the return of licensed drinking places. The facts are that in the period of five years before prohibition the average death rate from alcoholism in the United States was 60,000 a year."

The writer of this article, which evidently sets forth the real facts concerning prohibition, further says:

"In the four years it has been in operation, national prohibition has closed the distilleries, the breweries, and the saloons of this country, and has ended the open making and selling of booze as a beverage. In doing that it has decreased drunkenness to such an extent that in most places it has almost ceased to exist; it has lessened poverty and brought prosperity; it has given children and girls and mothers a better chance, has reformed countless drunkards, and brought happiness into thousands of American homes."

Laws against murder and stealing do not entirely do away with these crimes. Neither does prohibition stop altogether the liquor traffic. But that prohibition is a great blessing to America there can be no question.

G. B. T.

* * *

BEGIN by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—*Brooke Herford*.

* * *

"If we knew all our need, what a large 'want book' we should require! How comforting to know that Jesus has a 'supply book' which exactly meets our want book!"

"It Is Not for You to Know the Times and the Seasons" ---No. 3¹

MRS. E. G. WHITE

WE would ask you, What time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it tomorrow? Tomorrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven.

I want to ask our ministers, What kind of character do you think the Lord will accept in His kingdom? Do you know God, and Jesus Christ whom He hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit.

"Ye shall receive power, after that the Holy Ghost is come upon you." But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained? No; he does not know what it means to keep his own soul in the love of God. The minister should realize that souls are the purchase of the blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning.

A Converted Ministry Needed

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us His blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power? It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be as destitute of the righteousness of Christ as was the offering of Cain.

Both ministers and people need to open the door to Christ. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Thank God for that promise, for it is given to those who have made mistakes and fail-

ures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul.

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of His good pleasure. This is the co-operation that God requires.

What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

My heart is drawn out to the hungry flock in Michigan, and you who have not fed on the living Bread, who have not drunk of the healing streams of salvation, and do not know where to lead the flock of God, that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk until you have an experience in the things of God.

Jesus prayed, "Sanctify them through Thy truth: Thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you. Will you not give yourselves to Him? Talk of what Jesus did, how He left His glory, and came to seek and to save that which was lost.

Unsanctified Service a Curse, Not a Blessing

If God has sent you to preach, He has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert.

Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse, and not a blessing, to the congregation; for the minister cannot bring the people to a higher standard than that which he himself reaches.

But those who sincerely repent and turn to the Lord, will find in Him a personal Saviour. He is able

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

to save to the uttermost all that come unto God by Him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in Him, to "trust in the living God, who is the Saviour of all men, especially of those that believe." When you love Jesus, you will not grieve Him by indulging in sin in yourself; for you will realize that He came not to save you in your sins, but from your sins. John says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The Life the Proof of Divine Calling

Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, "Be thou an example of the believers." Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in? What can we think of churches that will listen to the testimony of men who have no power in prayer, no fervency in their devotion, no freedom in personal labor for souls?

The Lord has commanded, "Be ye holy in all manner of conversation." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The proof of the minister's call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which He esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted by indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord, who talk of the things of God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve Him with full purpose of heart.

Light and Love of Jesus in Example and Precept

The people of God are called to be the light of the world, a city that is set upon a hill, not to be hidden; and if the church is ever to fulfil its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of His matchless grace that when we meet each other, we shall take our brethren by the hand, and say, "Hear what the Lord hath done for my soul." Our minds must be stayed upon God until by beholding we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of Him.

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master.

Follow the instruction of the Word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way.—Review and Herald, April 5, 1892.

Righteousness by Faith

LLOYD M. FISHER

LIKE the message of the forerunner of Christ's first coming, this message of righteousness by faith dealt faithfully with sin. The work of Satan was to be unmasked. The conscience was to be aroused and quickened, a hungering and thirsting for a holy character was to be begotten in the soul. Only the Holy Spirit could accomplish this. Emphasis was therefore laid upon the necessity of recognizing His presence and heeding His voice:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . . When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

"This promise of Christ has been made little enough of,

and because of a dearth of the Spirit of God, the spirituality of the law and its eternal obligations have not been comprehended. Those who have professed to love Christ, have not comprehended the relation which exists between them and God, and it is still but dimly outlined to their understanding. They but vaguely comprehend the amazing grace of God in giving His only begotten Son for the salvation of the world. They do not understand how far-reaching are the claims of the holy law, how intimately the precepts of the holy law are to be brought into practical life. They do not realize what a great privilege and necessity are prayer, repentance, and the doing of the words of Christ. It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept. Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted."—*Review and Herald, Jan. 30, 1894.*

"What would the Saviour do if He should come to us now as He did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. . . . But while Jesus did away with the old forms, He reinstated the old truths, placing them in the framework of truth."—*Review and Herald, June 4, 1889.*

The Message Misrepresented

Whenever God works with special power for His people, Satan is alert to misrepresent the message and the messenger. This danger was pointed out by the servant of God:

"Satan is now working with all his insinuating, deceiving power to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on the one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is our time to watch unceasingly. Watch, bar the way against the least step of advance that Satan may make among us.

"There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones, newly come to the faith, who need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner. Others will seize the ideas that have not been correctly presented, and will go clear over the mark, ignoring works altogether."—*Special Testimonies to Ministers*, No. 1, pp. 63, 64.

"Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment. Yet when a view of Scripture is presented, many do not ask, Is it true,—in harmony with God's Word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas, that they will not examine the Scripture evidence, with a desire to learn, but refuse to be interested, merely because of their prejudices.

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits,—because it is truth."

"When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. While warning men to beware of accepting anything unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out of the darkness by earnest study of the Word of God."—*Gospel Workers* (old edition), pp. 125, 126, 129.

Fundamental Truths Clarified

As with John the Baptist, so at this time, the burden of the message was to make clear the fundamental truths of the gospel. To give a sure foundation for faith and advancement in the Christian life, and to thwart the designs of Satan through presumptuous counterfeits, clear instruction was given upon such subjects as justification, sanctification, and faith and works. The importance of an understanding and experimental knowledge of these truths as the only basis for the formation of a righteous character and for acceptable service, was strongly emphasized. Many most precious, helpful, and comforting messages were given at this time. A few extracts will show how clearly these truths were set forth:

"Genuine faith always works by love. It supplies a motive power. Faith is not an opiate, but a stimulant. When you look to Calvary, it is not to quiet your soul in the nonperformance of duty, not to compose yourself for sleep, but to create faith in Jesus, faith that will work, and purify the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Every one has corrupt and sinful habits that must be overcome through vigorous warfare. Every soul must fight the fight of faith."—*Special Testimonies to Ministers*, No. 2, p. 64.

"It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on in our behalf the conflict with the wily, malignant foe. . . . Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict in order that He might be a perfect example to us."—*Review and Herald*, Feb. 5, 1895.

"Now is the time to prepare for the coming of the Lord. Readiness to meet Him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify Him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord."—*Review and Herald*, July 20, 1897.

"Believe, believe, believe in Jesus,' is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, 'Give me Christ, but away with the commandments of God, I do not want to hear anything about them.'—*Review and Herald*, June 10, 1890.

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Review and Herald*, June 4, 1895.

Righteousness by Faith, the Power of Every Reformation

The doctrine of righteousness by faith was the very heart of this message. Words seem tame and powerless to picture this phase of Christ's work in all its beauty and mercy. Herein lies the power of every reformation. Here the proud and self-sufficient come to see the hollowness of their pretense, and abhor themselves. Here the heart of adamant is softened, and yields to the matchless love of the Saviour. Here hope is kindled in the heart of the one who sees himself a lost and helpless soul. Here the galling yoke of condemnation is broken, and the peace and joy of pardon are experienced. Here is the keynote of the loud cry, the glorious cloud that gives promise of the latter rain. Received, it would have cut short the work of the Lord in the earth, and prepared the church for translation. We cannot pass without a few representative passages illuminating this blessed truth:

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience."—*Review and Herald*, March 18, 1890.

"This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the Omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad."—*Review and Herald*, April 17, 1888.

"Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Saviour; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties, for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their

burdens are laid at the feet of Jesus."—*"Gospel Workers"* (old edition), p. 414.

"Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and to make it honorable. Make it appear distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. . . .

"As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained, for this would eclipse the glory of the rainbow of promise above the throne; men could only see the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and complete. . . .

"If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for Justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled."—*"Special Testimonies to Ministers,"* No. 1, pp. 44, 45.

"While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practising known sins or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. . . . Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how

faith is accounted righteousness; and the pardoned soul goes on from grace to grace."—*Review and Herald*, Nov. 4, 1890.

Not Theory or Sentiment, but Living Truth

Not as theory or sentiment were these truths presented, but as practical experience to be entered into by the believer, first as a personal possession, and then as a torch to kindle the same hope and experience in other hearts. Only as the theory found expression in unselfish ministry, was its possession attested. Of necessity this message must exalt the Word of God. Here the soul architecture is revealed in detail. All faith must be anchored in the provisions of the Scripture. The message presented the Word of God as containing creative power, the divinely appointed way by which to secure the righteousness of God.

The life of Christ, fulfilling to perfection the will of the Father, was held forth as an example of what is possible in every other individual through the union of the divine with the human. Thus the message presented an experience based on the finished work of Christ on the cross,—an experience that anticipates nothing short of a reproduction in our lives of the perfect life of Christ; a faith that appropriates to the daily life the same attitude Christ assumed toward the promises of the Holy Scriptures; a trust that cheers this pilgrim way with the certainty of our adoption into the family of God; a vision that by faith transforms the future into a present reality. Thus was the pathway opened for the glory of Christ's character to be reflected by the church.

Political and Economic Conditions in Europe --- No. 4

LOUIS H. CHRISTIAN

It really seems quite superfluous for me to speak on the question of the Ruhr occupation and the reparation indemnity problem. For months the daily papers have been full of these things, on the whole giving an impartial statement of facts. One great difficulty in this entire matter right along has been the weakness of the central government in Germany, and the rapacious greed of a few rich men to profit and hoard fortunes without any thought of the misery they bring upon their own countrymen.

Europe Dominated by Powerful Military Alliance

It is thought by some that what France desires is not money, but the Rhineland itself. It is well known that Field-Marshal Foch, as well as M. Poincaré and other leading French statesmen, was very much dissatisfied with the treaty. They felt that the one safety for France lay in making the Rhine the border, and thus having a fortified boundary on the German side. France now has Lorraine, which contains the best iron mines; and she covets the Ruhr, which has the best coal deposits.

It was this iron and coal together, which Germany secured in 1870, that enabled that country to become the strongest military power in Europe before the war. Today France is the dominating military power, mightier and stronger than she has been since the days of Napoleon. That great general declared that his chief mistake was that he had not crushed Prussia, and created a strong, independent Poland. He claimed that if he had done that, he could have survived the defeat in Russia in 1812. French statesmen

seem to be attempting what Napoleon neglected. They have formed alliances with Poland, Czecho-Slovakia, and other small nations in Central Europe, making what is undoubtedly the strongest military combination in the world today.

In stating these things, I take no part either for or against Germany or France. We are not to be nationalistic. Our citizenship is in heaven. We have a message of life and death. We are to bring the light of truth to people in every nation. It is a beautiful thing to see Adventists—German, French, Polish, Rumanian, Hungarian—in Europe, loving each other and working hand in hand. The world has hatred and strife; we have peace and unity. In our large summer council, leaders from every nation worked together as harmoniously as we do in America. In this our message and church is unique.

Break Up of Germany Threatened

When France entered Germany, Jan. 11, 1923, Europe began a new and distressing chapter of danger and unrest. Conditions had been getting better after the war. Improvements were seen in every country up to the time of the Genoa conference, in the spring of 1922. When that failed, Europe began to slide back, until France entered Germany the following year. Now the breaking up of that country seems unavoidable.

We read so much concerning the political chaos of Germany that I need not go into detail. It should be stressed that the moral and social decay is far greater than the political or economic. I doubt if

any of us appreciate what it means for Germany to break. It seems to many that this must mean the ruin of Europe. One writer has just stated that "this collapse is one of the largest facts in history since the Dark Ages," "the greatest even which has happened in the lifetime of any one now living," and he adds, "The intellectual class is surely doomed to extinction." Germany is not only without money, without an army, without a stable and strong government, but its own internal life seems to be failing. It is not without cause that England as well as the neutral countries of Europe is much concerned over the outlook.

I shall not try to analyze the reasons for the present chaos and strife in Germany. We should study this in the light of Bible prophecies. We need also to watch the influence of the Papacy in these events.

Papal Machinations

There is a deeply rooted belief in Europe that Rome is helping to foment the disorders that threaten the German Empire with dismemberment. There are nine million people in the Rhineland, and of these, eight million are Catholics, many of them bigoted and fanatical. Before the war, Germany was the strongest Protestant power in Europe. After the war, one effort after another has been made to establish strong papal states. To create a Rhineland republic would mean one more Catholic power in Europe.

Even the American press, which is usually silent on the Catholic question, now comments on this. One large daily, I noticed here, stated, "It is certain that Protestant and Catholic rivalry, which for centuries has kept German states separate, has broken out afresh. Some here express great bitterness at the part it is alleged the Catholic Church in Bavaria played."

Some two years ago a strong effort was made to join Bavaria and Austria-Hungary into one country, with a Catholic emperor on the throne. This plan would have succeeded, I think, had it not been for the opposition of some non-Catholic countries. Poland today is a great citadel of papal power. Marshall Pilsudski, that great liberator and leader in Poland, is now out, having lost his power, so it is said, because of his opposition to the Papacy. Many wonder what inference is to be drawn from the fact that it was not until Dr. Seipel, a former Jesuit priest, became head of Austria, that the affairs of that distracted country assumed some semblance of order.

Greek and Roman Catholic Rapprochement

We need to study the efforts made by the Pope to bring the Russian Church into the Roman fold. Dr. Wirth, former chancellor of Germany and an ardent Roman Catholic, spent a number of weeks in Rome last summer. After this council with the papal leaders, he went on to Russia to negotiate with the Soviet rulers. It was stated repeatedly in Europe that this trip to Moscow was mainly in the interest of conciliation between the churches in Russia and the Papacy.

In Poland there are about three million Roman Catholics who have formed a national church. These use the Russian language and ritual in their church services. Their priests marry as do the Greek Catholic priests in Russia; indeed, they adhere to many tenets of the Russian Orthodox Church, and yet they belong to the Roman Church. To secure ecclesiastical authority, the Papacy has made many exceptions to the ordinary church order. Doubtless even more would be

conceded to gain all Russia for Rome. Rome has made no open overtures toward peace with Protestantism, but negotiations with the Greek Church have repeatedly been undertaken. The union of their church with the Roman would be a mighty victory for the Pope, a long step toward a "united Christendom."

You have perhaps all noticed that Pope Pius recently took another step toward the reconciliation of the Greek Orthodox Church with the Roman Catholic Church. On the occasion of the third centenary of the death of St. Josophat, so-called martyr to the cause of unity between the churches, the Pope wrote an encyclical, in which he says that the separation of the two churches was one of the most regrettable events in history, and expresses the hope that a reunion may soon take place. He also calls attention to the suffering of the Russian people, and invokes prayers as well as material aid for them.

These conditions are a fulfillment of Bible prophecies. The Lord said that there would be distress of nations, with tumults and perplexities. The conditions in the world today are depicted in the words of Christ. Signs show us that the end is near. That, in itself, constitutes a great challenge to the church of Christ, calling upon us to hasten this gospel message to all the world.

* * *

Christ's Business Principles

G. B. STARR

In my daily reading of the precious volumes of instruction which the Lord Jesus has given to His remnant people to guide them safely in all that pertains to their character building, as worked out in their association with others, I came across these gems, and cannot feel satisfied to enjoy them all by myself, so I am passing them on through the REVIEW, for my brethren to share with me, and to mark in their own copies:

"The Christian, in his business life, is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord,' is to be written upon daybooks and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God. Every converted soul will, like Zacchæus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. The Lord says, 'If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, . . . none of his sins that he hath committed shall be mentioned unto him, . . . He shall surely live.'

"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession."—*The Desire of Ages*, p. 556.

"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is an entire surrender of heart and life to the indwelling of the principles of heaven."—*Id.*, p. 555.

To the man who follows this counsel, Christ will as truly say today, as He said to Zacchæus: "This day is salvation come to this house," and it will come to the entire household.

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.

Foreign Missions at Home

B. P. HOFFMAN

Secretary of Miscellaneous Language Department

THERE is no phase of the world-wide Advent Movement in which our people seem more interested or to which they respond more heartily than the work of foreign missions. A call to foreign missionary service is still the ideal and cherished hope of the great body of young men and women, and of boys and girls now in their training; and this same thought is also the basis of regret on the part of many who realize that they are too old to go, not to mention the disappointment of that class who have been forced to give up their chosen fields of labor and return to the homeland. How often, as the experiences of soul-winning

to be thus classed, but it surely does indicate the folly of spending our days in idle regret over the distances that separate us from the mission fields, when right about us are souls out of all those kindreds, tongues, and peoples, that must be reached here. May it not also apply to the policy of a church or conference which, while sending on thousands of dollars for the conversion of the heathen abroad, cannot see the obligation of doing something definite for the salvation of the same peoples who live in our own cities?

"Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York,

and many other States. . . .

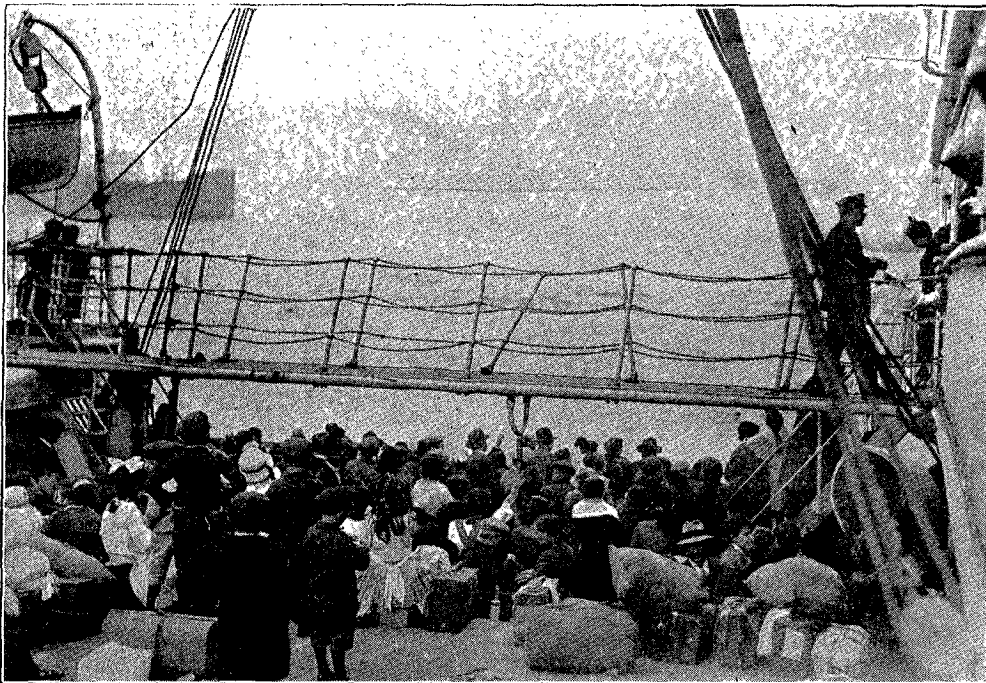
There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. . . . There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church." — *"Testimonies," Vol. VIII, pp. 35, 36.*

How apparent is the divine wisdom that so arranged it that this closing message had its rise on the continent of North America, where, because of the make-up of the population, narrow racial and national prejudices could not be a hindrance to the

world-inclusive program, as would necessarily have resulted in some degree had the work begun in some other land. The same providential ordering is seen in the Pentecostal preaching in Jerusalem where were dwelling "men out of every nation under heaven." Every man heard the gospel in his own language, and thousands were converted. Scattered by persecution, these went to the countries of their birth, preaching the word, with the result that within a brief time Paul could write that the gospel had been preached to every creature under heaven. Col. 1:23.

The tide of immigration into this land has continued until today every third person of the total population is listed as foreign born or of foreign parentage, which means that the language that touches the heart most effectively, especially in religious matters, is a language other than the English.

"God desires His servants to do their full duty toward the unwarned inhabitants of the cities, and especially toward those



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Immigrants' First Sight of the Statue of Liberty

Will they also find in America that greater Light that is to shine out to all the world?

work in heathen lands have been recounted, have we heard expressed in terms almost of envy, a desire to share in such experiences and blessings.

The happy fact is that in the divine order of things a little portion of each of those fields has been brought to our very doors, so that we too might actually engage in the very work that our foreign missionaries are doing.

Every Member a Foreign Missionary

There is a foreign field for every member of the church at home. In its essential characteristics the home foreign work does not differ from that across the seas, and very often the same novel and interesting experiences may be found. Though the expression may be considered rather severe, these words of the wise man seem to demand a place here because of their evident application: "The eyes of a fool are in the ends of the earth." This does not mean that all who are looking upon the distant ripening fields are

who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Pacific Union Recorder*, April 21, 1910.

Does the Light Flow Out with the Turning Tide?

Recent developments in immigration emphasize the significance of the last sentence quoted. Because of changed conditions in the world, tens of thousands of foreigners are now returning to their own lands. Reports of immigration authorities show that in the cases of many nationalities the number of those leaving America annually exceeds that of those now coming to our shores. Has the purpose of God in their sojourn within our borders been accomplished? is a question that should give us cause for serious contemplation.

Very early in the development of the cause in this country the burden was felt by some to begin work for these foreigners. The small beginnings made were blessed of God, and have continued to grow until we have a foreign constituency in some of our home conferences that has been an element of strength to the work both here and in fields beyond. At the last General Conference it was reported that we now have more than two hundred workers devoting their time to the foreign peoples in this division, using twenty-one different languages.

But something of the vastness of the work that still remains to be done is gathered from the report of a recent survey that shows that "more than half of the huge foreign-born population in the United States is untouched by the church, and even a larger proportion of their children are growing up without being brought into touch with any church whatsoever." In some of our conferences are large cities with thousands of foreigners in them, for whom no systematic effort has been put forth.

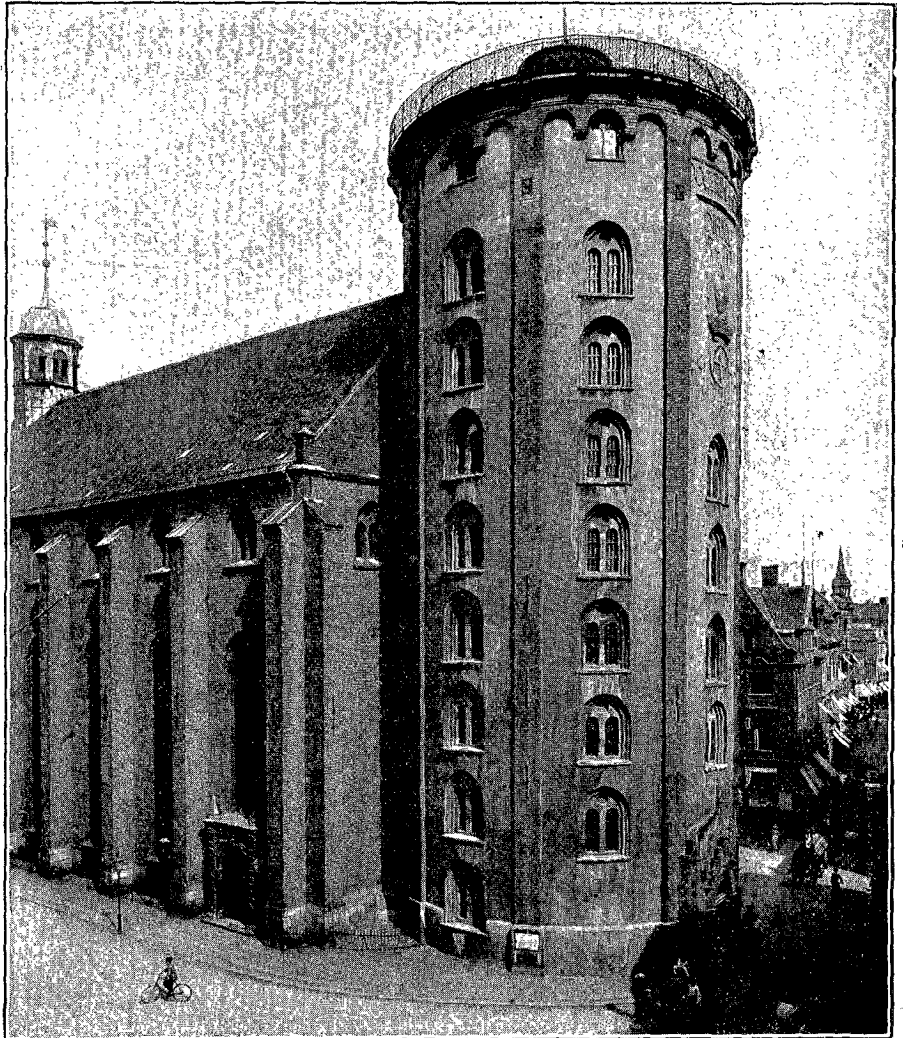
Through its organization known as the Bureau of Home Missions, the General Conference is seeking to assist the local fields in their foreign problems, by studying the composition of their populations, learning the needs and openings for work, and as opportunities present, by furnishing laborers for the particular languages to be entered. The foreign laborers are under the direction of the local conferences, who also bear their support, except in the more needy fields, where the Bureau helps the conferences in the expense until the work gets well started. This is made possible by appropriations made for the Bureau work the same as for the foreign fields abroad. The budget limitations, which seem necessarily to follow this plan of operation, make it a perplexing thing to know how to meet the many calls that are now coming for workers for these various languages.

Foreigners Best Reached by the Local Church

The following from a report of the Women's Council of Home Missions, in a recent number of the *Missionary Review of the World*, forces us again to the conclusion that our hope for finishing this as well as the work in general, lies in the co-operation of our lay members:

"Christians of every denomination in America have an obvious task in reaching, in Christ's name, millions of unchurched and lonely foreigners. By far the larger part of these our neighbors are out of touch with American life and ideals, discouraged by lonely isolation, unchurched, and drifting from God."

"The vast majority of the foreign born and their children can be reached only by the local church. It is the normal kind of missionary and patriotic service that in most cases requires



The Famous Round Tower in Copenhagen, Denmark

no equipment money and organization beyond what is already in the local church."

Our slogan, it is suggested, should be, "For every American Christian a foreign-born friend." That is a work all can do. We may not know the tongue they speak, but the language of love and friendship is understood by all. Genuine sympathy and interest in their welfare will open the doors and hearts of any people, and prepare the way for the acceptance of the printed message in their own mother tongue. Many instances could be cited of souls won in this way, who in turn are today efficient workers among their kinsmen.

A little effort in being a friend to some of these neglected ones brings its own reward even in this life. Buried under the ashes of sordid existence, where

least expected, there are often smoldering embers of idealism and culture that need but the fanning of a kindly spirit to leap into a flame of devoted and mutually enriching friendship that may last throughout the long stretches of eternity.

Something of the joy of heaven can be known even now by those who will be coworkers with Him in seeking and saving the lost, whether at home or in the more distant fields.

* * *

Praying for Missions

H. T. ELLIOTT

THE following was read recently at the worship hour of the General Conference employees. It appealed to us as a timely exhortation, and our hearts willingly responded to it in a season of prayer.

Indeed, we need to pray that our workers in the foreign fields may have success and be sustained in their work, and that the Lord will enlarge our hearts to give of the abundant means He has placed in our care for the advancement of the foreign mission service. Here is the article:

"At the present hour the most urgent need of foreign missions is not so much of men and money, although these are indispensable, but of those instant prayers, without the aid of which the most favorable external circumstances remain sterile. O, could we be impelled to say more! not to repeat incessantly the phrase, more or less empty, 'O God, bless the heathen and the missionaries,' but to pray like those 'violent ones' who, so to speak, wrestle with God, and to whom it pleases Him to give the victory. Let us humble ourselves, let us confess our failures in this respect, and ask God to pour upon us the spirit of intercession.

"One day, returning from an evangelizing tour, I had the feeling that I had failed completely, and I said so with tears to an old friend, who was a praying woman. 'It is a little my fault,' she instantly replied, 'I ought to have prayed much for you.'

"At the beginning of my missionary life I received into my house six little orphans bereaved in a famine. Some months after their arrival I experienced a great spiritual refreshing, and five of these children were converted. A month later I had a letter from a blacksmith in Ohio, who said that he had been irresistibly impelled to ask God to restore my soul and to convert those children.

"What could not our missionaries accomplish if our people labored in concert with them by fervent prayer? When you pray thus for us, dear friends, what shall you ask? O, ask above all that God will Himself inspire our plan of work, and that we may have no will but His. Ask, also, that we may live in the unity of the Spirit, for the lack of union among the Lord's workers in non-Christian lands is often the secret cause of their want of success. It is by our union in Christ as members of His body, that the world will believe that He was sent of God.

"Pray for the health of our missionaries; ask strength of body and refreshment of spirit for those who have been long in the breach. Ask for the young missionaries, that they may face with courage, and at the same time with prudence, the difficulties of life absolutely new to them; ask facility in learning the languages, and in adapting themselves to the climate and to the food; ask especially that Christ may reign over their whole being, for God cannot serve Himself mightily for the conversion of souls except with instruments consecrated to Him without reserve.

"Ask God to prepare native evangelists; ask Him that our publications in European or native languages may advance His kingdom. Could you not, in some sort, adopt a missionary as your own representative in pagan lands, and pray for him and his work as if he were really your own? Could you not take possession of a country, of a district, of a missionary station, and give yourself no rest until God has shed His Spirit upon this subject of your best prayers?

"An old lady said to me one day, 'When you speak at your meetings, could you not indicate to us, also, old people who love missions, but who, alas, have almost nothing to give, some way of being useful?' Very well, we address ourselves in

special manner to these aged friends and others who sigh because they have no power to do anything for our work, and we say to them: 'To you, above all, belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and thank you in advance.'

"Pray that the Lord will bless our missionary secretaries, and that they may be able to place His world-wide work in the right light before His people. Pray that the Lord will make His people willing-hearted in giving for the sustenance of missions. But above all, pray for the missionaries. Which mission shall be the especial object of your daily praying?"
—Mrs. J. Fuller, *Missionary in India*.

* * *

The Celebes

L. V. FINSTER

ABOUT two years ago, when one of our workers was visiting his relatives in the northern part of the Celebes, he was able to teach the truth to a few earnest listeners. Later a call was sent for a worker, and two native evangelists responded. The Lord greatly blessed the labors of these workers, and when Elder F. A. Detamore visited the field some months later, twenty-two were ready for baptism. These workers were left alone for nearly a year. When Elder B. Judge visited them in December, 1922, twenty-four more were ready for baptism.

It had been planned that Elder Detamore should return and take charge of this field, but on account of the ill health of Sister Detamore, it was thought unwise for them to go. Brother A. Munson, who understands the language perfectly, has now been appointed director of this field.

Of all the fields of Malaysia, this seems to be one of the most promising. The native people are among the most intelligent, and are very anxious to hear the truth of God.

Our native pastor reports sixty in their Sabbath school. In a recent letter, one of the native evangelists tells of some of his experiences. He says:

"I am now living in a village called Lowoe. The villages in this country are a long ways apart, and the roads are very hilly. Our nearest post office is thirteen miles away, far up on the mountain side. It is very dark at night, for there are no lights along the road. I go to the post office on foot, starting from home at eleven or twelve o'clock at night, reaching there by six in the morning. I sometimes meet people on the way, and tell them of the truth. That makes me happy, and then I feel tired no more.

"I once visited a village which is four miles from home. I called on a friendly native there, and soon many people flocked together. I opened my Bible and told them of Jesus' second coming. A young man has recently been baptized as a result of this visit.

"At another time I visited another village eight miles from my station, and told them of Jesus' coming soon. An educated young woman is now a Sabbath keeper as a result. She is the daughter of the headman of the village. Her parents and all her relatives became very angry with her, and she has to suffer much for the truth. But she is really converted, and is resolved to follow Jesus."

Although these workers have not had the help of a foreigner, the Lord has greatly blessed them in their ministry for Him. We look forward with great hope for this field, as the prospects are bright. If our native church remains faithful and loyal to the truth, God will give them a harvest of souls. They have started in only one place among the thousands of these islands. Let us pray the Lord of the harvest that He will send forth laborers to these needy fields.

* * *

"THE best way to see divine light is to put out your own candle."



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.

Fighting Through

MAKE each day worth the living,
Gain something of cheer and shine,
Though clouds may darken your life,
As they must darken mine;
But when there is but grayness,
Remember they hide the blue,
And underneath, the sunshine
Is struggling to get through.

Tasks cannot all be easy,
But fighting is half the game;
Eyes tire of the sun glare,
Of things each day the same;
We need a bit of battle
That our courage may be sure,
And strength comes back redoubled
From the burdens we endure.

There's sweetness in the winning
That results from fighting through,
In driving back the specters
That will try to frighten you;
The man who fears the cloud rifts
Shall not garner spoils of war,
And the one who looks for failure
Shall find what he's looking for.

—Grace E. Hall.

* * *

"Logical Punishment"

E. H. GATES

YEARS ago I read in one of our papers an article with the heading given above, and since then I have tried in vain to find it; for it contained some excellent instruction on the training of children. A little experience of my childhood days may be a help to those who have the care of children.

At the time of the incident to which I refer, I was six or seven years old. My father loved his children, but not with that mistaken love which permitted them to have their own way, irrespective of right principles. On one occasion, through sheer carelessness, I broke a window glass. The intrinsic value of the glass was small; but there was a lesson which my father wanted me to learn—carefulness, and the duty to be considerate of the property rights of others.

He did not flog me, or shut me up in a dark room, nor did he scold me; but he required me to pay the full value of the broken glass. Of course at that age I had no funds on which to draw; but my father solved that difficulty by allowing me to husk corn at a certain rate per bushel till I had earned the price of the glass. Being so young, my hands were soft and tender, and the task was for me a tremendous one; but there was no shirking the job.

I don't remember how long it took to finish the work, which seemed to me to be endless; but I am certain I had some blistered hands and many a cry before the last ear of corn was husked. When the task was at last ended, my father placed in my hand the silver coin, my hard-earned wage. Though this took place sixty or more years ago, I still recall the thrill I received at being the owner of a bright, silver

coin, earned by my own hard work. After this was done I had the pleasant privilege of stepping up to my father and triumphantly paying for the damage I had done to the window.

My father of course congratulated me on the finishing of my unpleasant job, and complimented me for my faithfulness in paying for my carelessness. Then to my great surprise and joy he gave back the money to me, and told me it was all my very own, to do with as I wished.

Now why did my father require all this hardship on my part, when he intended to give me the coin at last anyway? O, he had the future welfare of his careless boy in view. He knew this habit of breaking things would grow with his son's growth, and so administered a lesson in a way that he hoped would be remembered. He was not trying to take vengeance on me, for he was a godly man; neither did he need the money, for he was a prosperous farmer; also he could have husked the corn himself in a very short time, and saved me those sore hands.

But he had evidently learned the truth of Inspiration, that while "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11), and desired to administer the punishment in a manner that would carry with it a valuable lesson, and not leave his boy in perplexity as to the object of the chastisement.

* * *

Past, Present, and Future

H. E. SIMKIN

MANY continually boast of past achievements, the things they have said and done. They are so busy thinking and telling of what they have accomplished that they do almost nothing now, nor do they plan for the future. Having no plans for the future, which is the present as soon as reached, they are not ready to take advantage of opportunities.

On the other hand, many are always planning for the future. Present duties and opportunities are overlooked in thinking of great things to be done by and by.

A bright young man with apparently a brilliant medical career ahead of him, was on the program for a speech at a gathering in one of our sanitariums. He said in beginning: "I am not one of the is's, nor one of the has-been's, but I am one of the going-to-be's." He was very modest in present claims, but full of hope for future action, and his speech made a great hit. But soon afterward he entered eternity.

The incident only illustrates the uncertainties of life, and of all plans for future accomplishment. While plans must be laid, and arrangements made for the future, the present is of greatest importance.

Many years ago a good sister in western New York used to remark in her testimony, "If we do present duty, we shall never backslide."

All we have is the present. The past is gone forever, it cannot be changed. The future cannot be touched until it becomes the present. History records the saying, "The past has taught its lessons, the present has its duties, and the future its hopes."

In 2 Corinthians 6:2 we read, "Now is the accepted time; behold, now is the day of salvation." The wise man says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

* * *

Self-Made

A WEALTHY business man several years ago made a short visit to his native town, a thriving little place, and while there, was asked to address a Sunday school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a *self-made man*?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheeler's office when you were only ten —"

"So I did! So I did! But my mother got me the place, and while I was there, she did all my washing and mending, saw that I had something to eat, and when I became discouraged, told me to cheer up, and to remember tears were for babies."

"While you were there, you studied by yourself —"

"Oh, no, bless you, no! not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing book, ugly with pothooks and trammels, into the fire, and mother burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday school good. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down into the cellar, and filled my basket as usual, for the next day's business.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone I'll get some sound ones." Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen the basket.

"Ned," said she, in her clear voice, "what are you going to do with those specked apples?"

"Se-sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a thing as that!" Then she cried and cried, and — I've never been tempted to cheat since. No, sir, I haven't anything to say in

public about my early struggles. But I wish you'd remind your boys and girls every week that their mothers are probably doing far more for them than they do themselves."

Long live the mothers! — *Youth's Companion*.

* * *

Kindness at Home

THE most vital training for children, for home, society, state, and heaven, is done at the domestic fireside. Then let love crown all our actions. If the little ones need correcting, let it be done pleasantly, and not with angry words or blows. We cannot use too much kindness among our loved ones, nor can we make too much for our home life. Only a few short years at best, and the silver cord that binds us together will be snapped asunder, and away they will scatter.

Then let us make home the dearest spot on earth to our children. Sympathize with them in their sorrows, rejoice with them in their triumphs; and above all let them feel that their acts of kindness are appreciated, no matter how trifling they may be. Do not wait to tell them of their goodness after their little forms are cold in death, and their hearts cannot throb with joy at your approval.

Do not hesitate if the little one asks for a blossom from your choicest plants; for you do not know how soon those same flowers may help to form a wreath for the little coffin lid. There is not one child in the circle that gathers around our fireside, healthy and happy as they look now, on whose head, if long spared, the storms of life will not beat. Adversity may wither them, sickness fade, a cold world frown upon them; but amid all, let memory call them back to a home where a law of kindness reigned, where the mother's reproving eye was moistened with a tear, and father frowned more in sorrow than in anger.

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember the neglect or coldness which we showed to loved ones who are dead, and whose forgiving words we would give much to hear.

Then, like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, let kind words and gentle acts make glad the sacred spot called home. No matter how lowly the cot, if love and kindness reign, the heart will turn lovingly toward it, from all the tumults of the world, and home will ever be the dearest spot beneath the sun. — *Farm, Field, and Stockman*.

* * *

The Difference

A WAYFARER, passing along the highway, came upon three stonemasons cutting stone in a great quarry.

"What are you doing, friend?" he asked one of the masons.

"Trimming the stone, can't you see?" was the answer.

Turning to the second mason, the wayfarer said: "What are you doing, my friend?"

"Working for my wages," replied the mason.

"And you," the wayfarer asked the third mason, "what are you doing?"

"I am helping to build a cathedral."

Even so. There is a difference between men. — *Selected*.

Statistical Report for 1922

H. E. ROGERS, *Statistical Secretary*

THE annual statistical report of all our organizations and institutions throughout the world, for the year 1922, has just been issued, thus completing six decades since the organization of the General Conference in 1863. A statement showing the comparative growth during these six decades is presented at the bottom of this page.

Extent of Work

This work is now conducted in 115 countries, by 8 division conferences, 55 union conferences, comprising 143 local conferences, and 153 mission fields, operating among a population aggregating 1,479,117,476, and employing 14,389 evangelistic and institutional laborers, who are using in their work 194 languages (publications being issued in 114), and connected with the movement are 224 institutions, representing, together with conference organizations and 1,834 church buildings, a total investment (for 1921) of \$34,196,049.15.

The aggregate income for both evangelistic and institutional work during 1921 was \$28,620,315.93. The amount contributed during 1922 for all lines of evangelistic work throughout the world, was \$8,320,861.84.

Denominational Investment, 1921

From 1921 Financial Statement:

	North America	Outside	Total
Conference	\$3,318,117.08	\$4,024,570.21	\$7,342,687.29
Association	3,660,066.13	1,689,712.89	5,349,779.02
Tract Society	584,984.81	175,726.62	760,711.43
Educational	4,483,635.47	744,001.39	5,227,636.86
Publishing	2,445,868.53	1,775,707.19	4,221,575.72
Sanitarium	2,996,464.23	1,583,629.67	4,580,093.90
Food Company .....	.....	1,011,477.71	1,011,477.71
Totals	\$17,489,136.25	\$11,004,825.68	\$28,493,961.93

From 1921 Statistical Report:

Churches	\$4,162,998.57	\$795,378.53	\$4,958,377.10
Church Schools	716,274.86	27,435.26	743,710.12
Totals	\$4,879,273.43	\$822,813.79	\$5,702,087.22
Grand Totals, 1921	\$22,368,409.68	\$11,827,639.47	\$34,196,049.15
Grand Totals, 1920	20,753,238.22	9,946,223.27	30,699,461.49
Increase	\$1,615,171.46	\$1,881,416.20	\$3,496,587.66
Per Cent of Increase	7.78	18.92	11.39
Per Cent of Whole	65.41	34.59	100.00

Churches and Members

The number of organized churches now stands at 4,927, an increase of 197 during 1922. The membership of churches is 208,771, an increase during 1922 of 10,683. The number who were baptized during the year was 19,055.

Total Contributions 1906-1922

Year	Membership	Amount	Per Capita
1906	91,531	\$1,394,361.93	\$15.23
1907	94,048	1,704,718.12	18.13
1908	97,579	1,770,649.07	18.14
1909	100,931	1,984,557.15	19.66
1910	104,526	2,223,767.52	21.27
1911	108,975	2,363,088.29	21.68
1912	114,206	2,702,199.02	23.66
1913	122,386	2,866,727.40	23.42
1914	125,844	3,090,484.80	24.56
1915	136,879	3,407,298.17	24.89
1916	141,488	3,950,491.78	27.92
1917	153,857	5,119,683.44	33.28
1918	162,667	6,895,719.82	42.39
1919	178,239	8,577,050.86	48.12
1920	185,450	11,854,404.23	63.92
1921	198,088	* 8,508,056.19	42.95
1922	208,771	* 8,320,861.84	39.86

Total for 17 years (1906-22) \$76,734,119.63

Total for 43 years (1863-1905) 11,575,341.46

Grand Total (1863-1922) \$88,309,461.09

* Decrease because of inflated European currency values transposed to gold basis.

Total Contributions from All Sources, 1922

North America

Fund	Amount	Per Capita
Tithe	\$3,233,510.84	\$31.97
Foreign Missions	1,013,693.02	10.02
Sabbath Schools	1,028,893.12	10.18
Home Missions	150,308.88	1.49
Local Funds	479,719.91	4.74
Church Schools	530,281.35	5.24
Missionary Volunteer	136,348.90	1.35
Totals, 1922	\$6,572,756.02	\$64.99

Outside North America

Fund	Amount	Per Capita
Tithe	\$996,719.20	\$9.26
Foreign Missions	444,586.42	4.13
Sabbath School	135,753.34	1.26
Home Missions	32,901.85	.31
Local Funds	45,730.34	.43
Church Schools	71,471.24	.66
Missionary Volunteer	20,943.43	.19
Totals outside North America	\$1,748,105.82	\$16.24
Grand Totals	8,320,861.84	39.86

Comparative Statement Showing Growth for Six Decades from Date of Organization

Decade Ending in	Church Members	Per Cent Increase	Total Contributions - All Purposes - During Decade	Per Cent Increase	Per Capita for Year at End of Decade	Offerings to Foreign Missions During Decade	Languages in Which Literature is Printed*	Periodicals*	Institutions*	Denominational Investment*
1872	4,801	.....	\$ 185,378.00	.....	\$ 5.55	\$ 8,552.57	1	3	1	\$ 38,712.53
1882	17,169	257.61	561,837.46	203.05	5.64	46,219.63	7	10	11	885,382.97
1892	33,778	96.74	2,334,382.95	315.52	11.59	411,373.33	12	24	29	2,858,725.82
1902	67,150	98.80	5,613,720.32	140.49	11.01	1,076,788.69	39	96	126	4,799,419.51
1912	98,044	46.01	17,023,363.23	203.27	23.66	8,138,831.42	75	123	196	12,084,438.13
1922	208,771	112.94	62,590,778.53	267.68	39.86	17,583,760.91	114	154	224	34,196,049.15
			\$88,309,461.09			\$22,265,526.55				

* Year nearest amount shown in summary.

Total Contributions, by Divisions, 1922

Division	Total Contributions	Funds — Per Cent of Whole	Members — Per Cent of Whole
North America	\$6,572,756.02	78.99	48.44
Europe	627,892.41	7.55	30.10
Far East	120,870.11	1.45	5.24
South America	201,042.36	2.42	5.27
Africa	88,642.57	1.06	2.12
Southern Asia	40,226.46	.48	.69
Australasia	519,254.01	6.24	4.16
Inter-America	125,577.89	1.51	3.90
Hawaii	24,600.01	.30	.08
Totals	\$8,320,861.84	100.00	100.00

Per Capita Receipts

The amounts received per capita by some of the local conferences in North America paying the highest amounts are as follows:

Greater New York Conference	\$101.61
District of Columbia Conference	98.61
Massachusetts Conference	98.52
Southeastern California Conference	96.64
Chicago Conference	94.82
Southern California Conference	88.86
Southern New England Conference	88.01
Bermuda Mission	87.91
New Jersey Conference	83.49
West Virginia Conference	82.03
California Conference	80.53

Foreign Mission Offerings from North America

The total contributions for foreign missions from the membership in North America during 1922 was \$2,165,994.00, a per capita of \$21.42. The growth both in amount and per capita during recent years may be indicated as follows:

Year	Amount	Per Capita
1906	\$159,064.40	\$2.72
1907	211,458.61	3.61
1908	246,314.52	4.16
1909	303,289.99	5.07
1910	352,025.27	5.96
1911	357,587.73	5.89
1912	444,428.23	7.20
1913	499,713.65	7.43
1914	615,565.95	8.55
1915	706,293.50	9.08
1916	778,694.10	9.74
1917	1,013,329.42	11.61
1918	1,669,007.35	18.14
1919	1,591,691.83	16.64
1920	2,310,048.26	24.08
1921	2,135,972.35	21.65
1922	2,165,994.00	21.42
	\$15,560,479.16	

Foreign Mission Offerings, by Divisions, 1922

Division	Amount	Per Cent of Whole	Per Capita
North America	\$2,165,994.00	78.32	\$21.42
Europe	201,538.94	7.29	3.21
Far East	38,316.42	1.39	3.50
South America	74,951.24	2.71	6.81
Africa	29,541.22	1.07	6.68
Southern Asia	15,548.56	.56	10.81
Australasia	195,627.90	7.07	22.55
Inter-America	40,228.51	1.46	4.94
Hawaii	3,714.72	.13	21.23
Totals	\$2,765,461.51	100.00	\$13.25

Denominational Schools

There is a grand total enrolment of 49,539 students in the various schools conducted by the denomination. This number compared with the church membership shows a percentage of 23.73, while the percentage ten years ago stood at 20.38. These students are classified as follows: Grades one to eight, 39,773; grades nine to twelve, 7,590; grades thirteen to sixteen, 2,176. The number of teachers connected with the 123 colleges, seminaries, and intermediate schools is 1,159 (an average of 13.37 students per teacher), while there are 1,718 teachers conducting the 1,259 primary schools.

Denominational Literature

The sale of denominational literature during 1922 aggregated \$3,656,481.31. This literature, issued in 114 languages, is prepared in the form of 154 periodicals, 877 bound books, 556 pamphlets, 2,317 tracts, a total of 3,904 separate publications (containing 310,128 pages), one copy of each of which (books in cloth binding) is valued at \$1,153.23.

The total retail value of denominational literature circulated since the organization of this work is \$51,695,881.12,—indicated by decades as follows:

1863-1872	\$ 56,000.00
1873-1882	278,359.06
1883-1892	3,359,912.39
1893-1902	2,956,506.78
1903-1912	11,036,097.51
1913-1922	34,009,005.38

Grand total\$51,695,881.12

The rapid growth in the circulation of denominational literature is indicated by the fact that the sales during the past decade constituted 65.79 per cent of the grand total sales for six decades, while for the preceding five decades the sales constituted only 34.21 per cent of the grand total sales.

VALUE OF ONE COPY OF EACH PUBLICATION SINCE 1846

1846	\$.93	1909	\$500.00
1854	6.08	1910	525.00
1862	7.50	1911	540.00
1865	8.33	1912	550.00
1870	12.49	1913	575.00
1875	29.57	1914	600.00
1880	53.30	1915	640.00
1885	96.60	1916	680.00
1890	171.55	1917	704.50
1895	243.60	1918	758.48
1900	267.84	1919	812.53
1905	300.00	1920	877.74
1907	420.00	1921	1,000.80
1908	488.00	1922	1,153.23

General Summary

Year	Union Conferences	Local Conferences	Mission Fields	Institutions	Total Denominational Investment
1865	..	7	1	1	\$ 38,712.53
1875	..	13	2	5	282,179.55
1885	..	28	3	11	885,382.97
1895	1	36	22	29	2,858,725.82
1905	13	80	56	126	4,799,419.51
1910	23	106	87	188	10,086,245.27
1912	23	126	100	196	12,084,438.13
1913	25	126	101	* 151	12,812,783.61
1914	26	128	106	147	14,039,279.39
1915	26	130	109	147	14,254,615.45
1916	26	130	113	149	15,284,215.27
1917	31	135	119	156	16,873,422.54
1918	35	141	117	164	19,975,500.49
1919	44	133	141	172	25,432,582.52
1920	46	148	153	183	30,699,461.49
1921	51	139	160	204	34,196,049.15
1922	55	143	153	224	.....

* After 1913 not including privately owned institutions.

ROBERT MORRISON CENTENNIAL

ONE hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love,—the translation of the Bible into Mandarin.

The American Bible Society, in 1882, made a grant of \$3,000 to help in the publication of this first Chinese Bible; the British and Foreign Bible Society made even larger grants. The one hundred years that followed were full of activity on the part of the Bible Societies and missionary organizations in preparing the Bible for the Chinese; and it is said that the book is now available in China in as many as thirty-nine languages, dialects, and colloquials. The average annual circulation by the American Bible Society during the last two or three years has been about 2,000,000 volumes. Since the society first established its agency in China, in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in that country.

Robert Morrison is conspicuous for many other achievements besides the translation of the Bible. His first work to be published was a Chinese grammar, which was followed by the New Testament, and later by the Old Testament. In 1820 he established an Anglo-Chinese College at Malacca, "for the reciprocal cultivation of Chinese and European literature." In 1821 he published a Chinese dictionary in six volumes. In 1823 his complete Bible was brought out. In 1826, after a short visit to England, he returned to China and began the preparation of a Chinese commentary on the Bible. He also established a dispensary, which marks him as the forerunner of modern medical missions.



RECONSTRUCTION IN TANGANYIKA

It was on the thirteenth day of last July that we left the homeland to join the band of faithful workers in Africa. In just eight weeks to the day we reached our assigned station at Ntusu.

The work here was begun about twelve years ago by our German brethren, who sacrificed lives and property in the task. Here at Ntusu is the grave of little Robert Lusky. At Kanadi is the grave of Brother Munzig. At Majita there are three graves of wives of the missionaries. When the war came, much of the mission property was looted.

Central mission stations were established and manned by Europeans at Ntusu, Kanadi, Itilima, and Mwagala. There were five European families, and the work was directed by Brother Lusky.

Suitable houses were built at all these places. In my visits I found the buildings at Kanadi had fallen down, and the buildings at Itilima were in a dangerous condition. The buildings at Mwagala and at Ntusu were in good condition. Kanadi is one day's journey from Ntusu, Itilima one day from Kanadi, and Mwagala two days from Itilima.

When the brethren were forced to leave in 1916, they intrusted the work to the four leading native teachers previously brought from Pare. These teachers cared for the work for six years during the absence of Europeans.

The work of the pioneers was not in vain. Today we are pioneering the harvest. Baptismal classes have been formed at all the stations, and very shortly we expect to baptize about one hundred.

Brother W. T. Bartlett was with us three weeks ago. As there was much work to do here, we could not visit the other stations, so we called in all the teachers, and as many of the people as could come. About fifty came from Kanadi, and thirty each from Itilima and Mwagala. On the Sabbath we had to have the meetings outside, the church not being large enough to hold all the people. Remember, some of these people had to walk three days' journey to attend these meetings.

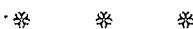
While Brother Bartlett was here, he was requested by the chief to address his headmen, of whom one hundred were present. It is from these men that the calls come to establish schools. The chief is building a school, and as soon as it is finished we shall send a teacher. I have just finished negotiating for another outschool at Itilima.

The day after Brother Bartlett left, I started for Mwagala, where I was able to speak to the people four times on the Sabbath. There were 150 people present. Before leaving I started a baptismal class. Arrangements were made with the chief to start another outschool there. He has also agreed to search out some sites suitable for other outschools. I shall inspect these when I return later, and decide where to place the teachers who will be ready at that time. The work at Mwagala is very promising, and

some one must be found to go there to take charge.

We are calling for a young couple from the homeland to answer this urgent request. We hope they will reach here soon.

Next week I shall be going to Kanadi to investigate the calls for outschools there. The people of that country make very good Christians. At all the stations the work is now in a flourishing state. Please pray for the Wasakumu people. W. CUTHBERT.



A TOUR THROUGH THE EASTERN CANADIAN UNION CONFERENCE

Newfoundland Mission

My first appointment was with the church at St. John's, Newfoundland, where I remained ten days, Nov. 15-25, 1923. The Newfoundland Mission field is composed of the islands of Newfoundland and Labrador, and in this field we have a church membership of about one hundred, represented by three organized churches and a few isolated members.

The church at St. John's represents the largest company in the islands. I found the members of this church ardent in the message and busily engaged in missionary work. Their Harvest Ingathering goal for the last three years has been \$1,000, and they have reached it. This year, at the time I was there, they had raised about half the goal, and were determined to continue the work until the end of the year, if necessary, in order to reach the desired amount.

The donations received in that field are not large. Twenty-five dollars was the largest single donation which had been received, the total sum being made up of much smaller amounts, which have necessitated many visits and many hours of hard work. One of the sisters in the St. John's church had received \$150 at the time I was there.

The pastor of the St. John's church has the united co-operation of the church members in his efforts to win others to the truth. A systematic distribution of *Present Truth* has been carried on to quite an extent, and with good results. A ten-grade church school is conducted by efficient teachers, and a number of the pupils are from non-Adventist homes. There was a ready response to the call in behalf of the Week of Sacrifice and the pledging of weekly offerings for 1924. There are hundreds of villages and towns in the Newfoundland Mission field, and there is great need that aggressive effort be carried on by those who represent the truth in that territory.

Maritime Conference

Crossing back to the mainland of Canada, I landed at North Sydney, Nova Scotia, where we have a small church. Two meetings were held here. The members were at work in the Ingathering, and arrangements were made to continue the work until the yearly goal is reached.

Another meeting was held with the church at New Glasgow, where there was

a good response to the appeal for the Week of Sacrifice. The church at this place had reached their Ingathering goal, the last amount, \$50, being sent by a sister who has been very successful in soliciting in Sydney, and was still at work there to help the North Sydney church reach their goal.

Halifax was the next stop, and one meeting was held with the church there. The membership of the Halifax church is much depleted at the present time, due to the removal of a number of families to the United States and other parts, in the search for means of support. The remaining members of the church are mostly women and children.

This church had about \$350 at the time of my visit, and they definitely planned to continue the work until they reached their goal of \$500. The offering for the Week of Sacrifice amounted to \$100, which is very good, considering the membership and the earning power represented. Elder F. W. Stray, president of the Maritime Conference, joined me at Halifax, and accompanied me to the other churches in the conference.

Institutions and Churches Active

At Memramcook, New Brunswick, two meetings were held with the students at the Maritime Academy and the church members residing there. An offering of \$205 was received for the Week of Sacrifice.

From the academy, Elder Stray and I were taken by automobile to Moncton, about fifteen miles away. Here we met with the brethren and sisters in a church building which had been erected more than one hundred years ago, and is still in a good state of preservation. The brethren and sisters of the Moncton church are active missionary workers.

In the congregation, at the time of holding our meeting here, there were five newly baptized members from Pine Glen, a few miles away, who had been brought to a knowledge of the truth through Bible studies given by the local church elder, assisted by the members. Although this church elder is a busy man, working at his trade as a tailor, he finds time to lead his members in missionary endeavor. The first family in Pine Glen became interested through a book sold by a colporteur some years ago.

One brother in the Moncton church is conducting Bible studies during the noon hour at a railway roundhouse, where a company of men, from twenty to thirty, listen attentively to the teaching from the Word of God. These men formerly occupied their spare time at noon in playing cards and in similar pastimes. Literature work is being carried on to quite an extent, and this is leading to increasing interest in Bible studies.

Arriving at St. John, New Brunswick, we found Elder E. D. Lamont busily preparing to begin a series of meetings in a hall in the center of the city. The believers here are few in number, but they were making heroic efforts to raise \$500 Harvest Ingathering funds, and had every prospect of succeeding. The appeal in behalf of the Week of Sacrifice received

a generous response here, as in all other places visited throughout the Eastern Canadian Union.

Quebec and Ontario Conferences

On leaving the territory of the Maritime Conference, I parted company with Elder Stray, and entered the Quebec Conference, where I had the pleasure of association with Elder F. G. Lane, the president. We visited the churches at Montreal, Ottawa, and Kingston, at each place presenting the need of the Week of Sacrifice and the plan of pledging weekly offerings to missions during 1924. There was a good response at each church.

Entering the Ontario Conference, my first stop was at Oshawa. Here I spent the Week of Prayer with the church and the students at the Oshawa Missionary College. The presence of the Lord was realized in a marked manner, and a deep spiritual work was especially manifest among the students and the teachers at the school. Elder D. J. C. Barrett, president of the Ontario Conference, went with me to Toronto, Hamilton, St. Catharines, St. Thomas, and London. At all these places we held meetings in the interest of the 1924 foreign mission program. The weekly pledging system was introduced in all the churches except Toronto, and here it is planned to take the matter up a little later.

Elder J. L. Wilson, home missionary secretary of the Eastern Canadian Union Conference, went with me to several of the churches in Quebec and Ontario, and it was a pleasure to talk over with him some plans for aggressive missionary work in our churches. I also had opportunity to meet the workers in the Eastern Canadian Union office, and the working force at the Canadian Watchman Press. Large plans are laid for the circulation of the literature published at the Canadian Watchman Press, which will bring results throughout the union. On this trip throughout the Eastern Canadian Union, not as much time as might be desired was given to strictly home missionary problems, but it was a pleasure to meet the workers and our brethren and sisters in the churches, and to find them so ready to respond to the calls for the advancement of God's cause in the great world field.

E. F. PETERSON.

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THE CALIFORNIA CONFERENCE

THE Lord has blessed the work of this conference during 1923. Our churches have heartily co-operated with the laborers.

Though the principal crops grown here have brought very meager returns, adversely affecting our mission funds, our members have been active in home missionary work, using large numbers of *Signs* and other periodicals.

Our various conference secretaries report progress in the departments. Our ministers have baptized more converts this year than last. A most earnest desire to provide the needed mission funds fills the hearts of God's people and many real sacrifices were made to that end, the workers leading out. Our workers are all, so far as circumstances will permit, on the altar for foreign missions.

The educational work has made good strides toward the goal of "Every Seventh-day Adventist boy and girl in our schools." This has necessitated the pur-

chase and erection of additional buildings. The Lord has led out in this in a marked manner. His people have gladly made additional sacrifice to furnish the necessary means.

The great city of San Francisco is now being worked systematically by a band of devoted workers, and souls are being won. A new church, seating about five hundred, has been erected, and will share with the faithful old well-known Laguna Street church in holding up the light of truth in that great center.

Our book sales have reached the full goal of \$48,000.

Our members cherish the REVIEW AND HERALD, and faithfully send in their subscriptions. Their own souls are watered, and the conference list is kept in its proper comparative place.

God has kept our churches free from erroneous and fanatical doctrines.

For all these and the many other blessings that have come to us from His beneficent hand, we return to Him our thanks.

We face the new year with hope and courage born of what He has done for us during 1923. We are determined to reach God's expectation of us in our gifts to missions, and to win many souls in this field.

G. A. ROBERTS.

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IN THE WILDS OF EAST AFRICA

THIS is written from our mission station at Kisii. Kidd's "Essential Kafir" is perhaps the best book ever written describing the Bantu peoples of Africa. But even his raw savage, taken from Rhodesia,—the farthest north that author ever traveled,—is half civilized in comparison with the material with which we have to work. His photographs of kraal life show a large percentage of the heathen wearing cloth instead of, or in addition to, skins.

Most of the trafficking in this country is done in goats, sheep, and fowl, but gradually money is becoming the currency of East African natives. Profound ignorance prevails everywhere. All these facts affect in various ways our budget problems.

Being the only Seventh-day Adventist resident in the township, I have put forth some effort to reach with our Ingathering appeals the few Europeans residing here, with encouraging results. Nearly all to whom I have applied have given something, and only one of the donors has given less than one pound. As most of them are none too well off, it is a significant testimony to their appreciation of the work that is being done here at Kisii.

Kisii is my field, but this does not prevent my seeing the crying needs of Kavirondo and Tanganyika. My heart bleeds for the thousands in Mwansa and Pare who have been plunged back into darkness by the withdrawal of the German workers and all finances from their country. Nowhere in the world, I am sure, can there be a field more worthy of help or more destitute of means. There, missions that have been ruined in the war are being revived, and natives who have been educated to a much higher level than those of British East Africa, are being once again drawn to co-operate with us intelligently in our great work. Such fields can do next to nothing in the way of raising funds until

they have been set upon their feet.

Owing to the need of permanent buildings, they are obliged to expend more than fields which have never suffered a setback, or which have had time to train native workers to take the place of foreign.

Remember the work in East Africa.

E. A. BEAVON.

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"ONWARD, EVER ONWARD"

THE fourth annual vernacular meeting of the Bombay Mission was held at Lasalgaon, Sept. 10 to 15, 1923. These annual sessions, when the European workers of the various mission stations, together with their Indian coworkers, have the privilege of coming together for united prayer and study, are occasions of great joy and blessing. All who had shared similar meetings previously were unanimous in regarding this as the most profitable in many ways yet held in western India. We feel sure that this is as the Lord would have it as we near the end. Unity reigned throughout the entire meeting, and under the Holy Spirit's melting influence, sins were confessed and surrendered, and victories were won. It was indeed a blessed period of prayer and earnest study.

The loyalty of those appointed to lead out in the different phases of the meeting, contributed very largely to the success of the program, and even the little children were given special care. It was a source of gratitude to see the thoroughness with which the daily services were carried through.

The call throughout the entire period of the meetings was to the victorious life experience. We praise God that this call is meeting with a very definite response among the Indian constituency.

The health message and simplicity of dress are being encouragingly set forth through precept and example by our European workers, and applied to meet the needs here. The Indian brethren and sisters are responding nobly to all phases of the truth.

During the meeting, some very practical studies were given. Near the close an impressive dialogue was arranged to follow a study in which a strong appeal was made to our Indian sisters to follow the counsel of the Lord wholly, with regard to the wearing of ornaments. This dialogue was rendered by two Indian Bible women, and deeply touched the hearts of their Indian sisters. The writer received quite a collection of ornaments which were surrendered to the Lord in response to this appeal.

God has purposed to give to the whole world the entire truth as contained in the threefold message of Revelation 14: 6-12, and we praise Him that its beauty and symmetry are appearing in the lives of our dear Indian brethren and sisters. The future is bright with promise. The watchword of all the workers is that furnished through God's servant in "Gospel Workers," page 470, "Onward, ever onward!" With this watchword ever before us, we are confident that the promise of God, "Angels of heaven will go before us to prepare the way," will be fulfilled.

The hearts of God's people in western India are full of courage. Through the faithful toil of His servants during past years, jets of light are now established in various places. The time has come when

these lights are to be multiplied until this land shall be "lightened with the glory of the Lord." The hearts of the faithful band of workers are as one in the conviction that here, as in all the earth, "a short work will the Lord make," "and cut it short in righteousness."

R. A. HUBLEY.

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THE WEEK OF PRAYER AT WALLA WALLA COLLEGE

It was my privilege to spend the Week of Prayer this year with Walla Walla College and the church at College Place, Wash. This place is one of our strong centers in the West, and the college is one of the larger senior colleges in this country.

I found a school of four hundred students and an earnest faculty, all united in earnest, co-operative, sympathetic study. Elder C. T. Everson has been conducting a tabernacle effort in the city of Walla Walla, three miles from the school, and a number of the students and faculty have been attending. The meetings have been a help to the school, and have had a good influence on the student body.

Early in the week, plans were laid for an intensive work among the students of the college, and it was encouraging to see the enthusiastic manner in which the faculty entered into the spirit of the services. President W. I. Smith was very sympathetic with every helpful move to make the week a blessed season. Prayer bands had been well organized, and each day the prayer band leaders met for prayer, counsel, and exchange of ideas. This meant much, we believe, for the success of the meetings.

The Lord came near to us as we endeavored to give the people the meat for the season, and the Spirit of God witnessed to the messages borne. There was a splendid spirit manifest on the part of the student body to hear the word spoken, and the order and decorum indicated that the young people at Walla Walla are in school for all the help that can be offered them.

On several mornings during the week, the entire morning was taken up with spiritual work, and many young people found help, light, and grace which brought refreshing to their hearts. Many were reclaimed to the Lord, a number gave themselves to the Saviour for the first time, and all were blessed with added light and vision. It was like dews of divine grace to the soul to see such an earnest desire on the part of so many, for help from the Lord.

On the last Friday of the meeting, God's Spirit was markedly manifest as a large number of young people came forward for consecration, refreshing, and greater power to overcome every sin. We were together nearly three hours at this particular session. An appeal was made to the student body for volunteers who were willing to go to the mission fields, if there should come a call. I asked the young men and women if they were willing to leave home with its comforts, and go to any part of the earth, whatever the sacrifice involved. It was deeply touching to see 350 young men and women respond to the call. I believe that the heart of God was moved as He witnessed such a scene.

Nearly every day, between one and

two hours were devoted to individual interviews, and it was a privilege to come in contact with many of the young people who wished further help and counsel. The prayer bands were well attended every morning, and as the days passed and the interest deepened, the attendance increased. Many of the students earnestly sought the Lord for deliverance and victory for themselves and for others, and God heard their cries and sent help.

The last Sabbath morning, the writer was invited to speak to the ministerial band of the college. We do thank God that so many of the young men of this school are planning definitely to enter the ministry.

We held two meetings each day with the church, and have every reason to believe that many victories were gained by the people during these meetings. Backsliders were reclaimed and sinners were converted. More than a thousand dollars was given at the annual offering for missions, for which we were thankful to God.

I spent one evening during the Week of Prayer with the church in Milton, Oreg. There are 250 believers in this place. An earnest spirit was present, and they responded encouragingly with larger gifts to missions for the coming year.

In all, hundreds of people promised, with God's help, that during the year 1924 they would give at least one dollar a week for missions; they would plan to give it week by week, and as much more as possible. Has not the time come when God's people should lift up their eyes and look upon the fields which are white already to harvest? Are not the fields inviting? Is there not something interesting to look at when the Spirit of the Lord is bringing hundreds and thousands of people into the truth year by year in the fields beyond?

O that God would come nearer to us all at the beginning of this year 1924! May the experience of the year be rich with an abundance of grace which the Lord has for us, and with many large gifts for missions, that the work of God may go forward in the lands of need and opportunity. May the coming year be a continuous season of prayer to God's people.

F. C. GILBERT.

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OUR PUBLISHING WORK AND THE LOUD CRY

WHEN traveling through the various cities and towns, villages and hamlets, of every part of the country, we wonder, at times, how the masses of the people located here and there will ever hear the last warning message. We are confident of one thing, however, and that is that the Lord has set His hand to finish His work, and He will do it in this generation. Whatever the difficulties that confront us, this work will be done, and it will be accomplished in God's appointed time.

To reach the many classes of people, the rich and poor, the high and low, those of varied national characteristics, those who live in the sparsely settled districts of the land, God has various agencies in operation. Our missionaries go to the regions beyond; our ministers and Bible workers, our church officers and church members, meet the people in our towns and cities, by both public and personal effort, but how shall the country districts

be warned? Years ago, through the prophecy of Jeremiah, the Lord gave a message that has a special application to our day:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16: 16.

By comparing the first figure used, namely, that of "fishers," with the narrative as recorded in Matthew 4, where we have the record of the miraculous draught of fishes, we find that those engaged in evangelical work are termed "fishers of men." Matt. 4: 19. They bait the gospel hook, seeking in every possible way to place before men the attractive beauties of the Word of God in an endeavor to "catch" them.

The other figure represents a different class of worker. Here is one who travels over hill and dale, visits those who live in mountain, farm, and wayside cottages. What a fitting figure of our colporteurs! They go from home to home, and carry the printed page containing the truths of the everlasting gospel to places where the living preacher will perhaps never be able to go. If it were not for our publishing work, how would these people ever receive the warning message? In view of this we can readily appreciate the fact that our publishing work will play a very important part in the closing up of the work of God. In fact, we are told in the "Testimonies," Vol. VII, page 140, that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

In giving the vital truths for these days to the world we are told also on page 138 that "in the accomplishment of this work our publishing houses are among the most effective agencies."

This phase of the work involves not only the workers who produce the literature, but all our conference workers, our colporteurs, yes, and all our church members, for all are called to do their part in circulating the message-filled publications.

How our literature has pioneered the way in the mission fields! In many cases the printed page has gone before and awakened the interest. Then calls have come, and the living preacher has had to respond, and souls have been won to the truth. What about all the seed-sowing that has been done in our own field? Has it all been in vain? Remember the word of the Lord which says, "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Some day the books that have been sold will be taken down from the shelves and pondered with the greatest care. In "Manual for Canvassers," page 6, we read:

"It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in these books God sends to troubled hearts peace and hope and rest. His

love is revealed to them, and they understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with His self-denying workers."

This should bring encouragement to our hearts, for in the colporteur work we do not often see direct results for our labors; but some day the precious seed will bear fruit, and many souls will bless the faithful canvasser for visiting their homes and bringing them the literature which has brought such joy to their hearts. The heavenly messengers constantly attend the steps of our colporteurs who are consecrated to their work. In "Manual for Canvassers," pages 7 and 9, we read:

"Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. . . . We are to make no delay in giving instruction to those who need it, that they may be brought to a knowledge of the truth as it is in Jesus."

"If he puts his trust in the Lord as he travels from place to place, angels of God will be round about him, giving him words to speak that will bring light and hope and courage to many souls."

"The same ministry of angels attends the books that contain the truth as attends the work of the minister."

Shall we not labor more earnestly, and ever pray that God will bless the seed of truth as it is sown, that soon the work may be finished? W. E. READ.

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DEFINITE RESULTS IN THE COLPORTEUR WORK

A COLPORTEUR working in the New England Conference says:

"Thirty-one souls have taken their stand for the truth within the last month, and there are twelve more very much interested. Most of them believe the message, but few have faith enough to take a definite and positive stand. Pray especially for them and for the new converts. Lately, as I meet people who seem sincere, I ask them about the Sabbath, and this has brought results."

When the year closes, this same worker will have sold and put into the homes of the people more than \$4,000 worth of our good books, and this in a territory which would be considered extremely hard by most of our colporteurs. While doing this splendid work, he has at the same time supported himself and his family, and reduced to a minimum a large debt contracted while in the service of the world.

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

"The Lord has not only blessed in selling books, but in bringing people into the truth. He has given us a band of truth-loving, God-fearing colporteurs this year, and they have been working to give to the world this message that we love. Our sales show a good gain over last year, and our record of people brought into the truth through colporteurs shows a much larger gain. There are thirty-one that I know of at this writing who have been led into the truth through reading our books. To the Lord be all the praise."

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

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

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DENVER, COLO., AND THE PACIFIC COAST

SEPTEMBER last the Denver colored church moved to the building they recently purchased. The property was secured for \$13,000. It includes a brick church large enough to seat between five and six hundred, a six-room house, and nine other lots for future expansion. This good bargain is due to the untiring efforts of Elder T. H. Coopwood, the pastor of the church, and other loyal believers. With such a fine location and nice place of worship, the future is bright for our work there, in adding to our numbers such as should be saved, and in building up the tithes and offerings.

At Oakland, Calif., a church has recently been organized to care for and develop the work among our colored people of the bay cities. Here I opened a series of lectures Nov. 23, 1923, running for two weeks. The prospects are already favorable for a good church in that locality, for I am sure that Elder G. A. Roberts, of the California Conference, and his staff, encouraged by the faithfulness of our people, will see that it shall succeed by the grace of God.

Los Angeles has been recently favored in the transfer of Elder G. P. Rodgers from Washington, D. C., who held a rousing tent effort the past summer. This has brought out about sixty persons, who, after further instruction, will unite with the church. The congregation has already outgrown its building, and is casting about to secure larger quarters for its services.

On reaching San Diego, Calif., I found the new building about finished and ready for consecration to the Lord's service. It is a magnesite-stucco building, seating about three hundred.

The dedication was held Dec. 15, 1923. Brother J. E. Johnson, the conference worker and pastor of the church, had arranged for the service. Elder W. M. Healey offered the opening prayer, after which a brief dedicatory sermon was preached by the writer; then an able discourse was delivered by Elder A. E. Serns, late of Battle Creek, Mich., who is now located in San Diego. He also offered the dedicatory prayer, after which Elder J. A. Burden made a few pointed remarks and an earnest plea for a liberal offering. The offering amounted to \$201.63. Elder H. W. Decker pronounced the benediction, thus closing the service.

It should be noted in closing that the church was organized in February, 1922, with ten members, by Elder Sydney Scott, who labored hard to secure a place of worship for the congregation, and to build up the membership, which increased to

fifty. Elder Scott is now in Indiana, but during the dedication an excellent letter of greeting and exhortation from him was read. W. H. GREEN.

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THE WORK IN BURMA

DURING the last month there have been four baptized in Rangoon, and another added to the church on profession of faith. There are several more keeping the Sabbath, who expect to receive baptism in the near future. What aroused and prepared our English church for soul-saving work came very largely through a series of revival services conducted last June by Elders W. W. Fletcher, vice-president of this division, and R. A. Hubley from Bombay.

For some time previous to these meetings there had seemed to be a certain laxness in living up to the high standards that God has set for the remnant church. This spiritual revival came upon missionaries and laity alike, as the first showers of the monsoon come upon India's parched soil. Early each morning the Rangoon workers gathered for prayer and study, and again in the evening a service was held for the whole church. These services lasted for two weeks. By God's help many besetting sins were overcome, and the missionary spirit was greatly strengthened.

The *Oriental Watchman*, which now resembles *Present Truth*, has been distributed systematically by nearly all our members, and the Wednesday evening service has been converted into a kind of training class in which old and young are learning how to give Bible studies, Dr. O. Tornblad acting as leader. The doctor reports more Bible readers at present than she is able to care for. We are profoundly grateful to the Lord of the harvest for this encouraging development in the first town our messengers entered in starting the work in Burma.

But it is not alone at Rangoon that the third angel's message is fast spreading. The readers of the *REVIEW* are doubtless acquainted with the Taungthu Mission started in northern Burma (now known as the Federated Shan States) nearly two years ago by Brother H. A. Skinner. The difficulties encountered in opening this work were numerous, nor have they all been overcome as yet. For instance, these Taungthu people had no Bible except Mark and John, no grammar or dictionary to help the language student, and but very few of them have ever seen the inside of a school. No other mission society has ever accepted the burden of evangelizing this people.

To carry the gospel of the kingdom among these benighted people must needs compel the missionary to give them a translation of the Scriptures as well as provide schools to teach the people how to read the Scriptures. Incidentally, I might add that the British and Foreign Bible Society has at length turned over the work of translating the Scriptures to Brother Skinner, so that the hope of meeting this crying need may in time be realized.

According to Brother Skinner's report, there are already nine keeping the Sabbath in his part of the field. Before baptism, however, we adhere rather strictly to the policy of giving candidates careful instruction covering a period varying

from six months to a year or more. The story of how some of these converts in the Shan States have had to struggle and overcome the use of tobacco and strong drink, and many other vices, is an interesting one, but space forbids entering upon details here. Suffice it to say they are gaining their victories by the same means that we do, i. e., through the power of the indwelling Christ.

It is very encouraging to us in Burma to receive the services of Brother E. Roennfeldt from Australia, who has recently joined Brother and Sister Skinner in this work among the Tamuings. What we shall need next is more money with which to put up a school, dispensary, and dwelling-house.

Burma has more than reached the Harvest Ingathering goal for 1923, though the year is not yet complete. Five thousand rupees (\$1,600) were allotted to us as our part of the goal, but through the influence of our enthusiastic leader in home missionary work, Brother J. O. Wilson, that mark was reached a month ago, and some soliciting is still being done.

The morale of our missionaries is good, and several have remarked that they never felt so much encouraged at the prospect ahead as they do now. However, the progress of our message in Burma is much slower than we could wish. Steeped for centuries in Buddhism and animism, the people do not at first hail with gladness the coming of a religion whose keynote is sacrifice.

Burma's medley of languages, ranging from two Chinese dialects to about twenty separate Indian tongues and representing at least six distinct native races, present a problem for our educators, especially when a central training school is desired. In each annual appeal for more workers we find it necessary to call for a family to enter some language area where as yet we have no person who can speak the language of that area.

There is a tremendous task ahead, beset with all manner of difficulties, but our confidence in the triumph of this cause in this generation is unshaken, and we ask you to pray with us that the spirit of revival and consecration may be ours to enjoy until our Lord shall proclaim the conflict ended. JOSEPH PHILLIPS.

EUROPEAN RELIEF

(Continued from page 24)

K. A. Offerman	1.00
Mrs. W. Winkelman	5.00
Halvor Strom	10.00
F. W. Diedricks	3.50
Mrs. H. Fuchs	3.50
M. J. Fritz	150.00
A friend	15.00
Mrs. J. W. Valentine	3.00
Beatrice Smalley	10.00
J. N. Welander	50.00
F. Pavla	2.00
Frank Cox	10.00
Gertrude Shamlian	10.00
J. H. Saare	5.00
Nevada Brickley	35.00
Mrs. E. E. Merchant	5.00
Violet C. Tillman	1.30
S. T. Parks	2.00
Mr. and Mrs. J. L. Cannard	10.00
S. F. Lanbach	3.00
Mrs. Carrie Kingston	10.00
C. A. Johnson	1.00
Mrs. I. Mae Patton	9.00
Paul Iverson	20.00
Mrs. A. Freitag	50.00
Mrs. Hoffbauer	20.00
Mr. and Mrs. A. P. Schwarz	30.00
G. C. Huesman	25.00
Mr. and Mrs. R. W. Cottrell	5.00
Mr. and Mrs. J. M. Grounds	10.00
Christian Hansen	10.00
M. V. Society, Ferndale, Wash.	3.00
Mr. and Mrs. B. J. Snow	10.00

Mrs. and Mrs. R. D. Benham	25.00
Emanuel Meisz	5.00
North Creek, N. Y., church	53.00
Mrs. Amanda Miller	5.00
Northumberland, Pa., church	8.65
Mrs. Anna Kroil	5.00
Mr. and Mrs. Geo. Behnfeldt	10.00
Bethel, Wis., church	12.00
Mrs. Adaline Harrison	5.00
Mrs. Clara K. Slater	25.00
Mr. and Mrs. E. W. Farnsworth	50.00
A. L. Cross	10.00
Mr. and Mrs. C. H. A. Brooke	10.00
G. R. Pilate	10.00
Stelia B. Lowry	10.00
F. H. Robinson	25.00
Mrs. Reba J. Detlefs	10.00
Clark Bennett	2.00
Walter Harper	10.00
No name	2.50
Richard Hook, Sr.	5.00
Mrs. E. R. Snyder	50.00
Mrs. O. Myhre	10.00
Mr. and Mrs. Dan Brown	12.50
Mary B. Craig	10.00
Mr. and Mrs. L. L. Rockwell	2.00
Della M. Burdick	5.00
Chas. Zoerb	10.00
H. W. Chilson	10.00
S. M. Konigsmacher	3.00
Grace White	10.00
Clearwater, Fla., church	43.22
H. A. Hollman	25.00
Martha Finley	5.00
New Orleans, La., No. 1 church	53.94
Martha Fuller	5.00
Mr. and Mrs. A. J. Kom	10.00
Hazel Belfield	2.00
Mrs. M. A. Ewald	5.00
Anthony Petticoe	1.00
Jennie de Young	12.00
Mr. and Mrs. W. B. White	20.00
Katie Williams	5.00
Berrien Springs, Mich., church	58.50
Mr. and Mrs. Geo. W. Anderson	5.00
Mrs. F. T. Coyne	10.00
Mrs. B. F. Summerour	25.00
Mrs. J. P. Brooke	20.00
Mrs. Selma Gelston	10.00
Mrs. W. E. Norton	10.00
Canton, Okla., S. S.	6.30
E. Cole	5.00
D. P. Gaede	3.00
Mrs. D. L. Baumbach	1.00
H. R. Johnson	100.00
Albertina Hammer	10.00
L. W. Bayliss	20.00
A. Dow	100.00
Mrs. J. W. Roberts	5.00
Mr. and Mrs. Henry Grauman	10.00
Mrs. J. Mohlmann	4.00
Newberg, Oreg., church	15.32
Mrs. G. V. Eskridge	10.00
E. F. Breitsman	10.00
H. W. Decker	25.00
J. L. Gearhart	22.00
Bruno Poenitz	12.00
Lakeport, Calif., church	13.76
Rosalie Wickline	10.00
Helene Suche	10.00
Mrs. Lars Pederson	5.00
Central Lake, Mich., church	20.00
C. E. Eldridge	5.00
Mrs. Mabel Small	35.00
Wm. Hegel	10.00
Wm. Johnson	25.00
Mr. and Mrs. W. T. Lovatt	5.00
Mr. and Mrs. W. H. Vincent	2.00
W. M. Healey	10.00
Dorcas Society, Boston, Mass.	100.00
Mrs. Ida Alsson	5.00
Loren Cockeram	5.00
Mrs. C. L. Harvey	5.00
M. E. Thomas	5.00
H. C. Schmidt	5.00
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Mr. and Mrs. J. W. Wagner	10.00
J. and M. Lynam	5.00
Drs. A. J. and C. E. Harris	30.00
F. G. Bleedorn	10.00
Mrs. Scott Norton	5.00
Mrs. Geo. Lemke	5.00
Cassie Phelps	5.00
Alice Carr	25.00
Mrs. Amy Allen	5.00

Mrs. L. Farney	5.00
Bertha Miller	1.00
Mr. and Mrs. N. A. Rice	20.00

Total ----- \$7,562.88

J. L. SHAW, Treas.

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the twentieth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held at the South Side Seventh-day Adventist church, corner Princeton and 60th Place, Chicago, Ill., at 7 p. m., March 12, 1924, for the election of seven trustees for a period of two years, to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association. By order of the board of trustees, F. M. Wilcox, Pres.
L. W. Graham, 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.

NORTH PACIFIC UNION CONFERENCE SESSION AND WORKERS' MEETING

The regular quadrennial session of the North Pacific Union Conference will be held in connection with a Union Conference workers' meeting in the Seventh-day Adventist church at College Place, Wash., Feb. 26 to March 6, 1924. The first workers' meeting will be held Tuesday evening at 7:30. The first business session of the conference will be held Sunday, March 2, at 9 a. m. Officers will be elected for the ensuing quadrennial period, and such other business transacted as may properly come before the delegates.

Morris Lukens, Pres.
S. J. Lashier, Sec.

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NORTH PACIFIC UNION CONFERENCE ASSOCIATION

The regular quadrennial session of the North Pacific Union Conference Association of Seventh-day Adventists (a corporation) will be held in connection with the quadrennial session of the North Pacific Union Conference in the Seventh-day Adventist church at College Place, Wash., Feb. 26 to March 6, 1924, for the purpose of electing officers and a board of trustees to serve during the ensuing quadrennial period, and for the transaction of any other business the delegates may elect. Duly elected delegates to the union conference session are delegates to the Association. The first meeting is called for Monday, March 3, 1924, at 10 a. m.

Morris Lukens, Pres.
S. J. Lashier, Sec.

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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.

✱ ✱ ✱

REQUESTS FOR PRAYER

A sister in Pennsylvania requests prayer that her mother may be healed from a very painful illness.

A request comes from a sister in Colorado, that the mind of her aged mother may be restored, and that her sons may become strong Christians.

A brother in Missouri and his grandson request prayer for the recovery of the wife of the grandson, whose case the doctors have pronounced hopeless.

From North Carolina comes the request from a sister for prayer that her husband and two daughters may be brought back into the truth, which they have left.

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STEREOPTICON SLIDES

J. A. Nachtigall, Lock Box 35, Corn P. O., Okla., desires to obtain stereopticon slides for use among the small country schools. If any one has any spare slides on creation, children of Israel, life of Christ, signs of the times, prophetic slides of Daniel and Revelation, modern inventions, astronomy and natural scenery, and would be willing to send them to him, he could use them to good advantage.

ADDRESS WANTED

The address of J. A. Holton is desired by P. S. Henry, Route 1, Box 56, Marietta, Ga.

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PUBLICATIONS WANTED

J. W. Haywood, House Boat, Maple Ave., Berkeley, Norfolk, Va. Continuous supply.

Mrs. Mary Carter, 11 Union St., Windsor, Vt. Periodicals in French and other French literature.

Maggie M. Clark, 1732 N. 18th St., Ft. Smith, Ark. Clean copies of our periodicals for missionary work.

George H. Killinger, No. 11818, P. O. Box 398, McAlester, Okla. Continuous supply of Signs and Watchman.

Mrs. Bertha L. Goin, 7567 Ave., North, St. Petersburg, Fla. Signs of the Times, Watchman, and other literature.

E. G. Havens, Box 7, Leavenworth, Kans. Supply of our literature that is clean and up-to-date, also at least one copy of the Review.

Anna Lucy, Women's Ref., Leeds, Mo. A continuous supply of the Youth's Instructor, Life and Health, Watchman, and the Signs of the Times.

Ben H. Palmer, Greaney, Minn. Missionary literature in the following languages: Slovenian, Finnish, Italian, Swedish, Norwegian, and English.

Mrs. W. Pinkham, 2701 Taylor St., N. E., Minneapolis, Minn. Continuous supply of literature for missionary work both in English and in foreign languages.

D. A. Piper, Northwood Ridge, N. H. Continuous supply of Signs, Little Friend, Youth's Instructor, Watchman, Liberty, Life and Health, and Present Truth.

D. C. Babcock, St. Thomas, Virgin Islands, desires a good supply of Seventh-day Adventist literature for free distribution in the islands during the stay of the Navy fleet, from January to May, 1924.

OBITUARIES

Cruse.—Amelia Cruse was born in Canada, Sept. 19, 1839; and died in California, Dec. 18, 1923. Some thirty years ago she united with the Oakland church. She was laid to rest in the Mountain View Cemetery.

E. H. Adams.

Steinborn.—Gustave Steinborn was born in Berlin, Germany, Jan. 12, 1845; and died at the home of his daughter, Mrs. Mary Bartles, of Centralia, Wash., Oct. 22, 1923. He is survived by two daughters and a brother.

L. E. Tupper.

Goodkind.—Sidney Goodkind was born in New York City, N. Y., July 23, 1858; and died near Marion, Ind., Sept. 15, 1923. In 1910 he married Bessie Carlson. He is survived by his wife, one sister, and four brothers.

W. A. Young.

Beehner.—Fred C. Beehner was born June 19, 1888; and died in Bucyrus, Ohio, Nov. 13, 1923. He is survived by his wife and four children, father, mother, two sisters, and four brothers.

H. J. Detwiler.

Schooley.—Miss Seva Schooley was born in 1841; and died in Guthrie, Okla., Dec. 6, 1923. She became blind at the age of nineteen. She early gave her heart to the Lord, and in later years rejoiced in the knowledge of His coming.

C. J. Dart.

Lewis.—Mrs. Lucy E. Lewis was born in Rockford, Ill., April 18, 1853; and died in Gravette, Ark., Oct. 11, 1923. She began the observance of the Sabbath in 1876. Her husband, one son, and brothers and sisters are left to mourn.

N. R. Hickman.

Mackey.—Mrs. Della Kimball Mackey was born in Watkins, N. Y., April 5, 1855; and died at the home of her daughter in Rochester, N. Y., Dec. 19, 1923. She is survived by two sons, two daughters, one brother, and one sister.

Mrs. E. M. Butts.

Lawrence.—Mary Ida Lawrence was born Sept. 18, 1868; and died in Indianapolis, Ind., Nov. 28, 1923. She accepted the third angel's message in 1905. One sister survives her.

W. A. Young.

Clark.—Sarah Wilcox Clark was born in Rensselaer, Ind., Oct. 29, 1841; and died at her home in Hector, Minn., Dec. 25, 1923. She was united in marriage with George C. Clark, June 25, 1859. They made their home in Wisconsin until 1901, when they moved to Minnesota. They accepted the truth about fifty years ago. Brother Clark died in 1908.

A. J. Haysmer.

Osenbaugh.—James M. Osenbaugh was born in Hancock County, Ohio, July 10, 1842; and died Sept. 17, 1923, in Hartford City, Ind. In 1865 he married Mary Jane Hellyer. Nine children were born to this union, seven of whom survive. His wife died in 1915. About forty years ago he accepted the third angel's message.

W. A. Young.

Stouter.—Joseph Stouter was born in Ohio, March 26, 1847; and died in San Leandro, Calif., Nov. 12, 1923. He was laid to rest beside his companion, who died seven months before. He accepted the truth in 1898, and united with the Oakland church. For twenty years he did active missionary work at the Alameda County Hospital.

E. H. Adams.

Frost.—Mrs. Cordelia Cheeseman Frost was born in England, April 11, 1848; and died at her home in Michigan, Nov. 4, 1923. In 1869 she was married to William Frost. To this union seven children were born. They came to America in 1875. A few years later she joined the Seventh-day Adventist Church. Her husband preceded her in death in 1918. She leaves to mourn her death two sons, two daughters, thirteen grandchildren, five great-grandchildren, one brother, and a large number of friends.

Mrs. Mary Haysmer.

Church.—Millard D. Church was born at Woodbridge, near Lodi, Calif., Nov. 15, 1854; and was accidentally killed, Dec. 21, 1923, while helping to make repairs after the recent fire which destroyed a part of the Fresno church building. In 1869 Brother Church was baptized, and became a member of the St. Helena, Calif., church. In 1883 he married Miss Neva Belle Lyon at St. Helena. He leaves to mourn his death, his wife, four children, one brother, and three grandchildren, besides many other relatives and friends.

E. L. Neff.

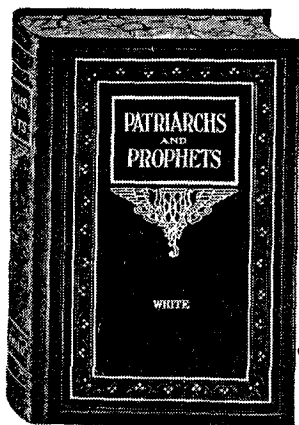
Proctor.—Mrs. Ida C. Proctor, wife of Elder Lewis H. Proctor, was born in Hartley, Iowa, Dec. 8, 1871; and died at her home in Riverside, Calif., Dec. 13, 1923. At the age of seventeen she began teaching in the public school, and taught until she was twenty-five. At the age of twenty-two years she was converted under the labors of Elder Lewis H. Proctor, of Boulder, Colo. At the age of twenty-five she was married to Elder Proctor, and within one week after their marriage they were erecting a gospel tent in which to hold meetings. From that time until her illness, about ten months ago, her time was given to some branch of the Lord's work.

In the year 1901 she and her husband were called to the Greater New York Conference, where they labored for eight years. For four or five years of this time she was the conference Sabbath school secretary, and Young People's worker, besides assisting her husband in his meetings.

Because of failure of health, Mr. and Mrs. Proctor left New York and came to California twelve years ago; and after a rest of seven months they entered the work in this conference, where they have labored ever since. The last few years she has been a Bible worker for the conference.

About ten months ago she was operated on, and for a time seemed to improve, but finally became worse, and another operation was thought necessary, at which time it was found she had cancer. For three months she continued to get worse, until death came.

The funeral services were conducted by Elder R. S. Owen, assisted by Elders C. H. Edwards and J. J. Nethery. Elder Proctor earnestly desires the prayers of God's people as he labors on in soul-saving, that God's blessing may follow him in helping to finish the work, that he may soon be united again with his companion, where sin and death are unknown.



THE NEW SUBSCRIPTION EDITION
of
Patriarchs and Prophets

By Mrs. E. G. White

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The most attractive book that has ever come from our presses is doubtless the new subscription edition of "Patriarchs and Prophets." The cover design is beautiful, the bright new type is clear and readable, and the new illustrations, costing more than ten thousand dollars, must be seen to be appreciated.

"Patriarchs and Prophets" is pre-eminently the book for the times. It upholds the records of the Bible against the present attacks of modernism and higher criticism. It covers very fully the lessons just now being studied in the International Sunday School Series. This new edition seems to have come forth just at the opportune time.

Now is the time to place "Patriarchs and Prophets" in the hands of the people. One field secretary writes:

"I took 'Patriarchs and Prophets' prospectus, and called at three homes and received two orders. Mr. S. gave me an order for the cloth and a subscription to *Life and Health*, and then I called his attention to the book-mark, and told him he might want to use the book right away, as it dealt with the topics of the Sunday school lessons for the first quarter. 'Yes,' he said, 'I can pay for it at once.' So he gave me the \$6.25, and the book was mailed to him the next day."

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Lay Members Are Wanted

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**Help to the Study
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Sunday School
Lessons**

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A Chosen Leader
Pages 127-177

January 13
The Long Sojourn in Egypt
Pages 209-240

January 20
Moses Called to Deliver Israel
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January 27
Israel Saved at the Red Sea
Pages 281-302

February 3
What Israel Learned at Sinai
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February 10
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Pages 374-420

February 17
Joshua and the Conquest of Canaan
Pages 481-504

February 24
The Period of the Judges
Pages 543-591

March 2
The Revival Under Samuel
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March 9
The Reign of Saul
Pages 603-636

March 16
The Reign of David
Pages 697-755

March 23
The Reign of Solomon

March 30
Review

Bookmark used with "Patriarchs
and Prophets"



WASHINGTON, D. C., JANUARY 31, 1924

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CIRCULATION MANAGER

L. W. GRAHAM

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

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

A LETTER from Elder B. P. Hoffman tells of the serious illness of his wife from diphtheria, and of the quarantine of himself and their children in his own home. Because of this he has been forced to cancel his appointments in the field for the time being. We are glad to learn that Sister Hoffman is recovering.

He quotes from a letter from S. Yanasaki, editor of our Japanese paper in Tokio: "It is quite wonderful to notice that many heathen Japanese are turning to God and are eager to get the Bible. It is high time to present the message to them." Surely there is an awakening in all parts of the world. God is pouring out His Spirit upon all flesh—the last supreme effort to save the nations of men. May we co-operate with Him and His work for lost mankind.

* *

SENDING a liberal contribution to the European Relief Fund, Mrs. A. S. Steele, proprietor of the Steele home for homeless colored children at Chattanooga, Tenn., says:

"I have long felt that the sincere followers of Jesus ought not to waste any useful thing or be extravagant or worldly. At such a time as this we ought to be wearing our old clothes, even if they are not in style, and make them last longer, so as to be able to bear one another's burdens and thus fulfil the law of Christ. Surely He will condemn us if in our selfishness we let our brethren and sisters suffer."

Sister Steele, in her work for the colored children, whom she receives free into her home, has expressed in her life these principles of sacrifice through the years. God has blessed her in her work. All her helpers are Seventh-day Adventists, and the Sabbath is observed in her home.

* *

MISSIONARY SAILINGS

MR. AND MRS. W. S. LAWRENCE and infant, of the Chicago Conference, sailed January 5 from New York on the S. S. "Ebro," for Peru, South America. Brother Lawrence has been appointed field and home missionary secretary of the Inca Union Mission.

Mr. and Mrs. Raymond Kraft and their

little one, of Takoma Park, sailed from New York, January 5, for the Canal Zone, where Brother Kraft will connect with the West Caribbean Training School at Las Cascadas.

Mr. and Mrs. A. B. Cole and three children sailed from San Francisco, January 19, on the S. S. "Taiyu Maru," returning from furlough to their work in Japan. On the same boat were Mr. and Mrs. L. I. Bowers and two children, returning likewise from furlough to Korea.

Mr. W. H. Williams, the secretary-treasurer of the South American Division, sailed from New York January 12, for Buenos Aires. Brother Williams came up to attend the Autumn Council in Milwaukee, and found it necessary to undergo a surgical operation before returning to his work in South America.

Elder and Mrs. E. E. Andross sailed from New York on the S. S. "General Gorgas," January 15, for the Canal Zone. They left Takoma Park with the idea of locating in Balboa, for it is the plan of the Inter-American Division to make its headquarters at that center. It will expedite the service rendered the Inter-American Division to have Brother Andross, its leader, and the headquarters of the division itself, within the field. Brother and Sister Andross have been resident in Takoma Park for a number of years, and we shall miss their association.

C. K. MEYERS.

* *

REACHING THE MISSION GOAL

THESE are days of much interest for missions, as messages by mail and by wire tell of conferences here and there reaching their full goal of sixty cents a week per member for 1923.

Elder E. K. Slade telegraphs that the Atlantic Union Conference has reached an average of sixty cents a week for every member in that whole union for every week in the year.

Local conferences reaching their full quota so far reported are: Chicago, District of Columbia, East Pennsylvania, Florida, Greater New York, Massachusetts, Northern California, New York, Nevada, Southeastern California, Southern California, Southern New England, West Virginia, Bermuda Mission.

Local conference presidents and treasurers and their associate workers with willing hearts and by earnest effort are gathering in the funds, that the message of truth may speed on to every land. Our brethren, many of them with increased liberality, are seeking to do their part. Next week we hope to report the full mission receipts from every conference during 1923.

J. L. SHAW, Treasurer.

* *

EUROPEAN AND JAPANESE RELIEF FUND

WE are thankful for the interest our people feel in helping our brethren and the work in Europe and Japan during the trying experiences of the present winter. The Adventist believers constitute a good family to belong to. When one member suffers, the others suffer. We are passing on these funds to the fields. The receipts to date are as follows:

Previously reported	\$3,243.81
Mr. and Mrs. F. M. Wilcox	25.00
Dr. and Mrs. S. M. Brewster	25.00
John Schott	25.00
F. I. Richardson	25.00
Mrs. E. Swift	10.00
Mrs. Elizabeth Orahood	5.00

M. V. Society, Newark, N. J.	10.00
J. H. Peters	3.50
S. D. A. church, Sellersville, Pa.	32.35
David Summers	25.00
Katherine French	49.00
Mr. and Mrs. J. S. Rouse	10.00
Mr. and Mrs. J. T. Bennett	5.00
Zelova Rouse	2.50
Jack Bennett	1.00
Mr. and Mrs. H. W. Cottrell	15.00
Mrs. G. S. Honeywell	25.00
Chas. Mattson	5.00
Nis Toft	5.00
N. Clausen	5.00
Mrs. J. E. Broady	3.00
Mrs. Mary E. Ayers	20.00
Theo. Christiansen	3.00
S.D.A. church, Montesano, Wash.	122.00
E. Bersinger	20.00
C. G. Leitzman	10.00
Pitcairn Island believers	10.00
Mrs. H. F. Schmidt	5.00
Mrs. Gehman	5.00
A friend from Sligo church	20.00
Mary O. Davis	10.00
S. O. Harness	5.00
Anna Honicker	5.00
Artie Taylor	5.00
Mrs. Adah Gasser	10.00
A friend	100.00
Carl V. Woods	10.00
Mrs. A. Lund	4.00
J. F. Knipschild	10.00
Mrs. Ettie M. White	5.00
Lizzie E. Rogers	1.00
Anna C. Rogers	1.00
Allen Walker	10.50
Mr. and Mrs. Everett Bullock	10.00
J. Machek	10.00
Mr. and Mrs. E. E. Liers	25.00
A friend of Jesus	300.00
Mrs. F. Stock	5.00
Slayman Dabee	5.00
Bethel, Wis., church	26.80
J. E. Freeland	51.00
J. H. Haughey	25.00
F. M. Reynolds	5.00
Gussie E. Boone	8.25
Mrs. W. G. Wheeler	8.00
Georgiana Grandy	2.00
Mrs. Ernest Grandy	15.00
M. J. McIntyre	10.00
Capt. T. Hall	30.00
M. J. Allen	96.36
Alice Baggerly	15.00
Mrs. Fina Columbus	5.00
Mrs. Andy Gunnerson	5.00
H. R. Johnson	100.00
R. M. Hower	25.00
Central Lake, Mich., church	12.00
Mr. and Mrs. L. H. Roscoe	15.00
S. L. and Minnie Avey	5.00
Shattuc No. 1 church, Okla.	65.00
Charley Carlson	8.32
German S. S., Scottsbluff, Nebr.	36.75
Fred B. Lytle	7.25
Mrs. L. E. Williams	2.50
J. E. Dickey	5.00
Mr. and Mrs. C. J. Jones	10.00
Mrs. John Van Sant	2.00
Mr. and Mrs. Martin Olsen	10.00
Frank Oberg	2.00
Mr. and Mrs. N. Jensen	10.00
Mr. and Mrs. P. C. Johnson	10.00
A friend	3.00
F. Bhaer	25.00
W. E. Stafford	10.00
W. H. Haynes	5.00
Irene Haynes	1.00
Hazel Haynes	1.00
Erma Haynes	1.00
Mrs. Almada Hixon	6.00
C. H. Staples and family	5.00
A. M. Thomas	1.00
Mrs. M. F. E. Thomas	2.00
Mrs. Kate E. Royer	15.00
Mrs. D. E. Scoles	10.00
H. C. Griffin	5.00
J. J. Knapp	10.00
E. H. and C. H.	20.00
Dr. Loe A. Sutter	100.00
Mr. and Mrs. Daniel Burton	5.00
Mrs. H. M. Klock	5.00
Mrs. Helen Smith	25.00
A friend	25.00
Fenton, Mich., believers	22.00
Daisy McKinnis	5.00
Mr. and Mrs. W. M. Fee	5.00
G. Rembold	10.00
Mrs. D. B. Little	7.00
Slovakian believers, Phila., Pa.	21.00
Mrs. Sarah E. Thompson	10.00
Mr. and Mrs. M. E. Wilson	10.00
Fern R. Haysmer	2.50
J. O. Rasmussen	100.00
Mrs. A. N. Sorensen	25.00

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