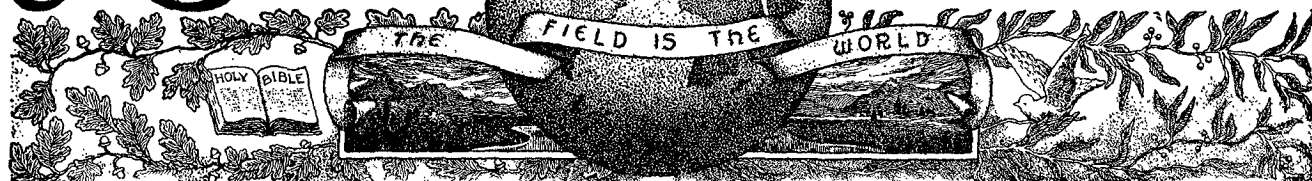


Complete

The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., February 21, 1924

No. 8

THE GOSPEL TO ALL NATIONS

The Broken Heart of Love

MILTON C. WILCOX

INTO a picture gallery I strolled,
It matters not where or when,
The whole of the story need not be told,
It profiteth not to men.
Let it pass into oblivion's wold,
Among the things that are worthless and old,
Nor call it hence again.

But there were three scenes in that hall of art,
Three paintings remembered well;
One spoke the pain of a Broken Heart,
And two of the lusts that dwell
In the heart of the human, to hatch and breed,
And by devilish guile, to lure and lead
To the depths of the lowest hell.

But the Broken Heart was the Heart of power,
The Heart of life and love.
The ground from which there springs hope's flower,
That bears life's fruit above.
'Tis the Fountain that cleanses from sin and shame;
'Tis the Heart of the holiest, highest Name,
The Heart of Eternal Love.



Babylon Is Fallen

"Come Out of Her, My People"

BABYLON, as brought to view in Revelation 18, symbolizes apostate Christianity. Spiritual Babylon is declared to be fallen, for the reason that she "is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." She is charged with having made all nations drunk with the wine of her fornication. Verses 1-4. These evil conditions undoubtedly represent the pernicious doctrines taught and the evils practised. That apostate Christianity today is fast fulfilling in her experience this delineation of character, is all too evident.

In every age there have been some in the church who did not represent in their lives its high and holy principles. The apostle Paul speaks of some who professed to belong to Israel who were not Israelites indeed, but it has remained for the church of the present day, as in no preceding period of history, actually to teach doctrines which are inimical to the holy faith she professes—doctrines subversive and destructive of the foundation principles upon which the church rests.

In the past the church of Christ has been the object of much ridicule and criticism from enemies without. Such men as Voltaire, Paine, Bradlaugh, and Ingersoll posed as open scoffers at much that the church held sacred. But those times have changed. Men under different names, some with high-sounding titles, some graduates of leading theological seminaries, are doing within the pale of the church itself the very work which the infidels of old sought to accomplish. We thank God for the conservative element which still exists in the great Christian church, and that in every denomination are found men and women who are still holding to the verity of the Scriptures of Truth, and who cry out against this process of honeycombing and disintegration which they see being carried on by the skeptics within the church. And while it is refreshing to read their utterances, the picture they present reveals the fearful inroads which are being made by the religious skeptics.

The Revolt Against God a Tragedy

The *United Presbyterian* contains an article by J. J. Monroe on "The Modern Revolt Against God." Of this revolt this writer says:

"The modern revolt against God amounts to a tragedy. It prevails all over the land, and is felt in other lands. Men are asking, How shall we deal with this dark apostasy? And how shall we overcome the stolid unbelief that is eating into the spiritual life of men like a gangrene? Unbelief was the cause of Israel's apostasy in the Old and New Testaments. When the Lord came to His Judean ministry, the Jews revolted, and so it is said, 'He could not do many mighty works there because of their unbelief.'"

"The fact is, wherever so-called Christian teachers are found who deny the fundamentals of our holy religion, and make light of the great truths of the gospel, there the faith of the people suffers a general paralysis. Men with flippant tongues, who assume to possess rare scholarship, a creed of denials, and a rehearsing of ancient heresies that have gone to their graves centuries ago, repeat nothing new. . . .

"A congregation that is fed on wild theories and speculations by some gifted theological hairsplitter, will build up a congregation of doubters, fed on chaff rather than on the finest of wheat; but such people can never understand God's plan of salvation.

"The killing sin of the modern pulpiteer in our day is the lack of a full grasp of the old gospel message of salvation, which should be preached to every creature with the doubts

and vagaries left out. There is no other remedy that shall prepare dying men and women to meet their God in triumph than what is laid down in the Scriptures."

Rationalism in the Pulpit

In a similar strain the editor of *Bob Shuler's Magazine* decries the spirit of modernism which is permeating the great Christian church, particularly as relates to the Southern Methodist Church:

"Rationalism was once a horrid name to churchmen. Ministers arose and whetted their swords for battle, for the rationalist was the known and recognized foe of the church. Today, this same rationalism is cloaked and gowned, standing within the pulpit and ministering in the name of religion. The program of these rationalists is simple. Israel is to be possessed not by an armed invasion. These forces have found a simpler and even more certain way. They have decided to defeat Israel by commanding her. They are becoming her captains, her generals, her leaders."

The Majority of Church Leaders in Sympathy with Modernism

This writer charges that there has been such a departure in this church from fundamental Bible principles that the followers of Wesley should shudder with alarm, and that the Southern Methodist Church is undoubtedly being delivered unconsciously but gradually and no less surely to the principles of modernism.

"We of the Southern Methodist Church now find ourselves counting the bishops who are still standing like rocks for the old faith, and we are rather pressed to name more than two or three. We can easily name more who are openly with the liberals. The majority are rather noncommittal, a fact that should cause the followers of Wesley to shudder with alarm. The majority of the leaders of our various boards are in evident sympathy with the modernists. Our church undoubtedly is being delivered. There is no great commotion about it. It is silent, but sure. It is not a conquest of noise that the foe has planned. It is a gradual and almost unconscious taking over.

"Our Sunday school literature has the taint in evidence. Our mission board has virtually gone over, body and soul. Our strong resolution of orthodoxy at the recent general conference was followed by inviting such a man as — of the University of — to teach our young preachers at—. No sane and informed man so much as hopes for a clean-up in our schools. Christian education is fast becoming a joke. Thus the mills grind surely, the mills of the gods of rationalism, of infidelity,

(Continued on page 6)

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

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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., FEBRUARY 21, 1924

No. 8

Preparation for Christ's Coming

MRS. E. G. WHITE

IN the late vision given me at Battle Creek during our general camp-meeting, I was shown our danger, as a people, of becoming assimilated to the world rather than to the image of Christ. We are now upon the very borders of the eternal world; but it is the purpose of the adversary of souls to lead us to put far off the close of time. Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God, and to be waiting for the second appearing of our Saviour in the clouds of heaven with power and great glory. He will lead as many as possible to put off the evil day, and become in spirit like the world, imitating its customs.

I felt alarmed as I saw that the spirit of the world was controlling the hearts and minds of many who make a high profession of the truth. Selfishness and self-indulgence are cherished by them; but true godliness and sterling integrity are not cultivated.

The angel of God pointed to those who profess the truth, and in a solemn voice repeated these words:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others, by example and personal effort, to see the beauty of holiness.

God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

Evil Effects of Setting Time for Christ's Coming

Many who have called themselves Adventists have been time setters. Time after time has been set for Christ to come; but repeated failures have been the

result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the Word of God, that the end of all things is *at hand*.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce Scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The Word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations, yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right standpoint. The feelings of the people may be stirred and their fears aroused; but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness, darkness, and sin, and it is almost impossible to arouse their consciences without some great excitement.

A Lesson from Noah's Day

In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day, as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is widespread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential

that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are a savor of life unto life or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mockery and derision; and they were left in darkness, to follow the course that their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

"Take Heed to Yourselves"

These words of Christ should sink into the hearts of all who believe present truth:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Our danger is presented before us by Christ Himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the

days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor, and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying, "Peace and safety," when destruction is fast coming upon them.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality and of their separation from the world, are under a great deception. Their veracity, faithfulness, and integrity are tested and proved in temporal things. If they are faithful in that which is least, they will be faithful in much.—*"Testimonies for the Church," Vol. IV, pp. 306-309.*

Righteousness by Faith

The Revival of This Message — Its Meaning to Us

LLOYD M. FISHER

By divine providence the children of Israel; when near the close of the forty years' wandering, were again brought to the very place where through unbelief they had failed to enter the Promised Land. Again they were tested to reveal whether they had profited by their past experience. Likewise we shall again be brought to the place where the message that "closes the work of the third angel," will be repeated, and another opportunity granted us to prove whether we have profited by the lessons of our past experience. If we retrace our steps, we shall find the light where we last saw it.

The need for a revival of this message is everywhere apparent. To how many have the sweetest thoughts of the sacrifice of Christ for our sins, the constancy of His love, become as a tale that is told? No longer do they awaken in the heart those avowals of loyalty, appreciation, and love which characterize the presence of the gospel in its purity and power. No longer do the promises of God's Word stir the heart to devotion and praise. Lightly is the mercy and grace of God esteemed. The high privilege of the indwelling of Jesus as our righteousness, sanctification, and final redemption, brings but a feeble response. The candle is burning low. The soil of the heart has become hardened to the seed of those glorious truths. The drift toward worldliness, participation in its fashions and pleasures, the neglect of the Bible, the growing formality of the church, the waning of zeal, fervency, and brotherly love, the supplanting of the spiritual by the material, speak in unmis-

takable tones of the need of a genuine revival and reformation.

This and what follows is said with a realization that there are thousands in the church who are true and faithful to the principles which we profess, and that this message, under the direction of God, is destined to an early and glorious triumph.

First, there is need of a genuine call to repentance. Instead of faithful dealing with sin, how frequently do we hear, "I have nothing but words of courage to bring"? "Comfort ye, comfort ye My people," is the message of many. The progress of the message is reviewed, the manifest leadings of God in His work are rehearsed, the attainment of goals is commended, the certainty of the final triumph of the message is dwelt upon. True as these are, when they are permitted to blind the understanding of the hearers to the high standard of gospel perfection, and to lead to satisfaction in personal attainments, they virtually become a peace-and-safety message. That nothing can take the place of this call to repentance is unquestionable.

"The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. God holds His people, as a body, responsible for the sins existing in individuals among them."—*"Testimonies," Vol. III, p. 269.*

"The people of God must see their wrongs, and arouse to zealous repentance, and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be

reproved, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people."—*"Testimonies," Vol. III, p. 260.*

That this remissness must be corrected before the church can experience the outpouring of the Spirit, is plainly stated:

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified. . . . I was shown those whom I had before seen weeping and praying with agony of spirit. . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. . . . I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*"Early Writings," pp. 270, 271.*

It is of primary importance that we recognize the true relation between a living experience of faith in Christ and missionary activities of every kind. So great has been the growth in material resources, so extensive the field of missionary operations, so pressing the calls for assistance to enter the opening doors for service, that to a large degree the emphasis has been placed upon activities, to the detriment of the spiritual. Great stress is laid upon the necessity of every member's being a worker, while too infrequently is the experience that alone can bring effective and fruitful service, made plain to the people of God. Such quotations as the following are used to urge the need for general and immediate service on the part of the church membership:

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord."—*"Testimonies," Vol. IX, p. 46.*

This must be considered in the light of the following instruction from the spirit of prophecy:

"God is the mighty, all-powerful agency in this work of transformation. By His Holy Spirit He writes His law in the heart. Thus divine relationship is renewed between God and man. 'I will be to them a God,' He says, 'and they shall be to Me a people. There is no attribute of My nature that I will not freely give in order that man may reveal My image.' . . . Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry, 'Lord, increase my faith. Make me to understand Thy word; for the entrance of Thy word giveth light. Refresh me by Thy presence. Fill my heart with Thy Spirit, that I may love my brethren as Christ loves me.' God will bless those who thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church."—*Review and Herald, June 10, 1902.*

One great cause for our present spiritual condition is the reading into our present experience of the apostolic program succeeding Pentecost, when in spiritual experience we are the other side of that event. The loud cry is the outgrowth of the latter rain, not its root. The failure to work upon this basis is responsible for the general misconception of our position with relation to the loud cry. In so far as our work has revealed Christ as the uplifted Saviour, we have been blessed with drops of the latter rain; but this refreshing in its fulness comes only upon a

purified church. In saying all this, we do not in any wise sanction inactivity, nor ignore the reflexive blessings that come through service.

How often those who are themselves strangers to the sweet influences of the Spirit of God are urged to engage in activity for the salvation of others. Thus is the standard of true Christian experience lowered in the dust. Is it not logical for the one who is asked to engage in this service, to assume that he is in a position to shed light on those with less knowledge of the truth? and if so, is he led to see his own needs? And if his condition enables him to minister to others a saving knowledge of truth, what conception of the gospel is fostered in his own mind? Thus theory and formalism take the place of genuine experience; and a personal, experimental knowledge in conviction of sin, the sweetness of pardon, and the joy of a pure life which would give irrepressible expression of its love and appreciation in devoted service, give place to an attempt to impart that which is only theory. This danger is clearly seen in the light of the following:

"Paul exhorts us to 'grow in grace,' and in the knowledge of our Lord and Saviour Jesus Christ.' This means a close connection with God, which will give us trust and confidence in Him, until we have an experimental knowledge of His divine nature, and are changed into His image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of His grace."—*Review and Herald, June 26, 1900.*

"Only those who are themselves guided by the great principles of truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for those church members who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the Source of all power, will gain an experience that will be of more value to them than gold. Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism. . . . We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion . . . grasps the theory of truth, but he does not stop there."—*Review and Herald, Feb. 12, 1901.*

"God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ."—*Review and Herald, Sept. 10, 1903.*

"Christ promised success to His disciples if they would place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers today regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power."—*Review and Herald, June 30, 1902.*

Another subject which we will mention is the increasing dependence upon mechanical devices to stimulate various phases of Christian activity. Where in the teaching or practice of our great Example do we find justification for these? Did not His devotion to service, His zeal for the Father's glory, spring from a delight to do His Father's will, a love for lost humanity? Almost imperceptibly many are receiving an education, the tendency of which is to substitute the means for the end, works for faith.

David's formula to stimulate to service was this: "Purge me with hyssop, . . . blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the

joy of Thy salvation. . . . Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:7-13. Could a stronger motive for soul-winning service of every kind be implanted in the hearts of old and young alike, than that which Paul found so effective—"The love of Christ constraineth us"?

We are pointed to the wonderful results derived from these plans for church activities, as confirmation of their worthiness. An attempt to justify policies by the material results attained would lead into grave difficulty. Streams of gold are flowing into channels of beneficence, obtained by means which we could not countenance for a moment. We have no desire to make a sweeping condemnation of illustrations and object lessons to make clear to the mind the needs for our service; but there is a strong veering toward commercialization in some of our methods. A return to the message of thirty years ago would not only supply the essentials from a material point of view, but would vastly raise the standard of service. We consent to walk with crutches when we might know the power of perfect healing.

Not for a moment would I wish it inferred that any who are thus engaged are actuated by other than a sincere desire for the advancement of the cause of truth. Thousands in unselfish service are giving of themselves and their means. But the general situation we face today is the inevitable result of losing from our experience, as a people, the advance truth so graciously offered us three decades ago. The complexity of the situation is thus stated by the servant of God:

"The saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the Word of God to see if all is in accordance with the principles of true godliness, founded upon a 'Thus saith the Lord.'"—*General Conference Bulletin*, 1901, p. 267.

* * *

Temperance and Probation

M. M. MARTINSON, M. D.

ONE by one the last events of earth's history are passing by. Between now and the great day comes the close of probation. The test is on. The records which decide our future are being made. Civilization was assaulted by the Great War, and now suffers from an incomparable disaster of famine and discontent. Every Bible student knows that all these things only point to the testing time just before probation closes. The recording angels are making the records of the trying test that each man and woman is passing through.

We read in "Testimonies," Volume VIII, page 315:

"A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say, The perils of the last days are soon to come upon us. Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions. Minds that have been given up to loose thought need to change."

These words were written to remind us of the carnal tendencies that will cause us to lose eternal life. Can you endure the acid test on these things which lie next to the heart of man, and say with Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? 1 Cor. 10:31. God will not permit us to use our bodies for self-gratification. Gluttons and drunkards, under the Mosaic law, were ordered to be stoned. Deut. 21:20, 21.

We are told that the outstanding sins of the days of both Noah and Lot were found in their social relations and their eating and drinking. As is pointed out in Luke 21:34, we who are living just before probation closes, are to be tested on the common things of life. Christ saw that surfeiting, which is only excessive and untimely eating and drinking, would be one of the great sins that all who shall pass through the pearly gates must overcome. The storm that is before us will reveal the corruptions of character that have come through indulging the desires of the flesh, yet many do not realize their danger. He who perverts his powers, is defiling the temple of the Holy Spirit. We read: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. The things that most hinder us from receiving the Holy Spirit are the desires of the flesh. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Every child of God who shares in the divine nature will live in harmony with God's great standard of righteousness, His holy law. We have a personal responsibility in living up to the divine laws of nature; for they also are God's laws. Our body and mind belong to God, and whenever we allow lust or desire of the body or mind to rule, destroy, or lower our powers, we sin. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16.

Are you allowing your personal surroundings to stupefy you into a state of slumber, so that you will be numbered among the five foolish virgins? It is the lust of the flesh that causes certain people in the church to slumber and sleep.

"Many will know what it means to be drawn to Christ, but will not have moral courage to war against appetite and passion."—"Testimonies," Vol. VIII, p. 75.

There are many who believe this truth and can teach its principles, but are not willing or able to control the lust of the flesh. They will be classed with those typified by the figure of the five foolish virgins.

Babylon Is Fallen

(Continued from page 2)

of departure from the faith. They are grinding slowly, but when they are at the end of the day, spirituality and revival fervor bid fair to be exceeding small in our Methodism."

This writer speaks not as an enemy of the church, but as a devout follower of Wesley, one whose soul is filled with grief as he witnesses the departure of strong leadership from the principles of the Bible:

"To a man who from childhood has loved his church as he has loved the memory of his own mother, such facts are crushing. . . . I can name a half dozen men whose names are large in the leadership of my church, whose feet today are not upon the path that leads to a manger, but to a wilderness. They have taken down the cross, and have set up an educational program. They have declared the blood unnecessary. The church, according to such false prophets, only needs to be modernized, socialized, programized, and financed. Such men cannot deliver us all. We simply refuse to be delivered."

Is Repentance Out of Date?

A correspondent of the *Christian Herald* tells of his experience as a traveling man in attending Christian churches in the various towns where he stops. He declares that a new spirit is possessing present-day

preaching; that the old-time doctrine of repentance is in the discard; and he raises the question as to whether there are still those who proclaim this fundamental doctrine:

"I am a constant church attendant, and while I am on the road a good deal, being a traveling man, I always attend some church in the town where I happen to be stopping on a Sunday. During the last five years I cannot recall hearing a sermon on the text, 'Repent ye: for the kingdom of heaven is at hand.' Are there any preachers who still use that text? Or is it considered out of date and no longer necessary? To my mind there is nothing so vital and important as repentance for the nation and the individual. If I am right, are the parsons wrong? I should like to know who is right."

From a Business Man's Viewpoint

Mr. R. L. Kelley, executive secretary of the Council of Church Boards of Education, New York, addressed a letter to five hundred laymen, members of various churches, asking them to give their suggestions for improving the methods for preparation of ministers. The *Moody Bible Institute Monthly* prints Mr. Kelley's letter, and follows this with an answer to this letter, written by Mr. Richard H. Edmonds, editor of the *Manufacturer's Record*. It is interesting to discover the viewpoint of the editor of a business man's journal of present religious conditions in the world. In answer to the question propounded to him, Mr. Edmonds says:

"The man who cannot preach from a deep-hearted conviction the great truths which for the last 1900 years have wrought a change in the lives of hundreds of millions of men and women through the acceptance of Christ, and the new birth which has thus come to them, should in my opinion cease to pose as a minister of the gospel, and turn his attention to some other work."

"Paul, one of the most learned men of his day, abundantly able, if he had so desired, to discuss politics or economics or any of the other issues of the hour, determined that in his ministry he would know nothing save Christ and Him crucified. But today thousands of men professing to be the ministers of the gospel of Christ, spend their time in the pulpit discussing economic theories, with which they have very little acquaintance; or social service, as if social service alone would save the souls of men; forgetting that the man who would render the right kind of social service must seek for himself first the kingdom of God, and then seek to carry that kingdom unto others. . . .

"I make it a rule whenever at home or in other cities, never to attend a divine service where I am not entirely certain that I will hear the gospel of Christ preached in all of its purity, without any of the skepticism of the hour which dares to deny the virgin birth of Christ, or the reality of the miracles mentioned in the Holy Scriptures as having been wrought by Him."

"When every theological seminary in the country teaches these doctrines, and when every pulpit proclaims them, we shall, I think, see a revival of true religion on a scale such as the world has not known for many years."

What Men and Women Go to Church For

"Thinking men do not go to church to hear any other doctrine preached, and when they hear some of the skepticism of the day, some of the attempts to distort the plain meaning of the Scriptures, or hear the political and economic questions of the hour discussed, they leave the church in disgust and avoid further attendance."

"Men and women seek in their church attendance to get away from the problems which have harassed them during the busy hours of the week days, hoping to hear the story of the cross—that old, old story which has illuminated the lives of hundreds of millions, brought peace and comfort to troubled hearts, and given to them a new realization of what salvation through the sacrifice on the cross means to mankind."

"Woman Losing God at College"

With this as an article heading, the *Literary Digest* reviews some of the influences operating in the great educational institutions, calculated to destroy the faith of their students. It declares that the praying

woman is becoming more and more infrequent. The model wife and mother of yesterday is assuming and carrying the sins and frivolities of her husband, father, and brother. Quoting from an article written by Mary Briarly in *Scribner's Magazine*, this change of mental attitude is accounted for through the influences met in her college life:

"In accounting for this 'curve downward' in her sex, the writer holds that it is due to the present system of education. Woman is learning the same things that are taught to her brother,—scientific theories destructive of the faith she imbibed at home. The girl, once content with a finishing school diploma tied with a neat ribbon, now 'not only aspires to degrees, but insists upon taking some portion of her work seriously—in fact, uses her brain to relate vagrant academic theories to life. And even as the man, she is becoming agnostic and atheistic, partly because science has disproved some theological dogma, more because the whole trend of college training is toward disbelief.' The modern university, we are told, 'knows but one god, the scientific spirit,' and teaches that 'evolution is a fact, and God a possibility.'"

Of the effect of these atheistic principles which have been imbibed by the college graduates, this writer declares:

"They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the modern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not."

Many other quotations of similar import, showing the trend of religious thought at the present time, might be given here. But we do not need more, nor do we need even these that have been quoted, to reveal to us the crisis which has been reached in the history of the world. Men are denying God as never before. They are repudiating the Scriptures of Truth. They are tearing down Christ the Lord from His position as Deity and God. They are counting the blood of the covenant an unholy thing. We have good evidence of this in the widespread controversy which is now being waged in Christian churches over the fundamentals of Christian doctrine.

The Message for the Hour

Babylon indeed has fallen. The great Christian church has departed from God, and her only salvation is in heeding the message of God for this time. This message is a call out of Babylon, as contained in the following Scriptures:

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4.

This call out of Babylon is a call to return to God and His eternal truth. It is revealed more specifically in Revelation 14:6-12. It announces the hour of God's judgment; the return of the Lord Jesus Christ to take His children home. It warns mankind against the worship of the beast and his image, and develops a people keeping the commandments of God and having the testimony of Jesus Christ.

That message, in the providence of God, we are to proclaim.

F. M. W.

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.

Manchuria

T. T. BABIENCO

It is with great pleasure that I am writing this word to tell you what God has done for us here in East Siberia. With the taking of Vladivostok in the fall of 1922, the whole of eastern Siberia was united with the Russian Soviet Republic, and all religious bodies were forbidden to gather for worship. That made things very hard for our workers and members in eastern Siberia. The Sabbath schools and other meetings were closed and forbidden, but our people went out to the fields and have held Sabbath school in the open. Some have gathered in homes where they prepared food and set the table to show that they had come to visit and to eat together. When the officer came to see what they were doing, he could see nothing but that they were visiting. In this way they kept up the Sabbath schools.

One of our canvassers was arrested, and all the literature he had was taken from him. After some time he went to ask the authorities to give him the literature back, but they told him that they would not give it to him. Finally they consented to give him a copy of each for his use only, except the copies of "World's Hope," "Steps to Christ," and "The Great Controversy," as there was only one copy of each. They told him that they were reading those books, and he would have to come back after a few weeks for them. He went after three weeks, but then he was told that another officer had taken the books, and was reading them. So the books went from hand to hand.

Now a proclamation is issued giving to all religious bodies full freedom to have their meetings, and our people can meet and have their Sabbath schools anywhere they please, and have any religious services they desire. We are not obliged to ask any one for permission, for those who are trying to hinder the services will be prosecuted by the laws. We hope soon to get full freedom to sell our literature. We are very glad for the freedom we have, and are grateful to our heavenly Father.

* * *

Dovele

R. H. TUTTY

"THE people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16. Truly this can be said to be the experience of the natives in the Solomon Islands.

On March 23, 1919, we were sent to the district of Dovele, because inquiries were coming for more light. When we landed there, it was truly a land of darkness and sin. Everywhere one would meet pigs, dogs, and dirt. The natives wore the scantiest of clothing, had painted their faces, and were wearing charms as a protection from evil spirits. They welcomed us, though we could not understand their language, and could find no interpreter.

We made them understand that we wanted a house, so a large but very dark house with no windows was

shown us. We put our belongings in it. The dirt was inches thick on the floor. That night we found that several families were sleeping all around us. They were very inquisitive, especially about Mrs. Tutty's hair.

When Sabbath came, we made them understand that we wanted them to gather for worship. They came with their dogs, pigs, and pipes. Fortunately we had found a native who had worked on another island and learned a language which Pana, a native who came up with us, also knew. We had to talk through two native languages to enable this native to translate our words into the Dovele tongue.

With the assistance of the natives we quickly built a new house on a hill, and we had only just entered the new house when the dreaded Spanish influenza broke out in the village. It was a sad time as native after native died. The walls were going up day and night, as they appealed to their spirits for help. We did our best, but the natives would lie on the damp ground because it was cool, and get in the draft to cool their bodies, so it was uphill work.

About a month after we had reached there, we showed the natives a picture of Jesus on the cross, and tried to explain what Jesus had done for us. But the picture caused quite a sensation. The natives crowded round it laughing. We found out later that they thought it amusing to see some one tortured.

Today quite a different picture meets our eyes. There is a wharf to land on. The natives are clothed, the dresses having been made by the mission girls themselves. Not a pig is to be seen, because the majority of the natives have given up unclean food. A school has been in operation for three years, so a large number can read their own language, and also understand and read a good deal of the English Bible. When we came, we had not only to learn their language, but to reduce it to writing.

A new church is nearly completed, and one hundred have given up their vices. Twenty-five of these have been baptized. The Sabbath school is conducted entirely by the natives. Tithes and offerings in cash and kind are faithfully paid by a number of the natives. And what is better, some of these young men have already gone out to other fields to help other tribes who sit in darkness. Truly it can be said that the people who sat in darkness have seen a great light.

When the neighboring tribes began to notice that the Dovele natives had something they had not, they also wanted to know of that "light." One year after our work here started, a very urgent call from another district came, so Pana went there. Now they too are rejoicing in the truth. Their hearts beat just as true to the message as our hearts do. They exercise faith as little children do in their parents. We have had bitter opposition, but the Lord has looked after His work. Call after call comes to us, saying, "Come over and help us," and it is hard to have to say, "Wait." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

"God Will Take Care of Us"

S. A. WELLMAN

NEAR the mouth of the Godavari River, in the Telugu country of India, is a little town called Narsapur. It was once a Dutch settlement; that was before the English took it over, about a century ago. Here our brethren, when it came to locating the headquarters for the Telugu area, decided to erect the bungalows for workers, and eventually the training school for Telugu young people.

On the banks of a branch canal, three miles from Narsapur post office, there have already been built two comfortable bungalows for our European workers, together with the necessary outbuildings. The schools were started in temporary mat buildings with thatch roofs, at the rear of the compound. One of these is now the dormitory for girls, also the home of the matron, whose husband is principal of the boys' school.

Recently the girls of the school, as well as the matron and her husband, have been aware of a large cobra making its home in the thatch roof above their heads. When Sister T. R. Flaiz asked them if they were not afraid, they readily admitted that they were, but added, "We pray to God every night, and ask Him to protect us, so we know we shall be all right. God will take care of us."

A short time previous to our visit to Narsapur, the matron and her husband were sleeping, when he said he seemed to hear a voice speaking to him and saying, "Look up, there is a snake above you." Twice the voice spoke, and opening his eyes he saw a large cobra (doubtless the one which they had heard often, and the girls had seen) slowly swaying from the roof directly above his wife's head. He realized the danger and spoke quietly to his wife, telling her to open her eyes but be quiet, and slide off the bed without sitting up. This she did, and the snake immediately withdrew.

While we were there, the skin of the snake was discovered where it had been only recently shed. But our brother and his wife thank God, as they did that day, for the voice which came to warn them of their immediate danger. Surely there is One who cares for and watches over His children. In this land where twenty thousand die yearly from snake bite alone, how good to be secure in His keeping!

* * *

Ranonga

R. H. TUTTY

RANONGA was one of the first islands in the Solomon group to come in touch with civilization. When these islanders were first visited by our missionaries, they were very undecided about accepting us; but when their friends at Dovele accepted the Seventh-day Adventists as their missionaries, they sent up an urgent request for a missionary to come to them, and if no white worker could be spared, a black one would do; just some one to tell them about Jesus. Another society had been trying for years to get in here, but had failed.

Pana (a native from the Marovo Lagoon) was chosen to go. He himself had had only three years' schooling, though he had helped out on the schooner for some time. He bravely went to this strange place. The Ranonga natives sent up a large canoe for him.

The devil was strongly intrenched there. There was a wizard who exerted a great power over the natives.

He naturally was very much put out when he found that his natives were seeking for more light; and when he saw the mission house going up quicker than his own, he threatened to curse their gardens if they did not help him more. Some listened, but the majority did not. After a year had passed, he started to call the wives to his meeting without their husbands. This was too much for the husbands, who complained to the government, which promptly put the wizard in jail for one year. This quieted his zeal, and now he has settled near another society's mission.

Three years later quite a different scene meets one's view,—a large church, a school, a girls' home and several boys' homes, besides the missionary's house and the married natives' houses. Each married native has an individual house now, and these houses are not dark and windowless as the old ones were. There is not a dog or a pig about; they have all been killed off or sold; and better still, there is not a smoker or a chewer of betel nut in the settlement. The old gray-haired grandfathers, with their children, have given up all their vices. The large devil house which was erected six years ago is fast falling down, and every one is happy. There is power in the gospel to save.

Each quarter the Sabbath school offering amounts to more than £10 cash, besides a large tithe in cash and food. This is a large sum for about 250 natives, when it is taken into consideration that their only source of income is in the selling of their cocoanuts to the traders. When a testimony meeting is held, about 150 testify, and there is no waiting, either. The Sabbath school is very orderly, and one hundred attend the day school.

All this has been accomplished by a native worker with the blessing of the Lord. A white worker has occasionally visited them and stayed a little while. These native missionaries need our prayers. They bravely leave home and go to a strange tribe. I think it means more to a native to leave his home than to a European.

The Sabbath school lesson has just been translated into the Ranonga language, and a copy given to each native who can read. This has been done with the aid of a duplicator. The printing press will soon be started, when literature will be printed in the many languages used in the Solomons. Some estimate these at forty, but no one really knows. This is the first literature they have had in their own tongue at Ranonga, and how they value it! A European might tear the papers up without reading them because the writing is not so clear as it might be, but not so the native. He values them very highly. They are food to him.

* * *

A Little Farther On

N. D. ANDERSON

O PILGRIM, just a little farther on,
And thou shalt come into a land of green,
A fairer land than ever thou hast seen,
Where no devouring blast of scorching sun
Consumes the crystal streams that silvery run,
Nor verdure of the dales makes sparse and lean,
Nor trees that grandly guard it low and mean,
As in the desert where thy journey's done.

O, just a little farther, aching feet!
And ye shall cool in restful waters sweet.
O, just a little longer, parching tongue!
And thou shalt taste the fruit thou dreamedst so long.
O, just a little onward, straining eyes!
And there the happy Land of Promise lies.



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.

If We Had but a Day

WE should fill the hours with sweetest things,
If we had but a day;
We should drink alone at the purest springs,
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.
We should be from our clamorous selves set free,
To work or to pray,
And to be what the Father would have us to be,
If we had but a day.

—Mary Lowe Dickinson.

* * *

Saving Heat in the House

G. D. BALLOU

THE article on "How to Keep Warm with Less Coal," in the issue of December 20, leads me to remark that if double windows are used on the side of the house toward the strong winter blasts, they will make a wonderful difference in the house temperature.

This is very easily accomplished by having a large sash, with moderate-sized panes of glass, fitted right into the window frames just outside of the outside window stops, where they are held by screws or bats, or both.

When living in western New York, I found this plan was one of the best economical devices I ever saw. Three of these outside windows, I think, paid for themselves every winter in the saving of fuel. One trial will make a convert to this plan for economy in a few days, and it does away with most of the frost on these exposed windows.

Another way to save heat is to lay a new floor over the old, when renewal is needed, putting down a good, heavy building paper between the floors. It is a small matter to remove the old thresholds and cut off the bottoms of the doors.

This saves everybody from having cold feet and chilly limbs. If we would have clear heads, we must keep our feet and limbs comfortable.

* * *

If I Were a Girl Again

If I were a girl again—if some benignant fairy should touch me with her wand and say, "Be a girl again," and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some things I should not do, to make me at fifty the person who now at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycorum, before I would allow myself to utter unkind, impulsive words; I should

scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me, I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself, "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip, and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practise the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary, and remember Lord Chesterfield's dictum, never to utter one word, even in common conversation, that should not be the most expressive with which the language could supply him.

If I were a girl again, I should be a better student. I should worry less over my lessons, and putter less; but I should think as I study, and try to understand statements in one reading, rather than by saying them over and over, like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last; and I should be ashamed of poor spelling, or illegible handwriting, or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and defeat; and be less, I hope, the slave of petty but annoying habits.

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could retrieve the last twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind us, which at every period of our life is before us—just as tomorrow's yesterday is still today. So we may all take courage. It is never too late to mend.—Lucy Elliot Keeler.

* * *

"HAPPINESS comes chiefly through helpfulness."

The Character Building

DORA ROGERS MARTIN

A BUILDER once builded a temple fair,
And fashioned it with tender care,
Of noble aims and purpose grand,
A reflection of himself to stand.

And a demon with a sinister smile
Watched the builder all the while.

Day by day he patiently wrought
Until it was finished, and there was naught
Lacking. His purpose had been that only
That which is good might dwell therein.
The demon, with ruthless hand and rude,
Wrecked the building until it stood
Despoiled of its grandeur, its power bereft,
Of the once fair structure no semblance left.
And the world looked on with a cynical stare,
There was none to pity and none to care.
No hand was lifted, no one sought
To stay the merciless havoc wrought

By the demon with the sinister smile,
Who watched the builder all the while.

O Master Builder, with hands divine,
Out of this ruined life of mine
Once again a building erect,
A temple from whose walls reflect
Principles lofty, thoughts which are pure,
Deeds which the test of the ages endure.
Remove every vestige which tends to alloy,
Phantoms of evil which haunt to destroy,
And weave through the building chains of gold
With every link the power to hold,
A strength of purpose stanch and sure,
One which will keep me forever secure

From the demon with the sinister smile,
Who watched the builder all the while.

Kokomo, Ind.

* * *

The Habit of Interrupting

A FEW days ago I was present at a small lunch party of ladies, and I noticed with some surprise the scant courtesy that they showed one another during conversation. One of the party would start to say something, and before she had finished, another would break in with another topic, only to be interrupted in turn. I must confess that I was a bit surprised; for all those women were supposed to be well bred, and yet they were disregarding one of the simplest rules of polite behavior.

A little later I was calling on some friends, and I noticed the same thing. Each member of the family would interrupt the others, and the interruption was considered quite as a matter of course. Then I understood the situation better, and put the blame just where it belonged,—on the lack of home training. If the mother grows careless, and allows her children to contract the habit of interrupting one another constantly, she must not be surprised if this habit is carried beyond the home circle, and her children show in society the result of her indulgence or thoughtlessness.

The habit is one of the most unpleasant that can be contracted; and the fact that it is such a common one does not make it one bit the better or the more excusable. It is a habit that grows on one unconsciously, if one does not keep close watch. It should be the care of the mother in the home to teach her children respect for one another, and insist upon that courtesy of treatment which she expects them to give to strangers. Unless politeness is a habit, it

will never be a grace. It must be ingrained, and the teaching cannot be begun too early.

I wish that my girls would keep a little watch upon themselves to see whether they have fallen into this pernicious habit, and if they have, just set to work to break themselves of it at once. It may seem a little thing, but it is one of the indications of fine breeding to treat every one with the respect due to him as an individual.—*Sunday School Visitor*.

* * *

Requirements for a Degree

A CHICAGO professor once told his class that every man before he is granted the degree of Bachelor of Arts should be required to answer satisfactorily the following list of questions:

Do you see anything to love in a little child?

Have you sympathy with all good causes?

Can you look straight in the eye of an honest man or a pure woman?

Will a lonely dog follow you?

Do you believe in lending a helping hand to weaker men?

Do you believe in taking advantage of the law when you can do so?

Can you be high-minded and happy in drudgery?

Can you see as much beauty in washing dishes and hoeing corn as in playing golf and the piano?

Do you know the value of time and money?

Are you good friends with yourself?

Do you see anything in life besides dollars and cents?

Can you see sunshine in a mud puddle?

Can you see beyond the stars?

One paper, in commenting on this suggestion of the professor, said:

"He has hit upon a great truth; for an education that inculcates kind-heartedness, helpfulness, pure living, the love of honest labor, the sunniest optimism as to the present, and a firm trust in God for the future, is worth more than all other kinds of training put together."—*The Youth's Instructor*.

* * *

Take Time to Rest

THE busiest man who ever lived took time to rest. His work was the highest and most pressing that ever engaged human hearts and hands. His time was short, and the fields were white to harvest. But the Son of man took time to rest. He took His wearied disciples away from the clamor of the crowds, saying, "Come ye yourselves apart into a desert place, and rest awhile."

But the Lord rested not selfishly, not in self-indulgence. He rested for the sake of His work,—in the interest of the people whom He served. He rested that He might labor more abundantly and more effectively.

Herein is an example for us all. Labor earns repose. Rest re-enforces the power to labor. Rest is true economy. Intemperate zeal breaks the sickle before the harvest is reaped. Rest sharpens it. Happy the man who has earned the right to rest, and happy is he who knows when and where, how and why, to rest. For every true laborer there remaineth yet another rest, where weariness shall forever cease, and the fruits of labor shall abide.—*Selected*.

The Ministerial Association

Co-operation Requested

A. G. DANIELLS

ARRANGEMENTS have been made for the Ministerial Association page of the REVIEW to appear in the first issue of each month. It is the desire of the Ministerial Association committee to give to our workers the very best information that can be obtained on the most practical and vital features of both the life and the work of the ministry. We request the hearty co-operation of every member of the association in contributing this information. Whatever you have of either experience or instruction that you consider of real merit, please send it in. It may not be possible to use all that comes to our desk, but we shall do our best to pass on to the members of the large family of the association scattered over the earth, the very best and most helpful. We are authorized to send out multigraph documents and small tracts. All together we should be able to contribute much during the present year that may be helpful to all.

* * *

The Culture of Heart, Mind, and Body

A. G. DANIELLS

THE Ministerial Association of Seventh-day Adventists has been formed for the purpose of contributing all features possible toward the development of an efficient ministry. To prove thoroughly successful, the endeavor must be specific, well balanced, aggressive, and continuous. It must deal with the whole man—the heart, the mind, the body. Its steady aim must be the highest possible development of the spiritual, mental, and physical powers. The strands of these faculties are so closely and completely interwoven that no part can be neglected without impairment to the individual and loss of efficiency in service.

A deeply spiritual heart must have a well-informed and thoroughly trained mind for highest expression, and both need a strong, robust body for strenuous, long-sustained service. It is because all these faculties are thus inseparably connected, that the Creator and Redeemer of man has given instruction regarding the culture of the heart, the training of the mind, and the care of the body. Let us, then, dear fellow workers in the gospel, take hold of this effort for development and carry it to the highest possible degree, for all there is of us—heart, soul, and body.

While all will agree that efforts to develop and improve the whole man should be well balanced, giving each member due attention, all will further agree, I am sure, that heart culture is the most important and vital part of all. And it is this that will prove the most difficult. We know by experience that it is much easier to feed and cultivate the mind than it is to feed and cultivate the soul. It is also much easier to care for the body than it is to give proper care to either mind or heart. The higher and finer the faculties, the more difficult it seems for men to give earnest, whole-souled attention to their development.

In the messages God has given us through His Word and the spirit of prophecy, we find a great deal that is intended to create in us a live interest in the whole man, who is so "fearfully and wonderfully made." Ps. 139: 14.

"Every power—physical, mental, and moral—needs to be trained, disciplined, and developed, that it may render its highest service: for unless all are equally developed, one faculty cannot do its work thoroughly, without overtaxing some part of the human machinery."—*Testimonies*, Vol. V, p. 522.

The Heart

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9.

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15: 19, 20.

"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." James 4: 8.

"Strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Eph. 3: 16, 17.

The Mind

"Wherefore gird up the loins of your mind." 1 Peter 1: 13.

"Be renewed in the spirit of your mind." Eph. 4: 23.

"With the mind I myself serve the law of God." Rom. 7: 25.

"Set your mind on things above, not on things on the earth." Col. 3: 2, margin.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1: 7.

"Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2: 7.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

"Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4: 13, 15.

The Body

"The life is more than meat, and the body is more than raiment." Luke 12: 23.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 27.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

These citations are truly illuminating. They reveal the deep concern the Lord has for us. They deal with the whole man; with every detail that must be looked after by us in order to build up the strongest, the most perfectly balanced, and the most thoroughly efficient being possible.

It will be the aim of the Ministerial Association to render all the help within its resources and power to develop just such men and women workers in the cause of God. And what an objective this is! What a privilege to work for such an end! We must all unite in earnest, helpful effort to reach our goal.

* * *

A Thorough Work Called For

A. G. DANIELLS

IN the endeavor of this department to do thoroughly practical work it will be necessary to cover a wide range of topics bearing on the work of the ministry. The real problems gospel workers meet and must solve are so many and varied that it is not necessary to spend time with anything save the truly practical matters that come to us day by day.

To give some slight idea of the careful, systematic manner in which the subject as a whole must be dealt with, we present here a brief outline of only one phase of that subject. This will serve as an indication of the thoroughness with which this work must be done to be of any practical help to our workers. We want these efforts to serve all the members of the association, especially those in remote, isolated parts of the world field.

The Gospel Ministry

1. What constitutes the gospel ministry:
 - a. In the limited, restricted sense?
 - b. In the broader and more general sense?
2. The place of the ministry in the gospel plan.
3. The call to the ministry:
 - a. Evidence to the one called.
 - b. Evidence for the church.
4. The Holy Spirit's place in the gospel ministry.

5. Public efforts.
6. Personal efforts.
7. Evangelistic work.
8. Pastoral work.
9. Preparation for efficient service:
 - a. Before entering the ministry.
 - b. After entering.
10. Study:
 - a. Too little.
 - b. Too much.
11. Preparation of the sermon.
12. Delivery of the sermon.
13. Value of time.
14. The vocabulary.
15. Deportment, conversation, dress.
16. Improving opportunities.

* * *

The Question Box

M. C. WILCOX

Prophetic Time. Eze. 4: 4-6; Num. 14: 34.

Why, in applying a day for a year in prophecy, do you give the Jewish year as 360 days?

1. The application of a day for a year in prophecy is authorized by Numbers 14: 34 and Ezekiel 4: 4-6.

2. A Bible month is shown to be thirty days by Genesis 7: 11; 8: 4, in comparison with Genesis 7: 24. The first passage places the beginning of the deluge on the second month and seventeenth day; the second tells us the ark rested on the seventh month, the seventeenth day; and the third shows this period to be just 150 days, five months at thirty days to the month. Twelve of such months would constitute a year of 360 days. The twelve-month year is indicated in 1 Kings 4: 7; 1 Chronicles 27: 1-15.

3. There is one prophetic period mentioned seven times in the Bible, as follows: "Time and times and the dividing of time" (Dan. 7: 25); "a time, times, and a half" (Dan. 12: 7); "forty and two months" (Rev. 11: 2; 13: 5); "a thousand two hundred and threescore days" (Rev. 11: 3; 12: 6); "a time, and times, and half a time" (Rev. 12: 14). If forty-two months are identical with 1,260 days, there are thirty days to the month; and if the forty-two months constitute three and one-half times, or years, there are twelve months to the year, of thirty days each. This is conclusive as to prophetic time. In the later Jewish calendars a short month, Ve-adar, was added occasionally to correct the calendar, which, of course would make correct the *average* Jewish year. (See Smith's Bible Dictionary, article, "Month.")

* * *

For What Should We Be Most Concerned?

I LOOK for no better condition of affairs in the church until by way of prayer and in the spirit of consecration we approach the throne of grace and pray without ceasing. . . . We need a general spiritual awakening. I am persuaded that we cannot organize it into existence, nor bring it to pass by using questionable methods, but God waits to give us what we so sorely need. . . .

There is also the problem of the church herself. That the church is decreasing in attendance in many quarters is plainly apparent; that she has lost the spiritual power cannot be gainsaid. . . . We need only to be concerned about such questions as these: Is my loyalty to Christ unquestioned? Is my confidence in His Word unshaken? Am I doing my best for humanity? If I should stand tomorrow in the presence of the Judge of all the earth, would I be satisfied with the record I have made? Would He?—"The Problem of the Work," by J. Wilbur Chapman, D. D.

* * *

For Better Men

WE are constantly under a strain, if not on a strain, to devise new methods, new plans, new organizations, to advance the church and secure enlargement and efficiency for the gospel. . . . The church is looking for better methods. God is looking for better men. What the church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery,

but on men. He does not anoint plans, but men—men of prayer. Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God, who has not learned well how to talk to God for men.—"The Preacher and Prayer," by E. H. Bownes.

* * *

"Whom They Have Pierced"

FRANCIS M. BURG

Nor they alone who smote our Lord,
Who spiked Him to the rugged tree,
And placed the crown of cruel thorns
Upon His holy brow
And smote it with a reed;
Not they alone whose jeers gave vent
To hate and scorn and mockings cruel,
Who gave to quench His dying thirst
The bitter cup.

Nay, soul of mine.

Yea, all upon whose life is found
The taint of sin, and guilt therefor
That to the Sinless One was charged;
And I, who 'mong the sinful throngs
Am chief of all,
Look now intently on the Guiltless One
Who lies there still and cold in death:
Look on His face serene and calm;
Review the path the Sufferer trod,
Through dark Gethsemane
And up the rugged hill,
Thrice fainting 'neath the cross He bears;
Till on Golgotha's height
He's lifted up,
And mocking men deride and spit on Him
In hateful scorn;
And then the cry, "My God, My God!"
While darkness wraps the scene around
And mighty rocks are rent and torn.

There see Him die, the Son of God!
Upon His sinless soul is laid
Your guilt, my guilt, O fellow man.
'Twas not the nails that tore His hands
And pierced His wayworn, weary feet,
Nor yet the spear that thrust His side
And drew the mingled flood:
'Twas sin, that to this Guiltless One
Was charged,—
The sin in which He had no part;
And then (oh thought beyond my grasp),
His Father turns His face away
And leaves Him there alone!
'Twas this that broke the loving heart
Whence flowed the water and the blood,
A stream with healing power.

This scene must wake within the soul
Repentance true and sorrow deep,
Until the debt we owe our Lord
Is paid in tears, as when one mourns
Who's lost an only son.
Nay, not enough! My Lord, my God,
My grateful soul begins to sing
Its song of praise to know no end
While endless years run on.
Nay, nay, my soul! Nor tears, nor songs,
Will pay to Him
The debt of love I owe.
Myself I give, my strength, my all,
To live, to be, or die;
And when these earthly scenes are o'er
And endless years begin,
My joy will be in this alone,
I'm His forevermore!

* * *

A MARK of a noble nature is its desire to do hard things. Easy things do not satisfy. It is happiest when it is wrestling with some task which requires it to do its best. Young people are fortunate when they are required to do things which it seems to them they cannot do. It is under such pressure that they grow into their best.—J. R. Miller, in "The Upper Currents."



A SUMMER COURSE FOR GRADUATE NURSES

LAST summer more than sixty nurses spent a month in intensive study of various denominational health problems. The time was entirely inadequate, as each subject could be only briefly reviewed in the short time allotted for the vast amount of material to be covered in institute meetings. The nurses expressed the desire that in the near future a number of courses might be offered in some central location, where they could take up intensive study in such courses as would assist them in the particular field in which they wished to serve in connection with our medical missionary work.

The Medical Department of the General Conference, in conjunction with Emmanuel Missionary College at Berrien Springs, Mich., is now prepared to offer, during eight weeks of the summer session, a course of studies to meet the needs of supervisors in schools of nursing, nurses in academies and colleges, and nurses engaged in field nursing of every type.

The graduate-nurse students who are properly qualified to pursue such work with benefit, will receive college credit for the courses. In addition to the courses provided by the medical and nursing staff of the summer school, which will include members of the Medical Department of the General Conference, the regular courses of study offered by the college and normal summer school will be open to such nurses as desire to complete certain subjects in their prerequisite education, should they so desire.

Outside of the other subjects offered by the regular summer school, the following courses of particular value to graduate nurses will be given:

- * "The Ministry of Healing," 1 semester hour.
- Principles of Public and Denominational Health Nursing, 3 semester hours.
- * Nutrition and Health, 1½ semester hours.
- Nursing Procedures and Supervision, 2 semester hours.
- Principles of Teaching, 2 semester hours.
- * Physical Education, 2 semester hours.
- * Home Nursing, 1½ semester hours.
- * Educational Gymnastics, ½ hour daily (no credit).
- Seminar for Health Problems, 1 semester hour.

Graduate nurse students may each select from the above, 10 semester hours of work for the eight weeks. The starred courses will be open to the normal and college students in attendance at the summer school.

We wish to urge our nurses everywhere to avail themselves of this splendid opportunity to make themselves more efficient workers, when skilful teachers are needed to help give this phase of our message to the world.

Do not delay planning to make your attendance possible. Many of our nurses already in administrative and educational work will desire to attend the biennial

meeting of the American Nurses' Association, to be held in Detroit, Mich., June 16-22. This is not far from Berrien Springs, and many of our nurses in attendance at summer school may wish also to avail themselves of the opportunity to attend this meeting, where more than six thousand nurses will be present in executive and inspirational session.

For further information relative to this summer school, the meeting in Detroit, or your own personal needs for your present work or the line of work you would like to pursue, do not hesitate to write the Medical Department of the General Conference, Nurses' Division, Takoma Park, Washington, D. C.

Descriptive announcement of the summer course will also be mailed upon request, giving detailed information relative to courses, tuition, board, and room.

KATHRYN L. JENSEN, R. N.



THE PUBLISHING WORK IN BRAZIL

THE work in this great field is going forward with increasing success, and marked evidences of God's blessings can be seen on every hand. This is true both in the work of the publishing house and in that of our faithful colporteurs.

The first edition of "Our Day in the Light of Prophecy," in the Portuguese language, is now ready for the field, and the prospects for its sale are very encouraging.

Last week the local secretary of the São Paulo Conference spent one and one-half hours in the heart of the business district of the city of São Paulo, a modern business city with a population of more than 600,000, taking orders for "Our Day." In this short time he received in one office building five orders for the book in the best binding. Brother Margarido is greatly encouraged in his work as a result of the two experiences he has had in the field. He feels that the first edition of 10,000 books will be sufficient to keep the colporteurs busy for only a short time.

The Portuguese missionary paper, *O Atalaia* (The Watchman), is enjoying a splendid circulation also. Since the July edition of 9,000 it has been necessary to increase the monthly edition to 17,000 for January, 1924. The December number being a health and temperance number, 25,000 were printed, and they are practically gone.

Just the other day a man walked into the conference office and stated that he had been reading *O Atalaia*, is keeping the Sabbath, and wishes to be baptized. The president of the conference recently told the writer that others were on the verge of accepting the truth as a result of reading our paper, and it is hoped that a large number will be baptized in the near future. Such experiences of individuals accepting the truth as a direct result of reading *O Atalaia*, greatly rejoice our workers.

The colporteurs are having splendid success in the field, selling single copies of the paper. One lady colporteur visits the city of Santos—which is said to be

the second largest commercial seaport in South America—each month, and disposes of 500 or more. During December this woman sold 500 copies in eight days in that city. Others are having splendid success also, and so we anticipate that during the year 1924 the monthly circulation of *O Atalaia* will greatly increase.

The school year at the college is now closing, and a class of about fifty colporteurs are now en route to their respective fields of labor. A loyal band of colporteurs is entering the field, which together with the "regulars" will keep the publishing house busy supplying the books necessary to meet the demand. We are praying that the year 1924 may be a banner year for the publishing work in Brazil.

The resources of this great republic are as yet barely touched. Only man and his attitude to the great gospel commission will limit the possibilities of the work that can be done. This great Catholic country must receive the truth, and God helping the workers, this will be done.

M. V. TUCKER.



INDIANS OF NORTH AMERICA

WE have been laboring among the Navaho Indians the last seven years. Of these we read in the book, "The Red Man in the United States," as follows:

"The Navahos today wander over sections of three States [northwestern New Mexico, northeastern Arizona, and southeastern Utah], embracing an area of 20,000 to 25,000 square miles, larger than Connecticut, Rhode Island, Massachusetts, and New Hampshire combined. The Navaho is thus by far the largest reservation in the United States. . . . This vast area is uncrossed by any railroad, and although one mail route extends to a point 165 miles from the railroad, there are few roads; most of the country is accessible only by trails. From the dry, sandy desert on the east to the mountain peaks on the west, there is no living stream except the San Juan River in the northern part. Much of the country is mountainous, nearly one half of it lying between 6,000 and 9,000 feet above sea level. Mesas, buttes, cañons, and arroyos follow one after another in rapid succession. Rainbow plateau and painted desert, with here and there ruins of ancient cliff dwellings, lend variety to the landscape."

On account of their nomadic life, moving from place to place with their flocks and herds in search of pasture and water, no complete census has ever been made of this tribe, but the latest approximate census gives 32,331. The name "Navaho," or "Navajo," as it is often spelled, was given to this tribe by the early Spanish conquerors, and is never used by them except when conversing with Americans or Mexicans who do not understand their language. They call themselves *Dine*, which in their language means man, or people.

Notwithstanding the government has operated schools among the Navahos for many years, and missionaries have been working in the field almost as long, yet

there are only about four hundred Navahos, including school children and all others, who have identified themselves with the Christian faith. A few have taken their stand for the third angel's message, and several more profess to believe it, but it takes time to get these people fully established in the gospel as we understand it. The above-quoted authority says truly, "The Navaho tribe is the last great stronghold of paganism among the Indians, with all that implies in the way of nonadjustment to modern conditions of life."

Reports have appeared in the REVIEW from time to time, of our mission station located at Lake Grove, N. Mex., so it will not be necessary to give the details of our work here further than to state that we have a mission day school with twenty-two Navaho Indian children enrolled, a small dispensary where the Indians come for medical help, etc. Our mission force consists of the missionary and his wife, with Miss M. McCoy as teacher, and one or two native helpers part time.

Openings for our work have recently developed among other tribes, and we trust that they, as well as the Navahos, may soon have the opportunity to hear the message.

ORNO FOLLETT.

Thoreau, N. Mex.

* * *

THREW AWAY WHAT HE REALLY WANTED

ONE of our native canvassers went to call on a customer who had been taking the *Signs* for about three years. The subscription was soon to expire, and the colporteur asked him to renew. The man said, "No, I don't need the paper, I have never read it in all this time."

"Do you know that Jesus is coming soon?" the colporteur asked.

"No!" he replied. "Where did you learn that?"

"Why, that magazine has been full of it all this time."

"Well, I sure must have the paper then, so I can learn more about Jesus."

The colporteur sold him a Bible, took his renewal for the *Signs*, and I believe that he has since been baptized and joined the church.

H. J. PERKINS.

* * *

THE TRUE SPIRIT OF HARVEST INGATHERING ENDEAVOR

IN compiling my report of the 1923 Harvest Ingathering campaign in West Michigan, it has been a great pleasure to find that more than 65 per cent of our members took an active part in the effort, and that for the 30,000 Harvest Ingathering papers distributed, there was collected an average of 40 cents each.

While we rejoice in having made a gain in the amount of money collected over the two previous years, we are also grateful for the precious missionary experiences many of our members enjoyed while engaged in this work. As an example of these experiences, I will quote from Mrs. Edith Cross, the missionary leader of the South Bend, Ind., church:

"More than a year ago a sister who had just accepted the truth felt burdened for her neighbors. She started out with the Harvest Ingathering papers, taking with her other papers and tracts to leave in every home. Around the corner (their back yards touching) she found a little

Hungarian neighbor, a widow with eight children. As she told her of God's holy Sabbath day, the tears rolled down the cheeks of this dear neighbor. She had never heard of it before. Immediately she began to keep the Sabbath, and brought her children with her to church and Sabbath school. I had the precious privilege of holding Bible studies in this home. Many other children were invited in, and some of the neighbors. At the camp-meeting last summer, this sister was baptized.

"During our recent Harvest Ingathering effort, this sister went among her Hungarian friends with the paper in their language. She took with her her new Hungarian Bible, which she had already read through. She opened her Bible and read the ten commandments to them, telling them and reading to them of God's holy Sabbath day, which has become so precious to her. As she talked with them, the tears rolled down their cheeks, as they had down her own just one year before at Harvest Ingathering time.

"During our recent campaign a timid sister went out with me one day. I had prayed that I might find one soul that day who might be won for the kingdom. We were both deeply impressed with one woman we found. When I asked her if she would like to study the Bible with me, she said, 'I should be most happy to study it with you.' When I went for the first Bible study, she said, 'I know God sent you here. You are just like an angel come into my home.' Having lost her mother when a little girl, she had lived with a Catholic relative, and at another time with a Christian Science lady. Yet God had kept her mind free and open, with a heart hungry for the real truth. She expressed a longing to go out to tell others these things as soon as she herself has learned them. She has already written out the Bible study on the second coming of Christ, and sent it to her Christian Science friend, and has also told her Catholic neighbors of Jesus' soon coming.

"I am coming to think we have hardly begun to realize God's great plan for us in the Harvest Ingathering work. We sometimes think more about the dollars than the souls. The spirit of prophecy has told us that the work of Harvest Ingathering is a divinely appointed method of enabling God's people to meet the world with that necessary personal touch—meeting those who would never hear the message by preaching. This work also fulfils the prophecy, 'The wealth of the Gentiles shall come unto thee.'

"Let us carry this Harvest Ingathering spirit throughout the rest of the year, by taking out our good literature and books, either selling them or receiving offerings. May God give us a vision of what might be accomplished if all our people were working all the time in some way for our mission fields. They would not then be 'marking time,' or retarding the answers to the many urgent calls. Would not many honest souls who are now looking wistfully for the light in our own land, find the truth?"

E. R. POTTER.

* * *

SISTER A. H. STURDEVANT, of Oklahoma, writes us of what the REVIEW means to her:

"After having been without the REVIEW for more than a year, my sons gave me a subscription for 1924. I have re-

ceived three copies. I feel like a stunted, neglected plant that has been given sun and water. As I read the Spirit-filled articles, telling of the progress of the third angel's message at home and abroad, my heart is filled with a deeper longing to study more, and to live closer to Jesus. I am very grateful that God has given us such a paper, and I feel that if all our people would read it, the work would go forward with leaps and bounds, and soon we would have a new earth where righteousness prevails."

* * *

FOREIGN MISSIONS OF THE EUROPEAN DIVISION

FROM all parts of the field comes the encouraging word of new believers' uniting with the people of God. It is fruitage in souls won for the kingdom of heaven that brings true joy and blessing to the hearts of our missionaries. This is true, also, in the home fields; for there is no joy to be compared with that of being instrumental in leading souls to the feet of Jesus.

Brother Spencer Maxwell, from the Pare district of Tanganyika, reports a recent baptism of twelve. In the Mwansa district of the same territory, Brother W. Cuthbert says that recently fifty-one united with them by baptism. From the old land of Persia the news has just reached us that F. F. Oster has baptized no less than forty and organized the first church in that country. From far-away Mauritius, M. Raspal reports that twenty have just gone forward in this sacred ordinance. G. Gudmundsen, who is located at Asmara in Eritrea, on the northeast coast of Africa, has just written to say that he has baptized five. D. E. Delhove, in the Ruanda section of the Belgian Congo, has just gathered in the first fruits of earnest, diligent labor. Five, including his eldest daughter, have been buried with their Lord in the watery grave. From Iceland we learn of splendid results from a recent effort conducted by O. J. Olsen. He expects in the course of a few weeks to have a baptism of not less than thirty converts.

New recruits are under appointment for some of our missions. Most of these, however, are to replace those who have had to leave on account of failing health. At the present time five are taking special studies at the Livingstone College in London, preparatory to leaving for their appointed fields early in January. Brother and Sister G. King will leave for Sierra Leone, and Miss Middleton will take charge of the girls' school in the same colony. E. G. Essery goes to take charge of our colporteur work in the ancient land of the Pharaohs. Brother H. Munson will shortly leave for the Gold Coast, and unite with the small force of laborers in that West African field. Carl Jensen, from Scandinavia, will also leave at a not far distant date for his appointed field in Northeast Africa.

Nils Zerne, who is well known to our believers in Scandinavia and to many also in Great Britain, is now located in Syria.

In two months' time J. McGeachy, who has spent a few years in Egypt, will leave for Mesopotamia. He will locate at Mosul, the site of ancient Nineveh. We have a church of eight members there at the present time. This church was organized by Brother Ising on his recent visit to that land which figured so largely in

Old Testament days. E. Grün, who has been connected with the work in Switzerland for some time, has accepted a call to Constantinople. We learn that he and his family have just arrived there safely, and he is now becoming acquainted with the problems of our work in the Near East.

In a recent letter received from Ruanda, we learn that A. Matter and Henri Monnier, with their families, returning from furlough, have arrived safely at their mission stations. They were given a royal welcome by the people of the villages. The natives kept singing and dancing until very late at night. J. E. E. Borgeaud, now on furlough from Nigeria, will soon return to the mission field. E. Ashton and his family have reached England from Sierra Leone. Miss West and Mrs. Lowe have also just arrived. These workers need a season of recuperation after spending several years in labor under Africa's tropical sun.

Practically all our mission fields are co-operating with us in the Harvest Ingathering campaign this year. It is a little too early to record anything as to results, but we hope soon to be able to pass on encouraging word as to what our workers in the mission fields have been able to accomplish. The Faroe Islands, with a membership of but eighteen, expect to raise the sum of 1,000 Danish kroner. A letter received last week tells that they have already gathered 600 kroner. In Iceland they are entering into this work for the first time this year. They set their goal at 2,000 kroner, and there is every hope that they will go well beyond this figure.

We have just heard from R. S. Greaves, of Greece, and he reports that they have been successful in securing very suitable permanent quarters for our Near East orphanage. You will recall that last March the young people were brought over from Constantinople and accommodated temporarily in wooden barracks. At the summer council of the European Division committee it was decided to secure a suitable permanent building for our orphanage and training school.

Truly the Lord is going before us in the regions beyond. Many are the calls that are pressing in upon us today. May God help us to be faithful in our individual experience, in our service, and in our gifts to His cause.

W. E. READ.

BRITISH NORTH BORNEO

THE first general meeting of delegates for British North Borneo was held at Jesselton, Oct. 18, 1923. Seven churches and companies were duly represented. An operating policy was adopted, and our work has started out on a more organized plan than has before been possible. Our brethren took an active interest in learning how our organized work is carried forward.

In this mission field we have 144 baptized members, all of whom are Chinese. Up to the present time no work has been undertaken for the native people of Borneo. Definite plans were laid at this meeting for sending a young couple from Battakland to start work among the Dusun people.

The word "Dusun" is from the Malay, which signifies "people of the gardens." They are, as a whole, a peaceable, law-

abiding race, with a strongly developed agricultural instinct, and they may be looked upon as the farmers of the country. We found most of their extensive rice fields as well kept as any we have seen in the East. The census gives the Dusuns as comprising nearly one half the entire population of British North Borneo. We thank God that the third angel's message is soon to be carried to this interesting people.

Pastor Mershon, the director, and the Chinese workers, in giving their reports, told of many interesting experiences in their work during the past year. Progress has been made in nearly all lines of activity. There were about three times as many baptisms in 1923 as in any previous year. The workers were more active in visiting and giving Bible readings. A new chapel, with rooms for a church school, was built at Sandakan. A new chapel, with rooms for a church school, is in course of construction at Jesselton.

It was voted at this meeting to raise money by Harvest Ingathering to buy land and erect a chapel with a schoolroom at Kudat.

Our work in British North Borneo has been passing through a time of trial. Satan seemed determined to ruin this our first regular meeting. As in the early church, the people had taken their eyes off from Jesus, and had begun to find fault with each other. But before the close of the meeting the Spirit of the Lord came in in a wonderful way. One brother arose and confessed his backbiting, and then went to the one he had wronged and with tears asked his pardon. Then another arose and did the same. This spread, until with sobs and tears, nearly every one in the room had made wrongs right. It is wonderful what God can do when we let Him come in and work.

Our meeting closed with great victory. All went home determined that the world should know they were Christ's disciples, because of love for one another.

Elder C. C. Crisler gave daily lessons which were greatly appreciated by all.

L. V. FINSTER.

* * *

GROWING OLD

A LITTLE more tired at the close of day,
A little less anxious to have my way,
A little less ready to scold and blame,
A little more care for a brother's name;
For now I am nearing my journey's end,
Where time and eternity meet and blend.

A little less active than in my youth,
A little more love for the blessed truth,
A little less relish for silver and gold,
A little more love for the Master's fold;
For I am traveling down life's way,
That's leading me on to that better day.

A little broader view of the Master's mind,
A little more charity for all mankind,
A little while yet till the close of day,
I shall then have folded life's tent away,

Thrice happy, if then some soul can say,
"I live because he lived and passed my way."

Yes, growing old in the Master's service. I accepted the third angel's message forty-eight years ago this month, January, 1924. I shall soon have reached my seventy-seventh year, and thirty-eight

years of that time have been spent in the ministry, helping to proclaim the glorious message of the soon coming of our Lord to this earth, to call forth from their dusty beds the sleeping saints, and change the righteous living, to take them home to Himself, that where He is there they may be also.

I have labored in seventeen States in this country, and the Lord has seen fit to bless my efforts to the salvation of many precious souls for whom He died. When I first embraced the truths as held and taught by Seventh-day Adventists, all the ministers as well as the lay members were very earnest and enthusiastic in proclaiming the message for this time, believing with all their hearts that the coming of the Lord was very near; and it was.

When I first accepted the truth, there had been only three missionaries sent over the sea; namely, Elders J. N. Andrews, D. T. Bourdeau, and J. G. Matteson. At that time we had but one sanitarium, and that was at Battle Creek, Mich. Now we have at least twenty-seven, besides many other health institutions located in many parts of the world. In 1874, when Elder Andrews was sent over the sea, we had but one publishing house, and that was at Battle Creek. Now we have at least sixteen publishing houses operating in different parts of the world, turning out truth-filled literature proclaiming the last message of mercy to a dying world. In 1874 we had but one educational institution, and that was the Battle Creek College. Now we have seminaries, colleges, academies, and training schools operating in all parts of the world.

When I first heard the truth and accepted it, we had but few ministers who had had a college education. The majority of them were from the farm and the shop. But they were deeply imbued with the solemnity of the message, and as they launched out to give it, God's approbation was upon them, and they had great success in soul-winning for Christ. Back in those days, we would be given a forty-foot tent, and told to go to work. We would then pitch our tent, pin down the stringers, and lay planks across them for seats without backs. But the message was given with power and in the demonstration of the Spirit of God, and as a result souls were convinced, convicted, and converted to the truth for this time. When we survey the past, we can truthfully exclaim, "What hath God wrought!" and that, too, in so short a time. What are fifty or one hundred years compared with the eternal ages?

I praise God that the blessed message ever came to me, and that I had a heart to accept it, and not reject it, as many have done and are still doing. I can truthfully say that there has not been one second in these forty-eight years since I first embraced the truth, that I have ever had a doubt that we as a people have the truth. Yes, dear readers, every plank in the platform of the third angel's message was laid in harmony with God's eternal, immutable, unchangeable word, by godly men and women, who searched day and night with earnest prayer to God to find the right plank for the right place; and when they found it, it was laid, and was confirmed by the spirit of prophecy. Let us stand firm upon the platform, and let us not question the durability of the structure thus laid. God is the Master Builder, hence the

platform is immovable. Therefore we cannot afford to step off the foundation to see whether or not we can make any improvements.

There have been many crises in this denomination since I first accepted the truth, but, thank the Lord, the message has survived them all, and will triumph over all others that may come. It will land us, if we prove faithful, on the sea of glass, to join with the one hundred and forty-four thousand in singing the song of Moses and the Lamb. Praise the Lord, we are almost home, the city is almost in sight!

But notwithstanding all this, when I read the obituaries of so many of our pioneers, it reminds me of the fact that unless the Lord comes very soon, I too shall have to get off at the same station (death), and wait until the trumpet sounds and wakens the sleeping saints, and we hear the call, "Arise!" Yes, Christ is soon coming. Let us humble ourselves under the mighty hand of God, that we may be exalted to the throne of God; that we may be ready, whether asleep or alive, to meet the Lord when He comes to make up His jewels.

M. G. HUFFMAN.

Tonopah, Nev.

* * *

"I WILL DELIVER"

"BECAUSE he hath set his love upon Me . . . I will deliver him." Ps. 91: 14, 15.

Only those who have been confronted by the plottings of the enemy as was David when Saul sought his life, and have known by experience the Hand that intervenes and the watchful eye of an all-powerful God who reaches down and saves His children just when they need Him most, can know this truth.

In regions where one is surrounded each day by enemies that not only hate, but who would do you harm at their first chance, among a class of people who are in masses of the most ignorant and fanatical, led by plotting priests who fear the light from God's Word as the bat fears the light of day, the promise, "I will deliver," becomes the shield and buckler of the worker for souls.

I was told the other day by a fellow worker the following story, which will illustrate the difficulties of pioneer work in this field:

"I was called to begin work in —, a city of some 50,000. I was soon aware that the priests of the town were not taking kindly to my work, as many people were being interested in the gospel. I was soon summoned to appear before the court to answer to charges which came to me as lightning from a clear sky.

"A woman, who was the principal accuser, backed by many other witnesses, with a fanatical lawyer to prosecute the case, constituted the plan of the attack.

"The charges were very grave. As there were numbers there who claimed to be eyewitnesses, my position looked hopeless from a human standpoint. I was placed in prison to await trial, and there I found that my God never forsakes His own, and I ceased to worry about my case notwithstanding my father came to see me and wept bitterly, telling me that my reputation was ruined, and his also.

"I tried to confirm his wavering faith in the thought that God would only get glory to His name by this apparent defeat.

"I did not remain idle, for soon I had a chance of defending my faith before the other prisoners, and lifting up a crucified Saviour before these poor outcasts, with the result that seventeen made a profession of faith, which in many cases proved to be not simply an impulse of the moment.

"After a few days the judge called for me, and told me that he believed I was innocent of the charges, but he would be obliged to sentence me for at least five years for charges preferred against me.

"He told me that there was only one hope, and that as the lawyer had left town, to be gone until the trial, I had but to call for a temporary hearing at once, with the privilege of examining the witnesses.

"So I did so, first having all the witnesses locked up separately, and calling them one by one.

"I began to question them as to time, place, etc. It was soon apparent that no two of the witnesses were in accord. When the woman finally came, the judge told her that she was placed in an embarrassing position, as all her witnesses had broken down her case, and he advised her to prepare to defend herself from the charge of perjury and false representation by the accused.

"I then told the woman that I had no charges against her, and as she knew I was innocent, I would only ask her to satisfy the charges of the court and what personal expense I was out, which was about \$100. This she refused to do, and was therefore placed in detention awaiting trial.

"The other witnesses I allowed to go without further prosecution. The lawyer heard of the case, and did not return for the trial. The woman, after eight days in prison, agreed to pay the \$100 costs."

It is needless to say that the interest increased in that town, and a good-sized church was built up to the glory of God and the consternation of His enemies.

CLARENCE E. MOON.

* * *

EAST PENNSYLVANIA CONFERENCE

THE progress of the work in the East Pennsylvania Conference in the year 1923 is shown by the figures below. They record the devotion, consecration, and labors of the conference workers and of our dear people. We have an earnest band of consecrated workers, and all have done their best.

The meetings in the Garrick Theater in Philadelphia which were opened in March, 1923, immediately upon my return from Haiti, had an inspiring response. The interest was deep and widespread. After ten Sunday nights, seventy had signed the covenant. Of these, twenty-one are already baptized, and twenty-eight will be baptized shortly. More than 1,200 names were handed in. Being handicapped by my duties as conference president, follow-up work is slow. One worker is visiting twenty-five families. This effort

UPPER COLUMBIA CONFERENCE

THE first thought that entered my mind when the REVIEW AND HERALD asked me to give a report of the progress of the work in this field, was of our splendid, loyal people who are making it possible, by giving of their time and means, for our work to advance.

From many places come calls for efforts. This is an indication that our members are interested in the salvation of their friends and neighbors. Interests have been aroused, and people have accepted the truth without ever having heard an Adventist minister. We have a large number of isolated believers, and through their faithful efforts others are joining us.

In the big Spokane tabernacle effort conducted by Elder C. T. Everson, which closed last May, 293 new members were added to the Spokane church. Another effort is now in progress at Walla Walla. About fifty have accepted the truth thus far, and a good prospect for more is indicated. Our own people have been benefited by these meetings as they have listened to the message presented so attractively by Brother Everson.

Our territory has been hit hard financially. Many of our people are wheat farmers, while many more are fruit growers. In spite of the low prices on these two commodities, on which so many of our people are dependent for a livelihood, the mission offerings showed a gain of \$8,000 over 1922, and the tithe showed a gain of about \$19,000.

The membership of the Upper Columbia Conference has increased from 3,097 to 3,331, or a total increase during 1923 of 234. Many are leaving our field because of financial conditions, but we look for better days ahead in this conference.

We feel thankful to God for a growing work. To Him we give all the praise, and through the Saviour's name we look for greater victories, plan for greater sacrifices, and hope for a greater harvest of souls, during 1924.

J. S. ROUSE.

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CLEVELAND

SUNDAY evening, March 25, 1923, a series of meetings opened in the Masonic Temple at Lakewood, under the direction of Elder M. R. Coon, assisted by a company of excellent workers, and Seventh-day Adventist churches of Cleveland.

cost the conference only \$800. It really cost more, but all above \$800 was met by offerings. Workers and people report that many are keeping the Sabbath, who will not appear until meetings are opened again.

During the summer, tent efforts were held in Philadelphia, one in English, one in German; an effort in Harrisburg, one in Bethlehem, and one in Hanover. The results were gratifying and encouraging.

B. G. WILKINSON.

RECORD OF EAST PENNSYLVANIA CONFERENCE FOR 1923

Activities	1922	1923	Increase
Baptized	85	167	82
Tithe	\$65,671.00	\$83,146.78	\$17,475.78
Tithe per capita	38.16	48.48	10.32
Sixty-cent-a-week Fund	41,522.92	56,942.55	14,819.63
Sixty-cent-a-week Fund per capita	143	163	20
Literature sales	26,900.21	29,839.74	2,439.53

This effort closed about the time of the Ohio camp-meeting. On September 1 Elder Coon left this field. The writer, in association with the Bible workers, has been working to perfect the organization, which was the result of this effort.

The organization of the Lakewood church took place January 12, at the Masonic Temple in Lakewood. Elder F. H. Robbins, president of the Columbia Union Conference, and Elder N. S. Ashton, president of the Ohio Conference, were present. The meeting was opened with special singing. A quartet entitled, "The Beautiful Golden Gate," was rendered, after which prayer was offered by Elder Theiss, pastor of the German church of Cleveland. Elder Robbins gave an excellent sermon on organization, and Elder Ashton followed, speaking on the coming organization, and what it might accomplish in this great city of over a million people.

A nucleus was formed and voted upon, and 125 persons were taken into the organization. This number was composed of forty-three who were baptized by Elder Coon, thirty-nine who were received by letter from the Eastside Hough Avenue church, eighteen by letter from the Westside church, five on profession of faith, three by letter, and seventeen were added through the follow-up work.

After the hand of fellowship had been extended to those who were baptized, a committee was formed to elect officers. A beautiful solo was rendered by Mrs. G. M. Scott. Following the report of the committee, the meeting closed.

We feel grateful to the conference and to all who assisted in the effort, for the success of this work and the organization that has been formed, and our hope is that it may prove a great factor in the closing of this message that is going to all the world. W. F. SCHWARTZ.

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PLEDGING TO MISSIONS

THE Word of God is replete with accounts of pledges made for the advancement of God's cause in the earth. All the worthies of the Old Testament pledged themselves and their possessions to God, and the New Testament tells of many earnest sacrifices on the part of the faithful. All these examples of giving to the cause of God are worthy of the most careful study, and bring to the honest seeker for light many impressive lessons.

There is one pledge that outshines all others, and which not only furnishes us with subject matter for the most profound study, but with an example as high as heaven, and in this pledge is bound up every hope of mankind.

Jesus, the Son of God, our Elder Brother, pledged to His Father that He would give His own precious life and all His heavenly treasure to redeem man, if, after man was created, he should fall. How well He carried out His pledge, millions who have rejoiced in that redemption can testify. The whole plan of salvation rests upon that pledge, and every present holy hope that surges in a human breast is dependent thereon for its fulfillment. Without this pledge not a human soul would have even one ray of hope.

And did not God Himself set His approval to pledging by making Himself a party to that first great pledge? Did He not, when the fullness of time was come, in fulfillment of that pledge, send

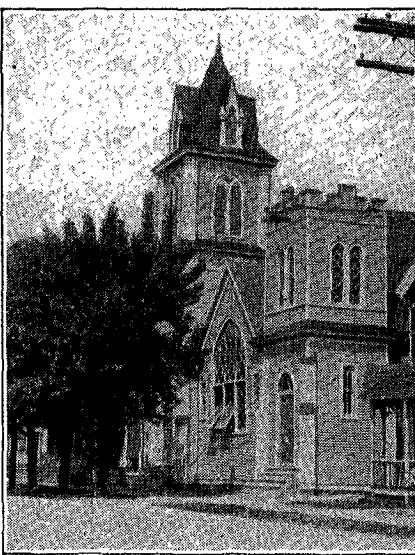
forth His Son? And since God stands ready to help us also, who of us shall fear to join Jesus in His pledge to save man? His pledge comprised His all, even His life. He has told us through His servant that "we shall be held accountable for doing one jot less than we have ability to do." May He help us to give, so that He may say of us as He said of Mary, who broke the alabaster box, which constituted all her savings, "She hath done what she could." G. A. ROBERTS.

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NEWPORT NEWS, VA.

It has been nearly sixteen months since the writer accepted the call to labor in Newport News, Va. My first work was to assist Elder T. B. Westbrook in closing a very successful series of meetings that followed the camp-meeting. At the close of this meeting, I returned to West Virginia to finish my work there, returning here the first of November.

After getting settled in our new field of labor, we began work in earnest. One



Newport News Church

of our great needs was another place of worship. The church had outgrown the little chapel they had been using for a number of years. We immediately entered into negotiations for a building that had been vacated by the Methodist people. We found that it could be bought for the small sum of \$2,250. This did not include the furnishings. Not having much money, we could not take it immediately, so secured an option on it for thirty days by depositing \$50. This gave us a little time to work. At the end of thirty days we had enough money to make the initial payment of \$500, including the \$50 we had paid for the option. Thus far we have paid \$1,000 on the principal, besides the interest and repairs. The Lord wonderfully blessed in giving us such a bargain. The lot alone is worth \$2,250.

The building consists of a main auditorium with a seating capacity of about 300, one Sunday school general assembly-room with a seating capacity of about 150, eight classrooms, and one Bible classroom, also a pastor's study. This gives us excellent Sabbath school accommodations, also plenty of room for our church school. The outside of the building has a very imposing appearance, as will be seen by the accompanying picture. The tower is eighty feet high.

Up to the present time we have spent

about \$1,000 in furnishings and repairs. It will take another thousand to complete the repairs. The building could not be built at the present time for less than twelve or fifteen thousand dollars. We feel that this structure, when repairs are completed, will be an admirable memorial to God and His blessed truth.

After purchasing our new place of worship, we began a series of Sunday evening meetings. These continued until our camp-meeting last May. As a result of these lectures, and the faithful work of Brother W. A. Toler in giving Bible studies, and the hearty co-operation of the church, six believers were added to the church, and many others became interested. We have not been able to do much for them since that time. They are calling for more meetings. We hope that something can be done for them in the very near future. Including those who have been received by letter, there have been fifteen accessions to the church.

Our financial statement shows quite a substantial increase over the preceding year. It is not so great as we had hoped, yet we are encouraged to press on to greater activities this year.

At the present time Brother and Sister C. G. Mays and Miss Sherman are starting treatment-rooms. Already a good impression is being made among the doctors and the people of the city. Prospects are bright for this work.

Last, but not least, we must mention our excellent church school, where about twenty of our boys and girls are in attendance, beginning to prepare themselves for a place in the Master's service. Our teacher, Miss Amelia Lawrence, is rendering faithful service in training these young minds in the things of heaven as well as the things pertaining to this life. This year five of our boys and girls are in the Shenandoah Valley Academy; and one is at Pisgah Institute, one of our self-supporting schools near Asheville, N. C.

W. L. ADKINS.

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CHICAGO, ILLINOIS

Prairie Avenue Church (Colored)

It is almost sixteen months since I left the Southeastern Union Conference to connect with the work in the Chicago Conference, as pastor of the Prairie Avenue church.

God has signally blessed our labors, and at this writing we are able to report an addition of 145 members,—113 by baptism, 25 by letter, and 7 by profession of faith. In addition to this number there are several others preparing for baptism.

The Prairie Avenue church now has a membership of 401, and is the largest church in the Chicago Conference. Figures for the last fifteen months reveal the fact that the members of this church are endeavoring to do their part in advancing the third angel's message. Tithe paid, \$16,605.93; offerings to missions, \$7,672.12; offerings for home missions, \$7,315.69, making a grand total, from Oct. 1, 1922, to Dec. 31, 1923, of \$31,593.74.

There is no doubt that men and women in this busy city are anxious to learn the message that God has delivered to us. Members of long years' standing in this church declare that omens were never more favorable than at the present time. Men and women from all walks of life are uniting with us. The Sabbath meetings

are so largely attended that all children from three to eleven years of age are cared for and instructed in a large room in the basement of our church edifice, in order to afford room while regular preaching service is being conducted in the main auditorium of the church. Chairs are also placed on the rostrum to help take care of the overflow. It is evident that larger quarters must shortly be provided.

A substantial class of people are attracted to the Sunday night services. Our tent effort last year was conducted from July 15 to September 16. The meetings were largely attended throughout, and the generous offerings of the public replaced all the money expended to start and maintain the effort, except a small deficit of \$60. As a result of this effort seventy are now rejoicing in the truth.

The educational work of our church is also developing nicely, but more room and greater facilities are much in demand to meet the needs of a growing church of this large city. The enrolment is about sixty-five. Eight grades are cared for by two competent teachers, Brother Perkins and Sister Derrick. With larger quarters, which must come in the very near future, we shall increase our grades and our teaching staff.

We gladly report excellent co-operation from the church members in all branches of the work, and there seems to be a fair prospect that the present year will witness greater progress than any previous year. To this end we solicit the prayers of those who read this report.

GEORGE E. PETERS.

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DETROIT, MICH.

THE Lord has blessed the work in this city the year just passed. The Grand River Avenue church went over its missions quota, raising 72 cents per capita. This indicates greater faithfulness and wider vision, since it is the first time in the history of the church that it has raised its missions quota. The tithe was \$25,800, an increase over last year of nearly \$10,000. Although there is a large indebtedness on the church building, the raising of the missions fund has not prevented making all payments. Nearly one hundred have been baptized, and we are working and praying that the Lord may continue to bless us. Public efforts have been almost continuous, with a good interest. We are looking for greater things this year.

J. C. STEVENS.

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SOUTHERN IDAHO CONFERENCE

THE people of the Southern Idaho Conference have many things for which to be thankful. While the financial depression seems to be extreme in this part, yet through the blessing of the Lord, the tithe of the conference for 1923 was in excess of what it was in 1922.

A number of aggressive evangelistic efforts were held in 1923, and we can report a goodly number of accessions to the faith, though neither attendance nor number of converts was what we might wish. We have a very strong Mormon element in the entire eastern part of our field, and these people do not attend our meetings now as they used to do twenty-five or thirty years ago.

We were not able to prosecute our book work with the success we had hoped. However, we are not discouraged in this,

but believe, in the Lord's own time, books can again be sold successfully in this field. Although we have no great things to report in the way of finances or book sales, we have seen tokens of our Father's love in hearing prayer for the sick.

We accomplished something in the Harvest Ingathering work in 1923, some churches going over their goal. We expect to do much more in 1924.

A very interesting series of meetings is now being conducted in Boise by Elder F. D. Wagner. The attendance is good, and we expect favorable results.

Elder S. N. Rittenhouse is in the eastern part of the field, and is a great encouragement to the people there. Elder J. G. Hanhardt has the responsibility of the work in the western part of our field. Prof. W. A. Gosmer is making many friends, as head of our academy at Caldwell. The music department is carried on in a strong way by his wife. The Sabbath school work is growing, and we are glad for the interest that is shown in this part of the message.

There are hundreds of excellent people in our field who will rejoice with us in the great message due them and all the world at this time. It is ours to help find them. Many of our people have gone to the coast and to California, yet the field is the world, and we are glad to have a little part in this portion of God's vineyard. We anticipate increasing our working force in the near future.

We are seeking God daily that we may know how to help His struggling people under these trying financial conditions. We find ourselves unable to launch extensive campaigns, as most of our sister conferences are doing; but we are sure the life of every Christian must be one of active service. Therefore we are adopting inexpensive methods, for our people must be kept busy or they will die spiritually.

Our workers have had cause for rejoicing over souls won to the gospel of Jesus. We are of good courage, and are looking heavenward for light.

H. G. THURSTON.

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ALABAMA CONFERENCE

We are glad to bear testimony to the goodness of our God, and our thankfulness to Him for His manifest blessings during another year of service.

There has been a substantial increase in Sabbath keepers as the result of tent and hall meetings and Bible readings and home missionary work. The book and tract department has placed thousands of pages of *Present Truth* in the homes of the people. These papers are appreciated and even sought after.

Our Sabbath schools have increased their per capita to missions. All the large churches made the full 60 cents per member. The Harvest Ingathering campaign exceeded all previous records, making an average per capita of \$9.37 for the white, and \$8.52 for the colored, people, a gain over 1922 of \$1.89 per capita.

Plans were laid for better things for 1924. Earnest efforts will be put forth to make the present year a soul-winning year as well as to reach all goals. The average per capita to missions in 1923 was 54.47 cents. We hope to reach the 60-cent quota as a conference the present year. Our hearts are in the mission field. The Lord cannot come until all the world has had opportunity to hear the last message.

From a financial viewpoint the prospects here in the South are encouraging, and our courage is good. By the help of God we shall press the battle on to greater achievements, and be in the procession when the nation that has kept the truth shall march through the gates into the city of God.

C. B. STEPHENSON.

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CENTRAL CALIFORNIA CONFERENCE

It is with deep gratitude that I write this brief report of the work in the Central California Conference during 1923. We are glad to report progress in almost every line of work. Our people generally are of good courage, and are anxious to see the message advance. During the year three churches were organized. One of these was a Spanish-Italian church, with about eighteen or twenty Italian members, and the interest increasing.

In the early part of the year considerable time was spent in revival work in a number of our churches. There was an excellent response to the calls for a full consecration. In many cases backsliders were reclaimed, others who had never given their hearts to the Lord were constrained to do so, and the spiritual life of our people was strengthened. The results of these meetings have been noted during the year in increased missionary endeavor. We believe it was also the means in many cases of increasing our tithe. While financial conditions in the country were the lowest for many years, yet the tithe was next to the largest in the history of the conference. We know that the Lord's people will be willing in the day of His power.

Our departmental work is well cared for by faithful leaders, and the different lines of work show encouraging progress. There is a good spirit manifest in all departments.

We turn to the new year with courage, and plan to push our work harder than ever. Our people are responding to the calls for home missionary work, and we expect to see much more accomplished. We are endeavoring to do all we can from the very first of the year to reach our goal in mission offerings each month.

We pray for strength and wisdom that we may do just what the Lord would have us do; that mistakes of the past may be avoided; and that we may carry the banner of truth forward in a strong way. To this end each worker reconsecrates his life.

E. L. NEFF.

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SOUTHEASTERN CALIFORNIA CONFERENCE

THE 2,500 believers in the Southeastern California Conference are courageous, and face the new year depending on the divine blessing of the Lord upon their labors, and confidently expecting that an advance will be seen as the result of the combined efforts of the membership. Of course we should have been pleased if more could have been accomplished in 1923; however, we are grateful that many souls have been won to the truth as the result of endeavors put forth by the church members and the earnest efforts of our evangelists in their tent, hall, and theater meetings. The spirit of revival has touched our hearts. I think the pre-

eminent desire is for a spiritual uplift and a preparation for the end.

Our title for the year was \$125,478.96; mission offerings, \$69,464; other offerings, \$19,957.30. This makes practically \$600 a day, or \$60 an hour for ten hours a day, or \$1 a minute for ten hours a day for every day in the year.

During the last eighteen months the Southeastern California Conference has undertaken to establish an academy for the young people of the conference. A plot of 327 acres of land has been secured, and we have an up-to-date irrigation system. The greater portion of the land has been planted to alfalfa and to fruit of various kinds.

Two dormitories have been erected, one for the young men and one for the young ladies, having a capacity in both buildings sufficient to house 150 students. Three bungalows for faculty members have also been built.

The administration building is now under construction. The students, teachers, and brethren in the conference are doing practically all the work upon this building. It will soon be completed.

This is the second year that work has been given in La Sierra Academy. Not only has our constituency greatly rejoiced at the establishment of this institution, but the young people especially. Our faculty members are endeavoring to the best of their ability to carry out the course of instruction as indicated by the spirit of prophecy. This school, when completed, will have cost approximately \$250,000. The present attendance in the academic grades is 165.

A church school is operated in connection with the academy, the attendance in this department being sixty-seven.

During the period of time in which the academy has been built, the Paradise Valley Sanitarium, an institution in this conference, has put up a new hospital building which is now nearing completion. The manager writes that practically every room that they can finish is immediately called for by patients. This hospital building will cost \$125,000. It has greatly increased the facilities of the institution, and will be a great benefit to our work, as it is located near the growing city of San Diego.

The believers in the Southeastern California Conference look forward gladly to the finish of God's work on the earth, and desire to do their part while probationary time continues, and to stand in their lot at the end of the days.

JAY J. NETHERY.

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DECEMBER SUMMARY

WITH this summary we are passing to the readers of the Review the last monthly colporteur report for 1923. We regret the loss in sales as shown by the comparative figures. However, it will be observed that the loss for North America is very small, and is more than accounted for by the reduced prices on books as compared with one year ago.

The heavy loss in sales as shown in the foreign report can be readily accounted for by a glance at the two columns—1922 and 1923. It will be seen that the reports for December, 1923, are very few compared with almost a complete report in 1922. For some reason we have had no reports from Europe for a number of months. We are unable to account for

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

UNION	BOOKS				PERIODICALS		
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Atlantic							
Bermuda	--	----	\$ -----	\$ -----	47	\$ 5.80	\$ -----
Greater New York	14	600	2565.85	1371.28	19414	2801.67	1555.00
Massachusetts	18	868	1121.16	1156.20	9864	918.36	244.75
New York	28	1146	2544.18	1945.85	8303	774.73	299.95
New England	5	228	1943.10	1203.45	5696	461.56	234.80
S. New England	9	417	744.25	339.60	3880	253.88	145.25
	74	3259	8918.54	6015.88	47204	5096.43	2479.75
Central							
Colorado	14	702	809.15	974.90	5700	652.29	33.25
Inter-Mountain	1	82	110.75	1676.65	1016	116.75	12.00
Kansas	10	665	1020.75	848.80	3476	402.64	62.85
Missouri	8	315	561.36	752.07	4137	394.99	13.95
Nebraska	7	332	458.80	419.28	4667	427.72	42.40
Wyoming	5	216	708.70	513.50	948	114.99	13.00
	45	2312	3669.51	5185.20	19944	2109.38	177.45
Columbia							
Chesapeake	17	854	1442.95	878.75	8177	371.15	21.50
District of Columbia	--	----	-----	765.70	4621	384.72	70.00
E. Pennsylvania	15	959	1409.40	1050.60	16364	326.53	135.30
New Jersey	23	1370	2659.20	1632.17	4177	444.83	202.50
Ohio	16	1133	2010.75	1433.50	12413	347.10	204.60
Virginia	15	867	1628.85	1886.45	2125	302.55	14.00
W. Pennsylvania	11	377	810.21	1165.35	6957	534.22	161.70
West Virginia	15	957	3515.75	2318.81	2938	294.34	45.25
	112	6517	13477.11	11231.33	57772	4005.44	904.85
Eastern Canadian							
Maritime	4	142	377.60	40.00	400	51.04	124.00
Newfoundland	1	50	75.00	-----	171	21.86	9.50
Ontario	12	575	1407.90	621.55	1243	151.36	347.50
Quebec	3	87	1067.75	28.50	251	32.92	335.25
	20	854	2928.25	690.05	2065	256.68	816.25
Lake							
Chicago	19	1346	2975.00	969.45	7072	328.34	766.30
E. Michigan	17	1072	3710.25	795.31	8832	962.52	333.95
Illinois	16	934	1079.00	1241.55	2741	400.11	95.20
Indiana	17	595	1574.10	2712.90	11142	598.03	93.50
N. Michigan	5	285	337.00	633.00	1788	213.69	24.45
N. Wisconsin	8	537	1013.50	304.50	4793	247.74	14.50
S. Wisconsin	8	459	778.96	1225.20	4372	605.03	223.45
W. Michigan	8	184	413.90	1057.05	22537	1180.37	128.80
	98	5412	11881.71	8939.26	63327	5035.83	1680.15
Northern							
Iowa	--	----	-----	998.11	4953	602.75	226.25
Minnesota	4	133	171.90	438.90	18029	928.82	79.30
N. Dakota	--	----	-----	-----	1617	154.23	51.25
S. Dakota	--	----	-----	766.80	2614	192.58	.90
	4	133	171.90	2203.81	27213	1878.38	357.70
North Pacific							
Alaska	--	----	-----	-----	6	.94	-----
Montana	2	50	177.40	1499.00	4490	267.41	196.05
S. Idaho	1	50	84.65	-----	2471	221.49	94.90
S. Oregon	6	74	332.40	332.65	2913	243.55	13.00
Upper Columbia	13	337	897.95	439.90	5385	589.74	42.25
W. Oregon	39	700	1530.95	1341.75	6432	958.47	167.75
W. Washington	12	379	870.65	2439.17	6097	692.87	213.00
	78	1590	3891.00	6102.47	27794	2974.47	726.95
Pacific							
Arizona	2	-----	85.25	27.25	1129	176.05	21.25
California	6	233	791.75	770.10	27719	2078.08	263.80
Central California	5	155	333.55	116.50	6391	478.17	33.75
N. California	3	179	740.70	98.50	7295	616.15	31.50
Nevada	--	----	-----	-----	464	58.45	-----
S. E. California	3	246	736.50	1073.00	6019	607.67	55.15
S. California	12	329	1824.32	1342.75	13231	1556.23	432.35
Utah	4	281	496.75	-----	1402	73.15	-----
	35	1423	5068.82	3428.10	63650	5643.95	837.80
Southeastern							
Carolina	7	891	1772.25	1823.30	2733	264.38	56.50
Cumberland	9	910	3038.80	1402.95	2190	345.59	187.50
Florida	11	1481	3248.45	2172.70	7263	413.87	38.10
Georgia	8	1023	937.45	1991.30	8131	279.09	66.00
	35	4305	8996.95	7396.85	20322	1302.93	348.10
Southern							
Alabama	22	1259	1559.00	1319.00	1138	115.61	36.75
Kentucky	17	957	1667.90	3033.55	1007	118.07	38.25
Louisiana-Mississippi	12	1050	1467.50	3014.50	2521	157.83	35.00
Tennessee River	13	754	1154.35	1982.10	1708	269.11	228.05
	64	4020	5848.75	9409.15	6374	660.62	338.05
Southwestern							
Arkansas	7	577	839.11	537.60	858	88.33	13.40
N. Texas	8	430	1376.00	2251.60	3597	313.35	134.35
Oklahoma	12	954	850.78	7220.10	5594	397.39	269.25
S. Texas	14	556	1234.50	3132.85	1947	261.18	132.50
Texico	7	386	912.30	2254.94	788	113.65	9.00
	48	2953	5212.69	15447.09	12784	1179.90	619.10
Western Canadian							
Alberta	8	343	808.75	538.30	1539	156.02	124.00
British Columbia	12	248	526.30	310.05	1738	143.93	43.00
Manitoba	--	----	-----	-----	337	38.34	122.75
Saskatchewan	3	88	83.40	386.30	27235	639.11	97.50
	23	679	1418.45	1234.65	30894	982.40	337.25
Signs Special							
Lists	--	----	-----	-----	14000	1400.00	-----
Foreign and Miscel.	--	----	-----	-----	12228	3057.00	1913.25
	--	----	-----	-----	71441	4799.98	473.00
	636	33457	51433.63	17333.34	477012	40383.39	13064.65

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Africa	---	---	\$-----	\$ 3534.98	---	\$-----	\$-----
Antillian	---	---	---	4794.59	---	---	142.41
Australasian	---	---	---	18863.28	---	---	3044.76
Aztec	---	---	---	6522.75	---	---	20.00
Caribbean	---	---	---	2935.22	---	---	250.00
Chosen	18	1884	44.75	500.91	---	404.00	248.30
Central China	---	---	---	769.50	---	---	1167.08
Central European	---	---	---	1638.00	---	---	25.00
E. Brazil	24	2929	1424.68	2080.52	2786	558.34	525.77
E. China *	3	210	163.30	---	3001	590.02	---
E. German	---	---	---	565.00	---	---	82.00
Hungarian	---	---	---	363.00	---	---	---
Inca	---	---	---	1014.00	---	---	120.70
Japan *	8	1506	791.70	222.42	6361	561.40	599.10
Latin	---	---	---	3224.40	---	---	226.68
Malaysia	32	1728	1742.84	---	---	633.97	---
Manchuria	---	618	171.00	631.66	605	304.40	297.50
Philippines	58	5084	8961.54	5170.25	---	---	---
Rumania	---	---	---	928.92	---	---	128.14
Scandinavia	---	---	---	9825.36	---	---	692.88
S. Asia	24	2416	649.26	1023.27	---	---	---
S. Brazil	---	---	---	1978.77	---	---	654.70
S. China	---	---	991.87	153.54	1062	402.52	214.35
W. German	---	---	---	1598.41	---	---	104.09
Foreign totals	167	16375	14940.94	68338.75	13815	3454.65	8543.46
North Amer. totals	686	33457	71483.68	77333.84	477012	40333.39	12064.65
Grand Totals	853	49832	\$86424.62	\$145672.59	490827	\$43838.04	\$20608.11

* Two months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

1922			1923		
	Copies	Value		Copies	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32032.17	February	38933	9447.02
March	444001	54263.90	March	232611	15545.48
April	409053	44709.11	April	146899	16872.23
May	252198	15127.97	May	108733	19933.89
June	224485	23035.57	June	170782	22397.51
July	296076	18611.07	July	169116	12465.78
August	240016	16742.91	August	175551	26933.78
September	111550	54186.43	September	144074	14111.19
October	186334	10744.86	October	92397	11020.01
November	276077	15716.03	November	73040	5333.96
December	211899	8545.46	December	13815	3454.65

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1921	1922	1923		1921	1922	1923
January	190441	84369	486525	July	181389	90704	619927
February	1605595	112742	475388	August	118586	86239	528420
March	112229	71205	637221	September	87063	107823	664930
April	273376	106788	645027	October	125981	28836	710893
May	197606	38291	617588	November	79876	79452	550570
June	135614	178751	571240	December	64150	65234	477012

COMPARATIVE BOOK SUMMARY

1918	1919	1920	1921	1922	1923
January	\$ 68276.77	\$111467.25	\$141929.40	\$234508.59	\$ 192016.17
February	74560.50	114848.54	188199.16	246104.17	269480.88
March	112583.10	171496.11	196766.41	229220.64	335216.82
April	128480.24	251807.66	255974.97	261838.96	253342.04
May	160112.53	244584.54	245806.24	242377.33	241475.39
June	276413.96	381166.18	480868.75	385315.49	515302.10
July	336262.65	531282.95	718972.53	356481.93	321879.95
August	207615.34	343737.50	437838.18	246749.54	229762.18
September	187462.98	231475.12	349418.19	331932.39	225721.42
October	153893.11	199530.88	400422.05	165869.44	112044.39
November	101093.49	173967.04	237793.80	178215.72	209852.79
December	117592.42	181193.54	215795.56	177428.46	145672.59

\$1854347.09 \$2886059.62 \$3819785.24 \$3075842.26 \$2724473.97 \$2542746.64

this, unless changes have been made that have prevented reports from being prepared and sent on to the General Conference; also reports from other parts of the world field have not reached us in time for this summary. We trust by the time the January report is ready the world field will be better represented.

Most encouraging reports are now reaching the General Conference office, indicating that 1924 will mark a new rise in the sale and circulation of our message-filled literature. Let every believer join in praying and working to this end.

W. W. EASTMAN.

* * *

WESTERN WASHINGTON CONFERENCE

We are glad to pass on a few words of cheer, courage, and confidence from our more than two thousand believers of the Western Washington Conference to the readers of our good church paper, the REVIEW. The last year has seen a reasonable degree of prosperity and blessing in both temporal and spiritual matters. We believe that on the part of our people generally there is an earnest desire to make progress in the Christian life and

to be numbered in triumph with the remnant people of God.

While the Western Washington Conference has a rather small territory and a correspondingly small membership, yet we are glad to report that during the year 1923 the tithe amounted to \$74,179.19, an increase of \$10,260.95 over the year before. The mission offerings amounted to \$53,584.10, or an increase of \$9,502.60, the increase of mission offerings being only \$758 less than the increase of tithe. We feel this is a good showing for the mission offerings.

The Lord has especially blessed in the Harvest Ingathering work, having raised the splendid sum of \$16,824.68. Sister Sype, our home missionary secretary, has worked faithfully and untiringly to accomplish this splendid result. Seventeen of our churches and companies passed the sixty-cents-a-week goal. Those "over," ranged all the way from 60 cents to 92½ cents, showing that it is possible for the Sixty-cent-a-week Fund to be raised if all will take hold with an earnest determination from the first of the year to accomplish it.

Our conference school, the Western Washington Academy, is enjoying a very good patronage this year, the attend-

ance having now reached more than 130.

We are at present confronted with the probability of meeting a State law similar to the one passed in Oregon, which, if passed and carried into effect, would close all our church schools. We solicit the prayers of our people generally that God will overrule in this matter, that our work may not be thus hindered.

We in the Western Washington Conference begin the new year with increased faith and confidence in God and His message; and we unite as one with our people everywhere for the speedy finishing of the work.

A. R. OGDEN.

* * *

GLEANINGS FROM THE FIELD

ON January 5 a church was organized by Elder D. U. Hale in Rochester, N. H. This city is now the headquarters of the New England Conference, comprising Maine, Vermont, and New Hampshire. Since the organization of the church, definite plans have been laid for progressive missionary work in the city.

Four persons were baptized at Kelso, Wash., the fifth of January. During the last year the church membership has increased from twelve to thirty-seven, most of these having moved to Kelso from other places. They are now constructing a church building.

AN evangelistic effort in St. John, New Brunswick, Canada, was opened Dec. 30, 1923, with an attendance of one hundred. A great number of these had not attended any of the meetings in the church before this time.

EVEN the academies have been able to reach a high goal in the Harvest Ingathering campaign. The Fresno Academy in Fresno, Calif., set a goal of \$1,000, and by earnest endeavor reached it.

THREE new members were baptized at the Long Beach, Calif., church the first of this year. This makes a total of 102 members received into the church last year by baptism.

AT New Castle, Pa., seven more persons were baptized as the result of the summer effort conducted there by Elder D. A. Rees and Brother George Rapp.

* * *

MEDICAL MISSIONARY WORK IN PERU

SOME three and a half years ago the General Conference, realizing our need of more proficient medical help, sent to us Dr. S. Theron Johnston. His timely aid and counsel have been a great help to our work in the Lake Titicaca Mission. No sooner had he arrived than calls began to come from far and near, asking that he might give medical aid to the Indians, the Spaniards, and also to our foreign workers. For some time he was located in Plateria. There he treated as many as a hundred cases in a day. His surgical and medical ability has helped greatly in aiding our foreign workers to remain for a longer period in the field. This has caused quite a saving to the General Conference, for it costs money to send out men and then return them. Then, besides, a man in the field with the language and a knowledge of how to work, is worth a great deal. It takes a new man from one to two years to prepare for efficient work.

In the month of February, 1923, we opened a small hospital in Juliaca, Peru, with Dr. Johnston in charge. From the very first the work has been carried on with a good degree of success. The doctor has won the friendship of the people. He is the only doctor in the town. Juliaca is a junction of the Peruvian Southern Railway, and also contains soldiers' barracks. All this bids well for success. Soon the doctor succeeded in making friends with the head men of the railway, and their good will was secured. We now receive all railway patients from half of their line. This gives us quite a run of business, besides a good degree of prestige. The doctor is treating from one hundred to two and three hundred cases each month.

For properly attending patients that come to this little institution for treatment, the doctor needs more equipment. There was in hand practically no money to start this institution, and to date it has received but very little. To start with, there was no operating table or table for making examinations. The first patient was a railway victim with both legs practically cut off in an accident. The dining table had to be converted into an operating table, and the reception-room into an operating-room. The operation was performed with good results. We should like to equip a small operating-room for emergency cases, also treatment-rooms are greatly needed.

One of the main objects in starting this institution was the benefit it could bring to our workers. We have therefore located it in the most central place possible. It is only three miles from our training school, which we have recently begun. With treatment-rooms, our workers in a run-down condition could go to this place and take treatments for a few days, and return to their work fit for service again. If land could be purchased and permanent buildings put up at small cost, then we feel that this work could be established on a good, solid basis.

Through the work we are now doing Dr. Johnston is getting in touch with the better class of people, and as a result several are attending the little Sabbath school he is conducting. One of the patients who came for an operation, his hand being cut off, is now a faithful Sabbath keeper, and the prospects are that he and his family will soon be ready for baptism. Surely the medical work is one of God's mighty agencies for carrying this message.

E. H. WILCOX.

Appointments and Notices

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.

LAKE UNION CONFERENCE ASSOCIATION

The second quadrennial session of the Lake Union Conference Association of Seventh-day Adventists will convene in Chicago, Ill., in connection with the Lake Union Conference constituency meeting, March 11-20, 1924. The first meeting of this session will be held at 9:00 a. m., Thursday, March 13, 1924, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the association. The legal constituency of this association are the duly elected delegates of the Lake Union Conference of Seventh-day Adventists, unincorporated.

William Guthrie, Pres.
W. E. Abernathy, Sec.



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.

OBITUARIES

Hawley.—Wilma Marie Hawley, infant daughter of Mr. and Mrs. Lloyd Hawley, was born near Iola, Kans., Sept. 3, 1923; and died Jan. 19, 1924. Father, mother, and grandparents mourn their loss.

W. F. Surber.

Tracy.—Mother Tracy was recently called to her rest at the age of ninety-four in Buick, Colo., at the home of her son. Nearly sixty years ago she accepted the truth under the labors of Elder J. H. Waggoner.

I. J. Hankins.

Hill.—John J. Hill was born in New York State, June 16, 1860; and died near Akron, Ohio, Jan. 14, 1924. He accepted the truth thirty-one years ago, under the labors of Elder J. N. Loughborough. He leaves to mourn his death, his wife, and a host of friends.

R. S. Lindsay.

Einhardt.—Mrs. Amelia Martin Einhardt was born in Germany in 1858; and died in California, Dec. 10, 1923. She came to America when a young girl. At the age of nineteen she was married. Four of her seven children survive her. Sister Einhardt became a member of the Seventh-day Adventist Church when she was twenty-eight years old.

W. Milton Adams.

Walsh.—Mrs. Mary Walsh fell asleep in Jesus, at Cache Bay, Ontario, Canada, Dec. 30, 1923, at the age of seventy-six years. She leaves nine children, four of whom rejoice in the third angel's message.

H. M. S. Richards.

Brett.—Mrs. J. H. Brett was born Feb. 9, 1876; and died in Nocatee, Fla., Dec. 20, 1923. She leaves her husband, one daughter, one brother, and two sisters to mourn her death. Sister Brett was a member of the Seventh-day Adventist church of Terra Ceia, Fla.

C. R. Magoon.

Wilbur.—Nellie E. Wilbur was born near Greenville, Ill., Sept. 28, 1888; and died in Glendale, Calif., Jan. 7, 1924. Sister Wilbur, accepted present truth nine years ago in Los Angeles. She leaves to mourn their loss, her husband, three children, her mother, and two sisters.

R. W. Parmele.

Creasy.—Amanda M. Gearhart Creasy was born in Columbia County, Pennsylvania, May 15, 1845; and died in Reading, Pa., Jan. 18, 1924. She was baptized, and joined the Reading church five years ago. Her son and daughter, and a brother, J. L. Gearhart, of Mount Vernon, Ohio, survive her.

H. A. Vandeman.

Miller.—John H. Miller was born near Timberville, Va., in 1851; and died at his home in Indianapolis, Ind., Jan. 1, 1924. In 1880 he married Julia C. Swope, and seven years later they accepted the third angel's message. His wife, two daughters, four brothers, and one sister mourn their loss.

H. A. Luckens.

Parkinson.—Mrs. Lydia C. Parkinson was born in Greensburg, Ky., May 23, 1839; and died at her home in Okmulgee, Okla., Dec. 12, 1923. In 1863 she was married to Samuel V. Parkinson. In 1900 she went to Oklahoma, and three years later accepted the third angel's message. Three sons survive her.

Alton Hughes.

Ballou.—Mrs. Sophie Bauer Ballou was born in Germany, Oct. 24, 1851; and died in Los Angeles, Calif., Dec. 7, 1923. She learned the truth through Maggie Newman, who afterward became the wife of Elder J. N. Loughborough. She was married to G. D. Ballou, and last April they celebrated their golden wedding. She was faithful to God and His truth.

W. Milton Adams.

Jeffers.—Sylvia Esther Bossert Jeffers was born in Grant County, Wisconsin, Sept. 30, 1895; and died in Hinsdale, Ill., Jan. 9, 1924. She accepted the truth at an early age, and after being graduated from Bethel Academy in 1914, she took the nurses' training course at the Hinsdale Sanitarium. Shortly after her marriage to John Ulric Jeffers, they were sent by the Mission Board to Honolulu, where she gave herself untiringly to the work until forced to leave because of failing health. Her husband and infant boy, with other near relatives, mourn their loss.

J. G. Lamson.

Welch.—David Ernest Welch was born near Wichita, Kans., May 9, 1885; and died in Loveland, Colo., Jan. 5, 1924. When a child, he with his parents moved to College View, Nebr. His education was received almost entirely in Union College. In 1909 he was united in marriage with K. Luella Graves. After three years of faithful service in conference work, his health failed, and later he located in Cañon City, Colo., where he resided until last August, when he moved to Loveland. He leaves to mourn his death, his wife, and one daughter, his father, mother, two brothers, and one sister.

G. W. Berry.

Enoch.—Marshall Enoch was born in Belgium in 1847; and died in Hamilton, Bermuda, Jan. 14, 1924. He became associated with our work in Battle Creek, Mich., in 1876. Later he was ordained to the ministry, and labored in the Middle West, where he will be remembered by many of our older brethren. He is the father of Elder George F. Enoch, of Poona, India. Brother Enoch, with his faithful wife, came to Bermuda thirty years ago, and became the pioneer of our work in the islands. He leaves a substantial church building as a monument of his energies, and many appreciative acquaintances who are beneficiaries of his labors.

H. W. Carr.

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WASHINGTON, D. C., FEBRUARY 21, 1924

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CIRCULATION MANAGER L. W. GRAHAM

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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.

IN our visit to the Baltimore church, we referred in last week's REVIEW to our meeting Sister A. C. Bourdeau. This should have read Sister D. T. Bourdeau. Sister A. C. Bourdeau died a number of years ago. We are glad, however, that Sister D. T. Bourdeau is still alive and in usual health, and we trust that she with the other old pioneers of this movement may be suffered to witness their hearts' desire,—the coming of the Son of man.

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BROTHER CHARLES E. RICE, who recently resigned his position as manager of the St. Helena Sanitarium to accept the position of treasurer and manager of the Hinsdale Sanitarium, writes under date of January 30 regarding the work in the Hinsdale institution:

"You will be glad to know that our work is picking up in Hinsdale, and is even surpassing our expectations. Last week witnessed eighteen operations, and our income from guests was most encouraging. I feel very confident that the Hinsdale Sanitarium is destined to perform a large service in these closing days, and I am hoping to be associated with it."

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AN APPRECIATION

MRS. EVA WHITE CASEY, of Vernon, British Columbia, Canada, writes the following appreciation of the REVIEW AND HERALD:

"My parents were Adventists thirty-five years ago, and the REVIEW was always in our home. My parents enjoyed its weekly visits so much that as I grew older I began to read it. I enjoyed it, so all through my days at college I subscribed for it, so as to have my own copy to mark and save. Since I have been teaching we have used old articles from the REVIEW very often. Several times we have given blessed and touching home programs taken entirely from my scrapbook of old REVIEWS. And of course, since I was married, my husband and I both look forward to its coming. We read it from cover to cover. I only wish that all our people realized its value. There are so many who do not have it. In one church of eighty members only four

families take the REVIEW. I believe that in order to keep up with God's great message we must read the REVIEW, or we shall be left far behind."

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GOD HEARS PRAYER IN CHINA

WE are not alone in our worship here. There are many who look above to that same God, who "burn the incense of the humble service, of the helpful deed," on the altar of the living God.

I think of a station I visited recently when I was going through the Kianghe Mission with Brother Wood. The station is tucked away in the hills of north Chekiang. Our members there are country folks, very simple, and as childish as they are simple. They live widely scattered, some at a distance of seventeen miles from the chapel, yet they come out for worship. Simple though they are, they have faith in God, and they know that He hears and answers prayer. They have learned to trust Him fully.

One day we climbed to the highest peak there to visit the home of one of the least of these, and found to our joy that a meal had been prepared for us, not of the products from the outside world, but of just what had been grown and made right in that little spot they call home. The house was very common, with mud walls and dirt floor, like all the other houses. But the candles were burned down, and there was nothing left to be burned to idols. The images were gone—the pictures had been replaced by the law of love. And in the murky corner where once the fumes of incense used to blind the eyes, there were shining faces like those of the patriarchs, ever broadcasting their cheery rays to all in the house.

There was another visitor there, also one of our people. He lived on the other side of Ding Shan, on the slope of the next hill adjoining. They told us how friendly they all were there in those hills, how they helped each other, and on what friendly terms they were with their neighbors. Then they told more about this visitor,—told of how he had been taken sick, had stopped breathing, was apparently dead, and how they sent to our chapel for the evangelist. (It took their runner two hours to go and the evangelist two hours to come.) They all knelt about that breathless form, and asked the God in whom they had put their trust to bring back their brother to life again. They prayed until the man began to breathe again. Then they praised the Lord for His wonderful goodness to the children of men.

They do not know much about theology, and nothing about modern criticism, but they know their God. They know that He is a prayer-answering God, that He is the author of life, and that He gives life to whomsoever He will. That is worth more to those people than money or worldly fame.

I cannot stop here to tell you of the many smaller cases of sickness, about the many for whom those simple folks have offered prayer, and to whom health has been granted; but I must tell you that God is letting His light shine brightly there where darkness was once so dense.

We have a doctor up in that hilly country; he does not know much from our standpoint of medicine, but he has won the confidence of the people, and receives calls for miles around. Why?—Because

his patients get well. And he never touches any of them till he has had a season of prayer for them. God takes delight in helping this man, and He will honor and bless every man who will look above for wisdom and help to get this people ready for His soon appearing.

God is preparing a people here in China who will be able to stand steadfast to the end. We are indeed glad of this, for we know then that we have not labored in vain, neither has it been in vain that we have consented to endure the discomforts of travel that are ever present with us.

We have just heard that there are robbers at work right in the territory we must cover before we return to headquarters again. But we hasten on. We are as careful as it is possible for any one to be; but on the other hand, when the work calls, we go, leaving the matter of our safety in the hands of Him who is able to keep that which is committed to Him. And I am glad to say that as we have proceeded the robbers have receded, and we have felt as secure as if we were at home in America. J. G. GJORDING.

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HARVEST INGATHERING

BROTHER D. C. LUDINGTON, of the Florida Conference, relates how one of his church school teachers at Tampa secured Harvest Ingathering funds. He quotes from her letter as follows:

"Yes, I am very proud of the way that the children took to the Harvest Ingathering work. First, we almost doubled the goal that we set for ourselves. At the beginning of the campaign, at our Junior meeting we set our goal. After discussing what we had done in the past, one of the children suggested that we set it at \$300. We did not know how we were going to get it, but we were determined to try. I am glad to tell you we secured about \$525. Three of the girls received more than \$100 each. One little girl eleven years old had \$140. She received the most of it soliciting on the street and calling on friends.

"Just before the campaign closed we tried a new plan, which was very successful indeed. Perhaps you will be interested in it, for I am sure it is something new. As you know, Tampa is the home of the cigar factories. There are over three hundred employees, the work being done by the Spanish and Cubans. Brother Locken, our pastor, wrote out some notices and had them translated into Spanish, telling of the object of our work. He then called on the managers; and secured permission for us to stand at the door, on pay day, with our boxes. These notices were posted around in the buildings, so the people had their money ready to give even before they got to us. We gave them the Spanish Harvest Ingathering paper, and they seemed very much pleased. We had remarkable success in this way. Almost every one gave us something. Of course we could not talk to them, but we smiled and thanked them, and I think they understood. If we had done this before, I am sure we should have received more than \$1,000.

"I believe this could be done in other factory cities where there are large packing houses, mills, etc. The manager in the factory where I went, invited me to come back the next week, and said he would announce it to his employees that I was coming."